



ANOTHER LETTER

From Reverend Father Fallon on The Coronation Oath.

To the Editor of the Montreal Star.

Sir,—Your correspondent, "T. H. H.," who writes to enlighten your readers on the Queen's Coronation Oath, is very much astray in the statement that "the good people who want to get it changed on the ground of its supposed denunciation of the Roman Catholic Church would seem to have discovered a mare's nest." In fact "T.H.H.'s" letter is a splendid proof that a little knowledge is a dangerous thing, while he himself appears to be sublimely unconscious of the possibility that those who are concerned in this movement might have been supposed to have taken the trouble of verifying their assertions.

"T.H.H." is only half right. It is true that the oath quoted by him was taken in 1838, and against it we have nothing to say. But on the 20th of November, 1837, at the opening of her first Parliament, Her Majesty Queen Victoria, did, as by law obliged, "make, subscribe and audibly repeat" the following declaration:

"I, Victoria, by the grace of God, Queen of Great Britain and Ireland, defender of the faith, do solemnly and sincerely in presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or by any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

The above offensive and unjust declaration was formerly exacted of all members of Parliament, as of all office holders, both civil and military. In 1867, it was

finally abolished, in as far as it concerned any subject of Great Britain. But it must still be pronounced by the Sovereign at his coronation or on his first meeting with Parliament, whichever should first occur. In the course of the debate that took place in the House of Lords, in 1867, on the abolition of this declaration for all subjects of the Crown, Lord Derby remarked that: "The oath which the bill abolishes is, totidem verbis, the same as the one required to be taken by the Sovereign at his or her coronation; and consequently the bill does open up a much larger question than at first sight it would appear to do."

And the Marquis of Bath, discussing the same point, said: "The bill would place the Sovereign in an isolated and anomalous position, and it would behoove Parliament at some future time to consider whether the Sovereign should not also be relieved from the necessity of this declaration."

Now, sir, this declaration is quite as much a disgrace to Protestants as it is an insult to Catholics. We are asking, as Canadian Catholics and loyal British subjects, that we be not publicly and officially insulted in our conscientious beliefs by the next Sovereign of the Empire. It would seem that we should be seconded in our efforts by all British Protestants who believe in equal rights and fair play.

It may be desirable to add that our action is in no way directed against the Sovereign's oath to maintain the Protestant religion, or against the law providing that the Sovereign must be a Protestant. We are merely requesting that we be spared the unenviable distinction of being singled out among all the subjects of the Empire as worthy of special and shameful condemnation for our idolatry and superstition.

When this matter was introduced into the Imperial House of Commons in 1867, Sir Colman O'Loughlin's bill abolishing the declaration was seconded by Sir John Gray, a Protestant. Only four members of Parliament voted against it, Messrs. White-side, Newdegate, Whalley and Chambers. Similar broad-minded and unprejudiced action by the members of the Canadian Parliament towards the present request of a not inconsiderable portion of the Catholics of this country would go far towards making us feel that civil and religious liberty is no empty and idle phrase, and would certainly prompt the Imperial Parliament to a final abolition of a declaration that is insulting to Catholics, not creditable to Protestants, and utterly unbecoming the ruler of a great empire.

Yours truly,
M. F. FALLON, O. M. I.
(Ottawa.)

EDITORIAL NOTE.—What this temperate and yet most effective letter has suggested to us may be read on another page. The immunity from insult which 250 millions of Hindoos enjoy ought surely to be extended to 15 millions of British Catholic subjects.

ST. PIE—LETELLIER.

May 16th.

On the first Sunday of May, a pretty ceremony took place in the church at six o'clock in the evening, when about 30 of our young ladies consecrated themselves to the Blessed Virgin, under the title of "Children of Mary."

Another society has also been formed lately in the parish for the married ladies: "Les Dames du St-Sacrement"; this is an organization which should be productive of much good, especially in the way of zeal for the church. The membership fee is 50 cts. a year.

A great improvement is already noticeable, in the decoration of the church. The "Children of Mary" have undertaken to provide for and arrange our Blessed Lady's altar. The ladies look after the rest of the church. Every first Friday of the month, a High Mass will be sung for the intentions of the members of the ladies' society. Mrs. Jacques Parent is the president, and Mrs. Graveline the secretary.

We have had a whole week of fine weather, consequently great progress has been made with the wheat seeding, and several farmers will be putting in potatoes this week.

The wheat first sown is up and looks extremely promising. Although on Friday morning there was half an inch of ice on all the water, and on Saturday somewhat less, it does not appear to have had any bad effect on the young wheat; since then the weather has remained cold and is now very overcast.

Mr. Whitman's butter factory has started work. Mr. Whitman has two teams constantly on the road to gather up the cream for many miles round Emerson, where his factory is in connection with his store.

I now come to less pleasing topics, for several very sad events passed here last week. There were three sad deaths within a few miles of Letellier on Tuesday, the 9th inst. The Angel of Death passes but seldom amongst us, so that three deaths on the same day seem so much more appalling.

Mr. H. Booth, a Protestant living a few miles from Letellier, died after a short illness, leaving a wife and several children.

Mr. Hercule Barnabé passed away about 9 o'clock in the morning, fortified by the rites of Holy Church, after an illness—pleurisy—of eight days. The deceased was the youngest son of Mrs. Barnabé whose death occurred in the same house in the month of April. He leaves a wife and five little girls, happily not unprovided for, still the loss is very great, and we all feel the deepest sympathy.

The last of these sad deaths occurred on Tuesday evening, Mrs. Johnnie Boiteau who had been ill lately, but who was convalescent, was called into the presence of her Maker, almost suddenly. She had just eaten her supper, and was sitting with her young baby in her arms, when Miss R. Boiteau, her sister-in-law, seeing her fall to one side said "Are you ill?" Her son about 14 years old, who was in the room, ran for his father who was at the stable. He lifted his wife on to a bed,

she kissed him and in less than a quarter of an hour from the time she was first taken ill, her soul was in eternity. The doctor was sent for instantly, but despite the utmost speed the end came before he arrived. Mrs. Boiteau leaves four children: the boy before mentioned, a girl at school at the convent, at St. Jean Baptiste, a little girl of two or three years old, a baby of a month or so.

The ladies' society have had several masses said for the deceased lady who was a member.

This is a terrible affliction for her husband. She was interred on Friday last.

Mr. Barnabé was buried on Ascension Thursday, immediately after Mass. Mass was sung for him on Saturday morning. May they rest in peace.

ADVANTAGES OF A LATE SPRING

"THE WEST." REGINA

Although the spring has been late throughout the Territories this season a late spring when it is accompanied—as in the present instance—with plenty of moisture, is not an unmixed evil. There is almost always a period during June when the crops do not advance very rapidly. After the spring moisture has left the ground and before the summer rains have commenced, it is then that the North-West farmer scents danger from lack of moisture. In a season like the present the spring moisture is sufficient to tide the crops over the dangerous period, and any bad effect from continued drought is reduced to a minimum. Then again a late spring is not so much to be dreaded now as it used to be in the earlier days of settlement when spring-plowing and cultivation was a necessity. The farmers have got to understand that summer-fallow, well cultivated the previous season, can be depended upon to raise the best crops, and with his land all ready the preceding fall it does not take the farmer long to seed down a very large area.

THE INDIAN COMMISSION

The commission appointed to treat with the Indians in the unorganized portions of the Territories will leave Edmonton for the North some time during the later end of the month. The first treaty will probably be established at Lesser Slave Lake. From Slave Lake the commissioners will proceed to Peace River across country, follow it up until Dungevan is reached, where a "palaver" with the Indians of that portion of the country will take place, after which they will follow up the river to Fort St. John. After arranging matters with Indians at that point, they will return down the river to Vermillion and Chipewyan. The expedition will then travel north to Fort Smith, where a conference will be held. Then return to Athabasca Landing by way of Fond du Lac and Fort McMurray. It is said that some of the Indian tribes are opposed to entering into treaties with the government at all and that some opposition to the commission may be looked for. It is thought that the expedition will be absent all summer. A

party of eleven policemen under command of Inspector Snyder will act as escort, and Staff-Sgt. West, of Maple Creek, will go as Doctor to the commission. — "The West."

NEW LADIES' COLLEGE

INSTITUTION TO BE ESTABLISHED BY THE SISTERS OF JESUS AND MARY.

The Sisters of the Holy Names of Jesus and Mary have purchased a beautiful site of fifteen acres at Fort Rouge to be used for the establishment of a high class ladies' school. The grounds are situated on the south side of River avenues, directly opposite the Maryland bridge, and are beautifully wooded. The avenue curves around the property parallel to the Assiniboine river to the west of Armstrong's point. It is the intention to commence erecting the buildings, which are to be of handsome proportions, immediately.—Free Press.

BRUTES NOT DECEIVED BY ILLUSIONS.

(From the New Orleans Times-Democrat.)

"It's a singular fact," said a man in the show business, "that 'illusions,' as we call 'em, don't fool animals. I've seen that proven over and over again. A few years ago I had what is known as the 'Mystic Maze' at the Nashville Exposition. It was simply a small room filled with mirrors, so arranged that you seemed to be in a narrow corridor, full of turns. It was very puzzling, and I used to get lost in the place myself, but it never bothered my dog a moment. He would run through it from end to end at full speed and never bump against a mirror.

"I saw something on the same line in 'Frisco not long ago. A friend of mine had an illusion called 'The Haunted Swing.' You get in what seems to be an ordinary swing, hung in the centre of a good-sized room, and the thing begins to move. It goes back and forth and finally clear over the top—that is to say, it seems to. What really turns around is the room itself—the swing stands perfectly still. It is a good illusion, and when the room is revolved rapidly there never was a man who could keep his head in the swing. It seems as if he must certainly pitch out, and if the motion is kept up he gets deathly sick. But a pet cat belonging to my friend used to lie on the edge of the seat and never turn a hair, no matter how fast the thing was worked.

"The elder Herrmann told me that animals were never deceived by false table legs, built up with looking glasses, and used in stage tricks. They always passed around on the other side. I guess they must see better, somehow, than men."

Rev. Father Lacombe, O. M. I., returned from the east last Thursday and continued his westward journey the next day. He will accompany the Indian Commissioners as adviser in some of their official visits. His presence, together with that of the French Canadian secretary, Mr. J. F. Prud'homme, will to some extent correct the original blunder of appointing no French Canadian on the Commission.