

HAPPENINGS IN NEW YORK.

The Death of George Parsons Lathrop, a Prominent Catholic Litterateur.

The Scotch-Irish Fad and the Chicago Convention—The Maynooth Union of the United States holds its First Annual Celebration—Notes on Church Extension.

New York, April 20.

The passing away of Geo. Parsons Lathrop was an event that stirred not only the great Catholic world generally, but the literary world particularly. He was a man in whose family all the traditions were Protestant, whose education had no tendency to Catholicity, whose every opportunity seemed to point to a religious goal in the same road as his forefathers had travelled. And here also was a man of thought, conscience-searching thought, with a higher human instinct that constantly strove after a greater light. And in the course of many years the light came to him, not striking him as it did Saul, but in the gradual increase from dawn until the high noon of conviction. And George Parsons Lathrop had become a Catholic. It is the reception of men like this into the Catholic Church which goes a long way to prove that real intellectualism is a great power in conversion. To instance such men as Cardinal Newman and Manning is only necessary so as to recall the fact that the great majority of converts to Catholicism are men who think deeply and weigh well the circumstances. On the other hand, it will be invariably found that men who apostatize are of the shallow class, whose ulterior motive has been a sordid consideration of temporary advancement or a fancied opportunity of bringing a slanderous obloquy upon Holy Church for some imaginary slight. From Luther to Chiquini (with apologies to Luther) there can scarcely be found an example when religious persecution meant anything but some temporal gain. How different on the side of the Catholic Church, where the seeker, the finder and the embracer of truth has almost invariably suffered in this world. Two words of the Saviour to the rich man, who asked what he should do to be saved, have a never failing divine significance in this age, when the following of our Lord literally means the taking up of a cross.

George Parsons Lathrop, whose reputation as author, editor and poet is world wide, died in New York on April 19. He was born near Honolulu in 1851. His mother was Miss Frances Maria Smith, of Massachusetts, an old New England family, and his father was Dr. George A. Lathrop, of Carthage, N.Y., a physician of remarkable skill, who was in charge of the Marine Hospital at Honolulu and served as United States Consul there. On the paternal side Dr. George A. Lathrop was a grandson of Major General Samuel Holden Lathrop of Revolutionary fame, who succeeded Putnam in command of the Connecticut troops in the Continental Army.

George Parsons Lathrop was educated at private schools in New York, and later on at Columbia Grammar school. From 1877 to 1879 he studied at Dresden, Germany. Returning to New York, he entered Columbia College Law School, after which he was admitted to the law office of William M. Everts. Pecuniary reverses, however, obliged him to seek employment which would yield immediate returns, and he left the law, adopting a literary life. He again went abroad, this time to England, where he became engaged to Rose, second daughter of Nathaniel Hawthorne, the great American novelist. He was married in London, September 11, 1871, to St. Peter's Church, Chelsea, the church in which Charles Dickens was married. In 1875 he became associate editor of the Atlantic Monthly, during the chief editorship of William D. Howells.

Mr. Lathrop was the poet of the great Catholic Columbian celebration in New York, and produced for it the grand poem inspired by the Columbian festival entitled "Columbus, the Christ Bearer, Speaks." He was also the author of an address on "Catholicity and the American Mind," read at the Apollotale of the Press Convention in New York, January, 1892, which had a wide circulation.

He took a leading part in forming and assisting to direct the Catholic Summer School of America now at Plattsburgh, Lake Champlain, the first session being held at New London, where he resided. The funeral was held at the Church of St. Paul the Apostle, the church in which Mr. Lathrop was baptized into

Left Prostrate

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the Catholic faith, and a Requiem Mass was celebrated for the repose of his soul.

It was in March, 1891, that George Parsons Lathrop was received into the Catholic Church, together with Mrs. Lathrop, by the Rev. Arthur Young, of the Paulist Fathers. They had gone unannounced, without introduction and without the knowledge or consultation of anyone but themselves.

Mr. Lathrop's contributions, signed and unsigned, to monthly and quarterly periodicals and to the daily and weekly press, have been varied and voluminous.

There is no earthly use apparently of trying to live on the top side of this mundane sphere unless some amusement may be got out of the matter of mere living. If circumstances resolve themselves into such a ridiculous combination that an attempt is made to blend the uncouth harshness of a Highland dialect with the mellifluous brogue of Ireland, then of course the result is amusing. There has been evolved from somewhere by somebody the anti-epithet term Scotch-Irish, and it is used as designating a society which takes unto itself the credit of doing everything worth mentioning in the history of the world during the last few hundred years or so. A gathering of this peculiarly named clan will be held in Chicago shortly, and much to everybody's surprise, a branch of the breed has discovered itself in New York and will be represented at the Windy City's conclave, an appropriate place if the ideas of the Society are as thoroughly initiated as their words. Here is what the Secretary has pumped into the pneumatic pen of the Tribune man:

"The Scotch-Irish of North Carolina formulated and promulgated the Mecklenburg declaration of independence some time before Jefferson drafted the instrument which introduced the war of the revolution. The Scotch-Irish of Jersey and Pennsylvania founded the 'log schoolhouse' which culminated in Princeton, Dickinson, and others of the leading colleges of the United States."

"The Scotch-Irish of the Cumberland Valley saved the colony of Pennsylvania from the French and Indians after Braddock's defeat in 1755."

"Washington's hopes were centered in the Scotch-Irish battalions at Monmouth, and the majority of those who wintered at Valley Forge were of that invincible race. They have competed with the Puritan and Cavalier for distinction in American history."

It must be remembered that these people are the "Scotch-Irish" who lost all their faith and most of their patriotism in the time of trial. They are all Protestants. The real Irish have kept their faith and their patriotism untarnished through centuries of blood and persecution, and their influence is felt the world over. They have no ambition to emulate a Janakal Puritan or a swashbuckling Cavalier. That is some of the difference between the Scotch-Irish and the real Irish.

The progress of the Church in New York can perhaps be well illustrated by the erection of new churches. On Sunday last the cornerstone of the new Church of the Holy Name of Jesus was laid by Archbishop Corrigan and Vicar-General Mooney preached. For the past five years, the congregation, which numbers over eight thousand, have worshipped in the basement. On the completion of the edifice this will be used as a Sunday school room. The new church will be of Milford granite, 180 by 80 feet, with a transept 100 feet long. The style will be Gothic. The seating capacity will be about 1,700, and there will be no galleries. About one year will be required for the completion of the new part. The parish owns the entire block from Ninety-sixth street to Ninety-seventh street, and from Amsterdam avenue to the Boulevard. The present value of the property is about \$415,000, on which there is a mortgage of \$53,000. The new church will cost about \$300,000.

On Sunday next will occur the very interesting ceremony of the formal opening of the beautiful new church of Our Lady of Lourdes. It is erected on the site of the French Mission Church of St. Francis of Sales. The formal dedication will not take place until the latter part of May, when the interior decorations will have been completed. The old church had become as the American Lourdes and pilgrimages are made at intervals to the grotto of Lourdes built in its rear. The church is under the care of the Fathers of Mercy. Ground for the church was broken in June, 1896. The edifice is built in the shape of a cross, free from columns, piers and galleries, with a frontage of 85 feet and a depth of 200 feet. The style of architecture is after that of the Italian in the sixteenth century. The exterior is built of old gold colored brick, with terra cotta trimmings. A fine bas-relief in stone over the main entrance represents the Fathers of Mercy motto—the legend of the Prodigious Son. The building has a seating capacity of 1,100. The rector is the Rev. Father Porcile.

beat wishes were also received and read from His Grace Archbishop Feehan, of Chicago; Bishop Mullen, of Erie, Pa., and Monsignor McMahon, of the Catholic University at Washington, and several of the former alumni of the college in this country, wishing success to the union.

Solemn High Mass was celebrated at the Church of the Holy Cross. At the banquet in the evening besides the members of the union there were present:—His Grace the Most Rev. M. A. Corrigan, D.C., Archbishop of New York; the Right Rev. Monsignor James F. Mooney, V.G.; Very Rev. F. R. Ryer, S. J., president of St. Joseph's Diocesan Seminary, Dunwoodie; Very Rev. William O'Hara, D.D., president of St. Mary's College, Emmetsburg, Md.; Rev. M. J. Lavelle, L.L.D., rector of the Cathedral, New York; Rev. H. A. Brann, D.D., of St. Agnes, president of the American College Alumni Association, and Rev. F. McDonough, Providence, R. I.

The toasts were: 1. 'The Holy Father,' response by His Grace the Archbishop. 2. 'Alma Mater,' response by Dr. Prndergast. 3. 'Our Country,' response by Dr. Morgan M. Sheedy. 4. 'The Catholic Church in America,' response by M. J. Lavelle. 5. '188,' response by James C. Walsh. 6. 'Our Guests,' response by Mgr. Mooney.

The treatment of '188' by Father Walsh, of Providence, was an ovation such as only an eloquent and patriotic Irishman, filled with the memory of the injustice heaped upon his outraged country, could have uttered. But the most remarkable speech, and the one that recalled to the Alumni sweet recollections of the college and the companions of their youth, was that of Dr. Prndergast to the toast of Our Alma Mater. His explanation of the grounds on which the students of his time tried to avoid, and were justified in avoiding, the taking of the immoderate oath of allegiance to Her Majesty, was highly approved of by the members and admired by their guests. Very timely was the response of Father Mooney, who, in the sentiment, 'Our Country,' he said in part:—

"Live of country is the vital spark of the nation's honor, the living fount of the nation's prosperity, the strong shield of the nation's safety. Now, if there be any people on this earth who have reason to love their country to live for it, and if need be, to die for it, Americans are that people. In every country patriotism is a duty; in this republic it is a sacred duty, for here liberty, civil, political and religious has found an abiding home. God seems to have dedicated in His Providence this great continent to liberty and to have imposed upon the people of this mighty republic the solemn duty of proclaiming that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

The committee of clergy who have the preliminary arrangements in connection with the celebration of the jubilee of His Grace Archbishop Corrigan, which is fixed for the first week of next month, have suggested a means whereby the laity may secure an opportunity to accomplish the two fold object of honoring the distinguished prelate and liquidating the debt of St. Joseph's Seminary. The outlay in connection with the celebration will be borne by the clergy. During recent conferences of the members of the clergy the proposal was made that the raising of the debt on St. Joseph's Seminary would be the tribute which the Archbishop would most appreciate. This seminary is peculiarly the work of the Archbishop, and will stand as a monument to his memory, with which his name will always be associated. It was started six years ago, and thrown open for students about eighteen months ago. It is situated about half a mile from Yonkers, at Dunwoodie Station, and the grounds cover some sixty acres. The seminary proper consists of two large, handsome and well designed buildings, where a total of 157 students can be accommodated. It is designed solely for the education of those intending to enter the priesthood, and is planned chiefly to educate priests for the diocese of New York, although students from other dioceses are admitted if sent there by their bishops. A recent statement made in this connection was as follows: "The debt consists at present of a mortgage of \$250,000 and a floating debt of \$50,000. Our plan is for the payment of this amount to be a tribute solely from the Catholic laity of the city, to the Metropolitan, and the subscription to it is intended shall be divided as follows: Fifty subscriptions of \$5,000 each, and minor subscriptions of \$2,500, \$2,000, \$1,000 and \$500. So far we have received one subscription of \$6,000, and seventeen of \$5,000 each, or a total of \$91,000, with subscriptions in the minor amounts which swell the grand total to \$130,000."

Toothache stopped in two minutes, with Dr. Adams' Toothache Gum; 10c.

POPE AS PEACEMAKERS.

Historic Instances of Pacific Mediation by the Vatican.

A SCHOLARLY AND TIMELY ARTICLE.

Rev. H. A. Brann, D.D., Rector of St. Agnes' Church, writing on the subject of the "Popes as Peacemakers," in the New York World, says:—

It is not an uncommon thing for the Pope to act as peacemaker between two countries in dispute; neither is it without precedent at this late day. It ought not to be regarded as an interference, because His Holiness only interests himself when called upon by one or both parties in contention.

History furnishes numerous instances of the intervention of the Holy See in the interests of peace. The early Popes were mediators, arbiters and judges, sometimes between contending kings and nations and sometimes between the king and his own people.

The gratitude of the barbarian kings and peoples who had been converted to Christianity made them give to the head of the Church the highest place in the political economy of their country. All Europe was Catholic. Church and State were united, and by international custom and law there was practically only one head in temporal, as there was actually only one in spiritual matters.

The religious schemes of the sixteenth century, the ambition of the civil rulers and the loss of Catholic faith by the people destroyed the Pope's temporal prerogative, weakened his authority and brought it to its present condition. It may be said that the power of the Popes was used to

prevent the weak against the strong.

A cry for justice arising from an oppressed people was always heard in Rome. The Popes championed the people against despots. And while by faith all were for peace rather than war they did not abuse their mandatory powers in stopping the progress of nations or in stilling the aspirations of a people who believed themselves wronged to such an extent as to make war a natural consequence.

The Popes of the Middle Ages had three means of maintaining their absolute power. These were excommunication, interdict and deposition. Excommunication was the most terrible ban, but an interdict was even worse. By that the Pope not only suspended the solemn rites of the Church to the ruler, but to all the people of the nation, and to peoples of that time such a penalty was more terrifying than the approach of death. In almost every instance, when an interdict was declared, the people compelled the king to right the wrong of which he was accused and bow to the decision of Rome.

King Philip Augustus of France divorced his wife, the Queen Isabella, and she appealed to Rome for justice. The King breathed defiance and his kingdom was put under an interdict, which forced the King to take back his wife and ask pardon on his knees.

Kings and Emperors were dethroned by the Pope for oppression, and an outraged people leaped upon the Papal power as on the strong arm of justice. Gregory VII, "Hildebrand," dethroned the German Emperor Henry IV, for infamous conduct and violation of public rights. The people of Germany were the Emperor's accusers. This monarch attempted to ignore the decree of removal, but finally bowed in submission and humiliated himself by long and harsh penance at Canossa, in Northern Italy. Pope Alexander III, dethroned the German despot Barbarossa, for which act even Voltaire praised the Pope, and said the human race owed him gratitude. Pope Innocent IV, dethroned another German despot, Frederick II, Boniface VIII, excommunicated Philip the Fair of France, among other reasons, "for loading his subjects with intolerable burdens." The early Anglo-Saxons always felt as a last resort that they had a refuge in

THE BENEVOLENT INTERVENTION OF THE POPE

on appeal. In the year 806 the rebel subjects of King Eardulf asked Pope Leo III to settle the dispute between them and their sovereign. In the year 796 the same Pope excommunicated King Eadbert for oppressing the people of Kent. Pope Leo IV, in the year 855, hearkened to the voice of the English people and issued a decree forbidding any ruler, civil or ecclesiastical, to put Englishmen in irons outside their own country. Some of the Continental princes, it seems, were accustomed to punish Anglo-Saxon pilgrims and travellers in that way.

War between nations has several times been averted by the friendly mediation of the Pope. Pope Alexander VI was a Spaniard, yet John, the King of Portugal, in the beginning of the sixteenth century, accepted him as a mediator in a dispute as to the boundary line be-

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tween Spain and Portugal in their South American possessions. Ferdinand, King of Spain, was the other party to the controversy. Diplomacy had been exhausted and war was imminent when the Pope was asked to act as mediator. It is not necessary to go back so far, however, to find an instance where the Pope has been

A SUCCESSFUL MEDIATOR

between two great powers, one a nation of opposite faith. For the purposes of this article I deem it unnecessary to consult a book of reference to give the exact date of the difficulty that arose between Germany and Spain regarding the Caroline Islands. But it is within the last ten or twelve years, if my memory serves me. That was a serious matter. Much feeling existed in each country against the other. All means of a peaceable settlement through representatives of either Government had failed. Each country was getting ready for war and something unusual had to happen to prevent it. Something more than unusual happened—something remarkable, in fact. It was Bismarck who once said, in addressing the Reichstag in regard to some Catholic question: "I will not go to Canossa," which was a scornful reference to the recantation and pilgrimage of Henry IV of Germany. Before mentioned, yet when Emperor William agreed with Spain to submit the question to the Pope as arbitrator and be bound by his decision, Bismarck answered that they had recourse to the Pope as sovereign, a dignity that history and law and right had for centuries accorded them. In an official communication during the negotiations Bismarck addressed the pope as 'Sire,' a term never applied except to a sovereign. So, even Bismarck went to Canossa.

OBITUARY.

MR. WILLIAM H. MOORE.

Few young men in the city had a larger circle of friends than the late Mr. William H. Moore, who died on Wednesday last, and few young men will be more sincerely mourned, for he was liked by all who knew him for his gentleness of manner and his kindness of disposition. He was cut off in the very springtime of his young manhood, "when all life's prospects please."

Mr. Moore was educated at St. Laurent College and Mount St. Louis Institute, and had just embarked on a business career with his father, Mr. T. F. Moore, the well known merchant. Deceased was only a short time ill, but he was afflicted with that most agonizing of diseases, appendicitis. On Friday of last week an operation was deemed necessary as a last resort. Despite all that the best medical aid in the city could do it was a forlorn hope, as he succumbed shortly afterwards.

His afflicted parents already are the recipients of many marks of condolence. The TRUE WITNESS also desires to tender to Mr. and Mrs. Moore its most heartfelt sympathy in their present time of severe trial and mourning in the loss of their eldest son.

The funeral, which was held this morning, to St. Patrick's Church, where a solemn Requiem Mass was chanted, was one of the largest held in Montreal for many years. The Knights of Columbus and Foresters, of which deceased was a member, were represented by a large number of their members, and citizens of all classes were also present. After the services at St. Patrick's, the remains were transferred to the family plot in the Cote des Neiges Cemetery.

WILSON-MILLOY.

A very quiet and pretty wedding took place on Tuesday, the 25th inst., at St. Patrick's Church, the officiating priest being the Rev. Father Galtivan, P.P., and the contracting parties Mr. Chas. E. Wilson and Miss May Milloy. The bride was given away by her father, Mr. James Milloy, Miss Jessie Milloy assisted as bridesmaid, the groom being accompanied by her brother, Mr. James G. Milloy. The happy couple left for an extended tour through Western Canada.

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Away in the southwest of Scotland somewhere there lives, moves and has her being a little girl named Mona Maclean. On March 1 Mona was late in arriving at school and was detailed off to write her name fifty times. When the task was completed and presented to the teacher, the latter was horrified to find her name written, page after page, "Bada Bada Bada."

"You naughty girl, that's not the way to spell your name! Spell it properly!" The reply was an astounded: "Please, bairn, I've dot a cold add I cad only say, Bada Bada Bada."

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