

OUR WAYFARER

Condemns the Practice of Introducing Children on the Stage.

Something About the Literature of the Day.

Benefit Societies and Their Ways—The Month of the Rosary—A Suggestion to K. Dolores—A Pen Picture of People Who Practice a Peculiar Kind of Edification—Li Hung Chang Again.

Specially written for THE TRUE WITNESS. As "a literary gentleman," though happily without "a wooden leg," it gives me much pleasure to second the proposal of "Babette" in a late issue of the TRUE WITNESS...

If the crusade of the Star against city noises proves successful it will deserve the thanks of the public at large. The necessity of restraining the exuberance of their spirits may be a little hard upon ice-men, scavengers coal cart and milk wagon drivers...

The "Liberty of the Press" is a great and glorious thing, of course; but one is sometimes tempted, after a glance into some of the shop windows, to ask himself where liberty ends and license begins. We are continually being told that this is an age of great intellectual progress...

"Branagh" in the Catholic Record and "Babette" in the TRUE WITNESS, are registering protests against the stereotyped resolutions of condolence in vogue amongst Catholic benefit associations, and they are right. I have an idea that the constitutions of most of these societies provide for a general Communion on the occasion of the death of a member...

And now the Month of the Rosary is with us again, and we have the opportunity to put into practice the good resolutions we made while we were disporting ourselves on the seashore or amongst the mountains a month or so ago. It is funny how devout we are in prospective, especially at such times as conscience tells us we are dispensing ourselves a little too freely from the safeguards of church going and prayer...

At the risk of being considered old fashioned, I venture to enter a protest against the modern custom of bringing

young children forward as entertainers. The practice of putting tiny tots of seven and eight years of age upon stages and platforms to strum little pieces of music and to strain their weak vocal chords in an effort to sing, seems to me to be hardly more and less unwholesome. It robs children of two of its greatest charms, simplicity and unconsciousness, and fosters instead the germs of vanity and jealousy. Anybody who has observed the air of self importance that too frequently characterizes children thus unwisely brought forward will agree with me...

Do bishops ever joke? I am afraid they do. Only the other day Bishop Potter of New York announced with much gravity that he was glad Rome had pronounced against the validity of Anglican orders, for this would lead good churchmen to look for the true apostolic doctrine in the right direction next time, i.e., to the Eastern instead of to the Western Church. If the reverend bishop does not see the humor of appealing against Rome to a Church that has already repudiated Anglicanism as emphatically as ever Rome did, other people will. But I really think he must have been joking, or why did he quote St. Cyprian? A Father who calls the See of Rome the "source of ecclesiastical unity."

If there is a being on this big round earth that I dread and flee from it is the person, male or female, who deliberately sets out to "edify" me. Uncharitable! Yes, of course it is, I admit it at the start, so we will consider that point settled. I repeat, I have no affection for the one who wants to edify me. Suppose my conversation and learning do not square with such a person's ideas of right and wrong, why should he assume that his ideas are the correct ones? Why, if I grumble a little at the weather, need he remind me that Providence governs the elements?

If I express a preference for one preacher more than another, why, oh! why, must he be at pains to inform me that he looks more to the substance of a sermon than to the style of its delivery? I hate to have it insinuated that I haven't common sense.

If I have a corn or a headache, and cannot smile and look pleased about it, why should he think it incumbent upon him to lug in some reference to Purgatory—or worse—instead of getting me something to relieve the pain?

If he only knew the wild opposition he arouses in unregenerate breasts by his persistent determination to see "good in everything," he would make and appalled resolution never to try to edify anybody again as long as he lived. Really religious people never talk "shop."

Once, at least, in his tour the wily Li Hung Chang was caught napping, and that was when he allowed himself to be made the mouthpiece of the A. P. A. in insulting the Irish in America. The Celestial may have a monopoly of "tricks that are vain," but for "ways that are dark" he must yield the palm to the western heathen.

PARISH LOYALTY.

Members Who Assist at Services at Other Churches Bound to Support Their Own Parish Church.

His Grace, Archbishop Elder, of Cincinnati, last week issued an important circular to all the clergy of his diocese. While it is of interest chiefly to the latter, there are many points concerning the laity. His Grace directs that no pastor must rent seats in his church to any member of another congregation without knowing that the member is doing his duty in his own parish. Accordingly it would seem that a person renting a seat in some other church must also retain a seat in his own church. Persons are not allowed to hear Mass on Sundays and holidays in the chapels of hospitals or other charitable or religious institutions, excepting the inmates of such institutions. If any exception should be advisable on account of infirmity or for other reason, the persons must have a note to that effect from their own pastor. The Archbishop also directs that the hours of service be posted at the church doors and in the hotels. "In our days of almost universal travelling, Catholics often lose Mass for want of such information."

PAROCHIAL SCHOOLS.

A Well-Timed Rebuke to Lukewarm and Diplomatic Catholics

The current number of the Angelus Magazine prints the following timely remarks on the subject of parochial schools:—

The subject of Catholic free schools was brought into prominence this fall by Archbishop Ireland's determination to inaugurate a free-school system in his ecclesiastical dominion in the Northwest. The presumed object of the movement is to place the parochial school upon a secure footing financially, by furnishing adequate revenue for its support, and to enable the parish priest to maintain his school at a desired standard. These aims will find general support, and the prelate who proposes the innovation has gained admirers by this step towards fostering the Catholic separate school which is shown, from day to day, to be the more necessary, as the fruits of irreligious training are made apparent throughout the land. The idea has grown in the non-Catholic mind that the parochial schools of the United States are greatly inferior to

the public schools. Even Catholics are led to believe this error, and are quite free in expressing that opinion as an excuse for sending their children to the State schools or as an argument against the continuance of the separate school by the Catholic Church. It has taken proofs such as were furnished by the display of parochial-school work at the World's Fair to uproot the idea. Yet this belief has gone so far into the souls of some Catholics that they can only see in the future their co-religionists as slaves to non-Catholics, forced in the drudgery places of life as beasts of burden to carry the contumely and pick-and-shovel pack of the Nation. This seems incredible, but it is true. How educated Catholics who ought to be able to prize even a mediocre Christian education above a higher but Godless one, can sanely think in this way, it is difficult to imagine. Yet they do it. Hence, any step which tends to advance the parochial school will be doubly beneficial—good for future generations which will use the school, and good as an argument to convince Catholics of the truth. We would like to see the parochial schools of every city occupying the position which they hold in Chicago, where the Board of Education admits parochial school children into the high school on a par with the pupils of the public schools.

A DOLEFUL PICTURE

Of the Condition of Affairs in the Old Land.

A Dublin correspondent sends a doleful tale of the Nationalist political outlook, and says that a want of party funds will compel all future Irish members of Parliament to maintain themselves. This means a practical disfranchisement of some constituencies by the absence of the poorer men from the House. He says:—"We are now where Butt was in '78, with a divided country, a torn party, an empty exchequer, and a strong government arrayed on the other side. Whether it is death or only a sleep before a new birth, none can say, but certainly it is a very heavy sleep at present. Meanwhile the drain of emigration continues. The population now is little over what it was in 1788. Such a fact is a terrible indictment against our rulers."

THE VACANT OFFICE.

Rector of the Catholic University of Washington.

Three names have been selected by the Catholic University, and will be sent to Rome, from which the Holy Father will select one as the successor to Bishop Keane as rector of the university. The names selected are Rev. Dr. Conaty, of Worcester, Mass., and president of the Catholic Summer School at Pittsburg, N.Y. The others named are Very Rev. Vicar-General Mooney, of New York, and Rev. Daniel J. Riordan, of Chicago.

Rev. Dr. Conaty is highly esteemed by Archbishop Williams of Massachusetts and is well known as a church and scholastic lecturer, besides being one of the leading total abstinence advocates of the country. He was twice president of the Father Mathew Total Abstinence Society. He was educated at the Sulpician institution at Montreal, and later was honored with the title of D.D. by the Georgetown University. He is of Irish descent and about 48. Rev. Dr. Conaty is also well known in this city, having occupied the pulpit on several occasions at St. Patrick's.

Father Mooney is a successful pastor of one of the large parishes of New York and has wielded great influence in that State. It was in his church two years ago that the par-honors decided to vote for the Tammany candidate. He is a Pennsylvania by birth, was educated at Troy Seminary, and later was Professor of Philosophy at Troy Seminary for eight years.

INTERCOLLEGIATE CONTESTS.

A Movement to Reform the Present System.

An American paper says:—Recent developments in athletics as practised among the colleges are bringing to light the most interesting tendency which they have manifested for several years—that is, the spread of conservative views on athletic matters, due in great part to the growth of alumni influence in the arrangements and methods under which the various sports are carried on. This influence, at first attacked by the undergraduates as an unwarranted trespass on their rights, and in some quarters still a subject of denunciation, is now coming to be recognized as the great restraining force in these matters, and is chiefly responsible for the present growing reaction against excessive indulgence in and attention to intercollegiate contests. The attitude of those who mould college opinion, however, is no longer lenient on such points, and of this change of view the growing react on against excess and brutality is the direct result. Time was, and very recently at that, when the presence at a college of an athlete who had no visible means of support was passed over with a laugh—especially if the man helped to put his adopted alma mater higher in the athletic ranks. Now, when such practices fortunately are no longer common, the leaders in many colleges have come to see plainly that they must never again be resumed. The best way to get rid of these evils, it has become evident, is to

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lessen the number and importance of intercollegiate contests; and efforts to this end have already met much success. There has been, of course, no organized plan to bring this about; none was needed. It became manifest to those who had the best interests of genuine athletics at heart that athletic contests had assumed too important a part in the college world; and this opinion, having spread to the great body of the younger alumni, is already beginning to affect the undergraduates.

UNDER REVIEW.

THE MESSENGER OF THE SACRED HEART

TAKES EXCEPTION TO THE CORRESPONDENCE FROM ROME OF INNOMINATO IN THE NEW YORK SUN.

The Messenger of the Sacred Heart for November, in discussing liberalism and the so-called liberal movement in the Catholic church in America, amongst other views advanced, says: "The policy of simplicity and straightforwardness in the church is called conservatism, while the opposite policy goes by the name of liberalism." The language of conservatism is plain, direct, uncompromising; it gives things their proper names. Liberalism, on the other hand, is always hedging, trimming, minimizing, conniving, toadying to secular power, cringing to all but lawful authority, impatient of all that is traditional and time-honored, often arrogant and abusive, fulsome in its praise and violent in its vituperation, generally inconsistent and not seldom insincere. It is fond of publicity, rushes into print, is never done discussing the "spirit for the age" and the "needs of our country," and forecasts the broad outlines of the future. It loves to expatiate on commonplaces, such as Americanism, patriotism, freedom of conscience and speech, civil and religious liberty, toleration and the common "fatherhood of God and brotherhood of man."

In days gone by this liberal policy was managed through the agency of a French newspaper in Rome, known as the "Moniteur de Rome," which gave the cue to the American secular and liberal press. With the failure of the liberal policy this French sheet also went under. Since then its work has been carried on chiefly by a bi-monthly correspondent to the New York Sun, who signs himself Innominato. Mr. Innominato is we do not even pretend to conjecture. This we know, that he is an able writer, who understands how to make the worst cause appear the better, who can don the garb of an angel of light and deceive not only "the elect," which we hold to be a comparatively easy matter, but even the New York Sun, which is a rather arduous undertaking.

Innominato has thoroughly mastered the language of European liberalism and knows well how to translate it into United States. He is a careful reader of the Roman and Parisian newspapers, and is well posted on the liberal sentiment in America. For the rest the letters might as well be written in New York, London or Constantinople as in the brazen gates of the Vatican. The language of the letters is always dignified and elegant, yet somewhat Johnsonian. Their policy is exactly the same as that of the defunct Moniteur—a policy of misrepresentation, always within the limits of what is probable and credible, at least to the un instructed public. They rarely deal with facts, but rather with motives, policies and future possibilities. They profess the highest admiration for, and loyalty to the Pope and high officials of the Roman court. They affect to know the Pope's mind on any given subject of ecclesiastical policy. In short, Innominato's letters are models of liberal style and liberal tactics.

We often wondered why it was that some representative of the Catholic press has not long since torn the mask from the face of this pretentious fraud. Besides those who have read his hectorations with any attention for the last few years cannot fail to perceive that from the very outset he has forecast a line of policy for the Holy Father which has not only not been borne out, but flatly contradicted by the facts. \* \* \* Some time ago a report was spread that the successor of His Eminence Cardinal Satolli would be Mgr. Falconio, a Franciscan friar, who would doubtless have been a very fit subject for the appointment. Our "sacred seer" thought there was reason to believe that Falconio, because he was a monk, would be a persona ingratia to certain bishops of the United States. He knew, moreover, that Falconio had received another appointment that was likely to be permanent. \* \* \* But he made his reckoning without his host this time; and before he had time to write another epistle Leo XIII. had appointed not only a monk but a hermit to fill the office of delegate to the United States, taking no account of the supernatural wisdom of the "divine seer" Innominato.

A Marriage Settlement.

We know of a working man who, on the eve of his marriage, signed a promise to abstain from intoxicating liquor. He put the document into a frame, and presented it to his wife after the wedding as a marriage settlement, and certainly there cannot be a better marriage settlement than for a young husband to settle his habits.—From "How to be Happy Though Married."

Trade Returns.

The trade returns for the month of September show imports of \$11,390,000, compared with \$9,843,000 in September of last year, an increase of \$1,547,000. The duty collected amounted to \$1,810,000, as against \$1,817,000 last year. The exports for the month were valued at \$12,026,000, compared with \$10,497,000 in the same month last year.

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Monday, the second day of November, next, at Ten o'clock in the forenoon.

In consequence, I give PUBLIC NOTICE to all who intend to proceed against any prisoners now in the Common Gaol of the said District, and all others, that they must be present then and there. I also give notice to all Justices of the Peace, Coroners and Peace Officers, in and for the said District, that they must be present, then and there, with their Records, Rolls, Indictments and other Documents, in order to do those things which belong to them in their respective capacities.

J. R. TRIMBAUDAU, Sheriff.

Sheriff's Office, Montreal, 14th October, 1896.

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