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Infallibility And Authority.

By a Regular Contributor.)

Last week we had followed reason and logic in establishing the truth of the dogma of infallibility. Without further preface, let us now turn to the words of authority concerning its own prerogative; after which we will glance at tradition, and the testimony of history. St. Thomas Aquinas says:—"Now it is plain that Christ is not wanting in necessary things to the Church which He loved, and for which He shed His blood, since even of the synagogue it is said by the Lord, 'What more aught I to have done for my vineyard, which I have not done?' We cannot, therefore, doubt that the one, by the ordering of Christ, presides, over the whole Church." We cannot doubt this, since the unity of the Church demands that questions of faith should be determined by the sentence of one. The Holy See claims not onbe infallible, but the organ of infallibility to the Church-the reverse of the proposition that the Pope is the organ of the Episcopate. Take now a passage from the first

encyclical of Pius IX. after his elevation to the Chair of Peter. Himself," says the Pontiff, "has constituted a living authority to teach and establish the true and legitimate sense of his heavenly revelation, and to settle by an infallible judgment all controversies in matters of faith and morals, lest the faithful be 'carried about with every wind of doctrine by the wickedness of men, according to the contrivance of error.' This living and infallible authority is to be found in that Church which, having been built by Christ Our Lord upon Peter, head, prince, and pastor of the whole Church, whose faith he promised should never fail, has always had its legitimate Pontiffs, deducing without interruption their origin from Peter, seated in Peter's Chair, heirs and guardians of Peter's doctrine, dignity, honor and power. And since, where Peter is, there is the Church (St. Ambros in Psalm xl.) and Peter speaks through the Roman Pontiff (Concil. Calced. Act 2.,) and always in his successors lives and exercise judgment (Synod. Ephes. Act 3,) and bestows on those who seek it the truth of faith (St. Peter Chrysol. Epist. ad Eutych.) therefore the Divine utterances are to be taken in that precise sense which was and is held by this Roman chair of Blessed Peter, which, as the mother and mistress of all churches (Concil. Trid. Sess. vii. de Bapt.) has ever preserved whole and inviolate the faith delivered by Christ, and has taught it to the faithful, showing to all the way of salvation and the doctrine of uncorrupted truth."

Here we have expressed, based on authority, all that we could ask for by way of argument. Here we see that "living and infallible authorwhich God has constituted in that Church which Christ built upon Peter. This is the basis of our faith for all time to come. This letter shows, however, the importance of tradition and history-for to both does it appeal. Infallibility is not on tradition or the testimony of antiquity; but the Church in all ages bears witness to infallibility as a divine fact. It may then be no harm to give a few of the expressions concerning this doctrine, which go to prove that it is no innovation, no new teaching, no modern article of faith.

In the second century St. Irenaeus says: "With this Church of Rome on account of its superior headship (propter potentiorem principalita tem), it is necessary that every church, that is, the faithful on every side, should agree (convenire); in which has always been preserved by. those who are on every side the tra-dition of the Apostles." St. Cyprian, in the third century, complaining to Pope Cornelius of the proceedings of Fortunatus and Felicissimus, writes "A false bishop having been ordained for them by heretics, they venture set sail, and carry letters from schismatical and profane men to the See of Peter, and to the principal Chair, whence sacerdotal unity took its rise; nor do they reflect that they are Romans whose faith is extolled by the Apostle, to whom false faith (perfidia) can have no access."

These are passages belong to the ante-Nicene period, and, of course, have not that precision of statement which characterizes the language of ecclesiastical writers after the doctrine of the Church had been then trine of the Church had been thoroughly discussed There is that famous saying that Fifty years,

arises from a passage in St. August-'Roma locuta est; causa finita which means simply, that "Rome has spoken; the question is ended." How could the question be ended for all time, upon the simple word of Rome, if Rome-that is the Head of the Church in Rome not the final judge, and an infallible one? St. Leo the Great, speaking as a private doctor, declares that, "the solidity of that faith which was comended in the Prince of the Apostle is perpetual; and as that which Peelieved in Christ abides forever so does that forever abide which Christ instituted in Peter." And in another sermon he refers to his prede cessors in the Pontificate as "who for so many ages have been preserved by the teaching of the Holy Spirit from any encroachment of heresy."

Turn we now to St. Bernard, whom the Protestants have honored with the title of the "Last of the Fathers." When St. Bernard bewailed the dangers to which the Church was exposed in his day, he did not-like so-called reformers-undertake to re form the Church, but called upon the Church to redress her own griev ances and to correct the errors her children. To the Head Church he went, to the Chair of Peter, and there pleaded: "It is right that all dangers and scandals which arise in the Kingdom of God, espe cially such as regard faith, be reported to your Apostleship; for I think it proper that the wounds inflicted on faith should be there healed where faith cannot fail. This is the prerogative of the See." Let the Protestant think of this.

Here we find ourselves in presence of two exceedingly important points both of which it is necessary to trea in a clear and positive manner-the one refers to the Greek Schism, and the other to the impossibility of fastening any error or inconsistency upon the decisions of the Holy See. It would be absolutely impossible to treat these in a proper manner a this moment, for space would not permit, so we will take the liberty of here drawing upon the future gen erosity of the management of "True Witness," and hold these two points over for a subsequent issue In addition we have a fund of evidence from Protestant - especially Anglican Episcopal sources-that establishes the prevailing idea or sentiment favorable to the infallible or unerring authority of Rome. And all this, which can, at best, be only a condensation, leaves us still with the large field before us of the auses which brought about the promulga-tion of that dogma, the misconceptions that are broad-cast regarding the circumstances of its introduction at the Council of the Vatican, and the positive evidence that prior to the convocation of that Council, and even after the Council had been weeks in session, there was not the faintest intention on the part of the ther reigning Pontiff to place that ques tion upon the programme or matters for consideration. It came like an inspiration of the Holy Ghost, for it nor even was not pre-arranged, thought of. In a word, there is yet a vast expanse to be covered before we shall have concluded proving that the dogma of the infallibility is in accord with Scripture, with history with reason, and with the very fundamental principle of Christianitythe Divinity of Christ.

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Art in Our Churches

In the department "Seen By the Way," of Mosher's Magazine, Eugene Uhlrich discusses the question of art in our churches in a very instructive and practical menner. He says:-

When the old Roman constructor who was up to the tricks ol his trade found that the marble of some palace he had finished had flaws and spots that interfered with its polished whiteness, he took a bit wax and carefully plugged them up and closed them over until the eye could find no break. So long as the winter months held sway, the filled out the marble very well; but when the sun burned good and warm in the long summer days, the wax scmetimes melted a bit and rain in streaky lines over the whiteness around it. So the astute old Roman patrician when he put up his money a palace stipulated that building done for him should be sine cera-sincere-without wax.

Most of us have some spots on the thing we do, which we insist on plugging up to present a surface unquestioned at least at crucial times, and those of us who are in small conditions, dealing with a few people, may put wax on our little spots all through life and do but trifling harm, and perhaps, not even be found out; but people who are called upon to deal with many men, and that in authoritative ways, are apt to be compelled to build their structures, both those of stone and those of the spirit, where they will be in the eye of their fellows for many days, possibly even for many genera Nothing there is world without spots and flaws, but nothing is truly helped by waxing them over. So, therefore, if a man, for instance, is called 'upon to serve God as a shepherd of His sheep, in that most holy and responsible service, he may have understanding, he may have kindness, he may have power over the souls entrusted to him, and yet he may not know a good glass window nor a fine statue when he sees them, from meretriciones. It is a spot upon his knowledge which need not shame him, nor need he wax it over by insisting that he does know. There are those who do know, whose business it is to know. The only point is to find them and give them a free hand. No man can do good work under another man's limitations, and the truest mark of greatness is to know where your own spots are; in other words, to know your own limita-

tions. Neither is it necessary that a church be finished in one year, nor in two years, nor in ten years. The windows put into its arches, the designs and the scences put onto its walls will be there when we are dead and gone, and when those who put them there are dead and gone. They will be an education in religion and in the expression of religion. therefore in what ought to be the highest forms of art for more than one generation. If we cannot afford to pay for doing a whole church in noble ways, let us do a little part of it nobly and reverently, an altar, an arch, a window, and not be too afraid of leaving something for coming generations to do. We are creatures of time and incompleteness ourselves in this world and nothing is attractive that is finished. Nothing, in which we have no part, holds us as does that which we have helped to create. Even a child loves the rag baby it makes itself, better than the finest Paris doll. Moreover, each generation will have a little message, a little development, a little change in its point of view, to add to what was before. The great cathedrals of the past would never have been built if they had had to be finished in a given time, but the largeness of genius that conceived them was not afraid of the largeness of time. It had no small limitations which said: "On such and such a day this church must be dedicated and the walls must be painted,"-or

-stencilled. The truly sincere priest who is building a church is mindful of the fact that a church is not only for his people and his day, but for peo his people and his day, but for peo-ple to be and their day, and he will feel upon him a sense of a heavy ro-sposibility. He might write a book for his people and they could shut it up and put it away if they did not like it; but into a church, which has been built in his way, they must go Pries's and laymen is
Montreal during the past

Montreal during the past to another, in which there is a very ine one of the same subject, within the heart.

out comment as to the merits of the espective pictures; but the children with a feeling still unperverted, recognized the beauty of the one and the commonplaceness of the other, and wished that they lived near enough to go to the other church—the church of the beautiful picture. This is only a slight instance, but sometimes it seems that in the decoration of churches there might, with good grace and with a saving of responsibility to the respective priests, he a committee chosen, not necessarily confined to the parish, made up of men of distinguished tastes, and some of them with the technical training to decide and pass upon designs and ideas in the matter of interior and exterior art. I have in mind one church in which copies of masterpieces are elongated or rowed to fit into spaces which in point of light and position and so on, are glaringly different from those for which the original pieces were intended. The clergyman under whom it was done started out on the basis that he knows all about art. So he does, historically, as one who reads it in biographies and guide-books, but his church would in all probability have been far worth ier if he had not known the great artists, even by names. He might then have had a saving doubt of himself.

This is a delicate and somewhat difficult question, and yet it is very serious one, for there certainly are many of our churches in which the pictures and the statues, instead of being inspirations to devotion are distractions the moment looks at them with natural eves and not with a purely spiritual view. If, however, one must keep up a materially negative, unseeing attitude what is the use of the pictures at all?

HEART DISEASE.

A Trouble Much Mere Common Than Is Generally Supposed

A healthy person does not feel the eart at all. If the heart makes itself felt it is a sure sign of some on of the many phases of heart trouble Some of the symptoms of heart trouble are shortness of breath, trembling of the hands, violent throb bing or fluttering of the heart, sharp spasms of pain, oppression on the chest, dizziness and clammy sweat ing, irregular pulse, and the alarm ing palpitation that is often felt most in the head or at the wrists Of course people suffering from hear trouble haven't all these symptoms, but if you have any of them it is a sign of heart trouble and should not be neglected for a moment.

Most of the troubles affecting the

heart are caused by anaemia, indigestion or nervousness, and when any of these causes lie at the root of the trouble it can be surely cured by the ise of Dr. Williams' Pink Pills. You mustn't trifle with common medicines, and above all you shouldn't further weaken your heart by using purgatives. You must cure your heart disease through the blood with Dr Williams' Pink Pills. You can easily see why this is the only way to save yourself. The hearts drives your blood to all parts of the body. Every drop of your blood flows your heart. If your blood is thin or impure your heart is bound to be weak and diseased; if your blood is pure, rich and healthy, it will naturally make your heart sound and strong. Dr. Williams' Pink Pills acmake new, rich, red blood. tually And that new, rich, red blood strengthenes your stomach, stimu your liver, soothes your nerves and drives out of your system the disorders that helped to disturb your heart. This has been proved in Pacome, Que., says: "For nearly three years I was greatly troubled with a weak heart, and in constant fear that my end would come at any time; the least exertion would over come me; my heart would palpitate would sometimes violently and I have a feeling of suffocation. I was under the care of a doctor, but did not get relief, and eventually condition became so bad that I had to discontinue work. While at my worst a neighbor advised me to try Dr. Williams' Pink Pills. I did so, and they simply worked wonders in case. I used only half a dozen boxes when I was able to return to my work, strong and healthy, and I

have not since had any sign of the We would again impress upon those who are ailing that they must get the genuine pills with the full name, "Dr. Williams" Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing to the Br. Williams' Medicine Co., Brockville, Ont.

Davitt's Impressions Of the Dublin Convention.

In a special despatch from Dublin, to the New York American, Mr. Michael Davitt, the father of the Land League, tells of the success of the recent Irish National Convention held in that city. He says:-

There can be no two opinions or the question of the great success the Irish National Convention which has been in session here the week. It may not have accomplished all that could have been done, but that is a failing common to sovereign legislatures, as well as to mere Irish political conferences. In its excellent good feeling, its orderly proceeding and great debating low er, the convention has given an object lesson in Home Rule which nexy make some impression upon the average English mind.

In any case, it, has been in its spirit of unity a great disappnintment to the enemies of Ireland's cause, and this will probably be the best testimony that can be recorded in its favor and praise.

For the satisfaction of Ireland's riends beyond the Atlantic one of the amendments to the Government bill that was most welcomed at I'ri day's session, demanded a home stead law for Ireland. The purpose of the proposer of this motion was to shield, as far as could be done un der the unsympathetic English in Ireland, the home of the Irish beasantry. These homes have been the special object of landlord oppres ion in the present Irish land war The home, next to its religious faith, is the most devotedly cherished obect of Celtic life. Home, no matter now poor and squalid, appeals to the

> The Irish peasant yields up his cottage only when irresistible power compels him to. This fierce love of home

has given the Irish lano-lords and the English government their stronghold upon the obedience of the tenant. It was the means of wringing an unconscionable rent out of him before the Land League times, and of making him more or less subservient to alien law.

The land purchase acts have supplied to a large extent the best protection against this social tyranny by enabling the peasant to become the owner of his own holding. Evic tion in the old way, with all its at tendant suffering and passion and re venge, is no longer the dread dream of possible horror to the peas ant homes where purchase has free them from landlordism, but its re currence is not impossible even un der the new conditions which the coming bill may create.

There are village extortioners, usurers, in Ireland, and there will be in point. Mr. Adelard Lavoie, St. land-jobbers springing up as the number of small land proprietors in creases. Improvident money borrow ing is a peculiar habit among the possible, to safeguard the future domestic rights of Irish peasant homes from this. Hence, the instruction given on Friday to Redmond and his party to press for a homestead law as part of the Government bill.

> Racial strength and the wit of the Celtic character were clearly exhibited in the proceedings of the first session of the Irish National Conver tion. We had, in the spirit of speeches and the warm St. Patrick sentiment animating the whole assembly of 2,500 delegates, a sentation of the Irishman at his best, There was exuberant good everywhere, enthusiasm was rampant and controllable only by a restraining sense of that duty which carries everything before it, at gatherings where the Irishman is his own law-maker, where he feels instinctively that whatever frolicsome promptings his nature may tempt him to, he must fulfill the sinister predictions of his Anglo-Saxon enemy and become

There were interrupting voices, which are the peculiarity of meetings and conferences in Ireland; the play of native wit and keen political intelligence which are the qualities of our intellectual equipment as a people, and that are not found in similar assemblies of our English neighbors and, better still, as T. P. O'Connor said in a brilliant speech, "the vast concourse of kind-hearted but earnest and anxious delegates showed the greatest possible toleration of views which did not accord with their own warm convictions.

Indeed, nothing could well have been better than the whole demeanor of this unrecognized national assembly of Ireland in the good sense, unflagging attention and orderly procedure which characterized the day's labors. In an historic sense this was the non-official parliament of Ireland solemnly deliberating, if Celtic lightheartedness can ever be really solemn, how best to end the agrarian war which has practically never ceased in Ireland during the past 300 years. *******

There was some weakness just where it is always found, and some how, where the occasion and opportunity called for a stern stand justice, and when the convention and the Irish Parliamentary party combined could have forced the ha the government and insured the concession of most of the amendments this stand was not taken. The bill was blessed in voting and cursed in phrase; it was a good bill and a bad one, a concession to Irish strength and a stroke of beneficent English statesmanship, Redmond and O'Brien in eloquent speeches emphasized the danger of severe criticism of the Wyndham scheme, while hoping that this forbearance of the Irish people would plead for a better bill. All this was honest and well intentioned, but the interpretation which the Chief Secretary and the English press will put upon so contradictory an attitude will be that there is con promise and weakness on the part of the Irish leaders.

Fully 500 clergymen, mostly Catholic priests, were present, and it was the duty of Father Humphreys, of Tipperary, to face the good-tempered but hostile audience in a hopeless effort to have the bill rejected by the convention. The delegates were about equally divided upon my amendment proposed to O'Brien's motion, which defined the general attitude of the Irish party toward the bill. The attitude, as I foreshadowed in a previous dispatch, was one of conservative action. It accepted the Wyndham measure as a plan needing amendment, but asked that the Irish party should be intrusted with the task of endeavoring to obtain such concessions from the government in the committee stage of the bill as would enable the members to present a new land act to the Irish people as the final ending of the Irish land struggle. My amendment to this motion was not hostile to the spirit or purpose of the party's plan of action, but it took ception to the idea that the bill, even if improved to the extent of O'Brien's suggestions, could be the final settlement of the land ques-

I likewise urged that the tion should stand adjourned until the government's proposals had emerged from the ordeal of the committee stage, when the delegates should assemble again and hear the Irish Paror liamentary party's report upon the The delegates were about equally divided in support of the amendment and the original resolution, but having no intent to weaken Mr. mond's position, I withdrew the motion and the O'Brien resolution was manimously adopted.

Friday's session began by the adoption of a resolution affirming Ireland's right to legislative independence, and terminated with a motion asking the Irish people to cherish the principles and honor the memory of Robert Emmet during the year recalls which specially record of his execution. These pronouncements affirm the true patriotic feelings of the delegates and remind the British Parliament and people, as one land, education or other Irish issues could satisfy the Irish nation without granting the greatest need of all — Ireland's demand for the right of national government."