11X. No. 45

TRANSICA STRANS POOL RIOTS

e to Misunderstaning of Certain

Clauses of Emancipation Act,

(London Tablet.)

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PLACING THE RESPONSIBI-

LITY. There are two men for whom Mr. Ashton's report must make unplea-sant reading. One is the gentleman who is apparently known in Liver-pool as Pastor Wise—though one thinks he might have been conveni-ently described otherwise—and the other is the Prime Minister of Eng-land. It is desirable to say a word as to the responsibility of each for the horrible exhibitions of religious hatred which formed the subject-matter of this costly inquiry. Mr. Wise is named by Mr. Ashton as one of the causes of the distribances, and "the George Wise Grusade," which he directs, is named as an-other. The Commissioner cites abun-dant evidence in justification of these grave findings, and we have no wish to slay the shain. Now let us consider the case of Mr. Asquith-writing in September, 1908, when a letter from the Prime Minister had tions. Socialists would be free to march as they pleased, but Catholies would have to wait upon the plea-sure of the City Council. Apart from this obvious inequality of treatment, there is grave objection to allowing such questions to be treated apart from the general law of the land. In Liverpool, where the Catholic body is well able to take care of itself, the local author-ity might be trusted to act with im-partiality, but as a general rule Ca-tholic interests are far safer in the hands of Parliament than in those of the local authorities. amber, 1900. The Prime Minister have idonment at the last idonments for a sement riting in S letter from ts around we used A New Theory. at be remen Mgr. A. S. Barnes, in a recently published volume ("The Man of the Iron Mask," London), propounds an interesting and plausible new theory It is that the celebrated and myste-rious "Man in the Iron Mask," far from being, as was once supposed, a mon conserve letter even which are lead iletter dead lette ing year-c himself, w explicitly ther inten quith has life into t clauses know land the la

Jan 1 1909.

Christendom that, though we are Englishmen, we have not the rights of ordinary Englishmen. We may practice our religion privately, pro-vided we keep to our 'places of wor-ship' and do not venture into the open." What we anticipated as the result of Mr. Asquith's unhappy in-terference at the time of the Eucha-ristic Congress quickly came to pass. Mr. Ashton traces the disturbances in Liverpool directly to the excite-ment caused by what had taken place in London, and to the misun-derstanding as to the force of cer-tain clauses in the Emancipation Act, which were invoked to secure the abandonment of the procession through the streets round the Ca-thedral. The Commissioner says: "The Head Constable said that the Eucharistic Conference in the au-turn of 1908 turned men's atten-tion to the Roman Catholic ques-tion. It set them talking. One side might consider it an advance, the tion to the Roman Catholic ques-tion. It set them talking: One side might consider it an advance, the other side might consider it an ag-gression. Incidentally the fact came out that some of the penal sections of the Catholic Emancipation Act were still enforces he and in the raof the Catholic Emancipation Act were still enforceable, and in the re-sult sectarian feeling, which had been dormant since at least 1905, began to live and move." Quite so, the evil passions of the Liverpool Orangemen were roused into fury by the example of the intolerance of Mr Asonith

Asquith LEGALITY OF PROCESSIONS. While we find ourselves in happy agreement with almost every sen-tence in Mr. Ashton's report, it is less easy to acquiesce in some of his recommendations. 'It may be expected that, before closing this re-port, I should say a few words with reference to processions and open-air meetings of a religious cha-racter. So far as the public streets and highways are concerned, pro-cession at rest, and a procession is a meeting in motion.'' It is diffi-cult to understand quite what this means. Processions and meetings LEGALITY OF PROCESSIONS. means. Processions and meetings are not on the same footing. There are occasions when a procession are occasions when a procession would be illegal and a meeting law-ful-and vice versa. Processions of the unemployed, or of Socialists, or the salvation Army would be Ini-and vice versa. Processions of the unemployed, or of Socialists, or the Salvation Army would be quite lawful in Regent street or Fic-cadily-they are a familiar sight. A public meeting would at once be-come unlawful, as an obstruction to the traffic. If the managers of a demonstration in support of the Veto Bill were to hold a meeting at Piccadilly Circus, and then to ex-plain that their gathering was only "a procession at rest." the plea would be laughed at, and "the pro-cession at rest." would be told to move on Again, Mr. Ashton sug-gests that it should be necessary to seek permission from the local autho-rity to have a religiods procession. Anti-religious processions would ap-parently be under no such restric-tions. Socialists would be free to march as they pleased, but Catholics

Mask," far supposed, a XIV. was

ARCHBISHOP SCORES PRESIDENT.

Says He Did Not Give Vatican a "Square Deal."

At a public meeting of the Ame-rican Federation of Catholic So-cieties in the diocese of Boston, held in that city on Sunday last, His Grace Archbishop O'Connell scored with no uncertain words the action of President Roosevelt at the Vati-can. John Callan O'Laughlin, who who the endeavored to negotiate with the Vatican, was likewise severely cas-tigated by the Archbishop, who de-clared that Mr. O'Laughlin had play-od the parts of ULA with the severe cared that Mr. O'Laughlin had play-ed the part of "Judas" and was "the sort of Catholic that we are ashamed of."

The Archbishop's general subject was "Loyalty." In bringing up the Vatican incident he spoke as fol-

the Vatican increases in the Vatican interval int am talking upon the thing as an bstract principle. If the one who abstract principle.

abstract principle. If the one who did it was of a high station, so much the worse for him, because peo-ple in high stations must be careful in what they do." After describing the Vatican as the oldest and most honorable court in the world, to which a man "in decency must go at least in a friend-ly attitude." Archbishop O'Connell spoke of the visit of ex-Vice-Presi-dent Fairbanks to Rome, and dis-cussed the Methodist College in Rome, making it clear that he had moreference to Methodists in the The lepers in their desert caves, The very dead within their graves Moan ceaselessly for His healing hand!" no reference to Methodists in the United States.

TOUCHES ON ROMAN METHO-DISTS

"I am holding responsible those who are in charge of that institu-tion, and that institution has for many years been the centre of the most virulent campaign of lies and most viruent campaign of lies and abuse of the very vilest kind against the Holy Father, the Church of which he is the head, and of the Catholic principles, forgetting that the State religion in Italy is the Catholic Church. "The Cardinal Secretary of State, Werry del Val when sched for one **Preparations** Complete For Passion All the parts have long been dis-tributed, the costumes are finished, and all that remains to do is re-hearsal. Already this has been ac-complished in regard to some of the minor parts in the story of the Sa-viour as disclosed in the "miracle play and a general repearse is ex-

"The' Cardinal Secretary of State, Merry del Val, when asked for an audience for Mr. Roosevelt, said the Holy Father would be very happy to receive him, because he has been the head of a great nation, and for which the Holy Father has every respect. He also said: 'When you communicate that to him, please say we hope nothing will interfere with this desire on behalf of the Holy Father and Mr. Roosevelt of seeing each other, as, for instance, this in-cident which happened about the Methodist College to Mr. Fairbanks.' "The answer was, 'Oh, well, I cident which happened about the Methodist College to Mr. Fairbanks.' "The answer was, 'Oh, well. I cannot enter into any conditions. The audience is now off. That is insulting. Mr. Roosevelt, when you were President in the White House, did you stand at the door welcom-ing into your parlor and hyour din-ing-room the riff-raff of the street who hurl stones at your head and insult your family? Would you do that? These are the conditions, Mr. Roosevelt. You were not strict-ly loyal, even to your own prin-ciples, Mr. Roosevelt, you who talk so much about the square deal. Mr. Roosevelt, you could have at least waited until you came to Rome, and informed yourself well of the position of this institution, and, having done so, if you really meant the square deal which men now be-gin 'to doubt, you would have said. 'No, Holy Father, I come to you. I stand for honor and reverence and the right, and I cannot as an honest

over the world that othe head . of over the world that othe head of the Church is wrong, and Mr. Roose-velt is the greatest thing in crea-tion. That is the sort of a Catholic-that we are ashamed of. Mr. John O'Laughlin, who seems to be look-ing for a job and is willing to sa-crifice the things that man holds most sacred for this particular work, which he hopes may come his way. **CATHOLIC READ-**ING PUBLIC.

Orne Mitness

this. If our neighbors wish to ho-nor Catholics by high positions in their gift, then we insist that they must be real Catholics, and not John Callan O'Laughlins."

THE ASCENSION.

one are the streets of Nazareth, And lone the white Judean roads; For to His Father's blest abodes,

Christ mounts in spite of sin and

In Bethany no more they see

'We miss His face in Galilee!

So earth is wistful for His feet,

The waters wan that miss

eyes, While far beyond the furthest skies

Angelic choirs their Master greet! -J. B. Dollard.

Play.

minor parts in the story of the Sa-viour as disclosed in the 'miracle play, and a general rehearsal is ex-pected the beginning of next month -strictly in private. All those who take part in the ''Passion Play''--and in one capaci-ty or another nearly half the 1400 townspecule act in the drama-have

townspeople act in the drama-have their daily occupations and pursue their daily occupations and pursue them regularly just as if they were not actors once every ten years. The "Passion Play," however, is the real industry of the town, and for

real industry of the town, and for two years the women and girls have

been making costumes. They are designed with the strictest regard

designed with the strictest regard for historical accuracy. There are seventeen scenes in the "Passion Play," beginning with Christ's entry into Jerusalem and ending with the Ascension. The ani-

mals used in the play are those used

every day in Oberammergau, al-though they, too, have had their re-hearsal. The ass on which the Christ rides into Jerusalem particu-larly receives much practice with the harness specially designed for this pression

Japanese Nun's Mission.

ery day in Oberamn

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His

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'We miss Him in the Temple yard, We miss Him at Bethseda's pool

And in the doctor's biased school His Father's truths are daily mar

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MONTREAL, THURSDAY, MAY 5, 1910

Dr. Maurice Francis Egan Says it is Unappreciative.

Here are some crisp paragraphs from an introduction that Dr. Mau-rice Francis Egan has written for a collection of short stories in ten volumes, recently published by Benziger Brothers:

IN OTHER DAYS

way. "He will live to see the day that he will regret these words, for there never was a man yet in the history of the world who played the part of Judas that didn't in the end pay for it, and Mr. Callan O'Laughlin, who is finsincere, will live on. "Mr. Roosevelt is shrewd and he knows that that kind of a Catholic is not a Catholic at all, and we know that the Federation will keep out of public office such men as "The old condition has passed away,—the condition under which it was only necessary to offer any publication not absolutely heretical to a public which purchased it, because on its front page a cross was entwined with shamrocks—a condi-tion in which a Life of St. Bridget announced in eighteen volumes, ge-nerally stopped at the fifth.

"This was the time when Mrs. Sadlier's stories were popular, large-ly-in addition to their merits-be-cause they appealed to mitional to they appealed to national feel-To the exiled Irish in America ing. Ing. To the exhed frish in America they were as the gentle rain from heaven. And Mrs. Dorsey, reaching another circle, delighted and refresh-ed it. Their books do not deserve to be considered old-fashioned. There ought to be a public still-there is somewhere-one that could weep over the efternal pathors of 'Cacier' His form along the beaten way, His friends, heart-broken, weep and somewhere-one that could weep over the eternal pathos of 'Coaina or thrill over the perennial romand of 'The Confederate Chieftains.'

"But other times, other tastes Catholic publishers are compelled to find, too, other methods—and ought to. Nobody should complain that they are not doing this. RE-PRINTS

RE-PRINTS. "There was a time when an Ame-rican Catholic author's nanuscript was crowded out of the market by the habit indulged in-our county had not yet seen the justice of the copyright law-by publishers of re-printing foreign books. "They were generally cheap trans-lations of milk-and-wate.y stories or English novels valuable to the public only because they could not bring a blush to the most undamask-ed check That is past. To say

brong a Guest to the most undamask-ed check That is past. To say i thing: of a veteran ike Tathai i'mm, there are charming and grace-tul writers like Marion Ames Tag-gent and Grace Keon, who write breause a field has been opened to them by the publishers. They would have been computed to true, there have been compelled to tura the talents entirely in a different characteristic of the talents entirely in a different characteristic of the talents of talents of the talents of talents thet: chu in, its name on the back of a "Fifty years ago 'Geraldia. Tale of Conscience,' 'Rosen name on the back of a book

Tale of Conscience,' 'Rosemary,' 'Faulite Seward,' Lore'to, or the Choice,' Mrs. Sadier's and Mrs. Dorsey's novels, with 'Fabiola,' and 'Callista,' and some grewsome sto-ries by McCabe and Bresciani, were in nearly every Catholic home; but there were no magazines and for there were no magazines and Catholic papers. few

CATHOLIC PUBLIC IS SLOW.

"The ambition of every author is to be read, not to be praised. He ought, too, to be able to live by his work. I regret to say that the Catholic public, with the exception of that small fraction of it called the 'meding public' which has been of that small fraction of it called the 'reading public,' which has been created by the clergy, the publishers, and the educational institutions, sees the necessity of paying cash for everything except for ideas. The priest gives his ideas for almost nothing. This may be the reason why our people expect intellectual stimulus and delight for nothing from everybody else. "If a Catholic paper is started to fill one of these long-felt wants— that feeling of 'goneness' we wants— that feeling of 'goneness' we wats—

PRICE, FIVE CENTS

fortune and returning to the land of his fathers to spend the rest of his life in ease, says the St. Paul Pio-In business he was i

In business he was unusually suc-cessful, and instead of the modest "pile" of a few hundred dollars with which most Celestials are con-tent, he is rated to-day as the rich-est Chinaman in the Northwest. The first part of his ambition was rea-lized, but a new influence has changed his ideas about the great Eastern Empire. He has left on a visit to Canton, and, after a few months, he will return to St. Paul, bringing with him his three boys to be baptized into the Catholic Church, the faith which he himself has professed. Incidentally, he may induce other Chinamen to follow his rofessed. Incidentally he may induce example

Thomas Hum Gin, for that is his name, was formerly proprietor of an extensive chop sucy house, and is now connected with a wholesale grocery and hotel.

grocery and hotel. One day, while looking carefully after the wants of his customers, he met a tall, frank Irishman in black clerical garb, who spoke a word of greeting in his native tongue. The two foccame acquainted, and the tall Irishman, whose name was Father taurence Cosgrove, pastor of St. Vincent's Church, invited the young Chinaman to attend his services. Tom came, and his admiration for his new friend and the services grew to be a belief in the Catholic faith.

His conversion was the forerunner His conversion was the forerunner of many , more among the Chinese business men of St. Paul and Min-neapolis, and Father Cosgrove now number's seventy-five among the Ca-tholic Church parishes of the Twin City, that number having been bap-tized into the Church. The work has been accomplished quietly, and during spare hours, and starting has been accomplished quietly, and during spare hours, and starting with an acquaintance gained by Ms slight knowledge of the Chinese tongue, the pright has become a well known figure among the Chi-nese men here. Gin has been a generous contribu-tor to Catholic and private charities among the deserving near of the

among the deserving poor of the city.

Father Benson's Sermon.

"There are two reproaches continually cast at the Catholic Church, and the Catholic Church alone," said Rev. Robert Hugh Benson, the distinguished convert-priest and at the Boston Cathedral last morning.

Why is it, cries the man of the "Why is it, cries the man of the world, that all other religious so-cieties are lax in the marriage tie and the Catholic Church is not ? Why is it when the world is agreed that certain sins are natural in hu-man nature, and, therefore, must not be treated too harshly, that the Ca-tholic Church stands up and holds up to the world a standard of pur-ity which is utterly out of reach of men to attain? "The Catholic Church holds up a

"The Catholic Church holds up a "The Catholic Church holds up a standard of morality and holiness too fine and strong for ordinary human nature; so at least the man of the world tells us. And then, ff you catch the man of the world in another mood, he will tell you that the Catholic Church is not nearly holy enough for him, that the Ca-tholic Church somehow all along re-tains those whom every human so-ciety in the world, whether religious or not, would have east out ages ago. "See how inconsistent is this Ca-

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not holy enough. "The substance of this objection is true. She is divine and seeks per-fection; she is human and tolerates imperfections. How unfortunate it is that the world does not under-stand that these accusations brought against her are her mighti-est and the most persuasive cre-dentials."

dentials." The Cathedral was filled to over-flowing at the service, and thou-sands who wished to hear Father Benson wors turned away. It was announced, however, that he would preach again at the same service on May 1. Costly Gifts.



The library of the Catholic University at Washington has receive from an anonymous benefactor complete set of the publications