

Speeches Of William II.

By a Regular Contributor.)

The press of the world has commented to a considerable extent upon the recent visit of the German Emperor to the Pope, and some of the after-effects of that step are already being felt. Amongst others we may note the projected law which aims at removing the disabilities of the Jesuit Order in that country. In fact, it is almost a radical change in the attitude of Germany towards Catholicity that has been operated, and the Emperor seems to be the moving spirit in the entire affair.

While special criticism may be brought to bear upon an isolated speech, or public utterance, of the Emperor, still the surest means of discovering his characteristic and sentiments is to take all his speeches, letters, and other public utterances, and, divesting them of whatever local coloring they may have, to seek in them the dominant note. A German writer, of Breslau, Herr S. Schroeder, has just published a volume containing all the Cabinet orders, addresses, sermons, letters, telegrams, and other expressions, written or spoken, that have come from the Emperor during the past fifteen years.

"Innominato" has made a judicious and careful selection from the most striking passages in this book. In glancing over them there are two predominating notes that we cannot fail to detect. The first, is in regard to religion, in which the Emperor invariably places all trust in God, refers all successes to Him, takes His Providence into consideration in everything, great or small. The second, is the spirit international courtesy—a tending towards peace and concord—and a delicate attention to the feelings and sentiments of others.

To illustrate both of these we will select such passages, from "Innominato's" synopsis of the book above mentioned as are calculated to accentuate these two points. Commencing then with the religious aspect of the subject, we find him offering us the following samples:—

Whether as subjects or as soldiers he has esteem only for good Christians: "Whoever is not an honest Christian is not an honest man and cannot be a good Prussian soldier nor fulfil in any circumstances the duties which the Prussian army demands of its soldiers." (Nov. 16, 1897.) If neighboring nations are renegades to their Christian traditions, the Hohenzollerns cling to them and attribute to their faithfulness their successes: "Why have we been permitted to attain the results which we have gained? That is above all because in our family tradition dominates and because we look upon ourselves as sent by God to govern the peoples over whom He has called us to reign and to lead them morally through life." (Jan. 24, 1889.)

The Emperor is conscious of his responsibility toward God: "Wilhelm I. is an example not only for his grandson, but for all monarchs, who are unable to do anything except inasmuch as they are convinced that the function that has been confided to them by Heaven obliges them to give an account of it to Heaven." (March 18, 1895.) So, the part of the German Emperor in regard to religion is no doubtful one: "It will be the part of the German Emperor in the course of the new century to preserve religion, in spite of the new spirits and the new ideas; they will offer a model to all the nations of the earth." (June 19, 1902.) "The two religions, Catholic and Protestant, which divide our country must follow the same object; to preserve and strengthen in my people the fear of God and the respect for His law." "Whoever does not conduct his life on the basis of religion is a lost man."

The newspapers have reported in full the magnificent address delivered at Aix-la-Chapelle, of which this is the conclusion:

"I take here the vow of placing under the Cross of Christ the whole German Empire, the whole nation, my army represented here by this staff; I place myself under it and my family. I wish to live under the protection of Him who could say: 'Heaven and earth shall pass away, but my words shall not pass away.'"

One of the most intimate friends of the Emperor is Cardinal Kopp. Writing about His Eminence to Prince Hohenzollern, January 12, 1887,

the Emperor said: "What a simple, intelligent and good German nature he has." The Cardinal is constantly at court and is the Emperor's adviser in mostly all serious matters.

Turning now to his expressions concerning other rulers, we find his dispositions well set forth in these passages that are selected by "Innominato."

"He eagerly seizes on all opportunities for having old quarrels forgotten and for softening the conflict between unavoidable rivalries. To the widow of President Carnot he writes: 'Carnot, worthy of his great name, has fallen honorably, like a soldier on the field of battle.' (June 24, 1891.) To the English officers he declares: 'Queen Victoria, that great lady through the wisdom of her counsel.' (Dec. 16, 1890.) To the Americans he cables: 'President McKinley, a noble son of the New World, has died in the accomplishment of the greatest of duties, that of the head of a State.' (Sept. 14, 1901.) His compliments to foreign sovereigns are always well timed and never commonplace.

"But it is especially 'France, our chivalrous enemy' (Dec. 14, 1891) whose sympathies the Emperor seems to seek. 'Let us celebrate our victories in the great war without any feeling of pride and doing full justice to the unsuccessful courage with which our enemy fought.' (Aug. 10, 1895.) At St. Privat, where Marshal Canrobert destroyed the Prussian Royal Guard under the eyes of the old Emperor, who shed tears of grief, Wilhelm II. thus addressed his troops: 'I wish that this monument, erected to the memory of those who died at St. Privat, should be looked upon as a testimonial of honor for the soldiers of both armies, the French Army as well as ours; for here the French soldiers fell heroically for their Emperor and for their country. . . . I wish that our banner should be lowered, and also wave their colors over the graves in which our adversaries rest, as if to whisper to them that we honor with the same respect the valor of all brave men.' (Aug. 18, 1899.)"

We certainly owe the famous correspondent a debt for having cast such a new light upon the character of Germany's Emperor, and in its beams we can read more clearly the significance of this recent visit to the Vatican and all the deference paid to the Head of the Catholic Church.

Abbe Larocque's Silver Jubilee.

On Sunday last the parishioners of St. Louis de France held a triple religious celebration. It was the fifteenth anniversary of the founding of the parish, the twenty-fifth anniversary of the ordination of Rev. Abbe Larocque, the parish priest, and the fiftieth birthday of the same good pastor. Founded on the 17th May, 1888, the parish has become one of the most important in the city, and it possesses one of the grandest churches in the archdiocese. Ever since its organization Abbe Larocque has been in charge, and the fruits of his zeal and ability are to be counted by the hundred. The description of the new church, which was dedicated in 1897, by Mgr. Paul Larocque, of Sherbrooke, uncle of the present pastor, and on which occasion a glowing sermon was preached by Mgr. Gravel, of Nicolet, may be summarized thus:—

Its exterior architecture marked a wide departure from the ideals previously followed out in religious construction. The effect was striking. The facade of cut stone consists of three arches which form a peri-style. The central arch is crowned by a bronze statue of the Church's patron saint, Louis de France. The main tower is 208 feet high. The body of the Church is 240 feet long and 82 feet wide. The Roman style of architecture is employed in the interior, and the furnishings throughout are exceedingly rich and beautiful.

Rev. Abbe Larocque was born near Burlington, Vt., May 18, 1853, exactly a half century ago. Monday. He received his education at St. Theresa College, and afterwards he remained there for several years as professor of Latin literature and the sciences.

In his late twenties he came to Montreal and received the appointment of assistant in St. Gabriel's Church, under Father McCarthy. He remained in this work for a year, and then became chaplain for the Good Shepherd's Institution on Sherbrooke street, where he remained until he took charge of his present parish in 1888.

It would take many columns to tell of the grandeur and imposing character of the celebration of last Sunday.

Mgr. Larocque assisted at the High Mass, which was sung by the parish priest, and an address was presented accompanied by a purse of \$1,000—which money Abbe Larocque had long before stated he would not accept as a personal gift, but would use for the benefit of the Church. At the Deaf and Dumb Institute on St. Denis street, there was a magnificent entertainment in the evening. In fact, the entire proceedings constituted a red-letter day in history of the young and flourishing parish.

We desire to join our humble congratulations to those of the parishioners and to wish Abbe Larocque a long lease of years, in health and strength, to carry on and complete the great work that he has so nobly commenced, and so valiantly prosecuted for the benefit of the north of our city, for the greater good of the Church, and for the undying glory of God.

D'YOUVILLE READING CIRCLE

Ottawa, May 20, 1903.

At the recent meetings of the D'Youville Reading Circle the French Associations Law has been one of the interesting subjects spoken of under the head of "Current Events," which occupy a part of each meeting. That history repeats itself can be seen from the present state of affairs in France which so much resemble the doings in that country previous to the Revolution. It was remarked that this Law is being enforced in the names of Reason and Justice.

Parts of Wordsworth's "Prelude" were recommended for reading a propos of French affairs to-day, and reference was made to a magazine published fortnightly by the "Messenger," which contains a strong protest against the French Government and stands for the orders.

Attention was called to the Philippine question, and to a very sarcastic review, by Rev. Father Middleton, an Augustinian, on two reports published about the question. This report on the reports show them to have been forced and illiberal. In connection with the same subject a paper entitled "Religion and Education in the Philippines," was alluded to the Bill concerning Ritualism in England was merely mentioned. After devoting a part of the evening to current events the remainder is taken up with literature.

Ellen Thorneycroft Fowler's descriptions in her book "Fuel of Fire" were said to be beautiful, while the story itself is a healthy one since it teaches that evil does not really prevail in the world. The March and April numbers of Mosher's magazine containing articles on George Eliot's "Silas Marner" and Gilbert Parker's "Right of Way" were spoken of. Among the new books lately received in the library are "The History of Ireland," by A. M. Sullivan; the "Life of O. A. Brownson," the "Star Dreamer," by Edgerton Castle; "A Book of a Thousand Questions," by Rev. Father Conway; the "Glories of the Catholic Church in Architecture" and the "Gentleman from Indiana." Our study of the Renaissance shall be continued next year. This term we have reached in our study of the subject the causes, Religious, Social, Political and Philosophical, which led to the Revolution. At the May meeting of the Circle "Launcelot" was the special literary topic. The beautiful ending given in the original story by Mallory was compared with the different versions by modern writers. Extracts from Conde B. Pallen's exquisite rendition of the atonement and death of Launcelot were read.

At the next and last meeting of the Reading Circle a summary of the year's work and progress will be made.

CLOSING CONVENTS.

Paris, May 16.—The sealing up of the convent at Sartene, under the Law of Associations, was accomplished recently with considerable difficulty. The inhabitants, who had armed themselves for the purpose of protecting the convent, were driven off by the troops at the point of the bayonet. Numerous arrests were made.

DUTY.

Measure your worth by the standard of duty well done, not by the opinion of others.

Every moment of time may be made to bear the burden of something which is eternal.

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1903.

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Commencing Saturday, May 23rd and every Saturday thereafter, Brockton and Sherbrooke will leave Windsor Station at 1.40 p.m.

On May 24th, Points Fortne local will leave Windsor Station at 1.30 p.m., instead of 5.15 p.m. On May 25th, Special Train will leave Lethbridge 8 a.m. and St. Agathe 9.15 a.m., instead of Monday.

City Ticket and Telegraph Office,
129 ST. JAMES STREET, next Post Office

FALSE REPORTS.

ABOUT CATHOLIC PRELATES.

Here is a statement that appeared in the daily press of the city on Tuesday last. We give it exactly as it was published:

"Archbishop O'Brien, of Halifax, and Archbishop McDonald, of St. John's left for Ottawa recently to take part in the conference of bishops and archbishops, which Mgr. Sbarretti, the Apostolic Delegate, desired should be held. It is understood this will be but a preliminary meeting, and no definite decision will be arrived at with regard to the questions which are to be discussed. On request of the Pope, through Mgr. Bruchesi, the Manitoba school question will be thoroughly gone into, as His Holiness desires that the Catholics of the province of Manitoba shall be given the same rights as those of other provinces."

This is all a matter of surprise. The enterprising journalist has added a few facts together and has drawn from them the foregoing conclusion. Here are the facts, each true to a certain degree, upon which this unfounded statement was founded.

Firstly, His Holiness the Pope conferred with the Canadian Premier last summer on the subject of the Manitoba schools. The purport of that communication no person knows. On the occasion of the visit of King Edward VII. to Rome, it was reported that the Pope brought before His Majesty the subject which he had brought previously to attention of the Premier. On the occasion of his visit to Rome last summer, Mgr. Bruchesi was given some very important information for the benefit of the Canadian hierarchy, the nature of which has not been made public, nor is it necessary that it should, unless so deemed by His Grace.

These are three facts that concern Rome. Now as to Canada; it is true that Archbishop O'Brien and Archbishop McDonald did pass through Montreal and proceed to Ottawa. It is equally true that they there met the Apostolic Delegate, and even spoke on the occasion of the reception tendered him by the Knights of Columbus. But once these various facts have been recorded all information ceases and the fabric of imaginary meetings for supposed purposes appears.

At present Archbishop Bruchesi is diocese. Archbishop Duhamel is a diocese. Archbishop Duhamel is away on his pastoral visitation, and will not return to the Capital till the 30th May. He was represented at the reception the other night by his Vicar-General, Mgr. Routhier. Archbishops O'Brien and McDonald went to Ottawa to attend the meetings of the Royal Canadian Society, of which both are distinguished members. They took advantage of their presence in the Capital to present their homage to the Apostolic Delegate, whom, on account of the great distance from Ottawa to Halifax

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Also, a full assortment of Misses' Outing Skirts, in Pique, Linen and Sicilian.

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and to Prince Edward Island, they had not an opportunity of meeting at an earlier date. They were not summoned by the Delegate for any special purpose. No such meeting is to be held, or has been held, either preliminary or otherwise. Archbishop Duhamel did not discontinue his pastoral visits to return and meet the other prelates. And the secretary of the Apostolic Delegate says that there is no information of the kind that can be founded, and that at the delegation there is none to be given out. In a word, the Apostolic Delegate knows nothing about any such meeting, and he is confident that the secular press cannot be any better posted than he is on such a subject.

We have taken the trouble to secure this information from the pro-

A NOTABLE ANNIVERSARY.

The golden jubilee of the introduction of the Forty Hours' devotion into Philadelphia diocese will be celebrated May 24th.

Pride is a fault that great men blush not to own; it is the ennobled offspring of self-love.

The sweet companions of labor, music, and song kept pace with the strides and advancements of man.

Catholic Newspaper

(Correspondent of Ca

Wednesday, the 22nd 1903, will be almost a day in the lives of Catholics. For on that day they will have come to a new and therefore particularly amount of notice and of The Catholic Newspaper its annual public meeting at the bishop's House, and present listened to a series of speeches which, we may not be altogether surprised to expect, might be expected from known for his culture and mind, Bishop Hedley of the Catholic Press in the bringing the knowledge to the vast masses of now alien from its Lordship remarked, what ought to be done men who carried on Press were doing it—under considerable difficulty the everlasting race of horror of doing anything wisely prefers to compass judgment on w others. The Bishop to he finds them, and grateful for such laborious difficulties, men have effectively urges all to help in circulation and the in Catholic papers. It v said, incumbent on the Catholic Press, and would be abundantly

Bishop Bellord spoke generous strain, remain many Catholics never olic papers, though v pended to be a newsa ish or a priest who s were on sale regularly doors a goodly numb The Very Rev. Don gins, C.R.L., believed olic Press had never derstood among us— gins is right. He l right again, that Ca pers had not been p ed; and he was right he remarked that if papers entered the ho ple they would effect good, and would pr tionally much-needed the false statements Catholic so frequentl the columns of the Clearly the Very Rev is a man with an eye facts without a pair culars.

That the Catholic I ported by Catholics is beyond all doubt t roughly speaking, so Catholics in Great B be an unfair guess t twenty of that numb a Catholic newspaper ridiculously small pr am inclined to think ther than below the take it as a working go on to ask why th er support given to a olic Apostolate whic days at least, has b necessary. As Don the Press is not qu Some regard it as a Church, as an exte very doubtful value, to a principle of ge which is unpleasant, times perilous. It fo public opinion which well do without. I enough to have hear lar sentiments myse enough to believe th them. A Catholic P o Hedley says, a n times. It goes whe never enter. It tea mystic power of co think of what the s this newspaper land into every house; th often decide every q um; politics, theolo science, literature, suicide, divorce—de infamous—nothing c them. They give th their news; lately th illustrating both w istic drawings—and them! That is the the critic never seen