

meanings.

OUR OTTAWA LETTER.  
(By Our Own Correspondent.)

far greater reverence of the public present. His desire of His silence was pre- w, however, a great andkerchiefs as the pro- The Basilica was d accommodated a than usual owing to all the enclosures ex- Over 70,000 peo- t. dominant British Ca- in the Basilica were Archbishop of Trebi- quet, Abbot President Benedictine Congrega- Hill, Bishop of Port- James Nugent, Mgr. of the English College Fraser, Rector of the e; Mgr. Murphy, Rec- College, and Father of the English Ca- of San Dilevstro.

THIS IS A WEEK that affords very little matter for a weekly letter from the Capital. In Parliamentary circles little, or nothing, of interest has been done. Monday was spent in disputing over a few items of the Customs estimates, and on Tuesday the Grand Trunk Pacific Bill was taken up in Committee and gone on with, clause by clause. We need not expect any special debate on this subject again, unless it should be that some, who have not yet spoken on it, would wish to make themselves heard from at the second reading. The only other important debate will be in connection with the Budget, and that will not be taken up until after the Grand Trunk Pacific question is finally disposed of and sent to the Senate. This will then, close the chapter of this week's political news.

GENERAL LEGISLATION. — Sir Frederick Borden's resolution respecting military allowances in addition to those providing for the Militia Act—a synopsis of which you published three weeks ago—was thought would be considered early this week by the Commons. But they failed to reach that item.

CAMPAIGN LITERATURE. — A few loads of campaign literature delivered near the entrance to the Commons on Monday last, recalled to mind the scene last year, when thousands of the Dominion bags came up from the "Star" office and filled the corridors like salt bags in a packing house.

A CENTENARIAN. — The appearance of Senator David Wark, now in his hundred and first year, in the Senate, and the presentation of a bill, in a neat speech, by the aged Senator, was a sight not to be witnessed elsewhere in the world, and one that will probably never again be seen in Canada. It was certainly both interesting and edifying.

AT ST. JOSEPH'S. —The St. Aloysius Society of St. Joseph's parish had a meeting last Monday evening, and it was decided to approach the Holy Table on Sunday next in a body. The pastor of that parish, Rev. Father Murphy, announced at Grand Mass that all the pews on which there is due any of the first half year's rent would be placarded for sale on Thursday. The pew rent is one of the main revenues of that parish.

A LECTURE. —A couple of weeks ago your correspondent sent you an account of the lecture given by Mr. John F. Waters, before the d.Youville Circle of the Rideau Street Convent, on "Mary Tudor"; on Monday last the same eminent lecturer gave another of his charming conferences,

before the same circle, on "Madame de Sevigne, the Queen of Letter Writers." Unhappily your correspondent was unable to attend on this second occasion, and as Mr. Waters never speaks from notes or manuscript, but simply in an extemporaneous manner, having studied his subject and then turned it over and over in his mind, leaving the expressions to the inspiration of the moment, it is not possible to make any report of what is said to be his most masterly effort.

PATRONAGE OF ST. JOSEPH. —The feast of the patronage of St. Joseph was the occasion of a remarkable celebration in Hull last Sunday. There was a grand Church parade in the morning to Notre Dame de Grace Church, where solemn High Mass was sung by Rev. Father Valiquette, P.P., and a splendid sermon preached by Rev. Father Chaetlain, of Thurso. The different societies taking part met before Mass at Page's hall, and proceeded to the Church in the following order: First division; English and French flags; detachment of police under Chief Genest; Hull City Band, C.M.B.A. branch 68, St. Thomas Society of Hull, St. Patrick's St. George's and Notre Dame Courts, Catholic Order of Foresters; St. Paul's Court, Aylmer; and St. Francis de Sales Court Catholic Order of Foresters, Court Hull, 1444, C.O.F., St. Jean Baptiste Society of Aylmer, St. Jean Baptiste Society of the Chaudiere, St. Jean Baptiste Society of Gatineau Point, St. Jean Baptiste Society of Hull. Second division—Flags, band, Council No. 1 St. Joseph's Society of Ottawa, delegations from the local Councils of St. Joseph's Society of Ottawa; The Artisans, Alliance Nationale, Garde Leo XIII., local council No. 2 of Hull, the general public and the executive of the St. Joseph Society of Ottawa.

Mr. Napoleon Page was Grand Marshal. At the Church Borden's Mass was rendered with good effect by a choir of male voices. After Mass there was a grand banquet at the City Hall, presided over by the Grand President, Mr. Oliver Durocher. Among those present, and who delivered short addresses, were His Grace Archbishop Duhamel, Grand President Durocher, Mgr. Routhier, Rev. Father Valiquette, Messrs. Henri Desjardins, F. A. Labelle, John Charnard, G. L. Dumanchel and Ald. Mousseau.

In the evening Notre Dame Hall was thronged to the doors when the Circle Dramatique of Hull presented the grand military drama, "The Martyrs of Strasbourg, or Alsace, in 1870." The officers of the Society are: Chaplain, Rev. Father Valiquette; President, Chs. Roussel; 1st Vice-President, Adrien Labelle; 2nd Vice-President, Jos. Pattenade; Secretary Jos. Lefebvre; Treasurer, Cules Gratton; Receiver, Henri Belanger; Visitors to sick, C. Lynott, A. Morin; censor, G. Masse, Jos. Deslauriers and Jos. Reinhardt.

UNIFYING LAWS OF THE CHURCH

(From a Translation of the Freeman's Journal.)

MOTU PROPRIO

Of Our Holy Father, Pope Pius X. On the Unification of the Laws of the Church.

When in the mysterious design of Divine Providence, we undertook the truly arduous office of governing the Universal Church, the chief thought, we might almost say the law we set before us, was to restore all things in Christ so far as it would be in our power to do so. This intention we made known in the very first encyclical we addressed to the Bishops of the Catholic world. Up to the present we have devoted all our energies to the attainment of this object and have endeavored to harmonize all our undertakings with this principle. Now we thoroughly realize that restoration in Christ largely depends on the state of ecclesiastical discipline, which, when rightly di-

rected and strictly enforced, will unfailingly produce abundant fruit. We have turned our thoughts and our attentions to it with a very special solicitude.

The Apostolic See, in Ecumenical Council and otherwise, has constantly exerted itself to promote ecclesiastical discipline by means of excellent laws adapted to the various conditions of the times and the necessities of men. But laws, however wise, are liable not to be known by those amenable to them if they remain uncodified. The result is that they cannot be enforced as they should be. To remedy this evil, and to better provide for the interests of ecclesiastical discipline, various collections of the Sacred Canons have been made. Omitting the more ancient of these, we may here mention the name of Gratian, who in the celebrated Decree aimed at not only codifying the Sacred Canons, but at harmonizing and comparing them. Our predecessors, Innocent III., Honorius III., Gregory IX., Boniface VIII., Clement V., and John XXII, imitating the work done by Justinian for the Roman law, made and promulgated authentic collections of the Decretals. To-day what is known as the corpus juris canonici is mainly made up of the last three of these collections and of the Decree of Gratian. When the Council of Trent and the promulgation of the new laws rendered this

work imperfect, the Roman Pontiffs, Gregory XIII., Sixtus V., Clement VIII. and Benedict XIV. either prepared new editions of the corpus juris canonici, or made other collections of the Sacred Canons. The Decrees of some of the Roman Congregations were quite recently added to these authentic collections.

Although these works have contributed somewhat towards diminishing the difficulties brought about with time, the whole subject has not been sufficiently dealt with. This mass of collection in itself is a source of no small embarrassment, as in the course of centuries a great number of laws have been issued, and piled together in many separate volumes. Not a few laws, suitable for the times for which they were enacted, have either been abrogated or become obsolete; others, on account of the changed conditions of the times, have either become difficult of execution or have ceased to serve for the common good.

To meet these inconveniences as far as regards certain parts of jurisprudence which were of more pressing necessity provision was made by our predecessors, especially Pius IX. and Leo XIII., of holy memory, the former of whom in Constitution Apostolica Sedis, restricted the number of censures latae sententiae, while the latter modified the laws regarding the publication and censorship of books in the Constitution Officiorum et munerum, and laid down laws for religious Congregations with simple vows, in the Constitution Condita a Christo. Many illustrious prelates of the Church, including Cardinals of Holy Roman Church, have manifested an earnest desire to see all the published laws of the Church collected, would have those which have been abrogated or become obsolete removed, and, where necessary, others better adapted for our own times added. Many of the Bishops present at the Vatican Council petitioned that this should be done.

Finding these proposals just, and willingly making them our own, we have taken counsel with a view of putting them at last into execution. Fully appreciating the magnitude and extent of the undertaking, we do therefore, motu proprio, after mature deliberation, decree and put into execution the following provisions:

I. We appoint a Pontifical Council or Commission, which shall be charged with the direction and care of the whole matter, and which shall consist of a number of Cardinals of Holy Roman Church, who shall be designated by the Pontiff.

II. Over this Council the Pontiff himself shall preside, and in his absence the Dean of the Cardinals present.

III. There shall be, moreover, an adequate number of Consultors, chosen with the approval of the Pontiff, by the Cardinals from the most skilled canon lawyers and theologians.

IV. It is our will that the entire episcopate unite and assist in this most serious task, according to the directions which shall be given in due time.

V. When the plan to be adopted shall have been settled the Consultors shall prepare the matter, and deliver their report at the meetings which shall be held under the presidency of the one whom the Pontiff shall appoint to act as Secretary of the Commission of Cardinals. The studies and reports of the Consultors shall then be examined with mature deliberation by the Cardinals. Finally everything shall be laid before the Pontiff for his approval.

What has been decreed by us in these letters we do will to be fully binding, aught to the contrary, even requiring special or most special mention, notwithstanding.

Given at Rome, at St. Peter's, on March 19, the Feast of St. Joseph, Spouse of the B. V. M., in the year 1904, the first of our Pontificate.

PIUS X. POPE.

Death of Judge Wurtele

By the death of the Honorable Mr. Justice Wurtele, of the Court of Queen's Bench, the legal profession loses one of its brightest lights, the community one of its most worthy citizens, and his family a model father, husband and protector. His death was sudden, and was surrounded by circumstances that recall to us very forcibly the truth that "in the midst of life we are in death." He had spent the last two weeks of his life presiding all day over and working all night at one of the most important cases in the annals of criminal jurisprudence in our Province. He had scarcely left the Bench when the fatal summons came in the form of a hemorrhage. Succeeded in rapid succession by a number of other attacks of a like character, the judge sank to unconsciousness and then passed peacefully to God. He had the consolation of having the last rites of

the Church administered to him by His Grace the Archbishop, and the good prelate spent two hours with the dying jurist.

He was a judge of very high standing. He was a descendant of a family that came from Strumpfelbach, in Wurtemberg, Germany; but his immediate parents and grandparents were of United Empire Loyalists. He was a Protestant by birth and education, but prior to his second marriage he became a Catholic, and was received into the Church. The following is a biographical sketch of the late judge:

Jonathan Saxton Campell Wurtele was the son of Jonathan Wurtele, seigneur of River David, Quebec. He was born January, 27, 1828. His mother was Louisa Sophia, daughter of Archibald Campbell. He was educated by private tuition and at the Quebec High School, and at a comparatively early age he succeeded to the seigneurial estates of his father in River David. He was, in fact, the last of the old seigneurs of Canada to render "Foy et homage" (an old custom signifying allegiance on bended knee) to the Governor-General after receiving his property. He was called to the Bar in 1850, and subsequently took the degree of B.C.L. and D.C.L. at McGill University, and was many years a member of the Law Faculty of that institution. On retiring from this position in October, 1897, he was appointed an emeritus professor in the faculty. In 1873 he was created A.D.C. by the Earl of Dufferin. He sat for Yamas- ka in the Quebec Legislature from 1875 until his elevation to the Bench of the Superior Court, June 28, 1886.

He was associated in many works of Canadian and international importance. He negotiated a loan for the Government of Quebec in France and in 1880 he organized the Credit Foncier Franco-Canadien. He received the Palmes of Public Instruction in 1892, and was named an officer of the Legion of Honor of France in 1893. Whilst a member of the Quebec Government he held the office of Provincial Treasurer from 1882 to 1884, was Speaker of the Legislative Assembly from 1884 to 1886; codifier of the statutes of Quebec, 1885 to 1886, and since October, 1892, he has been a puisne judge of the King's Bench.

In 1895 he was elected a vice-president of the Montreal Natural History Society, was President of the St. James Club in 1895, and in the same year he was president of the United Empire Loyalist Association. It was he who, in 1894, took steps to have the Royal Arms placed over the seats of the judges in all court houses in this province.

He was married twice. His first wife was Julia, daughter of the late Dr. Wolfred Nelson. She died in 1870. His second wife was Sarah, daughter of Thomas Braniff, of Staten Island, New York.

A son of the late justice, Major F. C. Wurtele, lives in Quebec. His two daughters are married. One is the wife of F. A. McCord, law clerk of the House of Commons, and the other is the wife of Capt. Aubry, of the French cruiser Trouade. A brother is an Anglican minister at Actonville. Another brother, Charles Wurtele, advocate, residing at Sorel. His sister is Mrs. John Rankin, of this city. The funeral, which was most largely attended, took place on Tuesday, last from his late residence, 78 Union Avenue, the solemn service being sung at the Gesu. Thus passed one of the remarkable men of the last generation. R. I. P.

THE SITUATION IN FRANCE

Father James O'Haire, Missionary Apostolic (formerly of South Africa) in a communication to the Liverpool Catholic Times from Hotel Central, Biarritz, B.P., France, furnishes the following outline of the situation in France. He says:

Within the past six months I have had occasion to pass slowly over a very wide extent of French territory especially the high, low, and Eastern Pyrenees, and also the region of the Maritime Alps, chiefly near Cannes, Nice, etc. In returning I visited Marseilles, Toulouse, Perpignan and Amelie-des-Bains, and everywhere saw in sorrow the sad results of the financial policy of the present French governmental majority, now known as Combes's Block. At Nice even the Protestant visitors sent in a petition in favor of the doomed Orders, but all was useless; they were ruthlessly sent adrift. At Amelie-des-Bains there is a magnificent pile erected and paid for by a pious charitable French Catholic—a school, a house, and a chapel for the Marist Brothers. It is now almost empty. It stands in majestic grandeur on a breast of the Eastern Pyrenees; but there are in it only two of the former Brothers and they are secularized. At Toulouse

the persecution of the Congregations is broadcast. When I came on to Ciboire I found the Sisters of the Holy Family—whom I had known so well—all scattered about, wearing dresses of the world; and even then afraid to be hunted again. At St. Jean de Luz I found the Brothers Mavanistes all secularized and still dreading another persecution. Here where I am writing the beautiful Dominican chapel, in which the English-speaking Catholics delighted to assemble, is closed, and the Fathers are dispersed. Only one Father is in the monastery and even he is obliged to go each morning to the parish church to say Mass. That Church was also the gift of one charitable individual. There was there a French Father who knew English and attended to English-speaking Catholics. Hence I was sent for to come and act as confessor for the English-speaking Catholics, of whom there are many at this Paschal time. At Pau the work of destruction is wider still, and at Tours, the great refuge directed by the Sisters of Charity, authorized in 1815, has received orders to close. At Bordeaux the chasing away of the Congregations is carried out of a greater scale. At Rouen a monastery lately turned into a military barracks was last week the scene of a scandalous mockery of the Mass by some drunken soldiers, who broke open the iron safe of vestments, clothed themselves with them, and went through a mock Mass, singing indecent songs.

As I write the crucifixes are being torn down from the courts of justice and from the schools. The devil is let loose, and the persecution of religion is bitter and deep. I might cite cases without number, but what I have given will serve to show the terrible situation all over France. You will ask me is there no action taken by the millions of really good Catholics in France to declare their detestation of this diabolical work. In answering that question I shall say that there are rays of light and comfort in the midst of the darkness. The number of staunch Catholic Deputies or members of Parliament is 234. They never miss a sitting; they speak and argue and vote solidly day by day, although they know that Combes and his party, outnumbering them by 100, will carry their infamous laws. Several military officers have given up their commissions rather than aid by marching their men to hunt nuns and monks. Many magistrates and other officials have resigned their posts when called upon by means both vile and dishonest.

to carry out the cruel laws against the Congregations. The taking down of the crucifixes and religious emblems by the Government officials is done in the middle of the night, to avoid a tumult. In many places no man could be found to do the profane work for any amount of money. At Montpellier the magistrates and municipal officers went in their robes of State to the Palace of Justice, where the crucifix had been pulled down. They received the sacred emblem with great reverence from the hands of the spoilers and carried it to the Town Hall, where they elevated it into a conspicuous position. The Catholic Young Men's Societies are holding meetings of protest all over France. On Palm Sunday over 100,000 young men, representing various branches of their organization, met in about twenty public halls to declare their allegiance to the Catholic Faith.

During the past six months the Churches are more crowded than they had been for any year within the last twenty years. During Holy Week the churches were crammed by the faithful. On Easter Sunday at the 6.30 Mass in the parish Church at Lourdes, where there is no pilgrimage, 1600 men received Holy Communion. In very many churches all over France the number of men who went to communion on Easter Sunday was above the average. Here in Biarritz I said the nine o'clock Mass in St. Eugene's. It is a large church. When I turned to say the first "Domine Vobiscum" I saw the sacred edifice quite full; the front doors were flung open and crowds were standing in the great square waiting to enter for the next Mass.

The Catholic spirit is being revived all over France. But alas! little practically can be done more than protest. If the men of France had flung aside their political differences—and cast off their apathy at the last General Elections—and united in voting for good Republicans, the present misfortune would have been averted. In England the nation can compel a Government to resign its regime if offensive. In France it is not so. The Government once in office cannot be turned out except by a revolution. In what I have written I so that your readers may see the turbar have given the kernel of the situation moid into which France has been thrown by a Government made up of Jews, Freemasons, and atheists, who gained their seats in many instances by means both vile and dishonest.

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