



The Sophistries Of a Roman Correspondent.

Recently the "True Witness" had occasion to make a lengthy and critical reference to the New York Sun's able Roman correspondent "Innominate." While crediting that writer with exceptional talents, and admitting that he is possessed of an immense amount of important information regarding Roman matters, we drew attention to the fact that many of his seemingly erudite letters are well calculated to deceive the general Catholic reader. They breathe a spirit of devotedness to the Papal cause, while they actually reflect seriously upon the character of more than one institution of the Papacy. We have before us two of "Innominate's" letters—one of the 25th, the other of the 3rd June last—which present a strange contrast. The first letter is admirable in composition, conception, logic and statement; the second is equally remarkable for its style, its ideas, its lack of argument, and its misleading conclusions. That it may be fully understood why we thus characterize these two communications we will take a few extracts from each.

The first letter deals with the exclusion of the Pope from the Peace Conference, and claims to expose the secret history of the movement. He states that it was at first supposed that Italy was the sole cause of this unfortunate step, and then he adds:—

"But the negotiations disclosed the fact that behind Italy there were entrenched the King of the Belgians, England's servant; the British Foreign Office, the Berlin Chancery, Austria, Roumania and Greece. At the very beginning in order to wound no feelings, Russia has changed the place for the conference from St. Petersburg to The Hague, hoping that the innocencia, Mgr. Tarnassi, would be ex-officio a member of the congress. The manoeuvre did not work. Germany and the great powers, with the exception of Russia and France, would on no condition permit the presence of a pontifical representative, and this for two reasons."

The first reason given is to the effect that the Pope's wise policy and lofty views were calculated to bring about a real disarmament, and that England and Germany did not want any such result. The second reason is that the powers feared a policy of points of contact between Russia and the Papacy, whether in the Polish question or in the Orient, in Asia Minor, or in China. And he adds that "Roman questions are now-a-days the foundation of European and extra-European questions." After speaking of the surprise created by the Pope recalling Mgr. Tarnassi from The Hague, he adds:—

"It seems that the surprise has become amazement on the Papacy's declaring to Russia that it is not on her that it places the responsibility, and that the Czar will appreciate the

higher reasons of the Pope. The misunderstanding, the suspicion, the coldness, which, as some powers hoped, would spring out of the failure, have not arisen; the friendship between Rome and the Czar has, on the contrary, become an intimacy."

Here is a clear and fair statement of the situation. It is generally conceded that from the first the Peace Conference would prove a huge failure; it was universally believed, from the moment of the Pope's expulsion, that it could only end in a fiasco. "Innominate" almost positively makes this admission in the closing paragraph of his letter; and in so doing he places the blame upon the right shoulders, while paying a just tribute to the Pope, and summarizing in a few sentences the exact situation in Italy. We quote that paragraph in full, it is truly a fine piece of political criticism:—

"The exclusion of the Pope is looked upon by many persons as a serious mistake. All the small powers weary of armaments, even now wish for the Pope's intervention. I know from an authority whose information is always correct, that steps have been taken to lead the Pope into taking sensational action. Unhappy Leo XIII. holds to his reserve. He has patience, that "divine part of the art of government"; moral powers have time or demand with them time, the 'stuff of which great things are made.' Whether invited or not, whether he intervenes or abstains, his is the nobler part. It is Italy which, in the eyes of the people, that knows nothing of hidden workings, will bear the responsibility for the failure of the conference. There she is now, that Italy whom the Liberals hailed in the days of the conquest as the symbol of progress, of civilization and of liberty! She has become, and that is her real character, the provoker of trouble and disturber of international order. There she stands unmasked, in the horrible nakedness of her anti-Balkan, anti-social, anti-civilized and anti-pontifical policy. The latter will kill the former."

Turning, now, to the second letter, that of June 30, we find this able critic and diplomatic reviewer, falling into his own peculiar error. He deals with the present Austrian agitation, and treats of the part played by the late Cardinal Schonborn in politics. He claims that universal suffrage is the only remedy for the race wars in Austria-Hungary, and in dealing with this matter he seeks to show that the late Archbishop of Prague, was the last standby of the Triple Alliance against Pope Leo's plans.

We have no need of reviewing the various historical and diplomatic points raised in the letter; our object is simply to indicate how "Innominate" seems to have a mania for creat-

ing cabals and secret schemes and underhand plottings amongst all who are interested in the personality and the policy of Leo XIII's successor. One would almost imagine, from his statements, that the Pope was not actually chosen by the conclave, but was really a creature of chance, whose election entirely depended upon the existing combinations outside all ecclesiastical circles. We will just quote one short paragraph to illustrate our meaning and to show how dangerous is the spirit of "Innominate's" correspondence. It says:—

"From the point of view of Roman affairs, the Cardinal's death marks the final collapse of the Italo-Austrian-German faction around the Vatican and the coming conclave. When Leo XIII., in 1892, laid the foundation of his republican-democratic policy in France, the Quirinal was frightened out of its wits by it. It sent a political personage to Paris to study the situation, his mission being to find out what new forces the 'radicalism' brought to the country and what dangers it implied for Italy and the Triple Alliance."

"It was then that Signor Crispi gave out the watchword to get ready for the conclave, so as to create a Pope who should undo what Leo XIII. had done. King Humbert sent to the Emperor Francis Joseph, in care of Count di Revertera, a sealed letter in which the Pope's ruler proposed as Leo XIII's successor Cardinal Monaco Valletta. The Emperor held a family council in the Hofburg, at which Cardinal Von Schonborn was present. It was decided that the Catholic Hapsburg family could not accept the Cardinal of the Freemason King, and that Cardinal Serafino Vannutelli, former Nuncio at Vienna, a pious and learned man, should be chosen rather. Cardinal Schonborn was therefore the soul of that faction which in the last conclave, on June 19 received a mortal wound. The disappearance of the Archbishop of Prague is another fatal blow to it."

If these statements are not sufficient to establish a solid basis for our grave doubts concerning "Innominate's" reliability, that we have not to take this short sentence from the copy of the same letter:—

"The strange thing about the Pope's policy is that the enemies of France have understood better than the French its meaning and general effect, just as Protestants and free thinkers in general have a higher admiration for the genius of Leo XIII. than the Papal party of Catholics have."

These last words are the most biting of any that have come from his pen during the present year. A strong insinuation—yes, more than an insinuation—that the Papal party's admiration for Leo XIII. is not very extraordinary and that Catholics in general are lacking in the proper sentiment towards the illustrious Head of the Church. Contrast this last sentence, with the last one of the former letter, and you have ample ground-work for distrusting the New York Sun's clever correspondent.

thirst and are naked and are buffeted and have no certain dwelling-place, and we toil, working with our own hands?" Athabasca has an apostolic Bishop—one of those grand pioneers of the faith who go out into the wilds with a single aim—to spread God's Kingdom, neither solicitous for their life, what they shall eat or drink, nor for their body, what they shall put on. God's sappers and miners and road makers, clearing the obstructions that lie in the path of faith! Look at them; hands often grimy with oil, faces weather-beaten as the granite outcrops below Walmate, old clothes that a Jew would not, give sixpence for. And do not some of us know the Marist Fathers who have bravely settled among the head hunters, and the patient missionaries who live as Maori in order to win the Maori, and the Jesuit Fathers who lived barefooted and in destitution among the July River blacks in South Australia to gain the dusky tribesmen to Christ? There is more of the glory of God and true heroism in the soul and work of one of those weather-beaten missionaries than there is in a train-load of sparkling Koh-i-noors or an army of men who scrambled over the ice-bound pass in search of gold. Nameless often and unconsidered now, they will yet

Join the choir invisible
Of those immortal dead, who live again
In minds made better by their presence, I've
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self.

Two Miracles At Ste. Anne de Beaupre.

QUEBEC, July 18.—It gives me great pleasure to be in a position to inform the readers of the "True Witness" that two miracles occurred today at Ste. Anne de Beaupre. Both of them were, as is, of course, every miracle, strictly speaking—of a very remarkable character; and they took place during the celebration of High Mass, when thousands of people were present, including myself.

The first was in the case of a girl about fifteen years of age, who had been a cripple from birth, her limbs being twisted together in such a way that she had to use crutches all the time. Her name is Delphine Belanger, and she belongs to the parish of Deshaies, Ont., just across the boundary line of the Province of Quebec. She was so poor that she was unable to buy a ticket for the pilgrimage which left on Sunday last, with a large number of pilgrims from Ottawa, and which passed Montreal at 1 o'clock on Monday afternoon last, after taking on a number of pilgrims who had gone to Montreal by train. The boat was the "Three Rivers," of the R. & O. Company. The good pastor of her parish, however, moved to compassion at her sad lot, procured a ticket for her, and as she was physically almost entirely helpless, he sent his housekeeper to accompany her on the journey, and to carry her to the shrine. His name is the Rev. Father Larose. The poor girl attracted special attention in the Basilica by the loudness of her voice, and the fervency of her prayers to the Saint through whose powerful intercession so large a number of miracles had been wrought. Suddenly her voice rose to a scream. A number of worshippers crowded around her, but at the persuasion of several of the priests they drew back, for the girl seemed in danger of being trampled or run over by the crowd. The closeness of the air caused by the proximity of so many people to her prostrate form as they prayed, Father Larose, in a loud voice, cried: "A miracle!"

was formed around her watching her with awe-struck glance, in which there was also an expression of pity, evoked by the spectacle of the crippled devotee. Suddenly she stretched out one of her legs. She asked then to be carried to the altar of the Blessed Virgin; and where the same loud and piteous appeals were heard, lasting long after the Mass was finished. Then she stretched forth the other limb, and handed her two crutches to one of the Fathers who was beside her. Her cure was complete, and her happiness was beyond description.

The other cure was that of a man for many years afflicted with spine complaint. He had to wear iron clamps and wire-work along his back to keep his body upright. His color was death-like, and he was so emaciated by both pain and poverty—poverty brings with it the lack of proper food and care—that he looked more like a corpse than a living being. He measured only fourteen inches around the waist, and was carried into the Basilica in an old bark-covered chair, on which he had sat for years. I was so deeply interested in the case of Delphine Belanger that I paid little attention to the victim of spinal disease, which, I should add, had, as I was informed by one of the spectators, been pronounced incurable by several doctors years ago, and doubtless was incurable so far as human skill was concerned. It was the voice of a priest requesting all females to leave the Basilica for a few minutes that attracted my attention. As soon as the women and girls had left the sacred edifice the man took out his coat and, with the aid of a priest, took the grand looking iron and wire contrivance from his back, and falling flat on his back again, stood upright. This extraordinary and the young girl's cures were objects of great curiosity during the day, and those who were not present when the miracles occurred, will be glad to

ford, the Hon. C. A. Geoffrion, and the Hon. W. B. Ives, were all strong political leaders in their respective districts, and had warm friends on both sides of Parliament. Affecting tributes were paid to them by the Premier and the leader of the opposition—not the usual formal tributes, but sincere expressions of genuine respect.

Yesterday the Usury Bill was read a third time and passed in the Senate. It has been altered and amended so much that it bears but slight resemblance to the bill originally introduced by Senator Dandurand, and what its fate may be in the House of Commons, no one can foretell. The gist of the bill as it has left the Senate is contained in the following two clauses:—

"2. The expression 'money-lender' in this act shall include any person who carries on the business of money-lending, or advertises or announces himself, or holds himself out in any way, as carrying on that business, and who makes a practice of lending money at a higher rate than 10 per cent. per annum, but does not comprise registered pawnbrokers, as such.

3. Notwithstanding the provisions of chapter 127 of the Revised Statutes no money-lender shall stipulate for allow or exact on any negotiable instrument, contract or agreement the principal of which is under five hundred dollars, a rate of interest or discount greater than twenty per cent. per annum, and the said rate of interest shall be reduced to the rate of ten per cent. per annum from the date of judgment in any suit, action or other proceeding for the recovery of the amount due.

REGENT DEATHS.

MR. P. McGOOLDRICK. Death has claimed another well known and highly respected Irish Catholic gentleman in the person of Mr. Patrick McGoldrick, one of the early Irish Catholics in Montreal. Mr. McGoldrick came to the city 22 years ago, from the parish of Brimingham, County Tyrone, and was one of the first to settle in the city. He had a family of thirteen children, and his death was a severe blow to the family, a plan of destruction to the commercial community. For 26 years he conducted with much success a grocery business, on Bonaventure Street, now known as St. James Street, or which he entered into partnership with Mr. P. McTernan, in the room business, on William Street, the firm being known as McTernan and McGoldrick's. In 1882, Mr. McGoldrick retired from business to enjoy a well earned rest. He was one of the oldest parishioners of St. Patrick's Church, and up to the time of his first illness, was a well known figure at all the ceremonies. He was a kind and indulgent father, honest and earnest in all his undertakings and noble in the most of his opportunities. The funeral, which was held to St. Patrick's Church this morning, where a Solemn Requiem Mass was chanted, was largely attended by citizens of all classes. To his family the "True Witness" offers its most sincere condolences.—R.I.P.

MR. MICHAEL O'GARA.—The friends of the Rev. Father McDermott of St. Mary's will regret to learn that his uncle, Mr. Michael O'Gara, did not long survive the shocking accident which befell him in the Grand Trunk Yards, on Monday morning, having succumbed the same evening at the General Hospital. The funeral which took place two days afterwards, to St. Gabriel Church, at which Rev. Father McDermott officiated, was largely attended. Mr. O'Gara, who was highly esteemed in railway circles, leaves a widow and four children to mourn his great loss.—R.I.P.

CATHOLICS IN FINLAND.

Some time ago, when dealing with the question of the Peace Conference, we had occasion to refer to Russia's very complimentary attitudes. The Czar advocates universal disarmament, while he is pushing armed rivalry to its extreme in Finland. The policy of Russia is almost certain to end in the entire wiping out of the Finland Nationality, and the absolute abolition of all national claims in that country. In this connection it may be interesting to know what about the Catholics of Finland? The London "Tablet" recently gathered some information from a letter of the Helsingfors correspondent of the "Volkszeitung," Cologne, and as it casts a fair light upon the subject, and is in all probability pretty exact we will take occasion to give it to our readers. The letter states that:—

"The total number of Catholics in Finland, exclusive of the garrison troops, which contain many Catholic Poles is about 1,400, of whom 600 live in Helsingfors itself. Unfortunately, during the past ten years the position of the Helsingfors Catholics had deteriorated. With the exception of three or four families, they are all poor people, whilst formerly the parish of Helsingfors, which belongs to the diocese of St. Petersburg contained a number of well-to-do Catholics. In 1865 they built a beautiful church which was at that time served by two priests; at present there is

but one, Provost Medys, from Kivijoki in Russian Finland. There was also a Catholic School, in which religious instruction was given by the curate of the church.

At one time the wife of the Governor, *Count Adelsberg*, was a Catholic. Moreover, the financial position of the parish has much changed for the worse. The clergy used to be paid by the State; now according to a new law such payment is only made when a parish contains at least 6,000 souls. Thus the Helsingfors Catholics have to keep their own priest, who preaches every Sunday alternately in Swedish and Polish. The church at Helsingfors is the only parish church in all Finland, though there are also Catholic chapels at Tamasthus, Abo, Fredrikskamm, Wiborg, and Kotka. At the last named place the Catholics are almost exclusively German, so that Provost Medys has to preach there also in German, and so add yet a third language to his repertory. At Tammerfors mass is said in a private house, and at Sveaborg there is a chapel for Catholic soldiers. Lastly, there was formerly a Catholic parish at Wiborg, but the priest has had to be recalled, and the few Catholics of that place have to depend upon the much over-worked priest of Helsingfors for their spiritual wants. Truly it would not be easy to imagine a worse plight than that of the unfortunate Catholics in Finland."

NOTES FROM THE PRESS GALLERY, HOUSE OF COMMONS.

OTTAWA, July, 20.—Sir Wilfrid Laurier has finally put his foot down on the project to raise for him a national testimonial, in recognition of the services he has rendered to his country. When he saw the premature announcement in some of the newspapers a couple of months ago he at once expressed disapproval of the idea. A few of his intimate friends then undertook to raise a private subscription. All was going on well until one of the promoters mentioned the subject at a dinner. The ubiquitous newspaper man of

course soon got hold of this information, and published it. The Premier was annoyed when he read about it; and he let well-intentioned friends at once know that he would accept no testimonial of any kind. There is some talk of permanently increasing the premier's salary, which, as is known, is only one thousand a year more than his colleagues receive.

Death has been busy of late among our legislators; and has taken away two prominent senators and two prominent members of the House of Commons, Senator Boulton, Senator San-

THE SHARKEY PONY CONTEST

For some time past there has been a great deal of anxiety in St. Mary's parish in regard to the result of the competition for the famous "Sharkey Pony," of which Rev. Father McDermott had the direction. All doubts and anxieties were set at rest on Wednesday evening when the drawing was held. Number 2169 was the lucky one and Mrs. John Halpin, 379 Rivard street, was its fortunate possessor. The terms of the drawing made it optional with the winner to accept a certain sum in cash or the pony. Mrs. Halpin chose the former, so that the pony still remains the property of the parish. It is said that the sum of \$800 was realized.

Bishop of the North Pole.

Almost all our readers are familiar with the name of the Right Rev. Mgr. Clut, O.M.I., the aged Bishop of Athabasca. Many of them have seen the venerable missionary, when he visited Montreal two years ago; and all of them must have read some details of his wonderful life. It will, therefore, interest every one to read the following spirited article from the New Zealand "Tablet":—

"Athabasca-Mackenzie is what Hood would call a humpy, lumpy, country. It lies away in the wild, mountainous part of the great north-west of Canada, on the sixtieth parallel, where the winter cold is almost as keen and unrelenting as on the gold fields of Alaska. Athabasca has the very jewel of a bishop—the Right Rev. Dr. Clut, O.M.I., who is better known by the title of 'Bishop of the North Pole.' The 'Northwest Review,' tells how this saintly old man—lie carries the weight of seventy years quite jauntily on his shoulders—journeys over his wide, wild and desolate diocese, eating of the meagrest and most scanty fare, and sleeping in huts as he goes. In a private letter to a friend—which received publicity without his knowledge—Bishop Clut says:—

"I have not written to you for a long time. During the whole summer I was absorbed in manual labor, and oftener had the spade and axe in hand than the pen, so that my correspondents may have a right to complain. It is true also that we have few occasions to send letters to civilized regions, and we have just spent more than three months without receiving any mail."

The grand old man of the Northwest can evidently wield the axe with all the skill and effect of the late master of Hawarden. Here is what he says in another letter:—

"During last summer I cleared two acres of the forest, in order to enlarge the Sisters' field; and when the hard frost stopped my work of clearing, I took up my axe and chopped sixty ox loads of firewood. Though these jobs were not exactly episcopal, they proved very useful to the mission."

Not episcopal, indeed! Why, the Bishop of the North Pole was just doing what St. Paul would have done in like circumstances. As things stood, was not the Apostle of the Gentiles often "in labors"—or rather in exhausting or wearying-out labors; for that is the meaning of the Greek word he uses (kopois)? And he did not say of himself: "Even unto this present hour we both hunger and