

JUNE 17, 1903

ing their necks to the yoke of the oppressor. The outline of despotic authority is preying upon their vitals, and the fear of the nameless horrors of the dungeon has stilled the yearnings for liberty.

Some day the democratic wave will strike the Russian territory, and the Czar may be forced to treat his subjects as reasonable beings.

THE POPE AND THE KAISER.

The newspaper reporters in Rome more than elsewhere are wont to send sensational stories for their papers, perhaps because there it is not so easy as elsewhere to find leaky counsellors; that is to say, at least in regard to the Pope's Court this difficulty is experienced.

This is undoubtedly the cause why the interview of the young and warlike Emperor of Germany has been so grossly misrepresented.

The interview lasted an hour, but it was quite private, as none but the two principals engaged in it were even present. Yet we have been treated to many disquisitions by the anti-Catholic press, including the *Toronto Mail*, professing to give a full account of what occurred at the meeting. We are gravely informed that as the Emperor William has set his heart upon having a largely increased army, and as new burdens must be levied on the people that he may be able to carry out his darling design, he finds it necessary to endeavor to bring the Pope's influence to bear upon the Catholic Germans to force upon the nation the Army Bill through the Reichstag.

It is scarcely necessary to say that all this is purely imaginary, yet it has been the gist of numerous editorials in the *Mail*, especially of those which appeared in the issues of 23rd May and 2nd inst. The object of all this is mainly to show that the Pope is constantly busy himself about the internal concerns of all nations in order that he may acquire political influence; and in the present case we are told that there is a further purpose, to secure the repeal of the laws by which the Jesuits have been expelled from Germany. This is not really anything different from the general purpose assigned by these journals, for they are constantly telling us that the chief work of the Pope is to extend the authority of the Pope, civil as well as ecclesiastical.

Articles like those we refer to are of course designed to influence politics in Canada in favor of the P. P. A. or the anti-Catholic party. Except with this purpose in view they would not be written, for none will credit them but those who believe in all those stories of plots which were said to have been recently unearthed which had for object the seizure of the Government of the United States in September next by armed Catholics who are to declare them to be the territory of the Pope. This preposterous story was in fact actually circulated by the A. P. A. on the authority of a bogus Papal Bull; but not a whit less preposterous is the story of the *Mail* and other journals which have endeavored to make a bugaboo of the Emperor's visit.

The time occupied in the interview was, as we have already said, an hour. It is very possible, and even very probable, that during that time two persons of their dignity, and so watchful of European events, should have conversed upon the Army Bill, which is a matter of such general importance that it is the topic of conversation not in Europe alone, but in the whole world. But we are very confident that no such bargain was entered into by the Pope as that attributed to him. The Holy Father may have his personal opinion regarding the Emperor's Army Bill. This may be favorable or unfavorable to the advisability of the measure; but as it is a matter which pertains to the internal concerns of Germany, and to the independence of the Empire in governing itself, and to the sense of the nation in providing for its own security, we are quite satisfied that nothing could induce the Holy Father to interfere with the complete liberty of the Catholic party in reference to the Bill. No motive which the Emperor could assign could induce him to do so, but even if we could bring ourselves to imagine that the Pope were to yield to the Emperor on this, the Catholic party would not give up their liberty of judging the needs of the country according to their own ideas of what the good of the people requires. On the matter of interference with their private and civil affairs Germans are specially jealous, and the Pope, being

perfectly aware of this, would not try their loyalty to him by so severe a test as by interference in their political liberties.

From all these considerations it naturally follows that the Pope did not sell the votes of the Catholic party, as it is pretended he has done. The votes of the Catholics are not for sale, either in Germany or elsewhere. The pretended sale of "the Catholic vote," whether in Germany or Canada, or the United States, is a mere fiction of the enemies of Catholicity. It is begotten of that hatred which is from below.

Moreover, the event proves that the Catholic vote was not sold, for the Catholics of the Reichstag were more nearly a unit against the Bill than were the Protestants. This shows at least that if there were any thought of a bargain and sale, it must have been in the mind of the Emperor, not in that of the Pope. If this be the case our adversaries have gained very little by their editorials on the matter, for if the Emperor be thus discredited it must be remembered that he is the head of the great Lutheran-Calvinistic Church of Germany, an office which he exercises quite imperially.

But what of the restoration of the Jesuits? Do not the Pope and the Catholic Party of Germany desire this? And would it not therefore be very likely for the Pope to ask this from the Emperor and to offer some favor in return.

Yes: the German Catholic party like the Jesuits, because they know their zeal in education, and their missionary spirit. The Pope loves them for the same causes—but not for any plotting to give him temporal authority in the countries where they live. The Jesuits are not plotters, they are workers for the general good. The Catholics of Germany wish for their restoration and they will obtain it too by the regular constitutional methods, and not by selling their votes so as to support a measure which they deem an evil, or to oppose when they think it useful for Fatherland.

We already answered this supposed likelihood, showing that there is no likelihood whatever of such a thing occurring; but at all events a likelihood does not constitute a fact; and of this bargain there is not a particle of evidence.

There were a couple of despatches in which the story was told nearly as related by the journals we have referred to in this article; but they contained intrinsic evidence that they were the sensational tales of a correspondent who is accustomed to wire his imaginings as facts, when facts are lacking.

It is not the custom at Rome, nor indeed at any royal court, to pass over the distinguished and trusted statesmen who have charge of State Departments, in order to communicate State secrets to those who have not official rank. Yet we were told in the despatches that this great secret was communicated by "one high in clerical circles." This would not be the language used if he were a high official of the Pope.

Besides the prominent individual is not named, which is enough to throw discredit on the statement.

Again: A secret of the kind would not be communicated to a newspaper reporter by the high officials who knew it; and altogether the story is a very fishy one. No doubt there will be soon other evidence that there is not a word of truth in it.

We have reasoned so far on the probabilities and possibilities of the case as if the matter were to be thus judged, the facts being unknown; but the fact is known that the Vatican authorities have given no intimation of the character of the interview; so that the *Mail's* surmises are entirely out of place.

MR. MCCARTHY'S TRUE COLORS.

It may well be asked: "What does Dalton McCarthy mean?" It will be remembered that a few years ago he was looked upon as the prophet of the Equal Rights movement, and, indeed, it may be said that, although the agitation is now carried on in a new suit of clothes, he is still recognized as its high priest. Such being the case it is with no little astonishment we read the following sentence in a speech lately delivered by him in St. Thomas:

"The French-Canadian thinks he has as much right in this country as we have. While it is yet early in the morning let us do away with that pretence that the French have equal rights with us in this Dominion."

Let us see who are *us*, and what the reason why they should be such a favored people. So far as priority of possession is concerned the French

ruled this country very many years before a McCarthy was ever known to have sold his faith for a pot of porridge. Mr. McCarthy, being a lawyer, ought to know that possession amounts to a good deal in law; and he ought to be aware, furthermore, that whatever rights the French have in this country were solemnly guaranteed them by English treaty. They have no rights or privileges, however, which all other classes of our people, irrespective of race or creed, do not enjoy. Mr. McCarthy's utterance gives us a very plain exposition of what he and his party mean by equal rights. It means nothing if it does not mean that he and they are entitled to all the rights and privileges their hearts could desire and that were they to succeed in obtaining control of the government of the country, to the rest of the community would be dealt out only such rights and privileges as they might feel inclined to bestow. The whole scheme is merely an attempt to fasten upon our fair Dominion that hateful and tyrannical Protestant ascendancy which has cursed and degraded Ulster in the eyes of the world for many generations. It would be well were Mr. McCarthy to consider that this is the nineteenth century, and that the day has gone by when one class of our people can ride roughshod over the other in this Canada of ours.

THE "PROFESSOR."

The latest addition to the anti-Catholic lecture business is a "Professor" Sims, who hails from the United States. We are not told how he acquired the title "professor," but it matters very little. He has as good a right to it as the individual who comes around occasionally with a performing bear. The "professor" was rather unfortunate in being the immediate successor of Margaret L. Shepherd— and unfortunate, too, we might say, from a financial standpoint in not having adopted Margaret's methods. Margaret's lectures were, to use a common newspaper expression, "not fit for publication," and they brought out the great vulgar crowd at 15 cents a head. The "professor" had nothing to offer in the way of manufactured sensations concerning Catholic institutions, and he therefore succeeded in getting an audience of only seventy-five, which will leave him in a financial mess, and perhaps induce him to take up some honest method of earning a livelihood. The "professor" arrived in our midst for the purpose of telling us that Canada is in danger, that Romanism is plotting to take away our liberties, and that the minority are about to swallow up the majority! He dealt with the Manitoba school question; and, not being a resident, was perhaps unaware that that matter has already been so thoroughly discussed that nothing more remains to be said. We will not enter into an argument with the "professor," for the reason that he said nothing but what has already been disproved many a time. Margaret L. Shepherd, we are told, occupied a seat in one of the boxes; and when the "professor" had finished his discourse, she addressed the audience. She is a business woman, as we often said before; and, being such, she thought it was an excellent opportunity to advertise a book she is about to publish. What an interesting work would be a volume from Margaret's pen, entitled: "The Manners and Customs of Turnkeys." We doubt not Margaret's book will have a large sale. It will not be posthumous, and it will be cheap, as was the price of admission to her Opera House fanfaronades. We have some doubts of Margaret's loyalty, for, at the close of the entertainment, instead of singing "God Save the Queen," she gave "Annie Laurie."

Since writing the above the "professor" attempted a second lecture. He had hand bills, printed in red, scattered all over the city, promising he would show how "Babylon" was about to capture this continent, next September. The daily papers state that by actual count seven persons were in attendance; and he therefore did not perform. He should have come to us earlier, as this is the "close" season for no-Popery lecturers.

DEANS AND DEANERIES.

A curious discussion took place during the synod of the Reformed Episcopal Church, which recently met at Montreal, under the Presidency of "Bishop" Campbell, of Toronto. The subject of debate was "Can the Reformed Episcopal Church have Deans and Deaneries?" One would imagine from the character of this Church that the question should present but little difficulty. It is a secession from the Church of England. It consists of those former members of the Church of England who being Low Churchmen found out by experience, after a hard and long drawn out fight, that they could not control the Church so far as to put down Ritualism and High Churchism. As a last resort they determined to form a new sect, and like most dead branches when cut off from the main body, they claim to be themselves "the real Church of England." But they retain a kind of Episcopacy, and there seems to be no great reason to object seriously to other grades in the hierarchy, which are the natural consequences of Episcopacy. Yet there was a very serious debate whether or not they could consistently have deans and deaneries. Rev. Mr. Botterell, of Ottawa, said: "There is a flavor of Ritualism in the term deanery. At any rate it looks as if they are slavishly copying the nomenclature of another Church." This the Bishop would not admit; and Rev. Dr. Gallaher remarked that "it is a curious fact that nearly all the deans of the Church of England are Low Churchmen." When the matter came to a test, the vote was decisive in favor of deans. These gentlemen who are so very much afraid of anything savoring of Ritualism and "Popery" will find it necessary to reject everything in Christianity if they wish to get rid of whatever has a "flavor of Popery" for all Christianity has been preserved by the Catholic Church and has been received by the Protestant Churches solely by imitation or borrowing.

AHEAD OF THE OTHERS.

That's Where the Separate Schools are at the World's Fair.

Supt. Dr. May has just returned from Chicago, feeling quite happy over the results of his labors, and very properly so. With his usual tact and energy he has managed to secure about twice as much space as was first allotted to the Ontario educational exhibit, and has thus increased the facilities for a proper display of its merits. Speaking of the school children's work at the Fair, Dr. May freely remarks that "the Separate schools are ahead of the others." Coming from such an excellent authority, this statement is undeniably significant.

EDITORIAL NOTES.

The Synod of the United States Reformed Presbyterians proposes a "Federation of all the Presbyterian sects." Under this scheme all the churches are to preserve their own organic system, while co-operating in mission work. It is far more likely that there will be a new sect arising out of the action of the General Assembly of the unreformed Presbyterians who recently met at Washington, than that any such scheme of union should be generally adopted.

At the meeting of the Toronto Methodist Conference charges were preferred against the management of Grimby camp because of desecration of the Lord's day, inasmuch as a price of admission was charged. What will our Methodist friends of the conference say when they consider that Mrs. Shepherd carried on her business in London, in the Opera House, on Sundays, in a manner similar to all other shows which come to our city, and neither the press nor the ministers uttered a word in protest? Possibly they considered the effect would be to draw still greater crowds to hear the lecturer. Perhaps so. But what are we to think of the religious life of our city when such things are possible?

Mr. FREDERICK HARRISON the Agnostic, has been to Rome, and describes his impressions in the *Fortnightly Review*. He writes brilliantly of the many objects of interest in the Eternal City; and in a moment of weakness, no doubt, penned the following lines. We quote them as a specimen of his wonderful power of word painting and as a tribute to the religious memories of Rome, from the distinguished Positivist. Visiting the pilgrim shrines, Mr. Harrison says:

"We are truly in touch with scenes historically consecrated by some of the greatest souls who have ever dignified humanity; with spots hallowed as some of the turning points in human consideration, and certainly consecrated by the tears and prayers of believers during eighteen centuries. We neither surrender our critical judgment, nor give away to a ribald scepticism. What parts of this mighty and pathetic pageantry of Christian legend are real, and what parts are pious fiction or unholy fraud, we can-

not tell. Let us forbear to probe further the task is vain. But this we know: that in that enormous mass of legend, relic and ceremonial, tradition and art, there is a basis of profound reality and a world of imagery sacrifice, such as man's brain and heart have never surpassed."

At a recent meeting of the National Protestant Church Union, held in London, England, the Chairman declared that the Church of England is losing hundreds of adherents owing to the growth of Ritualism. He said he knew personally of three hundred and fifty Churchmen who had gone over to Congregationalism and two hundred to Presbyterianism. On the other hand many High Churchmen pass over to the Catholic Church. Between all the parties in the Church, it would seem as if the question of the continued existence of the Church as an establishment will solve itself by the dissolution of the Church through its own workings.

For the CATHOLIC RECORD.

Unrest.

You say that the summer is coming,
With the perfumed breath of flowers;
But alas! it will not quickly pass,
And leave the bleak autumn hours.
You say that the birds are singing
On bush and on leafy tree;
But, alas! ere long they will hush their song,
And fly far away o'er the sea.
You say that the sun is shining,
With the gleam of gold on the sky;
But I answer still, with an icy chill,
"He'll be conquered by winter's cold."
You tell me that Love is glowing
In your heart, with his flame so bright;
But I answer still, with an icy chill,
"He'll be conquered by winter's cold."
You tell me that Death is coming
To tear from earth me to-day;
And I answer: "Yes, Death comes to bless,
For Heaven will last away."

J. M.

NEW BOOKS.

We have before us another charming story book for children, from the pen of the gifted authoress Mary Catherine Crowley— "Apples, Ripe and Rotten." It is a story of a boy and girl, and is reprinted from the *Macmillan* by the *Macmillan* Publishing Co., Notre Dame, Ind.

"Debarthe's Small Catechism." Translated from the German by the approbation of their Lordships the Archbishops of Calcutta and St. Louis, Mo. Publishers: B. Herder, St. Louis, Mo.

"The Mysteries of the Holy Rosary: An Easy Method of Reciting the Prayers and Meditating on the Mysteries of the Holy Rosary." With the approbation of the Most Rev. Archbishop of Freiburg and the Recommendation of the Right Rev. Bishop of Wichita, Kans. Translated from the German. Publishers: B. Herder, St. Louis, Mo.

"The Pictorial Church for children: or, The Teachings of the Church Made Known to the Little Ones by Pictures, Stories, Examples and Parables." The title of an interesting and instructive book recently published, the author of which is Rev. J. B. Briel, of Barre, Vermont, U. S. A. The little book is a gem and has received the hearty approbation of several Bishops, priests and religious men. It was sold by the thousands before it came from the press, and bids fair to have the largest circulation of any book ever published in America. It is an instructor; the whole book is a dialogue between the mother and child. The author offers "special inducements and low prices to the clergy; Sunday schools and religious communities." The book has thirty-two rich illustrations, the most artistic that could be obtained; it has one hundred and fifty pages; is printed on fine paper in large, clear type; the book will be sent postpaid to any address in the United States or Canada on receipt of 50 cents.

OBITUARY.

MRS. ALEX. F. MCRAE, MCGILLIVRAY. In the township of McGillivray, on the 15th of May, died Margaret McRae, the beloved wife of Alex. F. McRae. The deceased was born in the year 1821, in the township of McGillivray, Ontario. She was married, seven years ago, Alexander F. McRae, and settled with him on a farm in the township of McGillivray. The climate not being healthful, they moved, eighteen months ago, to McGillivray, near Parkhill, Ontario. Mrs. McRae was a genial and cheerful disposition, pious and strong in faith, ever ready to take an active part in charitable work, and in any work pertaining to church or religion. Her married life was a life of trial and anxiety. Of four children, only one lives, and the others dying after a lingering illness almost in their infancy, which almost crushed the heart and spirit of the mother. She suffered, about three weeks from pleurisy, malaria and congestion of the lungs, resigned to the will of her Creator, and died on the 15th of May, at the age of 82 years. She was a devoted and fervent member of the Church which she loved and served well all her life, she died a peaceful and happy death.

The funeral took place on Friday, the 19th of May, from her late residence in McGillivray to the Sacred Heart Church, Parkhill, where the Requiem Mass was celebrated by the pastor, Rev. D. A. McRae, her brother-in-law, after which the remains were taken to the Catholic cemetery, Williams, for interment. May she rest in peace!

MRS. M. A. COLLINS, SOUTH MCGILLIVRAY. On May 23rd Mrs. M. A. Collins was called to receive the reward of a pious and well spent life. The deceased was a native of County Cork, Ireland, and immigrated with her husband, Jeremiah Collins, in 1832, to Canada, residing for a few years in Little York, Ontario, and then to the city of Toronto. From Little York they went to live in Lock Port, New York State; and from there to St. Catharines, Ontario; and from St. Catharines to the township of McGillivray, North Middlesex. In the township of McGillivray, on the 15th of May, died Margaret McRae, the beloved wife of Alex. F. McRae. The deceased was born in the year 1821, in the township of McGillivray, Ontario. She was married, seven years ago, Alexander F. McRae, and settled with him on a farm in the township of McGillivray. The climate not being healthful, they moved, eighteen months ago, to McGillivray, near Parkhill, Ontario. Mrs. McRae was a genial and cheerful disposition, pious and strong in faith, ever ready to take an active part in charitable work, and in any work pertaining to church or religion. Her married life was a life of trial and anxiety. Of four children, only one lives, and the others dying after a lingering illness almost in their infancy, which almost crushed the heart and spirit of the mother. She suffered, about three weeks from pleurisy, malaria and congestion of the lungs, resigned to the will of her Creator, and died on the 15th of May, at the age of 82 years. She was a devoted and fervent member of the Church which she loved and served well all her life, she died a peaceful and happy death.

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solemn Requiem High Mass was offered by the Rev. Father Traher, of Mount Carmel, in the absence of the pastor, Rev. D. A. McRae; after which Father Traher preached a sermon appropriate to the occasion. The remains, followed by a large concourse of admiring friends and sorrowful relatives, were taken to Contra Costa, where all that was mortal of Mrs. Collins was interred beside her late husband. May she rest in peace!

MICHAEL BRIDY, LONDON TOWNSHIP.

Died at his father's residence, London township, on June 6, 1893, Michael Bridy, third son of James Bridy. He had been ill for some time with heart disease. His sufferings were great, but he bore them with remarkable patience, and received the last rights of our holy religion from the hands of Rev. Father Noonan. The funeral took place Thursday morning to St. Peter's Cathedral, where solemn Requiem Mass was celebrated by the Rev. Father Tierney. The pallbearers were his four nephews—Ambrose Henry, Bernard Henry, Flor, McNiff and Walter Bridy. Requested in place!

MARGARET L. SHEPHERD'S SUIT FAILS.

Affraid to Face the Damaging Evidence Against Her.

Brockville, Ont., June 8.—The libel suit started by Margaret L. Shepherd, of Boston, U. S., the anti-Catholic lecturer, has been withdrawn on the eve of trial. The *Recorder* having investigated the woman's immediate previous history, informed its readers that she was not a fit person from whom to take advice either upon ordinary morals or religion. The case should have been heard at the spring assizes, but though the *Recorder* urged that Mrs. Shepherd's statement of claim should be filed in time for that court, the full time allowed by law was taken, so that the case could not be brought on. Since then, the *Recorder* now announces, the same policy of delay and fight to gain time has been continued. After considerable delay an order was obtained requiring the plaintiff to furnish security for costs, giving her four weeks in which to do so. She appealed against this, asking for six weeks. The appeal was dismissed, and June 4 was the day fixed by the court for furnishing the security. This date fell on Sunday, thus making Monday, June 5, the last day. The case could be postponed no longer. The plaintiff must either "put up or shut up," and she chose the latter, and notified the publisher of the *Recorder* that the suit had been withdrawn. In its issue of last night the *Recorder* says that the result is just as it expected, and asserts that it was in possession of facts concerning the woman's life in recent years that gave it every assurance she would never have them ventilated in court. Mrs. Shepherd has put the editor of the *Recorder*, who is as good a Protestant as is to be found in this town—being a prominent member of the Methodist Church—to heavy expense in the way of costs, but he asserts that he now has the satisfaction of knowing that from the first he was in the right. The *Recorder* further wishes it to be understood that it does not denounce those who believed in Mrs. Shepherd, of whom they had never before heard. They were simply not in possession of the facts concerning her that had become known to the *Recorder*, and "were so over anxious to believe anything they could hear to the detriment of the Roman Catholic Church, that they did not stop to inquire into the veracity or the character of the stranger making the statements." The *Recorder* adds: "We have carefully refrained from alluding to her history since the suit started, but to convince those of our friends who may yet think we were unduly severe upon her in the brief expose we published in December last, we propose at an early date to publish a short history of Margaret Shepherd, as she is now called, from material now in our possession obtained in England, the United States and Canada, from court records and other documents, including some written by the fair heroine of the story herself."

GRAND PICNIC AT MOUNT CARMEL.

One of the most popular picnics of the season will be held on the grounds of Mount Carmel, Ont., about a mile east of Mount Carmel, on Wednesday, June 28. Ample preparations have been made to render it every way most successful. The Brass band has been engaged for the occasion. Some of the most prominent speakers in the country have been invited to attend; and those present may therefore expect to be entertained with very interesting addresses on the questions of the day. A very active committee, of which John Farrell is chairman, have charge of the arrangements; and judging by the numerous attractions specified on the posters, June 28 will be a notable day in the history of Mount Carmel. As the proceeds of the picnic will be devoted to church purposes, and as the use of Mount Carmel and neighboring parishes will turn out in full force on the occasion.

If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.

The most precious thing we have, next to grace, is time; and we owe an account of our time, as we owe an account of our grace.

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