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Abbe Gayraud On the Situation in France.

In "L'Univers" of March 31 we find an eloquent letter by Abbe Gayraud...

THE LETTER. — The iniquitous deed has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests...

What were the motives that determined the votes of this brutal majority? Were they influenced by the sophisms heard in smoking rooms...

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious congregations...

I have not the least doubt that among Prime Minister Combes' majority there will be found men of intellectual ability as well as men of very limited talents...

deem it necessary and justifiable to call in the aid of the law to suppress it.

These obtuse persons ignore the respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church...

Person who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights liberty of thought and liberty of conscience...

Such are the men who make up the rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature...

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They have a clearly defined political, social and even religious policy...

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious congregations. The reprisals of the Dreyfus...

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have received? It is for their wisdom, their zeal, their patriotism to decide...

If, on the other hand, the members of the religious congregations who have been struck down by the Combes majority, convinced of the utter inutility of making all legal methods of resisting the tyranny...

In a little while they will take up the case of the Sisters, who are also

doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges...

Whatever may be thought of these tactics, it behooves the Catholics of France not to forget that their rights are violated and their liberties trampled under foot...

We should prepare ourselves for the coming contest by going among the people, as is the wish of the Holy See, by defending their material interests, by working with them to realize their ideal of social justice...

The members of the religious congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future.

An Appeal to Bishops of France

The Cardinal Archbishop of Rheims devotes his Lenten pastoral to the religious issue in France. "The most pressing duty at present," he says, "of the French bishops is to work in perfect harmony of thought and action to enlighten the people in order to save the rights and interests of the religious congregations which we love with all our heart and whose existence, liberty and prosperity are of such import to the Church, to France and to mankind..."

Young Lads From England.

A party of fifty young lads sent out under the auspices of the Catholic Emigration Society's Home, Liverpool, England, is expected to arrive in Montreal May 3rd next.

Application for the boys should be made to Mrs. Agnes Brennan, local agent for the society, at St. Vincent's Home, 11 St. Thomas street, Montreal.

Miss Brennan will remove May 15th to 80 Park Ave., St. Henry.

The Title Roman Catholic

Before the Reformation, says the "Tablet," of London, the Church was called "Catholic." Before the Reformation—and notably in England—she was very frequently and constantly called "Roman."

It is not that the Pre-Reformation Catholics were in any sense less "Roman" than we are. On the contrary, they were, if possible, rather more so. For they were constantly calling the Church by the simple word "Roman." Nor did they mean by the term merely the local Church in Rome. English kings, English bishops, English clergy, English barons, were not domiciled in the Roman local Church. Locally, they were sons and members of the "Ecclesia Anglicana."

The combination of "Roman" with "Catholic" is therefore an outcome not only of our faith, but of our history. If we use the name "Roman Catholic," it is only in this sense, and the words in the mind and mouth of a Catholic always convey their meaning as if a comma stood between them.

Then, to put it practically (always apart from the lawyer who comes to make one's will): "What have you drawn with those compasses?" "A circle." "You mean a round circle with every point in its circumference equidistant from the centre?" "Of course! All circles are round like that. I do not know of any circles that are not." A par: "Of what religion are you?" "I am a Catholic." "You mean a Roman Catholic." "Of course. All Catholics are Roman, and I do not know any Catholics who are not." That is to say, our noble and historic Catholic name is all-sufficient.

On the 14th May next at the convent of the Sisters of the Congregation de Notre Dame, at Ste. Therese the former pupils of the institution.

Reunion of Pupils at Ste. Therese

On the 14th May next at the convent of the Sisters of the Congregation de Notre Dame, at Ste. Therese the former pupils of the institution.

in great numbers we are sure, will congregate to do honor to an occasion that will long remain a red letter character in the annals of that institution.

It will be happy meeting that; after ten, fifteen, twenty, or even more years of separation, to unite under the roof of that home of their childhood, and to go over together the variegated story of their respective careers since last they departed from out its doorway.

The convent of Ste. Therese was founded by Rev. Joseph Charles Ducharme, fifth pastor of the parish, and also founder of the Seminary of Ste. Therese. In 1845 the work was commenced, and a stone building, of two stories, 80 feet by 40, was erected.

This building is the only one that escaped the terrible conflagrations of 1881 and 1885, which twice reduced Ste. Therese to ashes. The first superior was Rev. Sister Ste. Madeleine; but she only installed the Sisters, and immediately left them in charge of Sister Ste. Monique.

We trust that the event will be a grand success. The festival is to be under the distinguished patronage of Mgr. Racicot—in itself a fact that guarantees to the entire organization a real triumph.

Cardinal Rampolla

The "Nouvelle Revue" has just published a remarkable article on Cardinal Rampolla, who is a young man considering his position as Cardinal and the number of years that he has filled an office so fully difficult. The article says:—

"The Cardinal comes of one of the oldest of the Italian patrician families, and was born August 27, 1843. He made up his mind to be a priest almost when a child, and began his studies at the Vatican Seminary, where his wonderful mental gifts marked him out as a man destined for rapid preferment.

"So pleased was the present Holy Father with the result of his mediation that he recalled the Nuncio from Madrid, and appointed him to the high office of Papal Secretary of State, a position which Cardinal Rampolla has filled now for 15 years. This one fact is probably the surest test of the Cardinal's wonderful ability. He is described as tall, slight, and dark, full of energy and blessed with the charming manners and high-bred courtesy which seems to be the birth-right of great Italian patricians.

The entire article would be most interesting, but there is scarcely space for it in any ordinary weekly. However, the foregoing presents a fair picture of the great Papal Secretary of State, and also gives us a very slight but satisfactory glimpse into the daily life and occupations of this important official.

On ambition! Torment of the ambitious. How is it that thou, that tormentest the world, art also able to please the world?

Bishop Whiteside On Mixed Marriages

A great amount of interest was centred in the visitation of the Bishop of Liverpool (Dr. Whiteside) to the Newton-le-Willows Catholic Church on a recent Sunday, in consideration of the pronouncement by the Anglican Bishop (Dr. Chavasse) on Tuesday week at Newton in connection with the conversion of young people connected with the Church of England to the Catholic Faith as a consequence of mixed marriages.

The Bishop, after holding a Confirmation in the afternoon, gave his Pastoral address in the evening to a very crowded congregation, and after reminding parents of their duties as regards the responsibilities attaching to them in respect to the children, said there was one point about which parents must be very careful, and that was in relation to company keeping. As children were bound to observe what their parents told them, so parents were bound to watch that children did not contract unsuitable marriages. If parents did not know with whom their children were keeping company it was their duty to find out; and if an unsuitable match had been entered into, it was for parents to use their authority, otherwise they would be answerable before God for that unsuitable match or marriage.

There should be no need to speak upon the subject of mixed marriages, because their instruction gave them the views of the Catholic Church—which views were not those that the world knew—and they as Catholics were bound to listen and obey. And that teaching was as clear as noonday and it could not be mistaken. The Church had expressed itself clearly, and Pope after Pope had spoken on the subject; therefore there could be no mistake as to the attitude of the Church. There could only be one opinion, and it was that such marriages were a detestation and an abhorrence.

Those were the words spoken again and again by the Sovereign Pontiffs. And whilst it should not be necessary for him to point the matter out, it was a sad thing to see how many people still took a step that was irrevocable. Sooner or later such marriages led to disturbance, so that there were in mixed marriages obstacles to what even the world called happy marriage. But the unfortunate thing was that the evil did not apply only to this world, but it extended into eternity, because it affected the virtue of their Faith. From his returns of that mission in Newton there were 144 mixed marriages in a period going back it might be forty years, and in all those cases Catholics entertained the very strongest hopes that the non-Catholics would come over to the Catholic religion. But in how many cases had that hope been realized? In only 13 cases. In 131 cases they had not resulted in conversion to the Catholic Church. Had there been any cases in which Catholics had become Protestants? He was sorry to say 43 Catholics had become Protestants. No wonder the Church detested mixed marriages. What could a priest say when a girl talked to him about the hope of conversion with those figures before him? And the figures were almost the same throughout the diocese. The priest might say, and with truth, to anyone who spoke of conversion, that there was just as much likelihood of a Protestant becoming a Catholic as a Catholic becoming a Protestant. And so they could judge of the past. There were no less than 87 children the issue of those 43 mixed marriages, and they were being brought up as Protestants. No wonder the Church hated and detested such marriages when she saw her children being lost in that way. It was the duty, therefore, of the parents to put down their feet when their children kept company with those who were not of the Faith.

No people ever becomes great which is not thoroughly national and which cannot more easily part with life than with its nationality.

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