

The Week's Anniversaries.

(By An Occasional Contributor.)

The anniversaries of the past week have been quite numerous, proportionately speaking; at least, a goodly number have come under our eye.

Sunday last, the 11th October, was the anniversary of the discovery of the Bahama Islands, which event dates from 1492. On the same date in 1741, the historical painter, John Barry, was born in Cork, Ireland. We may mention here that Cork has the honor of having furnished nearly all the great artists—painters, sculptors and architects—that Ireland has given to the world, and whose great works stand, in all lands, as a cumulative monument to the genius of the Celt. It was on the 11th October, 1798, that Wolfe Tone was captured. The result of which was the collapse of the famous '98 movement in Ireland. On such an anniversary Irishmen may well repeat Ingram's poem "Who fears to speak of Ninety-Eight." On the very same day, the 11th October, 1798, another, severe blow was received by the men who had organized the movement that culminated so fatally that year, it was the destruction of Hardy's Expedition, in Lough Swilly. A year later, on the same day in 1779, Pylaski, the patriot, died. It was also on the 11th October, but in 1786, that Francis Rene de Chateaubriand was born. In recent issues we have made extensive allusions to this literary genius, who was one of the most brilliant and polished writers of the first half of the nineteenth century. His birth place was St. Malo, in Brittany. When Jacques Cartier sailed for the discovery of Canada it was from the port of St. Malo, and the same town sent forth Chateaubriand on his memorable voyage to discover the Northwest Passage in the new world, and upon his still more memorable and more successful expedition into the land of literature. He was the author of the "Genius of Christianity" and "The Martyrs."

The 12th October is famous for several events of importance. On that day, in the year 638, Pope Honorius I. died. It is also the anniversary of the famous siege of Orleans, in France, in 1438, when the heroic Joan of Arc made herself famous in history. In 1492, on the 12th October, the New World was discovered. The same day of the month, in 1791, witnessed the organization of the "United Irishmen," a body founded by Wolfe Tone, and which played a most conspicuous part in the affairs of the Irish people for several years afterwards. In 1865, on the same date, William Vincent Wallace, the great Irish musical composer, died. And on the 12th October, 1870, General Robert E. Lee, who commanded the American civil war, peacefully breathed his last. It was the chivalric and heroic career of Lee that inspired Father Ryan, the Poet Priest of the South, to write his splendid tribute—"The Sword of Lee"—in which appears one of the finest examples of gradation in English verse.

"Forth from its scabbard, never hand Waved sword from stain so free; Nor brighter sword led braver hand, Nor braver blade for a nobler land, Nor nobler land had a cause more grand, Nor cause such a chief as Lee."

The thirteenth is said to be an unlucky day; however, it is one on which many noteworthy events have occurred. In 1664, on the 13th October, New York, then New Amsterdam, was taken from the Dutch by the English. The same date, 1696, saw the birth of the renowned Marshal Saxe; he who at Fontenoy prevented King Louis from leaving the field, and ordered up Lord Clarendon's command, to make the famous charge that turned defeat into victory. On the 13th October, 1775, the United States navy was founded by Commodore John Barry. And on the same date, two years later, 1777, Kingston, N.Y., was burned by the British. In 1822, on the 13th October, Canova, the renowned sculptor, died. The works of Canova, although modern as to date of execution, rank with the chiselled perfections of the old masters. On the

13th October, 1881, the world was awakened with the sensation created by the arrest of Davitt and Parnell. Twenty-two years have gone since that day, and of the men who stood foremost on the stage of public affairs then, Davitt is about the only survivor. Times have also changed as the men have disappeared, and it would be a nice matter of speculation to study the possibilities of the next twenty-two years.

The 14th October is the anniversary of the martyrdom of St. Colman, of Inland. He was slain for his faith in Austria, in the year 1012. Another dark deed befell on the 14th October; it was in the year 1585, when Archbishop Creagh, of Armagh, was poisoned in the Tower of London. On the same date in 1797, William Orr, the Irish patriot, was hanged unjustly, as was subsequently discovered. On the 14th October, 1814, Thomas Davis, the founder of the Dublin "Nation," and one of the most extraordinary Irishmen of genius who ever lived, was born at Mallow, in the County Cork. Hence the title his associates gave him in earlier days, "The Minstrel of Mallow." If we jump back again to the eleventh century, we find on the 14th October, 1066, one of the most epoch-making events in English history. On that day was fought the battle of Hastings. The hero of that memorable engagement was William the Conqueror, who was born at Falaise, in Normandy, in 1027, and was an illegitimate son, and who became the founder of a British dynasty.

The 15th October in the year 70 B. C., was the birthday of Virgil, the great Latin poet, the author of the Aeneid and of some of the most classic works that have survived the centuries, and will continue on to the end of time to be the principle sources of Latin education in the world. On the 15th October, 1591, Pope Gregory XIV. died. The 15th of October was memorable for two great events, of very different characters, in the life of Napoleon—in 1806, he won the famed battle of Jena, in Germany, a victory that carried him to the pinnacle of his fame and power, and in 1815 he landed a prisoner on the Island of St. Helena. The 15th October, 1880, the Ladies' Land League was organized.

The 16th October recalls some peculiar events. On that day, in 1678, the Jesuits were given twenty days to leave Great Britain. Who would then have said that the day would come when Great Britain would be the refuge of the same Order when expelled from other lands, and that the great college of Stonyhurst would be the source of education for even sons of England's nobility? On the 16th October, 1725, the first newspaper was published in New York. On the 16th October, 1793, Marie Antoinette was beheaded in Paris. To refer more than in passing, to that event would necessitate a recapitulation of the entire history of the French Revolution; but no act in all the Terror was more repugnant to the heart of civilization, and so great was the shock that it produced that Edmund Burke was inspired thereby to deliver, in the British House of Commons, one of the most splendid passages in all the annals of the world's oratory. On the 16th October, 1817, Kosciuszko, the Polish patriot, whose sword had also done service in the cause of America, died. It was commemorative of his fall that Campbell sang in his "Pleasures of Hope," that hymn on the Downfall of Poland, in which he pictured the siege of Warsaw, and closed by singing:—

"Hope, for a moment, bade the world farewell, And Freedom shrieked as Kosciuszko fell."

Saturday, the 17th October, recalls the great battle at Dublin between the Danes and the Irish, in the year 919. On the 17th October, 1734, Thomas Sumter, the American general, was born. He was the last surviving officer of the American war of Independence, and in his honor was Fort Sumter, in the harbor of Charleston, S.C., named. It was from this port that the first shot was fired in the civil war. In 1883, on the 17th October, Governor Dongan convened the first general assembly of New York. On the same date, in 1777, General Burgoyne surrendered at Saratoga. But of all the ironies of life, the 17th October, 1847, recalls the most glaring. It was on that day that the English Parliament proclaimed a general "Thanksgiving for an abundant harvest," while the fearful famine was ravaging Ireland and the people were dying

by hundreds in the ditches, from hunger and misery. In 1884, on the 17th October, died A. M. Sullivan, the gifted brother of the no less gifted T. D. Sullivan, of Dublin. It was he who wrote "The Story of Ireland," and in the pages of that charming work we have a graphic picture of the awful scenes in Ireland during the famine year, and at the very time when the British Government was thanking God for the splendid harvest of the year. History presents some very strange contradictions and enigmas.

THE LANGUAGES OF PEACE.

(By a Regular Contributor.)

Last week the Peace tribunal, at the Hague, opened to hear the respective claims of Venezuela and of the Powers, in regard to the matters submitted for arbitration. The Count de Mouraviev, Russia's representative, was called upon to preside over the deliberations of the tribunal. No objection was made to the publication of all that was to transpire. And the President declared that the press and the public would be freely admitted to the sessions; the only restriction being the limited accommodation of the Hall.

Mr. Clunet, advocate-counsel for France, declared that France did not wish to insist upon any restrictions being imposed upon the other nations, as to the language to be used. He and the representative of Spain simply asked the right to present their documents in their respective languages, with English translations. After the matter of the languages was taken into consideration and all the conditions and arguments carefully weighed, the President gave his decision, which was as follows:— "The arbitration tribunal considering that no power, except France, made any reservation regarding article 4 of the May protocol, and that the reservation made by France did not give rise to any objection on the part of the other powers, without wishing to give any preference to one language over another, and being solely guided by considerations of accommodation, has decided that the proceedings, minutes, resolutions and judgments shall be drafted in English and in French, that the written or printed memoirs shall be in English, and may be accompanied by a translation in the native language of each representative; as to the discussions, they shall take place in English and in French."

Thus we find that the two languages—English and French—are equally accepted as official and diplomatic languages for international purposes. Here in Canada we have the only country in the world in which these same two languages are equally official. Consequently, we have in this an evidence of how far in advance is Canada of the other nations in matters that tend to create precedents for the future regulations of the great world's affairs. In all other lands, there is but one official language that is accepted by each—and that is the language of that one country. But in Canada the two languages are official; the two are equally recognized; and it happens to be that these are exactly the two languages that the International tribunal, presided over by a Russian representative, has selected for the Peace Conference.

Late Abbe Rheume,

(From an Occasional Correspondent)

Quebec, Oct. 20.

All the old-time students of Laval and the laity of this city regret to learn of the death of Rev. Abbe A. Rheume, one of the best known priests of the Seminary in this city. He died at the Hotel Dieu, here, on Friday night last, in his fifty-third year. Mr. Rheume has had a long and painful illness, and all who remember his proverbial patience and kindness can well imagine in what spirit of resignation and Christian sacrifice he underwent that trying ordeal. During many years he was one of the most popular professors at the Seminary; and when assistant secretary of Laval University, under the late lamented Abbe P. Roussel, who died last month, he, like his superior, endeared himself to all the students—medical, legal, and in every branch.

The funeral service was held in the grand chapel of the Seminary, and one more good priest was laid to rest amongst the noble band whose members had done so much for the Church of Quebec.

Various Notes And Comments.

THE POPE'S DAILY LIFE.—This is a subject which has many attractions for the non-Catholic press. Already its columns have contained long drawn out articles—sensational and semi-sensational in style, on the daily actions of His Holiness Pius X., which for the most part are the product of the imaginations of the various contributors. Non-Catholic publishers regard those articles money-makers, and even some Catholic editors consider them—strange as it may appear—worthy of reproduction.

IMPERIAL RECIPROCIITY.—Mr. Chamberlain is no longer engrossed with the Irish question. His bitter opposition to Home Rule is now, seemingly, laid aside in the intensity of his desire to make his latest undertaking, "Imperial Reciprocity," successful and popular movement to reach a position to which he has long aspired, the British Premiership.

THE SALVATION ARMY.—Booming and advertising in the columns of the daily non-Catholic press is a part of the programme of the various sects outside of the Catholic Church. Week after week, month after month, and year after year, the immense system of advertising goes on. The most recent section to seek publicity in that direction is the "Salvation Army," through one of its officers, who is styled "Prison Gate Secretary of Canada." He tells a story of his experience amongst criminals of every class. The illustration accompanying it is drawn by an artist whose mind is centred on attracting the attention of the hungry section who feed on the sensationalism of pen and pencil.

MILLIONS FOR LIQUOR.—The statistics of the imperial health office show that the total spent on alcoholic liquors in 1902 throughout the German empire was about \$625,000,000, an average per head for persons over 15 years of age of \$35.

A TESTIMONIAL.—On the occasion of the celebration of his silver jubilee, Rev. Father Marion, of Douglas, Ont., was made the recipient of an address from a number of Christian Brothers who claim Douglas as their native parish and Father Marion as their pastor of former years. The signers of the address were:—

- Bro. Sylvester (T. O'Shaughnessy). Bro. Oliver (M. J. O'Shaughnessy). Bro. Lawrence (L. J. Breen). Bro. Bernard (T. J. Breen). Bro. Anselm (S. F. O'Shaughnessy). Bro. Urban (T. P. Agnew). Bro. Philbert (H. S. O'Shaughnessy). Bro. Gregory (H. S. O'Neil). Bro. Severus (D. J. Breen).

NON-CATHOLIC ENDEAVOR.—Twenty thousand new subscribers added to its subscription list is the proud boast of a non-Catholic weekly journal. This is the result of the enthusiasm of its old subscribers, comprising ministers and laymen during one year. What a lesson to the Catholic laity.

EMMET'S GRAVE.—Dr. Thomas Addiss Emmet, of New York, who has spent three months abroad, a portion of which has been devoted to a search for the remains of his great uncle, Robert Emmet, recently returned to New York. According to reports in the American daily press, Dr. Emmet is convinced that the remains of his great ancestor rest in the Emmet family vault in St. Peter's Churchyard, Dublin. Dr. Emmet was unable to obtain permission to open the vault.

A MONUMENT to the memory of the late Queen Victoria in Boston is one of the projects which a club of that city has undertaken.

KILLED ON THE RAIL.—Collisions on railroads on this continent are now of frequent occurrence. Fifteen Italian workmen lost their lives the other day in a collision near Trenton, N.J.

A DARING ROBBERY.—A bold highway robbery was committed last week. Without striking a blow or using any violence, a man snatched from the hands of the postmaster of Port Greville, N.S., a seaport town on the Bay of Fundy, a parcel containing \$2,700. The money was sent from the Union Bank of Halifax branch at Parrsboro, N.S., to the Colonial Copper Co. at Cape d'Or, to pay the latter's miners on the 15th. The package was registered and insured.

CATHOLIC EDUCATORS.—An important meeting of the representatives of Catholic colleges of the United States will be held in Philadelphia, and the end of this month.

VACCINATION.—The fear of the lance or the sight of blood has terrors for all ordinary mortals. The manager of an American sugar refinery relates this incident. Two years ago they paid us a visit and insisted upon vaccinating all the workmen. We employ a lot of Poles, and one of them fainted from sheer fright, not understanding what it was all about.

C. P. R. ENGINEERS.—One of our exchanges reports that strained relations exist between the C. P. R. and their engineers. The latter demand a revision of the schedule.

A POLICE SCANDAL.—In one of the American cities a police official is accused of having extorted from an applicant for promotion from the ranks, a large sum of money. This seems to be a common practise nowadays.

THE GAMBLING CRAZE.—To satisfy a craving for gambling Carl Cheney forged the name of his employer to a Post Office order for the paltry sum of \$11, and fled the city. After having suffered the agony of all transgressors for nearly 18 months, he gave himself up to the police authorities in Chicago the other day, and begged to be sent to prison.

"For a year and a half I have suffered torment," he said. "I fled from Chicago to escape arrest, but I could not escape my conscience. I am a thief and a forger. I have been to Seattle and I have been to Boston. One night I lost all my money in a poker game. I unlocked my employer's safe and took a money order for \$11. I hurried back to the poker game, signed Longhi's name to the paper, and had it cashed by the saloon keeper.

"I thought of suicide, but my nerve failed and I fled from the city in a freight car. But I was not even a good tramp; I almost starved. Everywhere I felt that I was shamed. I got work, but could not stay anywhere."

RUSSIAN TOLERANCE

Russia is said to be very tolerant of religious; there are thousands on this side of the ocean who take the trouble to show their neighbors how very Christian Russia really is. Now we do not mean Christian in the barbaric sense of persecuting and murdering Jews because they do not accept Christianity; but Christian in the proper sense of charitable and generous to all others while solid in their own faith. We are not sufficiently conversant with the domestic affairs of Russia to give details as to the religious spirit which animates that country; but we know enough from the records of Russia's actions to conclude that her Christianity must be of a very peculiar type, and greatly at variance with the spirit of the Divine Founder of Christianity. Recently the New York "Tribune" had an exhaustive article on this subject, and in the course of it this was said:—

"Russia champions Christianity only so far as it is Greco-Russian Christianity. In Poland, Russian soldiers would prod with their bayonets Roman Catholic worshippers as they kneel before the altar, saying to them: 'If you want to talk to God, talk in Russian.' In Armenia they are practically saying to the Armenians, who were a venerable Christian Church before Russia emerged from paganism. 'If you want to worship God you must worship Him in Russian churches.' No

wonder the Armenians rebel and strike savagely at their oppressor." This gives us the true and exact state of the situation in a few words. The religion of Russia is a national religion, it is a state religion, and it is based upon national interests and state exigencies. Thus it is that whatever the Czar desires shall be the law must be obeyed. He is the head of the Church as well as of the state. Napoleon once said:—"Scratch a Russian and you will find a Tartar." Beneath the veneer of civilization the Tartar barbarism is hidden, and coating is only skin deep. Thus it is that when Russia's material interests are to be safeguarded or to be advanced, she uses her army, her navy, her national enthusiasm and her religious fervor; Church and government are equally cast into the scales and she recognizes no rule save that of "might." It may be termed Christianity, but it is nothing other than Tartar barbarism under the mask of Christian ritual and in the armor of Christian ceremonials.

ODD NOTIONS AND WHIMS.

(By an Occasional Correspondent.)

PRIEST AND MINISTER.—A reverend gentleman, preaching in one of our denominational churches on a recent Sunday laid down as a principle that the clergyman was no higher and possessed no more authority than any one in his congregation. He denied the existence of a priesthood and proclaimed it to be the mission of the minister to preach and nothing more. He said that the word priest appears nowhere in the Bible. He then drew a distinction between a priestly and an evangelical ministry. He then concluded by saying that, in view of what he had said the evangelical conception must be the right one. It requires a good, pure, temperate and trained man for its ministerial functions. Intellectual development is demanded. The Bible must be pondered over, the hearts of men must be studied, and the methods of expounding the Holy Scriptures must be known.

"It is not with an evangelical minister, as with a priest. The latter may be without distinctive preparation. He may be good or bad, as he himself desires, as far as the administration of his services goes, but with the former he must have all the requisites of a scholar, a Christian, a teacher and a thinker. It is to prepare men for this great order of ours, that they may be your ministers in the coming years, that we ask your support to the Congregational College."

We are not going to enter into discussion of this subject, as to do so would entice us into a field that is too extensive for the present circumstances, and besides the futility of it is quite obvious. But we wish in a couple of words to show the lack of logic in the above reasoning. The priest he claims needs no distinctive preparation, while the evangelist must be a scholar. By the very most elementary principle that which is the larger must contain that which is the smaller. The priest must be an evangelical minister as well as a priest; while the evangelical minister is that and nothing more. The priest must not only perform all his sacerdotal functions, but he must also preach the Gospel. Therefore, he requires by far the greater degree of education. And as a proof of this, we find in practice that the priest is always highly educated classically—otherwise he could never reach the priesthood, while any individual who can talk by the hour, pour out words without meaning, deliver himself of illogical statements in very indifferant, or may be bad English, can become an accepted evangelist. We have met them by the score—earnest, zealous, fanatical, and absolutely uneducated men; and we have never yet met the priest who had not put in at least from fourteen to twenty years of study. So that the misstatements of this reverend gentleman on this score, may be taken as a standard whereby to gauge the reliance that can be put in his other arguments on such an important subject.

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Revelation And Science

A REVIEW

By "CR"

PAST week I read the admirable Father Walsh on the occasion of the British Association port. It will be remembered upon science touched upon science and nature, and science and pointed out of conflicting with it. I reserved for this section of that sermon of science and the Science so for the reason that the most universally of the domain of the subject is vast, and men can only be a s. Father Walsh's views pressions are only a s. great subject itself, I without further preface matter wherewith concerned is mostly supernatural and mo and so far the bound science and revelation set. On the other hand Church's interpretation she finds herself somewhat region which is also science." There are the which Father Walsh in divisions of this section jet. It is thus divided

- 1.—The origin of the universe. 2.—The origin of man. 3.—The unity of the human race. 4.—The antiquity of man. With these four points to briefly deal.

1.—ORIGIN OF THE UNIVERSE. Of the four this is the most important, because it is the starting point of all the other words, we must be the origin of the first created creature. The simple cause that "God created the nothing." The creation verse is, therefore, the point. But at this very meet with denials of the conflicting theories regarding the origin of the universe. The subject here Father Walsh

"The nebular hypothesis known as the scientific of the world's origin. According to this teaching, the material universe is composed, in a gaseous and incandescent mass, of the gas, in a process of time the gas condenses, and becomes more condensed; portions of the condensed mass are separated from the central body, and form the planets, and the sun. The cooling and condensation of the gas, until the crust of the earth, organic life. The hypothesis of this suggestion is, confessed, though many astrophysicists seem to support and tend to move the region of hypothesis." My purpose is neither to take from the words or arguments of the preacher; I would not do so; it would be presumptuous as the sermon was delivered in a scientific association it stands on a foundation that is not, without some difficulty to grasp the arguments. It is the reducing of those arguments to less scientific language that tend to do.

Taking the above described thesis; whether it be a mere hypothesis or a proven fact does not matter as far as Catholic teaching is concerned. The sole point of the power of God is the principle whereby the universe came into existence. Whether into existence in a flash, or slow evolution, does not matter as far as the attitude of science and religion regarding each other. It is the attitude of science, whether of God acting, whether of instantaneous rapidity, or of almost imperceptible time, that is the main point. I quote the lengthy passage of the origin and development of life and of animals through different cycles of the historic aeons. It would on