

FROM CHICAGO

Catholic Church, Wabash and Elredge court, Chicago numbered among the first permanent churches of the city. Celebrated its anniversary on last Sunday. Chicago numbered among the first permanent churches of the city. Celebrated its anniversary on last Sunday. Chicago numbered among the first permanent churches of the city. Celebrated its anniversary on last Sunday.

City and District Savings Bank

The annual meeting of the City and District Savings Bank was held on Tuesday last, when the directors' report and the financial statement were submitted and the election of directors took place.

The president, Sir William Hingston, occupied the chair, and Mr. A. P. Lesperance, manager of the Bank, who acted as secretary, read the report of the directors.

The directors and the manager, Mr. A. P. Lesperance, are to be congratulated upon the success achieved during the past year. The earnings of the term have enabled the management to increase the Reserve Fund by \$100,000, which now amounts to \$700,000.

The net profits for the year were \$150,511.72, which, added to \$125,751.57, brought forward from last year's profit and loss account, made the latter, \$276,263.29. From this

Statement of the affairs of the Montreal City and District Savings Bank on the 31st December, 1902.

Table with columns for Assets and Liabilities. Assets include Cash on hand, Dominion of Canada Government Stock, Provincial Government Bonds, etc. Liabilities include Depositors, Charity Donation Fund, etc.

TO THE PUBLIC. Amount due Depositors \$14,085,806.91. Amount due Receiver-General 93,341.86. Amount due Charity Donation Fund 180,000.00. Amount due Open Accounts 78,448.23.

TO THE SHAREHOLDERS. Capital Stock (amount subscribed \$1,000,000) paid up \$600,000.00. Reserve Fund 700,000.00. Profit and Loss Account 50,263.29.

Number of open accounts 62,843. Average amount due each depositor \$224.14. Audited and found correct.

JAS. TASKER, A. CINQ-MARS, Auditors. A. P. LESPERANCE, Manager.

have been paid two dividends and bonus; \$26,000 has been expended on the acquisition of property for the enlargement of the St. Catherine street East Branch; and \$100,000 has been transferred to the Reserve Fund, bringing it to \$700,000, leaving a balance at the credit of profit and loss of \$50,263.29.

That the Bank is essentially a Savings Bank, largely availed of by small depositors, is evidenced by the fact that the number of open accounts, on the 31st December last, was 62,843; the average amount due each depositor being \$224.14.

At the request of a large number of citizens, residing in that quarter, a new Branch was opened, during the year, at the corner of St. Denis and Rachel streets. It is making satisfactory progress.

Your directors have had to deplore the death, during the year, of their esteemed colleague, Mr. Henri Barbeau, whose services to the Bank, as manager for a quarter of a century, and subsequently as director, had been of great advantage to the institution. His place on the Board has been filled by the election of Mr. G. N. Moncel, manager of the Masson Estate and for many years auditor to this Bank.

As usual, frequent and thorough inspection of the books has been made during the year.

The report of the auditors and the balance sheet are now before you.

There will be submitted to you an amendment to the by-laws of the Bank, to credit interest on depositors' accounts semi-annually on 30th June and 31st December, instead of annually, as heretofore, and to revoke the existing by-law requiring the closing of the Bank on 31st December, in each year.

You are invited to elect directors and auditors for the current year.

WM. H. HINGSTON, President.

Montreal, May 5, 1903.

Murphy, Richard Bolton, W. R. Miller, C. P. Hebert, G. N. Moncel, G. S. Blackman, and A. P. Lesperance, manager.

At a subsequent meeting of the directors, Sir William Hingston was re-elected president, and Mr. R. Bellemare vice-president.

List of stockholders on 31st December, 1902.

Table listing stockholders with columns for Name and No. of Shares. Includes Archibald, Edw., Baroness Von Friesen, Archer, Robert, Atwater, Estate Edwin, etc.

If any one make a practice of praying in public with arms extended, despite ridicule or opposition, he does God as much honor by the act as is done a king by placing him on a throne.—St. Gertrude.

The greater a man appears in his own eyes, the more despicable he is before God; the more worthy of scorn he considers himself, the dearer he is to God.—St. Bernardine.

Advertisement for SYMINGTON'S EDINBURGH COFFEE ESSENCE. Includes text: 'makes delicious coffee in a moment. No trouble no waste. In small and large bottles from all grocers. GUARANTEED PURE.'

Infallibility And Its Definition.

(By a Regular Contributor.)

Scores of accusations may be made on any one subject, but amongst them there are always some of more vital importance than others. So is it in regard to this matter of the Infallibility. The following extracts embody in a few words one of the most noted of the shafts fired at the Church by those who are not of her communion.

"One of the chief objects for which the Vatican Council was called in 1869 was to enroll the doctrine of Papal Infallibility among the formal Church doctrines." Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, vol. IV., p. 570. Taking this as the starting point we make a sweeping and unqualified denial. Not only was the definition and promulgation of that dogma not the principal object of the Vatican Council; but it was not even taken into consideration, nor thought of until the programme of the Council had been almost half gone through and disposed of. Had it been a pre-conceived aim, when the suggestion of the Council was first made, we might have to acknowledge some color to the argument that it was not a direct inspiration of the Holy Ghost. But so sudden, so unexpected so totally outside and beyond the official list of subjects to be considered, was this one of the Infallibility, that we must admit that it came upon the Council like a bolt from the blue sky, and came upon Pius IX. with a rush that he had never anticipated. While there may be hundreds, and thousands, perhaps, inclined to disbelieve our statement; we will ask them to suspend judgment until they shall have read the exact historical facts that are associated with that important event.

What we are about to lay down as facts are one and all based upon authentic and irrefutable evidence, which, for the sake of brevity, we leave aside; but which are absolutely at the disposal of whomsoever things proper to dispute them.

The first step in reference to the Council was taken on the 6th December, 1863. On that date, Pius IX., after having maturely considered the matter communicated in strict secrecy, to all the cardinals then in Rome, his intention to convoke the Council. He directed each one to weigh the matter privately and send in writing his view. Twenty-one opinions were handed in and all—except two—favored the project. In March, 1865, he appointed a Commission of Cardinals to meet and confer together on the subject. This body advised the convocation of the Council. In April of the same year (mark well the date—1865), a circular letter was, by order of the Pope, sent to thirty-six Bishops of all nations, selected for their knowledge in theology and canon law. These Bishops were asked to state in detail the matters which in their opinion, ought to be brought before the Council.

On the 17th November—1865—the Papal nuncios at Paris, Vienna, Madrid, Brussels, and Munich were officially notified of the Pope's intention to summon the Council. They were asked for their opinions and for the names of two theologians, each, to be accredited from their respective countries to the Council. On the recommendation of the Commission of Cardinals, the Pope appointed a special commission to prepare the work of the Council. This consisted of five Cardinals, eight Bishops, and a secretary, to which were afterwards added more than a hundred consulting theologians summoned to Rome from different parts of Italy, France, Belgium, Germany, England, Spain, and the United States. This Commission of Direction, as it was called, was divided into five sections: 1, Doctrine; 2, Discipline; 3, Religious Orders; 4, Foreign missions and Eastern Churches; 5, Politico-Ecclesiastical, or Mixed Questions. The Commission on Doctrine (the only one with which we have to do in this matter), with twenty-four consultants, sat for twenty-seven months, and held fifty-six sessions, in which time it drew up three, and only three "Schemata," or draft-decrees; one on Catholic Faith against Materialism, Rationalism, and Pantheism; another on the Church of Christ; and the third on Christian Marriage. After the opening of the Council, this commission met only once. On the 26th June, 1867, the Pope, in a public audience, announced to more than five hundred Bishops, then assembled in Rome to celebrate the eighteenth centenary of the martyrdom of SS. Peter and Paul, that he had decided on convoking the Council.

On the 1st July, 1867, the Bishops presented their answer in the form of an address, to which were appended 503 signatures. The Pope caused to be distributed to the Bishops papers containing seventeen questions on the matters which he thought advisable to bring before the Council. On the feast of SS. Peter and Paul June 29, 1868, the Bull convoking the Council was issued, and the 8th December, 1869, was named as the date of assembling. The Council opened on the appointed day, with 719 Fathers, which number increased to 764 later on. Some thirty nations were represented. There were two kinds of sessions; one public, at which the work of the Council would be put through its final stages of confirmation and promulgation; the other private, in which the discussion of the subject matter was carried on. Of the former there were in all four; of the latter there were eighty-nine. The Pope presided at the former; at the latter he was represented by a Cardinal. He himself never appeared at the sessions. Latin was the language of the Council. On the 20th December, the Council proceeded to elect by private vote commissions, or committees: 1, On Faith; 2, on Discipline; 3, on Religious Orders. The Commission on Faith was far the most important. Seven hundred and twenty-one votes were cast, each Father voting for 24, the number of members composing the commission. One Patriarch, thirteen Archbishops, nine Bishops, and one Vicar-Apostolic were elected, with a Cardinal appointed by the Pope to preside over their deliberations. Of the elected members, four were Italian, two German, one Austrian, one Hungarian, one Polish, one Belgian, one Swiss, one Dutch, two French, two Spanish, one English (Cardinal Manning), one Irish (Archbishop Leahy, of Cashel), two South American, two Asiatic, and two North American (Archbishops Spalding, Baltimore, and Alemany, San Francisco.) "The world would have it, that the chief object of the Pope in calling the Council was to define his own Infallibility; and yet, strange to say, the subject had absolutely no place in the programme prepared for and submitted to the Council. Of the Cardinals consulted in the first instance only two mentioned the subject." "It was hardly so much as named," says Cardinal Manning, ("True story of the Vatican Council," p. 28), "in the midst of an interminable list of subjects" suggested in the answers of the thirty-six Bishops consulted. There was not one word about it in the paper containing seventeen questions which the Pope had distributed to the five hundred Bishops assembled in Rome, in June, 1867. The preparatory Commission, on Doctrine discussed the subject, and reported that, though "the Infallibility of the Roman Pontiff can be defined as an article of faith." Yet, "the judgment of the Commission is that this subject ought not to be proposed by the Apostolic See except at the petition of the Bishops." The subject, accordingly, did not appear in the official programme or schemata. "The Month," of February, 1891, p. 205, says: "But the newspapers and governments of Europe were so certain that the Definition was intended, and so anxious that it should be prevented, that they forced the subject on the attention of the Bishops far more effectually than the Pope could himself have done. The elaborate arguments and vehement invectives of the press, the threats, combinations, and intrigues of statesmen (see Card. Manning's work, pages 67-71), turned what would otherwise be a luxury of faith into a stern necessity. Not to define the Infallibility nor would be to deny it." The result was that on the 28th January, 1870, a petition, bearing the names of 410 Bishops, was presented to the Commission on Postulates, asking that the subject should be introduced to the Council for discussion and definition. The special discussions followed; that on the Infallibility began on the 15th June, with 372 fathers present, and occupied 12 days, closing by mutual consent on the 4th July. Fifty-seven had spoken. The whole chapter, with ninety-six amendments, was referred to the Commission on Faith. This made its report on the 11th July. On the 13th July the formal vote was taken on the whole Schemata. There were present 601 Fathers, all that remained in Rome, save about a dozen too ill to attend. (Fifteen had died during the sitting of the Council.) The vote was as follows:—Placets, or Ayes, 451; Non Placets, or Noes, 88; and Placets juxta modum, or Ayes with modification, 62. It was then sent back with amendments to

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the Commission, On the 8th July the public session was held. Present 535 Fathers. The decree was read aloud from the "Ambo," and every Father was called upon to give a final vote. The result was 538 Ayes, and 2 Noes. The Pope received the numbers from the tellers, published them to the Council, and immediately confirmed the decree. No sooner had he done this than the two Bishops who voted against threw themselves on their knees, and made a profession of faith in the dogma.

Throughout the opposition was not to the doctrine, but to the expediency of defining it at that time; "A grave injustice," says Cardinal Manning, "has been done the Bishops who opposed the definition. They were treated (by the world outside) as if they denied the truth of the doctrine itself. Their opposition was not to the doctrine, but to the defining of it, and not even absolutely to the defining of it, but to the defining of it at that time." The question then discussed was not the "truth" of the doctrine, but the "opportune"ness of defining it.

So much for the facts. Pius IX. never dreamed of having the dogma defined, when he summoned the Council; it was never on the official programme; it was forced, long after the Council was in session, upon its attention by the attacks made upon all over Europe; the Pope took no part in the deliberations regarding it; and those who raised any discussion did so as to the timeliness of defining it—seeing how suddenly it came on them in the midst of the long-prepared programme.

Having thus dealt with facts, we will turn next week to a little fiction that the opponents Catholicity seek to weave around the Infallibility of the Pope.

THE CATHOLIC SICK ROOM

In a series of interesting articles by the Rev. J. F. Spain, S.J., published in "The Cross," of Halifax, N.S., the writer says of newly-born infants:—

If a child at its birth seems to be already in danger of death, send without delay for a priest. In the meantime, be on the watch, and if you think it actually dying, take some water, cold or warm, and, while pouring a few spoonful on its head, say the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." This is sufficient, but it is more correct to pour the water in the shape of a cross three times, at the words Father, Son, Holy Ghost.

As this is a very important matter, every Catholic, especially every Catholic woman, ought to learn from some qualified persons how to do it properly. In cases of miscarriage, even in the early stages of conception, baptism ought to be conferred by the nurse, if neither a priest nor a Catholic doctor is at hand. When it is doubtful whether the subject is alive or not, make a reservation in your own mind to the effect that you have no intention of baptizing anything but a living human being.

Here we make a serious protest against delaying baptism, no matter how healthy the child may be. Some people think nothing of putting it off for a week or a fortnight. It ought not to be put off a single day. Babies are flimsy things, and the first care of a mother or father should be to secure for it eternal life in Heaven. If the god-parents live at a distance, or cannot come at once, never mind—get a proxy.

Signor Marconi's Invention.

Signor Marconi, who, as our readers are aware, is a Catholic and the son of an Irish mother, has informed the world recently that as many as twenty-nine Transatlantic liners are now equipped with wireless telegraph instruments. Some of the ships earn as much as £60 per voyage from sending the passengers' messages. The great inventor states that Italy has so far shown herself most generous in helping him. England, he says, is rather slow, but still all right. America, we are surprised to learn, is behind all the other nations as regards the new invention. This is probably owing to the fact that it did not originate in the brain of an American. Of the nations whose ships have taken up the wireless telegraphic system Germany is said to have come first of all, then England, France, Italy, and Belgium. The present limit for a message is 3,000 miles, but Signor Marconi hopes that in a short time this long distance will be extended considerably.—London Universe.

Premium TO subscribers.

As a premium subscriber a neatly copy of the Golden Book, who will send and cash for 5 subscribers to the True. This is a splendid opportunity to obtain a most chronicle of the Irish Catholics and laymen in during the past.