

IRISH NATION-BUILDERS.

An Able Speech by Mr. T. D. McGee, a Student at Ottawa University.

[FROM THE OWL.]

REV. FATHERS AND GENTLEMEN.—The history of Ireland clearly demonstrates that her people have been a race of nation builders, a race whose influence has been felt in the four quarters of the globe, both in religion and society.

BY THEIR GREAT ACHIEVEMENTS in foreign lands. Whether we go to the tropical climate of Africa or to the beautiful far off land of Australasia, or come across the Atlantic's wide expanse to the land of the free and the brave, or to the snow-covered hills of our own dear Canada, we everywhere learn of the strenuous efforts put forth by Irishmen to raise up peaceful and happy homes.

Impelled to a certain degree by a spirit of adventure, but mainly driven from their native land by the operation of cruel laws, millions of the Irish race braved the dangers of exile and faced the perils of a new existence in a home across the Atlantic.

The United States have been and are the refuge of the poor and the oppressed, and we need go no further to seek for a cause that has drawn millions of Irish exiles to their shores.

to its depths? No, the foundation of the United States was sealed with their life blood. From every state, from every city, town and village, wherever the Irish were, they obeyed the summons of the national leaders and rushed to the defense of the common cause.

FORCED UPON HIS NATIVE LAND. The extraordinary progress of the Irish race in Australia bears a twofold aspect, religious and political.

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THE YOUNG BLOOD OF IRELAND has also deluged the olive groves of Spain. And not only in the army but also in the civil government of that nation have Irishmen been renowned.

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in the United Kingdom of to-day, the Earl of Dufferin, is an Irishman. Sir Charles Russell, the cleverest advocate, is another among the many Irishmen who have largely helped to make England the shaper of the destinies of the world.

ERIN'S SAINTS AND SCHOLARS in Norway, in Sweden, in Germany in Switzerland, in Italy and in far off Iceland? In a word, the influence of the Irish race has been felt all over the world.

A REPLY FROM THE POPE.

THE VATICAN ON THE POSITION OF PROTESTANTS IN SOUTH AMERICA.

CHICAGO, April 27.—At the Chicago Methodist Ministers' meeting to-day, the Rev. John Lee, Chairman of the Committee on Religious Liberty for Protestants in South America, read a report, of which the following is a part:—

"The Committee presents this morning Cardinal Rampolla's letter and Cardinal Gibbon's translation. The Chicago Methodist Ministers' meeting, April 2, 1894, appointed a committee to invite the Pope's attention to the fact that our Protestant brethren in the Republics of Peru, Ecuador and Bolivia labor under the oppressive disabilities that affect not only the profession of their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be legally married without being compelled to forswear their religious convictions, and to respectfully and earnestly request him to secure for these Protestants the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

The following is Cardinal Gibbon's translation of the letter of the Papal Secretary of State:— "The (Pontifical) representative of the Holy See promptly complied with my request, and now I am in a position to state that the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries. This is evidenced by the fact that in Peru, especially in the cities of Lima and Callao, there are several Anglican and Methodist chapels where weekly conferences are held.

"As to the solemnization of marriages, the Delegate informs me that, whilst the Constitution of Peru recognizes no other form (as valid) than that prescribed by the Council of Trent, Protestants do, as a matter of fact, wed with religious ceremony in presence of their ministers and civilly before the Consuls and the Ambassadors of their respective countries.

CHURCH AND CLERGY.

YOUNG MEN'S CATHOLIC UNION.

The following from the Wilkes Barre, Pa., Times, will be of interest, particularly to our young readers: "It is quite probable that at the next monthly meeting of the New York Archdiocesan Union of the Catholic Church, a movement will be started to establish an organization in the church similar to the Young Men's Christian Association. Such a movement has been discussed for some time by various Catholic societies, and the delay in taking concerted action has been due solely to the fact that no one was ready to take the initial step.

It is pointed out that a Catholic young man on going to a strange city is lost, he having no one there to take an interest in him. The Young Men's Christian Association has a secretary waiting for the stranger. He is cordially helped, where help is needed, in getting employment, and suitable lodgings are found for him.

The idea is to erect in each city association buildings, where Catholic young men may assemble as they do in the Young Men's Christian Association, where reading newspapers, magazines, and standard works, and where the young men of the church may have a well equipped gymnasium, which is to be an especial feature to attract, as it will, so many who would otherwise remain away, and where men may obtain aid to employment or suitable homes when coming from other cities.

THE ARMS OF THE SEE OF CANTERBURY.

The Church Times is greatly annoyed because the Pope has granted Cardinal Vaughan the archiepiscopal arms of Canterbury on a different coloured field to that used by the present Archbishop. The Cardinal's arms are on a red ground, in honor of the English martyrs, in

stead of on a blue field. The Herald's College, to whom his Eminence is said to have first applied, refused to grant them; so the Cardinal went to headquarters. This has drawn forth some "tall talk" from our contemporary about the "rightful holder of the dignity of St. Augustine's successor"—Archbishop Benson, forsooth—and some foolish remarks about the encroachments on the rights and privileges of the Archbishop of Canterbury. "By a foreign prelate, on the usurped authority of a foreign potentate." As well might the Cardinal assume the arms of the premier Duke, the Duke of Norfolk, says the editor. The cases are not analogous. The Duke of Norfolk's arms are his own personal property. The Archbishop's arms were given to the See of Canterbury, to be used by the rightful occupant; they were originally granted by the Pope to a Catholic occupant of what was then a Catholic See, and they cannot be justifiably used by a Protestant occupant of that See: *hinc illa lachryma.*

The Catholic University at Washington.

BY EDWARD O'MEARA.

There is a general impression existing in the minds of many people that the Catholic University at Washington excludes anyone but a Roman Catholic from obtaining the advantages put forth in its curriculum. This is false, inasmuch as anyone having the preliminary requisites of education is admitted upon payment of the regular tuition fees.

The Catholic hierarchy of America in instituting the university, were, it is true, most considerate for the religious worth of the institution, but in their liberal scope, they made no restrictions for exclusiveness, but gave welcome to all alike, who possess the moral and mental requirements of the earnest student, regardless of creed.

A Catholic in attendance at a college under the ruling of a religion at variance with his own, is not obliged to conform to its tenets, then why should one outside of the confines of Catholicism be obliged to convert his mind and actions to Catholic dogmas?

The name, Catholic University, implies Catholic teaching or the prescription of faith for which it has the honor to be christened, but in its standard of use for education it is plainly American—as American and loyal as any in the land. The advancement of Catholicism stands foremost in its consideration and with the thorough religious training for its followers, nothing can follow but the noblest spirit of Americanism, and the purest devotion of our public weal.

We have been confronted and assailed on all sides by the obstinate and blind fanatics who voice their sentiments by saying that the Catholic people are barriers to education, opponents of it. They have no argument, but are led by the delusive teachings of the most depraved hypocrites, degenerates of society and pessimistic maniacs.

The Catholic University is as much American as any institution in the land. As a religious sect the Catholic people of America are a part of the people of this great republic, but when we consider them as citizens, they have the rights and are bound to discharge the same duties and shoulder the same responsibilities as other citizens. Their loyalty cannot be questioned and no one is due credit for their rights but themselves.

The Catholic Church inaugurates her second century of activity with the grandest testimonial that could be suggested—an institution of learning which is surely to be the center of intellect for the hemisphere of the west. It is an institution which raises up the standard of intellect to a pinnacle of excellence. It offers every possible advantage to the seeker of knowledge and its faculty of instructors are men who are all thoroughly qualified in their respective callings. To the beginner in theology, it offers an unparalleled opportunity for his various branches of study, and for him who is in search of the most appropriate school for classics, no better selection can be made than Washington. The old mothers of education in foreign countries have for decades held out their claim to superiority in making the scholar, but today in the arts and sciences, the American college is on equal footing with her cotemporary of the old world. Many masters have sought our institutions of learning to complete their training and on every American college register we find large numbers matriculated from every country on the globe. The schools of Europe can offer no inducement to the American which can not be found at home, and these in many instances are ever more attractive.

We have often noticed that there is a feeling of restlessness, apparently an inherent characteristic in the American youth, which is an indifference to the prolonged pursuit of deep studious research. Much of this feeling is being overcome, however, with the advancement and interest in science, and each year witnesses the entrance of more young men to our universities. If our sons are seeking a collegiate course, they can find it complete at Washington. If they want higher education let them find it among their own people, who are equal in all branches to the teachers anywhere.—*Iberian Monthly Magazine.*

CATHOLIC ORDER OF FORESTERS.

ST. LAWRENCE COURT, No. 263. At a regular meeting of the above Order, held on 28th instant, the election of officers took place and resulted as follows:—M. M. J. Phibagan, chief ranger, elected by acclamation; P. Howard, vice chief ranger, do; T. W. Maguire, recording secretary, do; A. Pilon, financial secretary, do; J. O'Shaughnessy, treasurer, do; Dr. Chas. O'Connor, medical examiner, do; J. F. Quinn, M. Scanlan, W. P. Meagher, trustees; M. Lacroix, marshal; J. Rice, sr. conductor; M. Burke, jr. conductor; J. Conroy, inside sentinel; F. McCarthy, outside sentinel; J. P. Scanlan, delegate to convention; T. P. Senechal, alternate; Rev. T. Fahey, chaplain.

PROTESTANTS AND THE SAINTS.

BY ENMA C. STREET.

In a recent novel dealing with the Middle Ages, a popular writer—who, by the way, is a Catholic and ought to know better—casts some disparaging reflections upon the monks and recluses of the time because they preferred the peace and solitude of their retirement to the very literal "battleground of life" that the continent of Europe then presented. It is hard to understand how the cracking of crowns could have contributed more to the advancement of civilization than did the cultivation of land and letters in which occupations the monks employed themselves; but that it would have done so is the only inference left to us if we take the novelist seriously.

Just at this juncture it is peculiarly exasperating to find a Catholic falling into the snare from which our separated brethren are beginning to ask to be absolved. The idleness and selfishness of the medieval monks long furnished themes for the eloquence of Protestant tongues and pens; but now that the dust of the battle of the sixteenth century is laid, and the disastrous consequences of that turbulent upheaval are being peered upon the notice of thinkers, the old columns are dying of their own inherent falsehood, and nineteenth century philosophers can find no better remedy for the evils that afflict modern society than that furnished by the teachings of a monk of the Middle Ages—St. Francis of Assisi.

That this saint of all others, should be chosen as the model of reformers by non-Catholics is not the least curious feature of the Catholic revival, for he was the embodiment of principles which Protestantism has been combatting for over three hundred years, and the anti-theist of that other monk whom it has been trumpeting far and wide as the deliverer of mankind from social, intellectual and spiritual bondage. No doubt the name of Martin Luther will be held in veneration by the rank and file of the anti-Catholic army for a long time to come; but with the leaders and thinkers he has been steadily losing prestige during the last hundred years, and they not only acknowledge now that his principles and methods were wrong, but have gone so far as to oppose to them the principles and methods of a man who was a product of the system that Luther did his utmost to destroy.

An amusing feature of the interest manifested in St. Francis by non-Catholics is their inability or unwillingness to recognize the fact that he did not evolve his ideas upon social reform from his own inner consciousness, but that he received them from the Catholic Church. Ages before the days of St. Francis of Assisi, the Church had offered her solution of social problems to the world, and it was the same as that which the barefooted monk afterwards preached to his own generation, and which Leo the Thirteenth today proclaims from the capital of Christendom.

This desire to dissociate her most loyal children from the Church is noticeable in every attempt Protestants in ke to deal with the lives and histories of remarkable Catholics. Without exactly saying so, they seem to fancy that these extraordinary men and women were what they were in spite of, instead of because of, their Catholicity. Nothing could be further from the truth. St. Francis of Assisi, St. Bernard, St. Catherine of Siena and St. Teresa, made themselves felt in the world, because they sought to realize in their lives the high ideal that the Church placed before them. In this alone lay the secret of their success, and perplexed modern reformers will accomplish nothing lasting until they consent to accept the same guidance.

We Catholics should take more interest in the lives of the saints than we do. Too often we picture them to ourselves as mystical beings—"too bright or good, for human nature's daily food." They were nothing of the kind. They were practical in the extreme. Nothing that was for the benefit of society or the individual escaped their glance and their hand. Even so prejudiced an historian as Parkman was forced to admit that the Jesuit missionary-missionaries were "eminently men of action," and that in the face of his own animal aversions upon their "visionary enthusiasm."

Parkman is not the only Protestant who has been puzzled to reconcile the mysticism of the servants of God with their undoubted ability to manage mundane affairs. We ourselves are scarcely aware of the part that saints have taken in the important epochs of history, but our separated brethren are beginning to find it out, and if we want to keep abreast of the times we must bestir ourselves as the saints did, and not slip no opportunity of pointing out to a questioning world the source whence all true reformers have drawn their principles—the Catholic Church.

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Men's Black Suits, \$3.25 to \$13.00.

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Men's Soft Felt Hats, 95c to \$1.10.

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Boys' Soft Felt Hats, 95c to \$1.50.

Men's Straw Hats, 50c to \$1.50.

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Men's White Wool Sweaters, 70c.

Men's Navy Wool Sweaters, 82c.

Boys' Sweaters. Boys' White All-Wool Sweaters, 67c.

Boys' Navy All-Wool Sweaters, 67c.

Men's Shirts. Men's White Unbleached Shirts, 35c.

Special White Unbleached Shirts, 45c.

Men's White De-soured Shirts, 75c.

Men's Colored Cambrie Negligee Shirts, 75c.

Men's Underwear. Men's Natural Merino Vests, 30c.

Men's Natural Merino Drawers, 30c.

Men's Brown Cotton Vests, 25c.

Men's Brown Cotton Drawers, 25c pr.

Men's Natural Wool Vests, 63c.

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The Annual General Meeting of the Stockholders of this bank will be held at its office, St. James St., TUESDAY, 5th MAY NEXT, AT ONE O'CLOCK P.M., for the reception of the Annual Report and statements, and the election of Officers.

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DIVIDEND No 61. Notice is hereby given that a dividend of three per cent, 72 per cent for the current half year, equal to six and a half per cent per annum on the paid up capital stock of this institution has been declared, and that the same will be payable at its banking house in the city, on the 15th of MAY next, the first day of JUNE next. The transfer books will be closed from the 15th to the 31st of May next, both days inclusive. The Annual General Meeting of the Shareholders will be held at the banking house of the firm in Montreal, on Wednesday, the 15th of June next, at 10 o'clock, by order of the Board, TASCARDE BIENVENU, Manager.

BANQUE VILLE MARIE.

NOTICE is hereby given that a dividend of THREE PER CENT, for the current half year, making a total accumulation for the year of SIX PER CENT on the paid up capital stock of this institution has been declared, and that the same will be payable at its banking house in the city, on the 15th of MAY next, the first day of JUNE next, both days inclusive. The Annual General Meeting of the Shareholders will be held at the banking house of the firm in Montreal, on Wednesday, the 15th of June next, at 10 o'clock, by order of the Board, W. WEIR, President, Montreal, 23rd April 1896.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT.

Dame Mathilda Gaudreau, of the Village de Larmerie, in the District of Montreal, wife and co-owner in property of Francois Xavier Tessier, Trader, of the same place, claimant.

The said F. Alexis Xavier Tessier, Defendant.

An action in separation as to property has been this day instituted against the said Defendant, Montreal, April, 1896.

AUGÉ, GLOBESKY & LAMARRE, Attorneys for Plaintiff.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT, No. 97.

Dame Marceline Monette, of the City and District of Montreal, this day instituted an action in partition as to property against her husband, Jerome Constantinneau, of the same place.

Montreal, 10th March, 1896. SAINT PIERRE, PELISSIER & WILSON, Attorneys for Plaintiff.

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