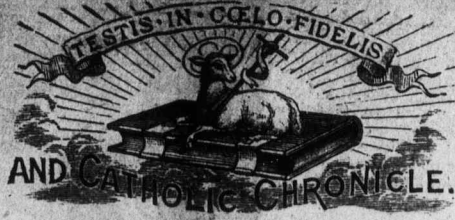


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The Globe and Witness



IRELAND IS MORAL. Irish Nation Stands Before World as Witness of Reality of Divine Faith. So Says Father Vaughan.

A glowing eulogy of the Irish character was delivered by that versatile and eloquent priest, Father Bernard Vaughan, in a lecture entitled "Ireland and the Faith," and the "Sunshine of Life," which was listened to with keen interest by a crowded audience at the Mansion House, Dublin, on Wednesday, Aug. 28. His hearers' thoughts reverted naturally to Father Vaughan's recent denunciation in a series of London sermons of the sin of the so-called Smart Set, when the lecturer drew a comparison between the commonness of divorce in England and the sanctity of the marriage tie in Ireland.

At the outset the lecturer gave a definition of faith. Faith, he said, was accepting on the authority of another what we ourselves could not prove. "If you have faith," it meant trust in the authority of one who could neither deceive nor be deceived. The chief characteristics between the two types of faith was this: that whereas a man reserved to himself the right to reopen the question which for the moment was settled by a merely human teacher, he had not such right when his Master spoke with infallible utterance. The speaker contended that all mankind walked on the crutches of authority from the cradle even to the grave, and that if we were to look for that quality in which man notably excelled the brute creation, it would be found, not on his convincing but being convinced, by the exercise of reasoning, and of his capacity of persuading, and of being persuaded, by the voice of theology.

LIFE, WITHOUT TRUST IN OTHERS IS FUTILE.

Life was a great venture, said most being something more and better than a mere machine for grinding out syllogisms, soon came to discover that if he wanted to hold his own, to make his way, and to build a character, he had in every department of his life—whether domestic or social, political or even scientific—to rely upon his fellows, trusting nothing, nothing, nothing, there was nothing higher in the reasonable and in the lovable life of a man than repose in trust. It was curious that it was just those persons who boasted that they would never accept anything which they themselves could not prove, because themselves the most treacherous and superstitious, and the tools of quacks. Anyone who set up to be a Christian scientist, a clairvoyant, a palmist, a phreologist, and the like, was sure to command a following of persons whose intellects revolted against the revelation of God and the teaching of Christianity.

The speaker went on to say that that which was so observable in the natural world was even more noticeable still in the supernatural—the man of God, the man who wanted to make his way to heaven, just as the man who wanted to find his right place as a citizen here, had to live a life of faith—divine faith. Of course, those who looked upon Christianity as a mere passing phase in the evolution of our race, laughed to scorn the believer who fought the good fight, ran his course, and kept his faith. But the man of faith could give a very reasonable account of his life of service to his Master. He knew whom he trusted, and without that trust his faith was like "an infant crying for the light and no language but a cry."

DIVORCE PRACTICALLY UNKNOWN.

Father Vaughan then proceeded to show how the Irish nation stood before the world as witnesses of the reality of Divine faith. It was

McClure's Magazine's Libellous Accusation Against San Francisco Catholics Refuted.

(From the Monitor San Francisco.)

The September number of McClure's Magazine contains an article entitled, "The Fight for Reform in San Francisco," written by Mr. George Kennan. That article includes a libel against the Catholic Church, and in particular against the Catholic people of this city. It is so gross and gratuitous an insult and such a malicious falsehood, and it is given such prominence in a magazine that circulates throughout the country, that it cannot be treated passively nor ignored. By the Catholic body, however, its misstatements are palpably false that we can easily dispose of them.

Here is what Mr. Kennan writes of the Catholic voters of San Francisco: "The Roman Catholics favored Schmitz because he appointed many of their people to office and gave to their fair and charities money that he obtained by sharing the earnings of prostitutes."

In this it will be seen that Mr. Kennan accuses the Catholic people of being largely responsible for the corruption of our city government. The world is told that we, the Catholics of San Francisco, elected Schmitz to the office of Mayor. But Mr. Kennan goes even farther than this. He tells the world, through the medium of McClure's Magazine, that the Catholics of San Francisco elected Schmitz "because he appointed many of their people to office and gave to their fair and charities money that he obtained by sharing the earnings of prostitutes."

To sustain these extraordinary charges the writer does not advance a single shred of evidence. When asked by a representative of The Monitor to produce his authority for the monstrous statements contained in this paragraph, Mr. Kennan acknowledged that his information on the subject was gathered from men around town.

When asked if any one officially connected with the prosecution had furnished the information on which to base such slanderous assertions, Mr. Kennan emphatically denied that any one having to do with the prosecution was in the least responsible for anything contained in his article. A great deal of his data, he said, was obtained from a gentleman beside whom he sat out an evening at a banquet, and with whom he had discussed the events which led to the rise and fall of the Schmitz administration.

Was ever such a fabric of falsehood built on so flimsy a foundation? It is most astonishing that a man of such long experience in the world as Mr. Kennan could base such a charge on ipse dixit of ill-informed and irresponsible persons. He acknowledges his mistake—if mistake it can be called—yet lacks the courage to make due apology to an outraged public sentiment.

The superficial and negligent character of his "investigation" is exemplified by the absurd misstatements that he makes in the same article about former Police Commissioner Thomas Heagan. Everybody in the city who had eyes, ears and ears to hear knows how Mr. Reagan stood with regard to the hoodlums. The public and press applauded his honesty and pluck in standing out against and opposing the powerful influences brought to bear upon him. No feature of the graft situation stood out in such bold relief as Mr. Reagan's fight against Mayor Schmitz. But Reagan was a good name to class with the hoodlums, and so McClure's classed it. Of course Reagan, as an individual, had cause for action, and Mr. Kennan begrudgingly backed down with an eleven-hour apology in his hand.

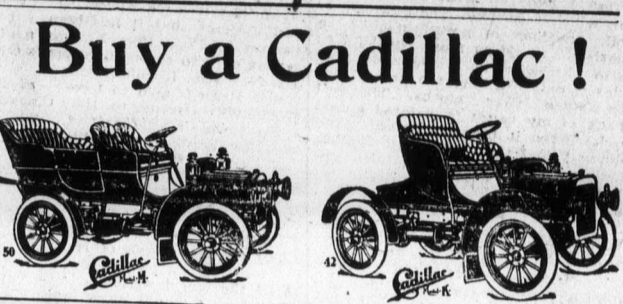
But Mr. Kennan, if he had taken any pains at all to get at the truth, would not have made such a serious error in a matter of such common knowledge that the first man he met in the street could have set him right.

If he was so negligent and reckless in defaming an individual who might get damages against him for

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The Mass Makes the Difference.

Member of the English Cabinet on Inconsistency of Church of England as Regards the Holy Sacrifice.

Nearly a dozen years ago the Right Hon. Augustine Birrell, M.P., present Chief Secretary of Ireland, wrote in the "Nineteenth Century" the following article, which is doubly interesting in view of recent happenings:

"The English Church, before the Reformation, celebrated the mass after the same fashion, though not in identical language, so it has to-day been celebrated in Notre Dame of Paris. Has the English Church, as a Church, after the Reformation, continued to celebrate the Mass after the same fashion, and with the same intention, as she did before? If yes, to the ordinary British layman the quarrel with the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is, of respectable antiquity—France, too, had hers. But if not, the same ordinary layman will be puzzled, and, if he has a leaning to the sacraments and the sacramental theory of religion and nature, will grow distraught and, it may be, distracted. Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be, indeed, the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in a chiall historic past. However much there may be that is repulsive to many minds in ecclesiastical millinery and matters—and it is only the merriment of persons that is often found mighty offensive—it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveler, the Communion service, according to the Catholic ritual, without emotion.

"It is the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer. Here, I believe, is one of the battlefields of the future. How long can any church allow its fathers and its faithful left to be at large on such a subject? Already the rift is so great as to present to the observer some of the ordinary indications of sectarianism. Some church folk of

Ecclesiastical Appointments.

Archbishop Bruchesi has made the following new appointments: The Rev. Abbe J. E. Coursol, pastor of Ste. Anne des Plaines; Abbe C. Moreau, chaplain of the Brothers' College at Laprairie; Abbe Carriere, vicar at St. Cuneonde; Abbe P. Roy, vicar at St. Helen; Abbe E. Paré, vicar at St. Eustache; Abbe S. Renaud, vicar at the Sacred Heart; Abbe A. Ouellet, vicar at Boulevard St. Paul; Abbe O. Laopelle, vicar at L'Assomption; Abbe C. Berthiaume, vicar at Maisonneuve; Abbe L. Pinault, vicar at Hochelaga; Abbe A. Kieffer, vicar at Leclaire; Abbe A. Marsan, vicar at St. Edouard.

The following priests have been appointed professors in different colleges: Abbe W. Lussard, J. A. Boileau and E. Gagnon at the Montreal College; Abbe E. Dubois, H. Lecomte and P. E. Coursol at Ste. Therese College.

DIED.

CARTER.—In this city, on September 9th, at the age of 75 years, Robert Carter, a native of Quebec, and for the past 24 years a resident of Montreal.

Interment in Cote des Neiges.

Dedication of St. Dunstan's Cathedral Charlottetown, P. E. I.

This morning the Cathedral of St. Dunstan, at Charlottetown, P. E. I., will be solemnly dedicated to the service of God. The dedication ceremony will be performed by His Excellency Bishop McDonald, who will also be the celebrant of the Pontifical High Mass which will follow. A sermon appropriate to the occasion will be preached by Rev. James Reardon, of St. Paul Seminary, St. Paul, and a native of Charlottetown.

The new cathedral stands on the site of the first Catholic church in Charlottetown, which site was bought and selected by Bishop McEachern, the first Bishop, in 1815. The collections for the purpose of constructing the new edifice began in 1888, the corner-stone of the

Church Destroyed by Fire.

St. Joseph's Catholic Church at North Sydney, one of the handsomest structures of the kind in the province, was destroyed by fire on Thursday morning last. The presbytery and convent had a narrow escape. Everything that the local fire brigade, who were assisted by a corps from Sydney, could do was done to avert the destruction, but their efforts proved unavailing, and the building was razed to the ground. The Blessed Sacrament and most of the altar and vestry property were saved. The church was built in 1883 at a cost of \$22,000.

Archbishop Appeals for Indians.

A letter from Archbishop Bruchesi on the Quebec bridge fatality was read in all the churches of the diocese of Montreal on Sunday. His Grace returned to the gloom cast over the whole land by the terrible calamity which aroused the sympathy of the world. He called attention to the fact that the majority of the victims were members of our faith, workmen from the Indian tribe of Gaspe. With the object of providing even in a small way for the widows and orphans, His Grace requests all to contribute as far as they are able to a collection which will be taken up for them in all the churches of the diocese on Sunday next, the proceeds of which must at once be sent to the Palace.

Calamity which aroused the sympathy of the world.

This office is prepared to do all kinds of printing on short notice and at reasonable prices.