

CECIL RHODES' DREAM

(By an Occasional Contributor.)

We cannot see how journalists of repute can lend themselves to the smaller ways of doing injury to Catholic institutions, and at the same time seeking to profound wise theories regarding important subjects. In the "Literary Digest" of last week we find the peculiar heading or caption, "was Cecil Rhodes Crazy?" This title attracted our attention; but we were strangely amused, on reading that organ's digest of Mr. Stead's article in the "Review of Reviews" on the same topic. Here is what our friend of the "Literary Digest" says:—

"It is the well high universal opinion of the American newspapers that Mr. Rhodes' dream of world federation, as told by Mr. Stead, shows that the judgment of the great South African millionaire was not well balanced."

Then he proceeds to tell what Mr. Stead wrote, and what he quoted from the sayings of the late Mr. Rhodes in this way:—

"Mr. Rhodes believed the federation could be brought about by a union of England and the United States, and by a secret society of millionaires, organized along the lines of the Jesuit Order, 'gradually absorbing the wealth of the world, to be devoted to such an object.'"

Now this would lead the reader to suppose that in the mind of Mr. Rhodes, the Jesuit Order, or Society, was "gradually absorbing the wealth of the world, to be devoted to some one object." This is the view taken by Mr. Stead; this is what the "Literary Digest" seeks to insinuate and to maintain. Now this is false in every sense, and is as far removed from the idea of Mr. Rhodes as two things can be removed from each other. What Mr. Rhodes said, and intended to convey, was that if a society composed of millionaires could be formed, in which each individual would be freed from the cares of family, of having to devise means of dividing his share of life's goods with his descendants, and of devoting all his energies, in an undivided manner to one object,—as do the members of the Society of Jesus—or of any other religious congregation that imposes obedience and poverty on its members—such an organization could finally bring about universal peace and prosperity. He did not say that the Jesuit Society was either "secret," in the ordinary acceptance of that term, or that it aimed at absorbing the wealth of the world. No; but as its members give up family and all worldly ambitions and ties to devote their lives and consecrate all their time, talent and labor, to the one grand cause for which their founder established the Order, so this Society of millionaires could be constructed on a like basis—only having a temporal aim, instead of a spiritual one. That was Mr. Rhodes' idea; and that is exactly what Mr. Stead does not say, and what the "Literary Digest" does not comprehend. Let us take a passage from Mr. Stead's article. He says:—

"America, both in its possibilities of alliance and its attitude of commercial rivalry, was apparently ever present in Mr. Rhodes' mind. 'The world, with America in the forefront,' he wrote, 'is devising tariffs to boycott your manufactures. This is the supreme question. I believe that England, with fair play, should manufacture for the world, and, being a free trader, I believe that, until the world comes to its senses, you should declare war, I mean a commercial war, with those trying to boycott your manufactures. That is my programme. You might finish the war by a union with America and universal peace after a hundred years.'"

This is very clear. This was the dream of Mr. Rhodes. We are not now concerned with whether he was sane or otherwise; we simply wish to show that he did not express the idea that the Jesuit Society is a secret one that seeks to absorb the wealth of the world for its own purposes—a statement that Mr. Stead puts into his mouth, and that our American friend has not the keenness to detect as false. What did Mr. Rhodes say when he expressed his belief in a means of securing this millennium? He believed that the most powerful factor would be a secret or close-bound society, one that would be under strict rules and, to use his own words:—

"Organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something, and who would be spared the hideous annoyance daily created by the thought to which, of their incompetent relations they should leave their fortunes."

That is to say a society "organized like Loyola's," in which the accumulated wealth is the community of

work and talent, and of all that each individual affords as a unit in that community, while the contributions in Mr. Rhodes' society would consist of millions in money. In both societies would the individual be freed from the cares of family, and thus consecrate all he had to the common cause. This is very different to society "organized on the lines of the Jesuit Order, gradually absorbing the wealth of the world." Moreover, Mr. Rhodes uses the word "Loyola," and Mr. Stead puts the word "Jesuit" into his mouth. In fine, both Mr. Stead and the "Literary Digest" try to get a slap at a Catholic religious order, over the head shoulder of Mr. Rhodes, by making him say that which he never did say, and by making him responsible for an idea, false in basis and misleading in expression, that he never actually entertained. And the best proof of it all is that Mr. Rhodes, in conclusion said, that "these wealthy people"—meaning the millionaires who would enter as members into such a society—"would thus be greatly relieved"—from their individual cares—"and be able to turn their ill-gotten or inherited gains to some advantage." Hence we see that he was speaking all the time about millionaires, a war of commerce, a means of securing universal peace, and that the three words "organized like Loyola's" was a mere parenthesis, to which neither what went before, or what came after had any reference. If he had said that the wives of these millionaires should also become members of this projected society.

The American Sabbath.

(Continued From Page One.)

but also the immigrants—that is to say, the people from Europe coming into America. Of these he says:—"The majority are not from Scotland, Ireland, England, and the North of Europe, but they are Magyars, or from Italy and Southern Europe, and have no inclination to 'break the Sabbath' or to drive it out of America, but to swell the ranks of Catholicity and establish more firmly the Catholic Sunday. In other words, it is not the Sabbath, but Protestantism that in fifty years will have disappeared as a force, and it is this great truth that such zealous men as Dr. Lorimer are seeking to cloak in their appeals to their people for more unity and more exertion. Look where you will Catholicity progresses, and the great tidal wave of the Reformation is now receding on itself."

WITH OUR SUBSCRIBERS.

A GOOD EXAMPLE.—A subscriber J. J. M. writes:—"I enclose copy of an order sent to one of your advertisers. In the order I mentioned the fact that I saw the goods advertised in the 'True Witness.'"

We are very thankful to J. J. M. for this practical assistance. This is a good method of showing merchants how important it is for them to use the columns of the "True Witness."

ANOTHER FRIEND.—J. A. O.K. writes:—"Am well pleased with your paper, cannot do without it. I hope it will find a place in every Catholic home. The story is very interesting."

We cordially thank our good friend for his kind words of encouragement.

FROM THE FAR WEST comes the cheerful message of support from a genial Irishman who has prospered, and who in his prosperity remembers the "old organ." J. N. writes:—"Being desirous of making a present to an old friend I enclose you \$1.00, and the address of this old friend to whom you will please send the 'True Witness,' for one year. In my opinion this is a good present."

A NEW parish hall, costing \$30,000, is to be built by the Rev. Father Carroll, pastor of St. Vincent De Paul's Church, New York. Building operations are to begin early in May.

RESOLUTION OF CONDOLENCE.

At the regular monthly meeting of Ladies' Auxiliary, A.O.H., Division No. 5, sympathetic references were made to the death of Rev. Francis Scanlan, C.S.S.R., by the president, Miss Annie Donavan, and by the secretary, Miss Nora Kavanagh, and others, after which a resolution of condolence was ordered to be sent to the Reverend Rector of St. Ann's and to the family of the deceased.

Catholic Notes.

SISTERS OF STE. ANNE.—As is customary, in all religious communities, at stated intervals, the general elections in that of the Sisters of Ste. Anne, took place last week. The following are the results:—

Superior-general, Mother Marie-Anastasia.

General-assistant, Mother Marie-Claire.

Second General-assistant, Mother Marie-Melanie.

Third General-assistant, Mother Marie-Agathe.

Fourth General-Assistant, Mother Marie-Eulalie.

A PRELATE'S CIRCULAR.—In a circular issued to the clergy of his diocese Archbishop Katzer last week sets forth, among others, the following regulations:—

I. The division of the diocese into deaneries and the appointment of deans.

II. A diocesan school board and a school board in each deanery and parish. The deans will meet before May 15 to carry out this plan.

III. All ecclesiastical studies expecting to be assigned to this diocese must make their classical studies in the diocese and their theological studies at St. Francis Seminary.

IV. Hereafter the diocese will not pay for students in philosophy at the Seminary—only for those in theology.

A NEW SEMINARY.—Father Lavalle, of St. Patrick's Cathedral, New York, announced Sunday, March 30, that the collection for Easter would go to meet the expenses of founding a new preparatory seminary in this city. Such a school is to be opened this fall. The Orphan Asylum building, at Madison avenue and Fifty-first street, will be used for the school. The orphans will be removed to the Orphan Asylum at Fordham. It is the intention to admit boys as young as fifteen to this preparatory school, where they will begin their studies for the priesthood. It is said that the students will be used in the cathedral as choir boys. It is said that Archbishop Corrigan originated the plan.

THEY JOIN THE RANKS.—Bishop Tierney of Hartford, gave the white veil, April 4, to seven new Sisters of Mercy in the convent chapel of Mount St. Joseph's Seminary. With one exception,—Sister M. Joseph Leo, Miss M. J. Bushell, of Far Rockaway, L.I.—all were from Connecticut. Sister M. Albertine, Miss M. E. Hanaghan, and Sister M. Anilla, Miss A. M. F. Blake, were of Hartford; Sister M. Linus, Miss C. M. Kolosky, and Sister Elizabeth Mary, Miss M. E. Mahoney, were of Bridgeport; Sister M. Martina, Miss M. T. Wiles, was of Thompsonville; and Sister M. Francis Borgia, Miss E. L. White, was of New Haven.

HEALTH OF THE POPE.—Mr. Bourke Cockran, the well known orator of New York, at present in private audience by His Holiness private audience with His Holiness Leo XIII., on April 15, after the interview informed a representative of the press that he found the Supreme Pontiff amazingly stronger than at his last audience, five years ago. The Pope showed a wonderful memory, recollecting all the circumstances about his visit and New York affairs, speaking with a firm voice.

GENEROUS BEQUESTS.—An exchange says:—

By will of the late William F. Shannon of New Haven, Conn., his property, about \$20,000, is to go, after the discharge of certain life trusts, to St. Francis' Orphan Asylum, that city.

THE RIGHT KIND.—The Rev. John C. York, pastor of St. Patrick's Church, Huntington, L.I., bade good-bye to his parishioners in a farewell sermon, April 6, previous to his departure on the pilgrimage to Rome. The members of the congregation and a number of personal friends gave him a reception recently at the Huntington Opera House, and a purse of over \$1,000 was presented to Father York.

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Until April 30, 1902, Colonist Rates from Montreal to

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A REDEMPTORIST'S JUBILEE.

Brother Adam Parr, C.S.S.R., celebrated his golden jubilee of profession in the Redemptorist Order, March 31, at St. Alphonsus' Church, Baltimore, where, fifty years ago, he made his vows. He was born in Bavaria about seventy-eight years ago.

Market Report.

PROVISIONS.—Heavy Canadian short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8½c to 9½c; pure Canadian lard, 11½c to 12c; finest lard, 12c to 12½c; hams, 13c to 14c; bacon, 14c to 15c; dressed hogs, \$7.50; fresh killed abattoir, \$8.75 per 100 lbs.

POTATOES.—Choice stock, 70c to 75c; seconds, 50c to 65c, per bag on track.

FEED.—Manitoba bran, \$19; shorts \$21 to \$22, bags included; Ontario bran in bulk, \$19; shorts in bulk, \$22.

ROLLED OATS.—Millers' prices to jobbers, \$2.15 in bags, and \$4.80 to \$4.40 per barrel.

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FIRST COMMUNION REQUISITES.

Next week the Company will make a special display of First Communion Requisites. The Big Store's line of these goods is most complete, both in girls and boys' needs.

Girls' White Dresses, 91c to \$2.10.
Girls' White Skirts, 25c to 40c.
Girls' White Drawers, 33c to 77c.
Girls' White Chemises, 29c to 56c.
White Flower Crowns, 33c to \$1.10.
White Brussels Net, 31c.
White Net Vests, 91c to \$1.30.
White Sash Ribbon, 17c to 25c.
White Handkerchiefs, 4c to 11c.
Communion Badges, 39c.
White Kid Gloves, 50c.
White Silk Gloves, 25c to 35c.
Girls' White Corsets, 35c to 53c.
Girls' White Pararols, 75c to \$1.20.

White Cotton Vests, 15c to 18c.
White Wool Vests, 47c to 68c.
Girls' Communion Hose, 31c to 78c.
White Kid Shoes, \$1.40.
Girls' Kid Boots, \$1.75.
Embroidered Lawn, 24c to 39c.
Embroidered Muslin, 20c to 29c.
Tucked Nainsook, 24c to 45c.
White Cashmere, 46c to 65c.
White Silk, 23c, 40c and 67c.
Prayer Beads, 8c to \$1.50.
Prayer Books, 40c to \$1.35.

Boys' First Communion List.

Boys' Black Suits, \$3.15 to \$3.90.
Communion Caps, 25c to 45c.
Communion Hats, 85c to \$1.65.
Boys' Linen Collars, 8½c to 12½c.
Boys' White Shirts, 75c.
Boys' White Neckties, 6c to 10c.
Boys' Handkerchiefs, 3c to 11c.
Communion Badges, 30c.
Ribbon Arm Bands, 52c.

White Gauze Shirts, 30c.
White Cashmere Shirts, 73c.
White Merino Drawers, 58c.
Boys' Communion Hose, 20c to 44c.
Boys' Kid Gloves, 50c.
Boys' Silk Gloves, 25c to 35c.
Prayer Beads, 8c to \$1.50.
Prayer Books, 40c to \$1.35.
Boys' Communion Shoes, \$1.30.

COMMUNION SUITS.

Boys' 2 piece Black Venetian Serge Cloth Communion Suits, very neatly pleated coats, farmer satin lined, finished with bound collar or lapels, sizes 25 to 29 inch chest measure. Prices \$3.15, \$3.75 suit.
Boys' 3 piece extra good quality Black Suits for First Communion, farmer's satin lined and bound edge, sizes 26 to 29 inch chest measure. Prices \$4.75, \$6.60 suit.

COMMUNION UNDERWEAR.

White Merino finished Underwear suitable for girls and boys in shirts and drawers. Sizes 24, 26, 28, 30, 32 inches. Prices 45c, 46c, 49c, 50c, 55c each.

White India Gauze Undervest for boys and girls, short and long sleeves. Sizes 24, 26, 28, 30, 32 inches. Prices 31c, 32c, 33c, 34c, 35c each.

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White Glass, from 32c.
Pearl Beads, 20c, 25c, and 30c.
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In the last two issues of the American "Catholic Review," under the title "The Ancient Cathedral of Scotland," the Rev. Mr. Barrett, O.S.B., of Fort Scotland, has published a constructive account of the Catholic Cathedrals of Scotland. As a rule, unless made a special study of the Catholic Church in its relation to the world, we are apt to associate "cathedrals" with Presbyterians, and to conjure up visions of the Balfours of Burley, the Mucklenraths, and the Mucklenraths, more practical days we thunder from every street of every city. But Catholicity has had history in Scotland, and of her shattered power speak eloquent sermons stones and fallen columns. Passing over his introduction, I will take the liberating to five of the existing in the form of Ancient Cathedrals the once religious greatness of Scotland. I will leave to matter that Father Barrett properly brings in, but in a special manner, main of religious control that of ecclesiastical hierarchy dwell upon the descriptions of the five that I have selected for their stories have we got best evidence of all that did, in past ages, for the of peoples and the foster sciences and religion. I the plain descriptive paragraph of Father Barrett.

"LANTERN OF THE THE, the Cathedral of I one of the most ancient important in all Scotland have to trespass cons space, in order to give full account of its original varied history—because, mentions and in minor stories of all the other depend upon the same and of events. It is Barrett tells of this great of art:—

"Beautiful as were the buildings belonging to the fish Cathedrals, none so dignity and grace to the Church of the Holy Trinity, which merited the of 'The Lantern of the seat of the Bishop of transferred from Spyn two miles distant, by drew, in the thirteenth church of considerable existed, but many additions necessary to fit it for its rank. Whatever may have been the case, the former splendour between date of the fire, and 1 that period a Chapter choir aisles and probal ditions were made. But cured a serious disaster Earl of Buchan, fourth Robert II. by his first both Mure, had been a Bishop of Moray's adv in a suit brought again by his outraged wife Countess of Ross, and seized on some of lands. The bishop ex him and the infuriated from his fierce temper position hard earned 'Wolf of Badenoch.' on Elgin with a law gave the whole city including the beauti with all its books and This wanton outrage the heart of the aged Barr, who made a pite the King for help. B 1402, a fresh attack the Church by Alexan Donald Lord of the burning the town and goods of the canons, the bishop, William of gate of the Cathedral touched by the prelate that he confessed his