

An Outline in Argentina

A fortnight ago this journal contained a startling article on Radicalism in Latin America, relating how priests and nuns were daily being insulted by Freemasons, Socialists and Liberals on the streets of Buenos Ayres, at the instigation of sensational Radical newspapers. The sequel has come sooner than we thought. El Porvenir, of Chile, has just reached us, and contains a series of startling despatches from Buenos Ayres, Argentina. These summarized state that on the day that issue was printed a demonstration of Freemasons, Socialists and Liberals was in progress, the participants numbering from 8000 to 10,000 persons; that violent harangues were being made and vicious threats against priests and nuns. Another despatch added that the vigilantes had been ordered out, that the churches and convents had been placed under police guard, but that the manifestants were preparing to attack and plunder them.

The Radical elements did not fail to act as threatened. The Southern Cross of Buenos Ayres, writing of the demonstration, states that "some of the manifestants carried banners inscribed, 'We Demand the Separation of Church and State,' 'Drive Out the Priests and Nuns,' 'We Demand the Suppression of Convents,' and similar. The chief of police ordered the marching mob to disperse. The answer was a shower of stones hurled at the police. Then the police charged. A female who was reclining on one of the seats urged the manifestants not to give in to the police, who were pursuing the mob from all sides—from the sidewalks, from the streets, from the paths in the plaza. Whilst passing before the cafe, Rivadavia, 2781, one of the vigilantes was insulted, and whilst he was attempting to enter the premises in order to seize the guilty one, Sr. Ernesto Taquini, sub-commissary of the eighth section, arrived along with a vigilante on foot. Sr. Taquini ordered the mounted policeman to withdraw, and whilst the latter was about to obey, some person from inside threw a sifon at him, and all at once a report rang out. A revolver bullet hit the left pocket of Sr. Taquini's waistcoat, which contained his watch. The latter was the means of saving the owner's life, inasmuch as the bullet, which would have entered the stomach, lodged in the lid of the watch. Soon after several other shots were fired by the police, and probably by others, some in the air, but certainly not all. For the time being the tramway service was at a standstill. Three persons were wounded and conveyed to the Asistencia Publica.

Meanwhile the vigilantes learned that other manifestants were marching towards the convent of the Good Shepherd in Caballito, and he at once ordered Sub-commissary Quiroga to start for the quarter which was menaced. The manifestants in question, who went in small groups, succeeded in eluding the vigilance of the police in the Plaza Once, but they were dissolved while en route for Caballito, by armed vigilantes stationed at the corners of the streets. However, a considerable number of the Liberals succeeded in reaching B. Mitre and Hidalgo, and started for the Buen Pastor (Good Shepherd Convent); but shortly after crossing the railway bridge they were stopped by a detachment of the mounted police, whom they stoned in return for their courtesy. However, the vigilantes by the use of the flat side of their swords, soon dispersed the manifestants and prevented them from reaching the convent. As some other smaller groups continued to pour in, Sr. Quiroga ordered two coaches loaded with policemen to take up position near the bridge of the Western Railway and not allow anyone to pass. In this manner the manifestants had to abandon their foul intentions, which were probably to wreck the convent and harm poor, defenceless nuns who devote their lives to the service of others. Some rowdies attacked the Sion Chapel, situated in Calle Mitre, between Bilinghurst and Bustamante, but they were driven back by the policemen on guard, and rapidly dispersed in all directions on the arrival of some of the mounted police. Their flight, which might be compared to a kind of evaporation, prevented any arrests.

"Had the attack succeeded," says the Southern Cross, editorially, "it would have been an eternal blot on the chivalry of Buenos Ayres, for it would have exposed to brutal insult and nameless violence the nuns of the Good Shepherd—known and honored the world over as a glory to their sex—many of them being gently born and nurtured ladies who have forsaken the paths of all luxurious ease, and all worldly desire,

and all exquisite art, to devote their stainless lives to the work of lifting up and saving, in wonderment and tenderest love, the souls of fallen women!" As all just men see it here in the United States, the whole demonstration and attempted attack was infamous—Catholic Sun, Syracuse.

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Why Build Churches.

(By Bishop Conaty.)

The spirit of the age is not a church spirit. In fact, the question is often asked, "Why build churches at all; why not spend this money for the poor?" The inquiry is not a new one; it goes back to the days of Christ and recalls to us the question of Judas in the house of Simon. The church is the outgrowth of the will of Christ by which men are instructed in their duties to God and under the roof of which the sacrifice which Christ made on Calvary is daily offered on the altar by the priesthood which Christ Himself established. The worship of God is the duty of our nature. The manner of that worship is determined by the will of God in revelation to men. As creatures we are bound to worship, acknowledge God's dominion over us, and our dependence upon Him.

The old law taught sacrifice which was to be offered in places made sacred for that purpose. The new law brought the fulfilment of all the types and figures of the old law and the perfection of sacrifice was in Jesus Christ the Redeemer. His will is the norm of man's action. His law demanded man's obedience. He saw fit to gather about Him His disciples, to build what He called a church which was to be the teacher of mankind. He constituted His Apostles the priests of the new law and He bade them do in commemoration of Him that they saw Him do at the last supper, the night before He died.

The Christian Church for nigh unto twenty centuries has found its place in all nations, under all skies, near the homes of all mankind. In it, men have heard the call of salvation; in it they have drunk the waters of eternal life; by it, they have received the pardon of God for their sins, their minds have been illuminated, their souls strengthened and their lives sanctified by the grace of Christ's redemption which has come to them through the instrumentality of the Christian Church. It has been the perpetuation of Christ's divine mission, it has been the teacher and civilizer of mankind. It has made men good, it has filled their lives with the hope of happiness and made possible for them to enjoy on earth the only true happiness which comes from the fullness of the knowledge of God.

The church is built because in the providence of God, Christ willed that

it should live among men as the teacher of men's lives. It stands as an expression of man's faith in God and in Jesus Christ, His Son, and as the inheritor of the deposit of divine faith which Christ gave to His apostles. To build an altar to the living God on which shall be offered from the rising to the setting of the sun the sacrifice of Jesus Christ, is, indeed, an act worthy of man's love and generosity. It calls men to the service of God and inspires them to love one another, it confers consolation and aids the poor, it teaches love of the brethren and encourages men to work unselfishly for the benefit of one or the other and all for the glory of God. The church stands as a beacon light of hope and consolation, the guide of life, and the friend of humanity.

Foundress of the Daughters of Mary of Namur.

Rome, May 19th.—On Sunday afternoon, 18th instant, His Holiness Pius X. came to St. Peter's to venerate the Beata Julia Billart, Foundress of the Daughters of Mary, of Namur, Belgium. The Beatification had taken place in the morning, with the grand ceremonial which accompanies this great act, and in the presence of the following Cardinals, of Holy Church:—Their Eminences Vincenzo Vannutelli, Rampolla, Gotti, Ferrata, Macchi, Vives y Tuto, and Cagiano de Azevedo.

The coming of the Pontiff in the afternoon was witnessed by an enormous gathering of Romans and Italians and strangers from many lands. In the Chapel of the Blessed Sacrament the following Cardinals awaited him: Their Eminences Serafino Vannutelli; Casazza, Casali del Drago, Rampolla, Di Pietro, Gotti, Ferrata, Samminelli-Zabarella, Martinelli, Gennari, Nocella, Cavichioni, Taliani, Merry del Val, Macchi, Della Volpe, Vives y Tuto, Tripepi, Cavignani, and Cagiano de Azevedo.

His Holiness, after a brief prayer here, ascended the Sedia Gestatoria, and the noble and grandiose procession moved slowly forward to the altar of the Chair of St. Peter at the extreme end of the apse, which was illuminated by many hundreds of electric lights. As he was borne along he blessed the people from the height of the Sedia on each side of the passage along which the procession went.

The choir chanted hymns appropriate to the occasion, amongst them being the Hymn of the Beata; and the "Oremus" of the new Beata was read by Monsignor Thomas Louis Heylen, Bishop of Namur, in Belgium. The Blessed Sacrament had been exposed upon the altar. The "Tantum ergo" was sung by the choir, and the same Bishop gave Benediction. The customary gifts were then given to His Holiness, consisting of an image of the Beata printed upon white silk adorned with a golden fringe, her "Life," richly bound, and a Relic of her, enclosed in an artistic reliquary; besides these, a great bunch of artificial flowers tied with a white silk ribbon. A copy of the Life of the Beata Julia Billart was also given to each Cardinal; and other persons associated with the Beatification received images of her.

Amongst those present were the members of the Diplomatic Corps accredited to the Vatican; of the Roman nobility; the Commanders and Cavaliers of the Order of Malta, and many other distinguished persons. Here also were the sisters and niece of the Pope; and in a special place of honor the Daughters of Mary of Namur. Other Beatifications are to take place on the Sundays of May.

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An Irish-American Senator

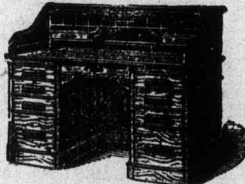
James P. Clarke, Senator from Arkansas, is an Irish-American, a son of a Catholic Irish mother, and father who lived in Yazoo City, Miss., where the present Senator was born and reared, says the Memphis Catholic Journal. The little education which Senator Clarke received, except that which he obtained from his own labors, was received in a private Catholic school conducted by Miss Helen Kearney in Yazoo City, Miss.

Senator Clarke is a thoroughly self-made man. He never had any assistance in youth, his father dying when he was a boy. His rise in life is due entirely to himself. His early education was received at a printer's case. The money to obtain a finished education was saved from his earnings on the Yazoo Herald. After graduating from the University of Virginia he returned to Yazoo City, which had a population of about 1500.

When the Irish-American Clarke was asked in ridicule by the sons of the rich men in his vicinity what he intended to become, he answered, "A United States Senator." He has achieved the hopes of his early ambition, although when he expressed them no one but himself ever dreamed that they would be fulfilled.

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W. W. CORY,

Deputy Minister of the Interior.

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Province of Quebec, District of Montreal. Superior Court. No. 1322. Dame Margaret Morrow, of the City and District of Montreal, wife common as to property of David Parker, of the same place, and duly authorized to enter in justice. Plaintiff. Vs. David Parker, of the same place, hotel-keeper, Defendant.

Notice is hereby given that an action of separation as to property has been entered in the Superior Court, Montreal, by the plaintiff against defendant.

Montreal, 1st May, 1906.
M. J. MORRISON,
Atty. for Plaintiff.

THURSDAY, JUNE 21, 1906.

Count Vladimir met site a restaurant one and hurried him once its cool shade.
"From your elegant said he, 'I judge that to call on the charm. But pardon me if I act rashly in pey on an empty stomach. not favor the divine me to put you in better The politician did not at the count's rally. an indefinable something which hurt him.
"You have not ch place," said Florian, a restaurant. "It is a establishment."
"Wait and see. This gem, but when it becomes the city will bow to it. You shall have a soup whose flavor no other you will talk to Merriio. What a lucky fellow, high in her favor, and time to be adored by I fair daughter! I wish choose between them o give me an opportunity place."
"Your special line of Florian, flushing in eplo "is not apt to be encouraged. You are not "I know that, but w men the world over. stand in my light I a can do nothing; but g field, remove your Jup side or the other, and is not as good a thief do you really so much? in doubt take my advice. Barbara. The divorce pleasant, but it will de quickly and quietly."
"The divorce court! rian. "That sounds q you, who are a Catho tion at least."
"I am speaking to the count answered, "I no difficulties are allow where his ambitions a All your good geni choose Barbara. You of divorce yourself man Florian did not att the assertion, only saying taking too much for gr I cannot see any vel for such a step."
"No?" The tone ironical. "First of all, ing woman appreciates ly, she has become a C you desire the thirdly, exists, although you ca "Thank you, no," hardly able to conceal h "You have a Parisian 'You will not be unders prelated in this country year."
"These are the days innocence," sneered the the republic has usurped of the world. Well, we Florian, but when you throw it off let me kno lost so much."
As soon as possible F eaped from his frien feelings too mixed for t on his way to Brooklyn rion was just preparing when he arrived. She hall fitting on her glo ful form arrayed in a carriage dress. He ap his intrusion.
"No, no," said she come in good time. Yo with me, and I shall tel thing to surprise you. "I was surprised once said. "I do not think another of the same kin nimity."
She averted her eyes out of his meaning. "Your training has no for you. I thought you against surprises. I su are surprised that you surprised."
They went down the st the carriage silently, no speak for some time. F unnered and discontent ly knew why he was th was something less, som than an ordinary drive, him because he could n commonplace as usual.
"How do you like my of utter despondency when the silence had gr eive.