



Gardien de la Salle de Lecture Feb 19 1908 Assamblee Legislative

## Note and Comment.

With this issue we complete our fifty-eighth year, almost a venerable age, yet we feel hearty, able to face the battle, and eager as ever to please our friends. We are sincerely grateful for the support given us and hope for a continuance. Encouragement is felt along all lines, our subscription list is lengthening out, the presses in our job department have no idle moments to account for, the good word is heard on every side, all of which augurs well of prosperous times. A little good will works wonders, so in asking our friends to stand by us we are satisfied that we will not prove unworthy of their confidence.

The scheme for the formation of a ladies' bank with lady customers and lady officials is at least interesting though time alone can show if it is practicable. Inasmuch however, as ladies are able to acquit themselves well in the studies associated with the learned professions, there seems no reason why they should regard as insuperable the technicalities and difficulties of banking.

The civic figures just issued show that owing to the hot weather of last week no less than eighty children under five years of age, passed away. The contention of the Medical Health Officer of the city is that if a purer milk supply were secured, this heavy rate would be greatly cut down. The total deaths among all classes numbered 184. There were born last week 133 boys and 113 girls.

A sample of wheat from the farm owned by R. Muir & Company, north east of the town of Gladstone, Saskatchewan, was found to be in good head and measured forty-two inches in length. A sample of oats from the same farm measured thirty-six inches. This sample of wheat was selected at random from a field sown on April 15th.

This is certainly reassuring and leaves no doubt in the mind that the store house of the great growing west is prepared for all demands made upon it. No need of abled-bodied men coasting us on the street, and in office asking for charity when the teeming harvest is waiting to be garnered.

The celebration of the "Glorious Fourth" in the United States on Saturday resulted in 71 deaths, injuries to 2204 persons, and losses by fires caused by fireworks aggregating nearly \$600,000.

Rev. Timothy A. Buckley, of the Apostolic Mission House, Washington, D.C., has gone to Ireland for the purpose of making a study of the Gaelic. Father Buckley is deeply interested in the effort being made for the revival of the ancient language.

Prince von Buelow, of Vienna, in an interview with Sigmund Munz, the author, recently gave the following estimate of Pope Pius X.: "He made an overwhelming impression upon me, and I am satisfied that not only are his sentiments the loftiest and kindest, but that the Pontiff is an able statesman. Persons regarding him as a mere good-natured, honest, country pastor, had better beware if they have dealings with the Vatican. Aside from political considerations, it takes a whole man to make a good, honest country pastor."

The Irish department has completed the statistics relating to the Irish agricultural laborers who in 1907 crossed the channel to obtain farm work there. This migration has been found to be that of the best agricultural labor of Ireland, and the remedy advocated is to make as good a career for these laborers at home as there is for them in England and Scotland. Dealing with the earnings and savings of these laborers, the report states that the Donegal and Connacht workers' wages may be estimated to average from 18s to 22s per week. Calculating the total savings remitted or carried home by them, the report says the

savings in 1907 amounted approximately to £275,000. The number of such laborers who went to Great Britain last year from Ireland was about 1000 less than in 1906, and may be estimated approximately at 24,000.

Mr. John Henniker Heaton, who was the first to announce the conclusion of a penny postal arrangement between Great Britain and the United States, made a significant statement at the dinner of the American Society with respect to a penny-a-word cable rate across the Atlantic. He said: "We will shortly have a penny-a-word cablegram. I am confident that with the assistance of great electricians whom we have interested in the matter, this will be soon successfully accomplished."

The synod of the Evangelical Lutheran Church of Holland has extended the right to vote to all its women members on equal terms with the men. The fact has been reported officially to the woman suffrage convention in Amsterdam. The Zionists in that city have appealed to the congress on behalf of the Jews. "In the name of the Jewish nation, which was ruled by a woman (Salome) in olden days," they say, "we bid you welcome to Amsterdam. Women know what it is to suffer for want of liberty. May they, therefore, sympathize with the most cruelly oppressed people of the world. Women at last have secured the ballot in Finland, but even there the Jews still are excluded from all political rights."

Father Bernard Vaughan, the famous London Jesuit, preaching recently on "Marriage" and how little its sacredness and obligations are regarded by "Society" in England, emphasized the contrast presented by the virtue and purity of the domestic life of the Irish people, says the N. Y. Freeman's Journal. After observing that "God had set up marriage on an imperishable basis that by and through the family the State might have a firm foundation," and that "to loosen the ties of married life was to undermine the country's welfare, to destroy the social fabric, and to drag in the mud the flag of Empire," he thus eloquently paid tribute to Ireland as an example for his own country:

"Oh, how I wish with all my heart and soul that my country were like Erin across the water, untainted by a sin which is a black spot in our midst. Let us give credit where credit is due, and let us do honor to that splendid people who alone in our great Empire have declined to lower the birth-rate. Let us honor the people whom the Lord hath the mind to honor and let us forget not that they have respected through times of storm and stress the sanctity of marriage, because they recognize that Christianity is Christ and Christ is Christianity. Who is the founder of the domestic life upon which He has created the social fabric."

It is high time some protest was made against the crying evil of blasphemy in our midst. Respectable and God-fearing citizens of Montreal may naturally shrink, as individuals, from taking steps in the matter, but their moral interests and daily comfort are no less to be protected. There is far too much unnecessary "strong language" in common everyday use in this city. Our ears are assailed by it on all sides. It is unhappily not a peculiar or special characteristic of the lowest or most degraded classes. Its use is not confined to the uneducated. What we do not hesitate to brand as wanton blasphemy is rife in our streets. We are not referring so much to the coarse jest or the oath or curse uttered in anger. We are specially stigmatizing as intolerable the matter-of-fact way in which sacred names and things are constantly alluded to, and what is almost as reprehensible, the calm use of oaths in ordinary conversation. When both these features are around us unceasingly, when profanity is lisped by little children, unrebuked, and uttered laughingly and carelessly by educated women, as well as men, it is surely time to speak out.

We say emphatically, this devil of habitual evil speech must be excised. But how? That is easier said than done.

At all events, public opinion must be aroused. The pitiability of the degradation of the Divine gift of language may pass unnoticed by very many of the busy toiling masses, but very little teaching is needed for them to be alive to the practical danger to themselves and their children of breathing an atmosphere tainted with blasphemy.

In this, as in many problems, education can effect far more than the law.

As one prohibitory measure, we see no reason why, if the legend "No Smoking" is displayed in numberless places—in the street cars and cafes for example—the motto "No Swearing" should not also be shown.

In every and any possible way let this perilous evil and unbearable nuisance be confronted—and that at once.

The "Canada" has just regaled its readers with an article on "Castorism in Quebec and the July festivities." After attacking the "Action Sociale," which had commented, and rightly so, upon the fact that certain parties were trying to throw cold water on the Tercentenary celebration, it says:

"Our contemporary seems to realize that those who contributed in spreading such distrust in the minds of the people made a serious mistake which may compromise the success of these festivities.

"Who, then, are these people if not the narrow-minded little church that sees in Nationalism, or rather in kind of isolation of the French-Canadians in the Dominion, the only safeguard for the French-Canadian nationality."

How eagerly the Canada takes to throwing dirt at what Castorism (as they call it) represents. And if the "narrow-minded little church" sees danger in the blending of the races, rather encouraging the isolation of the French-Canadians, are they not justified? We have beheld in the unhappy condition of France, its priests and nuns insulted and driven from their homes, the crucifix removed from public places, the result of so-called Nationalism, and should the French-Canadians adopt the policy of the "Canada" we see nothing but chaos, denationalization and unbelief for a people who, having had long years ago the cross planted upon their shore, had the sign of a Christian nation set upon them and having been thus given the heritage of faith they cannot prove recreant to their trust, but, on the contrary, will preserve it unblemished to the end.

A whale has been seen between the city and Longueuil. At least a pilot crew and passengers of a river boat say so. When we hear of interviews with sea-serpents and whales in our peaceful waters we are inclined to think that too strong a brand of lime juice has been indulged in.

Next Sunday, the 12th, will be a great day for the Orange element of the community. No matter how tolerant they may be during the whole year, when the 12th of July dawns, all the old animosities are trotted out to the tune of Boyne Water, and the beautiful gospel of brotherly love loses its inner meaning. There is one thing which pays a poor compliment to the preacher of the day, and that is that he never chooses a better text than "Down with the Pope." Respect of one another's beliefs nowadays is general, and only the ignorant stop to offer an insult where tolerance alone should exist.

## AN UNUSUAL PROPOSITION.

We call the attention of our readers to the advertisement in another column by which they can procure good, solid, instructive and most interesting reading. Everybody's Magazine should be in the homes of all our readers.

For a short time the offer will be carried out, and new subscribers should take advantage of the club rate. Anybody not acquainted with Everybody's can become so by sending fifteen cents for a sample copy. Do it now.

If you are already a subscriber to the True Witness, get a friend to subscribe to it and join him for Everybody's.

## Papal Document of Great Importance.

Rome, July 6.—An important pontifical document reforming the organization and working of the Roman congregations was made public to-day. It removes Great Britain, Holland, Canada, and the United States from the jurisdiction of the propaganda, these countries thus ceasing to be considered missionary lands.

Besides reform in the propaganda, the pontifical decree introduces remarkable modifications in the other congregations. The document consists of three parts, the first being an apostolic constitution reorganizing the congregations through a more suitable division of subjects, and eliminating the duplication of authority, and the second is a special law for the regulation of the labors of the ante rota and signatura tribunals. The most important part of the reform is that both civil and criminal litigation are removed from the tribunals of the rota and of the signatura, the congregations only retaining disciplinary powers. A new congregation regulating discipline and sacrament is created, its duties including also questions regarding marriages, while the dogmatic side of the sacraments remains under the jurisdiction of the Congregation of the Holy Office, which includes mixed marriages, namely, when either husband or wife is not a Catholic. The Pope remains prefect of the holy office.

The importance of the Congregation of the Consistory, of which the Pope also is the prefect, is augmented by it undertaking the creation of bishops and the surveillance and direction of the rules of dioceses and seminaries, and also deciding questions of competence between the congregations.

The tribunal of the penitentiary remains only as an internal court for questions of conscience, all other questions going to the rota in the first instance and then to the signatura as a supreme court.

The rota works in sections of three, five and seven judges, or as a whole body of judges. Its sentences must be justified in detail under pain of nullity. The rota works also as a court of appeal both for sentences pronounced by other courts or sentences handed down by the rota itself, in which case the appeal is judged by different judges.

The signatura works as a court of cassation in four cases, the first as an appeal court against an entire sentence of the rota; second, alleged nullity; third, suspicion against a rota judge, and fourth, to hear suits for damages against rota judges. Anyone can appeal against the decisions of these courts with or without the assistance of lawyers, and a special body of lawyers has been formed, the members pledging themselves to assist the poor gratuitously. The poor are also exempted from paying fees to the court. The decree will be followed by a new code comprising all the canon law, on which Cardinal Gasparri has been working for four years.

In addition to those already mentioned, the geographical divisions removed from the jurisdiction of the propaganda include Newfoundland, Gibraltar and Luxemburg.

The reforms will become operative next November. The rota will be an international court, with ten judges, and besides the Italian, French, Austrian, Spanish and Portuguese judges it will now have one English-speaking judge. The signatura will be entirely composed of cardinals, to what number, however, is as yet uncertain.

The practical result of the new conditions is that the countries removed from the jurisdiction of the propaganda, instead of applying to the propaganda for all questions to be decided, they must apply to a suitable congregation. The creation of new dioceses and the appointment of new bishops will be dealt with by the secretaryship of state, after which they will be sent in trust to the congregation of the consistory to carry out the decision. While at present all questions are gratuitously dealt with by the propaganda, as established for missionary lands, after the reforms go into effect the payment of the usual fees will be exacted. At the Vatican, however, it is remarked that English-speaking prelates always gave as an offering a larger amount than the fee.

## New Series of Stamps to Commemorate Tercentenary.

A new series of stamps are to be issued by order of Hon. Mr. Lemieux, Postmaster-General. They are eight in number, four bearing the portraits of persons whose names recall great events.

The first represents the Prince and Princess of Wales, the second the King and Queen. Next Cartier and Champlain and then in detail with the Battlefields park scheme, Wolfe and Montcalm. The second part of the series represents Cartier's arrival before Quebec. On the calm waters of the mighty St. Lawrence stands, in bold relief, the three ships of the discoverer of Canada flying the fleur de lys. As a sequel to the above a very pictures-

que tableau, in Champlain's narrative of his third voyage to Canada, the following passage appears: "With our canoes laden with provisions, our arms and some merchandise to be given as presents to the Indians, I started on Monday, May 27th, from the Isle of St. Helene, accompanied by four Frenchmen and an Indian. A salute was given in my honor from some small pieces of artillery."

The artist, under the inspiration of these lines, has depicted Champlain's departure for the west. There stand the two canoes. In one Champlain's companions have already taken their place, paddle in hand, while the great explorer is still on shore bidding good-bye to a few friends. The legend underneath reads as follows: "Partement de Champlain pour l'ouest." The word "partement," now obsolete, is one used by Champlain for the more modern one "depart."

The same note of old French is used in connection with the view of the first house in Quebec, indeed of Canada, Champlain's habitation, which is called in his narrative "l'habitation de Quebec." This stamp is a clear reproduction from Champlain's work. A view as it was in 1700 is the next view, copied from Baqueville de la Potherie's Histoire de la Nouvelle France. It is a quaint picture of the old city showing the river front, and in faint lines the Laurentides in the background. All the stamps bear the words "Canada postage," and this line "Million centenaire de Quebec." The Postmaster-General has given special attention to the selection of the portraits and historical scenes to be represented. The carrying out of the engraving part of the plan has been entrusted to Mr. Machado, of the American Bank Note Co., who has performed this part of the work in a very creditable manner.

The new stamps are now expected to be on sale this week. The values, colors, and descriptions of the various stamps of the issue are given out to be:

- Half cent, grey, picture of the Prince and Princess of Wales.
- One cent, green, portraits of Champlain and Cartier.
- Two cent, red, King Edward and Queen Alexandra.
- Five cent, blue, representation of l'habitation de Quebec.
- Seven cent, yellow, pictures of Montcalm and Wolfe.
- Ten cent, mauve, picture of Quebec in 1700.
- Fifteen cent, picture of the Parliament of the West of the Old Regime.
- Twenty cent, green, picture of a Courneur des Bois with Indians.

## Tour of a Great Irish Tenor.

Ireland's greatest tenor, Joseph O'Mara, will make a tour of the United States next fall and winter under the direction of Messrs. Brooks and Dingwall. He will appear in the romantic Irish opera, "Peggy Macree," the production which the late Denis O'Sullivan headed last year.

O'Mara is a Limerick boy. He was educated in the Jesuit College in that city and when a lad sang alto in and led the famous choir of Limerick Cathedral. He is the youngest son of James O'Mara, J.P., known as the Grand Old Man of the Irish National movement and many important political questions were discussed in his Limerick home by Butt and Parnell and other leading Irishmen. His brother, Stephen O'Mara, is one of the treasurers of the Irish Parliamentary Fund. The O'Maras are one of the oldest and most practical Catholic families in Ireland.

Joseph O'Mara's voice was deemed into such a rare tenor to Italy to study. After two years' work he went to London where he sang the principal tenor role in Sullivan's opera, "Ivanhoe." His success was immediate. At the termination of this engagement the late Sir Augustus Harris seized him for Italian opera at Covent Garden and Drury Lane, and he remained with him until the death of the renowned impresario. During this time he appeared in "Lohengrin," "Carmen," "Faust," "Cavalleria," and "Pagliacci," and gained immensely in voice and style. This brings him up to the clever portrayal of the principal role in Stanford's "Shamus O'Brien." A year later he appeared in De Koven's "The Highwayman," which was written especially for him. He returned to England at the end of his American engagement and has been since the principal tenor in the Moody Manners English Grand Opera Company.

Notwithstanding Mr. O'Mara's great love for opera, he was not allowed to forsake the concert platform, where he was equally successful. He has sung all the well known oratorios, including "The Messiah," "Elijah," "St. Paul," "Judah," "Samson and Delilah," "Elgar's Dream of Gerontius," and "The Kingdom."

He has the unique distinction of being the first artist in England who sang before the King after his

accession to the throne. He is considered to be the finest exponent of the tenor music in Liza Lehmann's "In a Persian Garden," and has been chosen by her to create the tenor parts in her different works. Mr. O'Mara has seldom, if ever, denied his services to a needy church or convent. A short time ago through his efforts he raised such a large sum that a wing in the hospital for sick children was built. Many a church in Ireland has been enhanced through him and there is scarcely a community of nuns to whom he has not sung.

## The Parnell Monument.

Work has been begun in Dublin on the erection of the much-talked-of monument to Charles Stewart Parnell. The place where it is to stand is at the head of O'Connell street, opposite the Rotunda. The monument, as is now well known, will consist of a trilateral pillar, the statue standing at the side which faces O'Connell street. The whole erection will measure sixty-five feet from the top to the base, and will be sixteen feet square at the base. It is all in course stone, each stone being fully two tons weight, and the pedestal is a block of five tons in weight. Above the statue will be a bronze harp, and the inscription, in gilt letters, "To Charles Stewart Parnell." The whole pillar will stand on a solid block of concrete about thirty feet in diameter and seven feet thick. The pillar will be surmounted by a single stone which will weigh about seven tons, over which will be a bronze ornament with a torch to crown the whole.

## THE ANGELUS.

I know nothing that saddens me more than to return to our country after having been a little while in Belgium or Tyrol. There the poor people seem so wonderfully to live in the presence of God. If you were to go through a Tyrolean village at 6 o'clock in the evening you would hear from every cottage a hum like that of a hive of bees, every one, father and mother and children and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors in the fields or in their gardens. The church bells ring at 12, and the workers put down their scythes and take off their caps and fold their hands in prayer for about a minute, and then go on with their work. One market day at Innsbruck I was dining at another table having their dinner. The church bell rang the Angelus. Then they all rose up, and, standing reverently, the oldest man in the party began the prayers and the rest responded. And the women shopping were standing still in the market, and those at the booths selling stood also with folded hands, and the men had their hats off, and instead of the buzz of bargaining rose the murmur of the prayer from all that great throng.—Rev. M. Mahony.

## Milton as a Catholic.

Apparently there is conclusive evidence that the poet Milton was in his later years a Catholic and died a Catholic. This question (says the Tablet) which was raised in our issue of May 23, by Mr. Gratian Flood, has been brought forward in the current number of the Tambridge Review in a letter from Mr. Barnes. Mr. Gratian Flood quoted a statement made by Sir John Percival in the Edmont Papers, according to which Dr. Charlotte, Master of University College, Oxford, reported how Dr. Binks had told him that he had heard Sir Christopher Milton declare that his brother "was a Papist some years before he died and that he died so." This evidence is also quoted by Mr. Barnes, who adds to it the fact that Dr. William Binks to whom Dr. Charlotte, who was Dean of St. Marfield, preached a sermon, on November 5, 1704, before the House of Commons, in the course of which he declared that "a Popish Judge in his own knowledge that the great champion of the Puritan cause, and who is supposed to have writ himself blind in defence of it, was a Roman Catholic." The thanks of the House of Commons were voted to the preacher, and in the edition of the mon printed at their request the statement concerning Milton's conversion was made still more definite by the following foot-note: "Judge Milton, a professed Papist, in his circuit at Warwick, affirmed to several gentlemen and justices that his brother Milton, the famous author, was of his religion." That the other great poet of England also was a Catholic is established on solid ground so that the two most illustrious names in English literature—Shakespeare and Milton—may be claimed for the ancient Church of Christendom.—N.Y. Freeman's Journal.