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An Irish Catholic would have as much chance of becoming Grand Lama of Tibet as of obtaining any post within the gift of the Protestant population of Belfast and the surrounding country. It is wrong, however, for Irish priests to prefer Catholic doctors for attendance on Catholic patients in Connaught and Munster. "Prima facie," Protestants are entitled to all posts, and Papist trepanners must justify their presence in the sacred preserve.

Mr. Mahaffy points to the churches and cathedrals which Papists have the affront to build with their own money for the worship of God in their own country. They hold the old Catholic cathedrals in Dublin, Armagh, Tuam, and other places, and no doubt Mr. Mahaffy thinks that the old Mass-houses of the eighteenth century ought to be preserved.

I remember a great and high-minded Protestant, who subscribed to the funds for building a Catholic Church, telling me what pain and shame he felt as he thought of poor

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PRICE FIVE CENTS

POSITION OF IRISH PROTESTANTS IN IRELAND.

A few weeks ago we reproduced a section of an article which Professor Mahaffy, of Trinity College, contributed to the July number of the "Nineteenth Century." We give this week an admirable criticism of that contribution from the pen of Mr. John F. Taylor, which appears in the August number of the same review. Mr. Taylor writes:—

It is a principle of the criminal law that the character of a prisoner can only be inquired into when the accused himself puts it in issue by calling witnesses or asking questions tending to show his probity. Irish Catholics have for a long time applied this principle to their Protestant fellow-countrymen, and some very influential public men like Mr. Michael Lavitt and Mr. John O'Leary have been really angry when such a subject was broached.

Now, however, that Mr. Mahaffy has bewailed the woes of Irish Protestants, reserve need no longer be kept, and Mr. Mahaffy's diverting remarks may be excused for a survey of Ireland and its administration looked at from the point of view of religious differences.

The census just published may be taken as showing that the Catholics of Ireland are to the Protestants of Ireland considerably more than two to one; more approximately three to one.

It is interesting to see how the country so peopled is ruled and judged.

The Government of Ireland is carried on by what may be called the "Dublin Castle Cabinet," nominees of the Westminster Cabinet.

The Dublin Cabinet consists of two Englishmen and four Irishmen. All are Protestants. The Lord Lieutenant, the Lord Chancellor, the Chief Secretary, the Under-Secretary, the Attorney-General, and the Solicitor-General are all amiable and worthy men. But room for a single Papist could not be found in the summary.

By law the Lord Lieutenant must be a Protestant, and his whole official entourage is also necessarily Protestant.

The Commander of the Forces and the Chief Secretary need not be Protestants, but no Catholic ever yet filled either of these important and exalted offices.

The Castle Cabinet appoints the judges.

There are eighteen judges of the High Court. Of these, fifteen are Protestants and three Catholics. There are twenty-one County Court Judges. Of these, fifteen are Protestants and six Catholics. There are seventy-two stipendiary magistrates. Fifty-six are Protestants and sixteen Catholics.

The Royal Irish Constabulary is a force in which the Catholics exceed the Protestants. The Lord Lieutenant, the Lord Chancellor, the Chief Secretary, the Under-Secretary, the Attorney-General, and the Solicitor-General are all amiable and worthy men. But room for a single Papist could not be found in the summary.

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Irish servants in America pouring out their little savings to replace the structures of which they had been robbed by men of other days who mistook cruelty and selfishness for Christian earnestness and zeal. That great man had gone through Trinity College when Trinity College had Samuel Ferguson, John Ingram, and Thomas Davis in its ranks, and men other than Mr. Mahaffy for its professors and guides.

But indeed Mr. Mahaffy serves a very useful purpose in showing how the minds of young Irish Catholics would be "set" were Irish parents to send their sons to an institution where there is not a single Catholic teacher and where the "liberalism of mind" is shown in the wallings over lost Protestant privileges and the determination to keep Papists in their place. Sir Samuel Ferguson has summed it all up in his ballad of the "Loyal Orangeman." This worthy, like Mr. Mahaffy, was a most reasonable man.

All that he asked for was the crown of the causeway in road and street. And the rebely Papishes under my feet.

Mr. Mahaffy mourns for the smaller squire (whom irreverent Irish people call "squireens,") those useful men who "spent their leisure in sport."

Mr. Mahaffy is a wag. Twenty years ago he drew a picture of these blameless Ethiopians. They never read a book; they had no manners; they had no industry. If they had ambition it was the ambition expressed by one of the loving mothers of that class (I quote Mr. Mahaffy textually): "Ah! what does he want to work for? He has not to earn a living for himself. When he grows up some rich English lady will treat herself to him."

Squireens for exportation do not look a promising market just now. Even khaki has failed to appreciate them. And, let us remember, that so far as popular feeling in Ireland goes, no distinction is made between Catholic and Protestant squireens. There are few Catholic squireens, no doubt, as all land was granted to Protestants after the confiscations, and for a century no Catholic could hold land in fee-simple even had he the means and chance of acquiring it.

But those who have acquired land are treated without reference to their creed. I think, indeed, that these scattered Catholic squireens are more hated, as they are surely more despised, than their Protestant conferees. On this point it is interesting to observe that in all the so-called reasonable poetry and songs of Ireland there is a total absence of the sectarian note. While enlightened Ulster at the July celebrations is clothed in lilacs and sings the edifying "Boysie Water, and 'We'll kick the Pope before us," not one ballad offensive to Protestants can be heard in the Catholic parts of Ireland. Again, no sectarian symbol or emblem is worn by Catholics, while the Orange lily is flaunted in sheriffs' offices in Connaught on the 12th of July, as a gentle reminder to all that "Croppies had better lie down." Ulster is clothed in lilacs and sings of her sweet attractions.

All this sheds some light on the martyrdom of Dr. Long. And just think for a moment of a Romish priest, who on the same day, his fiftieth anniversary, was his youngest brother, Alexander, was ordained to the priesthood. The ordination of the Rev. Alexander Roy which lifts a fifth son in the family who has become a priest. One sister is a nun.

A NOTABLE CONVERSION.—From Berlin comes the news that the Frig. Ann of Prussia, widow of the Landgrave Frederick of Hesse, has abandoned Lutheranism and become a member of the Catholic Church. The report tells that she was received into the church last week at Fulda, the Princess of Isenau-Bierstadt, who in by birth an Austrian Archduchess, having accepted as her sponsor the Landgrave Charles of Hesse, who married the youngest sister of the Kaiser, and is a daughter of that Prince Charles of Prussia, who was a younger brother of old Emperor William.

A NUN'S FUNERAL.—Sister Mary Anna, who for thirty-five years had been in the female department of the New York Catholic Protectorate at Westchester, and for the last ten years had been the superioress of that department, died last week, after an illness of several days, at the age of 65 years. Requiem Mass over her body was celebrated in the cemetery chapel by Father McKenna, of St. Raymond's Church, at Westchester. He was assisted by the Rev. Father Wilson, the chaplain of the protectorate, and several other priests. The president and members of the managing board were present and outside of the chapel on the lawn were seated 600 of the girl inmates of the institution in black dresses and white veils and 200 boys.

TWO MORE CARDINALS.—A well-informed Roman correspondent shortly held a consistory when he will create two or more cardinals. The reasons given for this piece of information are very good. He says:

The Sacred College at present comprises sixty-seven cardinals, so that only three cardinals are required to make it complete, the total number being seventy. The Pope, as a measure of precaution, is anxious that the Sacred College shall in future be as complete as possible in case he should be seized with an illness which would prevent him from creating cardinals for some time, and so that in the event of a conclave being held the College of Cardinals may be up to its full complement.

THE CHURCH IN MICHIGAN.—Like in all the new regions on this side of the Atlantic, the last half century has witnessed a wonderful advancement of the Catholic cause in the State of Michigan. Taking the parent Church of the State—St. Mary's, Saginaw—as an example, we find the Right Rev. H. J. Richter, Bishop of Grand Rapids, laying the cornerstone of a \$35,000 church, to accommodate a congregation of about 1,200 souls, representing 200 families. There are three other churches on the East side, but St. Mary's is the oldest. Forty-five years ago, when this church or parish was organized, there were exactly four Catholic families—less than twenty-five people—to attend its services. Then Father Schultz, of Bay City, was the pastor, going there periodically in a canoe, some sixteen miles. The world has progressed since then, so has Michigan; so, likewise, has Catholicity in that State. It is very interesting that all over the world the church keeps pace with the march of the age.

"FAKE" CATHOLIC NEWS.—It always affords us the greatest satisfaction when some of these petty, petty, petty "fake" reports concerning Catholic personages of importance are exposed. The secular press, in its glutinous for sensationalism, swallows almost anything that has the slightest hue of probability, and, in turn, it seeks to make its readers swallow the same. In dealing with one of these ever-recurring "fake" stories, the "Pittsburgh Catholic" gives a very good illustration and accompanies it with very appropriate comment. Our contemporary says:—

The value of Catholic news as usually given to the public in the secular press may be accurately measured in the lengthy telegram this past week from New York in which Archbishop Keane's arrival from abroad was noted, and his interview, in New York, extending three hours, with Archbishop Ireland. Their conversation was given almost in extenso. Editorial comments, wise and sage, were given in certain sheets over the matters discussed. Now, the fact is Archbishop Keane is somewhere in Germany at present. A priest of the St. Paul archdiocese with a name somewhat similar to Archbishop Keane arrived and called on Archbishop Ireland at the Fifth Avenue Hotel.

FATHER VAUGHAN'S ACTION.—The course taken by the Rev. Bernard Vaughan, of London, in dealing with a rabid anti-Catholic slanderer is one that might be adopted by other, The Catholic and Rochester "News," published a wicked libel on Father Vaughan; the latter at once took an action against the paper. The story runs thus:—

A Liberal Protestant wrote in the "Loyal Protestant" that Cardinal's brother had taken the Jesuit oath, a portion of which is as follows: "I do renounce and disown my allegiance as due to any heretical king, prince, or State named Protestant, or obedient to any of their inferior magistrates or officers." When Father Vaughan's solicitors began the action, the editor asked "Loyal Protestant" to substantiate his charge. Of course he could not substantiate it, but, like many another slanderer, fell back on the Jesuit oath somewhere, and thought that Father Vaughan must have taken it. This saying-circles logic frightened the editor into an investigation of the Jesuit Oath. He self. Having discovered that the Jesuits take no such oath, and that, consequently, "Loyal Protestant" had lied, the editor gave full and frank expression to his regret at having published the slander. Father Vaughan cordially accepted this reparation which, says the editor, is fortunate for "Loyal Protestant" as well as for ourselves. The "Ladies League Gazette" has escaped a similar action only by not charging the aforesaid Jesuit Oath to any individual. The "Methodist Weekly" has a libel suit on its hands for having accused Father Gerard of taking the "oath" aforesaid.

A few more such libel suits and the Protestant world will become convinced of the truth that the Jesuit phantom is only a creature of fevered imagination.

CHURCH FIRE INSURANCE.

The plan of organizing church fire insurance is neither new nor experimental. The Catholic Church in the Netherlands has a prosperous mutual company for insuring its kind of ecclesiastical property. The system was devised by an Antwerp priest about fifty years ago, and is under the patronage of St. Donatus of the same city. Several Prussian dioceses have statutes re-

lative to insurance of church property and its amount, which shall not exceed two-thirds of actual cash value of city church property and be equal to one-third of the value of rural church property.

Church insurance has been up to the present successful in the diocese of Indianapolis. The Mutual Church Insurance Association of the diocese of Indianapolis, organized in 1883, insures churches, parishes, and schoolhouses against loss by fire or lightning to the amount of ten million dollars on churches and five million dollars on other buildings. The rate of annual premium is one-quarter of one per cent, while the charges of old-liners are (for five years) three-quarters of one per cent on unexpired brick church buildings, one and a half per cent on wooden dwelling-houses, and three per cent on wooden school buildings in Indianapolis. It saves to the churches of the diocese a large amount of money yearly, which would otherwise have gone to the standard companies. All officers and directors are elected from the clergy, the bishop being ex-officio president. The organization is on the mutual plan, but keeps an ever-increasing reserve fund. Its funds are invested in United States bonds, and are not lent or used for any outside business.

Bishop James O'Connor, of Omaha, who died in 1890, went deeply into the subject of ecclesiastical insurance. It was found that the insurance of the church buildings was a heavy tax on nearly every congregation, and in many cases a serious burden; others were insured with unsafe companies, or improperly insured. Regular insurance companies seemed to have no system in their rates. In some localities premiums were very low, and in others too high, everything being dependent on local conditions and competing rates on exposed church property in residential portions of cities having excellent fire protection were often very higher than those on exposed church buildings in many districts with no adequate facilities for extinguishing fire.

In 1889 the bishop promoted the Catholic Mutual Relief Society of America, which was incorporated under the laws of Nebraska March 25, 1896. Its purpose was to centralize the insurance of church property in one common fund and to furnish indemnity in case of loss. The society is not a regular insurance company, but is modeled on the lines of the Society of St. Vincent of Paul. It has come to the aid of many churches that have suffered without getting compensation from insurance. It procures, by contract or otherwise, insurance against fire, lightning, tornadoes, and against any conceivable risk at a very reasonable cost to its members. It does not exclude even the largest churches, institutions, or the personal property of the clergy. Since its inception the society has handled insurance and has already paid out one hundred and fifty thousand dollars in claims. About one-half of the entire number of Catholic dioceses in the United States and a number of religious orders are members of the society, which is gradually absorbing the whole insurance of Catholic Church property. Seven bishops constitute the Board of Directors. The society does not involve the personal liability of its members.—Rev. Anselm Kroll, in the Ecclesiastical Review, New York.

THE ROYAL VISIT.—Canada is all agog at present with extensive preparations for the worthy reception of the Duke and Duchess of Cornwall and York. After having made almost all the British globe and visited all the British possessions on the other side of the earth, the heir presumptive now comes to terminate his tour in Canada. Without any doubt, he will here find a country in no way the inferior, and in many respects the superior of those he has visited. He will cross a whole continent and yet pass along a line that can afford him but the very faintest conception of the proportions of this "Empire within an Empire."

A PRIEST'S GIFT.—An old and respected pastor of the diocese of Cleveland has sent to the Rt. Rev. Bishop a check for \$2,000, says the "Catholic Universe," to be applied to some charitable object selected by the Bishop. This good priest wishes to have the satisfaction of disposing of his savings during his lifetime. He desires that his name be withheld, but consents to the publication of the fact, in the hope that others may be induced to follow his example.

Bishop Horstmann has decided to use the money as a partial payment on the purchase price of St. Catharine's Home for Children, on Detroit street, recently acquired. This is a very deserving object, worthy of the spontaneous generosity of the giver.

DANGERS OF THE FUTURE.

On the feast of St. Dominic, the founder of the Dominican Order, which was kept with the usual solemnity at the Priory at Haveringstock Hill, England, the Right Rev. Monsignor Robisson preached a highly instructive sermon. It would be with the greatest of pleasure we would give a full report of that sermon, but circumstances forbid. Consequently we will have to pass over the portions in which the learned prelate dwelt upon the wonderful progress of the Church, in England, during the past hundred years, and his array of evidence that the Church has not only kept pace with the discoveries of science, but has aided in the greater portion of them. He most conclusively proved that the sons of the Church occupied a foremost place in the world of science. In this connection he answered one very general argument advanced against the Church. He said:—

You say that the Church waits and watches and then appropriates. Well, that is just what it is meant to do. This is the raison d'être for its existence. The Catholic Church is the custodian of the deposit of faith, of that revelation made by God to man whereby his salvation is to be secured. It does not elaborate scientific truth. Why? Because that office has not been given to it, and the office has not been given to it because it was not wanted. The Church has not had given to it the power to make research about such things as the atmosphere of the moon. The question for the Church to decide is whether scientific discoveries are in accordance with revelation or not. That is the power given to the Catholic Church, that is its office, and nothing else. So it is the Church sits and watches and seems to be asleep, but she never sleeps.

But a most timely part of the sermon is that in which the preacher referred to what are called "weak-kneed Catholics." On this subject he said:—

What did he mean by weak-kneed Catholics? Such a person said he was a Catholic and always was; in fact, he would not for the world be anything else. But somehow or other in the course of time he began to doubt certain articles of faith, neglected the laws of the Church, and began to ask questions which he had never asked before—why was this command made? why this prohibition? Ask such a one "Do you keep the Friday abstinence?" and he would reply, "I have played fast and loose with it." Remind him that if a man died in a state of mortal sin he would go to hell, and he would say, "I know I fell into that, but, you know, I find it rather difficult to believe so much to-day." That was the man, that was the weak-kneed Catholic who was almost shipwrecked in his faith by each argument of a clever man.

He said that this was the class of man to be feared. The most important, however, of his statements is that which touches upon a certain subject in the learned preacher's treatise in a masterly style. Amongst other things he stated that:—

There were in the Church a certain class of converts who had been received almost by necessity after having been imperfectly instructed, and who never realized that it was their duty to finish their education by their own efforts. They made mistakes of all kinds, and broke the rules of the Catholic Church because they had never been told them. Some reasoned themselves into the Church and they would reason themselves out of it again. Faith was the gift of God and not intellectual conviction. There was great danger to fear from this class of converts."

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BRITISH LOSSES IN SOUTH AFRICA.

The war in South Africa seems, from reports to hand, to show no signs of abatement. The campaign, according to a recent report of the war office, has been most disastrous in the loss of human life. The following is the statement of British losses up to the end of July:—

	Officers and Men.	N. C. O.'s.
Killed in action	392	4,082
Died of wounds	127	1,387
Died in captivity	4	93
Died of disease	251	9,976
Accidental deaths	12	395
Total deaths in South Africa	786	15,983
Missing and prisoners	8	558
Sent home as invalids	2,270	51,828
Total	3,064	68,319
	71,383	

The absolute losses of the army up to date are as under:—

	Officers and Men.	N. C. O.'s.
Deaths in South Africa	786	15,983
Missing and prisoners	8	558
Invalids sent home who have died	5	370
Invalids left the Service as unfit	799	20,162
Total	20,961	
One officer and 66 men are still missing, and 71 and 1,068 were sent home as invalids.		

It is not charity, but rather great cruelty, that prevents us from reminding a brother of his faults.—St. Antoninus.