

OUR CURIOUS
OBSERVER.

On Old Diaries

OME years ago I used to keep a diary, and faithfully entered in it every minute item of each day's doings. Last week, amidst a heap of old papers, I came upon my diary of 1880. For some reason or other it stopped at the 20th June of that year. But I found considerable amusement, pleasure, and even melancholy interblended in going over the notes of the five months that were recorded. It amused me to see, as if photographed before my eyes, the little follies and the queer fancies as well as flighty dreams of those days. It was pleasant to recall, in a vivid manner, certain little acts of kindness that had been entirely forgotten, and that brought with them a degree of satisfaction then, and a still larger degree of satisfaction to-day. Then there was a deep sense of melancholy. I took the trouble to count the names of persons whose individualities were so interwoven, in one way or another, with my own life, that, at the time, I deemed it part of my daily existence to dot them in my diary. In the entries for the five months I found thirty-three names—ranging from the Governor-General, and a Cardinal down to the hackman who drove me and the student who was going to enter a seminary. Some of these I mentioned as being connected with events of the day, others on account of personal intimacies. Of the thirty-three, five are alive to-day. Twenty-eight have gone to another life. It interested me also to follow mentally each one of those people, in the up or down grades of life, from 1880 when I knew them, till the periods of their respective deaths. What a wonderful lesson I drew from that old diary.

THE DEPARTED ONES. — Many of the names I could not mention without risk of disclosing my own identity—and as that is of no consequence to the reader it is as well that it should remain in its congenial obscurity. Yet I cannot help recalling now a few of the names that were written down twenty-three years ago. And the reader will probably be able to tell, for himself, the story of each one of them. The late Judge Tessier, of the Queen's Bench; the Judge Allyn of Quebec; the late Hon. T. McGreevy — then building the North Shore Railway; the late John O'Farrell, the famous criminal lawyer; the late Bernard Devlin—who died that year in Colorado; the late Owen Murphy, at one time M. P. for Quebec West; the late Curé Auclair of Quebec Basilica; the poet Cremazie, who died in February, 1880. In the same entries are mentions of the famous Oka Indian trial, and of the first presentation of "H.M.S. Pinafore." Then comes an item referring to article in the Montreal "Post," the only Irish Catholic daily on the continent. Then there is a mention of "The Harp," once published in Montreal. Coming to March 6th, 1880, the only entry is death of Mr. P. Curran, brother of our eminent Irish Catholic jurist, Hon. Judge Curran, of to-day. This is followed by a long account of Parnell's reception in Montreal, which took place on the 9th March. The note of Sunday, 14th, mentions Archbishop (afterwards Cardinal) Taschereau's letter on mixed marriages.

Mgr. Falconio on the
Claims of the Papacy

The claims of the Papacy upon the love and gratitude of Christian millions formed the keynote of Mgr. Falconio's address to the Alumni Sodality of St. Joseph's College, Philadelphia, last week. It was a masterly effort, proving that from the first century down to the twentieth the Papacy was practically due all that the world possessed in the way of civilization. Since Peter established his See at Rome until the present glorious reign of Leo XIII. the efforts of the Church had been devoted to enlightening, to raising up, to civilizing as well as Christianizing the world.

In speaking of the universal honor which was done Pope Leo on the completion of a quarter of a century of his pontificate, which he had governed with so much zeal

In the record of St. Patrick's Day celebration nine names are mentioned, and not one of the nine is alive to-day. Conspicuous amongst them is that of the late Sir Adolphe Chapleau, then Premier of Quebec. A little later is a comment upon an address in Montreal Court House by the late Rodolphe Laflamme, and comments upon it by the late Chief Justice Dorian. The entry of Monday, 29th March, tells of the splendid violin accompaniments of the late Jehin-Prume, at the funeral service of Mrs. Caron, widow of the late Lieutenant-Governor of Quebec and mother of the present Sir A. P. Caron. On the 9th April had a walk around the mountain with the late J. C. Fleming, then editor of the Montreal "Post." Skipping over a few dates, we come to the 17th April, where I find entered "Monpéti plays pool as well as he writes French prose"—this refers to the late French-Canadian litterateur, who died in this city a few years ago. On the 20th April, a lecture by the Count of Primoreal—one time Spanish Consul here, a great literary man, whose suicide, at Quebec, created such a sensation in the eighties. He lectured on Shiller and Goethe; but there is no mention of the place, and I cannot recall the event. It would be needless to go on but there is one entry that I must record; it has naught to do with the dead.

A STRIKING ENTRY.—This I give exactly as it is in the diary. "At Quebec, May 6, 1880; Ascension Thursday. Rain, hail, snow, etc. Received a letter from Montreal demanding my return at once. Went to High Mass at Basilica. Celebrant Archbishop Taschereau. A most beautiful sermon, on the feast of the day, by Rev. Mr. Bruchesi, a young priest from Montreal. Remark by Mr. Waddell—an American Protestant—who came to see the ceremonies: 'That is a young man, but a great one—if we live long enough we'll see him very high some day.' After Mass went to Ferland street to see Mr. Mercier (the late ex-Premier of Quebec), and drove with him and G. — to St. Sauveur presbytery. Left in evening for Montreal."

PAST AND PRESENT.—What wonderful memories the foregoing few entries awaken. And as to that of Ascension Thursday, 1880, after a lapse of twenty-three years, I cannot but declare that Mr. Waddell, who was a man of remarkable culture, could well claim to have been prophetic. But he did not live to see the realization of his prediction regarding the present Archbishop of Montreal. If I am not mistaken he died in Florida, in, or about 1890. I am sure that had he lived he would have recalled with pleasure that Holy Day, when he sat in the old Basilica of Quebec, and listened to that wonderfully beautiful sermon. When I started out to write observations on "Old Diaries" I had no intention of entering upon any of the foregoing details. But my pen was drawn on by the pages before me, and I left the general subject of the keeping of diaries for this special one connected with individual reminiscences—but another time we will talk of the utility of diaries.

and wisdom as to attract the admiration of the whole world. His Excellency said in part:—

"However," he remarked, "in honoring Leo XIII. we Catholics are prompted by a still higher motive than his personal merits. Leo XIII. is the successor of Peter, the supreme pastor of the Church, the vice-gerent of our Divine Lord on earth. It is under this aspect that the whole Catholic world has celebrated his twenty-fifth anniversary. Are Catholics justified in this outpouring of their hearts before the august personage of their beloved common spiritual father? A glance at the supernatural institution and works of the Papacy which he represents will suffice to convince any well-disposed mind that we are right in thus acting. All that is human is transitory and perishable; only the works of God are eternal. The Papacy is truly the work of God, because it stands immovable against the waves of time. Divine in its institution, it goes back to the very beginning of Christianity. The most powerful empires have fallen; na-

tions have been transformed; the most ancient dynasties have disappeared; but it has remained unchanged notwithstanding the assaults of the most cruel adversaries, and it stands to-day, as strong and full of vigor as in the days of Peter. History tells us that when Europe was yet under the sway of the barbarian the Papacy was already in the zenith of its glory, and that it has continued its glorious march, Christianizing and civilizing the world up to the present time.

"This fact alone should be a sufficient reason to claim our respect and veneration. However, we shall have a more convincing proof when we consider its institution. Peter established his see at the capital of the Roman Empire. He established the seat of Christ's spiritual kingdom on earth—a kingdom destined to extend its powerful influence throughout the whole world. Peter died a martyr on the cross for having dared to do so. However, the line of his successors has continued unbroken up to the present time. Hence the Papacy is a Divine institution, claiming as its founder the Son of God Himself. It is a spiritual sovereignty which has no boundaries in regard to place and time. For it embraces all nations and shall last until the end of the world. Already it has stood unalterable for more than nineteen centuries; its crown has adorned the brows of 263 Popes, consequently it is the holiest, noblest and most admirable institution the world has ever seen. It is the work of a Divine Providence destined to propagate faith and civilization amongst the children of men for the welfare of society and the salvation of souls. It may be asked, did the Popes respond to their divine mission? Commencing from Peter up to Leo XIII., all historians agree in saying that through them the light of faith rescued the world from ignorance and slavery.

"It is an undeniable fact that when France, England, Germany and other nations all over the world were yet under the sway of barbarous and savage tribes, Rome, under the guidance in Christian civilization and that Rome rescued those nations from barbarism and the most abject superstitions. It was through the zeal of the Popes that bands of generous missionaries penetrated the most distant regions of the earth and converted from paganism all the nations which claim to-day the blessings of Christian civilization. If St. Patrick went to evangelize Ireland, St. Columba Scotland, St. Augustine the Anglo-Saxon, St. Boniface Germany and Bavaria, Cyril and Methodius Russia, Moravia and Slavonia, and if other illustrious men brought, under the illustrious men the remaining nations of Europe, it is due to the zeal of the Popes who sent them thither. In the course of time worlds unknown were discovered, and the Roman Pontiffs did not fail to see that the vivifying spirit of the Gospel should enlighten the newly discovered nations. Thus in the vast forests and interminable territory of Asia and North and South America, we behold the holy sign of our redemption raised at the same time as Portugal, Spain and France hoisted the standards of their conquests. And if to-day Catholic thought and Catholic learning shine resplendent, if science is widely encouraged and arts flourish, if our philosophy and literature and all the ennobling influences of Catholic education are compelling the admiration of the world, it is due chiefly to the fostering care, the inspiration and the exalted guidance of the present happily reigning Pontiff, Leo XIII.

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Mr. Hagg
On Combes

(By a Special Correspondent.)

About a week ago there passed through Montreal a gentleman bearing the name of Emile Hagg. Like all other travellers, who do not object to notoriety, he gladly accorded an interview to the press. He is a fellow-townsmen of the Prime Minister of France, and is connected with a Cognac mercantile house. His home is at Pons, a town that claims to be the birth place of Premier Combes and where that celebrity has his private home. Even Pons has Combes for mayor, although it is quite probable that an acting mayor must do the general work pertaining to that office. In fact, it is not likely that the Premier could spare time to go to Pons. He is so busily occupied persecuting the religious orders that some of them might escape were he to absent himself from the seat that touches the helm of state.

Mr. Hagg is a great admirer of the French Premier, and incidentally of his policy. In fact, the both go together. There is no doubt that this valuable wine merchant would gladly strain a point in order to create a good impression concerning his much-admired Premier. He tells that Mr. Combes is very much admired and beloved in that little town of four thousand. We do not wonder if such should appear to be the case. Pons is not the only little town that is at the feet of its most successful citizen. Nor is it the only one in which such a citizen is made to believe that he is admired and loved; for, the good reason, that such admiration and affection spell bread and butter for those who are obliged to draw the double mask over their faces. But the one great man of the place does not see the faces that are made behind the mask, nor would it pay the humbler citizen were the big man to see the same.

Mr. Hagg was asked if the Premier is the clerical hater that he is represented to be. He does not directly answer the question, but says:—

"Mr. Combes was a professor in a college situated in our town directed by priests, and in fact, the present Premier of the Republic wore the robe for a time intending to be a priest. He abandoned this, however, studied medicine."

You could make what you pleased out of this answer. It gives no inkling of the spirit in which the Premier left this first vocation to adopt the second one. But probably, Mr. Hagg was not anxious to give a direct answer. And this can be seen by his next remark, to this effect:—

"When his son died he had a civil burial only, but when the Premier's daughter married, the ceremony was performed by a Roman Catholic clergyman and in church."

He forgot, however, to mention that the Premier's son had no say in the matter, being dead he could not help it; but his daughter was made of more stern and better material than the father, and it was she, not he, that had the marriage performed by the priest and in the Church. Why cannot men be honest? What is the use for Mr. Hagg, or for any person else to attempt to blind people to the true character of Combes' apostasy?

Here is another remark which indicates the shallowness of this gentleman's conception of a religious faith. He says:—

"I heard Mr. Combes deliver an address once at the burial of a friend, and the French statesman declared that he believed in the reunion of souls in a future world, yet soon after he proceeded to go for the clergy in a very lively manner."

But all that concerns Mr. Combes is of little consequence compared to the opinions freely given out regarding his policy. The individual Premier will pass away, and eventually go down to oblivion, but the nation must remain, and the Church cannot disappear, therefore it is of some moment to know what these enemies of the true Faith advance as arguments, in their vain attempts to cover up the inconsistency and ineffectuality of their attitude.

Mr. Hagg, who declares himself, "perhaps anti-clerical," proceeds to pave the way to the good graces of the Canadian listener, by describing the clergy of France as "a self-denying devoted body of men." This is delightful and would be exceedingly acceptable, were it not that he adds "at the same time they are bothering themselves very little with the fate of the religious orders." This is not true, for the secular clergy know well that the same power which

persecutes the orders to-day, may, and probably will, treat them in a like manner to-morrow. Still he advances a reason, which, in one way may explain how it comes that the clergy are so occupied with their own difficulties that they have but scant time to devote to the troubles of others. He says "the rural clergy of France is starving to death. They get a sum equal to \$240 a year, a very small amount, although the richer people of the parish may help them out at times."

Certainly this is not a very great eulogium of the Government's policy.

Now we come to a flat contradiction. In the same breath he says that "men do not go to Church to any great extent," and that the "lower classes are much more anti-clerical than the rich." This does not accord with the prevailing idea that France is at heart Catholic, and that the mass of the people are true to the practices of religion. If this be true then we have been deceived. But see how he gets out of the false representation. He qualifies it thus: "However, that no one wanted to throw over the church completely. They are most desirous that their children shall be baptized, and that the priests shall officiate at the marriages and at funerals. In a word, the religious instinct of the children of the elder daughter of the Church is difficult to kill in the hearts of the people of France."

Ah! we thought it would come out some way or other. So it is the people that want the Church, with her baptism, her sacramental marriage and her prayers for the dead. So it is some other class that finds it "hard to kill" the religious instinct "in the hearts of the people." There is the entire story. Whitewash it as you will, the rottenness of the sepulchre will make itself felt. Who is it that is attempting the hard task of killing religion in the hearts of the people? Even this townsman and friend of Combes could not help admitting that an organized plot is at work to destroy religion in the people, and to draw the rising generation away from God.

There was only one thing lacking to make Mr. Hagg's declaration of faith characteristic of the atheistic societies that are performing, to the best of their ability, this infernal work—he should bring in the Jesuit. That one word is the seal that gives the imprimatur of ignorance to all those baseless anti-clerical declarations. And it is not wanting; for he ends by saying that "the naval officers are mostly hostile to the Republic (whereby he means the atheistic government), and the cause is found in the fact that they were in great part educated in Jesuit colleges." The moment that we read this style of argument we at once drop the subject, for the one making use of it is either beneath or beyond reasoning with. He is on a par with the Baptist clergyman of Kansas who said that "the Assumptionists, the Dominicans, the Franciscans, and all the other denominations of Jesuitism were being discovered and punished."

With this we will bracket the said minister and Mr. Hagg and dismiss them together.

SUICIDES IN ENGLAND.

That crime is on the increase in London there can be no doubt. By some the epidemic of suicides that has broken out, of late, in England, Scotland, and Wales (not in Ireland, for the Irish don't generally kill themselves), is attributed to the return of the spring. Why spring should produce such an effect we are unable to say; it would seem to us that spring ought to have a contrary effect, being a season of regeneration, rejuvenation, of brighter hopes, and of finer prospects. To our mind, if any season should so work upon the weak-minded it would be the autumn, when the long winter is ahead and the melancholy that attaches to such a time is almost universally felt. But such is the perversity of human nature that, in England, the spring brings its crop of suicides, even as it brings its tramps, its wandering gypsies, its insects and its microbes of disease.

In a recent cablegram to the New York "Herald" we find the following:—

"Recently there has been an epidemic of self-destruction. In the first seventeen days of April no fewer than forty suicides have been committed in England, Wales and Scotland. Of this number seven people ended their lives with revolvers, while the means adopted in other cases were as follows:—

Drowning, seven; hanging, four; throat cutting, five; suicide on the railway, four; opening of artery, one, and poisoning, four. One-third of the suicides were of women.

The motives were varied. At least

ten cases are traceable to love and jealousy. Four were the result of financial worries. Three of the suicides were committed on the eve of marriage."

The lamentable suicide of Sir Hector Macdonald produced eight cases of the same crime in Scotland during the two weeks that followed the deed of the General. These poor people, who should all have been long since locked up in asylums, must have had their weak minds dazzled by the flash of lurid notoriety that circled around the coffin of the dead soldier. But it is no use blaming spring, nor any other season, for this unfortunate state of affairs. The cause is to be sought elsewhere.

The true origin and cause of so much moral degradation and degeneration must be traced to the lack of real and solid Christian principles. There is, after all, only the Catholic Church to combat these evils. She alone raises her voice in protest, in warning, and as a teacher and a guide. The moment her cast-iron principles are disregarded, the people who fall away from her directions drop into the abyss of crime, of misery, of despair. The lesson is one that is sufficiently eloquent, but which vainly appeals to the willfully blind or the hardened of heart.

"Ever thy friend—"

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SUPERIOR COURT.

CANADA,
PROVINCE OF QUEBEC,
District of Montreal.

Dame Elmira Camirand, of the city and the District of Montreal, wife of the late Robert Camirand, deceased, otherwise, in quest of evidence, and of other prominent Quakers, and of themselves of all they possessed to feed and clothe the unfortunate of the times. This bribe plan may serve to give some for the writing of the ab-

Plaintiff.

The said Desire Houle, Defendant.

An action in separation as to property has been instituted in this case, the 29th of February, 1908.

LEBLAND & BROSSARD,
Attorneys for Plaintiff.

Old
Letter

(By a Regular Contributor.)

In the same envelope that I published the letter which I published, was another slip—a little letter, and a peculiar read as follows:—

"Clonmel,"

"23rd Oct."

"Dear Friend Catharine:—"

The robber is up the street will visit our house at noon. If not inconvenient for the brother, Ann and I will next few hours at thy place. Well that the robber should interlarded with in his unholy

"Ever thy friend—"

"ROBERT I."

To explain this letter

commence with the writer

Robert and Ann Davis

good members of the "S"

Friends"—and Clonmel was

real Quaker city, as in America

adolphia had become. Robert

(for they acknowledged

not even the Mr. or Mrs. of

social use) was a dealer in

sions. It will be remarked

Quakers never deviated from

of the "thee" and the "thou"

they called every one by his

first name. They were a

people that could not but

down in the category of the

trick, or fanatical—yet their

city blended with positive

and their fanaticism had its

of universal tolerance. They

on no person, they despised

they honored all people alike

they had certain cast from

life from which they could

made ever to deviate. For

they never used an oath, or

word, nor would they swear

court. They simply affirmed

truth, because they held it

hidden to swear, or take the

God in evidence or what m

an error of judgment on the

They used no unnecessary or

words, because they taught t

every idle word that m

speak, he shall render an ac

the Day of Judgment." They

not tell a lie, were it to sa

selves from death. They w

posed to war, and to strife

form—for they claimed the

Scripture warns against

when it says that "he who l

danger shall perish therein,"

they never took off their

any one—so much so that in

sence of royalty the Quaker

stand with covered head. T

knowledge only God to wh

hat should be taken off. So

for some of their quaint and

principles and customs. They

intermarry, nor allow interm

with Christians of other pers

because they said that the

would be exposed to the tem

of abandoning his or her

customs, while the other par

was exposed to neglect his or

ties which in conscience cou

done. But as to tolerance

was as favorable to the C

as to themselves, in all mat

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tioned. They were extremely

able, but had firstly to know

their charity was not lost on

deserving. In the famine year

Ireland, men like Robert Dav

Grubbs, the Malcomsons, the

and other prominent Quakers,

ed themselves of all they pos

to feed and clothe the unfortu

times of the times. This bri

plan may serve to give some

for the writing of the ab-

ter.

Now, who was the robber?

robber was the agent of the

who, under the Insurrection A

the Coercion Act, was commis

to ransack all houses, suspect

otherwise, in quest of eviden

treasonable papers, and of

else that might therein be fou

practice was by these agents

only to search, but to break

thing, to carry off just w

suited them, for their own u

that of their friends; and in

legalized pillage they were bac

by the armed force of the com

try. Hence Mr. Davis called

agent the robber; about the

severe term that his rules of

gion would allow him to use,

strong was that term, that