

Old Letter

(By a Regular Contributor)

In the same envelope that I put the letter which I published last week, 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 no time if not inconvenient for the brother. Ann and I will be out for a few hours at the well that the robber should have interfered 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 a real Quaker city, as in America had become. Robert (for they acknowledged not even the Mr. or Mrs. of social use) was a dealer in Quakers. It will be remarked Quakers never deviated from 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 tric, 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 all 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 affirm truth, because they held it hidden to swear, or take the God in evidence or what in an error of judgment on the They used no unnecessary or words, because they taught every idle word that m speak, he shall render an at the Day of Judgment." They not tell a lie, were it to save selves from death. They posed to war, and to strife form—for they claimed the Scripture warns against when it says that "he who danger shall perish therein," they never took off their any one—so much so that in sense of royalty the Quaker stand with covered head. They knowledge only God to who 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 p exposed to neglect his or ics which in conscience could done. But as to tolerance were as favorable to the C as to themselves, in all mat cept religion, and in that the ed neither to question nor b 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 po to feed and clothe the unfortu tims of the times. This bri planation may serve to give son for the writing of the ab ter.

Now, who was the robber who was the agent of the who, under the Insurrection A the Coercion Act, was commi to ransack all houses, suspec otherwise, in quest of evid treasurable 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 legalize pillage they were bac by the armed force of the con try. Hence Mr. Davis called the robber; about the sev term that his rules of gion would allow him to use, strong was that term, that s

WALTER G. KENNEDY, DENTIST, 768 Lagachetiere (Palace St.)

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SUPERIOR COURT, CANADA, PROVINCE OF QUEBEC

Plaintiff, Defendant, An action in separation as to property has been instituted in this case, the 28th of February, 1908.

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.

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."

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."

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."

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.

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 insincerity 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."

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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.

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.

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?

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On Old Diaries

(By a Regular Contributor)

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 Laframme, and comments upon it by the late Chief Justice Dorion.

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 "Monpetit 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 effectly 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.

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OUR CURDSTONE OBSERVER.

(By a Regular Contributor)

SOME 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 Alleen 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 Curs 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.

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