

## OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, May 18.

THE TOPIC of the great fire seems to have given place to that of the great heat. Ottawa has had from four to six degrees higher temperature than Montreal during the past few days; and the few attempts that the rain made to come down actually seemed to aggravate the situation. But I cannot occupy space talking about weather, when there are so many other interesting things going on. Thursday being a Holyday of obligation, and Monday next being the day on which the 24th May will be celebrated—a double holiday, in commemoration of the late Queen's birthday and of the present King's annual feast—the House of Commons will adjourn from Wednesday night till next Tuesday, the 26th May. The result will be a degree of exceptional rush during the first days of the week and of unusual silence during the last days. It looks as if prorogation had taken place. Members gone away, and the heat of the tropical season—even if it be May—surrounding the entire Parliamentary surroundings. Consequently, there is nothing of a political character to tell.

THE ROYAL SOCIETY commenced on Tuesday its meetings, and amongst those who were present, and who will take part in the affairs of the society, in his usual prominent and effective manner, is Archbishop O'Brien of Halifax. His Grace is decidedly one of the most prominent members of the Royal Society, and the work that he has done in its behalf is exceedingly appreciated by the officers and members of that high-class literary organization. His Grace spent some days in Montreal before coming to Ottawa.

A MISSION.—On Sunday last a mission was opened at St. Mary's Church, Baywater (a suburb of Ottawa), by Rev. Father O'Bryan and Rev. Father Devlin, Jesuit preachers of Montreal. At the close of the eight o'clock Mass, Father O'Bryan preached the introductory sermon. And the keynote of his discourse was the lack of knowledge amongst Catholics of their religion. I will take the liberty of asking you to reproduce the following extracts from the printed report of that sermon. They are, to my mind, of a nature calculated to instruct and stimulate other people than those of Baywater. Father O'Bryan, in one place said:—

"We have a right to call ourselves Christians only in proportion to the amount of Christianity we weave into our daily lives. While this is true, if we ask the ordinary Christian is he a Catholic, he will answer with a qualification. He is an indifferent one. Why is it that Christians have to qualify their answers under these circumstances? Go to the doctor, lawyer, painter or any other tradesman or professional man, ask him about his vocation and the response will be emphatic and without hesitation. Religion is too often a sham, a humbug. This is because we live without thinking. But there is one who watches us constantly and knows where we are drifting. He does not mind whether or not we are classified as Christians and are such only in name. We can co-operate with Him more effectively this way than any other. As well as the evil one, the world knows the true nature of our lives. Alas, there is one who looks down with pain upon us and knows whether or not we are living a life of salvation."

Still more generally applicable, and especially in its final paragraph concerning newspapers, is the passage with which the preacher closed this portion of his sermon. It is so true that it seems to us that we could say that "we knew all that before." Father O'Bryan said:—

"It seems strange that in the presence of schools, colleges and so many institutions, this deplorable circumstance should exist. Catholic men are versed in politics, commercial subjects and worldly matters in general, but they are unable to give an exposition of their faith and cannot answer ordinary objections raised by non-Catholics. Controversy would not be required to show the goodness of the faith if Catholics led exemplary lives. There is no greater need than to be equipped

with every means of placing our creed in its true light before the world. Away back in the ages when there were smaller opportunities to acquire learning there was more knowledge of creed. The world in general is declining in religious sentiment. We may draw a conclusion from the character of the newspapers, a true index of the age. There are paragraphs and columns on universal subjects, but none devoted to teachings of the Savior. This exponent of the world's fashion shows what a small space Christ occupies in our minds."

KNIGHT OF COLUMBUS.—The members of the Ottawa Council of Knights of Columbus, on Monday evening last, tendered a reception to Mgr. Sbarretti, Apostolic Delegate to Canada. An address was presented, in which the Knights extended their homage and fealty and congratulated His Excellency on his elevation to the office he now holds. The seats on the platform were occupied by guests of honor, amongst them Archbishop O'Brien, of Halifax; Bishop McDonald of Charlottetown, P.E.I., Mgr. Routhier, Vicar-General representing Archbishop Duhamel; Rev. Father Whelan, chaplain of Ottawa Council K. of C., and Rev. Father Schaeffer and Stickney, of the Delegate's household. The address was read by Mr. M. J. Gorman, Grand Knight of Ottawa Council K. of C. It was as follows:—

### THE ADDRESS.

"To His Excellency, the Most Reverend Donatus Sbarretti, Archbishop of Ephesus, Apostolic Delegate to Canada.

"May it please Your Excellency—The members of Ottawa Council of the Knights of Columbus avail themselves of this, the first opportunity since your arrival, to formally welcome you to Canada, and to offer you their respectful and hearty congratulations on your elevation to the exalted office of representative of the Holy Father in our Dominion. "Your Order, which was founded twenty-one years ago, and which is not circumscribed by any lines of nationality or origin, now numbers, in the United States and Canada, nearly one hundred thousand members, all of whom are necessarily practical Catholics, and all devoted and loyal sons of the Holy Church. We warmly appreciate the encouragement and favor which have been accorded by ecclesiastical authority to our Order since its inception.

"We were honored by the presence of Your Excellency's august predecessor at the opening and dedication of our new club building a year ago, and also on the eve of his departure for the United States, and on both occasions he graciously expressed his approval of our Order, and of the work it was doing for the advancement of the spiritual and temporal interests of Catholics in this country and the adjoining republic.

"Our beloved Archbishop, under whose kind sanction this Council was first formed, and whose representative we are glad to have with us to-night, has, on several occasions, in this chamber, expressed his hearty commendation of our aims and objects; and we sincerely trust that nothing shall ever be found in the future conduct of our Order or its members to merit the withdrawal of the approval which has been accorded to us.

"In conclusion we beg to express the earnest hope that Your Excellency may be long spared to serve the Church in Canada and elsewhere, with the same eminent success which has marked your administration of important duties in the past, and that our Order may always count upon Your Excellency as a protector and a friend.

"Signed on behalf of Ottawa Council,

M. J. GORMAN,  
Grand Knight.

S. E. O'BRIEN,  
Recorder."

Mgr. Sbarretti, in rising to reply was greeted with applause. He gave expression to the pleasure and satisfaction he felt at hearing the pledges of loyalty and obedience contained in the address. Proceeding he referred to the good there is for the society to do and emphasized the fact that this work can best be done by union. It is absolutely necessary, His Excellency continued, that the end means be honest and righteous before they receive the approval of the Church. Continuing, Mgr. Sbarretti referred to the part played by societies in the history of the Catholic Church, and spoke in commendable terms of the work carried on by the Knights of Columbus as brought under his notice since his arrival in America."

NOTES.—A circular was read in

the Catholic churches of the city on Sunday asking a generous contribution from the parishioners in aid of the sufferers from the bush fire in the Gatineau and Lievre districts, and the sufferers in the recent conflagration in this city. The collection was taken up during Mass. The circular also ordered that a special prayer be said for rain every morning as long as the present drought continues.

At St. Joseph's Church, on last Sunday, the pastor announced the Rogation days—Monday, Tuesday and Wednesday, and said these days were set aside to ask the blessing of God on the fruits of the earth.

At St. Jean Baptiste Church on Sunday the Rev. Father Jacques, O. P., P.P., announced that a collection at all Masses next Sunday would be taken up for the fire sufferers. He compared the fire of a week ago with that of three years ago, and said that although the extent of the first fire was larger, the latter caused greater suffering, for the same people were the sufferers in both. The cause of the conflagration was the lumber piles, and he strongly condemned allowing lumber to be piled within the fire area. As Mayor Cook said in his speech in the City Hall, the interests of the community at large, not any particular section of it, were at stake. He attributed the preservation of much property to the special intervention of Divine Providence. Compliment, Benediction of the Blessed Sacrament, and procession in honor of the Blessed Sacrament took place in the evening.

At St. Patrick's Church Rev. Father Whelan said that on the previous Sunday he little thought, when he announced that a collection for the fire sufferers of the lower Ottawa district would be taken up next Sunday, that a collection for Ottawa fire sufferers was necessary, owing to part of the city being devastated on the same day. Referring to the fire, he said that he could not blame Providence for the disaster. Beyond the changing of the wind toward evening, Providence had nothing to do with the fire. This agitation against the lumber was all very well," said he, "but as long as people are allowed to build tinder-like houses, such as many which were destroyed in the big fire, so long would Ottawa be a dangerous city." Many of the houses shingles, which gave the flames easy access from street to street.

Speaking of the origin of the fire, he ventured to say that if an investigation were held it would be found that some of the engines belonging to the transportation companies who operate in the immediate neighborhood were responsible for the blaze, and not an incendiary as has been alleged.

Continuing, Father Whelan said that Ottawa was becoming an expensive as well as a dangerous city, and this was due to the lumber piles and the wooden structures which border the city. People should be compelled to erect more substantial structures, and this law he did not think would be a hardship to the poorer classes, but in the contrary.

Fully five hundred men stood idle watching the fire in the lumber with an utterly indifferent demeanor, but had someone called upon these men to lower the piles the fire would have been confined to the lumber and not allowed to cross Somerset street. In olden times, when Ottawa had no fire brigade, there were no disasters like the one a week ago, and this was due to the part the citizens took in fighting fires.

Father Whelan, in conclusion, said that it would not be out of the way to ascertain who was responsible for the failure of the water service; when the fire was raging at its worst.

### HOPE FOR TEA DRINKERS.

Mrs. Honora McCarthy, of South Shaftsbury, Vt., celebrated last month her one hundred and thirtieth birthday. Mrs. McCarthy was born in Cork, Ireland, in 1790. The aged woman is living with her son, Dennis, who is 83 years of age and looks 40. She is slightly deaf, but otherwise is in excellent physical and mental condition. Up to seven years ago she was frequently seen on the streets of South Shaftsbury, and once a week walked five miles to Bennington to Mass.

Mrs. McCarthy declares that her long tenure of life is due to a vegetable diet and many cups of strong tea. She had been an inveterate tea drinker ever since she was big enough to hold a cup to her lips, and is well posted on brands.

## German Emperor's Visit to France

We have all noted the wonderful cordiality that has sprung up between the Emperor of Germany and the Pope of Rome. But are not all aware of the distance the former has gone in the encouragement of the Catholic Church within his dominions. The scenes that took place at the Cathedral of Metz, a week ago, when, as a Protestant sovereign, for a first time, he made his official entry into a Catholic Church of Lorraine, and with his field marshal's baton inaugurated the new doors of the Cathedral. The French press has been profuse in comments, and correspondents were sent from all the leading journals of Paris to give details and cuts of the proceedings. They all draw a contrast between the conduct of the Lutheran sovereign of Protestant Prussia, who draws closer to the Catholic Church, and Catholic France, which is closing chapels and convents, and driving away monks and nuns. A correspondent of the New York "Tribune" gives a neat summary of this journalistic comment, and places the two pictures thus before us:—

"Great stress is laid upon the submissive attitude of Emperor William, who, according to the description telegraphed by M. de Maiziere, the correspondent to the 'Gaulois,' listened to the inaugural address pronounced by Monsignor Benier, Bishop of Metz, standing with military deference like that of a subordinate toward a superior. The imposing Catholic ceremonials in which Emperor William has taken part, and which the Emperor carefully arranged with the skill of an impresario, present an object lesson to the Catholic world in the pictures everywhere reproduced and commented upon of the Emperor standing, booted and spurred, beside the Pope's delegate, the Cardinal Prince Bishop of Breslau, accompanied by the Archbishop of Cologne, the Bishop of Metz, and the Roman Catholic Chapter of Lorraine. French Catholics note the devotional respect and low reverential bows with which Emperor William received the Pontifical Benediction pronounced by Bishop Kopp and listened to the 'Domine Salvum Fac Imperatorem' chanted by the choir to the accompaniment of the cathedral organ, blending with the strains of the regimental bands assembled before the edifice by the Emperor's command."

Here is the other side of the picture:— "The Parisian press also notes that while these Catholic fetes were going on at Metz, Premier Combes was signing decrees of expulsion of the religious recalcitrant associations at the Ministry of the Interior in the Place Beauvau, while in the Church of Saint Philippe de Roule, only a hundred yards distant, young Emile Loubet, son of President Loubet, the 'Little President,' as he is familiarly called, was undergoing the ceremonial of his first communion according to the rites of the Roman Catholic Church. Little Emile Loubet was attired in black, with white trousers and a large broad white sash over his shoulder, and white gloves. He received the benediction with impressive reverence similar to that of Emperor William. By an odd coincidence, among the young girls who received their First Communion in the Church Saint Philippe de Roule at the same time as young Emile Loubet was Mlle. Emmanuela de Luyne, daughter of the Pretender Duc d'Orleans and granddaughter of the Duchess d'Uzes, who is being proceeded against for aiding and protecting the recalcitrant nuns. The public is profoundly excited by these picturesque but disconcerting features of the impending conflict between church and state, and it adds zest to the approaching reassembling of the Chamber of Deputies, when it is expected the great battle will begin."

There is more like the thing. It is the Club that should be brought under control, more than the individual who leaves his club peacefully to go home. If the club is responsible its officials will see to it that none of its members are abroad under the influence of liquor. In fact, the law seems to have been projected for the direct purpose of dealing with what are called "respectable people," and these are principally of the club-frequenting class. Now, if the law takes hold of the clubs, forces them to be enregistered, and has a close eye upon their operations, a great amount of evil might be obviated. We would gladly see the entire abolition of clubs; but since they must exist, then let the law have the upper hand with them.

one portion of the Act has a good aspect.

The London "Daily Mail" after telling how many men there are who are habitual drinkers and yet retain all their lovable characteristics under the influence of liquor, proceeds thus to explain the new situation:

"Heretofore a necessary condition to getting into trouble was that a man should be both drunk and incapable. Now it will be enough that he be drunk. Persons seen drunk in a public place can now be summarily dealt with. Any person found in that condition while in charge of a young child becomes liable to a month's imprisonment, with hard labor. A record is to be made of the names of habitual drunkards, and this record will be supplied to license holders who must not thenceforward serve any one so pilloried on pain of being fined £10 and upward. Moreover, any one "treating" a convicted habitual drunkard will be liable to be fined 40 shillings or sent to jail and hard labor for a month. As for the convicted habitual drunkard himself, if within three years of his conviction he merely applies to be served with drink, he can be fined £1."

The worst feature, to our mind, of this phase of the enactment, is that it is intended to leave the enforcement of this law entirely in the hands of the policemen of the city, and to depend totally upon their sense of discrimination. We would like to see the law in operation for a time, before we would be prepared to give this phase of it our individual support. We think that much will depend, for its success, upon the manner in which the magistrates deal with the various cases as they are brought before them.

There is another clause of a more practical kind and it is thus set forth:—

"All clubs where intoxicating drinks are sold must, under the new law, be registered. It has been made an offence to supply or keep intoxicating liquor in an unregistered club. A court of supreme jurisdiction may make an order directing a club to be struck off the register on certain grounds, and a justice may grant a search warrant to a constable when there is ground for supposing that a registered club is mismanaged, or that intoxicants are being supplied at an unregistered club."

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## Duties of Clergy and Laity

(From The Western Watchman.)

Mr. Desmond suggests that it might not be a bad idea for superiors of theological seminaries to invite distinguished lay Catholic gentlemen to give their students a course of lectures on the questions of the day, just before their ordination; and mentions the names of Mr. Bonaparte, of Baltimore, and Onahan, of Chicago. If we were disposed to second the motion we should add the name of Mr. Desmond, of Milwaukee; but we are not. Our experience of lay guidance in the Church has not been of a character to encourage its extension. Montalembert was a very good Catholic; but proved unsafe. Brownson was a very good Catholic but so enamored of burning questions that he scorched his shins studying in the nursery department of Hell. Mivart was a very good Catholic; but he, too, made too many excursions in the realms of the damned. We do not remember that Mr. Bonaparte or Mr. Onahan ever uttered any startling proposition in churchcraft, and Mr. Desmond was never guilty of any indiscretion beyond giving the Pope his opinion upon the temporal power. Still we incline to think with St. Paul that priests had better let worldly questions to men of the world; and men of the world church questions to priests. We are not thin-skinned in the matter at all, and have never resented lay advice in ecclesiastical matters; but it is one thing to advise; quite another to assume leadership. Only clergymen can aspire to the latter role.

## Temperance Legislation in England.

While we in Canada, and above all our friends in Ontario are eternally talking about Referendums, Scott Acts, Dunkin Acts, and all kinds of anti-liquor legislation, and while we are talking and nothing more, the people of England seem to be taking a practical way of putting down intoxication. The new law just passed provides very severe penalties, and while we cannot agree with all its provisions, at least we know that

## Topics in Ranks of Non-Catholics.

(By An Occasional Contributor.)

The Protestant Episcopal Church of America is having a critical period. There are those of its communion who have such a craving for the word "Catholic" and such a dread of the word "Protestant" that they want to have the name of their church changed to that of the "Catholic Church of America." It would seem, however, that the majority of their bishops think otherwise—naturally feeling that it would be playing with danger to approach any more closely to the Catholic Church. They say that the agitation is a logical consequence of the Oxford or Tractarian movement, which began in a conference of certain Anglican clergymen in 1833, conspicuous among them being Keble, Pusey, and John Henry Newman, afterwards a Cardinal in the Roman Catholic Church to which he passed over twelve years later."

We can quite understand that, if this is a movement along the lines of that started by Newman, there will be no end of opposition to it—for it would naturally tend in the same direction as the former one—namely towards Rome.

We quote a pertinent passage in connection with the movement:—

The agitation which has now become so intense among the "Catholic" party was most inflamed, however, by a memorial to the last General Convention, at San Francisco, in 1901, from the Milwaukee diocese, entreating it "to grant relief by selecting in place of the title 'Protestant Episcopal Church' a name which shall imply an organic relation and connection between this Church and the historic Catholic Church of the Christian ages." It asked for the adoption of "the American Catholic Church," "as indicative of the separate branch of the Catholic Church in distinction from the 'Roman' or 'Greek' communions, which also officially use the term 'Catholic,'" so that "there would then be at work in this country bodies of Christians calling themselves Roman Catholics, Greek Catholics, Old Catholics, and American Catholics; representing, indeed, sundered and sometimes antagonistic communions, but each alike claiming organic relationship to the Holy Catholic Church of the creeds and of history."

According to all that we can find anent the subject we must come to the conclusion that, strong as the "Catholic" part in that Church may be, still the "Protestant" predominates, and it is not likely there will be any change of name for the present. And whether there is or there is not is a matter of small consequence.

But what appears the most striking, on the face of it, is this perpetual desire to bring the True Catholic Church down to the level of a denomination. They want a Roman Catholic, a Greek Catholic, an Old Catholic, an American Catholic and any other kind of Catholic churches; all to be branches of the "Holy Catholic Church." Now this is pure fiction-building. Let us suppose that all these Catholic churches exist, and that they all claim "relationship to the Holy Catholic Church of the creeds and of history;" will they kindly place a finger on that Holy Catholic Church and tell us where she is to be found, what her dogmas are, and how we are to know her. She cannot be the Church of Rome, since she is to be only a branch thereof. She cannot logically be the Church of creeds (creeds in the plural) for she could not then be Catholic; she cannot be the Church of history, for the Roman Church alone can trace back her story through the entire history of the new dispensation. Where then is she? Evidently she exists only as a phantom in the minds of these innovators. No such a Church actually exists; it is a mere ideal that they have formed to suit their purpose, and to serve the other and stronger purpose of denying to the Church of Rome the Catholicity which to her alone belongs. What is the use of men, claiming to be serious, sense and education so palpably attitudinizing themselves? Analyze the words above quoted and you can't fail to see how hollow and how entirely meaningless they are.

Here it is that we behold the inherent weakness of Protestantism and its aching to be recognized as Catholic, while holding the contradictory and illogical stand of denying to the Catholic Church her attributes when seeking to appropriate them to its own use.

## A Plea For Ritualism

(By a Regular Contributor.)

No accusation against the Catholic Church is more widespread than that by which she is mummified, needless display and harmful ceremonialism. So accustomed have we become to this long-established species of argument or no attention is now in fact, the High Churchistic branch of the Church is coming in, during for more criticism and that direction, than is Church. With the latter to be looked upon as a characteristic of the ins with the former it is a imitation and a something. Still, our purpose contrast, nor compare Anglican rituals; that is different subject. We reproduce some portions from an Anglican Bishop of ceremonials in the God.

The very serious discussion in our religious (Protestant) in England and America of ritualism, published in the "Anglican Magazine" for April, by one of the most prominent ritualists—Bishop Pond-du-Lac. The Bishop for ritualism, by urging based on divine sanction by the good works of it and is adapted to human.

We do not purpose lengthy arguments from interesting articles; but that, in a limited sense, Bishop set forth as reason ceremonial in divine v plies pretty well to the when considered from standpoint. The sole this, that the Catholic stance as well as to while the Ritualist po the externals without. However, the argument Bishop Grafton will be edifying. He says:—

"God is a ritualist. By God thinking out love in the truthful precision, as, according to square of their distance bodies curtsy and bow other. He, who is not tiful, but Beauty itself in marriage together the beautiful. The same make for health and li sky in its sunset color the bending grain of light."

This is really beautiful really true. It is an what we do not all language. It is clearly the Bishop has a poet that it associates the beautiful, and the true idea of worship.

Then, in continuing Bishop Grafton says: "As the Almighty, hide His power. Verily phet: 'Thou art a God Thyself.' The material but a valamen Domini hidden as Love, He m know. So all Nature bol of Himself. If we stand its inner meaning verse would be seen to sion of the Christian is the Eternal and Days is yet also Etern so all Nature is full of an ever-enduring life. and claw," her pessimis terpreter may see no a the blood-stains that but Nature cried out: and death do all thin higher life. Truth, bism—these are the elem ism, and so God is a

If we were to take it not only to the g blime, the inspiring an monies of our Church it going even beyond al, the mere form. "symbolism"—these are ingredients of our ad "Truth" we have in sence on our altars; t in the external man inward faith; the "s to be found in all of nature drawn upon soul and to preach to senses. Of course, w regret that the Bish despite his very exal lofty conceptions, lac tuality of the reality