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A NON-CATHOLIC WRITES TO HIS HOLINESS POPE LEO.

We frequently meet with very Catholic letters, speeches, lectures and articles, written or delivered by Protestants, but the most remarkable of these—since that sent to the Pope from the faculty of a Scotch Protestant University—has appeared in the New York "Sun." It seems that the Holy Father has personal reasons for not giving his name to the public. His communication is noteworthy for more reasons than one. What strikes us most particularly strange is that a man entertaining such sentiments should remain outside the Catholic fold. It is evident that it is the wonderful personality of Leo XIII. that was the main-spring of such an address. It reads thus—

To the Holy Father, Pope Leo XIII., Rome, Italy.

TO LEO XIII.
Most Reverend and Holy Father: I take the liberty of addressing you because I am much interested in the success and growth of the Roman Catholic Church in the United States, for the following reasons: First—That the Catholic Church trains its young in a way to secure good morals, good citizenship, a respect for property rights and the rights of others. Second—Because of the firm faith of the Catholic Church in God, Christ, the Holy Bible, and a firm acceptance of the religion of the Saviour, without which civilization must eventually disappear.

I believe it is almost necessary for the future of my country that the Catholic Church should grow and be a strong power here. The Protestant church in the United States is fast drifting into infidelity. In many of the great theological seminaries of that church, open disbelief in some parts of the Bible is taught. Thousands of ministers of the Protestant denominations are men who believe that certain parts and books of the Bible need not be accepted. Their position, you will have hastened the growth of disbelief in all religion. Because of my position before the public I feel that I may be forgiven by you for writing you this letter. Many thousands of the strongest men in the United States, made apprehensive by the spread of socialism, are turning their eyes toward the Church of which you are the reverend head. The greatest banker in the world, and one of the greatest men of our country, told me very recently that he believed the Roman Catholic Church was a necessity for the preservation of our society. I have talked with a very large

ST PATRICK'S CATHEDRAL, MELBOURNE.

One of the features of the recent Commonwealth celebrations in Melbourne (says the Adelaide "Southern Cross") was the illuminated Latin cross which majestically surmounted the eastern tower of St. Patrick's Cathedral. When seen at evening, brilliantly lighted with electric power, the effect was striking and impressive to a degree, and it could be plainly seen from miles around the city—and all visitors vied in describing it as a silent but eloquent testimony to the sublimity of the Church in the new Commonwealth. During the day the flags of Great Britain, Ireland, and Victoria flew above the Cathedral gates, and the happy combination was naturally much admired. The medieval cathedral was not built in a century, but it is a remarkable fact in the history of St. Patrick's Cathedral that from start to finish it has known only one architect and one contractor. Of St. Patrick's, in London, a much larger cathedral, the same thing can be said. St. Paul's, however, was not built, as St. Patrick's has been, by solely voluntary contributions. The building of the great English Cathedral was largely augmented by the imposition of taxes on coal and salt. The diocese of Melbourne was created in 1848. The Most Rev. Dr. Goold, first bishop of Melbourne, took possession of his See on the 4th of October of that year, and a month later the Rev. Dr. Fitzpatrick followed him.

With the advent of Dr. Fitzpatrick, the shadow of the great Minister, the commanding eminence on Eastern Hill having been previously secured by Father Geoghegan, it was intended to build a church of very considerable dimensions, and not unpretending in design, but, as the event has proved, it was really the foundation-stone of St. Patrick's Cathedral that was laid on that occasion, so that the legend on the abiding interest, as it is the epitome of a great event in the history of the Victorian Church. It is in Latin, but the English rendering is as follows:—"The foundation-stone of St. Patrick's Cathedral, Melbourne, was laid by the Most Rev. Dr. Goold, Catholic Bishop of Melbourne, on the 9th day of April, 1850, Pius the 9th being the Supreme Pontiff; Victoria being Queen of England; Charles A. Fitzroy, Governor of Australia; Felix; Charles J. Latrobe, superintendent of Port Phillip; Samuel Jackson, architect." At that time there were not 20,000 Catholics in the whole of the state, and only about 5,000 in Melbourne itself. In 1851 the total population of Melbourne was 17,512, or about equal to one and a half times that of Sydney, whilst the population of the colony was not more than that of Auckland and suburbs at present. In 1857 the Catholic population of Melbourne had increased to 10,500. In 1858 there had come to the Victorian capital distinguished architects—Mr. W. W. Wardell—a pupil of the illustrious Pugin, the reviver of Gothic architecture—and the same year he was entrusted with the preparation and execution of the designs.

The plan of the new St. Patrick's, like that of nearly all the great cathedrals of the world, is cruciform, and consists of a nave with side aisles, transepts with side aisles, sanctuary, and seven chapels, arranged in a fan-like pattern about the sanctuary, with an ambulatory between it and them, and sacristies for the Archbishop, clergy, and altar boys. The appointments are in keeping with the important character of the Cathedral. The high altar is most elaborate and worked in rich carved marble and alabaster, and panelled with mosaics. The Archbishop's throne and canopy are of beautifully figured blackwood. The whole building is lit by electric light. The style of the Cathedral is a late form of Early English Gothic or Decorated, and this character is seen carefully preserved in the mouldings and carving.

Out of the 23 historical cathedrals of England only four have spires higher than St. Patrick's, and one of these only by 7 feet, and of the remaining 19 only one has a spire as high. We can better realize the vast dimensions of St. Patrick's Cathedral by contrasting the area with those of the great historic cathedrals of the olden lands. Esher Cathedral, for instance, is almost the same in area as St. Patrick's. The area of the following incomplete list of cathedrals smaller than St. Patrick's shows the vastness of the temple on Eastern Hill, Melbourne:

St. Patrick's Cathedral	35,000
Lichfield Cathedral	33,920
Hierford Cathedral	33,073
Rochester Cathedral	32,782
Rouen Cathedral	31,360
Chichester Cathedral	30,632
Southwell Cathedral	28,748
Bristol Cathedral	27,250
St. Giles, Edinburgh	24,672
Christ Church, Dublin	24,659
Glasgow Cathedral	24,600
Elgin Cathedral	22,703
Carlisle Cathedral	16,350

There is no available record to tell whether or not any ceremony on the occasion of commencing the present building. The "Australian Catholic Directory" for that year, 1858, gives the names of thirty-four priests who belonged to the diocese of Melbourne, which then embraced the whole of Victoria, and of these only two survive, viz., the Right Rev. Monsignor O'Hea, and Very Rev. M. Farrally, of Kilmore. Of the part taken by the venerated Archbishop, Dr. Goold, or by his zealous Vicar-General, Dr. Fitzpatrick, in the erection of St. Patrick's, elaborate eulogy would be rightly regarded as superfluous. Up to the time of Dr. Fitzpatrick's death, £150,000 had been paid to the contractor. Up to the year 1880 the total subscriptions to the Cathedral had amounted to about \$530,000. Of this sum the Archbishop and clergy had paid about \$215,000. Dr. Goold and Dr. Fitzpatrick had literally given to the Cathedral every penny they could afford after meeting other pressing claims of religion. Since Dr. Fitzpatrick's time the liabilities incurred for the completion of the fabric, as well as the altars, stiling, seating, lighting, and other necessary works, amount to considerably above £50,000. So effectively has the work of collecting been carried on during the administration of the present Archbishop that we may confidently hope the debt incurred during His Grace's time will soon be paid off.

IRISH PRIESTS FOR AMERICA.
At Louvain on Sunday the following ordinations took place—Rev. F. J. McCarthy, of Castletown, Ber. Co. Cork, for the diocese of Omaha, Nebraska, U.S.A.; Rev. John O'Meara, of Kilmavine, Co. Clare, for the diocese of Wichita, Kansas; Rev. Michael J. Rinehan, of Nenagh, Co. Tipperary, for the diocese of Erie, Pa., U.S.A. The officiating bishop was Right Rev. Th. MacCarthy, Vice-Apostolic of Indian Territory.

BRITISH POLITICS FROM A CATHOLIC STANDPOINT.

THE LIBERALS' SPLIT.—Before Lord Rosebery's letter there were two divisions in the Liberal party; now there are three, says the "Catholic Times." From which one may not unfairly conclude that there is a Liberal party no longer. Perhaps this is not very much to be regretted, for the Liberal party of late years has had little backbone. It has been a party with a programme of abstract propositions. But the consequences of its weakness are serious. They throw the Government of the country into the hands of the Conservatives—that is, of Lord Salisbury's family. They reduce the Liberal party to the position of a man riding a bicycle without a brake. This is good neither for the country nor for the country. Our system of Parliamentary Government necessitates a strong Opposition. But where is such an Opposition to be found? So long as the Irish party maintain their demand for Home Rule, there never will be a strong Opposition. Which is tantamount to saying that the denial of Home Rule to Ireland has resulted in putting all our Parliamentary machinery out of gear. Ascent observers have not failed to note this fact and to attribute to the Nationalists great credit for the clever manner in which they have conducted their policy. Certainly the Irish question is still blocked the way, and continues to make legislation impossible. And it will continue to make legislation impossible as long as Mr. Redmond's party remains united. It is never safe to indulge in prophecy; but, as present events are represented and from out this mosaic of nations how beautifully is springing forth the features of Christ Jesus.

He expressed the hope at all times he would be broad enough and Christian enough not to question or ask the nationality of any man, but rather ask the question, "Is he a man?" that is, is the soul free from all things that savor of only the human and filled with the true love of Christ.

THE NEW LIBERALISM.—The events which have occurred in the political arena during the last week have aroused the mind of the nation with a revolution in the once great and beneficent Liberal party, and in a minor degree, in the whole system of party government in this country. Says the London "Univers": "For the last one hundred years the idea of party rule seemed the most suitable to the special needs of this country and empire—that is, to say, we have believed in the importance of having a strong Government

MEDICAL SCIENCE AND LABOR.

In many lines of business and trade it would appear that much consideration will be given to the general physical fitness of employees. We would infer this from the following account of a discussion, which took place at the annual meeting of the British Medical Association in London. Dr. Alexander Scott of Glasgow made the alarming assertion that most railway accidents were due to nervous tension of railway men caused by the nerve tension of their duties. To prove this he cited many cases which had come under his own observation.

A man who had been promoted from fireman to engineer soon complained of dyspepsia. The usual remedies failed and he sent the man to a general physician. The latter also failed to cure him. Then the engineer went through a whole course of quack medicine without any success. It was only after a big smash-up on the railway, as a result of which the man was dismissed, that he finally got well. He had simply been suffering from nervous tension.

Another man who had been working on a farm became a railway servant and afterwards a signal man. The nervous tension was so great that it brought on headache, weariness and insomnia. He ultimately recovered and is now an excellent workman, but not a signal man. Another case cited was that of a signal man who was found on the floor in convulsions. When he was able to speak he said he never entered the signal box without feeling that he was on the brink of a precipice and that some day a disaster would occur.

Another man who was put in the signal box after doing general railway work developed an acute mania in the form of an affection of the nervous cells. Dr. Scott referred to the Slough

accident. In this case the engineer declared that he did not know how he had run past the danger signal. The jury found that the engineer had been afflicted for a moment with aberration of the mind, yet this same man had conveyed over 150,000,000 passengers without a single mistake. Turning to the question of driving electric cars Dr. Scott stated that Glasgow man who was used to driving horses was put on an electric vehicle. He caused a smash-up in which one person was killed and several injured. It was proved that the man had not tasted drink and the case was one of nervous tension. The doctor thought it was time to consider whether more attention should not be paid to the temperaments of railway men, and he deplored the fact that the medical profession was so poorly represented at inquiries regard to the causes of railway accidents.

CATHOLICITY IN AUSTRALIA

One hundred years ago the Church in Australia was represented by three poor wretched Irish priests and two or three thousand Catholic converts. To-day they have 1,013 churches and 1,150 priests in Australia. They have 600 brothers and 4,560 nuns, 27 colleges, and 137 board schools, and 350 primary schools supported by the Catholic people without one penny from the government. The salvation of one soul is of more value than the conquest of an empire.

A MIRACULOUS CURE.

From Glasgow, Scotland, an account comes of a supposed miraculous cure by prayers of a priest, of a man who had been afflicted with paralysis. The priest cured was Rev. Dr. Rogan, of Parkhead.

BUYING AND SELLING VOTES.

In the August number of "The American Ecclesiastical Review," the question of election bribes and restitution is considered in a highly instructive manner. During an electoral contest A offers B— twenty dollars if he will vote for C— B meant to vote for D but in consideration of the money, agrees to vote for C, which he does. Being afterwards troubled in conscience, he lays the matter before his confessor, who obliges him to give the money back to A.

An instruction to Confessors warns the priest that he cannot impose a restitution in such cases, but strict restitution in such cases, but can only urge the penitent to bestow his ill-gotten goods, or at least part thereof in alms. Not that a claim to compensation can be based upon the sinful act as sinful, but as serviceable to the other party. He sins, indeed, in making the contract and in carrying it out. But that is a matter between himself and God. Two conditions are requisite to the validity of the contract of buying and selling. The first is the thing must be a marketable commodity. The second is, the party who sells shall own and have the disposal of that which he offers for sale. Now, in all cases, where it is the thing, and not the giving or taking of a price, that is wrong, both of these conditions may be fulfilled, and the contract will give a valid title under the natural law, to the price paid for wrongdoing.

In such cases as simony, bribing of judge or elector, taking money from a thief for "telling on" him, and in all cases where it is the giving or taking of a price, that is in itself wrong, the one who takes the price has no valid title to it, even after he has fulfilled his part of the unlawful contract. The decision of a judge or vote of an elector is a priceless entity. It is not the sale of things that are bought and sold, but it is like honor and virtue, unpurchasable. There is one more point to be considered. St. Thomas teaches that re- ceases, but not to the one from whom the money has been received. How is this? The Saint says that the man does not deserve or has no right, to get his money back. This implies that the price paid is by the law of nature forfeit to society. The man of his own free will agreed to pay a price for what was in itself unpurchasable, but what he wished to obtain by the payment of a price. He got what he wanted for his money, what he looked upon as the worth of his money. Therefore, he has no longer a claim to his money, else one can have and hold what one bought and with it the price that one has paid for it, which is absurd.

The opinion that one who takes a bribe for his vote, may keep the money, or at any rate is not strictly bound to put it away from him; is wholly destitute of intrinsic probability, and cannot therefore be followed with a safe conscience.

BANQUET IN HONOR OF MGR. MULDOON.

The banquet in St. Patrick's Cathedral, which followed Bishop Muldoon's consecration ceremony, was the most notable gathering of church dignitaries and clergymen that was ever held in Chicago. Cardinal MacRae, three archbishops, seven bishops and over 200 priests attended the feast of St. Patrick's, the Rev. Father J. Money, Chicago and its Arch-

bishop, P. A. Fechan, the Rev. P. J. Tinn; "Our Auxillary, the Rt. Rev. Bishop Muldoon," the Rev. A. H. Thiele. Cardinal Martinelli, in responding to the toast in his honor, spoke of the kindness of the Archbishop to him, and also of the royal welcome that had been given him. He said as long as he lived he would affectionately remember the goodness of the Chicago clergy. He desired from this magnificent diocese great works for God. These mighty things would be accomplished through a loyal and obedient priesthood. In fact, he said the only touchstone virtue of the priesthood was ready and willing obedience to the voice of the church. In responding to the toast, "The Archbishop of Chicago," the Most Rev. P. A. Fechan gave unmistakable evidence of his great pleasure at the sentiments expressed in the auxiliary, and referring to his need of assistance in the work of this great archdiocese he looked among the clergy and found in the priest, who was consecrated to-day, and who proved himself at all times and under all circumstances loyal, every trust confided to him had been faithfully fulfilled, and un- ostentatiously every duty performed. From the time of his boyhood days I have followed his acts and his zeal for things of the church, and now I am happy that Rome so willingly acceded to my request for aid, and I feel that the newly consecrated bishop will be my right hand in all