

### Anti-Catholic Prejudices.

We all know how deeply rooted are certain prejudices, with a certain class of people, against all that savors of Catholicity, or of Catholics. Some time since an immense cry was gotten up in the Australasian section of the world, on account of a pretended burning of Methodist Bibles, by Catholic monks in Fiji. Before it was established that any Bibles had been burned, and whether, if they had been destroyed, it was because of their being worn beyond use—as the Jews used of all to turn the Scrolls of the Law—it was at once concluded that the accusation, because made, must be true. Two different places were named as the scene of the cremation; Father Rangier was first accused of having used the fire-stick. This being proven beyond doubt to be false, the charge was shifted to the "Sisters of Mercy." But as there are no "Sisters of Mercy" in any part of the Fiji Archipelago, it became necessary to find some other persons to accuse. The accusation was then amended and laid at the door of "two European Sisters" at Rewa. It so happens that there are "two European Sisters" at Rewa; but Mgr. Vidal, Bishop of the place, cabled Cardinal Moran to the effect that neither the Sisters nor the Marist Fathers did any such thing. Despite all this the rumor is magnified into a certainty and is being spread abroad without the slightest regard for facts.

In this connection, one of the organs of that part of the world has an able article, the beginning and end of which both indicate most clearly the injustice of harboring such deep-rooted prejudices. Apart from the immediate subject which gave rise to the article, we find the contents of these two passages of intense general interest for Catholics, and we, therefore reproduce them. It commences thus:—

"Sir Thomas More had a saying which was couched in the following vigorous terms: 'The devil is ever ready to put out the eyes of those who are content to become blind.' Knowlson, a writer of our own time, describes in a recent book, and in more velvety phrase, the warping influence of the various forms of prejudice that arise from birth and nationality, from temperament, from pet theories, and from unintelligence conservatism. Curiously enough, he leaves out of account religious prejudice, which is, perhaps, the fiercest, the most unreasoning, the most enduring of all. Catholics are, probably, more than the members of any other creed upon the surface of this planet, the targets of the unreasonable and unjust judgments that are formed, not upon ascertained fact and sober inference, but upon the mere passion of religious distrust or hate. Religious prejudice has the clinging grip of the octopus upon the mind. 'A man can more readily burn down his own house,' says Descartes, 'than get rid of his prejudices.' The bias is sometimes subtle and subconscious; sometimes open and strong, and too often frothy and violent in its expression. And it manifests itself in a thousand various ways. Its action was typical in kind and noisy in method throughout the squalid clamor that was forced upon the public of Australasia over the alleged burning of Methodist Bibles and hymn-books in Fiji. The non-Methodist press and pulpit in New Zealand took up, in general, an irreproachable attitude towards the dispute. But the conduct of individual clergymen in Australia, and of sundry Methodist conferences, gave a fresh point to the caustic saying in Faraday's 'Education of the Judgment': 'The inclination we exhibit in respect of any report or opinion which harmonizes with our preconceived notions, can only be compared in degree with the incredulity we entertain towards everything that opposes them.'"

Then turning from this particular instance to generalities, and generalities apply here in Canada as well as elsewhere, we find the following very fair comment, which we take the liberty of bringing to the attention of our Protestant friends of all classes and denominations. The article thus closes:—

"This unreasoning prejudice places Catholics at a disadvantage in every discussion that arises regarding their creed or religious practices. It is almost invariably assumed, in advance, that they are in the wrong. It is this same form of mental alienation that has called into existence the unclean horde of adventurers who pose as 'ex-priests' and 'ex-nuns.' The overwhelming majority of this foul-mouthed fraternity have never been Catholics."

After printing out that the better and more enlightened class of Pro-

testants will have nothing to do with these adventurers, and that only certain societies, like the Orange one, or the Alliance, will have ought to do with them, the writer adds:—

"Even clergymen have been found—and in considerable numbers, too—to encourage and bless this devil's work of stirring up strife, and pandering to a prurient taste, for the benefit of the pockets of those itinerant adventurers."

But it is to these last concluding words that we desire, in a special manner, to draw attention:—

"Catholics have a crying grievance in this and such-like forms of religious prejudice. What the Catholic body demands of our Protestant fellow-Christians is the mere natural human right which these accord as a matter of course to the burglar, the forger, and the murderer when arraigned for their crimes; the right to be judged by evidence and not by passion, and, where there is a reasonable doubt, to get the benefit of it."

### Catholic Poor In London.

A noteworthy article in a recent issue of the "Pall Mall Magazine," says the "Catholic Universe," is from the pen of the Dowager Duchess of Newcastle, a zealous Catholic lady whose life, since her widowhood, has been devoted to the uplifting of the Catholic poor of London. The Duchess's article is, in effect, a statement of her reasons for embarking upon this work and a description of the aims and accomplishments of the movement.

In 1893 Cardinal Vaughan founded an organization of ladies styled the Catholic Social Union, intended to provide means of co-operation amongst Catholic women of all classes for the common good. Of late the title referred to has been dropped, and the system of work amongst the poor created by the Social Union is now carried on by its members in conjunction with and as a part of the women's branch of the Society of St. Vincent de Paul. The objects which the Cardinal Archbishop of Westminster had in view in calling the Catholic Social Union into existence were to preserve the faith and to arrest the dangerous leakage which takes place when the Catholic children leaving school have to go to work in the factories and workshops. There they find themselves in an atmosphere of indifference and unbelief, and if left to themselves and no longer in touch with any Catholic element are easily led away to think lightly of the obligations imposed on them by their faith, and drift unconsciously into the easy-going ways of those around them.

"If," so thought the Cardinal, "all these Catholic girls could be brought together at the end of their day's work under some Catholic influence, they would then form a Catholic social element in which the needed recreations would be offered to them, unattended by any danger to their faith."

The end aimed at was a high and holy one. In order the more effectually to compass it, the Duchess of Newcastle has made her home amongst the poor and forsaken all luxuries which wealth and rank confer in order to help them in all their needs.

She describes how she was asked to open a club or reading room for Catholic women in Whitechapel, that most forsaken portion of the slums of London, which at the time possessed a peculiarly unsavory reputation, owing to the then recently perpetrated atrocities of Jack the Ripper. After brief practical experience of the difficulties of her self-appointed mission, the Duchess came to the conclusion that the only way in which she could fulfil them with satisfaction to herself or with benefit to those whom she desired to help was by taking up her residence in the heart of that district.

As might have been expected, Lady Newcastle finds that the exiles of Ireland constitute the majority of the Catholic population of Whitechapel, and that these maintain nobly the olden reputation of their race for morality, religion and courtesy. She writes, for instance: "The surroundings of my new home in the Whitechapel district of London are not without interest. The Catholic Church in Great Prescott street was built some thirty years ago in honor of the English martyrs who gave their lives for the faith on Tower Hill. The very spot of their execution is marked by a stone, and is only a few minutes' walk from the church dedicated to their memory. The tower itself is included in the parish, and when the Irish Guards happen to be quartered there, they all come up with their band to the half-past ten o'clock Mass on Sun-

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# SURPRISE SOAP

**MAKES CHILD'S PLAY OF WASH DAY**

day, filling the church with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, women and children eager to see the stalwart figures of their countrymen marching past as they return to the Tower.

"I am always glad to award school prizes, distribute gifts of clothing, and assist the sick, these being some of the charities which naturally arise in our settlement work. Amongst the treats which we sometimes give our mothers and girls, one of the most appreciated is a day in the country. To walk across the fields and to inhale the fresh, balmy air must indeed be a treat to those who have the whole year in the squalor of East London. We, therefore, take our mothers and girls down to Woodford, where I myself have a house, and where they spend the whole day. They dine and have tea on the lawn, and dance with great 'entrain' their Irish jigs to the sound of a barrel organ. Benediction and a short address in the Franciscan Church which adjoins the house closes the day, to which those poor weary workers always look forward with great expectation.

"One of the most lovable traits of the Irish Catholics is their untiring devotion to the Church. To them the Church is the highest interest in life. Their homes may be squalid, but to the Church they will give their last penny, and in it they feel at home, for all can point to some part—pulpit, statue or altar—which was given by them and paid for by their hard-earned and badly-needed pennies. I know a poor widow who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men among the very best in the parish) who go around every Sunday to collect for the Church and schools. 'Many a shilling have I given toward building that church!' another will say; or sometimes, 'I have given many a brick for that church!' Moreover, they never forget to bless the hand that gives to them in time of need. 'May the Almighty reward you!' or 'May God love you!' are phrases that follow you everywhere on your errands of mercy."

No thoughtful reader of the Duchess of Newcastle's article will lay it down without being impressed with the idea that she had discovered the only true solution of the social problems which vex the souls of reformers and statesmen. She has studied the poor, and especially the Irish poor of London, and she records the same opinion which has often been expressed before by equally capable observers, when she asserts that amongst them "there are real saints; men and women who endure the hardships of daily life, or perhaps some terrible disease, or heart rending bereavement, with words of praise and perfect submission to God's holy will on their lips; others who go through the drudgery of work, work, and hardly any recreation, with the heroic patience of the martyrs, ever ready to help each other, to give without expecting anything in return. How often do such examples shame those whose lot is cast in pleasanter paths? The East can learn from the West; yet I say again, the West can learn from the East a daily lesson of courage and confidence in God."

### A BLESSING TO CHILDREN

Strong words, but truthful, and the experience of a mother who has thoroughly tested the value of Baby's Own Tablets. Giving her experience with the use of this medicine, Mrs. Geo. Harcy, of Fourchu, N.S., writes: "I have used Baby's Own Tablets and find them a blessing to children, and I am not satisfied without a box in the house at all times." These Tablets cure all the minor troubles of babyhood and childhood. They are prompt and effective in their action, and are guaranteed to contain no opiate or harmful drug. They always do good—they cannot possibly do harm. Good-natured, healthy children are found in all homes where Baby's Own Tablets are used. You can get these Tablets from any druggist, or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

### MASS AT NEW WESTMINSTER CATHEDRAL.

The first public Mass in the new Westminster Cathedral, London, Eng., was celebrated on St. Joseph's Day, March 19, in the spacious Lady Chapel. The Catholics in that neighborhood had hitherto worshipped in old St. Mary's Chapel, Horseferry Road, where the final services have taken place and the people now belong to the cathedral parish. Cardinal Wiseman once said: "Close under the Abbey of Westminster there lie concealed labyrinths of lanes and courts, alleys and slums . . . in which swarms a huge and almost countless population, in great measure, nominally at least, Catholics. . . . This is the part of Westminster which alone I covet, and which I shall be glad to claim and to visit as a blessed pasture in which sheep of Holy Church are to be tended."

### HIS FORTUNE TO SOCIETY OF JESUS.

According to the New York "Sun" Rev. Francis R. S. Donovan, S.J., a scholastic in the Jesuit Order, who is studying for the priesthood at Woodstock, Md., has transferred to the Society of Jesus his entire fortune of \$150,000. He is the son of the late Francis Donovan, who amassed a fortune by importing thoroughbred cattle into this country. At his death his property was divided between his children. Francis Donovan had already devoted a large part of his share to charitable works in which he had become interested, especially to Negro missions in Maryland.

### A GOLDEN CROWN.

Kneeling before the high altar in the chapel of St. Xavier's Academy, Chicago, Sister M. Victoire Bosse was crowned there with a golden coronet in token of her fifty years of service in the Order of the Sisters of Mercy. Half a century ago, on Easter Monday, Celina Bosse, a girl of 19, took the final vows of the order and became Sister Victoire. At 69 she is still an active worker in the order. Mass was celebrated in the chapel on April 14. Bishop Muldoon officiating, assisted by priests from nearly all the important churches of Chicago. In the afternoon the ceremony of the coronation was held. Sister Victoire was born Feb. 22, 1834, in Cap St. Ignace, Province of Quebec.

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**A.O.H., DIVISION NO. 3** meets on the first and third Wednesdays of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1525F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

**ST. ANN'S T. A. & B. SOCIETY**, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

**A.O.H. LADIES' AUXILIARY**, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward; financial-secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

**ST. PATRICK'S SOCIETY**—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President; Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Cahill, Recording Secretary, T. P. Tansey.

**ST. ANN'S YOUNG MEN'S SOCIETY** organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

**ST. ANTHONY'S COURT, C. O. F.**, meets on the second and fourth Friday of every month in their hall, corner Selkirk and Notre Dame streets, H. C. McCallum, C. R., T. W. Kane, secretary.

**ST. PATRICK'S T. A. & B. SOCIETY**—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. M. J. McKenna, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

**C.M.B.A. OF CANADA, BRANCH 26**—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Seary; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connoy and G. H. Merrill.

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