

Cardinal Richard Expulsion.

(Catholic Universe.)

Miss M. O. Keogh, an Irish lady, was in Paris on the day the venerable Cardinal Richard was expelled from his palace, contributes the following graphic account of what she saw to a recent number of the Irish Monthly:

Monday, the 17th of December, 1906, will not easily be forgotten by those who witnessed the expulsion of Cardinal Richard from his palace in the Rue de Grenelle, Paris. It is a day which has left its indelible mark upon the pages of history.

We awoke with a sense of suppressed excitement, and it was with a feeling of expectancy—we knew not what—that we wended our way at noon along the spacious boulevards, until we reached the narrow streets that lead to the Archeveche. The Rue de Grenelle is a long, winding thoroughfare, and at one end there stands a large bar-rack. Groups of police were standing round its doors, and in the courtyard we noticed a regiment of dragoons drawn up in readiness for anything that might be required of them. Otherwise the street maintained its usual aspect; everything appeared quite normal until we came somewhere near to the center on which all our thoughts were fixed. Then we noticed that people were hurrying on with quick steps, and that their number was increasing every moment. The traffic grew thicker as cabs and carriages sped quickly past filled with eager occupants, and it became more and more difficult to pursue our course. There was no noise save the sounds of horses' feet, and the pattering footsteps of the multitude that accumulated from every point that converged from the Rue de Grenelle. No one spoke aloud; every one conversed in low tones. It was as if some dire calamity had already happened, and people held their breath with surprise and shock.

But when we arrived in front of the vast portals of the archiepiscopal palace all was changed. There was a crowd that stretched from side to side of the street, talking loudly and pressing close to the great doors that still remained closed; and here, from every window, leaned out men and women, gesticulating and manifesting every sign of interest and enthusiasm.

Having arrived early, we managed to push our way near the entrance and congratulated ourselves upon a fair chance of being among the first to enter the courtyard when the time came for admittance. As we heard the bolts withdrawn, the crowd pressed closer round us, and then fell back with a murmur of disappointment as a loud voice proclaimed that those only would be admitted who could present their visiting cards. There was a predicament! Of course our visiting cards were safely locked up in our rooms! But a kindly acquaintance, a French woman, bade us keep up a bold front and pass in with her as of her party—she having had the forethought to bring the required card. So all went well. "Passez, Mesdames" ("you may pass, ladies")—and we were safely over the border!

We breathed freely once more and made haste to take up a good position near the steps of the spacious building which had been the home of Cardinal Richard for thirty years. It stands at the farthest end of the courtyard; to the right are the stables, and to the left the servants' apartments. Drawn up outside these there stood the small brougham and single black horse destined to convey His Eminence to the house of Baron Denys-Cochin, who so nobly offered hospitality to the aged victim of renegade sons.

It was not yet 1 o'clock, and we waited in the courtyard for three-quarters of an hour before the supreme moment arrived. Every instant the crowd grew thicker and thicker, until at last one dense mass of heads alone could be seen, and it was with great difficulty that a path was kept clear in the center, through which the deputies and priests, who had the right of entry

into the palace, could proceed. It was also with immense difficulty that we kept our own places, but as yet the crowd was a quiet one. No movement had begun, all eyes being fixed upon the door with expectancy. At length it opened, and there was a quick, simultaneous move forward. But no, it was not the one we looked for, but a priest who came out and solemnly held up a small crucifix, black, with the figure in brass.

One moment's hush, a feeling of choking in our throat, and a sensation that will endure forever! Then with one voice that vast assemblage burst into a solemn chant, keeping together as one man, the cadences rising, falling, and rising again with the strictest rhythm and regularity. There was no mistaking the words—it was a manifestation and protestation of faith as set forth in the "Credo." At the words: "Et unam sanctam Ecclesiam Apostolicam et Catholicam," the voices rose to such a degree of intensity as almost rent the air. There had been no rehearsal, and there could be no doubt that that vast throng was unanimous in faith, in feeling and in devotion.

At the final Amen there was a momentary pause, the crucifix remained held aloft, and for the following half-hour the hand that held it never lowered for an instant. Then a voice cried from one of the windows, where several of the clergy could be seen: "Vive Pie Dix" ("Long live Pius X.") and the assembly gave it back with thunderous echo: "Vive Pie Dix." Again came the voice: "Vive le Cardinal"; again the deafening echo, "Vive le Cardinal. A bas les franc-maçons" ("down with the Freemasons"). A feeling of excitement began to quiver through us when, as if by inspiration a soprano voice began the first strains of a beautiful French Cantic, which was taken up by all.

For the remainder of the time this programme was carried out, unrehearsed and entirely spontaneous. Cantic followed cantic, with alternate cheers for the Pope and the Cardinal. In the present crisis and at that particular moment, one special cantic (which calls upon God to save France) seemed to us extremely touching.

Sauve le France! (save France). A cry of distress from the oppressed which must surely be answered in God's own good time.

But the moment arrived when the Cardinal's brougham was seen slowly approaching the steps, and we were forced back upon each other and then hurled forward again as a band of gentlemen pushed their way to the front with many apologies, but with determination, bent upon removing the horse and taking its place to draw their beloved prelate to his new abode. Loud cries of "Detenez le cheval" ("unhitch the horse") were heard on all sides, and in a moment it was done. All was in readiness for his Eminence; then there was a hush of expectancy, followed by "A genoux, a genoux" ("on your knees"), as the bent, aged and feeble figure of the Cardinal stood upon the steps and in almost inaudible tones pronounced his benediction.

It is impossible to describe the scene that followed when the shafts were turned, the wheels began to move, and those who drew the carriage (among whom we afterwards heard were General Charotte, an admiral of the French fleet, and many others in eminent positions), forced their burden through the dense mass of men and women whose enthusiasm mounted to the highest pitch. For ourselves, we were wedged in and carried forward, how we knew not, till we found ourselves again in the street, trying to adjust our garments and feeling that we must have left some remnants behind. Here we found a little breathing space, and it was quite beyond our strength to push into the crowd again.

We lingered to look back into the now deserted courtyard, and witnessed the final incident. The concierge came forward to close the great door, and as he let the heavy bolts fall into their grooves, his tears ran down his cheeks and fell upon the ground. Rather would he have seen the remains of his beloved

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The proposed legislation through the Dominion Parliament for the regulation of the manufacture and sale of patent or proprietary medicines is of the utmost importance, and it is receiving a great deal of attention, not only by the proprietary medicine manufacturers, but also by the leading doctors and druggists. Every manufacturer of reliable and high class remedies welcomes the bill as a step in the right direction. The discussion has brought out the fact that the best physicians in Canada and on the continent approve of and prescribe Psychine in cases of the most difficult character. In a recent instance of very serious throat and lung trouble the patient had been using Psychine. Two leading United States specialists were consulted, in addition to two eminent Canadian physicians. Upon learning what the patient was using, a sample of Psychine was taken and analyzed, with the result that the physicians advised its continuance. They prescribed no other medicine but Psychine, with the result that the patient has fully recovered and is a splendid walking and talking advertisement for the wonderful curative power of a remedy that will "stand up" before the keenest professional criticism and analysis. As a builder up of the system and restorer of all wasted conditions, Psychine has no equal, and the best and most earnest physicians recognize this fact.

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ed master carried through those portals to their last resting-place, then have closed them on him thus. Before he shot the last bolt, we took his hand and shook it warmly in mute sympathy; then turned away with heavy hearts and retraced our steps in silence.

Chagrin of French Government.

Robbery of Papal Nunciature Proves Useless Crime.

The New York Evening Mail has the following cable from a staff correspondent:

Paris, April 3.—The publication of the much-talked-of "Montagnini papers," is completed with to-day's issue of the Paris Figaro.

These papers, seized by the French Government upon the expulsion of Mgr. Montagnini, the Papal Nuncio, were expected by the anti-Church party to furnish damning evidence of a conspiracy of the Roman Curia and the French Bishops against the Republic.

The veritable mare's nest which has developed out of them flatly contradicts all such hopes. The net results of the publication of the stolen bundle of private notes and correspondence have been an abundant etalage of trivialities, affording food for gossip and a good deal of personal annoyance to certain politicians and ecclesiastics whose names have been involved.

Among the great things hoped for from this exposure was the discovery that Piu, the Catholic member of the Chamber of Deputies, who seems to have been on the most intimate and friendly terms with Montagnini had been guilty of illegitimate back-stairs interference in the negotiations between the government of his country and that of his Church.

As for the statement attributed to Piu, that Prime Minister Clemenceau was a purchasable factor, it is ridiculed even by his opponents, the Catholics, who admit that the integrity of the man is beyond question.

Clemenceau's personal disclaimer is regarded here as not only superfluous, but, under the circumstances, undignified.

The most important letters in the collection reveal nothing but efforts to prevent discussion of the Church question by political candidates, combined with a sort of current record of French press comments on the situation.

It is of interest for Americans to note a statement of Cardinal Richard quoted in the letters. In which His Eminence recommends French Catholics to study the Church condi-

tions obtaining in England and America, and endeavor to save the sacred right of public worship by bringing about similar conditions in France.

There is absolutely no sign in the whole series of anything like an "anti-Republican memorandum," no hint of money supplies sent from Rome to French Catholics. The whole affair of the "Montagnini papers" has ended in a fiasco.

THE LANGUAGE OF HELL.

Catholic speakers in the French assembly have quoted freely from utterances and speeches made from time to time in the Freemason lodges in France. These speeches breathe the most diabolical and blasphemous sentiments against God and His Church, and the rooted determination on the part of the infidel statesmen to destroy both. One is filled with terror even in quoting them. In 1880 M. Lanessan, afterwards a member of the government, elaborates and focuses the famous saying of Gambetta in 1877: "Clericalism—behold the enemy." "We must crush the infamous one—the infamous one is not clericalism, it is God."

Hear what M. Beaugher says, whose words, spoken in a convention of lodges in 1892, were recently quoted and received with shouts of applause, cheers and laughter: "As I said just now, and I come back to the point because I deem it essential, we must have with us, within our temple, all educators and instructors of youth. We shall never see the republic set on a lasting basis until there shall be found in every village a Freemason school-master, a secularist parish priest who can be set against the other parish priest, and can profitably combat his pernicious influence. We shall never see the republic definitely established until every child trained by such a teacher shall have in his hand no catechism but that of the rights of man and the citizen, when the communion rails shall be deserted, when the money boxes shall be empty, and the cure, to keep himself from starvation, shall be obliged to consume the stock of wafers into which, under the name of hosts, he professes to make Christ descend." And the Protestant press and Protestant conventions ignore these things!—Western Watchman.

Bishop McQuaig Takes Important Action.

Rochester, N.Y., April 16.—Bishop McQuaig gave out a statement to-night announcing his plans for erecting a Catholic hall at Cornell. He stated that there are upwards of 200 Catholic students at Cornell, and he proposes to erect a house of residence there when conditions will warrant it, containing a lecture hall, and chapel, where students of his faith can receive religious instruction. He believes that this can be done in a way that will be satisfactory to him and to the college authorities.

A year ago Bishop McQuaig suggested to the archbishops, when in session at Washington, that a plan similar to this should be adopted in connection with all the large non-Catholic universities in the country, but he says no attention was paid to the matter. He will therefore take independent action in regard to Cornell, which is in his diocese.

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