

Local Notes.

REDEMPTORIST NOVITIATE.

Many young Irish Canadians have become members of the well known Redemptorist Order in the past. Hitherto it has been the rule to send young aspirants to Belgium, where they made their classical studies. But it was found that a large number broke down in health or were otherwise unsuited to continue after all the expense had been made. Much of this will now be avoided, as a novitiate has just been opened at Hochelaga where probationers for the priesthood will be received. This, together with the establishment of a study house at St. Anne de Beaupre, comprises a rather important step for the order, inasmuch as it is the beginning of making a new province here in Canada, independent of Belgium, as is now the case.

Of course, the student after having passed the period of probation in the novitiate is almost certain to receive ordination. To complete the long theological course, he must, for the present, go to Belgium.

Rev. Father De Roo has been appointed master of novices, with Rev. Father Pinta as his assistant. About a dozen young men will soon be following the prescribed spiritual exercises, which occupy a year's time.

The grounds at Hochelaga are very pleasantly situated, and the interior of the monastery has been rebuilt, and more accommodation provided.

At present the Redemptorists have half a dozen houses in Canada, a couple of which are in Toronto and one in Quebec, are attached to the American provinces. When it is decided to name a provincial in Canada, all these would be united under one head, and Canada would then be an independent province. The order to open the novitiate came from Rome, where the headquarters of the Order are.

DEATH OF MR. STAFFORD.

One of the best known Irish Catholics in this city—Mr. William Stafford—died suddenly on Sunday evening. He had just been talking with one of his nieces, staying at his residence, 156 Cherrier street, and turned to sit on the sofa. He was startled when his head was seen to drop forward upon his chest. Medical aid was summoned in all haste, but death was found to have been instantaneous.

The late Mr. Stafford was a native of County Waterford, Ireland, and was born in 1838. He came to this country at an early age, and on completing his education, entered the service of James McCready & Co., wholesale boot and shoe manufacturers. He soon proved himself a useful acquisition to the firm, and was in due course placed "on the road," and became acknowledged the most successful traveller of his time, his success being due to the popularity which his genial manners and his more solid qualities of trustworthiness, energy and ability won for him. In 1875 he founded the firm of William Stafford & Company, in partnership with Mr. M. C. Mullarkey. In 1879 he retired from the boot and shoe business, and devoted himself to the business of fire and life insurance, with a good deal of success.

Mr. Stafford was one of the oldest and staunchest members of the Shamrock Lacrosse Club, though not himself a player. He took a tremendous interest in the game, and his efforts to promote its interests were practical and effectual. As a well known Shamrock supporter, said, when learning of his death, "Mr. Stafford was a Shamrock man every day of the week, and every week of the long years he had been identified with the club. He was president of the club as far back as 1877, and the members of the organization in recognition of his great services, elected him to the office of honorary president, an office which he held up to the time of his death. Mr. Stafford attended Saturday's match, and rejoiced in the victory. The weariness of the game, nothing happened to warn him that his end was near. He leaves three daughters, one of whom is married. The funeral, which was held on Wednesday, was one of the largest held in this city for many years.—R.F.P.

OUR SCHOOLS.—The Catholic School Commissioners are preparing for the next school year, which opens early next month. At a meeting held on Tuesday afternoon, the various committees were appointed.

By a unanimous vote, Mr. Racicot was re-elected chairman for the year. The following committees were formed:

Finance.—Mayor Fontaine, Father Quinlan, School—Mr. Racicot, Ald. Hart and Mr. Demers.

General Work.—Father Leclerc, Ald. Gallery and Mr. C. Beaussolil.

On motion of Mr. Demers, it was resolved to allow the cure of Ste. Eustache \$1,900 for teachers in the parish schools.

A petition signed by 143 ratepayers of the east section of St. James Ward, asking for the appointment of a successor to the late Madame Fournier, as principal of the local school was read, and on motion of Ald. Hart the Misses Maria Globensky and Ellen McKay were named joint principals.

The monthly fees for Belmont and St. Joseph Schools were fixed for the primary course at 25 cents, and for the intermediate course at 50 cents. A motion to fix the same fee for Montclair and Oller Schools was lost.

IN MEMORY OF MR. O'GARA.

A little more than twelve months ago there passed suddenly away, in this city, the Ottawa "Citizen," one, who by his high talents, as a legal practitioner, and his excellent qualities as a private gentleman, had won in an exceptional degree, the respect and esteem of his fellowmen. To mark the widespread regret which Mr. O'Gara's death evoked, a meeting was held in the City Hall, for the purpose of discussing proposed

ings for the erection of a memorial or memorial in his honor. A committee was named, consisting of His Worship the Mayor, Hon. Judge MacTavish, and Messrs. Alexander Simpson, Henry J. Morgan, J. J. McGee, M. J. Gorman, J. C. Browne and F. B. Hayes, to collect subscriptions and otherwise deal with the matter in question. As the result of their efforts, two scholarships have been founded, in perpetuity, in connection with the Ontario educational system, one from the Ottawa public schools, in the Ottawa collegiate institute, and the other from Ottawa separate schools, in the college or university of Ottawa. These scholarships have been designated the O'Gara scholarships, and will in each case entitle the holder to one year's free tuition in the institution to which he is admitted.

THE CAP DES ROSIERS NONU-MENT.

NOW BEING RAISED TO THE MEMORY OF IRISH EMIGRANTS THREE SHIPWRECKED IN 1847.

"In tens of scores from Erin's shores See Erin's sons and daughters, Yon good ship strong, the 'Carriek,' throng To plow the briny waters."

"To breast the wave, dread seas to brave In quest of freedom's blessing, Of honor'd name, station and fame Of all that's worth possessing."

"With fav'ring gale, behold them sail Into the broad deep rounding, Bidding farewell to homes loved well New hopes within them bounding."

"New hopes for fields where labor yields Its guerdon in due measure, Where rich and poor true worth are sure Above all else to treasure."

"Where cries of race find little grace And bigotry scorned soon perish In fine, where all, whatever befall The rights of all men cherish."

"Ours, ours that land of promise grand, For which the stout ship's steering That, blind to fate, her human freight, Are jubilant in nearing."

"Ah, that alas! their hopes should pass Bright hopes of peace unending, The good ship's prow shows now, 'e'en now Death's shadow fast descending."

"Hark, hark at last, they see aghast Those shadows low'ring o'er them, The lightning's flash, the thunder's crash, Proclaims that death's before them."

"In wild despair shrieks rend the air Shrieks that the tempest smother Whilst storm-swept waves find some their graves, The rock-belted coast line, others."

"To mark the spot, too long forgot Where lie our dead neglected On Gaspé's sands, by patriot's hands This noble plinth 'erected."

—W. O. FARMER.

Montreal, August, 1900.

QUEBEC'S MARRIAGE LAWS AND THE DELPIT CASE.

(By an Occasional Correspondent.)

It was with pleasure and entire concurrence that I read the editorial remarks contained in a recent issue of the "True Witness" regarding the now much-talked-of Delpit case, and the marriage laws of Quebec. While these editorials appear to me to have covered the whole ground debatable in the present issue, I have, on account of recent articles and letters which have appeared in the non-Catholic press, I do not deem it out of place nor untimely to write a few brief lines on the subject. I do not pretend to be able to completely elucidate the matter, much less to unravel the twists in the bunch of arguments advanced by the writers in question. All I can do is to give expression to an individual's opinion, and to do so in as short a space as possible and with as little harshness as the circumstances will allow.

Having carefully read and re-read the editorial on this subject in the "Daily Witness" of Saturday, Aug. 11th, as well as the two letters signed "Lex," and the very lengthy communication signed "G. C.," I have come to the conclusion that all these writers have mistaken entirely the real point of dispute. There is nothing to be gained, in the present issue, by quoting Articles 128 and 129 of our Civil Code, nor in filling up columns with the history of the marriage laws traceable through the Code of Napoleon and the works of Pothier, back to the sixteenth century; no more is there any advantage to be made by lengthy essays upon the decisions of the Council of Trent. From the standpoint of history, both ecclesiastical and profane, all these dissertations are most highly interesting; but they serve only to draw us into side-paths and to obscure the real question. The principal distinctive characteristic of these letters and editorials is to the effect, that the Catholic Church seeks to claim as members of her fold persons who have freely abandoned her teachings and rebelled against her authority. They also seem to consider that it is a matter of the Church taking refuge under the protective wing of the civil courts, and of the latter handing over to an ecclesiastical tribunal that which belongs to their own jurisdiction. In my humble opinion both of these contentions are absolutely wrong. The Church does not seek to extend its jurisdiction over non-Catholics; be it directly or indirectly, in no way does she interfere with them.

But she alone is competent to decide who are and who are not Catholics. Once a person has been baptized a Catholic, or has been brought up inside the pale of the Catholic religion, the Church, and only the Church, is qualified to say at what point, in that person's wanderings, he ceased to be a Catholic, or whether he ever ceased to be one. And when the Church concludes that such an individual has not yet overstepped the line, beyond which he ceases to be a real Catholic, there is no authority of man that can alter such a decision.

In this case it is evident that the Church does not arrogate the decision to herself. All that can be said is that the civil courts deemed the case to be one for ecclesiastical investigation; and no one will deny that the Church has the right to take into consideration and to decide upon all questions within her spiritual domain. But they tell us that the Church has entire spiritual jurisdiction over her children.

I would like to reduce the whole question to a logical formula. The Church has the right to say when a Catholic ceases to be a Catholic. She does not claim jurisdiction over non-Catholics, but she exacts from her own children a profound and respectful obedience. The Church alone is competent to decide what constitutes a legal and valid marriage, according to the canons of the same Catholic Church. In the present case, the Church has on the part of the contracting parties had no gone beyond the pale of Catholicity; the second, is that the marriage contracted by two Catholics before a non-Catholic clergyman is void or null. That both of these questions are entirely within the competence of the Church no person will deny, nor has any one attempted such denial. Admitting then, as does "G. C.," that, in as far as the Catholic Church is concerned, the marriage so contracted is void and null, there remains only the question of the Church's power to so decide. It will be noted that so far no civil court has decided the contrary, rather has the civil court left the matter in the hands of the ecclesiastical tribunal. But, supposing that a civil court had declared the marriage good and effective, which of the two decisions must logically take effect?

Marriage, according to the Catholic Church, being an institution founded by God, Himself, comes properly under the jurisdiction of the ecclesiastical representative of God on earth. Instead, therefore, of its being the submission of a civil case to an ecclesiastical tribunal, the carrying out of "Lex's" and "G. C.'s" contentions would merely be the taking of a religious issue out of the hands of the competent authority to place it in those of a secular, or civil court. Such would simply mean, if allowed, the secularizing of everything sacred. It would be equivalent to the secularizing of the sacraments, the temporal above the eternal, the material above the spiritual, man and his authority above God and His authority. The question does not seem to have ever flashed in the minds of the legal minds of the gentlemen who seek to prove a religious contention by civil law and to interpret a purely ecclesiastical matter by the tenets of a Civil Code.

At very best (or worst) no person will deny that the Church has all affairs of internal discipline and economy. Such being the case, as far as a sacrament is concerned, the Church has the power and right, under proper circumstances, to declare the presence or absence, the existence or non-existence of a sacrament. That a civil court, regarded as legal by the civil courts, remained in this case, we don't deny; but as Catholics the marriage was null, there being no sacrament, and no human authority can make it otherwise.

THE COST OF AMERICAN EXPANSION.

Careful figuring shows that the Philippine Islands to date have cost the people of the United States in money just about \$186,678,000. This is not the final cost for the account is still running at the rate of about \$500,000 a day. The amount thus required included \$20,000,000 paid Spain for the action of "sovereignty," the cost of the several commissions and of administration in Manila as well as of the actual fighting. The price in money is surely high for a job, but the Asiatic Islands which we would not have taken as a gift from Spain in 1897. But the money cost is only a small part of the price of expansion. Of our troops in the Philippines, 2,400 have died, about one-fourth killed in action, the rest from disease. General MacArthur's last report gives 32 deaths in the week July 25 to Aug. 2, inclusive. And at that time there were 4,936 sick, 3,755 in the hospitals and 1,081 in quarantine. Many have been returned home in shattered health, many insane.

The cost of conquest in the Philippines as regards human life, however, is small in comparison with that paid by England in the similar enterprise in South Africa. The British war office statement of July 21 gave the deaths for the 10 months of the war as 8,487, the missing and prisoners 2,218, invalided home 38,855, sick and wounded in hospital 138,000. In all, nearly 53,000 British have been sacrificed to the work of wiping out free and independent government in Africa.

Surely the progress of civilization makes cruel demands upon the people.—Boston Post.

REAL DUTY.—The Irishman who helps to build a house in Dublin or London, in New York or Ottawa, does more for the true welfare and glory of his race than the Irishman who dies on a battlefield, and the Irishman who builds a house for himself in Canada infinitely more. Extract from an historical sketch, "The Parish of St. Patrick's of Ottawa and What Led to It."

BUSINESS OR PROFESSION.

What Shall Our Boys Do?

With the closing of the school-year and especially with graduation comes the problem, what shall our boys do? In their valedictory they told us that they "stood on the threshold of life," that "the world was waiting to receive them," but now that they have crossed the threshold and stepped into the world, that world does not seem to be particularly concerned about them, but it becomes a matter of serious concern for them or their parents to know what they are going to do with the life and the world that is theirs.

We want to put in here a word for a business or a trade career in preference to a professional one for the great majority of our boys.

Heretofore it seems to be the universal ambition of all our boys who finish at the high school or college to prepare themselves for one of the professions. Often they have no further notion of the profession they would follow than a certain vague notion that it is a little more respectable one which demands skill of the hands or which involves hard work.

But consider for a moment what all this means for people in moderate circumstances, what sacrifice it entails on the part of the parents, what time and labor on the part of the young men themselves. When a boy finishes at the high school, to fit himself for a profession he should have three or four years of an academic course. Three or four more years are required for the study of law or medicine before any return can be had. All this time the old folks save and spare, even denying themselves the very comforts of life for the maintenance. Success comes slowly, if at all, and in the end even this for the greatest number means only the merest competence.

Business, on the other hand, does not require such a preparation, and the return, though small at the beginning, is sure and immediate. There is always demand for skilled labor, but indifferent professional men are a drug in the market. In great manufacturing centres, such as our own New England cities, with the daily demands for scientific skill in its hundred departments, with liberal salaries attached, it is a source of wonder and surprise that so few of our boys equip themselves with a technical education. They open their eyes to the fact that this avenue of successful business career to them. Perhaps the greatest obstacle in their way is that our half educated boys are loath to begin at the bottom. They are afraid of hard work, and have a positive abhorrence of overalls and a dinner pail. They would prefer to take a place on the ribbon counter of a dry goods store at six dollars a week for their life long than to put in the few years of hard work and an apprenticeship, demanding, but they are foolish. We call meeting a young man whom we knew in college as one of the brightest and most promising of his class. He was returning from work with his head bowed and so begrimed with soot as to be unrecognizable. His pleasant salutation and cheery smile told who he was, and in answer to our anxious inquiry how he ever came to this condition, he laughingly replied "I was learning the foundry business. He owns the foundry now."

The business man has this satisfaction. He is a producer and not a consumer only, and so acquires himself of his duty toward the community. He may not have a word of intellect or cut much of a swath in the social swim, but for comfort in life and appreciation in the eyes of his fellow-citizen he need yield to no man in the community. When the day is ended his work is done, and he can enjoy the peace and content of home, which is denied to many a man whom the world admires and envies. With rest and contentment that follow labor comes that immediate satisfaction of producing something, Carlyle used to say, "In God's name, Produce," and he never gave a better advice. If the man who causes two blades of grass to grow where only one grew before is a benefactor to his race, how much more so is he who undertakes and carries out successfully vast projects for the human good, the inventor, the manufacturer, the engineer? How God, too, can be glorified by the work of our hands the "poet of labor" has well described where he sings in praise of steam.

"Fra skylight lift to furnace-bars, Basked, boiled, braced our staves, An' might like the morals' stars for joy that they are made: While out o' touch o' vanity, sweat-in' thrust-block says: 'Not unto us the praise, or man— not unto us the praise! Now, a' together, hear them lift their lesson, theirs all in one: 'Law, Order, Duty, an' Restraint, Obedience, Discipline!'" (The Guidon.)

AN AUSTRALIAN ON IRISH AFFAIRS.

Ald. P. Whelan, of Western Australia, at present on a visit to England and Ireland, was interviewed by representative of the "Catholic Times" of Liverpool, recently in regard to Irish matters generally. He was asked what is the general opinion of the Irish people in Australia with regard to the prospects of the Irish cause?

"Well, the people whom I know, many of whom have been fairly generous financially and otherwise to the Irish cause, think that one of the greatest stumbling blocks—were infinitely that Unionist opposition—is the dissension amongst the Irish representatives. The loss of such men as Buxton, O'Brien, and Davitt from the House of Commons is con-

sidered a very serious matter, and it is supposed on account of the bickerings between individual members. I had the pleasure of meeting Mr. Redmond and his brother in Australia—they are two splendid fellows indeed—and I also met, Mr. Davitt, the most pure-souled and unselfish of living Irish patriots—and I hope before I leave London to see Mr. John Dillon, who is indeed idolized by his countrymen in Australia, and considered to be in every sense worthy of his honored father—Blaise Dillon—whose patriotism, I need not say, was ideal."

"Then the constitution of the Irish Party appears as a whole satisfactory?"

"Yes, if the members would not be abusing one another. Until 'mudslinging' is at an end and real unity established, 'Greater Ireland' cannot be expected to be behind them. It is a pity that their unrivalled talents could not be used in another direction. We have in Australia, as you know, one of the greatest living Irishmen—Cardinal Moran—and, like His Eminence, the clergy are all on the side of the old country. You cannot imagine how painful it is for Home Rulers abroad to be twitted by anti-Home Rulers on the dissension amongst the Irish leaders. For the sake of Ireland, not alone should internecine bickerings be put to an end, but all squabbles should be speedily replaced by others. The cause of Ireland should not suffer through 'irreconcilables' or for anyone's individual vanity. You do not know how painful it is to the exiles of Erin, to see the members of the party, to find one member abusing his colleague in the columns of the sectional newspaper; far so surely as that takes place, their Orange neighbors—and they are not few in the Colonies—will not let them for maintenance. Success comes slowly, if at all, and in the end even this for the greatest number means only the merest competence."

Heaven: I will be going over to

Glare to see the old spot—the old home—and such as are left of the old friends. I hope to meet many, but the ravages which landlordism and famine have made will, I am afraid, be a barrier between myself and dear old familiar faces."

A RIOT IN NEW YORK.

The race question was the cause of a riot in New York on Thursday night, in which it is estimated 10,000 persons participated, directly and otherwise. It began in Eighth avenue about 10 o'clock and lasted until 2 o'clock on Friday morning.

It was precipitated by a woman whose condition caused her to be taken to hospital in the morning. Police-constable Thorne, early Sunday by a negro named Harris. A negro, who heard her lamentation, resented it. Another negro threatened to shoot her. A white man disarmed him until the police arrested the negro. Following this another negro shot into the crowd, including 8th and 23rd streets. A free fight ensued. Thorne was the third white man to be assaulted by negroes in the vicinity and race prejudice was at fever heat. In less than an hour the whole of the west side from 28th street to Longacre square, above 42nd street, including 8th and 23rd avenues, was in an uproar and in the windup, twenty-four people had been injured, two seriously and one, the negro Lee, probably fatally. Over forty arrests were made.

THREE MEN SUFFOCATED.—Three employees in the New York Steam Heating Company were killed on Sunday by the breaking of a 15-inch pipe elbow.

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