

ON NO. 6 meets on
fourth Thursdays of
1816 St. Lawrence
ers: W. H. Turner,
Call, Vice-President;
Recording-Secretary
street; James
er; Joseph Turner,
ry, 1000 St. Denis

ON NO. 3, meets on
third Wednesday of
1868 Notre Dame
Gill. Officers: Al-
lery, M.P., Presi-
thy, Vice-President;
lin, Rec.-Secretary,
street, L. Breyth,
a Hughes, Financial
Young street; M.
an Standing Coun-
Donnell, Marshal.

A. & B. SOCIETY.
68.-Rev. Director,
Phal; President, D.
Sec., J. F. Quina,
ique street; M. J.
r. 18 St. Augustin
on the second Sun-
nth in St. Ann's
Young and Ottawa
p.m.

AUXILIARY, Di-
Organized Oct. 10th,
s are held in St.
92 St. Alexander
nday of each month
on the third Thurs-
President, Miss An-
vice-president, Mrs.
Recording-secretary,
Financial-secretary,
Boyle, 68 Anderson
r, Mrs. Charlotte
chaplain, Rev. Fr.

SOCIETY.-Estab-
6th, 1856, incorpor-
ed 1864. Meets in
Hall, 92 St. Alexan-
r, 2nd Sunday of
the month, at Wed-
nesday. Rev. Director,
Chan, P.F. President,
D. J. O. Doherty;
l. Devlin, M.D.; 2nd
rnan, B.C.L.; Treas-
r, J. Green, Correspon-
ent; John Cahill, Rec-
y, T. F. Tansey.

ING MEN'S SOCI-
1885.-Meets in its
wa street, on the
each month, at
tual Adviser, Rev.
C.S.S.R.; President,
Treasurer, Thomas
-Sec., Robt. J. Hart.

S COURT, C. O. F.,
second and fourth
y month in this
H. C. McCullum, C.
e, secretary.

S T. A. & B. SO-
on the second Sun-
y month in St. Fab-
92 St. Alexander St.
ter Vespers. Com-
annings meets in
st Tuesday of every
m. Rev. M. J. Me-
President; W. F.
ice-President; Jas.
secretary, 716 St. An-
St. Henri.

CANADA BRANCH
18th November,
26 meets at St.
l, 92 St. Alexander
Monday of each
ngular meetings for
on of business are
id and 4th Mondays
at 8 p.m. Spiritual
M. Callaghan, Chas-
Curran, B.C.L.; 2nd
r, J. Searcy, Recording-
J. Costigan; Finan-
Robt. Warren;
H. Feeley, Jr.; Med-
Ors. H. J. Harrison,
y and G. H. Merrill.

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The True Witness



Witness

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MONTREAL, SATURDAY, APRIL 25, 1903.

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EPISCOPAL APPROBATION.
"If the English-speaking Catholics of Montreal and of this Province consulted their
best interests, they would soon make of the 'True Witness' one of the most prosperous and
powerful Catholic papers in this country. I heartily bless those who encourage this excellent
work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

A TERRIBLE DISASTER.—That was a sad piece of news that came from St. Paul de Joliette on Saturday morning last. The night previous the old presbytery had been destroyed by fire, and in the burning the aged pastor, Rev. Father Dupont was cremated. For some time past the good priest had been ill, and the only other occupant of the house was an aged servant. By the location of the priest's remains it was evident that he was attempting to get through the door when he became overcome by the elements and perished. On Tuesday last the solemn obsequies of the beloved priest took place, and to say that sorrow reigned in all the parish would be to express the matter mildly. The house was one of the oldest, if not the oldest in the parish. It was a landmark that had stood there since 1783. In all those one hundred and twenty years it was familiar to generation after generation of the inhabitants of the town, and its disappearance sadly coincided with that of the priest who, for the past ten years, had made it his home and whose paternal solicitude was extended to the entire parish. Father Dupont was born at Vaudreuil, sixty years ago—in 1841—and had been transferred to the parish of St. Paul de Joliette in 1893. He was kindly, pious, exemplary man, and one whose heart was in the work that he had to do in the field of religion. Under any circumstances he would have been greatly missed and his departure deplored, but when death came to him in such a tragic form the consternation can be readily understood, and the grief can be easily pictured. May his soul rest in peace is the prayer that we ask in his behalf from our readers.

LESSONS FOR CHILDREN.—There are lessons and lessons! Lessons of good and lessons of evil; lessons that instruct and lessons that efface true knowledge; lessons that elevate and amuse, and lessons that debase without contributing to enjoyment. Of this latter class are the illustrated lessons which the majority of present-day great dailies fling out weekly in their colored supplements. As a French writer once said of an anti-patriotic farce, so might we say of these pictures, "they would be very amusing if their effects were not so deplorable."
Here we have entire pages consecrated to these serial pictures showing in various stages, stories of young lads playing all kinds of practical jokes; robbing cupboards, choking cogs, hanging cats, breaking furniture, setting traps for their parents, and performing the most mischievous acts imaginable. What is the natural result of all this? Decidedly the parents give these supplements to the children to read and play with. The young ones laugh over the fun depicted, and have a real good time. If it were to end there the matter might not be half so bad; but, then a child is imitative, a child always wants to "play" the story that has been told, and the children get to work to do exactly, in reality, what they have seen in the pictures. They get down to the practice of the precepts inculcated by these colored and comic supplements, and the consequences are deplorable in many homes.
Now we have not so much sympathy for the parents whose children become practical jokers of the most destructive kind, because they took the trouble to give the children the lessons necessary to start them on that evil track. But we feel for the children. The worst result is not

submission to a Divinely constituted authority—even though they pay tribute thereto by their imitation. There is more honesty, if not any more enlightenment, in the "monks' attitude than in that of the Ritualistic. The result of the trial is not of much consequence; "Father Francis" will be condemned, and will either retract, or break loose and proceed to Rome. But the Ritualists will remain like Mahomet's coffin, suspended between heaven and earth, upheld by nothing, based on nothing, and, in fine, a mere fiction to deceive the credulity of those whose fanaticism is sustained by a belief in the old prophet of the desert.
It is not improbable that the Ritualists of certain sections of the world will make greater efforts to extinguish any attempt to "Romanize" their people; but they can no more prevent the Romeward trend of enlightened Protestantism than they can stay the Gulf Stream or change the direction of its current.

A CATHOLIC CRITIC.—In the "Bookman," for April, Rev. Dr. Barry makes a clever review of Mrs. Humphrey Ward's last novel, "Lady Rose's Daughter." Rev. Dr. Barry says:—"Mrs. Ward carries off a couple of women from French Memoirs, dresses them up in their native epigrams, and rewrites the delicious incident of high life below stairs which finishes her first part triumphantly."
He then turns to the part played by the Catholic religion in recent drama and fiction. He says: "The Catholic religion, the aspirations of St. Francis—these are not so much embroidery, to be bought by the yard, stitched on to a society canvas, and hung up in Lady Henry's reception room. Read, by way of testing this applique work, any chapter of poor afflicted 'Angela de Poligno,' a few letters of 'St. Batharine of Sienna,' or 'St. Theresa's Life,' written by herself; then you will mark the difference between a literature which is, at best, second-hand psychology, and the genuine record of saintly experience."
This is the style and class of criticism that is most required in our day; it goes to the care of the evil that is afflicting the world of light literature, and it exposes the rottenness that is around the seeds within.

THE MONTH OF MARY.—Before the next issue of our paper the month of May will have commenced, and with it the "Month of Mary." We refer to this matter this week in order to draw attention to the great importance for all Catholics to begin, at the very first day, to follow the various religious practices associated with that precious month. As each one knows, in every church there is an hour fixed for the special prayers that are said, in common, in honor of the Mother of God. In some parishes these devotions consist of the Litany of the Blessed Virgin, the Rosary, and possibly a short instruction on the glories of Mary. But no matter in what they consist, the idea is to dedicate, in a practical manner, the month of May to the Blessed Lady.
The month of March is dedicated to St. Joseph; June to the Sacred Heart; October to the Holy Angels; November to the souls in Purgatory; and so on through the year. But for the one who was privileged beyond all other human beings, the one that was raised to the dignity of the Mother of God, May is the month that has been specially selected by the Church. And it is decidedly the most appropriate of all the months.
There is a fresh life that comes in to the world with May. The days grow gradually longer, the tempered heat of the sun becomes more invigorating, the atmosphere grows purer, the flowers begin to bud and the trees to take on their garb of leaves, there are birds in the air, and living things in the woods, the waters leap along with joyous songs and the sap of rejuvenated life comes into all creation. In proportion the mind expands, the soul soars aloft, the entire being of man is made to participate in that new life. And when we contemplate the spiritual regeneration that came with Easter, and the delights that its after-effects create, we are more than ever inclined to rejoice, to sing hymns of praise, to adore the Benefactor of humanity, and to love and venerate the Mother of the Risen Son of God. Then the flowers so fresh and fragrant, are such a fit donation for the altar of the Virgin; and the first spring buds of the soul's devotion are surely the most acceptable spiritual gifts that can be brought to her shrine. Therefore, we again ask the attention of each of our readers to the fact that the coming Friday will be the first of May, and that means the opening of the month of Mary. There were numerous customs associated with May in the past. The May day festivities partook of almost a national as well as a religious character in some lands. And in Canada, in years of the long, long winters, it used to be a delight to set up the May-pole on the ice, and hold the dances around it. But the ice no longer stays with us, and the May-pole is relegated to the past; while the altar of Mary remains and the fervor of devotion is always in season.

THE DUBLIN CONVENTION.—One of our exchanges referring to the remarkable phases presented by the now celebrated national convention of Dublin, says:—"One of the most remarkable features of it was the calmness and ability with which its deliberations were conducted. Its paramount importance is to be found in the fact that, unlike the monster gatherings of O'Connell's and Parnell's times, its object was not to demand legislative redress at the hands of the British Parliament but to discuss a measure of legislative redress that had been freely offered by a British ministry."
This is, after all, the very basis upon which all hopes for the immediate future are founded. In fact, the Irish people, through their Parliamentary representatives are prepared to accept the olive branch that is now being extended to them, and in that course alone can there be an

assurance of the realization of Ireland's long cherished desire for self-government and political autonomy. Practically the leaders on all sides have demonstrated that this is not the time for fiery appeals or hot-headed denunciations. And it would be well if the press would also enter into the spirit of the Nationalist party, and refrain from any expressions that might tend to cast a doubt upon the sincerity of the government's intentions, or to waken up any uncalled for feelings of antagonism, that could only result in frustrating the cherished hopes of all who have Ireland's welfare at heart.
Never did Ireland enter upon such a critical period. In the balance hangs the fate of the present and of the coming generations; and at such a moment it is evident that one false step, one discordant voice, one thoughtless action, one unguarded move, or one indication of dissatisfaction might put an end to a scheme that has been so admirably prepared during the past years by Redmond and his following.

selfes, for the situation is not sufficiently clear to us to be able to comment upon it. However, we may say that this "Conscience Clause," which gave rise to the Pastoral in question, purported to "effectually protect the rights of our co-religionists in the event of the State undertaking the teaching of religion in the schools." This clause is proven by the Archbishop to be worthless and the source of untold grievances to which Catholic children are subjected in the Victorian State schools. We merely mention this much as it is the immediate cause of the archiepiscopal pronouncement. But we desire to take the opening paragraphs of that splendid pastoral, for they apply here as well as in the Australasian colonies, and as well is in every land where the State seeks to usurp the rights and privileges of parents and of the Church in matters of education. Read attentively these few instructive and suggestive passages. The Archbishop says:—"The Education Act is originally passed, with the full concurrence of the great majority of Victorian non-Catholics, contemplated only free, secular, and compulsory education. In those days there were bigots who hoped, and expressed their hope, that such a system of education, divorced from religion, would alienate Catholic children from the faith of their Church and the practices of their religion. Such a result seemed sufficient compensation for the irreparable loss which non-Catholic children suffered by being deprived of their birthright in this Christian land. Years passed away, during which the process of disintegration was supposed to be going on in the Catholic Church. The watchmen slept on the towers of Israel, and gave no warning of the havoc that was being wrought amongst their own people. The State schools were allowed to take care of themselves, and their doors were seldom darkened by the visit of any representative of the churches.

"In the meantime, the Catholic Church, true to her cherished principles and her sacred instincts, set about building and maintaining schools of her own, in which the bread of life might be broken to the little ones. At first it was regarded by the onlookers as a spasmodic and futile effort. It was predicted that the people would grow tired of such sacrifices, and that secularism would win in the struggle. But year after year saw the Catholic schools multiplied, better equipped, and better manned. Religious bodies were appealed, and nobly responded to the call. Gradually it dawned upon the awakened watchmen that two unexpected results were apparent, namely, that faith was dying out amongst the children of their respective denominations, and was living and fruitful amongst Catholics. Like Israel of old, they had done two evils, they had forsaken God's cause in the abandonment of religious instruction which is, to the young, the fountain of living water, and they digged to themselves cisterns, broken cisterns, which could hold no water. Seeing their mistake they sought to repair it in a halting and ineffective manner. They applied for permission to give religious instruction in the State schools after the schools were dismissed. If Catholics viewed this request in the narrow-minded spirit in which they view Catholic claims, it might be objected that the free use of the State schools was equivalent to a subsidy given by the State towards denominational religious teaching. But Catholics made no such objection. As long as the schools were really dismissed, and an opportunity given to Catholic children to retire, without taint or interference, before the religious instruction was begun, Catholics in no way interfered with the modicum of religious instruction imparted after school hours to non-Catholic children.

And in closing the Pastoral, it is thus the Archbishop refers to a Protestant System of Education:—"In a recent debate in the Legislative Council, and by one who—as a Minister of the Crown, and more particularly of Public Instruction—was bound to respect both the letter and spirit of our Constitution, we were reminded that this was a Protestant country. Such a remark seems pointless, unless meant to suggest that our State system of education should also be Protestant.
"Is this, then, the issue to which the educational policy of this State

is leading? Because, forsooth, a majority of the people are Protestant, Catholics must acquiesce in their practical abrogation of the fundamental principle of our Constitution, which guarantees effective equality to citizens of all denominations.
"This step will be taken when the whole body of State school teachers are utilized for giving to all their pupils the kind or religious instruction of which Protestant ministers approve. The plea which has been used so often and so fallaciously against Catholics, namely, that the State should not be called on to pay for religious education, will then be found to admit of an exception, namely, where the majority is a Protestant one and where the religious education suits the majority."
Is it not the same old story all the world over? That one-sided system against which Catholics, in a minority, are struggling in Australia, is the same that obtains against them in the United States of America; it is the same that underlain the Manitoba School question in Canada. In fact, the "Equal Rights" of which we heard so much a few years ago, and that were so persistently demanded by the anti-Catholic element, are the exact same kind of rights that His Grace of Melbourne describes in his pastoral. They are "equal" as long as the Protestant element has the majority; they are "equal" as long as that element has the entire disposal of the situation; but, there they cease, and the moment a question of simple justice to the Catholic element arises, they completely vanish in air.

Father Martin Callaghan's
Work in the Chinese Colony
About a year ago we related the story of the conversion of a prominent member of the Chinese colony in Montreal—Hum Bow—under the direction of Rev. Martin Callaghan, P. P., St. Patrick's. Since that time the enthusiastic pastor of the mother Irish parish has lost no opportunity to increase the number of converts amongst the Chinese. Special books of instruction in Catholic doctrine printed in their language were obtained, and the results achieved have been so marked as to attract the attention of members of the clergy in cities in the United States and elsewhere; who had taken up similar work. As an evidence of this fact we asked the permission of Father Callaghan to publish the following letters. The first is from a member of the Society of Jesus, resident of a far distant city, and is as follows:—"My good Catholic friends, P.C.,
"Our good Ow Hip was baptized Easter Sunday, and has received the name of Joseph. He is very happy now, and wants everybody to know that he is a Catholic. He is a smart man, although he never had a chance to learn how to read or write well. I believe that he will be always a very holy man. All his friends are either heathens or Protestants. We hope that he will, by his good life, bring more Chinamen to the one true Church of God. I will ask the good Mother of God to pray to Jesus for you all. Please write to your new Catholic brother Joseph Hip. May God bless you all.
I send you a letter I received from Shanghai, China. One of the Fathers sent it to me. It is written in French, and contains special news from China.
"Joseph Hip will make his First Holy Communion in about two or three weeks, and will be confirmed before the middle of June. Pray for him. Please write in your letter the number of the pages of the Chinese prayer-book on which are the 'Our Father,' 'Hail Mary,' 'I believe in God,' and Act of Contrition."

The second letter is from Idaho, and runs as follows:—"Some time ago I noticed in one of the papers that a certain influential Chinaman had joined our Holy Church in Montreal. I have here in this city a couple of Chinamen who wish to be instructed in our religion. Please be so kind, to let me know the address of that Catholic Chinaman, so that he may send books to those here to be instructed about the Catholic Church. With sentiments of the profoundest respect,"
"Is this, then, the issue to which the educational policy of this State

CATHOLIC EDUCATION.—In a recent issue of the New Zealand "Tablet" we find a Pastoral letter from the Archbishop of Melbourne, dealing with what is called the "Conscience Clause" in the Education Act passed in the Legislature of that colony. With the details of that clause and their application in that far away land we need not trouble our-

Irish Art Union.

BY "CRUX."

AFTER such a long ramble in all the by-ways, that branch off from the main path which I had originally intended following, we are coming very near to the main object of this series of articles, and this mass of quotations. However, we may as well complete that which we have been doing during the past couple of months. Before leaving the subject of Irish art, and diving right into that of the "Irish Language and its Revival," we will read that short, but highly instructive article, with which Davis completed his essays on this subject, and which he dedicated to the consideration of Art Unions. It is not very long, and it will serve as a hyphen, or a transition, so to speak, from matters more or less indirectly connected with our subject to the consideration of the subject itself.

He tells us that Art Unions are a substitute for State patronage. The State can do much for art. It can furnish teachers and models to a large class, and it can enable an artist to live by great works. Private patronage does not encourage great works. They require much time, and occupy a larger space than suits the size of private dwellings. Their price is immense, not only from the labor they require, but because of the rarity of the men able to execute them. Wherever the arts have flourished, the State has been their chief patron. "So it was in Athens where art was a branch of public business. In Rome, the patronage was even more liberal, if not quite so just. When arts revived, they were sustained by the monarchs and ecclesiastical corporations of Europe. But, amongst their earliest, firmest, and wisest friends, were the little republics of Italy and the corporations of the Low Countries. Even now, there is more art of a high order called out by the patronage of the little court of Munich than by any people in the world. When we speak of high art, we mean art used to instruct and ennoble men; to teach them great deeds whether historical, religious, or romantic; to awaken their piety, their pride, their justice, and their valor; to paint the hero, the martyr, the rescuer, the lover, the patriot, the friend, the saint, and the Saviour—nor is it confined to expressing moral excellence. It expresses intellectual and physical might—the poet, the orator, the sage, the giant savage, the falling angel. Whatever can be painted or sculptured, of strength or sweetness, of grace or terror, of piety or power—that belongs to high art.

In priating State patronage so high, we do not assume it sufficient to produce great artists. Public passions, strong thoughts, condensed and deep education must exist (along with facilities to learn, and State patronage) to produce great artists. The perfect success of the little states of Greece, Italy, and the Low Countries in art, was owing less to their patronizing art than to the strong passions, the public spirit, the concentration and earnestness of character produced by local government. Polygamy is not more unnatural and debasing than central government. We do not hope to see art advance much till national character is restored by the break up of two or three of the huge and hateful empires.

Latterly a substitute for state patronage has been found, or supposed to have been found, in Art Unions. The clubbed guineas of thousands form a sum large enough to buy the costliest pictures. We do not think these unions can realize all their more sanguine friends look for. Some people subscribe to encourage art, most people to get pictures and prints. There is therefore a strong inducement among the managers of these institutions to have as many prizes as possible to distribute. Their motive is excellent. Their desire is to serve artists and satisfy the public. They are all gratuitous laborers in this excellent work. But the effect is to break up the fund into small sums and to prevent Art Committees from buying great, and, therefore, costly pictures, and, thus to discourage them. Perhaps even in this respect these committees are blameless; a petty style existed, and has not been got rid of, and it may be many years before they have the

opportunity of buying a picture great in design and execution. Still these institutions do and have done a great deal. They have given the guineas of tens of thousands to support artists who might otherwise have starved or painted portraits. They have put hundreds of pictures and thousands of fine prints into houses where a catch-penny London engraving, or nothing at all, would have reached. They have created an excitement about art. Men talk of it, read of it, think of it, and recommend it, who, ten years ago, would not have heeded its existence. Artists thus encouraged and honored are improving, and there is every hope that by the continuance of such support, and by the increase of public spirit, a school of eminent Irish artists will be created to illustrate their country's history and character, had to associate their fame with her's."

The Ceremonies of The Church.

Cardinal Gibbons preached at the High Mass in the Cathedral, Baltimore, on Palm Sunday. He said:—"As ceremonial worship will enter largely into the public worship this week, I shall devote a few moments this morning to that subject. I need scarcely say to you that all genuine devotion must be interior and come from the heart. 'The true adorer,' says our Saviour, 'shall adore the Father in spirit and truth. For God is a Spirit, and they who worship Him must worship in spirit and in truth.'

"Nevertheless, the rites and ceremonies which are employed in the church are not only useful, but necessary, and are demanded by the very constitution of our natures. Hence we find them sanctified by God in the old law and approved by our Saviour in the new law of grace.

"The angels being pure spirits, without a body, render to God a purely spiritual worship. The physical world around us, being composed of matter without soul of spirit, pays to the Almighty a kind of external homage. Hence the Royal Prophet exclaims: 'The heavens proclaim the glory of God and the firmament announces the work of His hands.' Another sacred writer cries out: 'Sun and moon, bless the Lord. Stars of heaven, bless the Lord! Lightnings and clouds, bless the Lord! Mountains and hills, bless the Lord! Ye works of the Lord, bless the Lord; praise and exalt Him above all forever!'

"But man, being composed of soul and body, partakes of the nature of the angels and the world of matter. It is, therefore, his duty and his prerogative to render to his Maker a twofold worship—the worship of his soul and the worship of his body—an internal and external worship.

"The Catholic Church is a very old and a very wise mother. She is enriched with the accumulated experience of centuries. She has studied human nature. She knows what is in man. She takes hold of him as God made him. She understands how to arouse the religion in his soul.

"Suppose that an emigrant from Germany or Poland, a stranger to our language, were to enter a church here where the service was restricted to an English sermon and a few hymns. Such a service would make little or no impression on him. He would not feel at home. But let us suppose the stranger walking through the streets of our city this Sabbath morning. He is attracted by the soft, mellow sound of the Cathedral bell, which awakened in him hallowed memories of his fatherland. He accepts its sound as the voice of heaven inviting him to prayer. He instinctively follows its echoes as a child follows the voice of a father. Casting up his eyes he sees the cross-crowned dome in the distance which speaks to his eyes, and, entering the church while, perhaps, a tear runs down his sunburned cheek, he exclaims in his heart: 'How lovely are Thy tabernacles, Lord of Hosts. My soul longeth and fainteth for Thy courts. My heart and my flesh have rejoiced in the Living God.'

"He sees the paintings of the saints and of the Lord of Saints whom he was accustomed to venerate at home. He beholds the altar ablaze with lights. He observes the officiating clergy in their sacerdotal robes—those quaint garments which look so strange to the outsider, but which to the eye of the initiated are as familiar as his mother's face. He listens to the plaintive, pleading notes of the 'Kyrie Eleison, Christe Eleison.' He hears the clear, ringing words of the 'Preface,' that masterpiece of musical composition—so simple, yet so sublime; so familiar, yet so majestic. He is moved by the

chant of the 'Passion' as it is alternately sung by the choir and the clergy in the sanctuary. He sees around him a multitude of kneeling worshippers like himself, and he feels at home, for he knows that he is in the midst of brothers and sisters who have one Lord, one faith, one baptism.

"Religion with a hundred tongues speaks to this man. She speaks to his intellect, his heart, his memory, his imagination. She speaks to his feelings and his emotional nature. She speaks to his eyes and to his ears. Even the incense whose odor is diffused over the church has its sacred associations, so that every faculty of his soul and every fibre of his heart is swayed and penetrated by the sweet influence of religion.

"If you say to me that this is sentiment and emotional religion I will grant it. But are not sentiment and emotion a constituent part of our being as well as reason, and were they not given to us to be exercised? Not on reason alone doth man live, but on his heart and feelings also. I have more faith in the man that is guided by his heart than in the man that is guided by reason. Take away the poetry from a man's nature, take away his sense of the beautiful and harmonious, and he shrinks into a cold, calculating machine. Eliminate emotion and feelings from humanity, and it is like blotting out the springtide and the flowers from the seasons."

A. O. H. and Dublin Convention.

At the regular meeting of Hochelega County Board, held on the 17th inst., the following resolution was unanimously adopted:—

That this County Board of the Ancient Order of Hibernians in meeting assembled tender our hearty congratulations to Mr. John Redmond and the Irish Parliamentary Party, and through them to the United Irish League for the success attending the Dublin Convention, fully endorsing the sentiments of said convention and the good work so harmoniously accomplished.

JAMES McIVER,
County Secretary.

HOW TO GAIN HEALTH

A Simple Plan that should be Followed by all who are Sick.

If you could buy back your health on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying:—Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without blood and nerves. They have cured cures in cases of rheumatism, partial paralysis, St. Vitus dance, indigestion, kidney trouble, anaemia, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use of limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, (as required for minor troubles) a fifty-cent box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dose is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, is it not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial? What the pills have done for other people they can do for you. Every dose makes the rich red blood that brings robust health and strength. They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

Do not waste money on ordinary medicines, or substitutes; see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post-paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Ports in Ireland And Fast Atlantic Service.

By a Regular Contributor.)

Not long ago, when there was a practical question of Mr. Devlin resigning his position in Dublin and presenting himself as candidate for Galway, it will be remembered that he was said to have declared his intention to exercise whatever influence he could bring to bear, to have Galway selected as the European terminal port of the proposed fast trans-Atlantic line, between Canada and Ireland. A short time afterwards Ald. Gallery, M.P. of Montreal, was reported to have addressed a request to the Canadian Minister of Trade and Commerce, asking that Kilrush, at the mouth of the Shannon, should be selected as that terminal port. Mention was made of this latter fact in the Canadian press, and the "Morning Post" of London, copied the same. The item came under the eye of a Mr. Tronsdell, who resides in the County of Kent, England.

This has been the means of the unearthing of one of the most interesting documents imaginable. Mr. Tronsdell's father had been for over thirty years collector of Imperial Customs at Kilrush, Limerick, and finally Belfast. In 1852, after he retired from the service, he wrote out a lengthy memorandum concerning the West coast of Ireland, and dealing, from a practical navigator's standpoint, with the subject. It is certain that fifty-one years ago Mr. Tronsdell could have no possible idea that ever there would be question of a rapid trans-Atlantic service, and that a port on the West coast of Ireland would be selected as the terminus. But there was, at that time, question of a Packet Station on that coast, and it was in connection with that matter, and, incidentally with the Royal Commission that had sat and investigated the question, that the veteran coast guardian prepared the memorandum in question.

Of the dozen or more large pages a considerable portion is occupied with illustrations of his contentions, of accounts of great wrecks, near Galway, from 1813 down to 1843, and of the pumber of vessels that he had personally seen saved by taking refuge in the mouth of the Shannon. As a reason for writing his paper—which is certainly now a relic and a valuable historical document—he said: "It appears now certain that the subject of a Packet Station is forcing itself on the consideration of the Government, and that a suitable locality is the only desideratum." He then tells how during his sojourn on the West coast of Ireland he "had witnessed many painful casualties between Cape Clear and Slim Head, and had an opportunity of ascertaining on the spot the causes that led to disasters often fatal to ships and to life." He says: "Providence has placed the Shannon as an asylum or refuge between the dangerous ship traps, Dingle Bay on the one hand, and Malbay, on the other. (The name of the latter meaning evil or bad). In the foreground stands St. Brandon, which, like the peak of Tenerife, rising as it were out of the sea, is seen for nearly a whole day before any other spot of land is discernible, enabling the mariner to shape his course according to his destination, and if bad or stormy weather prevail it points out the safe entrance to the Shannon."

Then, speaking of Galway, he says: "The foul and tortuous sounds through the islands in front of the harbor makes it very dangerous, especially at night. It is not on a cursory visit of a fine day that either Galway or the Shannon can be fairly tested. Let both be taken in all weathers, night and day, and it will be seen which the weary mariner coming from the Westward will prefer to run for. He will not surely be disposed to run past the Shannon to encounter the dangers of Malbay, when the same source he has been running on from America will take him right into the Shannon." After a number of cases, described in a vivid manner, the writer adds:—"Nature has done everything for the Shannon, which all the money in the treasury could not do for Galway. For instance, all the navies of the world might ride afloat in perfect safety in the Shannon. Could this be

done in Galway, where every steamer that ever has gone there has been obliged to keep the steam up to ease the ship at her anchor? The largest packet ship or man-of-war may at this moment ride afloat within the basin or natural dock at Hoynes, where a rope yarn would hold her in all weathers, when the strongest cables would part in Galway Bay."

Reading this peculiar document one would almost imagine that the veteran of fifty years ago had come back from the grave to fight over his battle in the cause of his chosen port of Kilrush, and that he had foreseen the day when the two ports—Kilrush and Galway—would be rivals in claiming the distinction of terminus for a great line of trans-Atlantic steamers.

According to the request of Mr. Tronsdell, of Kent, his father's document was returned to him. Evidently he cherishes it as a relic of his parent and as a strong piece of evidence in favor of the contention that the Shannon presents facilities and safety that cannot be claimed for Galway. It certainly was a strange discovery that resulted from Ald. Gallery's suggestion to the Canadian Government, and what effect the existence of such a document may eventually have upon the settling of the important question of an Irish port, is more than we can say. But we have found all the facts so peculiarly interesting that we could not allow the opportunity to escape without communicating them to our readers.

Labor in New York

An American daily newspaper presents the following pen picture of the conditions existing in various industries in New York. It says:—

Six thousand boiler makers, three thousand building material drivers, two thousand truck drivers, two thousand structural iron workers, five thousand shirt waist girls, five thousand excavators, two thousand coal wagon drivers and one thousand ship and machinery riggers in this city will strike if their demands for higher wages are refused on May 1. Five thousand members of the various divisions of the Laborers' Union Protective Society are also expected to strike on June 1 in case their demands for increases in pay are not granted.

Efforts are being made to avert a strike of fifty thousand garment makers on May 1. The New York locals of the International Brotherhood of Boilermakers and Iron Ship Builders have resolved upon a general demand for increased wages and union conditions. As yet the locals have received no answer from the New York Metal Trades Association, the members of which employ the boiler makers and iron ship builders in the numerous shipyards in this city and vicinity.

The locals demonstrated that they are not afraid of strikes when they ordered a sympathetic walkout involving six thousand boiler makers and iron ship builders in aid of four hundred boiler makers, who are still on strike in the shipyards of Townsend & Downey, on Shooters' Island, against the employment of non-union men.

The representatives of the unions have not been able to arrive at a settlement of the Shooters' Island trouble with the representatives of the New York Metal Trades Association, nor have they as yet been able to induce the members of the association to sign an agreement for increases in wages to go into effect on May 1.

The truck drivers of this city are organizing rapidly and have been admitted to the Central Federated Union. They have two thousand members in their organization now and are resolved upon a determined stand for increases in pay on May 1. The officers of the New York Housemiths and Bridgemen's Union, and of the International Association of Bridge and Structural Iron Workers are doing their utmost to get the employers to sign an agreement for 56 1/2 cents an hour. Conferences are being held.

Officers of the New York locals of the Shirt Waist Makers' Division of the International Ladies' Garment Makers' Union said yesterday at the headquarters of the striking shirt Hall, No. 276 String street, that waist girls in this city, at Hudson five thousand girls in the shirt waist industry will in May demand higher wages and the recognition of the union and strikes if the demand is not granted.

Five thousand rockmen and excavators, who have organized a union, have demanded \$2.50 a day for rockmen and \$3 a day for excavators. The demands have been refused.

ed, and the workmen threaten to strike.

The Laborers' Union Protective Society has determined upon a general demand for higher wages in New York city and vicinity, to go into effect on June 1. Should the demand be not acceded to strikes will be ordered.

The United Garment Makers of America have decided to refuse the union label on May 1, to all contractors and manufacturers using foot power for the manufacture of clothing in their shops. General Secretary White says that foot power is dangerous to the health of the clothing workers, as the constant exertion in a stooping position in cheap, ill ventilated sweatshops brings on consumption.

The clothing workers' officials by holding conferences with the clothing manufacturers hope to effect union agreements whereby strikes of fifty thousand tailors, clothing cutters, trousers makers, knee breeches makers, vest makers, shirt makers, cap makers, sailors' jacket makers and children's jacket makers can be averted.

Turkish Misgovernment

We have numerous times sought to reach the true source of Turkish bad government, and it would seem that political corruption, in that land, takes the form of a veritable plague of grasping robbery and legalized plunder. In a recent issue of the London "Times," a correspondent from Beirut, gives some most interesting details as to the methods of barefaced blackmail that prevail in the land of the Sultan. As these are most interesting we take from them the following extracts:—

"Those who watch events in Turkey are familiar with the more brutal methods of oppression and extortion, but cannot always understand the more polite methods of the corrupt officials in the larger cities. The people of Beirut, Syria, have just been treated to an extortion of blackmail that is worthy of being recorded. Some two years ago the Governor, Rashid Pasha, a man whose father and grandfather before him were all favorites of the 'Palace clique' in Constantinople and who has held his present post so long through the influence of that personification of misrule, succeeded in getting an imperial commission to come down and make a new valuation of all the property in the city. This commission set about and did its business in the approved Turkish way. Those who approached the members in the proper way and with enough gold in their hands succeeded in keeping the taxable value of their possessions at the old figure, while those who did not do so found the values of their houses greatly increased.

"According to Turkish law, when a man feels that he is being rated too high, or higher than his nearest neighbors, he can present a petition asking for a new survey of the property in question and theoretically obtain justice. As a matter of fact, hundreds did file their protests against the unrighteous discriminations and unfair increase, but all these petitions were filed and never heard of again. Seeing that the new tax lists will be issued after March 13, on the basis of the new valuation, the city began to get nervous about the matter. Careful inquiry concerning the date of the many petitions filed brought forth a curt answer from the Vail that none of them would ever be heard of and that all efforts to push them would be fruitless. At the same time a way of relief was pointed out to all who wished to avert themselves of it. Whoever wished his property valuation to go back to the old figure could have it so at once by paying to the Vail and his associates three times the amount of the increase demanded. The time being short and all hope of righteous redress being denied, the people have made haste to avert themselves of this door of escape and the unholy business is at this moment in full blast. We know one man, acting for himself and a few of his family, who has paid over 1,200 Turkish pounds into the Vail's hands, or rather into the hands of his accredited agent. It is estimated that the Vail will pocket in this transaction something like 50,000 Turkish pounds, or, as some estimate it, as much as 100,000 pounds. Of course, it is well known that he must share this unrighteous gain with his backers at the palace, or he could never venture to do such barefaced blackmailing."

Never part without loving words to think of during your absence. It may be that you will never meet again in life.

Abbe Gayraud On the Situation In France

In "L'Univers" of March 31, an eloquent letter by Abbe Gayraud, exposing the motives which have prompted Prime Minister Combes and his Parliament, who are simply French Free Masonry, to upon the religious congress have translated this letter. Readers may know exactly the actor of the anti-Christian now in progress in France, who represents Finis Chamber of Deputies, has action of being one of the most eminent members of the Frenchment.—Freeman's Journal.

THE LETTER. The deed has been done! They found in the Chamber of Deputies a majority so blind to the interests of the country, so devoid of political sense, so regarding the rights of their fellow-citizens, matter of religious liberty, that of the real role played by religious congregations, so by partisanship as to come to act of injustice of refusing to the applications for autonomy which, under the law, the laws had a legal right to. They have done this that he able to perpetrate a gainst liberty and the Faith abolishing religious associations which have rendered to France home and abroad, such indispensable services—as the members of which now demand the liberty that is common to all citizens.

What were the motives that determined the votes of this majority? Were they influenced by sophisms heard in smoking rooms and in the privacy of the club about the incompatibility of religious vows with the modern life of the individual and the denial of the inalienable rights of the citizen? Do they believe that the character of education given by the religious associations is hostile to the Republic and that the moral unity of the country is thereby destroyed? Do they believe that the State has the right to instruct the minds of the young by the heads of families and their schoolmasters and that they do they think it is their duty to defend the secular clergy against alleged encroachments of religious congregations, and censorship as to the orthodoxy of the sermons so as to preserve the purity of the faith? Do they truly believe that the religious congregations, having political views, have carried on a continuous political program. Finally, do the various agricultural and commercial enterprises in which some of the congregations have engaged, their incompatibility with the cloister, or unjust, and dangerous competition occupations in which laymen engaged? In other words, do they believe that every member of a religious congregation, whether a brother or a sister, is a slave who should be liberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should be suppressed? Do they believe that a public malefactor should be driven out of the country and get rid of in the name of liberty, progress and civilization?

I have not the least doubt among Prime Minister Combes and his Parliament, that they possess a very limited talents who believe all these absurd and fatal calumnies which have been disseminated by the Masonic lodges. They are incapable of making a distinction between a law which absolutely takes no cognizance of religious vows and a law which punishes them. These narrow persons know of no middle between authorizing these vows and interdicting them under penalty of imprisonment, exile, or death itself. As the liberty of their opponents annoys them, in their estimation, a Republic, the Republic, and democracy, and therefor

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Abbe Gayraud On the Situation in France.

In 'L'Univers' of March 31 we find an eloquent letter by Abbe Gayraud, exposing the motives that have prompted Prime Minister Combes and his Parliamentary majority, who are simply agents of French Free Masonry, to make war upon the religious congregations. We have translated this letter that our readers may know exactly the character of the anti-Christian crusade now in progress in France. The writer, who represents Finistère in the Chamber of Deputies, has the reputation of being one of the most eloquent members of the French Parliament.—Freeman's Journal.

THE LETTER. — The iniquitous deed has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests of the country, so devoid of all political sense, so regardless of the rights of their fellow-citizens in the matter of religious liberty, so ignorant of the real role played by the religious congregations, so led away by partisanship as to commit this act of injustice of refusing to listen to the applications for authorization which, under the law, the congregations had a legal right to make. They have done this that they may be able to perpetrate a crime against liberty and the Fatherland by abolishing religious associations, which have rendered to France, at home and abroad, such brilliant and indisputable services — associations the members of which now only demand the liberty that is conceded to all citizens.

What were the motives that determined the votes of this brutal majority? Were they influenced by the sophisms heard in smoking rooms and in the privacy of the lodges about the incompatibility of religious vows with the modern dignity of the individual and the doctrine of the inalienable rights of the man and the citizen? Do they believe the statement that the character of the education given by the religious associations is hostile to democracy and the Republic and imperils the moral unity of the country? Are they convinced that the State alone has the right to instruct and mold the minds of the young by compelling the heads of families to accept its schoolmasters and its teachings? Do they think it is their duty to defend the secular clergy against the alleged encroachments of the religious congregations, and exercise a censorship as to the orthodoxy of the sermons so as to preserve the purity of the faith? Do they honestly believe that the religious congregations, having political objects in view, have carried on an active and continuous political propaganda? Finally, do the various industrial, agricultural and commercial enterprises in which some of the religious congregations have engaged seem either incompatible with the sanctity of the cloister, or unjust, underhand and dangerous competition with occupations in which laymen are engaged? In other words, do they believe that every member of a religious congregation, whether a brother or a sister, is a slave who should be liberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should be suppressed, a cunning exploiter who should be punished, a public malefactor who should be driven out of the State and got rid of in the name of justice, liberty, progress and modern civilization?

I have not the least doubt that among Prime Minister Combes' majority there will be found men of intellectual ability as well as men of very limited talents who sincerely believe all these absurd and nonsensical calumnies which have been disseminated by the Masonic lodges. They are incapable of making a clear distinction between a law which absolutely takes no cognizance of religious vows and a law which prosecutes them. These narrow-minded persons know of no middle ground between authorizing these vows and interdicting them under penalty of a fine, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their political power it becomes, in their estimation, an attack upon the Republic, the Revolution and democracy, and, therefore, they

deem it necessary and justifiable to call in the aid of the law to suppress it.

These obtuse persons ignore the respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church, they have no hesitation in making war upon the conscientious convictions of others and coercing religious, social and political opinions. The clear distinction which one of their number formulated the other day between philosophy, which is a contest of ideas, and politics, whose distinctive note is tolerance, is evidently beyond their perspicacity.

Person who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights liberty of thought and liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on account of the divergence in their doctrinal opinions, make it impossible for them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular clergy, of Christian piety and of the Concordat as against the members of the religious congregations.

Such are the men who make up the rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature in order to deprive the defeated of rights which they share in common with the victors, even as they share the hope that some day public opinion will restore them to power and intrust them with the management of the affairs of the State?

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They have a clearly defined political, social and even religious policy, with which they will combat the Church and suppress the religious congregations. Anti-Christianism, toward which the various currents of contemporary socialism are converging, sums up the policy of the Ministerial leaders. All the reasons they allege for their conduct, with the exception of anti-Christianism, are simply to aim at organizing a democracy without religion; that is to say, a democracy in which religion shall be proscribed, a democracy from which religion will be banished, a democracy from which religion will be wholly eliminated so that in society as a constituted organism religion will play no part except as the manifestation of the individual conscience and of the individual life. A Godless society and a Godless humanity are to supplement a godless science. Atheism must reign triumphant in the laws as it reigns triumphant in the professorial chairs; in the family as in the State; in the formation of character as in the imparting of scientific information to the mind.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious congregations. The reprisals of the Dreyfus case and the bitterness of electoral campaigns furnish only the occasions, the pretexts. The real cause of the war upon the religious congregations is that in these congregations there lives and is made manifest the spirit of Christ, which is now more than ever a "sign for contradiction."

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have received? It is for their wisdom, their zeal, their patriotism to decide. If they are willing to subject themselves to a new humiliation by submitting modified proposals for our charitable institutions, and for our missionary establishments in foreign countries, they will in that way unmask the Combes Government and its Parliamentary majority and show the country that they deceived it when they let it be understood that religious congregations devoted to charitable and patriotic work would receive every consideration at the hands of the Government and the Chamber of Deputies.

If, on the other hand, the members of the religious congregations who have been struck down by the Combes majority, convinced of the utter inutility of making all legal methods of resisting the tyranny of which they are the victims and should not leave their convents until compelled to do so by armed force—if, I say, they do this, it will be a protest in behalf of the rights of conscience and of free citizens against Parliamentary iniquity and the tyranny of legislative omnipotence.

In a little while they will take up the case of the Sisters, who are also

doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges, it would perhaps be well for the congregations of nuns to tack on to the demands already submitted other special demands, under a subsidiary heading, which would deal exclusively with works of charity and foreign missions. In this way, the Government and the Commission would find themselves under the necessity of placing themselves on record in regard to the special work of the Sisters, which would mean that they could not avoid making a detailed examination of this work.

Whatever may be thought of these tactics, it behooves the Catholics of France not to forget that their rights are violated and their liberties trampled under foot in the persons of the men and women who constitute the membership of the religious congregations. More than ever it is their duty to organize for the electoral campaigns of the future. A high ecclesiastic has stated that "the Concordat is to-day virtually abrogated." To-morrow it may be actually abrogated. A law dealing with the supervision of public worship, which was drafted some time ago, will establish among us a veritable kulturkampf.

We should prepare ourselves for the coming contest by going among the people, as is the wish of the Holy See, by defending their material interests, by working with them to realize their ideal of social justice so much in keeping with the Christian sentiment of brotherly love, by making them see and feel that it is of the utmost importance to them that the liberty of the Church shall be maintained. The past is behind us. Let us turn our gaze to the future, which belongs to democracy. Let us bend ourselves to the work of winning for this democracy at one and the same time liberty and the fraternity taught by Jesus Christ.

The members of the religious congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future. The religious life cannot be eliminated from a society that is Catholic. It is the unfolding flower and delicious fruit of faith. The events now taking place are perhaps the prelude of a great evolution affecting the relations between Church and State in our country. Must not the principles of the Revolution work themselves out to their legitimate consequences?

Let us not be troubled in spirit nor lose courage. Upon our horizon rises up the gentle figure of Joan of Arc and the bark of Peter steers safely through all tempests. To-day belongs to our tyrants, but eternity belongs to God.

An Appeal to Bishops of France

The Cardinal Archbishop of Rheims devotes his Lenten pastoral to the religious issue in France. "The most pressing duty at present," he says, "of the French bishops is to work in perfect harmony of thought and action to enlighten the people in order to save the rights and interests of the religious congregations which we love with all our heart and whose existence, liberty and prosperity are of such import to the Church, to France and to mankind. * * * The enemies of the religious now avow that they mean to destroy not only the congregations, but what the congregations stand for, as contrary to the modern spirit. * * * Through the congregations the Church is smitten, and without her all Christian people are smitten in their most sacred rights"—notably, as to the religious training of their children, the care of the sick and the fatherless. The policy of the Ministry, the cardinal declares, despises the interests of the people, ruins France's influence abroad and disunites her people.

Young Lads From England.

A party of fifty young lads sent out under the auspices of the Catholic Emigration Society's Home, Liverpool, England, is expected to arrive in Montreal May 3rd next. They will be distributed among the farmers in the district of Montreal.

Application for the boys should be made to Mrs. Agnes Brennan, local agent for the society, at St. Vincent's Home, 11 St. Thomas street, Montreal.

Miss Brennan will remove May 15th, to 80 Park Ave., St. Henry.

The Title Roman Catholic

Before the Reformation, says the "Tablet," of London, the Church was called "Catholic." Before the Reformation—and notably in England—she was very frequently and constantly called "Roman." Sometimes "Catholic and Roman." But after the Reformation we find also the combination "Roman Catholic."

It is not that the Pre-Reformation Catholics were in any sense less "Roman" than we are. On the contrary, they were, if possible, rather more so. For they were constantly calling the Church by the simple word "Roman." Nor did they mean by the term merely the local Church in Rome. English kings, English bishops, English clergy, English barons, were not domiciled in the Roman local Church. Locally, they were sons and members of the "Ecclesia Anglicana." But they themselves habitually describe themselves as the faithful and devoted sons of the Roman Church, while the local English Church or Ecclesia Anglicana is described in convocation as being itself "a special member of the Roman Church." To them, therefore, the Roman Church was not merely the local Church of the diocese of Rome, but the norma, and for all concrete practical doctrinal and administrative purposes, the persona and equivalent for the Catholic Church. Hence the dictum of the medieval theologians: "Ecclesia Universalis est virtualiter Ecclesia Romana." That pre-Reformation Catholics in England, from the king and the archbishop down to the humblest layman, should have professed themselves "sons of the Roman Church"—or as some people would say "Romanists"—was just as natural and as logical as that they should have called themselves Catholics.

The combination of "Roman" with "Catholic" is therefore an outcome not only of our faith, but of our history. If we use the name "Roman Catholic," it is only in this sense, and the words in the mind and mouth of a Catholic always convey their meaning as if a comma stood between them. It is virtually in this sense that, side by side, with other adjectives, the word Roman is joined with Catholic in the First Constitution of the Vatican Council.

There is, as we know, another widely different sense which certain modern Anglicans have imported into the term. We have called it the restrictive or sectional sense, and in it the word Roman would connote one sort or section of Catholics, and imply that there were other Catholics who were not Roman. This is the heretical sense in which Catholics can never accept it. When we speak of the Church as Roman Catholic, we no more mean that there is a part of the Catholic Church which is a part of the Catholic Church which is not Roman, than when we say the Holy Catholic Church we imply that there is a part of the Catholic Church which is not holy. In contra-distinction to the common-sense described above, we may call the latter the hyphen-sense, for, strictly speaking, such a meaning requires a hyphen between the words "Roman" and "Catholic." It was this hyphen-sense (Roman Catholic) which was repudiated by the Relator of the Schema de Fide Catholica at the Vatican Council.

Then, to put it practically (always apart from the lawyer who comes to make one's will): "What have you drawn with those compasses?" "A circle." "You mean a round circle with every point in its circumference equidistant from the centre?" "Of course! All circles are round like that. I do not know of any circles that are not." A par: "Of what religion are you?" "I am a Catholic." "You mean a Roman Catholic." "Of course. All Catholics are Roman, and I do not know any Catholics who are not." That is to say, our noble and historic Catholic name is all-sufficient. But if certain people—people with a purpose—insist upon styling us Roman Catholics—with an emphasis on the Roman—and on thus courting explanations, we cheerfully accept the name, but in its true and Catholic sense, and they have only themselves to blame if they elicit at the same time our explanations, and as abundantly and as explicitly as they are likely to desire them.

Reunion of Pupils at Ste. Therese

On the 14th May next at the convent of the Sisters of the Congregation de Notre Dame, at Ste. Therese the former pupils of the institution,

in great numbers we are sure, will congregate to do honor to an occasion that will long remain a red letter character in the annals of that institution.

It will be happy meeting that; after ten, fifteen, twenty, or even more years of separation, to unite under the roof of that home of their childhood, and to go over together the variegated story of their respective careers since last they departed from out its doorway.

The convent of Ste. Therese was founded by Rev. Joseph Charles Ducharme, fifth pastor of the parish, and also founder of the Seminary of Ste. Therese. In 1845 the work was commenced, and a stone building, of two stories, 80 feet by 40, was erected. In 1847 the Superioress of the Congregation de Notre Dame sent members of the community to begin the work of education. The good priest had said that he wished to have his convent occupied by "none other than daughters of Sister Bourgeoys."

This building is the only one that escaped the terrible conflagrations of 1881 and 1885, which twice reduced Ste. Therese to ashes. The first superioress was Rev. Sister Ste. Madeleine; but she only installed the Sisters, and immediately left them in charge of Sister Ste. Monique. This venerable nun was succeeded by Sister Ste. Angele; and the present Superioress is Rev. Sister Ste. Marie Arthur. The first chaplain was Rev. Mr. Duquette, former pastor of the parish; and the first pupil to enter the institution was Miss Marguerite Limoges, daughter of Mr. Antoine Limoges, who entered the 15th March 1847.

We trust that the event will be a grand success. The festival is to be under the distinguished patronage of Mgr. Racicot—in itself a fact that guarantees to the entire organization a real triumph.

Cardinal Rampolla

The "Nouvelle Revue" has just published a remarkable article on Cardinal Rampolla, who is a young man considering his position as Cardinal and the number of years that he has filled an office so fully difficult. The article says:—

"The Cardinal comes of one of the oldest of the Italian patrician families, and was born August 27, 1843. He made up his mind to be a priest almost when a child, and began his studies at the Vatican Seminary, where his wonderful mental gifts marked him out as a man destined for rapid preferment. At the age of 30 he was attached to the Papal Nunciature at Madrid. Then came the Carlist war, which afforded the young ecclesiastic an opportunity for the exercise of his gifts of diplomacy. For during the absence of his chief he had to meet both parties to the conflict, when he displayed extraordinary intelligence and astuteness. In time Monsignor Rampolla succeeded the Papal Nuncio at Madrid, when he was called upon by Leo XIII. to arbitrate in the difficult case concerning the Caroline Islands.

"So pleased was the present Holy Father with the result of his mediation that he recalled the Nuncio from Madrid, and appointed him to the high office of Papal Secretary of State, a position which Cardinal Rampolla has filled now for 15 years. This one fact is probably the surest test of the Cardinal's wonderful ability. He is described as tall, slight, and dark, full of energy and blessed with the charming manners and high-bred courtesy which seems to be the birth-right of great Italian patricians. The suite of apartments occupied by Cardinal Rampolla is situated on the third floor of the Vatican, above those of the venerable Pontiff Leo XIII. Both suites command a magnificent view over the Eternal City. The Cardinal rises at daybreak and says Mass in his private chapel. He then reads his correspondence and selects the innumerable documents and despatches which have to be shown to the Pope. Then comes breakfast, after which he has his interview with the Holy Father. Next there is the hardest task of all, that of receiving visitors of all classes and from all countries. On Tuesdays and Fridays his doors are only open to the Diplomatic Corps. Truly a busy life, full of care and anxiety."

The entire article would be most interesting, but there is scarcely space for it in any ordinary weekly. However, the foregoing presents a fair picture of the great Papal Secretary of State, and also gives us a very slight but satisfactory glimpse into the daily life and occupations of this important official. It requires a man of no ordinary attainments to successfully occupy the position of Papal Secretary of State, and Cardinal Rampolla is no ordinary man.

Bishop Whiteside On Mixed Marriages

A great amount of interest was centred in the visitation of the Bishop of Liverpool (Dr. Whiteside) to the Newton-le-Willows Catholic Church on a recent Sunday, in consideration of the pronouncement by the Anglican Bishop (Dr. Chavasse) on Tuesday week at Newton in connection with the conversion of young people connected with the Church of England to the Catholic Faith as a consequence of mixed marriages.

The Bishop, after holding a Confirmation in the afternoon, gave his Pastoral address in the evening to a very crowded congregation, and after reminding parents of their duties as regards the responsibilities attaching to them in respect to the children, said there was one point about which parents must be very careful, and that was in relation to company keeping. As children were bound to observe what their parents told them, so parents were bound to watch that children did not contract unsuitable marriages. If parents did not know with whom their children were keeping company it was their duty to find out; and if an unsuitable match had been entered into, it was for parents to use their authority, otherwise they would be answerable before God for that unsuitable match or marriage. There should be no need to speak upon the subject of mixed marriages, because their instruction gave them the views of the Catholic Church—which views were not those that the world knew—and they as Catholics were bound to listen and obey. And that teaching was as clear as noonday and it could not be mistaken. The Church had expressed itself clearly, and Pope after Pope had spoken on the subject; therefore there could be no mistake as to the attitude of the Church. There could only be one opinion, and it was that such marriages were a detestation and an abhorrence. Those were the words spoken again and again by the Sovereign Pontiffs. And whilst it should not be necessary for him to point the matter out, it was a sad thing to see how many people still took a step that was irrevocable. Sooner or later such marriages led to disturbance, so that there were in mixed marriages obstacles to what even the world called happy marriage. But the unfortunate thing was that the evil did not apply only to this world, but it extended into eternity, because it affected the virtue of their Faith. From his returns of that mission in Newton there were 144 mixed marriages in a period going back it might be forty years, and in all those cases Catholics entertained the very strongest hopes that the non-Catholics would come over to the Catholic religion. But in how many cases had that hope been realized? In only 13 cases. In 131 cases they had not resulted in conversion to the Catholic Church. Had there been any cases in which Catholics had become Protestants? He was sorry to say 43 Catholics had become Protestants. No wonder the Church detested mixed marriages. What could a priest say when a girl talked to him about the hope of conversion with those figures before him? And the figures were almost the same throughout the diocese. The priest might say, and with truth, to anyone who spoke of conversion, that there was just as much likelihood of a Protestant becoming a Catholic as a Catholic becoming a Protestant. And so they could judge of the past. There were no less than 87 children the issue of those 43 mixed marriages, and they were being brought up as Protestants. No wonder the Church hated and detested such marriages when she saw her children being lost in that way. It was the duty, therefore, of the parents to put down their feet when their children kept company with those who were not of the Faith.

O ambition! Torment of the ambitious. How is it that thou, that tormentest the world, art also able to please the world?

No people ever becomes great which is not thoroughly national and which cannot more easily part with life than with its nationality.

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Irish Art Union.

BY "CRUX."



FTER such a long ramble in all the by-ways, that branch off from the main path which I had originally intended following, we are coming very near to the main object of this series of articles, and this may be said to be the main path which we have been doing during the past couple of months. Before leaving the subject of Irish art, and diving right into that of the "Irish Language and its Revival," we will read that short, but highly instructive article, with which Davis completed his essays on this subject, and which he dedicated to the consideration of Art Unions. It is not very long, and it will serve as a hyphen, or a transition, so to speak, from matters more or less indirectly connected with our subject to the consideration of the subject itself.

He tells us that Art Unions are a substitute for State patronage. The State can do much for art. It can furnish teachers and models to a large class, and it can enable an artist to live by great works. Private patronage does not encourage great works. They require much time, and occupy a larger space than suits the size of private dwellings. Their price is immense, not only from the labor they require, but because of the rarity of the men able to execute them. Wherever the arts have flourished, the State has been their chief patron. "So it was in Athens where art was a branch of public business. In Rome, the patronage was even more liberal, if not quite so just. When arts revived, they were sustained by the monarchs and ecclesiastical corporations of Europe. But, amongst their earliest, firmest, and wisest friends, were the little republics of Italy and the corporations of the Low Countries. Even now, there is more art of a high order called out by the patronage of the little courts of Munich than by any people in the world. When we speak of high art, we mean art used to instruct and ennoble men; to teach them great deeds whether historical, religious, or romantic; to awaken their piety, their pride, their justice, and their valor; to paint the hero, the martyr, the rescuer, the lover, the patriot, the friend, the saint, and the Saviour—nor is it confined to expressing moral excellence. It expresses intellectual and physical might—the poet, the orator, the sage, the giant savage, the falling angel. Whatever can be painted or sculptured, of strength or sweetness, of grace or terror, of piety or power—that belongs to high art.

In praising State patronage so high, we do not assume it sufficient to produce great artists. Public passions, strong thoughts, condensed and deep education must exist (along with facilities to learn, and State patronage) to produce great artists. The perfect success of the little states of Greece, Italy, and the Low Countries in art, was owing less to their patronizing art than to the strong passions, the public spirit, the concentration and earnestness of character produced by local government. Polygamy is not more unnatural and debasing than central government. We do not hope to see art advance much till national character is restored by the break up of two or three of the huge and hateful empires.

Latterly a substitute for state patronage has been found, or supposed to have been found, in Art Unions. The clubbed guineas of thousands form a sum large enough to buy the costliest pictures. We do not think these unions can realize all their more sanguine friends look for. Some people subscribe to encourage art, most people to get pictures and prints. There is therefore a strong inducement among the managers of these institutions to have as many prizes as possible to distribute. Their motive is excellent. Their desire is to serve artists and satisfy the public. They are all gratuitous laborers in this excellent work. But the effect is to break up the fund into small sums and to prevent Art Committees from buying great, and, therefore, costly pictures, and thus to discourage them. Perhaps even in this respect these committees are blameless; a petty style existed, and has not been got rid of, and it may be many years before they have the

opportunity of buying a picture great in design and execution.

Still these institutions do and have done a great deal. They have given the guineas of tens of thousands to support artists who might otherwise have starved or painted portraits. They have put hundreds of pictures and thousands of fine prints into houses where a catch-penny London engraving, or nothing at all, would have reached. They have created an excitement about art. Men talk of it, read of it, think of it, and recommend it, who, ten years ago, would not have heeded its existence. Artists thus encouraged and honored are improving, and there is every hope that by the continuance of such support, and by the increase of public spirit, a school of eminent Irish artists will be created to illustrate their country's history and character, had to associate their fame with her's."

The Ceremonies of The Church.

Cardinal Gibbons preached at the High Mass in the Cathedral, Baltimore, on Palm Sunday. He said:—"As ceremonial worship will enter largely into the public worship this week, I shall devote a few moments this morning to that subject. I need scarcely say to you that all genuine devotion must be interior and come from the heart. 'The true adorer,' says our Saviour, 'shall adore the Father in spirit and truth. For God is a Spirit, and they who worship Him must worship in spirit and in truth.'"

"Nevertheless, the rites and ceremonies which are employed in the church are not only useful, but necessary, and are demanded by the very constitution of our natures. Hence we find them sanctified by God in the old law and approved by our Saviour in the new law of grace.

"The angels being pure spirits, without a body, render to God a purely spiritual worship. The physical world around us, being composed of matter without soul of spirit, it, pays to the Almighty a kind of external homage. Hence the Royal Prophet exclaims: 'The heavens proclaim the glory of God and the firmament announces the work of His hands.' Another sacred writer cries out: 'Sun and moon, bless the Lord. Stars of heaven, bless the Lord! Lightnings and clouds, bless the Lord! Mountains and hills, bless the Lord! Ye works of the Lord, bless the Lord; praise and exalt Him above all forever!'"

"But man, being composed of soul and body, partakes of the nature of the angels and the world of matter. It is, therefore, his duty and his prerogative to render to his Maker a twofold worship—the worship of his soul and the worship of his body—an internal and external worship.

"The Catholic Church is a very old and a very wise mother. She is enriched with the accumulated experience of centuries. She has studied human nature. She knows what is in man. She takes hold of him as God made him. She understands how to arouse the religion in his soul.

"Suppose that an emigrant from Germany or Poland, a stranger to our language, were to enter a church where the service was restricted to an English sermon and a few hymns. Such a service would make little or no impression on him. He would not feel at home. But let us suppose the stranger walking through the streets of our city this Sabbath morning. He is attracted by the soft, mellow sound of the Cathedral bell, which awakened in him hallowed memories of his fatherland. He accepts its sound as the voice of heaven inviting him to prayer. He instinctively follows its echoes as a child follows the voice of a father. Casting up his eyes he sees the cross-crowned dome in the distance which speaks to his eyes, and, entering the church while, perhaps, a tear runs down his sunburned cheek, he exclaims in his heart: 'How lovely are Thy tabernacles, Lord of Hosts. My soul longeth and fainteth for Thy courts. My heart and my flesh have rejoiced in the Living God.'"

"He sees the paintings of the saints and of the Lord of Saints whom he was accustomed to venerate at home. He beholds the altar ablaze with lights. He observes the officiating clergy in their sacerdotal robes—those quaint garments which look so strange to the outsider, but which to the eye of the initiated are as familiar as his mother's face. He listens to the plaintive, pleading notes of the 'Kyrie Eleison, Christe Eleison.' He hears the clear, ringing words of the 'Preface,' that masterpiece of musical composition—so simple, yet so sublime; so familiar, yet so majestic. He is moved by the

chant of the 'Passion' as it is alternately sung by the choir and the clergy in the sanctuary. He sees around him a multitude of kneeling worshippers like himself, and he feels at home, for he knows that he is in the midst of brothers and sisters who have one Lord, one faith, one baptism.

"Religion with a hundred tongues speaks to this man. She speaks to his intellect, his heart, his memory, his imagination. She speaks to his feelings and his emotional nature. She speaks to his eyes and to his ears. Even the incense whose odor is diffused over the church has its sacred associations, so that every faculty of his soul and every fibre of his heart is swayed and penetrated by the sweet influence of religion.

"If you say to me that this is sentiment and emotional religion I will grant it. But are not sentiment and emotion a constituent part of our being as well as reason, and were they not given to us to be exercised? Not on reason alone doth man live, but on his heart and feelings also. I have more faith in the man that is guided by his heart than in the man that is guided by reason. Take away the poetry from a man's nature, take away his sense of the beautiful and harmonious, and he shrinks into a cold, calculating machine. Eliminate emotion and feelings from humanity, and it is like blotting out the springtide and the flowers from the seasons."

A. O. H. and Dublin Convention.

At the regular meeting of Hochelaga County Board, held on the 17th inst., the following resolution was unanimously adopted:—

That this County Board of the Ancient Order of Hibernians in meeting assembled tender our hearty congratulations to Mr. John Redmond and the Irish Parliamentary Party, and through them to the United Irish League for the success attending the Dublin Convention, fully endorsing the sentiments of said convention and the good work so harmoniously accomplished.

JAMES McIVER,
County Secretary.

HOW TO GAIN HEALTH

A Simple Plan that should be Followed by all who are Sick.

If you could buy back your health on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying:— Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without blood and nerves. They have cured cures in cases of rheumatism, partial paralysis, St. Vitus dance, indigestion, kidney trouble, anaemia, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use of limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, (as required for minor troubles) a fifty-cent box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dose is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, is it not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial?—What the pills have done for other people they can do for you. Every dose makes the new rich red blood that brings robust health and strength. They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

Do not waste money on ordinary medicines, or substitutes; see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post-paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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COFFEE ESSENCE
makes delicious coffee in a moment. No trouble, no waste. In small and large bottles from 5/11 to 2/6.

Ports in Ireland And Fast Atlantic Service.

By a Regular Contributor.)

Not long ago, when there was a practical question of Mr. Devlin resigning his position in Dublin and presenting himself as candidate for Galway, it will be remembered that he was said to have declared it his intention to exercise whatever influence he could bring to bear, to have Galway selected as the European terminal port of the proposed fast trans-Atlantic line, between Canada and Ireland. A short time afterwards Ald. Gallery, M.P. of Montreal, was reported to have addressed a request to the Canadian Minister of Trade and Commerce, asking that Kilrush, at the mouth of the Shannon, should be selected as that terminal port. Mention was made of this latter fact in the Canadian press, and the "Morning Post" of London, copied the same. The item came under the eye of a Mr. Tronsdell, who resides in the County of Kent, England.

This has been the means of the unearthing of one of the most interesting documents imaginable. Mr. Tronsdell's father had been for over thirty years collector of Imperial Customs at Kilrush, Limerick, and finally Belfast. In 1852, after he retired from the service, he wrote out a lengthy memorandum concerning the West coast of Ireland, and dealing, from a practical navigator's standpoint, with the subject. It is certain that fifty-one years ago Mr. Tronsdell could have no possible idea that ever there would be question of a rapid trans-Atlantic service, and that a port on the West coast of Ireland would be selected as the terminus. But there was, at that time, question of a Packet Station on that coast, and it was in connection with that matter, and, incidentally with the Royal Commission that had sat and investigated the question, that the veteran coast guardian prepared the memorandum in question.

Of the dozen or more large pages a considerable portion is occupied with illustrations of his contentions, of accounts of great wrecks, near Galway, from 1818 down to 1843, and of the number of vessels that he had personally seen saved by taking refuge in the mouth of the Shannon. As a reason for writing his paper—which is certainly now a relic and a valuable marine historical document—he said: "It appears now certain that the subject of a Packet Station is forcing itself on the consideration of the Government, and that a suitable locality is the only desideratum." He then tells how during his sojourn on the West coast of Ireland he "had witnessed many painful casualties between Cape Clear and Slim Head, and had an opportunity of ascertaining on the spot the causes that led to disasters often fatal to ships and to life." He says: "Providence has placed the Shannon as an asylum or refuge between the dangerous ship traps, Dingle Bay on the one hand, and Malbay, on the other. (The name of the latter meaning evil or bad). In the foreground stands St. Brandon, which, like the peak of Teneriffe, rising as it were out of the sea, is seen for nearly a whole day before any other spot of land is discernible, enabling the mariner to shape his course according to his destination, and if bad or stormy weather prevail it points out the safe entrance to the Shannon."

Then, speaking of Galway, he says: "The foul and tortuous sounds through the islands in front of the harbor makes it very dangerous, especially at night. It is not on a cursory visit of a fine day that either Galway or the Shannon can be fairly tested. Let both be taken in all weathers, night and day, and it will be seen which the weary mariner coming from the Westward will prefer to run for. He will not surely be disposed to run past the Shannon to encounter the dangers of Malbay, when the same source he has been running on from America will take him right into the Shannon." After a number of cases, described in a vivid manner, the writer adds:—"Nature has done everything for the Shannon, which all the money in the treasury could not do for Galway. For instance, all the navies of the world might ride afloat in perfect safety in the Shannon. Could this be

done in Galway, where every steamer that ever has gone there has been obliged to keep the steam up to ease the ship at her anchor? The largest packet ship or man-of-war may at this moment ride afloat within the basin or natural dock at Hoynes, where a rope yarn would hold her in all weathers, when the strongest cables would part in Galway Bay."

Reaching this peculiar document one would almost imagine that the veteran of fifty years ago had come back from the grave to fight over his battle in the cause of his chosen port of Kilrush, and that he had foreseen the day when the two ports—Kilrush and Galway—would be rivals in claiming the distinction of terminus for a great line of trans-Atlantic steamers.

Labor in New York

An American daily newspaper presents the following pen picture of the conditions existing in various industries in New York. It says:—

Six thousand boiler makers, three thousand building material drivers, two thousand truck drivers, two thousand structural iron workers, five thousand shirt waist girls, five thousand excavators, two thousand coal wagon drivers and one thousand ship and machinery riggers in this city will strike if their demands for higher wages are refused on May 1. Five thousand members of the various divisions of the Laborers' Union Protective Society are also expected to strike on June 1 in case their demands for increases in pay are not granted.

Efforts are being made to avert a strike of fifty thousand garment makers on May 1.

The New York locals of the International Brotherhood of Boilermakers and Iron Ship Builders have resolved upon a general demand for increased wages and union conditions. As yet the locals have received no answer from the New York Metal Trades Association, the members of which employ the boilermakers and iron ship builders in the numerous shipyards in this city and vicinity.

The locals demonstrated that they are not afraid of strikes when they ordered a sympathetic walkout involving six thousand boilermakers and iron ship builders in aid of four hundred boilermakers, who are still on strike in the shipyards of Townsend & Downey, on Shooters' Island, against the employment of non-union men.

The representatives of the unions have not been able to arrive at a settlement of the Shooters' Island trouble with the representatives of the New York Metal Trades Association, nor have they as yet been able to induce the members of the association to sign an agreement for increases in wages to go into effect on May 1.

The truck drivers of this city are organizing rapidly and have been admitted to the Central Federated Union. They have two thousand members in their organization now and are resolved upon a determined stand for increases in pay on May 1.

The officers of the New York Housewives and Bridgemen's Union, and of the International Association of Bridge and Structural Iron Workers are doing their utmost to get the employers to sign an agreement for 60¢ cents an hour. Conferences are being held.

Officers of the New York locals of the Shirt Waist Makers' Division of the International Ladies' Garment Makers' Union said yesterday at the headquarters of the striking shirt waist girls in this city, at Hudson five thousand girls in the shirt waist industry will in May demand higher wages and the recognition of the union and strike if the demand is not granted.

Five thousand rockmen and excavators, who have organized a union, have demanded \$3.50 a day for rockmen and \$2 a day for excavators. The demands have been refused, and the workmen threaten to

ed, and the workmen threaten to strike. The Laborers' Union Protective Society has determined upon a general demand for higher wages in New York city and vicinity, to go into effect on June 1. Should the demand be not acceded to strikes will be ordered.

The United Garment Makers of America have decided to refuse the union label on May 1, to all contractors and manufacturers using foot power for the manufacture of clothing in their shops. General Secretary White says that foot power is dangerous to the health of the clothing workers, as the constant exertion in a stooping position in cheap, ill ventilated sweatshops brings on consumption.

The clothing workers' officials by holding conferences with the clothing manufacturers hope to effect union agreements whereby strikes of fifty thousand tailors, clothing cutters, trousers makers, knee breeches makers, vest makers, shirt makers, cap makers, sailors' jacket makers and children's jacket makers can be averted.

Turkish Misgovernment

We have numerous times sought to reach the true source of Turkish bad government, and it would seem that political corruption, in that land, takes the form of a veritable plague of grasping robbery and legalized plunder. In a recent issue of the London "Times," a correspondent from Beirut, gives some most interesting details as to the methods of barefaced blackmail that prevail in the land of the Sultan. As these are most interesting we take from them the following extracts:—

"Those who watch events in Turkey are familiar with the more brutal methods of oppression and extortion, but cannot always understand the more polite methods of the corrupt officials in the larger cities. The people of Beirut, Syria, have just been treated to an extortion of blackmail that is worthy of being recorded. Some two years ago the Governor, Rashid Pasha, a man whose father and grandfather before him were all favorites of the 'Palace clique' in Constantinople and who has held his present post so long through the influence of that personification of misrule, succeeded in getting an imperial commission to come down and make a new valuation of all the property in the city. This commission set about and did its business in the approved Turkish way. Those who approached the members in the proper way and with enough gold in their hands succeeded in keeping the taxable value of their possessions at the old figure, while those who did not do so found the values of their houses greatly increased.

"According to Turkish law, when a man feels that he is being rated too high, or higher than his nearest neighbors, he can present a petition asking for a new survey of the property in question and theoretically obtain justice. As a matter of fact, hundreds did file their protests against the unrighteous discriminations and unfair increase, but all these petitions were filed and never heard of again. Seeing that the new tax lists will be issued after March 13, on the basis of the new valuation, the city began to get nervous about the matter. Careful inquiry concerning the date of the many petitions filed brought forth a curt answer from the Vall that none of them would ever be heard of and that all efforts to push them would be fruitless. At the same time a way of relief was pointed out to all who wished to avail themselves of it. Whoever wished his property valuation to go back to the old figure could have it so at once by paying to the Vall and his associates three times the amount of the increase demanded. The time being short and all hope of righteous redress being denied, the people have made haste to avail themselves of this door of escape and the unholy business is at this moment in full blast. We know one man, acting for himself and a few of his family, who has paid over 1,200 Turkish pounds into the Vall's hands, or rather into the hands of his accredited agent. It is estimated that the Vall will pocket in this transaction something like 50,000 Turkish pounds, or, as some estimate it, as much as 100,000 pounds. Of course, it is well known that he must share this unrighteous gain with his backers at the palace, or he could never venture to do such barefaced blackmailing."

Never part without loving words to think of during your absence. It may be that you will never meet again in life.

Abbe Gayraud On the Situation In France.

In "L'Univers" of March 31, an eloquent letter by Abbe Gayraud, who has prompted Prime Combes and his Parliament, who are simply a French Free Masonry, to upon the religious congress has translated this letter readers may know exactly acter of the anti-Christian now in progress in France. er, who represents Finister Chamber of Deputies, has tion of being one of the ment members of the French ment.—Freeman's Journal.

THE LETTER.—The dec has been done! There found in the Chamber of D majority so blind to the t tests of the country, so devoid political sense, so regardle rights of their fellow-citizen matter of religious liberty, ant of the real role played ligious congregations, so le by partisanship as to com act of injustice of refusing to the applications for auth which, under the law, the tions had a legal right to They have done this that be able to perpetrate a c gainst liberty and the Fath abolishing religious ass which have rendered to Fr home and abroad, such brin indisputable services— as the members of which now mand the liberty that is cor all citizens.

What were the motives th mined the votes of this bru jority? Were they influenced sophisms heard in smokin and in the privacy of th about the incompatibility gious vows with the modern of the individual and the do the inalienable rights of th the citizen? Do they be statement that the characte education given by the relig sations is hostile to de and the Republic and imper moral unity of the countr; they convinced that the Sta has the right to instruct an the minds of the young by ing the heads of families to its schoolmasters and its te Do they think it is their dut fend the secular clergy agat alleged encroachments of gious congregations, and ex censorship as to the ortho the sermons so as to preser purity of the faith? Do the estly believe that the relig gregations, having political in view, have carried on an and continuous political prop Finally, do the various in agricultural and commercial prises in which some of the congregations have engaged their incompatible with the of the cloister, or unjust, un and dangerous competition cupations in which laymen gaged? In other words, do lieve that every member of gious congregation, whether ther or a sister, is a slave should be liberated, a fanatic should be restrained, a disse of falsehood and a propaga hatred who should be suppress cunning exploiter who should ished, a public malefactor should be driven out of the and got rid of in the name tics, liberty, progress anc civilization?

I have not the least dou among Prime Minister Com jority there will be found me intellectual ability as well as very limited talents who s believe all these absurd and etical calumnies which have b emanated by the Masonic They are incapable of making distinction between a law w absolutely takes no cognizance gious vows and a law which cutes them. These narrow persons know of no middle interfering them under pen fine, imprisonment, exile, or death itself. As the liberty by their opponents annoys th comes, in their estimation, an upon the Republic, the Rev and democracy, and, therefo

APRIL 25, 1908.

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Abbe Gayraud On the Situation in France.

In "L'Univers" of March 31 we find an eloquent letter by Abbe Gayraud, exposing the motives that have prompted Prime Minister Combes and his Parliamentary majority, who are simply agents of French Free Masonry, to make war upon the religious congregations. We have translated this letter that our readers may know exactly the character of the anti-Christian crusade now in progress in France. The writer, who represents Finisterre in the Chamber of Deputies, has the reputation of being one of the most eloquent members of the French Parliament.—Freeman's Journal.

THE LETTER.—The iniquitous deed has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests of the country, so devoid of all political sense, so regardless of the rights of their fellow-citizens in the matter of religious liberty, so ignorant of the real role played by the religious congregations, so led away by partisanship as to commit this act of injustice of refusing to listen to the applications for authorization which, under the law, the congregations had a legal right to make. They have done this that they may be able to perpetrate a crime against liberty and the Fatherland by abolishing religious associations, which have rendered to France, at home and abroad, such brilliant and indisputable services—associations the members of which now only demand the liberty that is conceded to all citizens.

What were the motives that determined the votes of this brutal majority? Were they influenced by the sophisms heard in smoking rooms and in the privacy of the lodges about the incompatibility of religious vows with the modern dignity of the individual and the doctrine of the inalienable rights of the man and the citizen? Do they believe the statement that the character of the education given by the religious associations is hostile to democracy and the Republic and imperils the moral unity of the country? Are they convinced that the State alone has the right to instruct and mold the minds of the young by compelling the heads of families to accept its schoolmasters and its teachings? Do they think it is their duty to defend the secular clergy against the alleged encroachments of the religious congregations, and exercise a censorship as to the orthodoxy of the sermons so as to preserve the purity of the faith? Do they honestly believe that the religious congregations, having political objects in view, have carried on an active and continuous political propaganda? Finally, do the various industrial, agricultural and commercial enterprises in which some of the religious congregations have engaged seem either incompatible with the sanctity of the cloister, or unjust, unwholesome and dangerous competition with occupations in which laymen are engaged? In other words, do they believe that every member of a religious congregation, whether a brother or a sister, is a slave who should be liberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should be suppressed, a cunning exploiter who should be punished, a public malefactor who should be driven out of the State and got rid of in the name of justice, liberty, progress and modern civilization?

I have not the least doubt that among Prime Minister Combes' majority there will be found men of intellectual ability as well as men of very limited talents who sincerely believe all these absurd and nonsensical calumnies which have been disseminated by the Masonic lodges. They are incapable of making a clear distinction between a law which absolutely takes no cognizance of religious vows and a law which prosecutes them. These narrow-minded persons know of no middle ground between authorizing these vows and interdicting them under penalty of a fine, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their political power it becomes, in their estimation, an attack upon the Republic, the Revolution and democracy, and, therefore, they

deem it necessary and justifiable to call in the aid of the law to suppress it.

These obtuse persons ignore the respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church, they have no hesitation in making war upon the conscientious convictions of others and coercing religious, social and political opinions. The clear distinction which one of their number formulated the other day between philosophy, which is a contest of ideas, and politics, whose distinctive note is tolerance, is evidently beyond their perspicacity.

Person who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights liberty of thought and liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on account of the divergence in their doctrinal opinions, make it impossible for them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular clergy, of Christian piety and of the Concordat as against the members of the religious congregations.

Such are the men who make up the rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature in order to deprive the defeated of rights which they share in common with the victors, even as they share the hope that some day public opinion will restore them to power and intrust them with the management of the affairs of the State?

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They have a clearly defined political, social and even religious policy, with which they will combat the Church and suppress the religious congregations. Anti-Christianism, toward which the various currents of contemporary socialism are converging, sums up the policy of the Ministerial leaders. All the reasons they allege for their conduct, with the exception of anti-Christianism, are simply to aim at organizing a democracy without religion; that is to say, a democracy in which religion shall be proscribed, a democracy from which religion will be banished, a democracy from which religion will be wholly eliminated so that in society as a constituted organism religion will play no part except as the manifestation of the individual conscience and of the individual life. A Godless society and a Godless humanity are to supplement a godless science. Atheism must reign triumphant in the laws as it reigns triumphant in the professorial chairs; in the family as in the State; in the formation of character as in the imparting of scientific information to the mind.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious congregations. The reprisals of the Dreyfus champions and the bitterness of electoral campaigns furnish only the occasions, the pretexts. The real cause of the war upon the religious congregations is that in these congregations there lives and is made manifest the spirit of Christ, which is now more than ever a "sign for contradiction."

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have received? It is for their wisdom, their zeal, their patriotism to decide. If they are willing to subject themselves to a new humiliation by submitting modified proposals for our charitable institutions and for our missionary establishments in foreign countries, they will in that way unmask the Combes Government and its Parliamentary majority and show the country that they deceived it when they let it be understood that religious congregations devoted to charitable and patriotic work would receive every consideration at the hands of the Government and the Chamber of Deputies.

II, on the other hand, the members of the religious congregations who have been struck down by the Combes majority, convinced of the utter inutilty of making all legal methods of resisting the tyranny of which they are the victims and should not leave their convents until compelled to do so by armed force—If, I say, they do this, it will be a protest in behalf of the rights of conscience and of free citizens against Parliamentary iniquity and the tyranny of legislative omnipotence.

In a little while they will take up the case of the Sisters, who are also

doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges, it would perhaps be well for the congregations of nuns to tack on to the demands already submitted other special demands, under a subsidiary heading, which would deal exclusively with works of charity and foreign missions. In this way, the Government and the Commission would find themselves under the necessity of placing themselves on record in regard to the special work of the Sisters, which would mean that they could not avoid making a detailed examination of this work.

Whatever may be thought of these tactics, it behooves the Catholics of France not to forget that their rights are violated and their liberties trampled under foot in the persons of the men and women who constitute the membership of the religious congregations. More than ever it is their duty to organize for the electoral campaigns of the future. A high ecclesiastic has stated that "the Concordat is to-day virtually abrogated." To-morrow it may be actually abrogated. A law dealing with the supervision of public worship, which was drafted some time ago, will establish among us a veritable kulturkampf.

We should prepare ourselves for the coming contest by going among the people, as is the wish of the Holy See, by defending their material interests, by working with them to realize their ideal of social justice so much in keeping with the Christian sentiment of brotherly love, by making them see and feel that it is of the utmost importance to them that the liberty of the Church shall be maintained. The past is behind us. Let us turn our gaze to the future, which belongs to democracy. Let us bend ourselves to the work of winning for this democracy at one and the same time liberty and the fraternity taught by Jesus Christ.

The members of the religious congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future. The religious life cannot be eliminated from a society that is Catholic. It is the unfolding flower and delicious fruit of faith. The events now taking place are perhaps the prelude of a great evolution affecting the relations between Church and State in our country. Must not the principles of the Revolution work themselves out to their legitimate consequences?

Let us not be troubled in spirit nor lose courage. Upon our horizon rises up the gentle figure of Joan of Arc and the bark of Peter steers safely through all tempests. To-day belongs to our tyrants, but eternity belongs to God.

An Appeal to Bishops of France

The Cardinal Archbishop of Rheims devotes his Lenten pastoral to the religious issue in France. "The most pressing duty at present," he says, "of the French bishops is to work in perfect harmony of thought and action to enlighten the people in order to save the rights and interests of the religious congregations which we love with all our heart and whose existence, liberty and prosperity are of such import to the Church, to France and to mankind. * * * The enemies of the religious now avow that they mean to destroy not only the congregations, but what the congregations stand for, as contrary to the modern spirit. * * * Through the congregations the Church is smitten, and without her all Christian people are smitten in their most sacred rights"—notably, as to the religious training of their children, the care of the sick and the fatherless. The policy of the Ministry, the cardinal declares, despises the interests of the people, ruins France's influence abroad and disunites her people.

Young Lads From England.

A party of fifty young lads sent out under the auspices of the Catholic Emigration Society's Home, Liverpool, England, is expected to arrive in Montreal May 3rd next. They will be distributed among the farmers in the district of Montreal.

Application for the boys should be made to Mrs. Agnes Brennan, local agent for the society, at St. Vincent's Home, 11 St. Thomas street, Montreal.

Miss Brennan will remove May 16th, to 30 Park Ave., St. Henry.

The Title Roman Catholic

Before the Reformation, says the "Tablet," of London, the Church was called "Catholic." Before the Reformation—and notably in England—she was very frequently and constantly called "Roman." Sometimes "Catholic and Roman." But after the Reformation we find also the combination "Roman Catholic."

It is not that the Pre-Reformation Catholics were in any sense less "Roman" than we are. On the contrary, they were, if possible, rather more so. For they were constantly calling the Church by the simple word "Roman." Nor did they mean by the term merely the local Church in Rome. English kings, English bishops, English clergy, English barons, were not domiciled in the Roman local Church. Locally, they were sons and members of the "Ecclesia Anglicana." But they themselves habitually describe themselves as the faithful and devoted sons of the Roman Church, while the local English Church or Ecclesia Anglicana is described in convocation as being itself "a special member of the Roman Church." To them, therefore, the Roman Church was not merely the local Church of the diocese of Rome, but the normal, and for all concrete practical doctrinal and administrative purposes, the persona and equivalent for the Catholic Church. Hence the dictum of the medieval theologians: "Ecclesia Universalis est virtualiter Ecclesia Romana." That pre-Reformation Catholics in England, from the king and the archbishop down to the humblest layman, should have professed themselves "sons of the Roman Church"—or as some people would say "Romanists"—was just as natural and as logical as that they should have called themselves Catholics.

The combination of "Roman" with "Catholic" is therefore an outcome not only of our faith, but of our history. If we use the name "Roman Catholic," it is only in this sense, and the words in the mind and mouth of a Catholic always convey their meaning as if a comma stood between them. It is virtually in this sense that, side by side, with other adjectives, the word "Roman" is joined with "Catholic" in the First Constitution of the Vatican Council.

There is, as we know, another widely different sense which certain modern Anglicans have imported into the term. We have called it the restrictive or sectional sense, and in it the word "Roman" would connote one sort or section of Catholics, and imply that there were other Catholics who were not Roman. This is the heretical sense in which Catholics can never accept it. When we speak of the Church as Roman Catholic, we no more mean that there is a part of the Catholic Church which is a part of the Catholic Church which is not Roman, than when we say the Holy Catholic Church we imply that there is a part of the Catholic Church which is not holy. In contra-distinction to the common-sense described above, we may call the latter the hyphen-sense, for, strictly speaking, such a meaning requires a hyphen between the words "Roman" and "Catholic." It was this hyphen-sense (Roman Catholic) which was repudiated by the Relator of the Schema de Fide Catholica at the Vatican Council.

Then, to put it practically (always apart from the lawyer who comes to make one's will): "What have you drawn with those compasses?" "A circle." "You mean a round circle with every point in its circumference equidistant from the centre?" "Of course! All circles are round like that. I do not know of any circles that are not." A parli: "Of what religion are you?" "I am a Catholic." "You mean a Roman Catholic." "Of course. All Catholics are Roman, and I do not know any Catholics who are not." That is to say, our noble and historic Catholic name is all-sufficient. But if certain people—people with a purpose—insist upon styling us Roman Catholics—with an emphasis on the Roman—and on thus courting explanations, we cheerfully accept the name, but in its true and Catholic sense, and they have only themselves to blame if they elicit at the same time our explanations, and as abundantly and as explicitly as they are likely to desire them.

Reunion of Pupils at St. Therese

On the 14th May next at the convent of the Sisters of the Congregation de Notre Dame, at St. Therese the former pupils of the institution,

in great numbers we are sure, will congregate to do honor to an occasion that will long remain a red letter character in the annals of that institution.

It will be happy meeting that; after ten, fifteen, twenty, or even more years of separation, to unite under the roof of that home of their childhood, and to go over together the variegated story of their respective careers since last they departed from out its door-way.

The convent of St. Therese was founded by Rev. Joseph Charles Ducharme, fifth pastor of the parish, and also founder of the Seminary of St. Therese. In 1845 the work was commenced, and a stone building, of two stories, 80 feet by 40, was erected. In 1847 the Superioress of the Congregation de Notre Dame sent members of the community to begin the work of education. The good priest had said that he wished to have his convent occupied by "none other than daughters of Sister Bourgeois."

This building is the only one that escaped the terrible conflagrations of 1881 and 1885, which twice reduced St. Therese to ashes. The first Superioress was Rev. Sister Ste. Madeleine; but she only installed the Sisters, and immediately left them in charge of Sister Ste. Monique. This venerable nun was succeeded by Sister Ste. Angele; and the present Superioress is Rev. Sister Ste. Marie Arthur. The first chaplain was Rev. Mr. Duquette, former pastor of the parish; and the first pupil to enter the institution was Miss Marguerite Limoges, daughter of Mr. Antoine Limoges, who entered the 15th March 1847.

We trust that the event will be a grand success. The festival is to be under the distinguished patronage of Mgr. Racicot—in itself a fact that guarantees to the entire organization a real triumph.

Cardinal Rampolla

The "Nouvelle Revue" has just published a remarkable article on Cardinal Rampolla, who is a young man considering his position as Cardinal and the number of years that he has filled an office so fully difficult. The article says:—

"The Cardinal comes of one of the oldest of the Italian patrician families, and was born August 27, 1843. He made up his mind to be a priest almost when a child, and began his studies at the Vatican Seminary, where his wonderful mental gifts marked him out as a man destined for rapid preferment. At the age of 30 he was attached to the Papal Nunciature at Madrid. Then came the Carlist war, which afforded the young ecclesiastic an opportunity for the exercise of his gifts of diplomacy. For during the absence of his chief he had to meet both parties to the conflict, when he displayed extraordinary intelligence and astuteness. In time Monsignor Rampolla succeeded the Papal Nuncio at Madrid, when he was called upon by Leo XIII. to arbitrate in the difficult case concerning the Caroline Islands. "So pleased was the present Holy Father with the result of his mediation that he recalled the Nuncio from Madrid, and appointed him to the high office of Papal Secretary of State, a position which Cardinal Rampolla has filled now for 15 years. This one fact is probably the surest test of the Cardinal's wonderful ability. He is described as tall, slight, and dark, full of energy and blessed with the charming manners and high-bred courtesy which seems to be the birth-right of great Italian patricians. The suite of apartments occupied by Cardinal Rampolla is situated on the third floor of the Vatican, above those of the Venerable Pontiff Leo XIII. Both suites command a magnificent view over the Eternal City. The Cardinal rises at daybreak and says Mass in his private chapel. He then reads his correspondence and selects the innumerable documents and despatches which have to be shown to the Pope. Then comes breakfast, after which he has his interview with the Holy Father. Next there is the hardest task of all, that of receiving visitors of all classes and from all countries. On Tuesdays and Fridays his doors are only open to the Diplomatic Corps. Truly a busy life, full of care and anxiety."

The entire article would be most interesting, but there is scarcely space for it in any ordinary weekly. However, the foregoing presents a fair picture of the great Papal Secretary of State, and also gives us a very slight but satisfactory glimpse into the daily life and occupations of this important official. It requires a man of no ordinary attainments to successfully occupy the position of Papal Secretary of State, and Cardinal Rampolla is no ordinary man.

Bishop Whiteside On Mixed Marriages

A great amount of interest was centred in the visitation of the Bishop of Liverpool (Dr. Whiteside) to the Newton-le-Willows Catholic Church on a recent Sunday, in consideration of the pronouncement by the Anglican Bishop (Dr. Chavasse) on Tuesday week at Newton in connection with the conversion of young people connected with the Church of England to the Catholic Faith as a consequence of mixed marriages.

The Bishop, after holding a Confirmation in the afternoon, gave his Pastoral address in the evening to a very crowded congregation, and after reminding parents of their duties as regards the responsibilities attaching to them in respect to the children, said there was one point about which parents must be very careful, and that was in relation to company keeping. As children were bound to observe what their parents told them, so parents were bound to watch that children did not contract unsuitable marriages. If parents did not know with whom their children were keeping company it was their duty to find out; and if an unsuitable match had been entered into, it was for parents to use their authority, otherwise they would be answerable before God for that unsuitable match or marriage. There should be no need to speak upon the subject of mixed marriages, because their instruction gave them the views of the Catholic Church—which views were not those that the world knew—and they as Catholics were bound to listen and obey. And that teaching was as clear as noonday and it could not be mistaken. The Church had expressed itself clearly, and Pope after Pope had spoken on the subject; therefore there could be no mistake as to the attitude of the Church. As there could only be one opinion, and it was that such marriages were a detestation and an abhorrence. Those were the words spoken again and again by the Sovereign Pontiffs. And whilst it should not be necessary for him to point the matter out, it was a sad thing to see how many people still took a step that was irrevocable. Sooner or later such marriages led to disturbance, so that there were in mixed marriages obstacles to what even the world called happy marriage. But the unfortunate thing was that the evil did not apply only to this world, but it extended into eternity, because it affected the virtue of their Faith. From his returns of that mission in Newton there were 144 mixed marriages in a period going back it might be forty years, and in all those cases Catholics entertained the very strongest hopes that the non-Catholics would come over to the Catholic religion. But in how many cases had that hope been realized? In only 13 cases. In 131 cases they had not resulted in conversion to the Catholic Church. Had there been any cases in which Catholics had become Protestants? He was sorry to say 43 Catholics had become Protestants. No wonder the Church detested mixed marriages. What could a priest say when a girl talked to him about the hope of conversion with those figures before him? And the figures were almost the same throughout the diocese. The priest might say, and with truth, to anyone who spoke of conversion, that there was just as much likelihood of a Protestant becoming a Catholic as a Catholic becoming a Protestant. And so they could judge of the past. There were no less than 87 children the issue of those 43 mixed marriages, and they were being brought up as Protestants. No wonder the Church hated and detested such marriages when she saw her children being lost in that way. It was the duty, therefore, of the parents to put down their feet when their children kept company with those who were not of the Faith.

O ambition! Torment of the ambitious. How is it that thou, that tormentest the world, art also able to please the world?

No people ever becomes great which is not thoroughly national and which cannot more easily part with life than with its nationality.

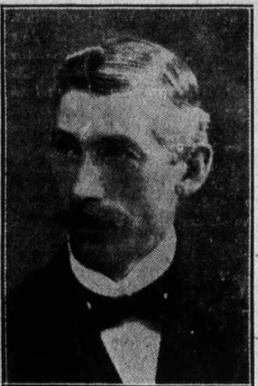
BRODIE'S CELEBRATED SELF-RAISING FLOUR

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10 BURLY ST., MONTREAL.

Closing Social of Branch No. 232

Branch No. 232, C.M.B.A., Grand Council of Canada, held their closing social on Easter Monday evening in the Windsor Hall, and it was a pronounced success.



MR. THOMAS R. COWAN, President.

Hon. M. F. Hackett replied on behalf of the Grand Council Board, and thanked the President and members of Branch 232 for their cordial and hearty Irish welcome.

- Lady's 1st prize—Mrs. T. P. Tansey, silver chocolate sett. Lady's 2nd prize—Miss L. McNally, silver egg sett.

The following gentlemen presented the prizes to the winners: Grand Deputies J. H. Feeley and J. J. Costigan, President P. J. Darcy, Branch 26; Chan. P. Reynolds; Messrs. P. J. Carroll, Felix Casey, Ex-Ald. T. Kinsella, Jos. O'Connor, W. P. Kearney, D. Ware, B. Tansey, sr., and President Cowan, of Branch 232.

ladies and gentlemen present as far as could be obtained:—LADIES.—Mrs. G. Cloutier, Miss M. Sparling, Miss M. Mulcair, Miss L. Costigan, Miss M. McMahon, Miss O. Brennan, Miss E. A. Phelan, Mrs. J. McMahon, Miss S. Ford, Miss J. Martie, Miss T. Hart, Miss L. McNally, Mrs. Malcolm, Mrs. F. Tigh, Mrs. W. P. Grant, Mrs. A. McGarr, Miss N. McGarr, Miss M. Smith, Miss Gahan, Miss James, Mrs. P. J. Carroll, Miss E. Cowan, Miss M. McCroary, Miss Cole, Miss M. Morris, Miss S. Tansey, Miss M. C. Hayes, Miss L. Malboeuf, Miss A. B. Cleary, Miss A. McShane, Miss A. G. Ryan, Miss W. Hart, Miss M. Maloney, Mrs. C. Houghton, Miss Palmer, Mrs. Murray, Miss K. Sullivan, Miss K. Butler, Mrs. Caine, Mrs. R. D. Trudel, Miss G. O'Leary, Miss S. Delaney, Miss J. Stewart, Miss E. McCarthy, Mrs. Tedford, Mrs. E. C. Ryan (Kingston); Miss E. Lachance, Miss Mooney, Miss McGee, Mrs. T. McCarthy, Miss M. Gibson, Miss M. Connolly, Mrs. C. H. Winch, Mrs. C. T. Heissaer, Mrs. Thos. Rodgers, Miss A. Heelan, Miss M. Bryson, Miss R. Sargent, Miss M. McAdams, Miss Ware, Miss Rivet, Mrs. Rivet, Mrs. A. E. Barnes, Miss A. Berard, Mrs. W. J. Cherry, Mrs. A. Ware, Mme. Berard, Miss A. Smith, Miss Roe, Mrs. (T. M. Ireland, Mrs. G. Stewart), Mrs. T. P. Tansey, Miss Davison, Miss M. Fitzpatrick, Miss Casey, Mrs. J. McDonald, Mrs. J. Rodgers, Miss Bogue, Miss G. Lynch, Miss J. Irvine, Mrs. L. M. Fraser, Mrs. T. Kinsella, Mrs. P. M. Carpenter, Mrs. R. Duchra, Miss K. Casey, Miss N. Maiden, Mrs. W. J. Elliott, Miss M. Lannin, Miss Cunningham, Miss A. O'Neill, Miss Lannin, Miss G. Elliott, Mrs. J. T. Mitchell, Mrs. G. A. Carpenter, Mrs. J. Morley, Mrs. C. Quinn, Miss N. Davison, Miss A. D. Kearney, Miss M. O'Connor, Miss E. Cunningham, Miss C. Vaillancourt, Mrs. Reid, Miss S. Holmes, Miss M. Brophy, Miss D. Tansey, Miss J. Tansey, Miss J. Jones, Mrs. C. P. Dickson, Miss M. Mullaly, Miss E. Nugent, Miss M. Dineen, Miss B. Dineen, Miss L. Shea, Mrs. G. Perrault, Miss A. Gagne, Miss M. Davis, Miss M. Reynolds, Miss J. Walker, Mrs. P. J. Donohue, Miss H. Walker, Miss M. Callaghan, Miss Davis, Miss M. Brennan, Mrs. N. W. Power, Miss Hynes, Miss Tracey, Miss McKeown, Mrs. W. Tracey, Mrs. J. J. Behan, (Kingston); Mrs. P. O'Brien, Miss M. Gillies, Miss F. Gillies, Miss K. McAlear, Miss L. Carroll, Miss Heagerty, Miss E. Nolan, Mrs. P. J. Darcy, Mrs. J. McGovern, Miss M. Marnell, Miss L. Quain, Miss K. Griffin, Miss K. Scullion, Miss J. O'Loughlin, Mrs. Donahue, Miss M. Carignan, Miss T. Heagerty, Mrs. W. Street, Mrs. J. Blacklock, Mrs. G. Grace, Miss J. Street, Miss N. Russell, Miss M. Burke, Mrs. M. Grant, Mrs. F. E. Brown, Mrs. J. C. Coyle, Miss M. H. Sullivan, Miss M. Clarke, Miss N. E. Hicks, Miss A. Deery, Miss L. Grace, Miss M. Raftery, Mrs. C. O'Brien, Mrs. P. Reynolds, Miss E. Evers, Miss N. Ryan, Mrs. T. A. Lynch, Mrs. McAdams, Mrs. W. Farrell, Miss A. Ferguson, Miss Morgan, Miss Ryan.

Altimus, J. P. Cunningham, J. J. Legalle, H. Pereg, T. Donohue, P. J. Hogan, H. S. Ford, W. J. Street, P. Donohue, M. Mahoney, Fitz-james E. Browne, R. A. Filkie, J. J. Polan, R. Burke, M. Grant, O. Dowler, L. Rosenthal, P. D. Dunn, T. Reeves, J. W. O'Neill, P. Reynolds, W. F. Costigan, W. J. Huskin, W. C. Farrell, C. F. Ferguson, A. McGarr, T. R. Cowen, J. Farrell, A. Gillies, W. E. Duracv, W. J. Elliott, P. Quinn, T. M. Ireland, G. A. Carpenter.

At St. Joseph's, as is usual on such occasions, the scene was a distinctly bridal one. Lilies and spotted carnations studded the altars, with but the gleam of the tabernacle and the glint of candleabra for contrast; tiny bridesmaids, reminding one of spring snow-drops, led the procession along the ribbioned aisle, and only when the "brides" appeared—a double octave of girlish figures in the snowy gowns and veils of conventional bridehood—was the difference first apparent between this and the fashionable "events" of Easter week.

The committee are deserving of great thanks for the manner in which they looked after the welfare of their guests.

Sidelights on Religious Vocations

"For the father and mother you give up forever, you find a Spouse whose love for you is beyond all understanding, compared with which the love of a father and mother is but a shadow. Henceforth you will be brides of Christ. Principalities or powers, present or to come, will never be able to separate you from Him. All the days of your life you will be His, and His afterwards in heaven for all eternity."

Here were the four great events in a religious life illustrated in four different orders almost simultaneously. The Sisters of St. Joseph received postulants; the Sisters of the Good Shepherd made their profession; a Sister of Mercy celebrated her golden jubilee; and a Sister of Charity passed away in the odor of sanctity.

At the profession of the Sisters of the Good Shepherd, there was one very pathetic incident, which deeply moved all the spectators. Among those who made their final profession was Sister Mary des Anges Grannan of the Catholic University.

At the meeting addressed by Mr. Redmond and Mr. Blake, in Ottawa, Mr. Costigan promised, at the request of these gentlemen and of the Irish societies, to introduce the resolution. At the banquet, which will take place in St. Patrick's Hall on May 25th, an address will be read and a testimonial given. The cards of invitation are now out and bear a new departure in the form of a handsome photograph of Mr. Costigan.

Knelling before the high altar in the chapel of St. Xavier's Academy, Chicago, surrounded by black-veiled Sisters and white-robed novices, Sister M. Xictoire Bosse was crowned with a golden coronet in token of her fifty years of service in the order of the Sisters of Mercy.

The morning Mass was celebrated in the chapel, Bishop Muldoon officiating, assisted by priests from nearly all the more important churches of Chicago. In the afternoon the ceremony of coronation was held.

Sister Victoire was born February 22, 1834, in Cape St. Ignatz, Province of Quebec.

LESSONS OF LIFE

Once toiled a man throughout his life's long day Uplimbing virtue's rugged winding way; His foot-steps faltered as the day wore late, Still thro' his gathering eve a rain-bow gate Shining on the nearing summit crest, Inspired him to toil on nor pause to rest.

Paused in his task, alas! and gazed behind, Expecting from such secure height to find Spreading far, far below those paths he trod, O'er hard temptation's hills which rise 'twixt man and God.

But, lo! . . . a grassy lane from where he stood, Led close inviting to a verdant wood Where—in a gushing fountain he espied— A fount of which to taste he e'er denied. Forgot, his noble life so nearly done; Forgot, the crowning height so nearly won; Erupted at its sight the wretched fool, Rushed to drink of Satan's poisoned pool.

He turned to seek his toil—won height again; 'Twas gone! . . . He stood once more on boyhood's plain. While there before him—terrible and vast, Towered all the conquered mountains of the past! When last he stood there 'twas by morning's light, Now all is gloomed in starless falling night; And he infirm of limb and panged by sin; Stands where he once breathed pure and strong within.

Oh, God preserve us in declining age, Lest Satan's taunts our wavering wills engage, How sad when sinners die without amendment— But, oh, how sad when saints fall in the end! JOHN F. LOYE. Montreal, April 23, 1903.

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, April 21.

There is a considerable amount of stirring events this week at the Capital, and yet they all are cast into the shade by the kaleidoscopic changes in the Gamey affair at Toronto. Then Toronto has, in another instance, become the centre of attraction, on account of the funeral on Wednesday of the late Lieutenant-Governor Sir Oliver Mowat. The House of Commons adjourned on Tuesday at six o'clock, in order to afford an opportunity to the ministers, members, and head officials of going to the funeral. The same evening, Hon. Mr. Borden, leader of the Opposition, accompanied by a number of his supporters, left for Montreal to attend the banquet that was given in his honor, on last Wednesday night. So that all day Wednesday seemed like the day after a prostration of the House. The place was absolutely deserted. However, all this sudden silence and scattering of legislators, and all the postponements of dinners and receptions did not check the enthusiasm and the rush that are being caused by the great Tombola for the benefit of the Sacred Heart Church; nor did it all wipe out the impressions created by the speeches delivered in the House on Monday and Tuesday, on the Budget.

In fact, we could well say that Monday and Tuesday of this week have been two most remarkable days from an oratorical point of view. Sir Richard Cartwright, with scarcely any perceptible slacking off in his old time vigor and sarcasm, kept the House for nearly two hours, and gave an illustration of Bossuet's famous remark on Conde that "the soul was mistress of the body which she animated." The most remarkable speech, however, was that of Mr. Tarte. We may agree or not with that gentleman in his political course; we may approve or not of his past, his recent, or his present attitude; we may be inclined to praise or condemn, criticize or laud his methods in the political arena; but, no matter what our individual sentiments and ideas may be, there is no denying a potent fact—and that fact is that Mr. Tarte delivered a clear and rational speech. He seemed to speak with conviction. Others spoke for party and country, on either side; he spoke for country alone, irrespective of party. And if we are not greatly mistaken many of us will live to see carried into practice, by some government or other, all that he set forth in theory. The thirteenth remarkable speech of those two days, was that of the Premier, when moving the adjournment as a mark of respect for the memory of Sir Oliver Mowat. It was a charming peace of solemn and sympathetic eloquence; and delivered in that style so peculiar to the Premier, it awakened the intensest feeling in all who had the privilege of hearing it. It seems to me that Sir Wilfrid Laurier is always at his best, when he steps outside the domain of politics, discards the interests and prejudices of party, and rises into the atmosphere of the past, walking the slopes of history, and conjuring up the giants of the past, to parade them before the eyes of the men of to-day. In fact, he is at his best, not in debate, in repartee, in political jugglery of words and figures, but when the subject and the occasion permit of an academic discourse. It is then that he excels; and, in that sphere he certainly has no rival in the House.

The representative Irish societies of the city have combined to tender a banquet to the Hon. John Costigan in recognition of his services in carrying through the Canadian Parliament his Home Rule resolution. At the meeting addressed by Mr. Redmond and Mr. Blake, in Ottawa, Mr. Costigan promised, at the request of these gentlemen and of the Irish societies, to introduce the resolution. At the banquet, which will take place in St. Patrick's Hall on May 25th, an address will be read and a testimonial given. The cards of invitation are now out and bear a new departure in the form of a handsome photograph of Mr. Costigan.

At Lower Lachine (near Montreal), on the 10th inst., Edward Salley, guardian of the Montreal Water Works, a native of Dungannon, County Tyrone, Ireland.

DIED.

At Lower Lachine (near Montreal), on the 10th inst., Edward Salley, guardian of the Montreal Water Works, a native of Dungannon, County Tyrone, Ireland.

Pastoral of Archbishop Bruchesi

His Grace, the Archbishop, has just completed a Pastoral Letter on an important subject, which will be read in all the churches to-morrow at High Mass.

RECENT DEATHS.

MISS SUSAN KIELY.—The deadly level crossing of which so much has been written in protest during recent years, was the scene of another sad and tragic death on Tuesday last, by which the family of our esteemed and patriotic citizen, Mr. Martin Kiely, was deprived of one of its most talented and most respected members—Miss Susan.

Deceased had been employed in one of our leading up-town dry goods establishments, and at the close of the department on Tuesday evening, left to visit her married sister on Guy street, where she had supper. Leaving her sister's house she proceeded down towards the G. T. R. crossing, and on reaching the gate stopped while a train was going out on the south track. After this had passed she attempted to cross, not noticing the incoming train, and was caught, dragged a few feet and then run over. The man in the tower did not notice the accident, as his view was obstructed by the trains. Constables Boulard and Marwick, of No. 8 police station, were patrolling Guy street, and were notified by a small boy of the accident. They went to the spot and found the body lying across the rails.

At the Coroner's inquest the following verdict was returned— "That Miss Susan Kiely was killed at Montreal on Tuesday, April 21, 1903, having been run over by an engine belonging to the Central Vermont Railway at the Guy street crossing. The accident was the result of the place being very poorly lighted. There was no crime, however, on the part of any person. We suggest that more light and a special guardian should be placed at this particular crossing so as to better protect the general public from similar accidents."

Miss Kiely was held in the highest regard by her employers and by her fellow-employees. In St. Ann's parish, where she so long resided, she enjoyed the respect of all classes and won the admiration of a large section for her gentleness of manner and her zeal in parish undertakings. Mr. Kiely and family will have the sympathy of our readers under such a sad trial.—R.I.P.

MR. EDWARD SALLEY.—The funeral of Mr. Edward Salley, for many years guardian of the Montreal Water Works, took place from his residence Lower Lachine, to the parish Church at Verdun, on Monday morning, the 13th inst. The remains were received at the Church by the Rev. Father Kiernan, P.P., St. Michael's. Father Richard, P.P., Verdun, assisted by the Rev. Father Cullinan, of Lachine, and Rev. Father MacDonald, of St. Gabriel's, as deacon and sub-deacon, while the choir occupied the gallery and rendered the musical portion of the service with much impressiveness.

Amongst those present in Church were noticed: Sister Mary Mathilda and Sister Mary Agatha, St. Ann's Convent, Lachine; Mr. John Crawford, and many others, old residents of Lower Lachine.

Five children survive him, two of whom are Sisters of the community of St. Anne at Lachine, St. Winifred and St. Mary Francis, and who have been for many years on missions in far-distant Alaska. Mr. Salley was a resident of the Lower Lachine for a long period of time. His genial smile and kindly word of greeting to the residents of that locality and to visitors, will now be missed. He was an earnest, painstaking and honorable man who in his own unassuming manner, had a share in the up-building of Montreal, the progress of which was the source of so much delight to him.—R.I.P.

MR. THOMAS RYAN.—It seems but a few days ago since we met Mr. Thomas Ryan at the main entrance to the M. S. Ry. Chambers. Now we note the announcement of his death. Deceased had only reached his 42nd year. He was a favorite among the hundreds of employees of the Street Railway service. To Mr. Ryan we offer our sincere sympathy.—R.I.P.

The Laws Of a Great City

In a recent issue we briefly upon a contribution from Mr. Eugene A. Philbin, known lawyer of New York Messenger Monthly Magazine that city. We now give an additional paragraph of an article, Mr. Philbin says: "Some time ago I read an interesting pamphlet entitled 'Cost of Crime,' by Eugene . . . The writer admits inability to the expense of such enactment of penal statutes, others of a like character, very plausibly sets forth details which make in the aggregate to the United States . . . of \$600,000,000. In the New York he correctly set out for one year to be \$804; of which all but about \$400 is used only for the punishment of criminals. The expense upon their punishment must be added to the disbursement since the condition of the law committed by them those upon whom they relieve. The total annual cost of York, including the amount . . . is figured to be \$1,000,000. In reaching the \$600,000,000, Mr. Smith's consideration the property and accepts an estimate maintained learned jurists by which average amount each criminal yearly was fixed at \$1,600,000,000, however, a habitual offenders would represent as niggardly. . . .

In referring to the police, bin relates some experience says:—

In a conversation upon the question of the day he told experience in paying police neglecting their duty in not instruct him to keep the sidewalks free from his dry goods. There again we have the of business justifying a wrong. And yet these policemen from environments not conducive to a heroic regard highest standards, are supposed to be virtuously loyal to their oaths. It is surprising that while they fail to distinguish between the dollar of east and the dollar of the west. It is to be expected that of acquiring money in this become so fixed as to cause a person to enlighten, by a little sion, those who fail to realize obligations to contribute. have blackmail.

It may strike one as very yet I venture to say that out of ten cases of corrupt men, it will be found that are absolutely honest in the outside of police duty. The especially who enjoys much earned notoriety and who repeatedly accused of being corrupt, but who he to my knowledge had his morality questioned in a particular. I do not doubt you had an important trial with him your experience were entirely satisfactory. He charged repeatedly with the vilest form of corrupt levying of blackmail upon had a reputation, and thus living shame of women. The fact was in connection with police would render it impossible to realize the immorality of duct.

Apart from the physical duced, the life of a police higher rank is often perilous have been cases where he innocent victim of a corrupt and been obliged to for the sins of the latter. I that he will have a flawless of years, but the technical of duty will be sufficient to him.

A very able priest, and has in a quiet way given thought to public affairs, all this, expressed the opinion, that the department have chaplains in its service would maintain a proper it was informed that, not ago, in one precinct, alone, out realized monthly in . . .

Bishop Bruchess

Archbishop, has just... which will be read... to-morrow at

The Laws Of a Great City.

In a recent issue we briefly touched upon a contribution from the pen of Mr. Eugene A. Philbin, the well known lawyer of New York, to 'The Messenger Monthly Magazine' of this city. We now give the following additional paragraphs from the article. Mr. Philbin says:-

"Some time ago I read a very interesting pamphlet entitled: 'The Cost of Crime,' by Eugene Smith. The writer admits inability to estimate the expense of such items as the enactment of penal statutes, and others of a like character, but he very plausibly sets forth various details which make in the aggregate a cost to the United States annually of \$600,000,000. In the County of New York he correctly states the cost for one year to be \$12,980,804; of which all but about \$700,000 is used only for the prosecution of criminals. The expense attendant upon their punishment must be added. The amount would be higher in New York to-day as the above estimate relates to a period of about three years ago, and the city is progressive in crime as in all else. While the author does not include it in his calculation of cost, he suggests with much force that the expense of public charities might be added to the disbursement for crime, since the condition of the dependent is often the result of violations of the law committed by themselves or those upon whom they relied for support. The total annual cost to New York, including the amount just mentioned, is figured to be over \$20,000,000. In reaching the sum of \$600,000,000, Mr. Smith takes into consideration the property stolen and accepts an estimate made by certain learned jurists by which the average amount each criminal earned yearly was fixed at \$1,600, making the comment, however, that most habitual offenders would regard that sum as niggardly. . . ."

In referring to the police, Mr. Philbin relates some experiences. He says:-

"In a conversation upon the burning question of the day he told his own experience in paying police officers for neglecting their duty in not compelling him to keep the sidewalk unobstructed by his dry goods boxes. There again we have the exigencies of business justifying a wrongful act. And yet these policemen, coming from environments not always conducive to a heroic regard for the highest standards, are supposed to be virtuously loyal to their official oaths. It is surprising that after a while they fail to distinguish the difference between the dollar of the out-cast and the dollar of the pharisee? It is to be expected that the habit of acquiring money in this way will become so fixed as to cause the officer to enlighten, by a little oppression, those who fail to realize the obligations to contribute. Thus we have blackmail. . . ."

It may strike one as very curious, yet I venture to say that in nine out of ten cases of corrupt policemen, it will be found that such men are absolutely honest in everything outside of police duty. There is one especially who enjoys much well earned notoriety and who has been repeatedly accused of being thoroughly corrupt, but who has never to my knowledge had his integrity or morality questioned in any other particular. I do not doubt that if you had an important transaction with him your experience would be entirely satisfactory. He has been charged repeatedly with the lowest and vilest form of corruption, the levying of blackmail upon houses of bad repute, and thus living upon the shame of women. The fact that it was in connection with police duty would render it impossible for him to realize the immorality of his conduct. . . ."

Apart from the physical danger incurred, the life of a police official of higher rank is often perilous. There have been cases where he has been the innocent victim of a corrupt subordinate and been obliged to suffer for the sins of the latter. It may be that he will have a flawless record of years, but the technical violation of duty will be sufficient to destroy him. . . ."

A very able priest, and one who has in a quiet way given much thought to public affairs, realizing all this, expressed the opinion recently, that the department should have chaplains in its service who would maintain a proper standard. I was informed that, not many years ago, in one precinct alone, the amount realized monthly in blackmail

was not less than \$20,000, and I do not doubt that the estimate was correct and that the sums collected in others were hardly less in proportion varying according to location. . . ."

Then we have the standard of morality in labor circles, where an assault even to death is considered justifiable in times of strike. . . ."

So throughout every phase of life men are apt to be governed by the necessities of their avocations, in determining their lines of conduct. It does not help the situation, that they are frequently sustained, or, at least, not fearlessly condemned, by their spiritual advisers for the lawless acts thus committed. Many a man in public life has continued in a course of wrong doing, when some tactful suggestion from his pastor would have set him right, the absence of which has been deemed an approval. . . ."

In no other sphere of life is the danger of adopting a false standard of right so great, and in no other is the temptation to wilfully do wrong so often presented. I believe that a man who has lived a political life and who has never offended his conscience ought to be canonized. When one fully realizes that such a career necessarily often involves submitting to the will of others, whose favor is essential to political advancement, one gains a fair idea of the peril to be encountered. . . ."

It may be not merely the gratification of your ambition that is at stake, but the very bread and butter of your beloved ones. Just think what you would do under such circumstances and then judge the man who thus goes wrong. In all grades this condition of dependence exists, from the highest to the lowest of office. Once enter the life, and absolute independence is no longer yours. Nothing is sadder than the conduct of a man whose term of office is about to expire. Not many years ago we had a judge who had been aggressively independent of the politicians during his term, but when his time was about up, he sought in vain for a new tenure of office. If a man can get office without obligation, as the District Attorney's office came to me, he may accept it, but he must look forward to the end of his term and be willing to retire, for then his independence is not interfered with. . . ."

It may seem a discouraging view to take and yet it is strictly true that the average man is controlled more by the opinion of fellowmen than by his religion in his daily life. It is well known that the devoutly religious business man, that is, one who gives evidence of his piety in his transactions, is regarded as either mentally incompetent or a hypocrite. I knew of one case where an expert of great ability was refused employment because, as the desired employer put it, he was praying all the time, and it was true. I had often observed him myself apparently engaged in murmuring prayers. A man who stands on the street corner and shouts curses would be regarded merely as disorderly and would be told to move on, but the man who under similar circumstances uttered prayers aloud would be looked upon as crazy and taken for examination as to his sanity. . . ."

If it were known that a citizen made a practice of reading his Bible in the elevated trains daily on his way to business, men would certainly say he was eccentric, at least, but, on the other hand, if he read purulent French literature, they would simply regard him as having a depraved taste, but would not question the regularity of his mind. I would not be worthy of being a Catholic if I did not know that these views could not be applied to one who had been well trained in the doctrines of the Church and had an intelligent appreciation of its teachings. But unfortunately it often happens that even those within its pale have either lacked such training or such appreciation. . . ."

It has always seemed to me that one's duty to the Church demanded that Catholics who were false to official obligations should be promptly condemned and not shielded. Their conduct impairs the confidence of non-Catholics in the Church, and creates a prejudice detrimental to its mission. We are constantly seeking not favors, but our bare rights, and nothing must be permitted to interfere. Such people misrepresent the Church and the latter should not allow the impression to prevail that they are her representatives. It is illogical, to say the least, to ask that the care and training of children and future citizens be given to us, and yet treat with honor those of our faith who furnish to the community a spectacle of official depravity. . . ."

My observation of men has created the firm belief that the Supreme Being has implanted in every human breast a share of His own perfect sense of justice, and no matter how degraded a man may become, the instinct for right must prevail. This is often shown in the judgment we form of others. Our affec-

tions we can, as a rule, control, but our respect is not within our disposition. In the administration of justice one man imposes what is very often a severe penalty upon another, and yet arouses no personal resentment. It is because the criminal believes in the integrity of his judge and yields him respect. In the rare cases in which a judge has purposely acted wrongfully, the feeling has been entirely different. And again, I have known the lowest type of criminals to have almost a veneration for a good man. . . ."

Men are supposed to look leniently upon sexual immorality among their own sex, and yet it is a well known fact that a man's ability to succeed in business is seriously impaired by such a thing. I challenge anyone to dispute successfully the fact that any man has committed a dishonest or immoral act, without suffering for it at the hands of his fellowmen, if known to them. The penalty may never be fully known to anyone but himself, for often it is made up of many slight or comparatively unimportant disadvantages suffered. . . ."

On the other hand, one who has obtained the fullest confidence in his morality possesses an advantage compensating for all else, even lack of ability. I know men in the legal profession whose success is based almost entirely upon the absolute belief in their integrity and who would never have attained such a high position for any other reason. . . ."

I shall go a step further, and say that so unerring and certain is this sense of justice, that we almost always pass judgment without being aware of it. This also proves that it is not a human attribute. It frequently happens that we may have a very congenial and dear friend who is our 'alter ego,' and whose integrity we have, of course, never doubted. Then some day an occasion will arise when we must entrust into the hands of another something that is most sacred and precious to us. We immediately think of our friend, but are shocked to find ourselves unable to confide the trust to him. Instead is selected one who has not been at all congenial and with whom we have not associated. The worst of it all is that we cannot, of course, overcome or remove these unconscionable impressions, but must submit to the truth and act accordingly. . . ."

I think, from all that I have said, that it must be apparent that even where laws are well constructed and public officials charged with suppression of crimes are vigilant, there may yet be a failure of justice. After all, it seems that the only way to secure a proper moral tone and standard in a community is to go back to the first principles, to the highest source of all law, and endeavor to get men to have a real regard and respect for the revealed law, which, as Blackstone says: 'Divine Providence, in compassion to the frailty, the imperfection and the blindness of human reason, has been pleased at sundry times and in divers manners to make known to us.' . . ."

With Our Subscribers,

An old subscriber and former parishioner of St. Patrick's, this city, writing from Kansas, says:- 'Enclosed you will please find one dollar as a renewal of my subscription to the 'True Witness and Catholic Chronicle' from May 11th, 1903, to May 11th, 1904. Although I am renewing my subscription I do not consider that I am paying what I should for such a valuable paper as the 'True Witness,' as I call it the 'Star of the East.' I have done my best to raise subscribers for the 'True Witness' in this part of the country, but it seems very slow work, but I was well aware of it before I started at it. I have been trying to have Catholic papers over this country for the past twenty years, and it is a very slow undertaking. I was happy to see how the parish question was settled in St. Patrick's parish, just as happy as though I was still one of the members of St. Patrick's. Wishing the 'True Witness' a prosperous year. Yours truly, J. D.

THE COMBES LAW.

The French Congregations, anticipating their expulsion, took the precaution of selling out all French titles, shares, &c., in their possession and investing their capital outside France. Switzerland has gained greatly by this change. As the Swiss laws with regard to religious are much more lenient than in France, many Orders have elected to settle in that country, thus giving an impetus to trade. . . ."

"German "Catholic "Mission"

By a Regular Contributor.)

Under this heading, which but partially expresses the scope of the article, 'Innominato' has a wonderfully significant letter in the New York 'Sun.' It is such a condensation of the actual attitudes of the various nations of Europe towards the Catholic Church, that to follow it, would be a matter demanding a volume. However, we will attempt to glean a general idea of trend of this writer's arguments. To do so we will have to begin with the end-for, like the proverbial lady's postscript, it contains the most important part of the letter. In closing he says:-

"Such are the missions of Germany, such is the persevering, over-willing fervor with which the substitution of Germany for France is pursued. This march for conquest has drawn in its train the other colonizing nations. Whether from direct connivance with Berlin or whether from the logical development of a new situation, the intimate inevitable connection between the national efforts and Christian missions, Austria, Italy, Portugal, England, Belgium, have taken account of Catholicism in their policy. They invite the missionaries around the factories; they help the missionary work when they have those who are ready to take their places; everywhere the struggle is being prepared against the primacy of France.' . . ."

He might have added, by way of completing the situation, that France alone is discarding the missionary, the orders, the Church, and thereby inviting this coalition of powers against herself and consequently inviting her own destruction. But this is so potent that it scarcely requires expression. . . ."

While the foregoing conclusions may be said to flow directly from all that the writer has advanced in regard to the attitude of Germany towards the Holy See, still there is one lack in the reasoning which leads to other and ulterior conclusions. From all that 'Innominato' says, we would naturally conclude that the rapidly developing situation, so favorable to the Church everywhere, except in France, were the outcome of a concerted policy between the various powers, whereby they find it wise to count with the Church in all their plans for the future; therefore, that this favorable change, which must affect the influence of the Church for generations to come, springs from the policies of the different powers. Not so; it springs from the Church herself and from the innate immortality that is her special sign and note. It is only one of the means, of which millions unknown to man are in reserve, whereby the promise of Christ is to be carried out, and whereby the nations of earth are to be made the instruments of the Church's triumph. They turn to her through necessity, and at the very hour when her own are turning against her. That national and international necessity is merely a lever used by the Hand Divine to raise the Church to her rightful position and to confound the enemies that seek to undermine and overthrow her. . . ."

In his letter the correspondent refers to the coming visit of the German Emperor to the Pope, and considers it as another link in the chain that Germany has long been forging, and wherewith she means to bind France hand and foot and deprive that land of the protectorate she has long exercised over the foreign missions. Here is the kernel of the whole matter in one paragraph:-

"The fight for the French inheritance is being organized. The Colonial Powers, seeing that the French congregations have taken possession of the moral, intellectual and religious paths in the heathen continents, have set up the comparison of conquest. 'If,' they say, 'the congregations form new fatherlands in foreign parts; if, sowing colonial harvests, the apostles cement with their blood the edifice of far-off hegemonies; if these houses of sacrifice and of disinterested devotion spread power and build up protectorates, why should we leave to our rival this privilege, this instrument and this buckler?' . . ."

No sooner was the 'Kulturkampf' ended than Germany proposed herself as a candidate to succeed France. In this scheme, ultimately for the triumph of Germany, all entered heartily. Co-operation with the Holy See and the bringing of Catholic missions into the service of their plans, seems to be the two-fold aim. And the press favored it, and states-

men advocated, and Protestant extremists gave the hand to Catholic propagandists, Petri, Wissmann, Gelfen, Wolf, Rosenthal, 'all exalted the policy and the national value of the religious orders.' . . ."

What is the meaning of all this? Is it a sudden love for the Papacy that has flashed upon the souls of these men? Or is it a national ambition that is prepared to accept any ally that is necessary to the realization of its objects? It may be one or the other, or both, or neither; but decidedly it is the turning of the world's great wheel by the Hand that has fashioned the universe and that knows when and how, (to use the language of Scripture) to 'make thine enemies thy foot-stool.' . . ."

We will not worry the reader with a lengthy recital of all the acts that are recorded by 'Innominato,' in explaining this new phase of European colonial policy. But this paragraph is of utmost importance:-

"This audacious pride commands and inspires confidence. Help comes from Belgium, from Holland, from Austria, from Hungary, from Italy and from America. If it were not for the inflexible will of the Holy See and the memorable letter of Leo XIII. to Cardinal Langenieux, efficacious sympathy would have passed from France to Germany. The French missionaries themselves are disturbed. The religious orders of other countries consult with each other and watch the horizon. Secessions are being organized, and if Rome had not stopped the fugitives the French rout would have followed soon the German attack. With banners unfurled and bands playing, the conquerors of Sedan were arranging this conquest as though it were a military march.' . . ."

Thus we see that to Leo XIII and his fidelity to France and her interests does that country owe the very existence that she enjoys to-day. And it is in face of all this that a French Government would seek to drive the Pope into a breach of the Concordat, and would wipe out its own act of warranty for the future. If the French Government is so blinded by prejudice that it cannot see the gathering clouds upon the entire horizon, then the people of France should rise up in their might and take the helm of state out of the hands of a pilot whose ignorance or whose perversity is visibly driving the vessel upon the rocks. Matters cannot go on much longer in such an unsatisfactory condition, and the trumpet of Teutonic triumph will finally awaken the Gaulish moribund to a much needed political and national resurrection. . . ."

Thomas A Kempis

Last week we gave some interesting extracts from the able lecture of Dom. Gilbert Higgins, C.R.L., on the life of Thomas A. Kempis. The most lasting work that this wonderful man left to the world was his 'Imitation of Christ,' and it is yet the most widely known of all the books of the middle ages. In fact, if we except the Bible, it can be truthfully said that 'The Imitation' is the most universally recognized book of spiritual reading in the world. Consequently it might not be inappropriate to give our readers a few passages from that portion of the lecture which refers in a special manner to the 'Imitation.' As these details are sufficiently extensive we need not load the subject with any comments. . . ."

All his biographers agree in assigning the date of Thomas' ordination as the time wherein he composed that soulful treatise on the Blessed Sacrament now commonly known as 'The Fourth Book of the Imitation.' In the very first year of his priestly life a Kempis seems to have been engaged in the composition of the other three books. It is, however, uncertain in what order they were written; nor were they at first regarded as parts of a harmonious whole. Each treatise was considered as a distinct work, and known by the heading of the opening chapter. Eusebius Amort, a well known critic, informs us that the first MS. of the complete work appeared about the year 1418, and that from that date to A.D. 1440 various copies were taken, differing, however, greatly in the divisions and titles of chapters and books, and that these variations did not cease until after A.D. 1441, in which year Thomas published an autograph edition. . . ."

In the year following a Kempis' ordination the General Council of

Constance was solemnly opened, A. D. 1414. . . ."

Apart from its importance as the means of ending the great schism which had for so many years distracted the Church of God, this Council was a subject of intense and prayerful interest to Thomas and his brethren, inasmuch as their institute was then and there being discussed before His Holiness Pope Martin V. and the assembled Cardinals and princes, and it was with much anxiety that the result was waited for at Mount St. Agnes. . . ."

The decisions of the Council upheld the order, and Thomas was correspondingly gratified. . . ."

In 1421 a terrible plague fell on Dventer, Zwolle, Kempen and other cities, and carried off several of Thomas' brethren on the Mount. . . ."

The following entry in the Mount St. Agnes Chronicle is not without value: . . ."

"In the same year (1421) after the Nativity of St. John the Baptist (June 24), a crusade was preached against the heretics of Prague, who enkindling a fierce persecution against the Holy Church and against the Christian clergy and people, seduced many of the faithful by threats and fallacies, overthrew monasteries and churches, and put great numbers to a most cruel death.' . . ."

Extreme Protestant writers in England express great admiration of these fanatics and sympathy with their cause. But when these writers strive to persuade us that Thomas a Kempis and his brethren were the forerunners of Luther and Company, we may be allowed to call their attention to the above and similar passages in the works of these monks. To complete this sketch we will encroach on space a little further in order to give an account of an extraordinary occurrence in connection with the nineteenth chapter of the Chronicles of Mount St. Agnes. . . ."

'A few weeks before the death of Prior John de Huesden, business took Thomas to Windesheim, where one night in sleep he saw in the heavens the spirits gather together and hasten as it were to be present at someone's demise. And immediately he heard the rattle sounding as if for the departure of a dying brother, so that roused by the sound he awoke. Rising from his bed with the intent of going to see what was the matter, he could perceive no one; for it was not yet five o'clock, and the brethren were still sleeping. Returning to himself he began to think in silence, 'Perhaps our father Prior is about to migrate from this world.' However, he said nothing to anyone in the house; but to a cleric from Brabant, who was accompanying him on his way home, he said in confidence: 'You might tell Master Herman Sculken, who is staying at Thenis, that if he wishes to speak to our Father at Windesheim he must come quickly; for I think he will not live long if the vision a certain person had last night be true.' The incident is recorded not only by a Kempis, but also by a contemporary, Busch, the Windesheim Chronicler, with an addition bearing upon the imitation controversy:-

'It happened a few days before his (John de Huesden's) death, he writes, that two notable brothers of our Order, near Zwolle, came to Windesheim to consult our Prior on certain matters. One of these, Brother Thomas a Kempis, a man of blameless life, who has composed many devout books, namely, 'He who follows Me,' 'Of the Imitation of Christ,' and others, beheld in a dream the following night a passage of what was going to happen.' On the fifteenth day after this vision had been granted to Thomas, the holy Prior died, early in December, 1425.' . . ."

PERSONAL.

Mr. and Mrs. M. Burke and their eldest son, Mr. M. T. Burke, have gone to New York for a brief holiday. . . ."

TEACHERS IN ROME.

A teachers' pilgrimage from Berlin and the neighborhood arrived in Rome recently. . . ."

A PRINCELY COLLECTION.

In St. Patrick's Cathedral, New York, in response to a special appeal made by Father Lavelle, \$35,000 was given at the 11 o'clock Mass on Easter Sunday, toward the erection of the Petit Seminary, soon to be begun in Madison Avenue, on the site of the Boland Trade School. . . ."

Limitation is the law of life; for life is the finite shore, everywhere touched by Infinity's uncharted ocean. . . ."

Old Letter

(By a Regular Contributor)

In the same envelope that I put the letter which I published last week, was another slip—a little letter, and a peculiar read as follows:—

"Dear Friend Catharine:—

The robber is up at the street will visit our house at no time if not inconvenient for the brother. Ann and I will be there for a few hours at the well that the robber should have interfered with in his unholy

"Ever thy friend—

"ROBERT I

To explain this letter commence with the writer Robert and Ann Davis good members of the "S Friends"—and Clonmel was real Quaker city, as in Amherst had become. Robert (for they acknowledged not even the Mr. or Mrs. of social use) was a dealer in Quakers. It will be remarked Quakers never deviated from the "thee" and the "thou" they called every one by his first name. They were a people that could not but down in the category of the tric, or fanatical—yet their city blended with positive and their fanaticism had its of universal tolerance. They on no person, they despised they honored all people all they had certain cast from life from which they could made ever to deviate. For they never used an oath, or word, nor would they swear court. They simply affirm truth, because they held it hidden to swear, or take the God in evidence or what in an error of judgment on the They used no unnecessary or words, because they taught every idle word that m speak, he shall render an at the Day of Judgment." They not tell a lie, were it to save selves from death. They posed to war, and to strife form—for they claimed the Scripture warns against when it says that "he who danger shall perish therein," they never took off their any one—so much so that in sense of royalty the Quaker stand with covered head. They knowledge only God to who hat should be taken off. So for some of their quaint and principles and customs. They intermarry, nor allow interm with Christians of other pers because they said that the would be exposed to the tem of abandoning his or her customs, while the other p exposed to neglect his or ics which in conscience could done. But as to tolerance were as favorable to the C as to themselves, in all mat cept religion, and in that the ed neither to question nor b tioned. They were extremely able, but had firstly to know their charity was not lost on deserving. In the famine year Ireland, men like Robert Dav Grubbs, the Malcomsons, the and other prominent Quakers, ed themselves of all they po to feed and clothe the unfortu tims of the times. This bri planation may serve to give son for the writing of the ab ter.

Now, who was the robber who was the agent of the who, under the Insurrection Act, the Coercion Act, was commis to ransack all houses, suspect otherwise, in quest of evidenti treasonable papers, and of else that might therein be four practice was by these agents only to search, but to break thing, to carry off just what suited them, for their own u that of their friends; and in legalize pillage they were bac by the armed force of the cour ty. Hence Mr. Davis called the robber; about the same term that his rules of gion would allow him to use, strong was that term, that s

ten cases are traceable to love and jealousy. Four were the result of financial worries. Three of the suicides were committed on the eve of marriage. The lamentable suicide of Sir Hector Macdonald produced eight cases of the same crime in Scotland during the two weeks that followed the deed of the General. These poor people, who should all have been long since locked up in asylums, must have had their weak minds dazzled by the flash of lurid notoriety that circled around the coffin of the dead soldier. But it is no use blaming spring, nor any other season, for this unfortunate state of affairs. The cause is to be sought elsewhere. The true origin and cause of so much moral degradation and degeneration must be traced to the lack of real and solid Christian principles. There is, after all, only the Catholic Church to combat these evils. She alone raises her voice in protest, in warning, and as a teacher and a guide. The moment her cast-iron principles are disregarded, the people who fall away from her directions drop into the abyss of crime, of misery, of despair. The lesson is one that is sufficiently eloquent, but which vainly appeals to the wilfully blind or the hardened of heart.

WALTER G. KENNEDY, DENTIST, 768 Lagachetiere (Palace St.)

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SUPERIOR COURT, CANADA, PROVINCE OF QUEBEC

LEBLAND & BROSSARD, Attorneys for Plaintiff

Mr. Hagg On Combes

(By a Special Correspondent.)

About a week ago there passed through Montreal a gentleman bearing the name of Emile Hagg. Like all other travellers, who do not object to notoriety, he gladly accorded an interview to the press. He is a fellow-townsmen of the Prime Minister of France, and is connected with a Cognac mercantile house. His home is at Pons, a town that claims to be the birth place of Premier Combes and where that celebrity has his private home. Even Pons has Combes for mayor, although it is quite probable that an acting mayor must do the general work pertaining to that office. In fact, it is not likely that the Premier could spare time to go to Pons to see the birth place of his own father. He is so busily occupied persecuting the religious orders that some of them might escape were he to absent himself from the seat that touches the helm of state.

Mr. Hagg is a great admirer of the French Premier, and incidentally of his policy. In fact, the both go together. There is no doubt that this valuable wine merchant would gladly strain a point in order to create a good impression concerning his much-admired Premier. He tells that Mr. Combes is very much admired and beloved in that little town of four thousand. We do not wonder if such should appear to be the case. Pons is not the only little town that is at the feet of its most successful citizen. Nor is it the only one in which such a citizen is made to believe that he is admired and loved; for, the good reason, that such admiration and affection spell bread and butter for those who are obliged to draw the double mask over their faces. But the one great man of the place does not see the faces that are made behind the mask, nor would it pay the humbler citizen were the big man to see the same.

Mr. Hagg was asked if the Premier is the clerical hater that he is represented to be. He does not directly answer the question, but says:—"Mr. Combes was a professor in a college situated in our town directed by priests, and in fact, the present Premier of the Republic wore the robe for a time intending to be a priest. He abandoned this, however, studied medicine."

He forgot, however, to mention that the Premier's son had no say in the matter, being dead he could not help it; but his daughter was made of more steel and better material than the father, and it was she, not he, that had the marriage performed by the priest and in the Church. Why cannot men be honest? What is the use for Mr. Hagg, or for any person else to attempt to blind people to the true character of Combes' apostasy?

Here is another remark which indicates the shallowness of this gentleman's conception of a religious faith. He says:—"I heard Mr. Combes deliver an address once at the burial of a friend, and the French statesman declared that he believed in the reunion of souls in a future world, yet soon after he proceeded to go for the clergy in a very lively manner."

But all that concerns Mr. Combes is of little consequence compared to the opinions freely given out regarding his policy. The individual Premier will pass away, and eventually go down to oblivion, but the nation must remain, and the Church cannot disappear, therefore it is of some moment to know what these enemies of the true Faith advance as arguments, in their vain attempts to cover up the inconsistency and insincerity of their attitude.

Mr. Hagg, who declares himself, "perhaps anti-clerical," proceeds to pave the way to the good graces of the Canadian listener, by describing the clergy of France as "a self-denying devoted body of men." This is delightful and would be exceedingly acceptable, were it not that he adds "at the same time they are bothering themselves very little with the side of the religious orders." This is not true, for the secular clergy know well that the same power which

tions have been transformed; the most ancient dynasties have disappeared; but it has remained unchanged notwithstanding the assaults of the most cruel adversaries, and it stands to-day, as strong and full of vigor as in the days of Peter. History tells us that when Europe was yet under the sway of the barbarian the Papacy was already in the zenith of its glory, and that it has continued its glorious march, Christianizing and civilizing the world up to the present time.

"This fact alone should be a sufficient reason to claim our respect and veneration. However, we shall have a more convincing proof when we consider its institution. Peter established his see at the capital of the Roman Empire. He established the seat of Christ's spiritual kingdom on earth—a kingdom destined to extend its powerful influence throughout the whole world. Peter died a martyr on the cross for having dared to do so. However, the line of his successors has continued unbroken up to the present time. Hence the Papacy is a Divine institution, claiming as its founder the Son of God Himself. It is a spiritual sovereignty which has no boundaries in regard to place and time. For it embraces all nations and shall last until the end of the world. Already it has stood unalterable for more than nineteen centuries; its crown has adorned the brows of 263 Popes, consequently it is the holiest, noblest and most admirable institution the world has ever seen. It is the work of a Divine Providence destined to propagate faith and civilization amongst the children of men for the welfare of society and the salvation of souls. It may be asked, did the Popes respond to their divine mission? Commencing from Peter up to Leo XIII., all historians agree in saying that through them the light of faith rescued the world from ignorance and slavery.

"It is an undeniable fact that when France, England, Germany and other nations all over the world were yet under the sway of barbarous and savage tribes, Rome, under the guidance in Christian civilization and that Rome rescued those nations from barbarism and the most abject superstitions. It was through the zeal of the Popes that bands of generous missionaries penetrated the most distant regions of the earth and converted from paganism all the nations which claim to-day the blessings of Christian civilization. If St. Patrick went to evangelize Ireland, St. Columba Scotland, St. Augustine the Anglo-Saxon, St. Boniface Germany and Bavaria, Cyril and Methodius Russia, Moravia and Slavonia, and if other illustrious men brought, under the illustrious men the remaining nations of Europe, it is due to the zeal of the Popes who sent them thither. In the course of time worlds unknown were discovered, and the Roman Pontiffs did not fail to see that the vivifying spirit of the Gospel should enlighten the newly discovered nations. Thus in the vast forests and interminable territory of Asia and North and South America, we behold the holy sign of our redemption raised at the same time as Portugal, Spain and France hoisted the standards of their conquests. And if to-day Catholic thought and Catholic learning shine resplendent, if science is widely encouraged and arts flourish, if our philosophy and literature and all the ennobling influences of Catholic education are compelling the admiration of the world, it is due chiefly to the fostering care, the inspiration and the exalted guidance of the present happily reigning Pontiff, Leo XIII.

and wisdom as to attract the admiration of the whole world. His Excellency said in part:—"However," he remarked, "in honoring Leo XIII. we Catholics are prompted by a still higher motive than his personal merits. Leo XIII. is the successor of Peter, the supreme pastor of the Church, the vice-gerent of our Divine Lord on earth. It is under this aspect that the whole Catholic world has celebrated his twenty-fifth anniversary. Are Catholics justified in this outpouring of their hearts before the august personage of their beloved common spiritual father? A glance at the supernatural institution and works of the Papacy which he represents will suffice to convince any well-disposed mind that we are right in thus acting. All that is human is transitory and perishable; only the works of God are eternal. The Papacy is truly the work of God, because it stands immovable against the waves of time. Divine in its institution, it goes back to the very beginning of Christianity. The most powerful empires have fallen; na-

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On Old Diaries

In the record of St. Patrick's Day celebration nine names are mentioned, and not one of the nine is alive to-day. Conspicuous amongst them is that of the late Sir Adolphe Chapleau, then Premier of Quebec. A little later is a comment upon an address in Montreal Court House by the late Rodolphe Laflamme, and comments upon it by the late Chief Justice Dorion. The entry of Monday, 29th March, tells of the splendid violin accompaniments of the late Jehin-Prume, at the funeral service of Mrs. Caron, widow of the late Lieutenant-Governor of Quebec and mother of the present Sir A. P. Caron. On the 9th April had a walk around the mountain with the late J. C. Fleming, then editor of the Montreal "Post." Skipping over a few dates, we come to the 17th April, where I find entered "Monpetit plays pool as well as he writes French prose"—this refers to the late French-Canadian litterateur, who died in this city a few years ago. On the 20th April, a lecture by the Count of Primoreal—one time Spanish Consul here, a great literary man, whose suicide, at Quebec, created such a sensation in the eighties. He lectured on Shiller and Goethe; but there is no mention of the place, and I cannot recall the event. It would be needless to go on but there is one entry that I must record; it has naught to do with the dead.

A STRIKING ENTRY.—This I give effectly as it is in the diary. "At Quebec, May 6, 1880; Ascension Thursday. Rain, hail, snow, etc. Received a letter from Montreal demanding my return at once. Went to High Mass at Basilica. Celebrant Archbishop Taschereau. A most beautiful sermon, on the feast of the day, by Rev. Mr. Bruchesi, a young priest from Montreal. Remark by Mr. Waddell—an American Protestant—who came to see the ceremonies: 'That is a young man, but a great one—if we live long enough we'll see him very high some day.' After Mass went to Ferland street to see Mr. Mercier (the late ex-Premier of Quebec), and drove with him and G — to St. Sauveur presbytery. Left in evening for Montreal."

PAST AND PRESENT.—What wonderful memories the foregoing few entries awaken. And as to that of Ascension Thursday, 1880, after a lapse of twenty-three years, I cannot but declare that Mr. Waddell, who was a man of remarkable culture, could well claim to have been prophetic. But he did not live to see the realization of his prediction regarding the present Archbishop of Montreal. If I am not mistaken he died in Florida, in, or about 1890. I am sure that had he lived he would have recalled with pleasure that Holy Day, when he sat in the old Basilica of Quebec, and listened to that wonderfully beautiful sermon. When I started out to write observations on "Old Diaries" I had no intention of entering upon any of the foregoing details. But my pen was drawn on by the pages before me, and I left the general subject of the keeping of diaries for this special one connected with individual reminiscences—but another time we will talk of the utility of diaries.

Mgr. Falconio on the Claims of the Papacy

The claims of the Papacy upon the love and gratitude of Christian millions formed the keynote of Mgr. Falconio's address to the Alumni Sodality of St. Joseph's College, Philadelphia, last week. It was a masterly effort, proving that from the first century down to the twentieth to the Papacy was practically due all that the world possessed in the way of civilization. Since Peter established his See at Rome until the present glorious reign of Leo XIII. the efforts of the Church had been devoted to enlightening, to raising up, to civilizing as well as Christianizing the world. In speaking of the universal honor which was done Pope Leo on the completion of a quarter of a century of his pontificate, which he had governed with so much zeal

OUR CURDSTONE OBSERVER.

SOME years ago I used to keep a diary, and faithfully entered in it every minute item of each day's doings. Last week, amidst a heap of old papers, I came upon my diary of 1880. For some reason or other it stopped at the 20th June of that year. But I found considerable amusement, pleasure, and even melancholy interblended in going over the notes of the five months that were recorded. It amused me to see, as if photographed before my eyes, the little follies and the queer fancies as well as flighty dreams of those days. It was pleasant to recall, in a vivid manner, certain little acts of kindness that had been entirely forgotten, and that brought with them a degree of satisfaction then, and a still larger degree of satisfaction to-day. Then there was a deep sense of melancholy. I took the trouble to count the names of persons whose individualities were so interwoven, in one way or another, with my own life, that, at the time, I deemed it part of my daily existence to dot them in my diary. In the entries for the five months I found thirty-three names—ranging from the Governor-General, and a Cardinal down to the hackman who drove me and the student who was going to enter a seminary. Some of these I mentioned as being connected with events of the day, others on account of personal intimacies. Of the thirty-three, five are alive to-day. Twenty-eight have gone to another life. It interested me also to follow mentally each one of those people, in the up or down grades of life, from 1880 when I knew them, till the periods of their respective deaths. What a wonderful lesson I drew from that old diary.

THE DEPARTED ONES. — Many of the names I could not mention without risk of disclosing my own identity—and as that is of no consequence to the reader it is as well that it should remain in its congenial obscurity. Yet I cannot help recalling now a few of the names that were written down twenty-three years ago. And the reader will probably be able to tell, for himself, the story of each one of them. The late Judge Tessier, of the Queen's Bench; the Judge Alleen of Quebec; the late Hon. T. McGreevy — then building the North Shore Railway; the late John O'Farrell, the famous criminal lawyer; the late Bernard Devlin—who died that year in Colorado; the late Owen Murphy, at one time M. P. for Quebec West; the late Curs Auclair of Quebec Basilica; the poet Cremazie, who died in February, 1880. In the same entries are mentions of the famous Oka Indian trial, and of the first presentation of "H.M.S. Pinafore." Then comes an item referring to article in the Montreal "Post," the only Irish Catholic daily on the continent. Then there is a mention of "The Harp," once published in Montreal. Coming to March 6th, 1880, the only entry is death of Mr. P. Curran, brother of our eminent Irish Catholic jurist. Hon. Judge Curran, of to-day. This is followed by a long account of Parnell's reception in Montreal, which took place on the 9th March. The note of Sunday, 14th, mentions Archbishop (afterwards Cardinal) Taschereau's letter on mixed marriages.

and wisdom as to attract the admiration of the whole world. His Excellency said in part:—"However," he remarked, "in honoring Leo XIII. we Catholics are prompted by a still higher motive than his personal merits. Leo XIII. is the successor of Peter, the supreme pastor of the Church, the vice-gerent of our Divine Lord on earth. It is under this aspect that the whole Catholic world has celebrated his twenty-fifth anniversary. Are Catholics justified in this outpouring of their hearts before the august personage of their beloved common spiritual father? A glance at the supernatural institution and works of the Papacy which he represents will suffice to convince any well-disposed mind that we are right in thus acting. All that is human is transitory and perishable; only the works of God are eternal. The Papacy is truly the work of God, because it stands immovable against the waves of time. Divine in its institution, it goes back to the very beginning of Christianity. The most powerful empires have fallen; na-

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le suicide of Sir Hector produced eight cases in Scotland... These poor people all have been long in asylums, must weak minds dazzled lurid notoriety that the coffin of the dead is no use blaming any other season, for a state of affairs. The sought elsewhere.

Old Letters.

(By a Regular Contributor.)

In the same envelope that contained the letter which I published last week, was another slip—a very brief little letter, and a peculiar one. It read as follows:—

"Clonmel,
"23rd Oct., 1847.

"Dear Friend Catharine:—

The robber is up the street and will visit our house at noon to-day. If not inconvenient for thee and thy brother, Ann and I will spend the next few hours at thy place. It is well that the robber should be interfered with in his unholy deed.

"Ever thy friend—

"ROBERT DAVIS."

To explain this letter we must commence with the writer thereof. Robert and Ann Davis were two good members of the "Society of Friends"—and Clonmel was then a real Quaker city, as in America Philadelphia had become. Robert Davis (for they acknowledged no titles, not even the Mr. or Mrs. of ordinary social use) was a dealer in provisions. It will be remarked that the Quakers never deviated from the use of the "thee" and the "thou," and they called every one by his, or her, first name. They were a class of people that could not be set down in the category of the eccentric, or fanatical—yet their eccentricity blended with positive sincerity, and their fanaticism had its element of universal tolerance. They intruded on no person, they despised no creed, they honored all people alike; but they had certain cast iron rules of life from which they could not be made ever to deviate. For example they never used an oath, or a slang word, nor would they swear in a court. They simply affirmed the truth, because they held it was forbidden to swear, or take the name of God in evidence or what might be an error of judgment on their part. They used no unnecessary or vulgar words, because they taught that for every idle word that man shall speak, he shall render an account on the Day of Judgment. They would not tell a lie, were it to save themselves from death. They were opposed to war, and to strife in every form—for they claimed that the Scripture warns against fighting when it says that "he who loves the danger shall perish therein." Finally they never took off their hats to any one—so much so that in the presence of royalty the Quaker could stand with covered head. They acknowledged only God to whom the hat should be taken off. So much for some of their quaint and peculiar principles and customs. They did not intermarry, nor allow intermarrying, with Christians of other persuasions, because they said that the Quaker would be exposed to the temptation of abandoning his or her religious customs, while the other party would be exposed to neglect his or her duties which in conscience could not be done. But as to tolerance—they were as favorable to the Catholic as to themselves, in all matters, except religion, and in that they wanted neither to question nor be questioned. They were extremely charitable, but had firstly to know that their charity was not lost on the undeserving. In the famine years in Ireland, men like Robert Davis, the Grubbs, the Malcomsons, the Whites and other prominent Quakers, divested themselves of all they possessed to feed and clothe the unfortunate victims of the times. This brief explanation may serve to give a reason for the writing of the above letter.

Now, who was the robber? The robber was the agent of the law who, under the Insurrection Act, and the Coercion Act, was commissioned to ransack all houses, suspected or otherwise, in quest of evidence, of treasonable papers, and of aught else that might therein be found. The practice was by these agents, not only to search, but to break everything, to carry off just whatever suited them, for their own use or that of their friends; and in this legalized pillage they were backed up by the armed force of the constabulary. Hence Mr. Davis called the agent the robber; about the most severe term that his rules of religion would allow him to use. But so strong was that term, that coming

from a Quaker, it meant as much as a column of the most terrible abuse in the mouth of another citizen.

On that particular day the agent was visiting the various houses on the street where stood the dwelling and store of Robert Davis. The other houses had been positively sacked and turned inside out. No word of protest was of the slightest avail. When the Quaker saw that his turn was coming, he simply decided to get out and to leave his premises in the possession of "the robber." Resistance was of no avail, and, if it were, his principles forbade any resistance. Then, to remain and see the work of devastation carried on before his eyes, might tempt him to use bad words, or to get angry, and to feel a sentiment of revenge; while our Lord had said that "Vengeance is Mine," and if your enemy strike you on one cheek you must turn the other. So, in order, to escape from that which he feared more than the loss of his property, he wrote to his "friend Catharine," to state that he and his wife would go spend the afternoon at her place while "the robber" was doing his work.

In all this there is something very pathetic. One cannot but feel for that strange class of people, with their exceptionally quaint manners, their absolute innocence of the world's ways, and their great sufferings and privations in consequence of laws that made life almost unbearable for the Catholic. It would almost seem as if the Government of that day should have exempted them from the effects of the cruel mandate that had gone forth, and, yet, they were made to walk through a fiery furnace like unto that which the Catholic had to face. In this mutual suffering I think lies the secret of that sympathy which existed between the Quaker and Catholic elements of Ireland. One of the best samples, in public life, of the former, was John Bright—and all know his Catholic sympathies.

Sir Oliver Mowat Dead

(By An Occasional Contributor.)

We are entering upon a new century, but there are many of the leading landmarks of the last half of the century that are gone to still be seen around us. However, they are silently and surely dropping away, one after the other, each leaving a vacant spot that it is not easy to immediately fill. Canada, like every other land, has its experiences of this kind, and while they must necessarily be fewer with us than with larger populations, still they are all the more noticeable in our midst. Canada's history is clearly marked off by distinct lines drawn across it at given periods. That of 1760, that of 1840, that of 1867, may be classed amongst those that are the more clearly fixed in our attention. Since 1867, the date of Confederation, the country has had no remarkable change, beyond the general development, expansion and progress, that each succeeding year brought about. The men of that great period of Confederation are nearly all gone; the giants that wrestled in the arena of Canadian affairs during that time of Titanic struggles have most all passed into the domain of history. The disappearance of a survivor of that galaxy causes the thoughtful to pause, in the mid-stream of life, and to reflect upon the rapidity of time and the instability of human affairs. The other day one more of those survivors, in the person of Sir Oliver Mowat, Lieutenant-Governor of Ontario, disappeared from the stage.

The late statesman certainly played a considerable role in the history of this country, and especially in that of the Province of Ontario. His life extended over the entire period that reaches from the days of agitation that preceded the rebellion of 1837 down to the present day. He had been a judge during one decade of his life, but descended from the Bench to enter the political field, at that critical period when Blake and Mackenzie left provincial politics to battle for their party in the Federal arena. During twenty-four years he was Premier of Ontario. He had gone before the people six times, in general elections, and invariably returned successful. Nor has any one ever cast a doubt upon his integrity, as a public man, during all these long years of power. Decidedly the Irish-Catholic element of Ontario, owed him a debt of gratitude, for on all occasions he proved to be friendly to their interests, and was instrumental in procuring them whatever rights or privileges that they enjoyed.

Random Notes And Comments

"Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaims the man."

When old Polonius gave the foregoing piece of advice to Laertes he had in the mind the fashions of France; but the advice is equally good here and at the present day. It should be of peculiar value to young men just starting out in life. The Catholic young man, grounded in the teachings of the Church, and anxious to follow in the straight and narrow way, will find many difficulties to contend with in the beginning, but if he keeps valiantly in the right path he will soon have the confidence of his associates, the respect of the bank. There is a great deal gained when the banking habit is acquired, but a good conscience is perhaps a greater asset. And next comes the matter of appearances. Always contrive to be well dressed. Do not be afraid of being called a dude. A really good business man will very seldom be heard to say: "I've got push and go; that's enough for me; I can't care about dress." Experience will prove that it is not nearly enough. Cleanliness and external conditions have much to do with business success these days. Not long ago a well known railroad magnate delivered an address to young men, in the course of which he gave some such advice as the following:—

If you are out of a job and have twenty-five dollars, buy a new suit of clothes, get a clean shave, walk boldly in and say what you can do. You will probably get the job. The next day the railroad man was probably surprised when he received a note to the following effect: "Dear sir, I had \$20, which I spent for clothes. I also have a clean shave. The only thing I want now is a job on your railroad." Yes, dress counts for a great deal. First, be sure of your integrity, then dress well and you will succeed.

SYMPATHY FOR THE LIVING.

People rarely stop to consider what an amount of misery could be relieved if not absolutely removed by a little forethought, a little encouragement, or a little financial assistance at the proper time. It is an old saying that people should never speak ill of the dead, in fact, most people have a good word to say for them; but unfortunately the dear one has always to depart before he finds out what a really good citizen he was in this life. In the meantime he has died, and his coffin is overburdened with choice flowers, who scarcely ever received a kind word in his life. Apropos of this, the "Catholic Universe" has the following interesting paragraph:—

We sometimes hear of persons who are dead—"but not dead entirely." Mrs. James W. McCarthy, of Ansonia, Conn., answered this description. Her death was reported last Saturday morning. Flowers and carriages were ordered, but Mrs. McCarthy grew better. When she "came to" she beheld beautiful wreaths, "gates ajar," broken columns and other funeral pieces. A pile of letters to her "bereaved" husband lay on the table.

We think that it would be frequently a consolation to the dead if they knew how much they were really beloved. How many get "a pile of flowers" when they are dead that never got a bouquet while living. We advise that these tokens be at least divided into "before" and "after" death—the greater portion to be given "before." Unappreciative receivers chill the donors. Do not postpone little commendations or tokens of affection until the cold chill of death prevents the heart from giving a throeb of joy for kind acts or for mementoes of affection. An unpainted pine coffin that follows such appreciative tokens is better than an "exquisite" casket without the marks of affection that should have preceded death.

ROBBING POOR BOXES.

There are many mean people all over the world, but about the meanest man of all is he that would rob a poor box. There seems to be a breed of this class of thief in West Hoboken, N.J., where two of them have been recently captured by a clever device, invented by Rev. Father Louis Gabriel, of St. Joseph's Church. An electric alarm connected the poor boxes with the rectory, and when the going sounded one day last week Father Gabriel quietly looked the

Church door. He then notified the police, who found a man hiding under one of the pews.

TO KEEP PUPILS OFF STAGE.

Professor A. D. Yocum, superintendent of the public schools, Chester, Pa., has created quite a stir in the community by protesting to the board of education against the practice of allowing school children to take part in amateur theatricals and any form of home or public entertainment which keeps children up late at night or absorbs their interest during the day. Professor Yocum says it seriously interferes with the progress of the children in school.

"NO LANGUAGE, NO NATION."

is an aphorism which at the present time might refer peculiarly to Ireland. There was a time, not many hundred years ago, when it referred very strongly to Canada; but the makers of treaties at that time were far-seeing in their generation, and laws, language, and religion were assured to the people. There were no penal laws to crush out the memory of the language of their fathers, as there were in Ireland. There is a very decided change, however, gradually, if not rapidly, taking place in Ireland at the present day. It may not be generally known that in Ireland, according to the last census, there are 700,000 people who speak Irish, and of this number about 40,000 speak Irish only. Of course, the greater number of the latter are on the western and southern seaboard. Here the missionary work of the Gaelic League is being strenuously pushed, so that the language will be preserved in all its vigorous, idiomatic colloquial form. In the meantime, the English-speaking portion of the population are hard at work recovering the literal knowledge of the mother tongue. Some few years ago, when the renewed interest in Gaelic began to be marked, no effort was spared to throw obstacles in the way of the new movement by all the institutions which were thought to have some influence in the country. Banks and post offices, storekeepers and schools, the press and the railways, all militated against the new educational advance. Now, however, the case is somewhat different; in the great majority of the leading schools Irish is firmly established; the post office recognizes it officially; cheques are drawn and signed; the railways are gradually coming into line; the shop-keepers are conquered, and the press has forgotten its old antipathy so far as to add founts of Gaelic type to their plant. A great many daily, bi-weekly, weekly, and monthly newspapers now devote columns regularly to Irish literature printed in Irish. Writing to the Dublin "Evening Mail," Seumas MacManus, the well known Irish novelist, gives some interesting facts and figures regarding the working of the Gaelic League, which was established about nine years ago for the revival of the Irish language as a spoken tongue. He says:—

"For the convincing of incredulous ones, I should like to set down a few dry facts here. The Gaelic League was established more than nine years ago for the revival of the Irish language as a spoken tongue. Its progress, while sure and steady, was in no way phenomenal for the first half-dozen years of its existence, but it has, during the past three years, advanced by leaps and bounds, and the advance continues by geometrical rather than arithmetical progression. Two years ago there were, in Ireland, hardly 200 affiliated branches of the League; in this present year there are rather more than 500. Two years ago the Irish language was taught in about 3,000; and, twelve months hence, there is every reason to believe that this latter number will have been doubled. A few years since the Irish language was not taught in any of the teacher's training colleges; now it is taught in five. In how many intermediate schools it is taught it is impossible for me to say, but I can state with certainty that the number is very great. Two years since the receipts of the Gaelic League was reckoned by hundreds of pounds; last year it was reckoned by thousands (roughly speaking, I believe, £5,300). And it is calculated that the end of the current financial year will show receipts amounting to £10,000. A couple of years since there was one organizer endeavoring to awake a lethargic country in the interests of the League; now there are eight, and in the course of a few months the number will be half a score. During the year ending March 31 last, there were issued by the Gaelic League alone 213,000 books in Irish, and 20,000 propagandist pamphlets. Of this great total of a quarter of a million, 138,000 were O'Growney text-books. The remainder consisted of books of Irish poems, Irish folklores, biographies, an Irish novel, Irish school

readers students' handbooks, Irish recitations, and Irish songs and music. It must be borne in mind, too, that, over and above this grand total issued by the Gaelic League, there were many thousand books, either in Irish or dealing directly with the Irish movement, put out by other publishing firms."

One of the signs of the times in this connection is that the Commissioners of national education have been forced to concede new privileges in favor of the teaching of Irish in the schools. If taught as an extra subject, the substantial fee of ten shillings per head for all pupils to whom it is taught effectively is awarded. They have conceded that it may be taught as an ordinary subject in all schools; and the natural result of these concessions is that a great number of managers have already established the teaching of it in the schools under their patronage; and a still greater number will, within a very short time, as soon as their teachers are prepared to undertake it, have established it.

The following paragraph by the gifted author is well worth reproducing here:—

Any language is a precious inheritance; it is the golden deposit that the streams of thought have, through ages, been carrying down to a people from the mountains of the past; and leading European philologists of the present day—as well as of days past—have agreed in acknowledging that, in the case of the Celtic race, the language which is their inheritance is many times richer than the language of most other peoples of our time. If, wantonly, we cast away our inheritance, or, if, vilely, we barter it for a mess of pottage, we would richly merit eternal obliquy.

THE MISSION WORK IN SOUTH CAROLINA

Although the name of Gaffney seems to suggest a Catholic founder of the city, we have only two Catholic families here. No doubt the founder should have been a Catholic, but there is nothing in a name in this section. Mass has been celebrated here in private houses for years; sometimes the congregation would increase by a Catholic family moving here, but it would soon again diminish by their moving away. Gaffney being a prosperous city, we had great expectations for at least a partly successful mission; but, sorry to say, we were doomed to disappointment.

When we first announced our mission we were advised to postpone it for at least a week, as Limestone College was to have its commencement. We waited for one week and then went to prepare the way. The only available place in which to give our mission was the court house. Not being able to see the person who has the custody of it, we had to ask one of our friends to make arrangements for us.

Two days later we were surprised to learn that the "clerk of court" said we could not have the court-house; his explanation being, that we were Catholics, and that if he let a priest lecture there, the next thing would be that the Mormons would come along and claim the right also. Thus aroused, we were soon back in Gaffney; but arriving there we found that affairs had changed for the better. The clerk had been talking to the editor of the newspaper, and had learned that Catholics were not in the same line with Mormons—in fact, not at all had; so he decided that we could have the court-house.

We announced our lectures in the bi-weekly newspaper, giving the hour, the subjects, and explaining fully the object of the lectures, dwelling at length on the use of the question-box.

At our first lecture we had twelve persons present; they seemed lost in the large court-room; and we thought of moving to a room less spacious; but considering the inconvenience to which it might put our hearers we decided to occupy our present quarters.

Early the next morning he had hand-bills on the streets announcing that the lectures would continue for the remainder of the week. Towards evening of this day a severe electrical storm came up, which lasted only for a short while; but during that time it burned out the electric lights in the court-house. It seemed as if the elements were using their powers to prevent the good people of Gaffney from hearing anything Catholic.

When the time came for the lecture, we were provided with lamps so as not to disappoint our audience; but it was the same as on the previous evening. We gave our lecture, asked questions, because none had made use of the question-box,

and answered them ourselves. Now, our hopes were centred on the next night; but alas; the same story, the same faces, and the same great number of empty benches. We lectured, thanked those who had attended, also the authorities for the use of the court-house. We were sorry to have to leave, but our work called us elsewhere. We still have hopes that we will get a better hearing in Gaffney now that the ground is broken; perhaps the seed planted will grow.

Perhaps it will be interesting to "The Missionary" readers to have an account of a real mission sick-call and all that it entails, together with an opportunity for giving non-Catholic missions.

Some time since my last account to "The Missionary" I received a sick-call from Little Mountain, S.C. I received the telegram just ten minutes too late to enable me to make the local train, and consequently was obliged to take a longer route. After travelling one hundred and ten miles by train I had to continue fourteen miles further in a buggy, arriving at the bedside of the sick man at twelve-thirty o'clock Sunday morning. I had not brought the Holy Viaticum with me; so after hearing his confession and judging that he was not in immediate danger of death, I decided to administer the other sacraments after I had celebrated Mass.

When at 8 a.m. I began to prepare my little altar in the hall-way of the poor farm-house, I found there were at least twenty-five persons present, all Lutherans, neighbors of the sick man, who had come to see what a priest was like, and who were anxious to know what I was going to do. These people, with one exception, had never seen a Catholic church or a priest.

Before Mass I explained what the altar represented and what the Mass was. At the Gospel I preached on the mission of the Church to teach all nations; and I believe I never had a more attentive audience. Many times I noticed the older men nodding their heads, seemingly in approval, for I am sure they were not asleep. Mass being finished, I explained the different vestments, and then told them that I was going to administer the sacrament of Holy Communion and Extreme Unction. This led to an explanation of the sacraments.

Unknowingly, these poor people formed a solemn procession before the Blessed Sacrament as I carried it to the sick man. I had one of them to carry the blessed candle. They arranged themselves around the room and observed very carefully everything that was done. There seemed to be a general satisfaction that this poor soul, who had so desired to see the priest and make his peace with God, had had his wish fulfilled. Any one of them would have been willing to go miles in order to bring the priest to him. This sick-call gave me an opportunity to meet all these people and to give a non-Catholic mission; for with what they had already heard about the Catholic Church some expressed a desire to hear more. I told them that I would remain and preach the next night. They all came and brought others with them, and I preached on the doctrines of the Church, using the steps of the house as my pulpit. True, there was no question box, or any literature distributed then; but many remained to ask questions, and later on I sent them some leaflets.

Personally I met ever one of them, and feel certain that some good has been done in dispelling erroneous opinions and preparing the way for future work. Many expressed their thanks, and from all I have a pressing invitation to come soon again. Our sick man died one week later, when I was far away on another sick call, and a Catholic layman went twenty miles to read the burial service at the grave.—Rev. John J. Hughes, in The Missionary. ...

The heart will not be subject to so many changes if it roots out the first cause of its frivolity.

The Montreal City and District Savings Bank.

The Annual General Meeting of the Shareholders of this Bank will be held at its Head Office, 176 St. James Street, on

Tuesday, 5th May Next,

At 12 O-Clock Noon.

for the reception of the Annual Reports and Statements, and the election of Directors.

By order of the Board,
A. P. LESPERANCE, Manager.
Montreal, March 31st, 1908.

G. KENNEDY,
ANTIST,
Palace St.,
Beaver Hall,
MONTREAL.

QUIGLEY,
L.D., K.C.,
STER and SOLICITOR,
of New Brunswick
Quebec,
and Lacoste,
Montreal.

CURRAN,
S.C.L.,
CATE...
180 St. James
Montreal.

DONNELL,
ACCOUNTANT,
STREET,
Montreal.

COURT.
EBEC,
real,
of the city
Montreal, wife
of Desire
of the same place,
the present,
Plaintiff,

Defendant.
ration as to pro-
stituted in this
February, 1908.
BROSSARD,
ys for Plaintiff.

Catholic Association Of Belfast.

Speaking at a recent meeting of the Catholic Association of Belfast, Councillor Magee dwelt upon the duty of the Catholic householders of that city in regard to public affairs.

But to enter upon the broader aspect of their position that evening, he proceeded to say that he would not feel so gratified at the success of the meeting if he did not feel that the Catholic Association was absolutely necessary for the welfare and the prosperity of the Catholic population of the city of Belfast.

They probably recollected the years of stress and trouble that existed immediately after the passing of the Act of 1885, and the great exertions that were made, particularly in West Belfast, and how after a few years the result was that the then member for that constituency, Mr. Thomas Sexton—(applause)—was defeated by some 700 or 800 votes.

Since then West Belfast had remained in the hands of the Orange party. (They called themselves Liberal Unionists, but where Catholics were concerned they were always the Orange party. There might be one or two exceptions, but taking them as a whole their liberality was at a discount.)

It was absolutely necessary that they should have an organization like the Catholic Association, of a non-aggressive character, to ensure that they should have an equality of rights with their Protestant fellow-workers, fellow-tradesmen and fellow-citizens of all employments and ages—(hear, hear)—and that they should obtain that recognition to which, as members of the same community, they were entitled.

As he had said, the Catholic Association was not in any sense an aggressive organization, but when they looked around them they found that their Protestant fellow-citizens had numerous organizations of their own. They had the Orange Institution, they had the Young Men's Christian Association, and the Freemasons' Association, and the Gardeners' Association, and the Ancient Order of Foresters, and a countless number of other associations into which a Catholic could not enter because of the simple fact that he was a Catholic.

The result of this organization amongst their Protestant fellow-citizens they all knew. In their daily life in Belfast they were frequently brought face to face with the fact that the Catholics had very little show in any of the large establishments of the city. Many of them, fathers of families, had often reason to wonder what they should do with their sons, because unless they could meet a Catholic employer they must be compelled to allow their children to drift into the ranks of the laborer at 14s a week. (Hear, hear.)

That state of affairs was entirely due to the organization that existed amongst the Protestants of the city. Then why should they not take a leaf out of the same book and organize, and so impress on these people the circumstance that they were determined that they and their sons and daughters should be allowed to participate equally in the rights of the community. (Applause.)

The Catholic Association served that purpose, and the Catholic Association was the association that should impress on the people of Belfast the views that he had just been enumerating. (Hear, hear.) Organization, to his mind, was the whole and sole object that the Catholics in that city should devote all their energies to, and one of the means by which they could demonstrate to the public that they were an organized body was that of registration, by which every Catholic householder who was entitled to have a vote should have that vote, and have his place on the register. (Applause.)

If their private rights were infringed on, or it was sought to do them personal injury, they would feel it incumbent on them to defend themselves. Why, then, when their public rights and their rights as citizens were in question should they not feel it equally their duty to themselves to co-operate and defend their interests. (Hear, hear.) Once the work of registration should be properly completed they would have won three-fourths of the victory. It was most remarkable now the work of registration was proceeding in the city of Belfast.

They probably recollected the years of stress and trouble that existed immediately after the passing of the Act of 1885, and the great exertions that were made, particularly in West Belfast, and how after a few years the result was that the then member for that constituency, Mr. Thomas Sexton—(applause)—was defeated by some 700 or 800 votes. Since then West Belfast had remained in the hands of the Orange party. (They called themselves Liberal Unionists, but where Catholics were concerned they were always the Orange party. There might be one or two exceptions, but taking them as a whole their liberality was at a discount.)

Since the defeat of Mr. Sexton very little attention had been paid to the work of registration on behalf of Catholics. But it must strike anyone that if the Catholics and Nationalists of West Belfast were true to themselves the situation there when Mr. Sexton held the seat could be repeated—(hear, hear)—because if it was ever a Nationalist constituency it must still remain one, unless it so happened that the constituency was so changed that the vast preponderance of people had changed, thrown over their Nationality, and become Unionist. But the whole lesson to be derived from the details of the present situation was that at the present moment the number of Catholic householders in West Belfast fully exceeded that of the Protestant, and had done so for some years past. Were they to conclude, therefore, that the Catholic householders were in a great proportion Unionist? He did not know whether they were or not. They could be Unionist in more ways than one. They could be Unionist by proclaiming themselves Unionist. They could be Unionist by abstaining from going to the revision court and getting their names on the register. They could be Unionist if they liked, in voting for the Unionist candidate. Those were the three ways of being Unionist. There was only one way of being Nationalist and Catholic, and that was, if they were entitled to vote, by seeing that their names should be entered upon the list of voters, and by attending, if necessary, to prove their claims. Then, and only then, when the election did come, they would be in a position to prove themselves Catholics and Nationalists by voting for the Nationalist candidate. (Applause.)

A great many reports had been circulated to the effect that if they had a contest to-morrow, or next month, or next year, in West Belfast, a big proportion of Nationalists would abstain from going to the poll, or if they went they would not vote for any candidate elected by, for example, the Catholic Association of Belfast. Well now, if that day occurred and those gentlemen refrained from going to the poll, or refrained from recording their vote, then he would simply say that it was his opinion (he might be wrong) that those gentlemen were entitled to be stigmatized as Unionists. (Applause.) There was a large number of people too, on whose behalf the Catholic Association had made claims. The Catholic Association had done everything that was capable of being done by any association, whether religious, political, or non-political, if he might use the word, as distinguished from a Catholic Association. The only thing that remained to be done must be done by the voters themselves, and that was to go to the court and prove their claims. He would submit to them that if these people failed to go to the court, the road having been cleared and the expenses incurred, and nothing remaining to do except simply attend, they would forfeit the right to be called Nationalist if the question were a National one. (Applause.) He simply said they were either non-Catholic or non-Nationalist as the case might be. (Applause.) That was approaching the matter from a particularly local aspect of the case, but there was another aspect that struck him.

He did not know whether they were acquainted with the matter of education in England, and the existence of what were known as school boards in England. In England the greater portion of primary education was conducted by means of what were known as school boards, and the majority of the managers were elected on a franchise similar to the municipal and Parliamentary franchise of the city of Belfast at the present time. It might come to pass (he hoped it would not, but it was really, he thought, within the bounds of practical politics) that this system might be forced upon Ireland. In that case the result would be that the Catholic householders of Belfast would have their say as to who should or should not occupy a seat as member of the board; and if they considered the whole history of education—of English education, if he might say it—they would come to the conclusion that it behoved them to be on the alert and look after this matter of registration.

On Tuesday morning the funeral of the late Mrs. Diryex, wife of Mr. Charles Strubbe, so well known and highly respected in this city, took place to the Church of St. Louis de France, where a solemn Requiem Mass was chanted by the Rev. Abbe Boissonnaut, assisted by the Rev. Fathers Brosseau and Levesque as deacon and sub-deacon respectively.

In the sanctuary were noticed the Rev. Canon Dauth, representing His Grace the Archbishop; Rev. Father Holland, C.S.S.R., and Rev. Father Girard, C.S.S.R., and many other members of the clergy. Amongst the laity noticed in the Church were:—Hon. R. Prefontaine, Hon. J. J. Quefin, Hon. T. Berthiaume, Messrs. Vallieres, Couture, Lavallee, Grothe, Dupre, Lamarche, J. G. H. Bergeron, S. Lesage, A. Martin, Gustave Bourassa, Camille Piche, Louis Beaudry, Jos. Robert, L. C. Leduc, Jos. Reber, A. Pinoteau, McMahon, E. W. Hillman, H. Giroux, E. Mercure, Jules Deleatauer, Ernest Mercure, C. A. McDonnell, Prident Braen, Geo. Daveluy, Geo. Dillon, A. DeCorne, Dr. A. Germain, Moise Ritchot, Jos. Johnson, L. A. Lesage, Geo. Bertrand, D. Suetens, R. Beulac, Louis Doukerwolke, T. W. Lesage, Geo. Jamin, Henri Roulland, J. McCall, E. Beaudry, Geo. Declerk, S. W. Wells, C. C. Germain, C. Devlin, C. Bousnel, Rene Deaust, W. Roger, M. Suelens, M. Rivet, W. Laurialt, M. Naegley, J. Lambert, A. Gervais, S. Raymond, P. Chauveau, M. Metivier, M. Garceau, H. Senecal, T. Bastien, J. N. Cheprier, J. H. Dillon, R. Charlebois, Victor Lemay, S. H. Carpenter, F. Feron, and others. A large number of ladies from St. Ann's parish were also present. After Mass the remains were transferred to Cote des Neiges Cemetery, where they were temporarily placed in the vault of the family of Mrs. M. Feron, pending arrangements for their transfer to Belgium.

Amongst those who sent flowers were the following: George and Anna Strubbe, Mrs. and Miss Feron, Misses Raymond, Mercure, Hillman Lavallee and Couture, Mr. and Mrs. A. Martin, Mr. and Mrs. Besserman, Mr. and Mrs. Faetens, Mr. Dillon. Amongst those who sent cards for Masses were: Mrs. Feron and family, Mr. Mrs. and Miss Moise Ritchot, Mr. and Mrs. Bertrand, Miss C. Labrecque, Mercure family, Hillman family, Raymond family, Roger family and Miss Johnson. Deceased was a sister-in-law of the Rev. Father Strubbe, who formerly had been associated with St. Ann's parish. She leaves a husband and one son to mourn her loss. To the members of the family the "True Witness" offers the most sincere expression of its sympathy in their bereavement.—R.I.P.

mit to them that if these people failed to go to the court, the road having been cleared and the expenses incurred, and nothing remaining to do except simply attend, they would forfeit the right to be called Nationalist if the question were a National one. (Applause.) He simply said they were either non-Catholic or non-Nationalist as the case might be. (Applause.) That was approaching the matter from a particularly local aspect of the case, but there was another aspect that struck him.

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GRAND TRUNK Summer Suburban Train Service. The Grand Trunk Railway System will commence running their Summer Suburban Train Service between Montreal and Vancouver and Intermediate Stations on April 27th, 1908.

INTERNATIONAL LIMITED daily at 9 a.m. at Toronto at 4.47 p.m., Hamilton 5.40 p.m., Niagara Falls, Ont., 7.05 p.m., Buffalo 8.20 p.m., London 7.40 p.m., Detroit 9.30 p.m., Chicago 7.20 a.m. Elegant Cafe Service on above Train.

FAST OTTAWA SERVICE. Lv. 8.30 a.m. week days; 4.10 p.m. daily. Ar. Ottawa 11.30 a.m., 7.10 p.m.

CITY TICKET OFFICES, 137 St. James Street. Telephone Main 460 & 461, and Bonaventure Station

CANADIAN PACIFIC YOU CAN HEAR ANY DEBATE IN PARLIAMENT AND NOT LOSE ANY TIME FROM YOUR BUSINESS.

Windsor St. Lv. 4.00 p.m. Ottawa Ar. 7.00 p.m. In time for dinner. Parlor Car Seat 40c. † Week days only.

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Died While Praying. While on his knees in prayer in the presbytery adjoining the cathedral of the Assumption, the Rt. Rev. Mgr. Michael Bouchet, vicar-general of the diocese of Louisville, 50 years a priest, died at the dawn of Easter day.

Mgr. Bouchet was in the confessional, until after 11 o'clock Saturday night. His last words spoken to any one were addressed to a man who came to make his holy Saturday confession. They were, "Go and sin no more." Mgr. Bouchet made his way to the rectory. When Father Rock entered the room a short time later he found the vicar-general on his knees beside a chair. He was unconscious and died as the cathedral bell was ringing for the first time since Holy Thursday.

Mgr. Bouchet was born in France 70 years ago. Within a few months he was to have celebrated his golden jubilee as a priest, most of which half-century was spent in the diocese of Louisville, where he was greatly beloved.

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First Communion Outfits FOR GIRLS FOR BOYS. The correct garments to wear by either sex, and all accessories. You can readily figure out the cost of the outfit from the undernoted hints—bare suggestions of what the stocks contain:

GIRLS' DRESSES. Girls' All-Over Embroidered Organdie Muslin First Communion Dresses, yoke trimmed, with a deep frill of embroidered muslin and insertion, frilled cuffs and insertions, deep hem at bottom. Special, \$4.30

Girls' All-Over Embroidered Swiss Muslin First Communion Dresses, frilled yoke of Swiss muslin embroidery, and nicely trimmed with deep insertion cuffs and collar, deep hem at the bottom. Special, \$10.30

CORDED WAISTS. For Children and Misses, made of white sateen, corded front, buttoned back. 35c, 48c, 53c and 73c. Same, with laced back and buttoned front. 73c. The above in sizes 19 to 26.

BOYS' GLOVES. White Lisle Thread Gloves, with Jersey wrist, sizes 2 to 6. Per pair, 11c, 13c and 15c. White Lisle Thread Gloves, 2-dome fasteners, sizes 4 to 6. Per pair, 28c.

MISSSES' FOOTWEAR. Misses' White French Kid Strap Slippers, with a bow of ribbon on strap, sizes 11 to 2. Special per pair, \$1.50. Misses' Fine Black Dongola Kid One Strap Slippers, turned soles, spring heels, sizes 11 to 2. Per pair, \$1.15. Misses' Patent Kid Spring Heel One Strap and Three Button Slippers, turned soles, sizes 11 to 2. Per pair, \$1.25.

BOYS' CLOTHING. Boys' 2-piece Black Suits, in Venetian serge, neatly pleated coat, buttoned to neck, or made with lapels, in latest styles, sizes 25 to 29 in chest measure. Prices, \$3.75, \$5.50 and \$7.00. Boys' 3-piece Black Venetian Cloth First Communion Suits, saquee style, cut and workmanship equal to made-to-order garments. Prices, \$4.75, \$7 and \$9.00.

BOYS' FOOTWEAR. Boys' Fine Dongola Kid Laced Shoes, turned soles and kid tip, suitable for First Communion wear, sizes 1 to 5. Per pair, \$1.50. Boys' Patent Leather Laced Shoes, turned soles, nicely finished, sizes 1 to 5. Per pair, \$1.80.

FIRS COMMUNION VEILS. Can't present an adequate idea of quality here, so content ourselves with a list of prices: 64c, 74c, 77c, 87c, 98c, \$1.08, \$1.15, \$1.45, \$1.60, \$1.90, \$2.65, \$3.00, \$3.85 and \$4.75.

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ANTI-CLERICALISM IN ENGLAND. Accurate and acute observers profess to find many evidences of the rapid growth in England of a spirit of hostility to all ecclesiastical institutions, not unlike that which now afflicts France. And they are wondering whence it springs. Koen minds believe they trace its source to a feeling of disgust entertained by the average layman at the contradictions, diffidences, uncertainties of preachers in face of modern critical and scientific problems. They are probably not far wrong. When preachers have reduced their sermons to bald statements such as many published sermons show, it is little wonder that laymen dislike clerical methods, with the result that the Protestant churches are emptying. Says a recent writer in the "Church Times": "The Liberalism which seeks to dystem Christianity of Christology and to reduce Christ to the position of the greatest Ambassador of the Father, the chief of the messengers to the vineyard, rather than 'the one Son, the Well-Beloved,' is a Liberalism that in removing the husk will end in exposing the kernel to a process of corroding and evaporation in which its character as a tangible and definite creed for mankind will at last cease to exist." He admits that in Switzerland, Germany and Holland such Liberalism has emptied the Protestant churches, while the Catholic churches are often thronged, and always frequently by the poor. Exactly, and that shows how necessary clear statements of doctrine are, if men are to believe at all. If the Establishment in this country is feeling the stress of an anti-clerical advance upon it, the

GOOD LISTENERS. There is a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air, which show that their thoughts are elsewhere. Or they seem to listen; but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting at least in their own estimation. Some interrupt, and will not let you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention that you are at once made uncomfortable by the charm of conversation, whose main will stand the test of speaking, but down under the trial of listening, all these things should be brought under the sweet influence of religion.

NEW RECTOR INSTALLED. Right Rev. Mgr. Dennis J. Conaty was installed this week as rector of the Catholic University of St. Thomas J. Conaty, who was appointed recently Bishop of Louisiana.

Infallibility And Reason. There is no reasoning calculated to sustain a conclusion of one who has been antithetical, and who finally by stress of logic to a name. Before entering a vast subject—yet vast as it is reduced to very short opponents will cease their into all the by-paths of an argument—we will quote of James Kent Stone, late of Kenyon and Hobart College known to the world as F. elis. We quote from the "The Beginning and the truth are one. As Jesus is Omega, the first and the that truth which Christ fled concerning His Church is which the Church reasserts as her crowning glory in ter days. The foundation of the temple mystical was made also the keystone of most arch. And—let it not be unbecoming if I add—ance upon which my own rested is fitly chosen to be dusion and consummation statement of reasons of that is in me." Before passing to historical Scripture, and the au the Fathers, let us begin v words of plain, straightforward course.

"The Church must visible Head has been proved the very mission of the C. Ecclesia Docens—is to teach heads therefore immediately Head of the Church must be doctor of the Church. Now trine of the Church's unity, that the dogmatical judgment Head of the Church should or, to use a word celebratory, irremovable. T of the Schools implies this same time that he shows, ing which is as cogent as censed, that primacy is in the notion of unity." This the words of St. Thomas: unity of the Church it is that all the faithful agree But concerning points of fact pens that questions are ra the Church would be divide versity of opinions, unless preserved in unity by the s one. So then it is demand preservation of the Church that there be one to presid whole Church." (St. Thom Gentiles, I. iv. C. 76). E before, if it were possible for sider the question of abs errancy as a speculative evident that as reasonable should be compelled to ad the chief teacher of a Church must be practical ble. This is what De Maist when he says: "Infallibilit the spiritual order of thin sovereignty in the tempora two words perfectly syn The one and the other den high power which rule other powers—from which rive their authority which and is not governed—which and is not judged. When that the Church is infallib not ask for her, it is quite to observe, any particular we only require that she po right common to all possi egities, which all necessity if infallible. For every go is absolute; and from the n can be resisted; under pret or of injustice, it no longe (Du Pape, I. l. c. 1.) But it has been proved; v dundancy of argument, Church which is divinely cor ed to teach must be divinely ed against error in its t The Church is infallible. the Head of the Church is for, as St. Thomas dem the faith of the Church fixed by the decisions of it an infallible Church with Head would be, not a mere sity, like the famous hetero which the Pisos were expi smile, but an inconceivable. The infallibility of the then, a logical inference from fallibility of the Church. Th of course, equivalent to say the former term—or, more that which it represents—i physically, a consequence of ter, it is only necessary view the reasoning to see reverse is the truth. The is from effect to cause.

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Infallibility And Reason.

By a Regular Contributor.

There is no reasoning better calculated to sustain a contention than that of one who has been antagonistic; thereto, and who finally was forced by stress of logic to accept the same. Before entering upon this vast subject—yet vast as it is it can be reduced to very short space, if opponents will cease their excursions into all the by-paths of a labyrinth and remain upon the one highway of argument—we will quote the words of James Kent Stone, late president of Kenyon and Hobart Colleges, now known to the world as Father Fidelis. We quote from the sixth chapter of "The Invitation Heeded."

"The beginning and the ending of truth are one. As Jesus Christ who is Himself the Truth, is Alpha and Omega, the first and the last, so that truth which Christ first revealed concerning His Church is the same which the Church reasserts of herself as her crowning glory in these latter days. The foundation upon which the temple mystical was builded as made also the keystone of the top-most arch. And let it not be deemed unbecoming if I add—the assurance upon which my own faith first rested is fitly chosen to be the conclusion and consummation of this statement of reasons of the hope that is in me."

Before passing to history, tradition, Scripture, and the authority of the Fathers, let us begin with a few words of plain, straightforward discourse.

"That the Church must have a visible Head has been proven. But the very mission of the Church—the Ecclesia Docens—is to teach. It follows therefore immediately that the Head of the Church must be the chief doctor of the Church. Now, the doctrine of the Church's unity requires that the dogmatical judgments of the Head of the Church should be final, or, to use a word celebrated in controversy, irrefragable. The Angel of the Schools implies this, at the same time that he shows, by reasoning which is as cogent as it is condensed, that primacy is involved in the notion of unity." This refers to the words of St. Thomas: "For the unity of the Church it is necessary that all the faithful agree in faith. But concerning points of faith it happens that questions are raised. Now the Church would be divided by a diversity of opinions, unless it were preserved in unity by the sentence of one. So then it is demanded for the preservation of the Church's unity that there be one to preside over the whole Church." (St. Thomas, Cont. Gentiles, l. iv. c. 76). Even, therefore, if it were possible for us to consider the question of absolute inferracy as a speculative one, it is evident that as reasonable beings we should be compelled to admit that the chief teacher of a teaching Church must be practically infallible. This is what De Maistre means when he says: "Infallibility is in the spiritual order of things, and sovereignty in the temporal order, two words perfectly synonymous. The one and the other denote that high power which rules over all other powers—from which they derive their authority which governs, and is not governed—which judges, and is not judged. When we say that the Church is infallible, we do not ask for her, it is quite essential to observe, any particular privilege; we only require that she possess the right common to all possible sovereigns, which all necessity act as if infallible. For every government is absolute; and from the moment it can be resisted, under pretext of error or injustice, it no longer exists." (De Pape, l. i. c. i.)

But it has been proved, with a redundancy of argument, that a Church which is divinely commissioned to teach must be divinely protected against error in its teachings. The Church is infallible. Therefore the Head of the Church is infallible; for, as St. Thomas demonstrates, "the faith of the Church must be fixed by the decisions of its Head." An infallible Church with a fallible Head would be, not a mere monstrosity, like the famous heteroclitite at which the Pisos were expected to smile, but an inconceivable absurdity. The infallibility of the Head is, then, a logical inference from the infallibility of the Church. This is not, of course, equivalent to saying that the former term—or, more strictly, that which it represents—is, metaphysically, a consequence of the latter. It is only necessary to review the reasoning to see that the reverse is the truth. The argument is seen from effect to condition.

RECTOR INSTALLED. Rev. Mr. Dennis J. O'Connell installed this week as rector of the Catholic University of the Holy Spirit, St. Conaty, who was recently Bishop of Las Vegas.

use Bishop Whately's phrase. From the infallibility of the Church we infer the infallibility of the Head, inasmuch as the latter is an essential condition of the former. In other words, the logical "therefore" in the enthymeme, "The Church is infallible, therefore it must have an infallible Head," gives us the metaphysical "because" in the proportion, "The Church is infallible because it has an infallible Head."

(From the prosperity of a people we may infer the excellence of its government, but only so far as good government is a necessary condition of prosperity; and just so far we may say that a nation is prosperous because it is well governed. If good government were the sole condition of prosperity, the illustration would be more apt.)

It has been shown—by Cardinal Manning—that General Councils are neither the means by which the unity of the Church is secured nor the sovereignty by which the Church is governed. By similar reasoning it is equally demonstrable that it is not in virtue of its Councils that the Church is infallible. A Council is only the Church convened; and a Council is infallible in virtue of the infallibility of the Church. The Church is infallible at all times and in all places. And it is always true and everywhere so that the faith of the Church is determined by the faith of its Head. Accordingly it is true as a matter of fact that from the fourth century to the sixteenth nothing has been "accounted valid or to be received in universal Councils but what the See of St. Peter has approved," and, on the other hand, "whatever she alone has rejected, that only is rejected." (Pope Nicholas I, Epist. VII). There have been intervals of centuries during which no Council has been called together; and there is no reason why such intervals should not cover thousands as well as hundreds of years. Yet infallibility is neither dormant nor intermittent.

By way of caveat against possible misapprehension, it may be well to notice one or two points, which, however obvious in themselves, cannot safely be taken for granted in an article intended for miscellaneous, and perhaps not always friendly readers. Be it understood, then, that in speaking of the Church and of its Head I do not for an instant imply that the two are separable even in conception. It is only, therefore, from the imperfection of language that I even speak of a twofold infallibility. The infallibility of the Church is the infallibility of its Head. Again when I speak of the Head of the Church as infallible, I mean that he is infallible "as" the Head of the Church; in other words, when he speaks by virtue of the authority of his office. Such a functional prerogative has nothing to do with any man's private character, his abilities, attainments, or discretion. The infallible Head of the Church not only may be, but must be, a fallible and peccable man (Rev. Dr. Hackett does not understand this). No; it is one of those truths which are spiritually discerned. You do not think it possible that God should have put such treasure into earthen vessels. Just as when the Church tells you that her Lord has left her the power of forgiving and retaining sins, you do not understand how God can have given such power to men.

Remember this, and impress it on your mind, and keep it ever before you: "The office of infallibility is not to reveal new truth, but to protect old truth. Infallibility is one thing, and inspiration is another. When, therefore, we say that the Head of the Church must be infallible, we mean that it is an attribute of such Headship to define, unerringly, the faith of the Church, whereinsoever that faith has been misinterpreted, or misrepresented, and to decide with certainty, when ever the need of the Church requires such a decision, whether a given doctrine—by whatever name it call itself, religious, philosophical, or political—is or is not in accordance with the original revelation. Infallibility does not go outside the sphere of revelation. At the same time, infallibility alone is competent to determine what does or does not fall within that sphere. Because the advocates of some noxious error choose to call their heresy a social theory, or a philosophical principle, with which in their opinion the Church has nothing to do, that does not hinder the Church from asserting the supremacy of divine law over human passion, or from defending sacred truth against insidious falsehood.

(It is time to pause, for a week at least, these are not lessons that can be absorbed in bulk, and properly digested; we must take them piece by piece, if we desire to fully benefit by their entirety. Before us lie tradition, history, Scripture, and all human testimony. With patience we will reach them as others have done from effect to condition.)

THOMAS A KEMPIS.

Who has not read and pondered over, and admired the inimitable "Imitation of Christ," that masterpiece of Thomas A Kempis? It may interest our readers to have an idea of the life, and especially of the youth of that marvellous writer and saintly scholar. Dom. Gilbert Higgins, C.R.L., has given a splendid lecture on the life of the great Thomas, and we propose taking a few extracts from that part of the lecture in which reference is made to the youth and school days of A Kempis.

We may preface these extracts with the statement that Thomas took up his studies under John Bochin, Rector of the schools and prebendary of the principal church, as he is officially styled. He was a man of great learning and equally great kindness. The principal subjects taught were grammar, logic, ethics, and philosophy. These comprised all that was necessary for a course preparatory to entering the university. The atmosphere was distinctly Catholic. The education of the heart kept pace with that of the head, as complete education requires. His immediate professor was the Venerable Master Florence Radwyn, a man of exceeding fine feelings and unlimited charity. The following anecdotes are illustrative of the times, the men, the manners, and the subject of these comments.

Florence Radwyn, as one of the prebendaries, had his stall in the same chancel, and he would often unite his voice with those of the scholars and clerics, many of whom were his own disciples. In this connection Thomas gives us a characteristic anecdote. "I also at that time," he says, "used to attend the choir with other students, as I had been bidden by Master Bochin. And when I saw my Master Florence in the sanctuary, although he did not notice what was going on around him, yet in awe of his presence, because of the reverence of his posture, I took care not to utter a word. And once it happened that I was standing near him in choir, and that he turned to our book to sing with us. And being behind me, he placed his hand upon my shoulder, and I remained still, scarcely daring to move, astounded at his gracious condescension." A Kempis had the bump of reverence strongly developed.

Another incident recorded by a Kempis in the history of his school-days illustrates another pleasing side of the character of the saintly priest whose life and conversation made so lasting and beneficial an impression upon the boy's tender mind. "Master John Bochin," he writes, "was a great friend of Master Florence. When the time for paying our fees came round, each in his turn used to give what he owed. Then I also placed my payment in his hand, requesting him to return the book I had left with him as a pledge. (You may be sure it was not a penny dreadful). But as he was acquainted with me, and knew that I was under the care of Master Florence, he said to me: 'Who gave you this money?' I replied: 'My master, Florence.'" "Go," said he, "take him back this money; for his sake I will take no fee from you." I carried back the money, therefore, to my master, Florence, and said: 'For your sake the master has returned my fee.' 'I thank him,' said he; 'however, I will take care to repay him in another and a better way.'

Amongst the other associates and preceptors of a Kempis were Arnold Wyron, John Grande, John Brinderink, Lubert Berner, Henry Muns, Gerard Zutphen, James Viana, and last but not least John Ketel the Cook. Biographies of all these are to be found among the works of the author of the "Imitation."

Some have contended that A Kempis was a forerunner of the Reformation, while, in truth, even as a student at Deventer he displayed signs of that loving devotion towards the Blessed Virgin for which in later times, he was so remarkable, and of which he gives such evidence in his writings. Leaving that school at Deventer with him, in 1399, we find him deciding to enter a religious life under the rule of St. Augustine, and taking his way to the newly-established Priory of Mount St. Agnes, of which his own brother, John, was then Superior. In the preface to the "Imitation," this phase of his life is referred to in that touching line:—"Quam bonum et quam jucundum est habitare fratres in unum."—"How good and how delightful it is for brothers to live in union."

Let us now take the following extract from the lecture in question, which contains, in turn, extracts from the "Chronicle" of Mount St. Agnes. The details will be interesting.

icle of Mount St. Agnes we read the following lines:—"In the year 1399 the Apostolic indulgences were given to the people of Zwolle, which our Lord Pope Boniface IX, granted for the building of the church of St. Michael to all truly penitent—on the Feast of the Finding of the Holy Cross and on the Feast of St. Michael. The same year Thomas, a student of Deventer, born in the diocese of Cologne, came to Zwolle and the indulgences. Thence I joyously proceeded to Mount St. Agnes and earnestly solicited to be allowed to remain, and I was compassionately received."

The foundation of a house on Mount St. Agnes near Zwolle seemed to have been decreed by Providence. Shepherds had declared that in their night watches they had seen men, clad in white, wend their way in procession around the hill. This to their minds was a token that Heaven meant the white-robed sons of St. Augustine to take up their abode there. But the work met with great opposition on the part of the people of Zwolle, and it was not till the 1st of October, 1399, that the enemies of the Austin Canons gave way.

Thomas found his brother occupying the post of Superior of the new Priory. The meeting between the two was full of joy and fraternal affection. However, the discreet Prior did not allow too much of his love and satisfaction to be manifest on his countenance, but assuming a serious tone he said to the postulant: "I will try and examine you with regard to your studies, your health, and your behavior, to see whether you are capable of bearing our burdens with us." And giving him his hand he led him to the novices. And with these Thomas remained nearly eight years. Six years he dwelt there without the habit, in the seventh he was clothed; and in the eighth he was professed a Canon Regular.

The day appointed for the ceremony of his clothing was no other than the festival of Corpus Christi, a suitable day, when we remember the great devotion towards the Blessed Sacrament which a Kempis expresses throughout the Fourth Book of the "Imitation."

The event is thus simply recorded by Thomas in his Chronicle:—"In the year of Our Lord, 1406, on the day of the Sacrament, which that year fell on the vigil of St. Barnabas (June 10th), two clerics and one lay-brother were clothed, Thomas Haemerkan, of the town of Kemmen, of the diocese of Cologne, that brother-german of John Kempen, the first Prior," etc. The year of probation in the novitiate quickly passed, and again the feast of St. Barnabas came round. On that day, June 11th, 1407, our A Kempis pronounced his religious vows and entered upon the sixty years and more that he spent at Agnetenberg as a professor Canon Regular of St. Augustine.

There were seven years more to run before his admission to the ranks of the priesthood. They were eventful years for Thomas and his community. Eighteen months after his religious profession, John a Kempis resigned the Priorship in favor of William Vorniken. This Prior worked with untiring energy and marked success for the temporal and spiritual progress of the monastery. He was Thomas's Superior during seventeen years.

About a year after Prior Vorniken's appointment (1409), the monastery of Budiken was annexed to the Winderheim Congregation. The Canons Regular in this Priory had gradually fallen away from their primitive discipline, and were living as secular clergy. William de Monte, Prince Bishop of Paderborn, wishing to effect their reformation, handed over the house with all its rights and appurtenances to the Canons Regular in Zwolle.

"On April 8th, A.D. 1412," writes a Kempis, "Our church was consecrated in honor of Christ's Virgin and Martyr St. Agnes by His Lordship Matthias Budanen, suffragan to our Father and Master in Christ, Frederick de Blankenheim, Bishop of Utrecht. A multitude of religious and ecclesiastics assisted at the ceremony, among others the Prior of Winderheim and the Prior of Belheim, and two priests from Zwolle. Many other honorable persons of both sexes were present; young and old, townspeople and villagers all flocked to the dedication. For it was an occasion of great joy to all, and, moreover, a general permission was granted to externs to enter the cloister."

"Ever since the feast of Pentecost this year the Canonical Mass has been conventionally sung in our church," notes the pious chronicler, who, concluding entry for this year is: "The venerable fathers, the Canons Regular in Brabant, attended the general chapter at Winderheim, and were received with their houses and united to our congregation."

life is generally regarded by his biographers as one of interior trials, and aridity. They regard certain chapters of one of Thomas' earliest works, the "Soliloquy of the Soul," as a faithful narration of his own experience. It is, at any rate, a proof that the author had personally sounded all the depths and shoals of the mystical life, acquiring them by that knowledge of the human heart which only sorrow can impart. Thomas was ordained priest the year after the Church of St. Agnes was completed and consecrated, that is, A.D. 1413, the thirty-fourth year of his age.

Five centuries have since gone, and yet Thomas A Kempis lives in the "Imitation of Christ."

Protestantism And Confession.

(By An Occasional Contributor.)

In the course of a most instructive sermon, delivered by Rev. William Burns, at the Church of St. Peter and St. Paul, in London, a couple of weeks ago, the preacher took occasion to draw attention to the great number of people in England (and he could have said elsewhere) who interpret the words of his text—"Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained"—in a manner far different from that in which the Catholic understands them. He knew that many learned and honest men had spent their lives in the study of the Scriptures, and had, notwithstanding, failed to grasp the true meaning of those important words. They interpreted them in a sense so different that they read in the thirty-nine Articles of the Church of England, to which every ordained minister of that Church was obliged to subscribe and to teach as far as he could, that what we call the Sacrament of Penance was entirely denied. They deny that the practice of forgiving sins authorized by the Word of God. He contended that, to be consistent, they were right in so denying the Sacrament of Penance; for were they to admit it, they should go out and embrace a religion where that belief was taught and believed.

Having given an explanation of the Catholic doctrine, and advanced the logical arguments in its favor, the preacher made the following strong point:—

Only that morning he (the rev. preacher) was looking at "The Life of Christ," by Deaf Farrar. That was a work of its kind that had perished more than any other; it was popularly and interestingly written, and there was a certain amount of learning in it. Looking at the passage of his (the rev. preacher's) text, to see whether the Dean admitted that some power was given to the Apostles to forgive sins, he found the Dean simply quoted the words, "And He said to them 'Peace be to you,'" and He told them "Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them and whose sins you shall retain they are retained." But there was no remark, no comment on those most important words. They might therefore conclude from that either that the writer was afraid of them, or else purposely ignored them. In either case he (the rev. preacher) put it to them whether that was not a very unsatisfactory way of explaining the Bible or writing a life of Christ. He mentioned that to show that in the Protestant Church they had no definite teaching upon the point.

Another point upon which the preacher touched was that of a generally entertained idea, outside the Church, that confession was invented for the benefit of the priests. This he said was to him incomprehensible. He had been several years ordained, and had heard thousands of confessions in his time, and he found it a most painful and onerous duty. Not even that common inquisitiveness, which belongs to humanity, and in virtue of which people like to hear the secrets of others, could possibly reconcile a man to the ordeal of sitting long hours in a box and listening to stories that not only fail to interest, but often make the hearer experience painful sentiments, pity for the sinner, commiseration for him in the humility he undergoes in being obliged to reveal secrets that he hides in his heart, and grief at the revelation of so much misery and forgetfulness of God. In a word, it is as hard on the confessor as on the penitent, and more so—for once the confession is over the penitent is free, but the confessor must remain to hear the next and the next. All this shows that it must be a divine institution, otherwise it could not survive.

An Historic Church.

(By a Regular Correspondent.)

No church in England has more historic memories associated with it than St. Mary's Moorfields. Some time ago the olden church was demolished and now a new and beautiful one stands upon its site. It is the Romanesque style and has an imposing frontage of Portland stone, a sculptured group above the doorway representing the crowning of the Blessed Virgin. In its internal ornamentation and furniture it owes much to the old church, the sanctuary in particular, which is in the form of an apse, having the white marble altar and splendid Carrara fluted monoliths that adorned the old building. We dwell upon these details, because they show what a wonderful old church was that of historic Moorfields. The best synopsis possible of its historical associations is to be found in the sermon preached, on the occasion of the opening of the church, by Rev. Father Case. We take the following report of the sermon from a London journal:—

"In the course of an interesting discourse Father Case said they were assembled that day on an occasion which was something more than the opening of a new church on Lady Day. Lady Day, with its associations, was fitting, indeed, for the reopening of that church, for the reopening of the work in a parish so long dedicated to our Blessed Lady in Moorfields. He said it was something more than a mere opening of a church, because it was the continuation of the life of a church and parish which had been parallel with the revival of the Catholic religion in England. St. Mary's, Moorfields, was, indeed, an historic church. The very ground which formed the parish had been the witness of one great event after another connected with the Catholic faith, and, more than that, it was on that ground that saints who had died for the faith one after another in their generation had trod. It might be truly said of the parish of St. Mary, Moorfields, that all its historic associations were built up on the blood of the martyrs. Blessed Thomas More was an inhabitant of that parish, and the martyrs—the Carthusians and others—who were dragged on hurdles to Tyburn, because they would not acknowledge the royal supremacy, were also representative of the neighborhood in which they were assembled that day. St. Thomas of Canterbury was born in the neighborhood, where Mercer's Hall now stood. Having briefly sketched the history of the church in the parish in the days of persecution, of old St. Mary's in the days of Cardinal Wiseman to the time of its demolition, the rev. preacher said just as the time had arrived when that beautiful church might be opened to the honor of God, through the zeal of the Cardinal Archbishop and their rector, there had been brought over to the Church of God in that mission just about 100 persons. Let them thank God for that. It was surely a sign of a new beginning when God gave the gift of faith to such a number of persons to join with them in worshipping Him in the new church, when He took away darkness from their hearts, and gave them the new light of God's truth, and caused them to submit to God's Vicar upon earth, and enter into fellowship with the Catholic Church. On an occasion like that they should bear in mind what God was doing for them. Some of them might say, 'What is the good of reviving ancient history, and talking of the terrible things that happened to our forefathers so many years ago?' 'Every day in England Catholics enjoyed great prosperity and great tolerance on the part of their fellow-countrymen, and they should thank God for it. But let them remember that the Church of God must always be fighting against evil, and that she would always have those who opposed and hated her. They had recently seen the persecution she had endured across the Channel, and God had given the Catholics of England an opportunity of showing their hospitality to those who sought a refuge from persecution on their more tolerant shores. To-day Catholics stood in this country raised up by the good God to do His work as the one only religious society which could show continuity of faith throughout all her history, the one religious body which could show a succession of sacrificing priests, and that alone could show absolute continuity of faith in the hands of men."

Archbishop Walsh On the Irish Land Bill.

The following important communication from the pen of Dublin's Archbishop—Right Rev. William J. Walsh, addressed to the "Freeman" of that city, will be of interest to our readers who have been reading the glowing appreciations of the local daily press about the Irish Land Bill. It is as follows:—

Archbishop's House, Dublin, March 28, 1903.

Dear Sir,—It cannot but be irritating to Irishmen to find that the £12,000,000, which Ireland will have to provide—in great part, if not in its entirety—for the working out of the new scheme of land purchase is treated in the English press as a 'gift' made to us by England.

In a weekly English paper of considerable influence which I received recently I find the following: "England meets the difficulty with a gift of twelve millions. It is a present to the Irish people."

Now, I am not at present complaining of the audacity with which, as a rule, grants made for Irish purposes out of the British or Imperial treasury—that is to say, out of the taxes contributed by Irish, as well as by English, taxpayers—are spoken of in England as if they were grants made by England alone. Our Irish contribution to every such grant, even if we had to contribute only our fair share of it, instead of being obliged, as we are, to contribute at a scandalously excessive rate, should, to say the least of it, not be ignored. But this is not my present point. Putting out of sight all consideration of the contribution that the Irish taxpayer has to pay to every grant that is made out of the Treasury, whether for Irish, for English, for African, for colonial or for other purposes, what we have primarily to insist upon in the matter now in hand is that the so-called Land Purchase "Grant" of £12,000,000 is not a grant at all.

Still, the other point that I have just now referred to is one not to be overlooked. The unfairness in speaking of millions of pounds that are to be saved out of Irish expenditure as if they were being "granted" to Ireland is undoubtedly intensified by those millions being represented as granted "by England," which they would in no case be.

In the article from which I have already quoted both points are illustrated. The "twelve millions" are spoken of as "a free gift," and the donor is bluntly named as "John Bull."

"It is so, indeed, all along the line. See what we have in the series of press comments recently supplied by the Press Association: One paper says: 'The loss will fall on the British taxpayer.'"

Another: "The British taxpayer may look a little askance on the transaction. Why, he will ask cannot the Irish agriculturist get on, as the English has to, without these grants, without having his land bought for him?"

Another: "The bill must at least prove to the world the generosity and disinterestedness of the British nation."

Another: "A liability of a hundred millions, and a free grant of twelve millions more."

Another: "Great Britain will not deal in a niggardly fashion. She is tendering an open, but not an empty hand."

Another: "The British farmer and small holder may be tempted to ask why £12,000,000 should be found for Irish landlords, and no similar scheme be proposed for this country (England)."

Another (an Irish paper): "The grant of £12,000,000 will be recognized throughout Ireland as a generous contribution."

Another: "What will the heavily-burdened British taxpayer say to the £12,000,000 bonus to the landlords?"

Another: "The scheme (is) on a scale so lavishly generous that if Irish legislators and others are not satisfied the English people will be forced to the conclusion that they have made up their minds to demand more than can be granted."

Another: "No Government will offer more generous terms. The British taxpayers may bitterly complain of the savagery they are called upon to support."

Another (a Scotch paper): "The main question is whether Great Britain is willing to purchase peace in Ireland at a total expenditure of £12,000,000."

Certainly the Chief Secretary is not to blame for all this misconception, or misrepresentation, or whatever else it is to be called. He stated the case in the plainest possible manner, putting it as a matter, not so much of generosity on the part of England or of Great Britain, as of savings to be effected out of the present public expenditure in Ireland.

On the score of the Land Purchase transactions, there would, as he explained, be a temporary additional charge of £290,000 a year for a certain number of years, but, on the other hand, the Government had made up their minds to cut off £250,000 a year from the present Treasury expenditure upon the civil establishment in Ireland. So then, there would be a surplus charge to be met of £140,000 for a certain number of years, and, against this, there would be kept back from Ireland £250,000 a year forever. And he added:

"I believe that the settlement of the land question in Ireland is vital to Ireland, and that Ireland is well advised to save money in other matters in the hope of settling this question."

"Now, as to this matter of savings, there is a point that seems to me to be of vital importance to Ireland. I trust it will not be lost sight of. There is, indeed, no reason why it should not be pressed prominently to the front, and put forward as a national demand, backed, if necessary, by a united and absolutely unanimous Ireland.

It is that a special account should at once be opened by the public authority, and that there should be placed to the credit of it, as the nucleus of an Irish fund, the entire amount that has been saved out of Irish expenditure for the period covered by the sensational statement of Mr. Wyndham, which, to steer clear of certain lines of criticism, I quote from the "Times" report of his speech:

"I wish to point out to honorable members who sit for non-Irish seats that, whereas during these last six years there has been an increase of 18 per cent. upon the civil expenditure in England, there has been a decrease of 1.8 per cent. upon the civil expenditure in Ireland." (Opposition cheers.)

At this point the Irish newspaper reports tell us that there were "Nationalist cheers."

"We have saved £440,000 in Ireland during the last few years. I never fill up a post if it is not required." (Laughter and cheers, and an Irish member, "Si sic omnes.")

Or, as Irish newspapers reports give it, "loud Nationalist cheers."

For my part I should have been quite ready to join in the applause that greeted this enunciation of a thoroughly sound policy—a policy which, as Mr. James McCann has proved to demonstration, would be the most reasonable of all ways of providing the means of saving from extinction what still remains of the vitality of the Irish nation. But before joining in the demonstration I should have desired to know what has become of the £440,000 a year that has been saved, or of whatever the actual amount of the saving may have been, for I am quite prepared to hear that there is some overstatement in the figures.

This point is surely of the very first importance. Obviously, a saving on the Irish estimates may be anything but a boon to Ireland. In one respect, such a saving can hardly be but a dead loss to this country unless some such course as that which I suggest is adopted, namely, the continued payment of the amount in question out of the treasury, and the placing of it in a special account, earmarked as money to be expended on some purely Irish purpose.

From Mr. Wyndham's statement—made, as that statement was, on such an occasion—I infer that the very considerable savings to which he referred are to be regarded as savings effected for the benefit, not of the Treasury, but for Ireland. Surely, then, it will be a good thing to open such an account as I have suggested.

Such an account would always show, to the penny, what is being withheld from Ireland in the form of savings, as the ordinary public account will always show what is being given to Ireland, for the settlement of the land question or for any other Irish purpose. Among other advantages which should recommend this course to the Government there is the very obvious one that it would effectively silence the grumblings of the British press.

not only silence that worthy gentleman, but thoroughly satisfy him as a reasonable man, which we must always assume him to be, that he is not being plundered for the benefit of his poor Irish neighbors.

"I may be told that there is no account as I suggest. But there is precedent for the opening of such an account, and, moreover, it is a precedent that completely covers the ground.

The precedent to which I refer is to be found in the Supreme Court of Judicature (Ireland) act of 1897. This act effected a number of reductions in the expense of the judicial bench in Ireland. Courts—including the Chief Baron's Court of the Exchequer Division—were amalgamated, the number of judges was reduced and provision was made for the effecting of further economy in the same direction in future. But, in doing all this, the act secured that the savings thus effected should not go to the relief of the Treasury, but should stand to the credit of Ireland, in a separate Irish account.

This salutary provision—the authorship of which was, rightly or wrongly assigned at the time to an eminent Irish jurist—applied not only to the savings directly effected by the reduction of the number of judges and the amalgamation of the courts, but also to the far-reaching consequential reductions of expense in the subordinate offices dependent upon the various courts and their judges.

The provision is as follows: "An annual sum equal to the salary of any judgeship which . . . in pursuance of this act is abolished or left vacant shall, in the case of a salary payable out of the Consolidated Fund . . . continue to be paid out of that fund. . . . and, in the case of a salary payable out of money provided by Parliament (through the annual estimates), continue to be paid out of money so provided, and shall in either case, be carried by the Treasury to a separate account, to be applied to such Irish purposes as Parliament may from time to time direct."

Then follows a similar provision for "the net savings" effected in each financial year "by the abolition or consolidation of offices" in pursuance of the act.

The practical outcome of all this was that by the time when the new Department of Agriculture and Technical Instruction for Ireland came to be established, in 1900, a sum of £19,890 had already been accumulated as the result of savings under this one act of 1897.

The savings, too, were then going on at the rate of £12,000 a year. The capital sum, then, of £19,890, with an annual income of at least £12,000 a year, were thus saved, by the author of this beneficent provision, from the bottomless gulf of the Treasury, in which every saving of Irish expenditure had previously disappeared, and they were made available for expenditure on purely Irish purposes under the direction of the new department.

I do not doubt that the savings thus effected are among those to which the Chief Secretary referred. All that is now wanted is that all the other savings to which he referred shall be treated in a similar way.

A Parliamentary return, showing all the savings in detail, classifying them under two heads—the savings effected and dealt with—under the Judicature act of 1897 and those effected and dealt with otherwise—would be of singular interest and value. There are few things that could be more instructive in their bearing on the financial aspect of the difficult and complex work which the present Government have so vigorously taken in hand, and I venture to think that there are few things that, in the long run, would be found to be of greater help to the Government in the bringing of that work to a successful issue.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 19th April, 1903.—Males 174, females 0. Irish 110, French 42, English 27, Scotch and other nationalities 4. Total 174.

When we look back we do not look with any great satisfaction on our pleasures, or our games and pastimes; but we look with pleasure on whatever has made us stronger, wiser, freer, more at home in God's universe.

The Life of St. Rita.

St. Rita, who is known as the "Saint of the Impossible," was born in Rocca Porrena di Cascia, a small village in Umbria, in the year 1381, of respectable and pious, though not wealthy parents. The child was born when her parents were advanced in years, and came as an answer to their fervent prayers: In her childhood the girl was distinguished for gentleness and docility. She never could be induced to ornament her person as young girls liked to do, and she was allowed finally to dress as simple as she pleased. She took great delight in passing hours in adoration before the Blessed Sacrament. Obedience and charity were her characteristics. Her parents' wish was law, and she was delighted to invent ways of helping the sick and the poor of her native village.

When eleven years old she felt strongly attracted to the contemplative life. Her parents refused to allow her to enter the Augustinian Convent near her home, as they had other designs for her. Their increasing infirmities compelled her to devote a good deal of time to them. With all humility and readiness she accepted the will of God, and stifled her longings for the cloister, not, however, renouncing her intention, but praying for patience and resignation to wait the hour when God would enable her to follow her vocation. Alarmed by her persistence, her parents resolved upon her marriage, and chose for her husband a young man of good family and comfortable property, called Ferdinand. The young girl yielded to her parents' wish, although the struggle was terrible. Her husband proved to be of a proud and very violent temper, and, like young men of that time, brought up in the worldly and warlike spirit that prevailed in Italy, paid little or no attention to his religion. He overwhelmed her with abuse and ill usage. She accepted all with perfect submission, and by her gentleness and sweetness finally wore out his ill temper, so that one day he threw himself upon his knees before her, imploring her forgiveness. Her two sons inherited their father's irascible temperament, and proved a continual anxiety to their holy mother.

Her biographers tell us that, in spite of continual provocation, he would never allow any one to speak of her sufferings, but would change the subject quickly whenever the conversation drifted in that direction. After eighteen years of married life her husband was barbarously murdered by an old enemy, who took him unawares and unarmed. Rita's sorrow at the death of her husband dying without any religious consolation was increased by the fury displayed by her sons, whose minds were filled with thoughts of revenge. Her entreaties proving vain, she finally besought the Lord to take her boys unto himself, rather than allow them to commit the grave wrong contemplated. Her prayer was answered; her two boys were seized with a very serious illness, and although tenderly and devotedly nursed by their mother, expired within a few days of each other, strengthened with the last Sacraments of the Church.

Freed from all obligations to the world, Rita sought entrance into religion, but thrice she was refused, since the nuns declared they never accepted widows. Her admission was finally brought about by means of a miracle. One night while Rita was praying she heard her name called, while someone knocked at the door. Seeing no one, she returned to her prayers, when suddenly she was seized with a kind of ecstasy, during which she saw St. John the Baptist, St. Augustine and St. Nicholas. On their invitation she arose and followed one of them, who was no other than St. John the Baptist. She found herself supernaturally at the door of the monastery, which opened to receive her and then instantly closed. When the nuns came down for matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the account of her miraculous entrance. She was instantly clothed in the novice's habit. She was then thirty years old. In the convent she was distinguished by her great charity. She observed a religious silence in speaking of other people unless some good might be done by words of advice and warning. She was constant in her visits to the sick and sorrowful, doing all she could to strengthen the weak and console the afflicted. In order to try her, the Abbess one day ordered her to water daily a dead tree in the garden of the convent.

The day before her death Rita had had a vision of our Lord and His Blessed Mother, who announced that within three days her sufferings in this world would be over and that she would enjoy the glories of Paradise. When dying Rita humbly asked the forgiveness of the nuns for the bad example she had given them and for all the trouble her long illness had caused them. The nuns through their tears implored her blessing, which she was compelled to give them, promising to recommend each one to our Lord. She died May 20, 1457, in her 76th year, and the forty-fourth of her religious profession.

Marvellous events followed her death. One Sister saw a vision of angels conducting her to Paradise. At the moment of her death the great bell of the monastery rung of itself. Her cell was filled with a wonder light, and the body itself not only showed a supernatural beauty, but the wound of the thorn in the forehead not only healed, but emitted the most wonderful perfume, together with a special light. The body was publicly exposed in the Monastery Church, and a relative of hers, who was crippled with paralysis, was instantly cured by merely touching the flesh of the saint. Endless miracles followed; the blind received their sight, the dumb the power of speech, the deaf that of hearing; and authentic proofs of all these miracles were obtained by the authorities and are preserved to this day. In a little book published by the press of the Propagation of the Faith of Rome, upwards of one hundred are recorded, of which thirty occurred in 1896. Rita's body remains incorruptible, and the sweetest odor has emanated from it whenever it has been canonically examined. Another wonderful fact in connection with the body is that although Rita died at the age of 76, her body possesses the beauty and youthful appearance of a girl 20 years old.

Urban VIII declared her blessed on the 16th of July, 1625.

The Blessed Sacrament is not one thing out of many; but it is all things, and all in one, and all better than they are in themselves, and all ours and for us—and it is Jesus. Charity itself commands us, when we know no ill, to think well of all; but friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

obeyed without question, and the result of her obedience was shown in the recovery of the tree. She practiced extreme poverty, and was allowed to exceed the other nuns in the austerity and rigor of her penances. The favorite subject of meditation with her was Our Lord's Passion. A sermon once preached to the nuns by a famous Franciscan on the Crowning of Thorns so greatly impressed her that she implored Our Lord to share in this particular suffering. Her prayer was heard, and one of the thorns from the crown on the head of our Saviour, before whose image she was at that moment kneeling, became suddenly detached, and fastened itself so deeply in her forehead that she could not remove it. The wound became worse, and gangrene set in, while the odor emanating from it compelled her to remain almost entirely in her own cell and alone for fifteen years. When Pope Nicholas V. proclaimed the Jubilee in 1450 the Abbess refused permission for Rita to go with the nuns to make the Jubilee at Rome on account of the wound in her forehead. Another miracle then happened. At Rita's prayer all trace of the thorn had disappeared; rejoicing, she was enabled to join her companions in their pious journey, which was undertaken on foot, and which she followed with joy in spite of her age. On her return to the monastery the wound reappeared, and continued until her death. In 1455 she was seized with a fatal illness, and passed four years of continued suffering, which she bore with undiminished sweetness and patience, and even with joy, as conforming her more closely to the crucified Saviour. During her illness two miracles were performed, to the astonishment of those around her. She sent a lady visitor who had come to her from her old home, to bring her a rose from her former garden. Although it was the month of January, and although her friend thought that illness had affected her mind, yet curiosity brought her to the garden, and there she beheld a beautiful rose in full bloom, the other trees being covered with frost. She hastened back to Rita, who was full of joy and gratitude. Asked if she had any other commission, Rita replied that she would like her friend to go again into the garden and bring her two ripe figs. The lady never hesitated this time, and, going straight to the garden, found two ripe figs, which, with great joy, she instantly took to Rita.

The day before her death Rita had had a vision of our Lord and His Blessed Mother, who announced that within three days her sufferings in this world would be over and that she would enjoy the glories of Paradise. When dying Rita humbly asked the forgiveness of the nuns for the bad example she had given them and for all the trouble her long illness had caused them. The nuns through their tears implored her blessing, which she was compelled to give them, promising to recommend each one to our Lord. She died May 20, 1457, in her 76th year, and the forty-fourth of her religious profession.

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Heroic Labors of Catholic Priests.

The heroic work of the French priests of the Missions Etrangères among the lepers of Japan is described in a little pamphlet printed in Tokio, and entitled "A Visit to the Gotemba Leprosy Asylum." The institution is situated in a beautiful country some thirty leagues from Tokio, at about two hours' distance on foot from the nearest railway station. Here, in a group of buildings of very rude construction, 75 unfortunates find shelter and succor with all the alleviations that the charity of the devoted missionaries can supply. They are provided with such occupations as their condition admits, and open the blind are employed in making straw sandals. Those in less advanced stages of the disease act as nurses to the more helpless, so that all the attendance on the sick is supplied from within. The Asylum is thus as far as possible self-supporting, but there are inevitable items of expenditure which have to be met by the aims of benefactors in all parts of the world. It seems strange to talk of amusements in such a place, yet the lepers enter into them as heartily as though they were free from their terrible affliction. Not only are chess and similar games played with interest, but lotteries are organized, and even theatricals arranged and acted by the patients. The church is the centre of the little settlement, and few of its inmates fail to become Christians. The most efficacious form of treatment is found to consist in injections of Chaulmoogra oil which gives great relief, checking the progress and alleviating the symptoms of the disease if it does not cure it permanently. Some of the remedies are very costly, and the expense of procuring them is one of the grounds on which the administration appeals for charity. All this organization depends on the self-immolation of the director-priest, and three have followed in the footsteps of Father Damien, Father Testevuide, whose death we chronicled in 1892, Father Vigroux invalidated later, and the present director, Father Bertrand, who has filled the post for nine years. He is, in addition to his other avocations, the head infirmarian, and when leprosy reaches its last and most dreadful stage, "when one of these wrecks of humanity has become unapproachable by every one," he reserves for himself the sole care of attendance on him. He is the animating spirit of all the work, and performs his tasks with a courage and gaiety which inspires the same feelings in others. There are said to be about 50,000 lepers in Japan.

A Case of Interest to C. M. B. A. Members.

An American exchange says:—"A strangely contested case involving an insurance in the C.M.B.A., and which will be of interest to all members of beneficial insurance societies, was recently decided in the Court of Appeals at Buffalo. William Lahey was insured for \$2,000 in a Niagara Falls branch of the C.M.B.A., when he was taken ill with droopy. His wife for some reason left him and he went to his mother's home, who cared for him, assisted by the local officers and members of the C.M.B.A. For this reason he decided to make those who had aided him in his extremity the beneficiaries of his insurance, and he executed a paper changing his beneficiary, giving his wife \$1,000, his mother \$500 and certain officers of the local branch of the C.M.B.A. \$500 to pay his doctor bills and give him a decent burial, the balance to be turned over to his mother.

The officers of the C.M.B.A., however, were unable to issue him a new certificate, as the original was still in existence in the possession of his wife, who refused to give it up. Shortly before his death the wife went to Niagara Falls and induced her husband to go with her to Buffalo. Before he died she had a lawyer draw up affidavits in which he swore that he did not remember executing the papers changing his beneficiary and that he did not intend to change it. After his death his wife brought suit for the whole amount against the C.M.B.A. The case was argued in three courts and the decision in each was the same—that the wife had no right to withhold the certificate and that she could not therefore profit by her own husband's death.

THE COL

CHAPTER XIV.—Cont

"To be sure I do," said Lowry, when it's plain to the things, as they say in the made-as-y."

"Surely, surely," returned with a yawn. "Dear knows Readin'-made-as-y time is c for 'tis a most mornin'."

"I always, mostly, smok before I go to bed of a nig Lowry, turning towards the clearing the bowl of his knocking it gently against the gate; 'I like to be sm talkin' when the company able, an' I see no rason for a hury to-night above all come, Nelly," he added, copped up a little tobacc pressed it into the bowl with of his finger, "come here, near me, I want to be tal you."

Saying this, he took a f 906 from the fire, crushed i into the burning portion, offering it in vain to Dann it in the corner of his m then remained for some with his eyes half closed, d the fire with his breath and it with his finger, until the dared freely through the tube and was emitted at h in the opposite corner of h in a dense and spiry strea

"An' what do you want ting?" said Nell, taking her (given Lowry and the Lord, gage you have nothin' to sa after all."

"Come a little nearer," sa without changing his po "Well, there, why," retur ly, moving her chair a litt "will that do?" "No, it won't. 'Tis a wh have for you. Misther Mann hear me if I told it to you you are."

"Oh, a whisper! Well no close enough, any way," s placing her chair in conta that of Lowry.

Laborers of Catholic Priests.

work of the French Missions Entrangeres... A pamphlet printed entitled "A Visit to Lepers Asylum."...

Forest to B. A. Members.

exchange says:—"A... case involving the C.M.B.A. and interest to all members insurance societies..."

THE COLLEGIANS.

A TALE OF GARRYOWEN. BY Gerald Griffin.

CHAPTER XIV.—Continued.

"To be sure I do," said Lowry, "when it's pleasin' to the company to part. There's a time for all things, as they say in the Readin'-made-asy."

finger on me without the jury, be course o' law. The round o' the world is as free to me as to him, if the world be round in a'nest, as they say it is."

it, says he; sure while there's fools of women in the place. I'll engage I needn't starve. Well, he called a gorsoon that was going the road. "Whose farm house," says he, "is that I see over there?"

a stumble, and perceived by the light, which stream through the key-hole and under the door of his friend's apartment, that she still expected him.

daughter was washed ashore a corpse, with a blot upon her name, and no one living that can clear it? But, I give thanks to Heaven!"

then where is the tongue that shall venture to wag against the fame of Eily Crogan? If such a one there be, it shall never sting again, for I will cut the venom out of it with my small sword."

SAVE THE BABY.

"I can truly say that had it not been for Baby's Own Tablets, I do not believe my baby would have been alive to-day."

A Week of Disasters.

We have countless times pointed out that Canada is one of the happiest, if not the very happiest lands on earth. We are free from the vast amount of misfortunes that fall to the lot of other countries.

CHAPTER XV.

- HOW HARDRESS SPENT HIS TIME WHILE KYRLE DALY WAS ASLEEP.

All were now asleep, except the two strangers, and the silence which reigned throughout the little cottage showed Hardress that no ear was capable of detecting his movements.

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Our Boys And Girls.

What a friend we have in Jesus! And we listened for the rest— But the little maiden lingered On the words that she loved best.

Soft and low again she murmured— Oh, the love in her sweet voice, Thoughts of friendship dear and holy Made the maiden's heart rejoice.

"What a friend"—and then she faded. And the tears began to fall; "O my Jesus, take me, keep me, For I gladly give my all.

"Every heart beat, every motion, May be Thine to bend and lead; Take me, though a little maiden, Take each thought and word and deed.

"O Thy friendship, holy, precious! Dearer than the whole world wide! O my Jesus, hear me pleading, Keep me ever by Thy side."

E. M., in the Sunday Companion.

OUR LADY'S PAGE.

M. B., Sister of St. Francis, in the Sunday Companion.

Europe was arming for the ransom of the Holy Sepulchre. It grieved the loving hearts of the faithful followers of Jesus Crucified to know that the land sanctified by His presence was desecrated by the Paynim. France, always chivalrous, Germany, with many of the minor states of Europe, were preparing for the great conflict. The Christian host boasted many valiant and experienced chiefs, but not one of all the number, however, could compete with Richard Lion Heart of England, the bravest royal knight that ever couched a spear. In the ranks of doughty knights and nobles, who formed the train of the champions of Christendom, no one attracted greater admiration than a delicate stripling, fair and beautiful as a painter's dream. He rode right gallantly a milk-white steed. His armor was inlaid with silver, and snowy plumes drooped over his pure brow.

Egbert was Richard's favorite page. When the boy begged so earnestly to be allowed to accompany him to the Holy Land, he smilingly answered: "Prithce, little page, what couldst thou do? I verily believe that thou canst even couch a spear."

"My lord King, try me. I have been practicing diligently with bow and arrow, yea, even with battle-ax, for I long to do battle for the blessed cross."

"My lord," interposed an aged knight, "Egbert can wield the weapons of the spirit right lustily, I ween, and thou knowest he is our Lady's page. I trow his prayers may be as powerful as our good English battle axes."

"Well, boy, if thou canst not fight, thou canst pray, an exercise in which I fear many of us are deficient. We will then e'en take our Lady's page. Her protection availeth more than sword or buckler; that is, if the fair ladies of our court will consent to part from their favorite pupil."

"Oh, my lord King, there is but one Lady whose approval I seek, Mary, our Queen, whose colors I bear."

The brilliant train rode forth; Egbert near the King, his blue eyes glowing with enthusiasm, for was he not to visit the sacred spots consecrated by the footsteps of the Saviour and His sinless Mother? After weeks of weary travel the allied host reached the goal of their fondest hopes. Many bloody battles ensued, in all of which Richard Coeur de Lion was the terror of the heathen and the pride of the Christian warriors. His exploits formed the theme of song throughout Europe, and excited the admiration of the Saracens to such a degree, that they longed to have him at the head of their armies. "With such a leader," exclaimed the Pasha, "we could conquer the world."

Into every battle the delicate young page rode fearlessly with his lord. "For Jesus and Mary!" was his cry, as he dashed into the thickest of the fight. Alas! the scimitar of a grim Turk came crashing down on the boy's helmet. He reeled in the saddle, and before the knights, who, noting his danger, entered to his rescue, could reach him, he was taken prisoner.

His captors bore him from the field and immured him in a dark prison.

"Sweet Lady," murmured the page, "I have fought for Thee, and now I will suffer for Thee."

The Emir having learned that one of the terrible Richard's pages was a prisoner, ordered him to be brought before him. The swarthy Turk looked with admiration on the brave but delicate youth, who bore himself so proudly.

"Say ye that this child was taken, sword in hand?" he asked.

"Assuredly, my lord. He was in the train of the all-conquering Richard, and he was evidently bent on emulating the prowess of his King."

"By the beard of the prophet, a fine, spirited boy! Methinks he would prove a bright ornament of the Sultan's court. He has but to deny Christ and swear allegiance to Mahomet, and his fortune is made. Hark thee, stripling! renounce thy Christ, promise obedience to the law of our prophet, and although taken in arms, we are ready not only to spare thy life, but even to confer on thee wealth and distinction."

The boy looked steadily at the tempter.

"Hast thou comprehended my words, boy? Wilt thou become a follower of the great Mahomet, and thus secure life, liberty, and fortune?"

"Knowest thou not that I am a Christian?" asked the page, bravely.

"Thou wert until now. Renounce that godless sect and show thyself a faithful follower of Mahomet, and thou shalt be loaded with wealth and glory."

"Would it not be a grand triumph if he could win over Richard's favorite page? A feat which would render him all the more savage," answered an attendant. "Our men scarcely dare face him now. Death and terror follow in his train."

"We must and shall carry out this design. Speak, gentle youth; a word will gain all," said the Emir, blandly.

"I am a Christian, Emir, and, moreover, Mary's page. I will never prove a renegade," answered Egbert, undauntedly.

"Ah! who is Mary, who has captivated thy young heart? At the court of Saladin are many fair and lovely damsels."

"Mary," interrupted Egbert, indignantly, "is heaven's Queen, the Mother of my Lord and Master, Christ Jesus."

"Silence, boy! Utter not that name! Thou art no longer a Christian. Mahomet—"

"Is a vile impostor!" broke forth the boy, hotly.

"Strike the blasphemer on the mouth for that godless speech; and now young malapert," he continued, while Egbert calmly wiped the blood from his mouth, "renounce thy Christ or die!"

"Most willingly would I shed my blood for my Lord and Saviour, but I shall never become a cowardly apostate."

"Death, young braggart, may not be as sweet as thou dost take it; there are many ways of inflicting it," sneered the Turk.

"Even so, every Christian knight knows how to die for his God and country."

"Take him back to his dungeon and give him the bastinado; that will tame his proud and defiant spirit."

The cruel order was obeyed, and although the torture was excruciating, the page bore it without a groan. After the lapse of a few days the most tempting offers were again renewed, but nothing could win Egbert from the love of Jesus and His Blessed Mother. Various tortures were inflicted, but never a murmur or a sigh could be forced from the youthful champion of the cross. After he had been most cruelly scourged, he was left lacerated and bleeding, without food, to decide as to whether he would propitiate his tormentors by a tardy compliance with their wishes. In case of refusal he was to die forthwith.

Egbert lay on his stony couch, suffering intensely, but as brave and resolute as on the first day of captivity. He turned lovingly to Mary, his sweet patroness, and earnestly implored her aid for the coming trial.

It was night—calm, still night—with the angel-eyed stars keeping vigil o'er the slumbering earth, vigil o'er the far Orient, and night and the starry host looking lovingly down on the fair homes of England. And one there was in that beautiful home beyond the tide—a pale, sad-faced matron, who, no doubt, was even then praying for her absent boy. When, however, she would learn that the son she had dedicated to the service of sinless Mary was enrolled in the gleaming ranks of the crimson-bed martyrs, she would not grieve. Sweet visions of home and friends dawned on the young sufferer. Sweet as they were they could not lure him from duty's path.

"Nay, nay, I will not suffer earthly ties to induce me to waver in the

service of God and my Lady. Oh, sweet Mother, strengthen me that I prove loyal to Thy Blessed Son and Thee to the last moment of my life." Wearied and exhausted by want of food and loss of blood, he lay with closed eyes murmuring ever and anon the name of Mary. What was that? He started; before him stood a lady of entrancing beauty. "Egbert, my son," said a voice sweeter far than tone of angel lute. "Egbert, my faithful servant, arise and follow this guide."

The touch of her hand infused new life into the tortured boy. The chains fell from his hands and feet. He arose without difficulty.

"Mary! Mary! My Lady! My Queen!" he exclaimed in an ecstasy of joy, sinking on his knees.

"Be ever faithful," said the sweet voice, "and my protection will never fail thee." Laying her hand on the page's bowed head she blessed him and vanished from his enraptured gaze.

The dreary prison was now bright as Paradise; he knelt with outstretched arms, his blood-stained face shining with heavenly joy. The angel now took him by the hand and led him forth. Egbert knew not how far, nor in what direction, when suddenly he was recalled to consciousness by shouts of "St. George and our Lady for merrie England!"

The morning had dawned and the full sunlight flashed on the glittering steel and gay accoutrements of a gallant cavalcade—King Richard's chosen band riding forth to battle.

"Dunstan, whom have we here? A spy?" asked the chief leader, sharply.

"A spy!" exclaimed Athelstan. "By my halidom! Egbert or his ghost, I know not which!"

"Egbert himself," answered the boy, "just escaped from a Turkish dungeon. Thank God and our Lady!"

"And in what a plight! The boy is covered with blood. Behold his bleeding wounds!" exclaimed a tall knight, bitterly. "Oh, the dastardly cowards, thus to maltreat a mere child," said brave Oswald, vengefully. "But our Coeur de Lion will settle this score for thee, Egbert, with ample interest. Ride with me to the camp, poor lad; thou needs attention."

"Nay, nay," objected Egbert; "I would join ye in the battle."

"Not so fast, young page; thou wilt first have to report to the King. How can he know whether or not thou wert a deserter?"

And away he sped with the happy boy to King Richard's quarters. There was great joy in the camp, and likewise great indignation when the boy appeared. His miraculous deliverance inspired the Christian warriors with renewed courage, for was not Heaven's Queen interesting herself in their behalf?

Egbert continued to prove himself a valiant soldier of the cross until King Richard returned to England. He was sorely grieved that Jerusalem had not been wrested from the power of the Saracens. Camp and court now lost their fascination for the valiant youth, and he determined to devote the remainder of his life to the service of Mary, in religion. He became as fervent and fearless a soldier of the Gospel as he had been a soldier, and after winning many souls for Christ, was summoned hence to receive his exceeding great reward as Mary's faithful page.

of sheets being in correspondents with the number of years of the venerable Pontiff's age. These sheets or pages are each a foot in length and 17 inches wide and bear a record of 25,000 names 1,000 for each year of the pontificate. The entries are written in gold and each represents an offering of alms given in the free distribution of wholesome, instructive literature to the unfortunates in prison, asylums, hospitals and charity institutions throughout the United States and Canada. The names on the "Scroll are representative of the entire continent of North America, coming from about 300 cities and towns to the extreme limits of this vast territory. The long list, including the most distinguished members of the American Catholic hierarchy, is headed by His Eminence Cardinal Gibbons and Bishop Foley, the local prelate, conspicuous with the dignitaries are the names of the governor of Michigan and the Mayor of Detroit.

The sheets composing the "Scroll" are united by a chain stitching of gold thread, and this with the writing is the result of the painstaking labor of weeks of the Magdalens in several houses of the Good Shepherd, who copied from lists handed out by the Angelus, the paper in turn receiving them in lists of 25 each, from widely distributed patrons acting as promoters.

The parchment, folding sheet, upon sheet is attached to a heavy gold oar, resting on the centre of which are the arms of the Pope, tiara, keys etc., at either ends there are shields of the two countries presented in the offering. A further suggestion in the latter connection is a pair of silk flags, United States and British, fastened to the bar and serving as a wrap for the "Scroll" when closed. On Easter Sunday it goes to Rome in charge of a representative of the Angelus. Arrangements have been made for the presentation at private audience with the Pope on April 24.—Detroit News-Tribune.

Cure for Cancer.

The report comes from Simla, India, that Capt. Rost, of the military medical service, who has been investigating malignant cancers bacteriologically at the Rangoon hospital for three years, announces what is believed to be an important discovery. He has found in both carcinoma and sarcoma cancers distinct germs of saccharomyces which can only develop when the natural chlorine in the tissues falls below the normal quantity. Following this clue Capt. Rost devised a treatment to reinforce the chlorine by special diet, enabling large quantities of common salt which contains chlorine to be absorbed. He has experimented with eight patients. One was completely cured, and the condition of the others was improved. He will continue his experiments.

A Jubilee Offering To the Pope.

A remarkable document in which thousands of people in this city as elsewhere are directly interested, is on exhibition this week at the store of Partridge & Blackwell. The document is known as "The Golden Scroll," and is designed as a jubilee offering to the Pope, at the instance of the Angelus, the weekly Catholic paper published in this city. The "Scroll" consists of 98 sheets of sheepskin parchment, the number

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A.O.H. DIVISION NO. 3, meets on the first and third Wednesdays of each month, at 1263 Notre Dame street, near McGill. Officers: Alexander D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1528F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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