T. A. & B. SOCIETY. 1868.—Rev. Director, er McPhail; President, D. er McPhail; President, D.
A.P.; Sec., J. F. Quinn,
ominique street: M. J.
asurer. 18 St. Augustin
est on the second Sunry month, in St. Ann'e
er Young and Ottaws
3.80 p.m.

DIES' AUXLIARY, Di-5. Organized Oct. 10th etings are held in St. Hall, 92 St. Alexander, t Sunday of each month m., on the third Thurs-o.m. President, Miss Anan; vice-president, Mrs. en; recording-secretary, Ward; financial-secretary, Doyle, 68 Anderson usurer, Mrs. Charlotte n; chaplain, Rev. Fa-

K'S SOCIETY.—Established the Hall St. incorpor-revised 1864. Meets in 's Fall, 92 St. Alexan-first Monday of the mittee meets last Wed-efficers: Rev. Director, Illaghan, P.P. President, Justice C. J. Doherty E. Devlin, M.D.: 2nd Curran, B.C.L.; Treask J. Green, Correspon ry, John Cahill, Rec-etary, T. P. Tansey.

OUNG MEN'S SOCIE-ed 1885.—Meets in itse ttawa street, on the of each month, at prirtual Adviser. Rev. in, C.SS.R.; President, e; Treasurer, Thomas ec.-Sec., Robt. J. Hart.

Y'S COURT, C. O. F., he second and fourth very month in their Seigneurs and Notre s, H. C. McCallum, Ca ane, secretary.

K'S T. A. & B. 80ets on the second Si y month in St. Pat-92 St. Alexander St., after Vespers. Com-Management meets in 6 first Tuesday of every v. President; W. P. Vice-President Secretary, 716 St. An-St. Henri.

F CANADA, BRANCE zed, 13th November, zed, 13th November, the 26 meets at St. all, 92 St. Alexander y Monday of each regular meetings for tion of business are 2nd and 4th Monday, the at 8 p.m. Spiritual, M. Callaghan; Chan-Curran, B.C.L.: Hrg-J. Sears: Recording-J. Sears; Recording-J. Costigan; Finan-Warren y, Robt. H. Feelev. Drs. H. J. Harrison, of and G. H. Merrill.

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Vol. LII., No. 44

#### MONTREAL, SATURDAY, MAY 9, 1903.

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### THETRUE WITNESS AND CATHOLIC CHRONICLE IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited,

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#### EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their laterests, they would soon make of the "True Wilness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellen "†PAUL, Archbishop of Montreal." with

### NOTES OF THE WEEK.

THE MONTH OF MARY,-During this month in every Catholic parish church there are held special ercises in honor of the Blessed Virgin; her altar is decorated; litanies and rosaries are recited; and no Catholic family should allow any of the exercises to pass without sending one of its members to assist at them.

DANGERS OF CREMATION. -From every imaginable standpoint we have argued against the pagan custom of cremation. Above all since our own city has been inflicted, at a great cost to some people, with a crematory, we have sought to show that from the religious point of view the Catholic Church, like in scores of other important matters affecting society, is the only right. From the social side are equally important considera tions. Also the matter must be studied in its aspect as regards sanitary regulations of the city.

The Government in England

making an effort to cope with the dangers that are obviously to become the results of this system of burning the dead. The regulations, very minute and specific, which are sought to be introduced, tell on the face of them the need there is for a check to this undestrable and unnatural mode of disposing of the de parted. According to "The Review" these regulations:-

"Provide that every crematorium must have the authority of the Home Secretary, and that no body shall be burned against the expressee wish of its original possessor. Moreover, no body may be burned before registration of death, excepon a coroner's certificate, or without official application for a permit on the part of executors or relatives after filing the requisite statutory declarations. Further, no cremation is to be permitted unless (a) wrticates be given by a registered medical practitioner who can certify definitely as to the cause of death, and by a medical referee; (b) unless a post-mortem examination has been made by a medical practitioner, expert in pathology, appointed by the cremation authority, or, in a case of emergency, by the medical referee appointed by such authority; or (c) unless an inquest has been held. The written authority of the medical re- "Custom Book." feree, who must be a medical prac titioner of not less than five years' standing, must also be produced. Recently there was the case of a pub-

who poisoned at least three women. No conviction could ever have been obtained against him had the bodies of his victims been cremated. The grand purpose of the reg ulations in question is to meet the object of persons who fear that cre mation will be a help in the conceal ment of crime-especially in the cas of poisoning. The result in England of this legislative movement is yet matter of speculation. But referring to the United States, the organ above quoted uses this emphatic lang

uage:-"In our own land of laxity and official corruption, it is to be feared the most stringent regulations with regard to cremation would not have the desired effect; but they might de ter many from disposing of their dead by cremation, since the averof their age person dreads post-mortems and

It is quite evident that when the Church set her face directly and uncompromisingly against cremation, she had in view the social and gen-eral interests of the human race, just as well as the religious teachings for

the same in regard to matters of divorce; and in every other subject that is calculated to interest the great mass of the human family. And it is just as clear, for we have no examples of the contrary, that in every case the state and society must even tually come around to an admission of the Church's wisdom and recti tude. There is no praise more eloquent than imitation. When you imitate another person in anything, you actually acknowledge that person's superiority in that special direction So is it with the State, or society and the Church; the very adoption of her teachings in practice proves the excellence of all that she enunciates. We sincerely hope that the aim of the British Government be attained, for its realization would mean peace contentment and happiness.

ELABORATE IMITATION. - We have been greatly amused with a very long account, appearing in one of our New York exchanges of th ceremonies of a high ritualistic character that take place in the Church of St. Mary the Virgin and that of St. Ignatius. We are told that while the same tenets of faith are hold in Trinity Church still the vestments are not so elaborate nor are the ceremonials so very Catholic in form. For example in Trinity the celebrant of holy communion wears a chasuble, of linen, and not of silk or satin in colors to correspond with the season. But in the other two churches, we find almost a perfect imitation of the Catholic ceremonials. Here are a few of the obser vances in these churches:-

"There are the altar eucharistic lights, colored stoles, processional for the boy choirs, fasting cross communion, auricular confession, ac olytes and all the ritualistic features of the full services with the exception of those that are most strik-

ing."
This is very interesting as far as it goes; but just follow a few of the details that come next. In the two churches above mentioned the Sarum use, and not the Roman use, is em ployed in details of the service. The Sarum use was compiled by Osmund, Bishop of Sarum, when, in 1078, he rebelfed against the Gregorian chant. His compilation was called the

The distinction made regarding the chasuble, by the Sarum use, is not exactly as represented in the article to which we refer, and which says:-

"In the Roman Catholic Church today this vestment is merely two flaps of silk connected by two bands through which the priest puts his head. Then the bands lie on his shoulders. In the Sarum use the still retains its ancient form of a cloak that falls over houlders. The priest assumes it as does the Roman cleric by putting his head through the hole in the top of the garment. The garment looks in the hand like a truncated cone. In such particulars the ancient Sarum use which the ritualists have resto ed differs from the practices that have survived in the Roman Church In parishes dedicated to the Blessed Virgin, for instance, pale blue takes the place of green throughout the the place of green Trinity season. But in the main, the Sarum use and the Roman are the same in important points." But in the main, the

devised centuries ago, as more convenient, especially as it afforded less obstacles in the priest's way, particularly in regard to the freedom of the hands and arms. But the form of the vestment is of small moment in presence of the other attempt at imitating the Catholic Church

In the churches above-named the principal Sunday service is what they call the eleven o'clock Mass. But just follow this:-

"There are always two or three arly Low Masses for those who have been to confession and desire to take ommunion fasting. The rule that parishioners must make communion fasting compels them to go to the early Masses, and the high, or solemn Mass, as it may happen to be is intended only for the communion of the priest. Low, High and solemn Mass are almost tecnical tarms and have a specific meaning in the nderstanding of the clergy and the ritualists. A Low Mass is said without music and with the assistance of only an acolyte. Usually it is said in the early morning for the persons who want to make communion. But more rarely it is said later on a week day to celebrate a saint's day. Only two candles are lit. At High Mass, there are a choir, two acolytes, six candles at least, and some times incense, although according to strict rule, incense is used only at a solemn Mass. The distinguishing feature of the solemn Mass is the participation of the deacon and subeacon who serve the celebrant of the Mass as acolytes "

So far you would almost imagine that you were reading about the services in a real Catholic Church; and the idea is heightened when you are told that:-

"At the solemn Mass the thurifer heads the choir procession into the The crucifer follows and then come the choir. Usually there are visiting clergy who bring up the end of the procession.

The first serious doubt dawns upon you when you came to the passage in the description that says:-"The Mass begins without reading of the morning prayer, which s done in the ritualistic churches at an earlier service; so the communion service begins as it does ib the pray er book with the Decalogue. If the Decalogue has been read after morning prayer it is sometimes omitted at the High or solemn Mass.

There is something not genuine here; at least so it flashes upon the Catholic mind. But that doubt is almost banished by this description of the Mass itself.

'The celebrant wears a chasuble and the deacon and sub-deacon are clad in dalmatics, or long silk cloaks that come to the knee. A11 wear red or white cassocks and white albs, sometimes of lace, but in the ritualistic churches more frequently of fine linen. The sub-deacon the Epistle and the deacon marching to the Gospel side of the altar with the thurifer and the crucifer and the master of ceremonies, if this functionary is serving, reads the Gospel from a book which the sub-deacon rests on his head. Sometimes the altar procession, as it is called, may include more than the deacon, subdeacon, thurifer, crucifer and cele-There mgy be acolytes and candle-bearers in any number that may teno to increase the effectiveness

One more quotation:-

beauty of the procession.'

"The deacon, of course, incenses the book of the Gospel before reads and kisses it. If there we to be a sermon from the celebrant, the Mass, the two assist him to remove his chasuble and hang the vest ment on the Gospel side of the altar. The chasuble is reserved only for the celebration of the Mass and is not worn for a sermon. The deaas the acolytes do in the other Mass brant during the solemn Mass, just con and sub-deacon serve the They bring the water and the nap-kin for the ablutions and they per-form all the other duties of the aco-lytes. It is they who help to put the chasuble again over the head of the celebrant after he has finished

It will be remembered, however, that the chasuble, as described in Sarum use is merely the old time outer vestment as used in the days of Christ; our form is one that was it is within their power to do.

But after all how hollow and how meaningless the entire imitation is to us. What is the use of it? Their Mass is, after all, only a going through forms in costume, after a certain theatrical fashion. The one and only grand requisite is, absent and in Its absence the whole performance, serious and earnest as these good people are, becomes a mere mockery. It is the great sacrifice not figurative, but actual, that constitutes the secret of the Catholic Mass. It is the Real Presence that lends importance and meaning to the ritual; the absence of that Eucharistic presence is one lack which nullifies the entire service. With all their chasubles, albs, crosses, censers, ac olytes, deacons, sub-deacons, and priests, they are as far from the reality as is the performance of the Passion by the European peasants distinct and far from the real tragedy that took place twenty centuries ago at Jerusalem.

It is this great and radical distinction that these good ritualists do not seem to perceive; and it is this that constitutes the abyss that remains unbridged between their per formance and the real sacrifice of the Mass. In a word, they have not the Transubstantiation!

THE VEGETATION FAD .- Fads of all kinds are destined to eventually to be exposed and extinguished. In fact, we have always noticed that these queer and sudden eccentricities in people end in proving simply that only shallow minds are capable of becoming infatuated by them. Of all the strange people the vegetarians should have the palm, for they run counter of the experience of all pass ages. It is very late now, after six thousand years, wholesale remodelling of the human race. Dr. Brockler, of Vienna, the other day made a great onslaught on vegetarians. He attacked them by stating that he had compared the re lative merits of flesh-eating and ther forms of nutriment, and pro nounced in favor of meet diet, espe cially for the European races. Here are the five points of the Doctor's

indictment: 1. Vegetarians tend to lower the birth rate of countries.

2. They do not survive the fourth generation. 3. They become bald early in life. 4. They suffer from defective eye-

5. They are deficient in physical courage

Miss Florence Nicholson, secretary of the Vegetarian Society, said that the doctor must have been experimenting with curlous representatives of vegetarianism.

However, we must admit that the doctor will need to substantiate these statements by statistics, otherwise he may have a hard time at the hands of the confirmed vegetarians. But if he be right, as we believe he is, it is high time for these enemies of flesh-meat to open their eyes to the reality.

REAL SUPERSTITION.-A Vienna despatch tells the following queer story:-

At Mardzina, in Hungary, cently a workman was sent down a well seventy-eight feet deep to do some necessary repairs. Part of the stone walls of the well gave way, and he was covered by the loosened earth that fell down. Many peasants witnessed the occurrence, but declined to give him any assistance, say ing he must have been a blasphemer whom the devil had claimed and taken to perdition. No one, therefore, went to his aid, and the local inspector had to send for a force of laborers from Radantz, who, after several days' hard work, found the corpse of the unfortunate man at the bottom of the well covered with

This is decidedly a hard case. But we doubt if it is any worse, save in the unfortunate end of the poor well-digger, than that of the last at-tempt on the part of the Doukobor fanatics of the Northwest. Imagine people going about in a state of all solute nudity and declining either to work or to keep animals, or to do anything that common sense, as well as the law of God, have ordained. There is decidedly a species of reli-gious monomania in these people and in all people who perform such

better; if anything they are worse a certain degree of education, in a word, to be enlightened people.

When we read of the opponents of Catholicity treating the Church the mother of superstition and the Catholics as the victims of the same anhappy state of mind, we are forced to smile. Contrasted with rank superstition that prevails on all sides outside the Church and the still ranker fantaticism that reigns in almost every sphere, it should be apparent to sensible people that the Catholic Church alone possesses the supernatural, both as a deposit in the form of Truth and as an inspiration coming from the Holy Ghost. There is as much difference between these superstitions of the non-Catholic world and the miracles of Catholicity as there is between the incantations of the Witch of Endor and the giving to Moses of the decalogue on the summit of Sinai.

SEEKING THE NORTH POLE. -It seems that the new idea of reachng the North Pole has developed into a scheme of sub-marine navigation. A London despatch says:-

"The attainment of the North Pole still remains the greatest potential schievement in the field of geograph ical research, and the solution of the reat arctic problem-the passage of that hitherto insuperable three half degrees belt between the Duke of the Abruzzi's record (86 degrees 34 seconds) and the pole-may well be described as the blue ribbon of exploration in general. The latest and most daring plan is that of th and Dr. Anschulz-Kampfe. The plan plan of the latter explorer is, brief, to reach the North Pole by means of a submarine vessel. He proooses, in fact, to dive under the belt of thick ice which encircles the actual site of the North Pole." We have no practical idea of the

depth of the ice-belt at the Arctic circle, nor does any one know ther open water is to be found be yond it or not. But we are patriotic enough to have greater confidence in our own Captain Bernier's plan. At present he is in Ottawa, and is working tooth and nail to perfect his plans and to secure from the Government the needed assistance. Already he has quite an am ount gathered, with promises of Provincial Government aid. There is no doubt the Federal Parliament will come to his assistance. And even all the other Provincial Legislatures should do likewise, for all the Do minion is interested. But we are more impressed with the practical and open way in which he proposes doing the great feat, than with all other projected plans put together He is evidently in possession of al the needed details, his route seems to the ordinary observer a most practicable one; and we cannot see why he should fail-barring unfore seen accidents-should he once able to secure the ship as he has planned it, and the money required for the supplies to sustain his crew during a couple of years.

rule it is wealth, or capital, that is needed in a country, but we have before us the account of a strange case, in France. It is truly a curious state of things at onnes-sur-Loire, where, with the money left by a rich landed proprietor an asylum for indigent old has been built. Everything is now ready and the asylum will be opened at the end of this month. The pre fect and all the local authorities had arranged to be present, and a high functionary from Paris was to grac the inaugural proceedings. Only one thing was wanting-the inmates. though every effort has been made to find old people who will accept the hospitality of the asylum, the institution is still without those for whom it was built, and it is now feared that the opening ceremony will have to be indefinitely We could, if it were necessary, fur-

nish the indigent old people, and we would be glad to do so rather, than have such an institution go to loss for lack of poor persons to enjoy its hospitality. But that must be a cuand in all people who perform such notoriously outlandish acts. The Christian scientists are not one whit in such an establishment. Seriously

speaking, however, it is an eloquent. plea in favor of the place, very telling tribute to the administration municipal and otherwise. It also may be looked upon as a fair test of the industry, economy, and provident qualities of its inhabitents. It will be a distant day wherein our section of the world, with all its electric advancement, we have anything of such a nature to boast.

INCIDENTS IN FRANCE. - It would form a curious volume were one to gather together all the striking incidents connected with the execution, by Premier Combes and his envoys, of the Law of Associations in France. Countless scenes of a very sad character have been the result, and equally innumerable events of a startling and often heroic kind have marked the march of that evil-dealing enactment over the land.

A few of these events are actually worth recording. The Bishop of Nantes wrote to M. Combes saying that he could not prohibit preaching and the celebration of worship in the places referred to by the Premier's circular. Mgr. Couille, Cardiual Archbishop of Lyons and Primate of the Gauls, also wrote the Premier to the effect that he regrets being unable, in conformity to the

circular issued by the Government, to put an immediate stop to the celebration of religious services in unauthorized places, or to prevent priests belonging to unauthorized congregations from being allowed to preach.

In the Cathedral at Nancy, a week ago last Sunday, there was quite an excitement. Mgr. Turinaz, addressing a vast congregation, told them that he had selected the Abbe Ravenez, a secularized Jesuit, to preach on Sundays in May. By so doing he wished to protest against the monstrous abuse of power shown by the Government. The remarks of the prelate were greeted with loud cries of "Long live the Frontier Bishop," a tribute to the patriotism of Mgr.

Torinaz. At Tarascon, when an official attempted to set his seal on the doors of the Abbey of Frigolet, belonging to an unauthorized congregation, the crowds prevented him, and stoned his carriage.

A great demonstrating took place on Monday week last at Le Mans, outside the Capuchin Convent. The crowd cheering "Hurrah for Liberty." and "Long live the Capu-

chins. The refusal of the Franciscans of Nines to permit seals to affixed to the doors of their monastery led to a demonstration in their power. The police made many arrests. The Franciscans receive the highest praise for their pluck. Besieged in their convent, they were three days without food; and even then they would not open the doors. They awaited till the authorities smashed them in with

As a rule, the accusation brought against the clergy by the Government is that they are not loyal to the Republic. But the President seems to think otherwise. Here is an incident recorded:-

POVERTY IN DEMAND. — As a seilles, while en raute for Algeria, M. Loubet received the Bishop of the diocese and a body of clergy, presented their homage to the head of the Republic. Monsignor Andrieu, in addressing the President, pointed out that the political attitude of the Marseilles clergy was irreproachable, and that, like the Church, ways respected the established powers. The holders of authority, he said in the words of St. Paul, were ministers of God unto good, and afan allusion to the President's folicitations to the Pope on the occasion of the Holy Father's Jubilee wished him cordially a pleasant and suzcessful voyage. M. Loubet, in his reply, said the Church had a mission of peace, fraternity, and reconciliation, and that when, as in the diocese of Marseilles, she acquitted right to the respect and support of all good citizens. But he said nothing about the persecution which, over the whole of France, is driving forth peaceful monks and nuns. Nor was the subject even touched during seems strange to us who live in a land where the Church is free, but doubtless our continental brethren know their own business best."

OUR CURBSTONE OBSERVER.

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### On Morbid Curiosity.

human mass there is none that has more frequently attracted my attention, as I went my rounds from curbstone to curbstone, than the strange and irresistible curiosity that seems to seize upon people at most unexupon a corner looking up and down perceive possibly fifty persons in all going, coming, standing, looking in windows, or chatting together. seems to you a perfectly normal condition of things, and you fail to see how you are actually ten or twenty times that number. In fact, if you were told that than a dozen were then looking at you and wondering what you doing there, you would be inclined to laugh and to declare that not one human being had the slightest terest in your movements. The fire alarm rings, and a reel rushes past Turn, then, in any direction and you will see men, women, children, of all conditions, coming out, like ants from an ant-hill, and swarming upon the side-walks. In every window there is a head, or may be a couple of heads; in every doorway there are two or three faces; in every directhere are hundreds upon hundreds of human beings, all impelled by the spirit of uncontrollable curiosity, all surging in every direction and clamoring as if suddenly gone

OTHER CASES .- It may be very natural for people to rush out at the first alarm of fire, for there is a of self-preservation associated with that feeling of curiosity. let there be a dog fight, and the same effect is produced. Above all let two men commence to fight and you will wonder at the immense number of other men, and even of boys and girls, and women, who take a brutal delight in such exhibitions. If a man should drop dead upon the street, every person within possible range, must be there to enjoy that peculiar satisfaction which belongs to some natures of having their curiosity appeased. Let an unfortunate fellow make a public nuis-ance of himself, through the effects of liquor, and especially let it be the case of a woman, and you will see the running and the crushing to get a glimpse at the victim of such misfortune. Let a policeman effect an arrest (above all of a woman) and the same result will follow. In a word, no matter what the cause you are sure to be surprised by the sudden gathering of thousands whom you did not know were in the vicinity and whose appearance would the result of some magician's conjuring. These are every day or currences, and can be tested almost daily in any section of the city.

STILL WORSE CASES. - Ther are other circumstances that are still more to be deplored, in which people exhibit a spirit of morbid curiosity that is quite repulsive. Fo example, you will find these people frequenting the morgue, or the scene of tragic events, and gloating over the horrid spectacles afforded by the evidences of human nothing-They seem so happy when they can satisfy their craving with a glut of unwholesome mental food. For a long time, on one o cipal streets of this city, there was an institution wherein the most revolting crimes, and those the most recent, were reproduced with lifelike exactness. On one occasion a truest and most patriotic friend of lady, who had considerable artistic society is the one who employs every talent, coaxed me to go with her to

F all the peculiarities of the | the "gallery of horrors," she being desirous-from an artist's motive to examine the reproductions. Greatly against my personal inclination I went. I can assure the reader that I deeply regretted my The pictures that I beheld, the waxwork imitation that I examined, remained for months fixed in my mind I could see them at night in my waking moments, and again in my dreams. The more I sought to drive away the memory of that nightmare horror, the more did it cling to me; and it was only when the effect of time, and the change of scene, of occupation, and the distraction of new duties produced a salutary effect that I began to leave the chamber of horrors in the back ground, and that it finally sank into oblivion. And the effect on my nerves and my sleep was but a faint image of that which the same lady experienced. And she told me, a year later, that she would not take any money to go back and study these same reproductions. What then must have been the demoralizing effect on the general public! especially the young!

> A STRIKING EXAMPLE. -There exists, however, another power that caters more than even the "gallery basing instinct, and that stirs up in the minds of the people that morbid curiosity, so very injurious to, if not to say destructive of moral principles. I refer to the sensational press; that section of the press, which, oblivious of all the tenets of higher journalism, makes a practice of appealing to the more animal passions. It fills its columns with minute details of every horrid crime that is committed, and not satisfied with word pictures, it has recourse to the pencil of the artist to illustrate the same. This is one of the most dangerous of all the pit-falls to which the too easily led public is exposed. The number of those who frequent the museums of the character above described, is necessarily limited; but the newspaper goes into all homes, is read by all classes and conditions and its poison is instilled in a more effective manner. The spirit of curi osity, as I have remarked, prevails almost universally, but there is addition a fatal tendency to imitation, or emulation, that seizes upon weak minds and that frequently has the effect of driving poor, erring, and thoughtless creatures to form acts and commit crimes, that they would otherwise never have con ceived, had they not had the graphic suggestions of the press. Is there not here a grave responsibility? I am not going to preach a Phillipic against yellow journalism, nor pretend to be more virtuous, in a general way, than my fellow-creatures my constant habit of observation has forced upon me the conviction-reluctantly accepted at first-that the press, of the class that I characterize as essentially sensational, is answerable, even as "accessory before the fact." for a vast amount of the crime that is rampant in the world to-day. This is especially so in regard to the frequency of suicides. gard The weak mind, becoming saturated with those horrid details gradually feels itself overcome, as is the brain of an ordinary man overcome by dizziness when he finds himself at some very great elevation, and the ten-dency to throw himself into the waters of death grows so strong that it finally is irresistible. Whom are we to blame? Decidedly the one who contributed originally to create that impulse. Morbio curiosity is a men-

# Catholic Progress

Another evidence of the progress the Church is making in London Eng., says the London "Universe,"

driven further out of the east end on account of the influx of alien Jews. Naturally amongst this vast In London. number of tollers were many lic families, for whose spiritual welfare the Cardinal has for long been very anxious. Snme two years ago His Eminence appointed the Rev. A. Maes to the chaplaincy of the Indus trial School at Boleyn Castle, and the rev. gentleman saw how neces-

ace to the social structure and the

to remedy the state of things then OUR existing, and the result of his two years' labor and the generosity of his flock and other friends was seen on Sunday last. The new chapel, though plain in design, is a substantially-built structure, able of accommodating some four hundred worshippers, and three hundred children for school purposes school purposes, and will prove great boon to the Catholics of the district until a permanent church can be built, for there can doubt that in a few years East Ham will become as great a centre of Catholic activity as the adjoining parishes of Forest Gate and Stratford. Father Maes and his flock have had an uphill task to perform, and are to be heartily congratulated on the zeal and energy they have displayed. The first stone of the chapel, which is dedicated to Our Lady of Compassion and ward, was laid November 16th, 1902. His Eminence Cardinal Vaughan, who was unable to perform the ceremony, delegated Very Rev. Dean Clements, of Barking, to do so in his name. five months the present building of noble proportions has arisen as an pasis in the desert for the numerous Catholics who were without church

In a short time the widely scattered flock has formed itself into a compact body. Immediately after the opening of the magnificent Town Hall of East Ham the executive committee boldly engaged the hall, with a seating capacity of 1,200, and organized a concert, the memory of which, according to the local papers, will long live in East Ham. Mr. Charles Santley was the prominent attraction. The programme cluded such names as Miss Alice Motterway, Mme. Edith Hands, Messrs. Elliston Webb. Ernest Cher-John Warren, Louis Breeze, G. B. Gilbert, F.R.C.O., Master Patrick Brady, the champion step dancer of Ireland, and Mr. O. Looney. The hall was filled. Later, through the united action of the Catholics of the mission, they were able largely the District Council and the Board of Guardians, with a view to safeguarding the interests of the Catholic school and the homeless chil-

The behaviour of this congregation

of workingmen has been admirable,

Last Sunday came as a reward to the people when for the first time they saw with grateful wonder the interior of the new school-chapel.

Father Maes will for the present

have to depend on the pennies and shillings of friends to enable him to carry on the school until it is taken over by the Education Board and the local authority. . This will naturally be a very heavy strain.

### Bishop Spalding On Labor Problems

Bishop Spalding, who was a member of the Coal Strike Commission, a lecture on labor problems at Coliseum, Peoria, on May 2, spoke in part as follows:-

Laws are not made for the great corporations. What a gain for the entire world if all dehumanized men should get out! We have means enough. We can do without capitalists who come among us and live on the blood of human beings. The cause labor, if rightly understood, is the cause of humanity. What labor desires first of all, is, not charity, but justice. We Americans are using up too rapidly the resources of naidly human lives. One of the greatest fallacies of the age is that money is equivalent to human lives The spirit of commercialism is sink ing deeper and deeper, into us. Whatever a man sets his heart on must increase or it ceases to satisfy him. What we need in America is a realization of spiritual ideas, and the realization that the best things in life are not procured by money Wages are never the full equivalent for human work. There is a quality in all men which goes far beyond the question of wages. One of the great curses of the modern world is vast conglomeration of people huge cities. The idea of civilization is a country of cities of from 20,000 to 50,000 inhabitants. If it were not for great cities we could do a-way with the evils brought upon us kng., says the London "Universe," was afforded on a recent Sunday morning last, when a new school-chapel was opened at East Ham by the Hon. and Right Rev. Monsignor Stanley. Within the past few years the district has grown at an enormous rate; green fields have given place to row upon row of houses, mostly inhabited by the working classes, many of whom have been the rev. gentleman saw how necessary it was that at least a school-way with the evils brought upon us by corrupt politicians. There is no thing which can give us relief from those conditions, with the exception of trade unionism. The history of trade unionism. The history of trade unionism is largely the his-children who were attending non-Catholic schools had to be considered if their faith was to be saved.

Father Maes set to work in earnest to the capitalist.

# **OTTAWA** LETTER.

(From Our Own Correspondent.)

Before turning to any of the Political or social matters that a stir during the past at Ottawa, we will commence with a few items of interesting religious On Sunday last Ilis Grace Archbishop Duhamel paid his pastoral visit to the Sacred Heart Church Solemn High Mass, Coram Episcopo was celebrated by Rev. Father bri, assisted by Rev. Father Allard as deacon and Rev. Father Jasmin as sub-deacon. Rev. Fathers Jeannotte and Portelance assisted at the throne and Rev. Father Seguin was master of ceremonies. An eloquent on the Church was preached by His Grace, in which he urged his hearers to profit of the many means offered by the Church to overcome temptation and gain eternal happiness. The choir, under Mr. C. Cra mer's direction, rendered with good effect Mozart's Twelfth Mass. Monday and Tuesday Masses said at the request of a parishioner, and on Wednesday, Thursday, Friday and Saturday Masses of thanksgiv-

The grand concert and drawing in connection with the tombola will be in the hall Thursday evening. Mr. LeBel, the talented singer Montreal, had been engaged for the occasion.

On Sunday St. Joseph's Church celebrated its patronal feast. emn High Mass was chanted by Rev Father Fortier, assisted by Rev. Fa thers Kerwin and Ouimet as deacon and sub-deacon respectively. An appropriate and forceful sermon on St. Joseph was preached by Rev. Father McGurty. The music at Grand Mass and at Vespers was of a high order The choir, under the direction of Mr. Emmanuel Tasse, acquitted itself most creditably. His Grace Archbishop Duhamel will pay his pastoral visit to the church next Sunday The choir is preparing special music for the occasion. About twenty children will make their First Com munion and will be confirmed. Prayers were offered up recently for the repose of the souls of Rev. Father Boisrame, who died last week, for deceased relatives of parishioners.

Rev. Father Harkin sang High Mass at St. Bridget's Church last Sunday. Rev. Father Harkin the celebrant of High Mass in St. Bridget's Church. An instructive sermon on the month of Mary was preached by Rev. Father McCarthy: In the evening Rev. Father Harkin preached on the Blessed Virgin. Mass was chanted recently for the deceased members of St. Vincent de Paul Society.

The Irish societies still keep energetically at the work of organiza the great banquet to be given on the 30th May, to Hon. John Costigan. There is no doubt of the success of the undertaking, for all details are being elaborated in a most careful and business-like man ner, and every effort is being put forth to make the occasion memor able.

Death has been busy at late and one of the most lamented cases is that Mr. S. Fisher, of the Militia Department, whose untimely death, in his forty-third year, took place last Monday. The deceased was in his lifetime a highly respected and esteemed citizen, and leaves mourn his early demise a devoted wife and daughter, who have the sympathy of a large circle of friends and acquaintances. The deceased was a son of the late Samuel l'isher and Sons, harness makers, of Que was a member of Branch 28, C.M.B.A.

In military circles there is quite a flurry. From the Parliamentary standpoint, I will tell what has occurred, after making mention of the return on Monday, of the New York contingent of the 43rd Duke of Cornwall's Own Rifles.

The boys detrained speedily and were immediately greeted with joyous salutations from their many friends. The contingent marched over Dufferin bridge to Wellington street, thence salong O'Cennor,

Sparks, Metcalfe and Maria to the Sparks, Reteale and mark to the drill hall. The boys marched with all the ease and fregularity of regular troops. At the drill hall Lieut. Col. Sherwood addressed the officers and men, and complimented them up on the admirable way in which they had conducted themselves and the splendid record they had made the regiment, the brigade and made a short speech, welcoming the contingent and commending it for its service. After a few words good from Major Rogers the men were dismissed by Capt. S. E. delaRonde. The men state that they had a most enjoyable time, and were treated very kindly and hospitably by all. ey say also that the showing of the 43rd contingent was better than most and fully equal to the best of the many infantry detachments that attended the tournament.

We will now turn to Parliament

the House of Commons. Since the

arisen. But on Tuesday, Mr. Bour-

have

Hill and to some of the doings

Budget debate has been over,

matters of absorbing interest

assa, member for Labelle, moved a motion, in which he criticized the attitude of Lord Dundonald, and his words at a banquet recently given in Hamilton. This provoked one of the most interesting debates of the whole session. Hon. Mr. Borden, Minister of Militia, explained that the commanding officer was chosen by the Imperial Government, but was paid the Canadian Government. And that while in Canada he was an official of the Canadian Government The Department of Militia is responsible to the Parliament and to people of Canada and while the Department is glad to accept advice from the officer commanding, it is not prepared to accept dictation. As these difficulties have cropped more frequently than is desirable, he made a careful study of the subject with a view to find the cause of the friction. And as a result he came to the conclusion that the Imperial Government always appointed men who had at least the rank of colonel in the British army and who had served with distinction. All men of good military training; but who have never come in contact with the administrative department at home and who know nothing of the principles of civil government. Their lines lay in other directions, and their active military lines almost disqualify them for administrative affairs. And if they have no practical knowledge of the workings of the home war department, much less can they be expected to have any of the methods and workings of the colonial militia department. Consequent ly, the Government could not toler ate any military commander other than in a capacity of subordination to the Department of Militia in Can-

This brought forth a very characteristic war-whoop speech from Col. Hughes, M.P., but it also Sam. evoked from Mr. Monk one of the most distinctly delivered and logicconstructed speeches whole session. In fact. Mr. Monk's was probably the best he ever delivered on any subject. In the of it he expressed the hope that the day was not distant when Canada would have a commander of forces of Canadian birth and origin.

This incident broke the monotony of the routine of private bills, and voting the supplies. The next great break will come when the Redistribution Committee shall make its port to the House. Then we may look out for squalls.

The weather has become very charming, but for lack of rain all the farming country around Ottawa is suffering. The bush fires that have raged in the vicinity for two weeks back have played general havoc with the farmers, their fences, barns, and standing timber. In one case, ten miles from the city a Miss Perry, daughter of a farmer, was burn ed to a crisp almost under the eye of her parents. The Ottawa brigad was called upon to go help the town of Kasubazua, up the Gatineau, bu the dangers from surrounding fires for the chief to consent. However help was sent to the village of Quyon, thirty miles up the Ottawa, and it was just in time to save the place from being wiped out.

Sharity is a fire, but three things can extinguish it; the whirlwind of pride, the inundations of gluttony and luxury, and the dense fumes of avarice.—St. Anthony.

Be patient in adversity and humble in prosperity, and thus you will riumph in all your struggles.— St. Trancis.

# NOTES FROM CHICAGO

St. Mary's Catholic Church, Wabash Avenue and Elredge court, Chi-cago, the mother church of the Chicago archdiocese, celebrated its sev-entieth anniversary on last Sunday. In 1833 Chicago numbered among its population about 100 Catholics, says "The Inter-Ocean" of that city. These sent a petition to Bish-op Rosati of St. Louis, asking for a resident pastor. The Bishop immediately sent the Rev. John M. I. St. dyr, who organized the first permaent church society in Chicago, unthe name of St. Mary's. Baptists organized in June Presbyterians in October. Father St. Cyr said his first Mass in Chicago in a log cabin twelve feet square, owned by Mark Beaubien, on Sunday, May 5, 1833.

The young priest began immediately to look for a church. Many were offered, but the price was too high for the struggling congregation. At last he was given an option on a canal lot, with the privilege of buying at the canal commissioners' valuation. On this lot he begun to erect the church. The lumber was brought from St. Joseph, Mich., by boat, at a cost of \$12 per thoucand feet, and the church was ready for occupancy in October having cost \$400.

Catholic Indians assisted at the first services, and the Indian women cleaned the church and made eacy for dedication. Rough pine tables were used for altar and the walls were not plastered, and the church had no belfry. The exterior was guiltless of paint, and the pews were rough planks.

Father St. Cyr was recalled to St. Louis in 1837, and was succeeded by Father O'Meara, who planned to build new church on a lot purchased at Madison street and Wabash Avenue, which was started by his successor, Father de St. Palais, 1843. It was built of brick, with a stone foundation. Its dimensions were 45x112 feet, with a portico twelve feet wide, supported by Ionic columns, and surmounted by a belfry, the whole building costing bout \$4,000.

It was opened for services in December, 1843, and when Bishop Quarter arrived on May 5, 1844, it became the first cathedral in Chiholding that distinction until cago, the Chicago fire, in 1871, when all was lost in St. Mary's except the parish records. Besides the church, the Bishop's residence at Michigan avenue and Madison street, and the convent of the Sisters of Mercy, next church building, were stroyed; also old St. Mary's, used

After the fire Bishop Foley purchased the Plymouth Church property, at Eldridge court and Wabash avenue, and fitted it up for St. Mary's congregation. The first services were held in it Oct. 6, 1873. Owing to the destruction of the Cathedral of the Holy Name, Mary's was again used as the cathe dral or technically the pro-cathedral until 1876, when the cathedral was rebuilt.

The new St. Mary's was dedicated on Wednesday, Oct. 9, 1872, being the anniversary of the great fire, by Bishop Foley, and was intended for use by the old congregation of St. Mary's and that of St. Louis', the latter church a,so being destroyed

Father E. A. Murphy is the present pastor of St. Mary's congregation, which is composed almost enfirely of transients at down-town hotels, the skyscrapers and great business structures having driven the descendants of the first fa@ilies further south, north, or west.

# Premium Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the Tra Winness.

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past Fifty years,

SATURDAY, MAY

City and District Savings E

The annual meeting of t

Tuesday last, when the d

port and the financia submitted and the directors took place.

The president, Sir Willi ton, occupied the chair, P. Lesperance, manager o who acted as secretary, r port of the directors. The Directors, and the Mr. A. P. Lesperance, are gratulated upon the succe during the past year. The of the term have enabled gement to increase the R by \$100,000, which now \$700,000. This speaks vo their administration. Mr.

since his elevation to the

office of manager, has

great energy and ability,

shown himself to be a w

essor of the Messrs. Bar

earned for themselves a r

ancial circles as able a

administrators, The report of the Direct

Your directors have I presenting the fifty-sixth port of the affairs of the of the result of its oper the year ending Decem

The net profits for the \$150,511.72, which, added 751.57, brought forward year's profit and loss acc the latter, \$276,263.29.

Statementof the affa Bank on the 31st Decem

Cash on hand and in cha Dominion of Canada Go and accrued Interest Provincial Government City of Montreal, and and School Bonds ar Other Bonds and Debent Sundry Securities ... .... Call and Short Loans s

Charity Donation Fund, nicipal Securities a

Bank Premises (Head Branches) ..... ..... Other Assets .....

TO THE PUBLIC. Amount due Depositor Amount due Receiver-

Amount due Charity I Amount due Open Acc TO THE SHAREHOLD Capital Stock (amoun 000,000)...... Reserve Fund .. Profit and Loss Accou

Number of open account

Average amount due each Audited and found corre JAS. TASKER,

A. CINQ-MARS,

Auditors.

On the motion of the P ouded by Mr. R. Bellema sident, the report and fin ter which a resolution of passed to the president,

manager and other of Mr. Nolan Delisle sul dment to the bybank, to credit interest ors' accounts semi-annua June and 31st December annually, as heretofore. voke the existing by-lathe closing of the bank

cember in each year. This was agreed to, a Mr. Delisle made fitting the death of Mr. Her manager of the bank fo of a century, and subsection rector, and expressed the of the shareholders with

ed's family.

Mr. James Tusker,

Cinq-Mars were re-ele
for the year, and Mr. V

and Mr. Louis Barbea

pointed scrutineers for

directors.

# FROM CHICAGO

's Catholic Church, Waband Elredge court, Chinother church of the Chilocese, celebrated its seviversary on last Sunday. Chicago numbered among tion about 100 Catho-The Inter-Ocean" of that sent a petition to Bishof St. Louis, asking for a itor. The Bishop immediathe Rev. John M. I. St. rganized the first permasociety in Chicago, un ame of St. Mary's. The ganized in June and the is in October. Father St. is first Mass in Chicago cabin twelve feet square, Mark Beaubien, on Sun-

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bscriber a neatly py of the Golden ok, who will send and cash for 5 ribers to the Tra

s a splendid opto obtain a most chronicle of the Irish Catholics nd laymen in during the past

### City and District Savings Bank

The annual meeting of the City and Districts Savings Bank was held on Tuesday last, when the directors' report and the financial statement were submitted and the election of ectors took place.

The president, Sir William Hingsoccupied the chair, and Mr. A. P. Lesperance, manager of the Bank, tho acted as secretary, read the report of the directors.

The Directors, and the manager, Mr. A. P. Lesperance, are to be congratulated upon the success achieved puring the past year. The earnings of the term have enabled the mangement to increase the Reserve Fund \$700,000. This speaks volumes for their administration. Mr. Lesperance since his elevation to the important office of manager, has displayed great energy and ability, and has has displayed ssor of the Messrs. Barbeau, who earned for themselves a name in financial circles as able and prudent administrators,

Your directors have pleasure in presenting the fifty-sixth annual report of the affairs of the Bank, and of the result of its operations for the year ending December 31st, 1902.

The net profits for the year were \$150,511.72, which, added to \$125,-751.57, brought forward from last year's profit and loss account, made the latter, \$276,263.29. From this

have been paid two dividends and Murphy, Richard Bolton, W. R. Milbonus; \$26,000 has been expended on ler, C. P. Hebert, G. N. Moncel, G. bonus, \$26,000 has been expended on ler, C. P. Hebert, G. N. Moncel, G the acquisition of property for the S. Blackman, and A. P. Lesperance enlargement of the St. Catherine street East Branch; and \$100,000 has been transferred to the Reserve Fund, bringing it to \$700,000, leaving a balance at the credit of profit and loss of \$50,263,29.

That the Bank is essentially Savings Bank, largely availed of by small depositors, is evidenced by the List of stockholders on 31st Defact that the number of open counts, on the 31st December last was 62,843; the average amount d

each depositor being \$224.14.

At the request of a large number of citizens, residing in that quarter a new Branch was, opened, during the year, at the corner of St. Denis and Rachel streets. It is making sa

tisfactory progress. Your directors have had to deplor the death, during the year, of their esteemed colleague, Mr. Henri Barbeau, whose services to the Bank, a manager for a quarter of a century and subsequently as director, been of great advantage to the instiby \$100,000, which now amounts to by \$100,000, which now amounts to been filled by the election of Mr. G. N. Moncel, manager to the Masson Estate and for many years auditor

to this Bank. As usual, frequent and thorough shown himself to be a worthy suc- inspection of the books has been made during the year.

The report of the auditors and the balance sheet are now before you.

There will be submitted to you an amendment to the by-laws of the The report of the Directors is as Bank, to credit interest on depositors' accounts semi-annually on 30th June and 31st December, instead of annually, as heretofore, and to revoke the existing by-law requiring the closing of the Bank on 31st December, in each year.

You are invited to elect directors and auditors for the current year.

WM. H. HINGSTON, President.

Montreal, May 5, 1903.

Statement of the affairs of the Montreal City and District Savings Bank on the 31st December, 1902.

### ASSETS.

ASSIII.		
Cash on hand and in chartered Banks	\$1,092,800.76	
Dominion of Canada Government Stock and accrued Interest	2,037,013.33	
Provincial Government Bons	401,891.43	
City of Montreal, and other Municipal		*
and School Bonds and Debentures	4,822,017.05	
Other Bonds and Debentures	557,723.00	
Sundry Securities	290,237.25	
Call and Short Loans secured by collater-		
als	5,977,135.09	
Charity Donation Fund, invested in Mu-		

Dominion Government ... ..... 180,000.00

Bank Premises (Head Office and Five 24,042,38

LIABILITIES. [2] 新聞 [2] [2] [2] [2] [2] [3] [4] [4] [4] TO THE PUBLIC, 

Amount due Open Accounts ... ..... 73,448.23 TO THE SHAREHOLDERS,

Number of open accounts ..... 62,843 Average amount due each depositor, ..... .... ..... ...... \$224.14 Audited and found correct,

JAS. TASKER A. CINQ-MARS, Auditors.

A. P. LESPERANCE.

On the motion of the President sec- i The president announced that, as onded by Mr. R. Bellemare, vice-president, the report and financial statement were unanimously adopted, afmanager and other officers of the

Mr. Nolan Delisle submitted an unendment to the by-law of the bank, to credit interest on depositors' accounts semi-annually on 30th June and 31st December, instead of cember in each year.

This was agreed to, after which Mr. Delisle made fitting reference to the death of Mr. Henri Barbeau, manager of the bank for a quarter of a century, and subsequently a director, and expressed the sympathy of the shareholders with the deceased's family.

cd's family.

Mr. James Tusker, and Mr. A.
Cinq-Mars were re-elected auditors
for the year, and Mr. W. S. Murphy
and Mr. Louis Barboau were appointed scrutineers for the election of
direction.

no doubt known to the shareholders, it was the intention to have branch bank at the corner of Mc ter which a resolution of thanks was Gill College avenue and St. Cather passed to the president, directors, ine sreet. It had been thought about ine sreet. It had been thought about for over twenty years, but only recently that it had been decided upon. It was being opened at the request of a large number of depositors in that neighborhood.

The scrutineers reported the re-election of the retiring Board of Diannually, as heretofore, and to revoke the existing by-law requiring the closing of the bank on 31st De-Mr. Justice J. Ald. Ouimet, Mr. Minkay. chael Burke, Hon. Robert Mackay, Messrs. H. Markland Molson, Chas. P. Hebert, Richard Bolton and G. N.

Moncel. A vote of thanks to the president for his conduct of the business of he meeting terminated the proce

There were in attendance at the gathering. Sir William Hingston, Hon Robert Mackay, Mr. Justice Oulmet, Messrs. R. Bellemare, Michael Burke, Nolan Delisle, H. Markland Molson, Louis Barbeau, W. S.

manager. At a subsequent meeting of the di- And Its

rectors, Sir William Hingston was re-elected president, and Mr. R Bellemare vice-president.

s evidenced by the	List of stockholders on 31st De-	(By a Pagular Contain to )
ber of open ac- st December last,	cember, 1902.	(By a Regular Contributor.)
verage amount due	No. of	
ng \$224.14.	Name. Shares.	Scores of accusations may be made
f a large number	Archbald, Edw., Executor late	on any one subject, but amongst
g in that quarter, as, opened, during	Baroness Von Friesen 150	them there are always some or more
orner of St. Denis	Archer, Robert 30	vital importance than others. So is
It is making sa-	Atwater, Estate Edwin 58 Atwater, Executors and Trus-	it in regard to this matter of the
	tees Estate Mrs. Lucy Hunt-	Infallibility. The following extracts embodies in a few words one of the
we had to deplore	ingdon Greene 72	most noted of the shafts fired at the
the year, of their	Barbeay, Estate late E. J 25	Church by those who are not of her
e, Mr. Henri Bar- es to the Bank, as	Barbeau, Estate late E. J 25	communion.
rter of a century,	Bellemare, R 25	"One of the chief objects for which
s director, had	Benson, Mrs. Ethelred N. (in-	the Vatican Council was called in
tage to the insti-	stitute) and W. R. Miller, cur-	1869 was to enroll the doctrine of Papal Infallibility among the for-
on the Board has	Berthelot, Dame Marie Julie	mal Church doctrines." Cyclopaedia
election of Mr. G.	Helene 25	of Biblical, Theological, and Ecclesi-
er to the Masson	Blackman, C.S 10	astical Literature, vol. IV., p. 570.
ny years auditor	Blackman, Mrs. Sarah J 65	Taking this as the starting point
at and thorough	Bolton Richard 50	we make a sweeping and unqualified
books has been	Botterell, John H 25	denial. Not only was the definition
ear.	Brisset, Estate Andre 50	and promulgation of that dogma not
auditors and the	Burke, Michael 61 Burke, Michael, Executor late	the principal object of the Vatican Council; but it was not even taken
ow before you.	Jno. Burke 50	into ennsideration, nor thought of
mitteo to you an	Caisse d'Economie Notre-Dame	until the programme of the Council
by-laws of the	de Quebec, in trust 75	had been almost half gone through
terest on deposit-	Chapleau, Lady, Testamentary,	and disposed of. Had it been a pre-
annually on 30th	Executrix and Usufructuary	conceived aim, when the suggestion
ember, instead of offore, and to re-	Legatee late Sir J. A. Chap-	of the Council was first made, we
by-law requiring	* leau 73	might have to acknowledge some col-
Bank on 31st De-	Chapleau, Lady 25 Cramp. Mrs. Marianne 20	or to the argument that it was not a direct inspiration of the Holy
ar.	Cramp, Mrs. Marianne 20 Currie, Mrs. Caroline C 4	Ghost. But so sudden, so unexpected
to elect directors	Davidson, Mrs. Margaret 3	so totally outside and beyond the
ne current year.	Delisle, Estate late A. M 340	official list of subjects to be consi-
HINGSTON,	Evans, Mrs. Sara A. M 10	dered, was this one of the Infallibil-
President.	Ewing, S. H 30	ity, that we must admit that it
	Fraser, Miss Muriel 2	came upon the Council like a bolt
1903.	Garland, C. Simpson 2	from the blue sky, and came upon
	Gault, Mrs. Elizabeth J 50 Guy, Estate late Mrs. Julie F. 125	Pius IX, with a rush that he had never anticipated. While there may
	Hamilton, Mrs. Caroline Mary . 20	hundreds, and thousands, perhaps,
District Savings	Hebert, C. P 35	inclined to disbelieve our statement;
	Hickson, J. W. A 5	we will ask them to suspend judg-
	Hickson, Lady 30	ment until they shall have read the
	Hingston, Hon. Sir W. H., M.D. 250	exact historical facts that are asso-
3	Judah, Mrs. Sarah, nee Caine . 251	ciated with that important event.
	Judah, Mrs. Sarah, nee Caine, Testamentary Executrix and	What we are about to lay down as facts are one and all based upon
3	Usufructuary Legatee F. T.	authentic and irrefutable evidence,
3	Judah 251	which, for the sake of brevity, we
	Lajoie Gerin, Mrs. Josephine 25	leave aside; but which are absolute-
	Louis, Joseph 25	ly at the disposal of whomsoever
	MacCulloch, Executors late I'er-	things proper to dispute them.
	dinand	
)	MacCulloch, Henry 9 MacCulloch, Robertson 9	
	MacCulloch, William 9	The first step in reference to the
	MacDonald, Estate Hon. D. A. 60	Council was taken on the 6th De-
)	McDougall & Co., John 2	cember, 1863. On that date, Pius IX., after having maturely consider-
<b>\$15,358,817.91</b>	Macintosh, Dame Bertha F 1	ed the matter communicated in strict
, 53	Mackay, Hon. Robert 20 McLennan, Estate Hugh 70	secrecy, to all the cardinals then in
8 424,042.38	McLicinian,	Rome, his intention to convoke the
	McLeod, Mrs. M. E. Mills 20 Moat, R & Co 2	Council. He directed each one to
\$15.782,860.29	Moat, William 62	weigh the matter privately and send
	Molson, John Thos 510	in writing his view. Twenty-one
15 (51*15) (F. 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1	Molson, H. Markland 120	opinions were handed in and all — except two—favored the project.
E LIMBITATION	Molson, Mrs. Louisa G. F 120	In March, 1865, he appointed a
6	Moncel, G. N 25	Commission of Cardinals to meet
0	Montreal St. Bridget's Refuge, the Director, Vice-Director	and confer together on the subject.
3	and Trustees 266	This body advised the convocation
\$14,432,597.00	Montreal St. Patrick's Orphan	of the Council. In April of the same
	Asylum, the Director and	year (mark well the date—1865), a
	Trustees 22	circular letter was, by order of the
0	Murphy, Estate Hon. Edward . 400	Pope, sent to thirty-six Bishops of all nations, selected for their know-
0	O'Brien, Hon. James 145	ledge in theology and canon law.
9 \$1,350,263.29	O'Neill, John 19	These Bishops were asked to state
Q1,000,200.20	Ouimet, Hon. Judge J. Alderic 180 Ready, Mrs. Ellen 63	in detail the matters which in their
\$15,782,860.29	Ready, Mrs. Ellen 03 Ross, G. D. and Jas. S. N.	opinion, ought to be brought before
	Dougall, in trust 11	the Council.
62,843	Simpson, Mrs. Lucy S 10	On the 17th November—1865— the
\$224.14	Soeurs de la Charite (Hopital	Papal nuncios at Paris, Vienna, Madrid, Brussels, and Munich were
	General) 50	officially notified of the Pope's inten-
	Soeurs de la Providence 30	tion to summon the Council. They
	Strathcona and Mount Royal, Lord, G.C.M.G 60	were asked for their opinions and for
	Smith, Mrs. Maria L 15	the names of two theologians, each,
ESPERANCE,	Snetsinger, J. G 57	to be accredited from their respect-
Manager.	St. Onge, Estate late Seraphin 12	ive countries to the Council. On the recommendation of the Commission
	1	I I COURT OF CHE CONTROL OF CHE CONT

If any one make a practice praying in public with arms extended, despite ridicule or opposition, he does God as much honor by the act as is done a king by placing him on a throne.—St. Gertrude.

Waddell, Mrs. Maria C. ... ...

Turcotte, Alphonse

The greater a man appears in his own eyes, the more despicable he is before God; the more worthy of scorn he considers himself, the dear-er he is to God.—St. Bernardine.

### SYMINGTON'S

GOFFEE ESSENCE

GUARANTEED PHEY.

# Definition.

Papal nuncios at Paris, Vienna, Madrid, Brussels, and Munich were officially notified of the Pope's intention to summon the Council. They were asked for their opinions and for elaborate arguments and vehement at once, never mind—get a proxy. the names of two theologians, each, to be accredited from their respective countries to the Council. On the ommendation of the Commission of Cardinals, the Pope appointed a special commission to prepare the work of the Council. This consisted fallibility nor would be to deny it. ..... ..... ... ...5000 of five Cardinals, eight Bishops, and a secretary, to which were after-wards added more than a hundred the names of 410 Bishops, was preconsulting theologians summoned to Rome from different parts of Italy, France, Belgium, Germany, England Spain, and the United States. This mmission of Direction, as it was called, was divided into five sections: 1, Doctrine; 2, Discipline; 3, Religious Orders; 4, Foreign mis-sions and Eastern Churches; 5, Politico-Ecclesiastical, or Mixed Questions. The Commission on Doctrine (the only one with which we have to do in this matter), with twenty-four consultors, sat for twenty-seven months, and held fifty-six sessions, in which time it drew up three, and only three "Schemata," or draft-deonly three "Schemata," or draft-decrees; one on Catholic Faith against Materialism, Rationalism, and Pantheism; another on the Church of Christ: and the third on Christian Marriage. After the opening of the Council this commission met only once. On the 26th June, 1867, the Tope, in a public audience, announce-

ops, then assembled in Rome to celebrate the eighteenth centenary of the martyrdom of SS. Peter and Paul, that he had decided on convoking the Council. On the 1st July, 1867, the Bishops

presented their answer in the form of an address, to which were append-

ed 503 signatures. The Pope caused to be distributed to the Bishops papers containing seventeen questions on the matters which he thought adv visable to bring before the Council.
On the feast of SS. Peter and Paul June 29, 1868, the Bull convoking the Council was issued, and the 8th December, 1869, was named as the date of assembling. The Council opened on the appointed day, with who opposed the definition. 719 Fathers, which number increased (were treated (by the world outside) to 764 later on. Some thirty nations were represented. There were two kinds of sessions; one public, at which the work of the Council would be put through its final stages confirmation and promulgation; the other private, in which the discus sion of the subject matter was carried on. Of the former there were in all four; of the latter there were eighty-nine. The Pope presided at the former; at the latter he was represented by a Cardinal. He himself never appeared at the sessions. Latin was the language of the Council.

On the 20th December, the Council proleeded to elect by private vote commissions, or committees: 1. On Faith: 2. on Discipline; 3, on Religious Orders. The Commission 'or Faith was far the most important Seven hundred and twenty-one votes were cast, each Father voting for 24, the number of members compos ing the commission. One Patriarch, thirteen Archbishops, nine Bishops, and one Vicar-Apostolic were elected, with a Cardioal appointed by the Pope to preside over their deliberations. Of the elected members, four were Italian, two German, on Austrian, one Hungarian, one Polish, one Belgian, one Swiss, Dutch, two French, two Spanish, one English (Cardinal Manning) on Irish (Archbishop Leahy, of Cashel) two South American, two Asiatic and two North American (Archbishops Spalding, Baltimore, and Alemany, San Francisco.)

\*The world would have it, that the chief object of the Pope in calling the Council was to define his own Infallibility; and yet, strange to say, the subject had absolutely no place in the programme prepared for submitted to the Council. Of and the Cardinals consulted in the first instance only two mentioned the subject." "It was hardly so much as says Cardinal Manning named." ("True story of the Vatican Council," p. 28), "in the midst of an interminable list of subjects" suggested in the answers of the thirty-six Bishops consulted.

There was not one word about it in the paper containing seventeen questions which the Pope had distributed to the five hundred Bishops as sembled in Rome, in June, 1867. The preparatory Commission, on Doc-trine discussed the subject, and reported that, though "the Infallibility of the Roman Pontifi can be defined as an article of faith." Yes "the judgment of the Commission is that this subject ought not to be proposed by the Apostolic See except at the petition of the Bishops." The subject, accordingly, did not appear in the official programme or schemata.
"The Month," of February, 1891,

p. 206, says: "But the newspapers and governments of Europe were so certain that the Definition was in-On the 17th November-1865-, the tended, and so anxious that it should be prevented, that they forced the subject on the attention of the invectives of the press, the threats combinations, and intrigues of states men (see Card. Manning's work, pages 67-71), turned what would otherwise be a luxury of faith into a stern necessity. Not to define the Ir The result was that on the 28th sented to the Commission on Postulates, asking that the subject should be introduced to the Council for discussion and definition.

The special discussions followed; that on the Infallibility began on the 15th June, with 572 fathers present, and occupied 12 days, closing by mutual consent on the 4th July. Fifty-seven had spoken. The whole chapter, with ninety-six amendo was referred to the Commission on Faith. This made its report on the 11th July. On the 13th July the formal vote was taken on the whole Schemata. There were present 601
Fathers, all that remained in Rome,
save about a dozen too ill to atwireless telegraphic system Germ

ed to more than five hundred Bish- the Commission, On the 8th July the public session was held. Present 535 Fathers. The decree was read-aloud from the "Ambo," and every Father was called upon to final vote. The result was 538 Ayes, and 2 Noes. The Pope received the numbers from the tellers, published them to the Council, and immediately confirmed the decree. No sooner had he done this than the two Bishops who voted against threw themselves on their knees, and made a

profession of faith in the dogma. Throughout the opposition was not to the doctrine, but to the expediency of defining it at that time; grave injustice," says Cardinal Manning, "has been done the Bishops as if they denied the truth of the doctrine itself. Their opposition was not to the doctrine, but to the fining of it, and not even absolutely to the defining of it, but to the defining of it at that time." The ques-tion then discussed was not the "truth" of the doctrine, but the "op-portuneness" of defining it.

So much for the facts. Pius IX. never dreamed of having the dogma defined, when he summoned the Council; it was never on the official programme; it was forced, long after the Council was in session, upon its attention by the attacks made upon all over Europe; the Pope took no part in the deliberations regarding it; and those who raised any discussion did so as to the timeliness of defining it-seeing how suddenly it came on them in the midst of the long-prepared programme.

Having thus dealt with facts, we will turn next week to a little fiction that the opponents Catholicity eek to weave around the Infallibility of the Pope.

#### THE CATHOLIC SICK ROOM

In a series of interesting articles by the Rev. J. F. Splain, S.J., published in "The Cross," of Halifax, N.S., the writer says of newly-born

If a child at its birth seems to be already in danger of death, send without delay for a priest. In the meantime, be on the watch, and if you think it actually dying, take ome water, cold or warm, while pouring a few spoonsful on its head, say the words: "I baptize thee in the name of the Father, and. of the Son, and of the Holy Ghost." This is sufficient, but it is more correct to pour the water in shape of a cross three times, at the words Father, Son, Holy Ghost.

As this is a very important matter, every Catholic, especially every Satholic woman, ought to learn from some qualified persons how to

do it properly. In cases of miscarriage, even in the early stages of conception, baptism ought to be conferred by the nurse, if neither a priest nor a Catholic doctor is at hand. When it is doubtful whether the subject is alive or not, make a reservation own mind to the effect that you have no intention of baptizing anything but a living human being.

Here we make a serious protest against delaying baptism, no matter how healthy the child may be. Some people think nothing of putting it off for a week or a fortnight. ought not to be put off a single day. Babies are flimsy things, and the first care of a mother or father should be to secure for it eternal

#### Signor Marconi's Invention.

Signor Marconi, who, as our readers are aware, is a Catholic and the son of an Irish mother, has informed the world recently that as many as twenty-nine Transatlantic liners are now equipped with wireless tele graph instruments. Some ships earn as much as £60 per voyage from sending the passengers' messages. The great inventor states that Italy has so far shown most generous in helping him. Eng-land, he says, is rather slow, but still all right. America, we are surprised to learn, is behind other nations as regards the new in-vention. This is probably owing to the fact that it did not originate in tend. (Fifteen had died during the sitting of the Council.)

The year are tions whose ships have taken up the The vote was as follows:—Placets, or Ayes, 451; Non Placets, or Nos. 88; and Placets juxta modum, or Ayes with modification, 62. It was then sent back with amendments to

### "What an Article In Donahue's Did"

(By Rev. J. T. Roche.)

In the Christmas number of Donafor 1898, there appeared an article by a Nebraska priest entitled The purport "Costly Indifference." article was the need of better facilities for divine worship, particutarly in the small towns and country places of the Great West; the opportunities present for Catholics of means for the many thousands of their scattered brethren who are slowly but surely being lost to the Church. It described conditions, which are as real to-day as they were five years ago; and pointed out problem ns whose solution is destined to make heavy demands up-on the wisdom, zeal, self-sacrifice and vigilance of the Church in the

It was one of those little messages hot from the heart, which sumetimes effect their purpose far better than more ambitious and elaborate productions. The result was beyond the priest's most sanguine expectations. Toward the close of the following month he was surprised by the receipt of the following letter:-

January 25th, 1899.

Reverend Dear Father:-

I have just read with a great deal of interest your article in the December number of 'Donahoe's Magazentitled "Costly Indifference," and having spent several of my earlier years in Salt Lake City before a Catholic Church was erected there; and, in fact, having assisted at the first Mass ever celebrated in that city, in 1866, I can and do very much appreciate the truth and force of all you say. It was astonishing how the Catholics then and there came together, when hardly anyone knew that there was another Catholic in the city.

I am forcibly impressed with the "Perhaps in the days to come, wealthy Catholics may to realize that they can build themselves enduring monuments, by pro-viding from the abundance which the Lord has given them places of worship for such as have the misfortune be placed in the unhappy circumstances to which I refer;" and "I do not know of any nobler way of giving to the Lord than that of raising an altar to His name, amongst those who stand in the direct need of the Church's ministration." You further state that you know of twenty localities in your diocese, where the erection of little churches would be productive of so much benefit and

My object in writing to you is to express the wish that those twenty localities may shortly be supplied with little churches, and as a starter to offer to build one.

I desire it as a memorial to my two darling children whom I lost with diphtheria within a week of one another ten years ago-to-day being the anniversary of the first one being attacked with that dread disease. also desire that my name shall be unknown except to you.

I cannot help feeling that this pious thought emanated from the fond and loving hearts of my idolized little ones now in heaven; and that they prompted me to take up the December number of Donal had been discarded for the waste-basket.

An application to the Tabernacle Society of this city will, I am sure be the means of providing the little church with the necessary vestments

Very truly yours,

As a sequel to the above letter there stands in the town of Bruno letter Nebraska, a beautiful little church which is at once a source of pride to tion and vast spiritual profit to the faithful, who are the beneficiaries of

good man's generosity.

The condition of that town at the time the church was built was the condition of hundreds of similar lo-calities in the West. Catholic parents came thither and settled do when the country was new and churches and priests were few and far between. In the course of time ut the state, but this par-

cular locality was neglected.

The West has grown so rapidly lat it has been difficult for the

up in a few years. The people flock thither. There is no place of Catholic worship. There is none found with zeal and energy enough to inaugurate the building of a church; or it may be that the poverty of pioneer days renders them incapable of such an undertaking. The faithful gradually grow lukewarm. Owing to the distance from church they rarely hear Mass. They are so tent on acquiring the things of the world that they give but little at tention to the things that are of God. The children are neglected. The fervor of faith dies out of their souls for lack of nourishment; and slowly but surely every vestige of Catholic disappears from their lives. The only means of bringing them back to God is a Catholic Church and a Catholic priest to minister to their spiritual I have seen churches built in com-

munities where it was thought there were very few Catholics; and have later been astonished to find so many ready to identify themselve with the Church of their fathers. This has been well exemplified in case of the Brune parish. Moved by the touching circumstances in which their church had its inception, the vast majority of those of Catholic extraction cheerfully came forward and did everything in their power to make their newly-organized congregation a success. Within less than a year from the date of the church's dedication they had begun the erection of a parochial residence, and to-day there is a resident priest, whose labors are abundantly blessed where five years ago the abomination of desolation reigned.

The people's appreciation of their benefactor's munificence may be gathered from the newspaper accounts of the church's dedication following is from the Lincoln "State Journal" of that date:-

"Tuesday was a gala day in Bruno Never before in the history of the town was there such an out-pouring of the people, as assembled on this occasion to witness the solemn cere mony of the church's dedication. Early in the morning people com menced to gather from all points of the compass, until fully two thou sand people had congregated. Catholic societies from

rounding parishes came in delegations. At 9.30 a.m. the different societies commenced forming in procession, the members of the various orders wearing their badges and rega lia. The procession was composed of those societies, the children of the public school, and all the prominent citizens of the town, headed by the Bruno band. The children of the Bruno school formed a guard of hon or for the visiting clergy. The little girls, all dressed in white and bearing flowers, presented a very touching scene as they surrounded the altar railing.

The church, which was dedicated under the invocation of St. Anthony of Padua, is in every respect, one of the prettiest frame churches in the diocese.

The principal benefactor of church has been a gentleman living in the East, who, as a consequence of an article in the Christmas num ber of Donahoe's Magazine, conceived the idea of building it as a mem orial to two of his children who fell to diphtheria some years

The people of Bruno have evidently a tender place in their hearts. for man whose undying affection for his departed little ones has led him to erect so useful and so touching a memorial."

Whilst this is not the first or greatest act of its kind on the part of a Catholic layman, it is at least deserving of more than passing mention. The spirit of self-sacrifice, faith and fatherly piety of such an inspiration to the Catholics of this little western mission. It is an investment concerning which there will he no regrets, but, on the contrary, one productive of many consolations. It sets, at the same time, an example which many of our wealthy Catholics might copy with much profit to themselves and much advantage to thousands of their neglected brethren.

I have often thought that if I were rich in the ordinary acceptation of the term I would do two things First I would build here and there in the neglected towns and villages of the Great West a little church; and secondly, I would contribute to the support of a band or priests, whose duty it would be to go from place to place and explain Catholic doctrines and practices to Catholic this it would not be so much a ques tion of making converts as of saving those who were born, baptized and reared Catholics, but who are being lost to the Church because they are not provided with such facilities for Catholic worship as are absolutely necessary for the preservation of the

The last, however, to get credit in

a matter of this kind is the agaz a matter of this aims are supposed ine itself. Magazines are supposed to be incapable or acquiring merit.
They go on unobtrugively fighting
the battles of the Church, and often
striving after high ideals and high standards in the midst of difficulties and disappointments, which som times try the souls of editors and managers. Here and there they are consoled by the knowledge that their work is bearing fruit; but that know ledge is tardily and sometimes gradgingly supplied. ihe fact nevertheless remains, that whether they receive credit or not, the mightiest agency for righteousness in the coun try to-day is the Catholic magazine and the Catholic periodical.-Dona hoe's Magazine.

### Catholic Sailors' Club.

The second of the series of weekly concerts of the Catholic Sailors' Club, was held on Wednesday in the large public hall of the Club. It conducted under the auspices of the Knights of Columbus, and was largely attended. Mr. John P. Kavanagh, Grand Knight, Canada Council, presided, and in opening the pro-

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MR JOHN P. KAVANAGH.

ceedings, referred to the good work which the Club was performing. The programme was most varied and included the names of well known local talent. The songs of the visiting seamen were exceptionally well ren dered, and most heartily applauded as were all the performers. The following took part: Mr. and Miss Laing, Messrs, McGarry, Mullarky, J. Hammill and Collockley; Seamen Bousins, Wm. Parton, Walter Sav. age, Evans, Loyd, Jack Jones, Gilpert Daley, steamship Canada; W Williams, John Thompson, steamship Monterey; Wilberforce and Kenna, steamship Manchester Trader. Miss Orton, accompanist. Amongst those present in the audi

ence were noticed: Hon. Dr. Guerin M.L.A., Mr. F. B. McNamee, president of the Club; Mr. B. McNally, vice-president of the Club; Mr. P. F. McCaffrey, Grand President C.M.B.A. Quebec Council; Mr. G. A. Carpenter Grand Deputy, C.M.B.A., Canada Council; Prof. P. J. Shea, organist of St. Ann's, and many others. The concerts are growing more popular each week. The arrangements in connection with the car service are ex cellent.

### Catholic Societies.

Y. I. L. AND B.A.-The annual erary and Benefit Association held this weels, and the attendance of the members was large. The annual reports of the Committee of Manage ment and secretary treasurer well known and long established organization is in a flourishing condi tion. A large number of nev bers were ballotted for and elected The election of officers for the ensu ing term resulted as follows: Pres donf J P Cunningham: 1st president, T. J. Murphy; 2nd president, P. O'Flynn; hon. treasur er, J. Lyons; secretary treasurer, J J. Rankin; librarian, J. F. Nolan; marshal, P. J. McElroy. Advisory Board, M. J. Power, W. Tracy, J.

O'Grady and J. Leonard. The association is to be congratulated upon re-electing to the first and important office of President Mr. J. P. Cunningham, who has filled the position with so much honor to the Association, and credit himself. Amongst the names of the other officers, appear t moting the work of the Association from every standpoint is well known. We wish the old organization most prosperous year.

# Irish Humor.

It looks as though wit and humo are indigenous in Ireland but exotic in England and Scotland when you find the English and Scots humorist usually laughing at his subject and the Irish with his. In Dickens' no vels, for instance, and in those Mr. Barrie, the peasant personage say their humorous things in wood unconsciousness of their humor but what character in any Irish play or novel says a humorous thing other than a bull-unconsciously?

"I joke wi' great deeficulty," the Scotsman; but the difficulty with the Irishman is to refrain from jok ing. Hence I think one characteris lightness of touch and tread. It. needs but a light touch to strike match on a prepared surface, and the surface of the Irish mind is always prepared for a joke.

Some time ago, a friend of mine asked a Dublin corner boy why he was staring intently after an old gentleman who was tripping up Grafton street with all the jaunty elasticity of youth, "What's the mat ter with the old gentleman?" "What's the matther wid him? Look at the walk of him! Begor! he is so light on his feet he only touches the ground in high places!" In right of his Celtic blood the Irishman, in his wit and humor especially, walks with the ponderous police man's tread but "only touches the ground in an odd place.'

I cannot resist quoting here a similar comment made on senile agility by an old beggar woman which the late Father Ryan overheard in Har-court street. The Catholic dean, a septuagenarian, broke off a conversation with Father Ryan in order to hurry after and catch a passing tram, to the amazed admiration of the old beggar woman. "Yerrah, look at the ould dane," she cried more to herself than to Father Ryan, "skippin' about like a newmarried flea!

If "the ould dane" had been a Protestant dignitary her comment would probably have been as caustic as that of another old woman whom Le Fanu, the novelist's brother, over neard in Stephen's Green.

Archbishop Whately, who delight ed to shock conventions, was sitting and swinging on the rails fence the green opposite his palace, playing with his dog, when two old Catholic ladies approached. "That's the archbishop!" whispered one the other, who thinking it must be the Roman Catholic archbishop, exclaimed rapturously, "Ah, the dear, darlin' man! As innocent and as playful as a blessed lamb!" Where upon her friend angrily explained,
"It's the Proteshtant archbishop!" to the instant changing of the tune of her companion, who snorted The ould fool!"

And here I may note a significant contrast—explicable historically—be-

tween popular and literary Irish wit and humor. Literary Irish wit and humor, being those of the Pale and of the ascendency class, are cheerful and good-natured, whereas popular Irish wit and humor, being a people who for centuries have been oppressed and suppressed, are sar castic and sardonic. "Pasquinade" is a word which dates back to a day and to a city in which suppression was pushed to the last turn of the screw, and it is probably to the character of their history as much as to their own character that the meeting of the Young Irishmen's Lit- Italians owe their just reputation of being the most sarcastic people in Europe. It is even more to the character of their history than to their own character that the causticity of popular Irish wit and humor is Why otherwise should Irish litervit and humor have the singu lar merit of good nature? Singular, since ninety-nine hundredths of the recorded wit of the world is illnatured and owes its currency to its ill nature. It is preserved brine. "I hear Mr. Rogers," said a

lady friend to the poet, whose tongue cut like a sharp razor, "I hear, Mr. Rogers, that you are in the habit of saying very ill-natured things."
"Perhaps so, madam," replied the poet. "But, as you hear, very weak voice, and if I did not say ill-natured things nobody would hear It is the ill-natured, things which, like diseases, are propagated, while the good-natured are infectious than health.

It is much to its credit, therefore, that Irish literary wit is sweet tured. How tart, for instance, the wit of the wittiest of English comedies—the comedies of the Res-toration—of Congreve, Wycherley, Vanbrugh, with one exception, that of an Irishman, Farquhar. "Farqu-har," says Hazlitt, "of all the dramatists of the Restoration alone makes the congregation towards the con-

The same critic again, after saying of Sheridan's "School for Scandal" that "It was the most finished and faultless comedy we have," adds, "Besides the wit and ingenuity of this play there is a genial spirit of frankness and generosity which does the heart good." How sweet-natured, too, the humor of Goldsmith and of Dick Steele. By the way, it is to a comedy of Steele's that Sydney Smith pays the compliment of se-lecting from the in ideal specimen of humor. Here it is: In Dick Steele's "The Funerar" -

what a title for a comedy!—the undertaker arranges the mutes in the order of the forlornness of their countenances—the most lugubriouslooking near the coffin, the least near the door. When, however, turns to give the place of honor near the corpse to his premier knight of the rueful countenance he finds to his disgust his countenance rueful longer. "You infernal scoundrel!" he exclaims. "Didn't I take you out of a great man's service? Didn't I give you the pleasure of receiving wages for the first time? Didn't I raise your wages from ten shillings a week to fifteen, from fifteen twenty? Yet I declare to God I believe the more wages I give you the more cheerful you look!"

If you were to ask critics of any school what English author show most of that divine combination of the guilelessness of childhood with the tenderness of womanhood and the strength and wisdom of hood which we call "chivalry," would they not unanimously name Oliver Goldsmith-the name which in all the literature of the eighteenth century smells sweetest and biossoms from the dust?

Even in that poem which anger might well have inspired-for no one received more frequent, stupid or brutal provocation from his friends than Goldsmith-even in "Retalia tion," where is the retaliation? His humor plays there upon the faults, follies, and frailties of these friends like moonlight upon a ruin, show ing, indeed, gaps and rents breaches of decay but softening them even while it shows them. Indeed. Irishmen, from Farquhar to Coldsmith, have done a finer thing even than write the finest comedies in the English tongue—they have made us love as heartily as they have made us laugh at human nature.

But popular Irish wit is as mor dant as Irish literary wit is genial; for the rollicking Irish humor of car men, boatmen, and guides is purely histrionic, a farce deliberately played to tickle and catch-as trout are caught by tickling-the English tour

Here is a significant encounter riend of mine overheard between Dublin vendor of oranges and English lady tourist who had bargained down the fruit to the lowest farthing. As the English lany hurried away with her purchase the or ange woman volleyed after her shower of Irish. "What are you sayasked the English lady turn ing?" ing back. "Sure I was wishing the grace of God to folley yer ladyship while ye live an' the neavens to be yer bed whin ye die." This, ever, was a free translation of what she really had said in Irish. "Ye're the manest anatomy of famine that ever was raked out of the embers of hell."

The humor of the Irish peasant who is not playing the fool to the order or the taste of the tourist is almost always sardonic. Here, for example, is the retort of a Cork peasant to a mild joke of an parson. The parson complained to my friend, with whom he was on a visit, that he had never heard-what he had so often heard of—the wit of the Irish peasant. "But have you ever spoken to an Irish peasant?" "No." "Then let us try the next man we meet." The next man they met was leading by a halter a hors with a white blaze on its face, which suggested to the parson the mild remark: "What a white face your horse has got!" "Faix thin, it's yer white face you own face 'ud be as white if it had een as long in the halther!" retorted the peasant in a tone which suggested that the wish was father to

the thought. And I shall not soon forget tone of a remark with sardonic which a Dublin beggar woman down at one stroke my sister as a virago—since she took us for husband and wife. Having begged vainly from my sister she slunk be hind us and groaned as from the bot-tom of her heart, "Ah thin, God help the poor man that couldn't say

Yet more scathing was the rebuke of another beggar woman which an Irish barrister assured me he had overheard in a Catholic Church in overneard in a Cataonic Charles Sligo. As the bishop was expected the church was so overcrowded that a grandly dressed lady had much dif-liculty in elbowing her way through

essional. An old beggar woman who resented being hustled aside by this superb personage screamed after her: "Ah thin now, do ye think nobody's got a resarved case but yerself!" a "resarved case" being the case of a crime so heinous that only a bishop could absolve it. -Richard A. King, in "The Gael."

GIFTS TO BISHOP CONATY.

On April 28, the lay students of the Catholic University presented the retiring rector, Bishop Conaty, with a handsome gold-mounted cane. The students of Caldwell Hall presented to him a gold clock.

A GREAT EUCHRE PARTY.

Over 5,000 persons attended oncert euchre and reception given recently in New York for the benefit of the Catholic Reading Room for Sailors, of which the Rev. Dougherty is director, and fully three thousand played euchre.

THE KNIGHTS CAMPAIGN.

The Knights of Columbus in Trenton, New Jersey, has opened a vigorous campaign against the use in the Hewitt Training School in that city of "Painter's History of Education"-a book reeking with bigotry and indecency, and evoking frequent protests from the Catholic students

THE IRISH PARTY

An appeal has been issued by the United Irish League asking Irishmen throughout the world to start im mediate subscriptions to the Parliamentary Fund of 1903. It is signed by John Redmond, chairman of the League, and the Right Rev. Patrick O'Donnell, Bishop of Raphoe, and James O'Mara, treasurers of the League election fund.

A JUVENILE COURT.

Referring to the recent organization of a court for Juvenile offenders in San Francisco, the "Monitor of that city remarks:-

Juvenile courts have been found to fill a long felt want in other communities, and there is every reason to look for beneficial results from the establishment of such a tribunal in this city.

SUCCESSOR TO FATHER Mc-GUCKIN.

Rev. Father James Fallon, O.M.I., of Ottawa University, mentioned as successor to the late Father Mc-Guckin, of the Church of Our Lady of the Rosary, Vancouver, B.C., is another son of Mr. and Mrs. Dominick Fallon, Brock street, Kingston, says the "Canadian Freeman," and like his distinguished brother, Rev. Dr. Fallon, Buffalo, N.Y., is a markably clever priest. He is years of age.

CATHOLIC EDUCATION.

The dispute between the Rt. Rev. Michael F. Forum, Bishop of Treves, and the German Government, garding teaching in the Catholic Girls' Schools, has ended with the Government yielding to the Bishop's tory shall be taught by a Catholic text books formerly used are abolished and certain Catholic text books are substituted

A PASTOR'S ANNIVERSARY.

In honor of the twentieth anniver-In honor of the twentien sary of the pastorate of Very Rev. J. H. Conroy, V.G., a reception was given in the Opera House recently, says the Ogdensburg "Catholic says the Ogdensburg "Cath Courier," which was inclusive character, for not only his own par-ishioners were out in force, but hunishioners were out in force, but hundreds representing every denomination in the city took advantage of the occasion to congratulate the popular rector of St. Mary's cathedral. It was estimated that fully 1,000 people shook hands with the reverend gentleman during the evenLiberty Conscie

SATURDAY, MA

Rev. C. O'Sullivan Magazine

Liberty of conscien that the soul possess religious life according authority of God, and independently of eve on the part of the ciright is exercised, in by the triple homage revealed truths, of h of the future life, a charity which doming exhibit themselves ex lations of the soul w from all human cont quently from all rest straint. Liberty of conscien

stood is unlimited and is otherwise when the exhibits itself by exte for example, Chris hope assert themselv writings, by monume pomp of public worsh in works of charity, tions consecrated to ance, or in a hierard voted to the propaga is morally beautiful ligious authority," trious Catholic ora "has for its mission But the domain of se My the domain of like the soul is mistress she endures not the on her by her weak sions, she is of such proud race, that she herself freely to him

The authority, by man soul has a righ religious life, must power addressing its But the political p very nature, force, a co-active. Religious obliges us to believe truths, to love God to submit our will the civil law constra taxation, or even 1 when necessary. The not be completely in her religious life, completely independe

Now I will try to Catholic Church in h twenty centuries has persistent and unfl of liberty of conscie in establishing herse its of the Roman E the same time co ence of conscience i taining to religion, the temporal powe sovereign independer ernment of souls. between the two po tual and tempors hitherto unheard of was the special cau with such dire opp part of the Roman

When the Gospel

the world there

ity, that of the Cae d to its title of A Sovereign Pontiff. up beside the temp other completely in matters spiritual. for the first time t thorities reigning o ritory and the same charged with condu their immortal desti thoughts, their affe wills; the other cha material interests. force respect for th pendent, by the na remained within its ond sovereign in interests of the pre ordinate to the spin it came in contact taining to the sacr

Liberty of consci may the right of the her religious life, RDAY, MAY 9, 1908.

O BISHOP CONATY.

28, the lay students University presented the or, Bishop Conaty, with gold-mounted cane. The Caldwell Hall presented ld clock.

T EUCHRE PARTY.

persons attended the re and reception given lew York for the benefit olic Reading Room for which the Rev. W is director, and fully nd played euchre.

IGHTS CAMPAIGN.

ts of Columbus in Trenrsey, has opened a vig-ign against the use in Fraining School in that iter's History of Educak reeking with bigotry y, and evoking frequent the Catholic students.

IRISH PARTY.

has been issued by the League asking Irishmen he world to start imcriptions to the Parliad of 1903. It is signed mond, chairman of the the Right Rev. Patrick shop of Raphoe, a, treasurers of on fund.

ENILE COURT

the recent organizairt for Juvenile offendancisco, the "Monitor" remarks:-

urts have been found felt want in other comthere is every reason neficial results from the of such a tribunal in

R TO FATHER Mc-GUCKIN.

James Fallon, O.M.I., iversity, mentioned as the late Father Mce Church of Our Lady Vancouver, B.C., is Mr. and Mrs. Dominock street, Kingston, nadian Freeman," and guished brother, Rev. uffalo, N.Y., is a re-er priest. He is 27

between the Rt. Rev. rum, Bishop of Treves, ng in the Catholic elding to the Bishop's taught by a Catholic text books formerly shed and certain Cathare substituted

S ANNIVERSARY.

the twentieth anniver-V.G., a reception was pera House recently, gensourg "Catholic h was inclusive in not only his own par-out in force, but hun-

Liberty Conscience.

Rev. C. O'Sullivan, in Donahoe's Magazine.)

Liberty of conscience is the right that the soul possesses to direct its religious life according to the high authority of God, and of His church, independently of every intervention on the part of the civil power. This right is exercised, in foro externo, by the triple homage of faith in the vealed truths, of hope in the joys of the future life, and of love or charity which dominates the sover-eign good. When those acts do not exhibit themselves exteriorly, the relations of the soul with God are free from all human control, and consequently from all restriction and con-

Liberty of conscience thus understood is unlimited and absolute. It is otherwise when the religious life is otherwise when the chibits itself by exterior acts, when, example, Christian faith and for example, hope assert themselves by words or writings, by monuments, or by the pomp of public worship; or yet when the love of God becomes incarnate in works of charity, in the institutions consecrated to prayer or penance, or in a hierarchy of men devoted to the propagation of all that is morally beautiful and good. "Religious authority," says that illustrious Catholic orator Chesnelong has for its mission to govern souls But the domain of souls is essential by the domain of liberty; but when the soul is mistress of herself, when she endures not the slavery brought on her by her weakness or her passions, she is of such a noble and proud race, that she must surrender herself freely to him that would gov-

ern her.' The authority, by which the hu man soul has a right to direct her religious life, must then be a free power addressing itself to free souls But the political power is by its very nature, force, and consequently co-active. Religious faith simply obliges us to believe in the revealed truths, to love God above all, and to submit our will to Him, whilst the civil law constrains us to endure taxation, or even military service, when necessary. The soul then can-not be completely in the exercise of her religious life, except she be completely independent of the civil

Now I will try to show that the Catholic Church in her career of nigh twenty centuries has always been a ersistent and unflinching advocate of liberty of conscience. The Church in establishing herself within the limits of the Roman Empire affirmed at the same time complete independence of conscience in matters taining to religion, with regard to the temporal power, and her own sovereign independence in the gov-ernment of souls. This distinction between the two powers, the spiri-tual and temporal, a distinction hitherto unheard of by the pagans, was the special cause why she met part of the Roman emperors

When the Gospel was ushered into the world there was but one authority, that of the Caesars, which join ed to its title of August, that of Sovereign Pontiff. The Church had no lesser pretensions than to raise beside the temporal power an other completely independent of it in matters spiritual. Thus were seen thorities reigning over the same territory and the same subjects, the on charged with conducting souls their immortal destiny, in directing in the intimate life of their thoughts, their affections, and their wills; the other charged with their material interests, maintaining by force respect for the law and securpendent, by the nature of fts mis remained within its own domain; the second sovereign in the sphere of the interests of the present life, but sub-ordinate to the spiritual power where ft came in contact with things per-talning to the sacred interests of the

Liberty of conscience, that is to say the right of the soul to regulate her religious life, independently of external political pressure, was es-tablished by the Church when she

promulgated that surprising novelty of two separate kingdoms here be-low, as implicitly designated by the words of Christ, 'Reddite ergo quae sunt Caesaris Caesari; et quae sunt Dei, Deo." The first affirmation of confronted the first persecutor, with that sublime dictum, "non possumus cannot pass over in silence what we have seen and heard, we cannot disobey God to obey We may remark, parenthetically, that this was the principle which im pelled our forefathers to reject the heretical tenets of England. It was also the principle which in recent years caused the German Catholics to oppose such a stern front to Bismarck's May Laws. If we examine the earliest records

acted upon by the primitive Christians. There is a page of history belonging to those heroic days which reflects thoroughly the spirit with which the votaries of Christ filled, I mean the letter of St. Maurice and his companions of the Theban legion to the Emperor Maximin. It is as follows: "August Emperor we are your soldiers, but we freely confess also that we are the servants of God. To you we owe military service, but to Him we owe the innocence of our souls. We have received from you a soldier's pay, but we have received from Him the gilt of an immortal life. We cannot obey you at the expense of denying our Creator. If you require nothing of us contrary to His Law we will serve you faithfully as we have done up to the present. But if it be otherwise we will yield obedience ra-ther to Him than to you." It seems impossible to assert in language more heroic than has been asserted in that letter, liberty of conscience, and the incompetence of the state in matters pertaining to religion. During three long and painful cen-turies, the Church presents to the world a spectacle of heroic independence. We behold it in the Catacombs, the arenas and the prisons, inder the wands of the lictors, the teeth of the wild beasts, and on the funeral piles. The executioners grow not weary in the performance their barbarous task; the Christians calmly die, and by so doing give birth to other and more numerous votaries of the Saviour, "Sanguis martyrum semen Christianorum." Such were the worls of Tertullian in the third century, verified then and verified in all ages down to the present, wherever persecution wreak-ed its terrors and its vengeance on the Church. One of the last of the pagan emperors, imagining that if his predecessors failed in annihilat-Christianity it was because they did not immolate Christians in sufficiently large numbers, determined to consign to destruction all the votar-Christ that could be within the limits of his jurisdiction Rome and the provinces were inun dated with the blood of martyrs, Diocletian, vainly imagining and that he had at last met with complete success, caused medals to commemorating his achievestruck ments. Nay, he even required his followers to erect a column on which was engraved the following juscription, destined, he absurdly imagined, to immortalize his triumph: "Diocletianus Augustus, nomine Christiano ubique terrarum deleto." But scarcely was the column erected when the

and paganism itself became a mere historic memory. I have shown what a staunch de fender of liberty of conscience the Church was during the groomy cays of the pagan persecutions, that is, during the first three centuries of her with such dire opposition on the existence. Now I will try to show with the Christian Caesars she was an equally ardent and unflinching upholder of the same principle.

pagan persecutions ceased forever,

When Constantine, of immortal memory, united himself with the Church, he was well aware, that he united himself with a queen, and not with a slave, with one who reserved to herself the absolute right of regulating her faith, her discipline and her life. At first he seemed to have a full and adequate conception of this, in the midst of the discussions of the Council of Nice, but, by an unjustifiable contradiction which his most worthy successors did not always escape with impunity, he allowed the departments of the public service to be administered after the style and spirit of pagans, pertaining to religion.

Liberty of conscience was of all as of the new faith the most ncomprehensible to the old Roman accustomed as it was to con

years afterwards she broke off all relations with his sons because they had become the official abettors of Arianism. The martyrs during three centuries vindicated the independence of the human soul in its dealings with God. After the days of Constantine that high mission passed from them to the bishops. Then ap peared on the horizon such glorious intellectual athletes as St. Athana sius, Osius of Cordova, St. Hilary, St. Basil. During well-nigh half a century, St. Athanasius, the valiant patriarch of Alexandria, was, as it were, the sentry officially appointed to defend the faith against the tacks of the secular power. With what powerful and convincing eloquence, with what noble fearlessness does he defend the sacred rights of of Church history, we see how un-flinchingly and how gloriously it was conscience, expose the tyranny of the and withstand emperors, mighty prefects as well as their diminutive and insignificant councils that condemn and depose him! "Ask us," he says to the emperor, "what can contribute to the temporal good, and you will not find subjects more faithful than we. But touch not our faith; it is by it that we are the children of that free woman of whom St. Paul speaks, that is to say of the Church, the spouse of Christ. We will not revolt, but we will protest after the manner of the glorious martyrs in the days of Nero and Diocletian. We will resist and we will

> apud Athanasium No. 43.) Five times banished by the cruel emperor and as many times recalled by the love and enthusiasm of his people, the incomparable patriarch, it may be aptly said, is a most striking symbol of the Church earth." Each time that St. Athanasius returned to his see," says Villemain, "the people indulged in such festivities as the Roman empire had not beheld since the days of its ancient triumphs."

always be able to say, 'The word of God is not to be enchained.' We are

ready to endure everything but the

enslavement of our souls in the or-

der of faith." (Historia Arianorum

Osius of Cordova in writing to the Emperor Constance thus clearly points out the distinction existing between the two powers, and the incongruousness of political authority, where it intrudes in matters reli-"Pretend not," he says, "to gious. give us orders in matters pertaining to religion. God gave you the empire, to us He confided the Church; and as he who seeks to wrest from you your authority opposes the Diwill, so also do you render vine yourself guilty if you intrude on things spiritual. Is it not written, Render unto Caesar what belongs to Caesar, and to God what belongs to God?' " (Historia Arianorum, apud

Athanasium, No. 44.)
The great bishop of Poitiers, St. Hilary, reminds the same emperor, with all the independence of the early martyrs, that it was not to Caesar, but to the Apostles, that Christ said "Go, teach all nations, he that will believe will be saved, and he that will not believe will be con-"It is to the councils lawfully and freely assembled," says, "and not to the prefects, that it belongs to determine what

must believe.' When the great St. Basil, bishop of Caesarea, was threatened, by the prefect Modestus, with the anger of the Emperor Valens, if he did not renounce the Nicean creed, he answered him in the following noble and glowing terms: "I honor the dignity of the Emperor, but know well that I deem not his faith of more importance than that of one of his subjects. It belongs not to him, but to the councils, to determine matters of faith." (Histoire de l'Eglise, par

the Emperor Anastasius the First, the open protector of the Eutychian heresy. "The world," says he, "is heresy. governed by two powers, that of the citing in behalf of certain Pontiffs, and that of the kings. If in all that concerns the public order, the bishops obey your laws, recog nizing thus the authority you hold by the will of heaven, should obey them in whatever concerns faith and the venerable mysterof which they are dispensers."

In the sixth century, when the Em-Justinian wished to obtain from the Pope Vigilius a hasty con-demnation of the "Three Chapters," the Church dauntlessly reminds him, through the wrath of her chief pastor, of his incompetence in matters though legislation was supposed to be conducted according to the tenets Vigilius captive you do not keep Simon Peter captive; and that the fear of man will not cause me to be wanting in my duty as Pontiff.' Two centuries later, under the icon-oclastic emperors Leo the Isaurian, and Constantine Copronymous, the mind, accustomed as it was to consider the State as the source of all rights. Hence arose those conflicts without number, which were the church. She nobly resisted Constantine, when, towards the end of his life, he tried to impose on her the

of their faith, St. John Dame and the patriarch of Constantinople, St. Germanus, remind their persecutors, in a style worthy of the first eigns the right to regulate with regard to temporal matters, they have, by no means, the right to pre side as judges, over the faith of their

subjects the Church's career, we have seen her to be the unflinching advocate of liberty of conscience. If we follow her down the stream of time we will that prerogative, and also proclaimpetence of the State in matters religious. This latter doctrine she hered to and insisted on even when the relations between herself and th State were of the most intimate kind. During the war with the Saxons, when Charlemagne pretended to make them embrace the tenets of Christianity more quickly by the sword than the missionaries could by preaching to them the gospel, it was thus that Alcuin, a pupil of the learned Colgus, and an nonored graduate of Clonmacnoise, unfolded to him the doctrine of the matter. "Faith is an act of the will and not an act of constraint. We attract man to the faith, but we cannot force him to it. You will urge him along towards accepting baptism, but you will never cause him to make one step forward towards embracing Christianity. That was not the manner of acting followed by Christ and the Apostles." shows the antiquity of the doctrine of the Church with regard to the manner of making converts. The same doctrine prevails with us yet, no matter what certain heretical

maligners may say to the contrary. According to the most reliable historians the question of Investitures, and the contests of the clergy with the empire, during the arduous glorious pontificates of Gregory Urban II., Calixtus II., Innocent III., and Gregory IX., were but an absolutely necessary re-vindication of the spiritual power against the encroachments of the secular authorities. The temporal princes, and es pecially the emperors of Germany, the cradle-land of Protestantism, dis- LILAC TEA posed of bishoprics and abbeys as i they were absolute masters of them, by placing their own favorites their heads in open defiance of the laws of the Church. It was then they sowed the seeds of the Reformation, which in the days of Luther bore such abundant and pestiferous

Now I shall come to another part

fruit in that country.

of my argument,—religious persecu-tion. It is claimed by Protestants of every shade of religious belief and of no particular belief (all of whom have drawn their inspiration from D'Aubigne's History of the Reformation," and from Fox's mendacious "Book of Martyrs"), that one of the cardinal principles of the Catholic Church is the right of punishing non-believers in her creed, "with penalties, imprisonment, tor-tures, and death," as a certain Anglican pseudo-bishop, with more rhe toric than veracity, puts it. I shall try to show that such was never a doctrine of the Catholic Church Pope Leo the Great, who flourished in the fourth century, writing about the Manichean heretics who, as he said, "laid all modesty aside, prohibiting the matrimonial connection and subverting all laws, human and divine," subjoins that "Ecclesiastical severity was content even in this case with the sacerdotal judgment and avoided all sanguinary punishments. (Epistola and Turib.) In the same century, two Spanish bishops Ithacius and Idacius, having parti Blanc, t. 2, p. 121.)

The Pope, St. Gelasius, is not less clear and forcible in his letter to the state of t tin refused to hold communion with them, even to gratify the empero they were then soliwhose clemency clients. Long before their time Tertullian had taught that "It does no belong to religion to force religion, and a considerable time after, who St. Austin and his companions, the envoys of St. Gregory the Great, had converted King Athelbert Christian faith, they particularly in-structed him not to use forcible means to induce any of his subjects to become Christians. (Bede, Hist Eccles. C. 26.)

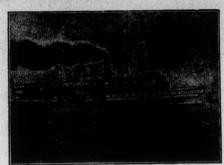
I shall now give the opinions some of our best theologians on com-pulsory conversion to the Catholic faith. "The Gentiles, the Jews, and those who have never received the Faith, are by no means to be com pelled to believe in it, because belie is an act of the will." (S. Thomas II. q. 2q. quost X art VIII, Summi Theolog.) That seems to dispos very clearly and forcibly of the as nption that our Church holds as cardinal principle the forcible con version to her tenets of heretics and others outside her fold. "It is the common opinion that infidels, whe-

(Continued on Page Eight)

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### Mr. Morley On the Land Bill.

At Newcastle, Eng., recently, Mr. John Morley was made the recipient of a great demonstration on the occasion of the annual meeting of the Northern Liberal Federation. The right hon, gentleman arrived from Scotland at the Central Station, and was met by crowds of well known

Mr. Morley's first engagement was with the members of the Irish party in Newcastle, for these gentlemen decided, some little while ago, to utilise the occasion of his visit, and to recognize his devotedness to the cause of Home Rule for Ireland, by presenting him with an address.

Mr. W. T. Martin, addressing right hon, gentleman, remarked that was his privilege that afternoon to introduce a deputation of gentlemen who desired to give expression to something of the admiration and appreciation felt for him (Mr. Morley) by Irishmen resident in Newcastle. He had no authority to speak on their behalf; indeed, it would be an impertinence, if not a criminal offence for a mere Englishman to attempt to speak in the name of Irishmen. But he believed he correctly interpreted the feelings of the deputation when he said that they wished to place on record their recognition of what Irishmen to Mr. Morley. How great the debt was would probably never be realized until the history of the last 20 years came to be written. The deputation represented no particular section or faction of Irishmen, but was representative of the Irish residents of Newcastle. He desired to introduce Wr. Hugh Boyle to speak on behalf of the deputation.

Mr. Hugh Boyle said that wished to take up as little of Mr Morley's time as possible. They knew that he had had a very heavy week. They need not say that the Irishmen of the city received his reply in the affirmative to accept an address from them with the most lively satisfaction. They wished to show in some manner the high esteem that Mr. Morley's personally was held in. He proceeded to refer at length to Mr. Morley's excellent work at the Irish Office. He supported Home Rule, land reform, and a Catholic University, and his endeavors to ameliorate the lot of the Irish people and endeared him to them all. Of course, he need not say that Irishmen were pretty well known. They could always forgive, and soon forget, an injury, but work such as he (Mr. Morley) had done for the Irish people they never would forget. And their prayer was that he might live and long have health strength to maintain his position in Parliament and support the cause of Ireland. Mr. Boyle then read the ad-

Mr. Morley, on rising to reply, was received with cheers, the company rising to their feet. He said: This is to me a very interesting occasion. The gentleman who has spoken for you in presenting this address has used some expressions - perhaps I might even say many expressions - about me which I ill deserve. (No. He talked of work that I have done for Ireland. I am afraid that the actual work done, in which I have taken a part, has only been effective. This, at all moderately effective. This, at all events, I do expect from you, that I have never swerved since 1885, when I saw that the moment had come, the general election of 1885- Let that be as it may the Irish fix real dead-lift effort to settle the Irish question-from that ent to this I have never swerved. I have given a good many years of my life-six or eight years-to endeavor to persuade those who came meetings addressed by me that our solution of the Irish question was the right solution, and I tell you, though it has not succeeded up this point-though events have not borne out the hopes we then entertained, I for my part don't grudge one single hour that I have given to the work. You said, sir, that this very hand-

me address is provided by small subscriptions. Nothing gives me greater pleasure. A fact of that kind shows that it is not an ordinary form of address, but comes, I am willing, and even bound, to be-lieve, from the real sentiments of your hearts. How does Ireland stand to-day? How does this question in hich you and I alike have been so nterested for so long —how does it stand to-day? I think it stands in a position that four or five years
ago I, at all events, should hardly,
have anticipated. The new Land
Bill, this sill be under the deliberation of Parliament in a few days,
undoubtedly opens a new chapter in

the relations of Great Britain a Ireland. It may take time to work out. It will. But it can't be withdrawn; the policy upon which the Bill is based cannot be withdrawn. The consequences must be deep and far-reaching in the direction in which you, as Irishmen, and I, as an Eng-lishman, both hope to go. I was glad that you made this point, that it was in the interests of my own country no less than in yoursformed the views which I expressed in 1885 in Newcastle, and from which I have not drawn back. It is in the interests of my own

country as much as yours. Now, I said the other day, say now, that this new Land Bill marks a great revolution in policy I observe that the late Chief Irish Secretary, Mr. Gerald Balfour (than whom there is no clearer head in the House of Commons, and who, let me say, has made his mark upon Ireland by his Local Government Act), said recently that he is astonished that I should say this is a new departure in the Conservative Unionist policy. Well, he is the last man with whom I should choose to enter into a controversy with, and I am not going to so to-day. I will only say that if Lord Salisbury and the heads of his party had in proclaimed the positions which they take to-day, I think it would have made a great difference in the result of the great controversy of that time. What is the Bill? I will tell you what it is. The Imperial Treasury is to give 12 millions to one body of Irishmen in order to secure for us the privilege of lending 100 millions to another body of Irishmen. Well, now, if Lord Salisbury had said that it was his policy to give one body of Irishmen 12 millions in order to have the advantage of lending 100 millions to another body of Irishmen, I am not at all sure that the result of the controversy of 1886 would have been what it unfortunately was. Something was said about removal of grievances. This Bill, and the policy of which it is the expression, is more than the removal of grievances. It is an enormous revolution, for, say what you will of the policy of this Bill, what Mr, Redmond described it as being the other day is true; it is the aboof landlordism in Ireland. think it will be found that the Land Bill does not settle that question, and that it will come up again in the fullness of time and in due season for the consideration of the Imperial Parliament. I cannot go with about the principle and policy til we are obliged to remember it.' (Laughter). But what I said the other day to my constituents in Scotland I repeat here-it is all very well to draw up your party programme but Ireland fixes her own place in our party programme. You, I hope, will do what you have done before, selves for many years before 1886 they were very good at doing-I hope will follow your leaders, and co-operate with them in the Parliamentary and other actions they may think necessary. I believe we are now upon the eve of the most im portant change that has taken place in the relations of your country and It will always be an honor

mine. however humble and remote, howvincing Irishmen that there are som Englishmen, many Englishmen -you are wrong in talking of some who have abandoned the Irish cause-the may be some-I am not sure that know them-yes, I know one or two (Laughter and applause). mean is that I do not know men of the first importance in our party who have abandoned the Irish cause their own place in the party grammes, and I hope it will peaceful place. If this Bill is a workable Bill, which it barely is at this moment, I am not at all sure that the day is far off when the two English parties will sit down toge ther to say that the time has come when they must get this embarrassment out of the way, whether it be on the lines of the Bill of 1886, or whatever else may be fixed upon. believe the day will come,, and will

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come perhaps soon, when that solu-

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### The Religious Outlook in France.

A special correspondent of the Liv-

erpool "Catholic Times" says:—
In the course of a recent debate in the Senate M. Combes declared, amidst the applause of his supporters that the Concordat had been con-stantly violated by the Church never by the State. Now, the first article of that famous instrument runs as follows: "The Catholic reli-gion shall be freely exercised in France." Religious liberty could not be guaranteed in plainer or simpler terms. When, however, we remember what has been occurring in Franc during the last two or three years, when we consider the exceptional measures which the party at present in power has devised and adopted for the purpose of reducing the Church to a condition of bondage, when w see thousands of Catholic institutions peremptorily closed for other reason than that they are under the direction of religious congre gations, when we find tens of thou sands of the members of these same congregations denied the most ele mentary rights of citizens, when we hear of Bishops and priests deprived of their stipends on the most flims pretences; when we see a system o espionage established with a view to those public servants who dare to discharge, or even permit their family to discharge, their duties as children of the Church; when we find that a Catholic can, in fact, hardly call his soul his own, we must be struck by the singular audacity of the assertion that the State -in other words, the Government of the solemn obligation it has contracted towards the Church. in the letter and the spirit the Concordat is being deliberately and outrageously violated as well by the legislative enactments as by the special decrees for which the President of the Council and his colleagues are

responsible. The enemies of the Church in France have engaged in the present campaign with a clear and definite purpose, and they are determined to stop short at no injustice, no illegalthat might check the realization of their project. At all hazards the Church must be crushed. To-day the religious orders are being struck down, to-morrow it will be the turn of the secular clergy, the day after the hand of the persecutor will in all probability fall heavily on the Catholic laity. As his Eminence Cardinal Mathieu observes in one of his recently published essays on the Con cordat, there is now no "ancien regime" to abolish, yet the Church attacked with as much violence as if the Bastile were still standing. In vain, he says, the Church holds aloof from any compromising solidarity in vain she declares her adhesion to the Republic and her sympathy with the democracy, in vain she limits her claims to a share in the common liberties; it is deemed an offence that she exist at all. It is made a matter of reproach, he adds, that she re presents the absolute and the unchangeable, that she asserts right to govern consciences, that she insists on her authority to decide in questions of faith and morals. It is needless to remark that no valid reasons can be adduced to justify the persecution to which the Church is being subjected. The pectre of "Clericalism" has been tion, though what Clericalism precisely means it would be difficult to define. The Inquisition, the conment of Dreyfus, have all served as matter of accusation, but only the simple-minded can fail to perceive that hone, not even all, of these pretexts are any justification for the iniquitous suppression of the religious

ongregations. The tactics of the Freemasons and their Jacobin satellites are obviousthey hope that when the outworks of the Church shall have been destroyed the citadel itself will be more easily forced to surrender. M. Combes does not mean to denounce the Concordat just now. Interpreting the treaty after his own arbitrary fashion, he turns it to useful account whilst he strangles ecclesiastical liberties. But when the psychological moment comes, when the Concordat no longer serves his purpose, the separation be tween Church and State will be pronounced in spite of remonstrances from any quarter. Do not imagine, Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of paper.

Subscribers are requested to notify us of any change in their address, in order to paper.

Subscribers are requested to notify us of any change in their address, in order to pendence. Far from it. In the first pendence, how are the clergy to live under the catholic ladies of the aristocra-ty, expupils, as he said, of the most will by the fact acquire a position of independence. Far from it. In the first pendence, how are the clergy to live under the new order of things? For a pendence, and the most university to live under the new order of things? For a pendence, and the most pendence is a pendence of the most connection with the State ceasing, the Church will by the fact acquire a position of independence. Far from it. In the first pendence, how are the clergy to live under the catholic ladies of the most cy, expupils, as he said, of the most cy, expupils, as he

place, there is hardly a shadow of doubt that fresh shackles will be forged with which to fetter the free iom of Bishops and priests should they dare to exhibit any spirit cave that of whispering humbleness. State subsidies may be withdrawn. State surveillance will not, and it would be idle to expect that the Church may be permitted, as a compensation for the loss of her revenues, to enjoy even a minimum of independence. The Minister of Worship will see to it that a plentiful supply of muzzling orders be kept in stock at the Quai d'Orsay for immediate use on or no provocation. Already a circu lar has been issued directing the closure of non-authorized chapels; we may not have long to wait to see a similar flat go forth for the shutting truth is that whilst the infidel faction now dominant has for its imme diate object the destruction of the Church as a corporate body, its ulterior aim is the dechristianization of the country, the uprooting of religion from the soil of France. trust that the existing widespread demoralization induced by a licentious literature, and a licentious th atre, all which they have fostered and encouraged, will facilitate the di abolical task they have set before

And in presence of such a miser

able situation what is the demeanor

of the French people, of that nation

which formerly prided itself on being

"the Eldest Daughter of the Church?"
Alas that it should be so, but what boots it to conceal the fact? We sehelpless clergy and a cowardly laity allow the Government to continue its deeds of violence and sacrilege, whilst as regards the masses of the population, their attitude gener ally is one of complete indifference where it is not demonstratively hostile to the victims. That France which from one end to the other was for several years in a fever of excitement because a Jewish captain was supposed to have been unjustly condemned, now stands quietly by whilst the most sacred of public liberties are wantonly and ostentatiously violated, whilst tens of thous sands of her most deserving children the highway, robbed of their pro perty, and forced into exile for no other crime than that of faithfully following in the footsteps of their Divine Master! Can any stronger proof be given that religion is dying, if not already dead - that the heart of the nation has ceased to beat in unison with that of the Church? That a people once so chivalrous should suffer tamely such outrages on defenceless men and wowhose lives have been conse crated to well-doing is a revelation of the melancholy depths to unhappy France has fallen. It is symptomatic of the extreme moral decadence which prevails that so numerous an array of public benefact ors, of zealous workers in every field of religious, charitable, and should be cruelly down without the Catholic manhood of the country making one serious effort to save them.

I can understand that monks nor nuns are popular those citizens who have been educated in the godless primary schools and lycees of France, but where are the men and women who have been trained in Catholic establishments during a generation past? The con vents have had the upbringing of a large proportion of French of high and low condition; Catholic institutions have had the intellectua and religious formation of, if I mis take not, a third of the youth of the nation. What have these men and women been doing, what are demnation of Galileo, the revocation of the Edict of Nentes, the treatwhich shocks all right-thinking peo ple? No doubt we see many conspi uous instances of ficelity Catholic cause, but where are the millions? On which side are their syn.pathies? Their culpable indiffer ence would lead one to think that they have gone over bag and bag gage to the enemy. It is a fact, a noteworthy as it is painful, that many of the most rabid of the leading persecutors are former pupils of one or other of the teaching congre gations. Everybody knows the ante cedents of M. Combes. At the Eccle siastical Congress of Rheims, in 1896, more than one member com plained that, except in districts profoundly religious, the great majority of the old pupils of the "congregat schools lapsed into indifference and the other day Drumont, in the "Libre Parole" bitterly reproached the Catholic ladies of the aristocra-

### MR. A. D. FRASER

#### Of Fraser, Viger & Co., Purchases Nordheimer Building.

Mr. Alex. D. Fraser, of the snown St, James street firm of Fraser, Viger & Co., comes into posses sion to-day of the Nordheimer buildings, wherein his business has been located since May, 1894, the price paid for the property being, it is said, in the neighborhood of \$190,-000.

This property is one of the best known on the street, and, although the figure just mentioned, seems large one, it is understood that Mr. Fraser has already declined than one offer in excess of the purchase price just mentioned.

30th of April, 1856, that this last mentioned transaction was recorded. The present vaults in the building,

which are well worth a visit, were-constructed upwards of three-quarters of a century ago, and are now in the same fine condition as when the property was transferred to the Messrs. Nordheimer.

Mr. Fraser will continue the business of Fraser, Viger & Co., in his present store, and as he said recently, all the leases will, of course, be

He will at once undertake extensive improvements to the building he has just acquired, one of the most important being a modern up-to-date elevator, the contract for which has already been given. The structure itself will be administered apart from the business of the firm and the organization will be known as the Nordheimer Building Company.

Mr. A. D. Fraser entered the cmploy of Major Alex. McGibbon about The Nordheimer building, which as years ago, remaining with him has been purchased from Mr. Samuel until 1885, when Mr. McGibbon re-



Nordheimer, of Toronto, and former- | tired. Mr. Fraser then formed a ly of this city, has a very interesting history, and the price which the present proprietor paid is certainly indicative of the wonderful increase made in St. James street values during the past few years. The block, which has just changed

hands, has a magnificent frontage on St. James street, with a depth tending through to Fortification ane, and was formerly the property of Hon. Samuel Gale, of this city, who sold the same to Messrs. Abraham and Samuel Nordheimer for six thousand rounds current money (\$24,000), of the then province Lower Canada, for it was on the trout and salmon lakes and streams

partnership with a fellow-clerk, the late Mr. Hormisdas Viger, carrying on business where the Canada Life building now stands.

Mr. Viger died in September, 1893, and on the 1st of May, 1894, Mr. Fraser removed to his present stand, which now becomes his own property.

A prominent feature of the nusiness is sportsmen's supplies, the firm controlling this branch of the trade on both sides of the line, Messrs. Fraser, Viger & Co.'s staff are now kept busy day and night packing orders for all the famous

tisans of the anti-congregation crusade is Madame Waldeck-Rousseau, a whilom convent girl; that Madame Waldeck-Rousseau who a week ago left the convent of the Augustinian nuns, where she had been nursed to recovery by some of those very reli gieuses she has assisted to proscribe Among the many perplexing questions suggested by the present situation of religion in France, not the important, I should say, is this: How has it come about that the Catholic schools-primary, secondary, and higher-have not profluced a more virile race of Chris tians; men and women more firmly attached to the Faith, more sincer ly devoted to the Church, more jealous of her rights and liberties, more ready at all costs to defend the sacred inheritance bequeathed to them by their ancestors?

Wealth and prosperity should rays be mistrusted; poverty and afflictions borne patiently are the signs of a soul's salvation.-St. Jos eph of Cupertino.

### Catholic Sailors' Club. ALL SAILORS WELCOME.

Concert Every Wednesday Evening All Local Taisat Invited; the fine

in the City pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday Even-

Open week days from 9 a.m. to 10

On Sundays, from 1 p.m. to 10 Tel. Main 2161.

ST. PETER and COMMON Sts

At the Gesu.

On next Sunday, 10th inst., His Excellency, the Delegate Apostolic, Mgr. Sbarretti, will sing Pontifical High Mass in the Church of the Fathers of the Society of Jesus, Bleury

The Apostolic Delegate

The Mass to be sung is one of Gounod's, with full choir and organ accompaniment. A Scholastic Disputation on matters Philosophical will be held in the Academic Hall of the College, under the Church, in evening, at 8 o'clock, by the first vear stu conducted in the Latin tongue and in accordance with the procedure of the Schools, commended by the approval of well nigh at thousand His Excellency will preside.

### DEATH OF MRS. M. KIELY.

It is with profound regret that we chronicle the death of Mrs. Martin Kiely, wife of an old subscriber of the "True Witness," which ocurred on Monday last. Mrs. Kiely's eldest daughter

killed at a Grand Trunk crossing some two, weeks ago, and since that time she has steadily failed in health. The funeral was held on Church, and was attended by a large number of friends and acquain-tances. The "True Witness" offers to Mr. Kiely and family its most incere sympathy in their great loss.
-R.I.P.

Happy is he who is not less humble mong his inferiory than in the idst of his masters and superiors.

Blac

SATURDAY, MA

Miss Mary Stuyves The great, old-fashi softened the light an clatter of vehicles, th children and the tho epidences of the soci of Stuyvesant Squar blinds of the windows cient Dutch church, ing mulatto woman tor descending the p entering his brougha rapidly away up-tow Behind her could b half-light of the larg ure of Miss Stuyves in bed. Even in the stead of mahogany h large and masterful. gray wig surmounted large features and pression spoke in sp age of a strong-will aristocrat. Everything in her

the furniture, the pic ments the silver and table near her bed d scorn, at least an o the modern spirit of You heard what Lizzie," the invalid voice without the le Yes, Miss Mary

servant trying to m "It's just what I I ing for some time. never get on my have my memorandi

Yes, Miss Mary." "I don't suppose anything; the silve gers; the diamonds the paintings of my Historical Society; Rev. Dr. Stockton; things for the serva I think."

'Yes, Miss Mary.' "You've been a fa Lizzie, and I've not my will. The estate cannot be touched; of my own savings miniature in the ca may take as a keep you will miss me a

The servant mer hands together as the bed.

"My nieces and ne house, I fancy-it is question for them t will then have to have some money

"Almost four Mary."

'You will need th

cate your child. Si white girl, Lizzie, be very pretty. Yo quite pretty yourse came, Lizzie, but d bitious for Alice; th that for breaking h white sash, the or gave me, and my an wear them whe Do you know, Lizz thinking of late th lives all happen for think that marriag the sweet memories Henry Alston all very handsome, wa member the day he you? How fascinat day he ieft for the all that afternoon? And when the new wounded and later -I haven't dared years but, the dying counts, even of the remember that it v ed me back to life growing so very d perhaps you had b Lieutenant's minia head he had! W does one see them his black hair dra side-his gentle mo

> Miss Mary's utter a while, and the n mission into the mansion and the ment. In a little but with something "When I am gone

Clarkes and the G. unfriendly hands. the family relics Perhaps now you to have some of Newport as I fear ing I shall be far one cannot expect thy but it is hard entering his brougham and moving

half-light of the large room the fig-

stead of mahogany her frame seemed

large and masterful. An antiquated

large features and determined ex-

pression spoke in spite of extreme

Everything in her surroundings -

the furniture, the pictures, the orna-

scorn, at least an obliviousness to

You heard what the doctor said,

"Yes, Miss Mary," answered the

"It's just what I have been expect-

servant trying to manage her voice.

ing for some time. I knew I should

never get on my feet again. You

have my memorandum in a safe

"I don't suppose I have forgotter

gers; the diamonds for the Clarkes

the paintings of my father for the

Historical Society; the books for

Rev. Dr. Stockton; then the little

things for the servants - that's all,

"You've been a faithful servant

Lizzie, and I've not forgotten you in

my will. The estate funds of course

cannot be touched; but I have some

miniature in the cabinet which you

may take as a keepsake. I suppose

you will miss me after these fifty

hands together as she stood beside

"My nieces and nephew will sell the

house, I fancy-it is quite out of the

question for them to occupy it. You

will then have to leave here; you

have some money saved, haven't

you?"
"Almost four thousand, Miss

"You will need that much to

cate your child. She is quite like a

white girl, Lizzie, and promises to

be very pretty. You know you were

quite pretty yourself when you first

ame, Lizzie, but don't be too am-

bitious for Alice; there's nothing like

that for breaking hearts. Take my

white sash, the one the Lieutenant

gave me, and my coral brooch; she

can wear them when she grows up.
Do you know, Lizzie, I have been

lives all happen for the best. I don't

think that marriage could leave me the sweet memories I have had of

Henry Alston all my life. He was very handsome, wasn't he? You re-

remember that it was you who nurs-

ed me back to life out of the terrible

fever that set in. But I feel myself growing so very drowsy, now, that perhaps you had better hand me the

Lieutenant's miniature. What a fore-

head he had! What eves! Where

his black hair drawn over on the

Miss Mary's utterance failed her for

a while, and the noises of the crowded square seemed clamoring for ad-

mission into the forbidding-looking mansion and the shadowy apart-ment. In a little while she continued

"When I am gone, Lizzle, you must take the Lieutenant's picture; the

Clarkes and the G. angers never liked him and I don't wish it to fall into

unfriendly hands. They will have all the family relics to squabble about.

but with something of an effort:

side-his gentle mouth-"

see them now-a-days? And

thinking of late that perhaps

The servant merely wrung

my

our

of my own savings. There is

the silver for the Gran-

"Yes, Miss Mary."

'Yes, Miss Mary."

anything;

I think,'

the bed.

Lizzie," the invalid spoke in a clear

the modern spirit of New York.

voice without the least emotion.

in bed. Even in the colossal

gray wig surmounted a face

aind her could be seen in the

Miss Stuyvesant propped up

rapidly away up-town.

aristocrat.

Y, MAY 9, 1903.

1856, that this last saction was recorded. aults in the building, l worth a visit, were vards of three-quartago, and are now in ondition as when the transferred to the

ill continue the busi-Viger & Co., in his nd as he said recentes will, of course, be

ce undertake extennts to the building uired, one of the being a modern up-, the contract dy been given. The will be administered business of the firm ation will be known er Building Com

ser entered the emex. McGibbon about Mr. McGibbon re



then formed a a fellow-clerk, the as Viger, carrying the Canada Life

n September, 1893, of May, 1894, Mr. his present stand, es his own pro

ture of the nusisupplies, the firm the line, iger & Co.'s staff day and night lakes and streams.

elegate At the Gesu.

10th inst., His elegate Apostolic, Il sing Pontifical Church of the Faof Jesus, Bleury

sung is one of choir and organ Scholastic Dispu-Philosophical will demic Hall of the ck, by the first ilosophy. It will he Latin tongue, ith the procedure nigh a thousand ency will preside

S. M. KIELY.

d regret that we of Mrs. Martin old subscriber of

t daughter was

Trunk crossing o, and since that adily failed in was held ttended by nds and acquain-Witness' offers amily its most

Black and White.

\*

Miss Mary Stuyvesant was dying. should take some consolation, as the last Stuyvesant of my branch, to know that the old families all came oftened the light and muffled the clatter of vehicles, the screams of to the church. Arrange me very sim children and the thousand and one ply in the coffin, Lizzie, and-and, as epidences of the social abandonment fear this may be the last good-bye of Stuyvesant Square. Through the you may kiss me on the cheek now of the windows facing the anbefore I grow more drowsy.' cient Dutch church, a withered looking mulatto woman watched the doc descending the pompous

Fifteen years later in a cheap ap artment house in the fiftieth streets a latch key softly opened a bedroon door and from the dark the voice of Lizzie asked softly:

"Is that you, Alice?"
"Yes, Mammy," she answered; "in

is almost two o'clock so I thought you would be asleep."
"Won't you light the lamp, dear

I wish to see you again in Miss Mary's sash." age of a strong-willed woman, an "I have taken it off, Mammy; one of the buyers came up and told me that it was the finest thing he had

ments the silver and glass on the table near her bed denoted, if not a ever seen." "And you had a nice time?" "Yes, splendid, Mammy; and Jim came home with me."

"I don't want to trouble you Alice, but Dr. Ellis was here again he said he knew you were at Wanameyer's dance, but that was no rea son for you to look down on him because he was a West Indian."

Alice's hands dropped weakly her sides; she came over in the dark and buried her face in her mother's bed. "O Mammy, Mammy," sho moaned, "I can't keep up this cheat any longer. Jim loves me-he loves me and I can't even look him in the

A thin hand was laid on Alice's head and the old woman said brokenly:

"I can go away, child,-he need

never know. "Then I'll go with you." "No, Ance, no. You must stay Think of the years I toiled and slaved. You don't know, dear, what these old black hands of mine have had to do ever since your father died so sudden-like in Miss Mary's pantry. When you was born so white and pretty, I prayed the good Lord to let me see your children free from the black curse and when they auctioned off the old house and furniture on Stuyvesant Square and they paid over the money Miss Mary had willed me, I had my mind that set on having you white that I put most ofit into the cottage at Highburgh and spent the rest on your schooling. All those years you were enjoying yourself with the boys and girls at school and church sociables the day you graduated from the High School, and I saw you sitting with your diploma in your hand, wearing old Miss Mary's sash and coral brooch and nobody knowing what a great lady, Miss Stuyvesant of Stuyvesant Square, they once belonged to. And then there was that terrible time when I began to see that things were changing for you; the boys and girls wouldn't come around to see you like before you wore your long skirts and put up your sweet brown hair. Somehow folks didn't seem to look for you at the church affairs and all day long I kept saying to myself: 'Aunt Lizzie Williams here's Alice growed up a fine white member the day he proposed, don't lady and only for your black you? How fascinating he looked the day he left for the war? How I cried folks of this town.' Then the moall that afternoon? How you cried? ney gave out and we had to rent And when the news that he was the house; but that made it easy wounded and later that he was dead for us to come back to the city I haven't dared to speak of it for where you could pass for whi years but the dying must clear accounts, even of the heart, Lizzie —I where you count pass for white and get a place in the stores. My old friends of the race don't know I'm

living, I suppose, and if you had not come across this Dr. Ellis—"
"What could I do, Mammy?" asked the daughter in a smothered voice. "When I would not speak to him on the street he followed me home. With the black man's instinct he knew our secret at once. The last time after he saw me with Jim he threatened to have us put it.' out of the apartment. What did he say to-night?'

"He was worse than ever. He said he would be willing to marry you and give me a home. Perhaps you-" "Hush, Mammy," whispered Alice frightenedly. "Think of what our life would be. It would be better to

die first."
"Do you think Jim is willing to marry you at once?"

"No, no, Mammy, I can't. He was telling me about his own mother to-night; he is her only child and sup-port; think of her when she found out that her child had married a ne-Perhaps now you ought to telegraph to have some of them come from Newport as I fear that before morning I shall be far away. At my age one cannot expect very much sympathy but it is hard to die her in midsummer and everybody away. I

r white-we can go to them; they will receive us.'

'Yes, Alice, but how shall we live? Nobody wants to employ an educated colored girl."

"Can't I be a waitress or a lady's

"You couldn't stand the life; you don't know what it means to be an inferior in a great house."

The old woman sat up, kissed her go to bed. Alice obeyed mutery; but for Aunt Lizzie herself there was to be no sleep until morning. She lay there thinking—thinking if it could be true, that all her ambitions for Alice were to come to nothing. There was prayer in her heart, agonized prayer; but the memory of her race, its wrongs, its sufferings, its weaknesses and sins came like gall upon the sweetness of her devotions. Were the whites so just to ner that she should be called upon to suffer curse of their conventions? Was Alice to begin all over again squalid old negro existence? Shut out from the higher hopes in the world around her? To be relegated to the back alleys of city life the miserable cabins of the suburbs? Was she to begin it all over again her mother and grand nother's had done? Then came such thoughts as would have frightened Miss Mary Stuyvesant could she have dream they could ever enter her faithful Lizzie's head.

Meanwhile the morning came over the sea of roof-tops, a great, slow inundation of light. To the legions of the suffering and the dying it came as a blessed sign. But into Aunt Lizzie's bedroom it stole with the portentousness of fate; for as it grew in brightness her worn face grew blacker and blacker against the pillows and looking down at her nervous hands she wrung them together in dull hopeless sorrow.

As for the young girl who some hours later emerged from the door of the apartment house, few if any would distinguish a feature in common between her and the old lady's maid of Stuyvesant Square. had all that nameless quality which is only partly described as patrician and stylish. Her figure in the simple cloth skirt and jacket showed lighteness and refinement of line. In her face there was merely a suggestion of olive or creamy tint; her eyes were dark and rather in effect, and even an enthnologist would have pronounced her face to be of the true Caucasian oval. There was, however, about her delicate nostrils and sensitive mouth something that suggested the sugary types of

beauty in tropical lands. At Lexington Avenue she found Jim waiting for her. He appeared to be what is commonly called a man's man and his lighter hair and complexion made his age something of a puzzle; he was evidently somewhat near to thirty. He had about him, moreover, that air of industry and healthy feeling which is so ty pical of the rising young business man of New York city.

They discussed as they walked down town the events of the evening before; how oddly one of the floorwalkers had danced; how well Miss Cassidy of the cloak department had ooked in evening dress; of everything in fact but what was most betheir minds. At last Alice fore made an opening, by saying:

"I am afraid the girls" about your not dancing with body but me the whole evening."

"Suppose they do," he replied; "a blind man can see I am head and heels in love with you,-let alone a crowd of girls."

"But some of them may be jeal-

He laughed heartily in answer to

her quizzical look. "It's more likely some of the fellows in the store will be down on me for monopolizing you Then after a pause he continued in a more serious tone:

'I hope you are going to give me at least a fighting chance, Alice?"
"Isn't that what I'm doing?" she

asked shyly. "Don't girls ever come out and say what they think? I never had any sisters, so perhaps I am a little

backward. "Never, so long as they can help

"That isn't your style, Alice. know you wouldn't keep a poor fel-low on the hooks a minute longer than you had to." "Oh, I'm a woman, Jim; we're all

alike in these things." "Then I am going to take the will

for the deed and keep on hoping." "You see, Jim, I like you well enough to marry you; but then think I can be happy even without you. You wouldn't want to marry anybody who thought like that."
"You would learn to think more of

"I don't need to know anything about you. All I know is that I want you to take me for the better; I'll stand all the worse that is com ing.

"Even if I-"

"There isn't any 'if' to it at all. Just think it all over again when you get a chance to-day; every minute you keep me waiting is a torture.'

and were joined by others of the employees making in the same direction; but before Jim turned to go to his office he arranged to Alice when the store would close.

It was not long before the aisles of the great emporium began to fill up with customers. There were the early morning commuters from outof-town; the sight-seers from the ho tels, and bargain nunters from the four points of-not heaven compass. The roar of traffic began -to last without intermission till th stroke of six o'clock. In the surging throngs were anxious mothers shop ping for their darlings; toiling house wives from the tenements; fashio able economists hunting inexpensive luxuries; "declasse" women relieving the tedium of their way with enforced society of the salespeople; "vieux marcheurs" (and young ones) making a feint at purchasing at the counters of the pretty girls; foolish customers asking advice as to what to purchase; troublesome ones refusing to make up their minds to buy Therefore it did not seem long be

fore it was Alice's turn to go to the lunch room. She sat down near Miss Cassidy and was repeating some of the complimentary remarks the latter had earned the evening before when glancing around room she caught a number of eyes quickly turning away. There was no doubt that the girls were discussing her; in a little while she saw one of the girls beckon to Miss Cassidy and whisper something in her ear. shrugging her shoulders, Miss Cassidy returned to her seat and whispered: "You will pardon me, Miss Williams, but somebody should tell you that several of the girls in the store have received anonymous postal cards this morning saying that-that are not a white woman.

Alice's answer was merely to grow deathly pale. Then she asked: "That is why they have been staring at me so?"

"Yes, but you mustn't mind them. There isn't the slightest sign of negro blood about you; it's somebody jealous after the dance, that's all. I deny it for you."

"No, Miss Cassidy," protested Alice weakly, "I would prefer if you would say nothing at all about it." "But, my dear girl, when you have been in this store as long as I have you will know that the only way to

take a scandal here is to throttle "But if it,-suppose it isn't a slan

"You-you-don't mean to tell me Miss Williams, that you—that—!"
"Yes, Miss Cassidy."

"Hush, you mustn't say that; you don't know what it means to us

"I think I do, Miss Cassidy." "The girls will be rude to you Just deny it; I'll keep your secret. If it gets known I am afraid you

will have to leave the department. "I shall be sorry to do that. Will you say then that I will not speak of it to anybody-for to-day at least? Will you

"I'll defy anybody to mention it to you. It's a ridiculous piece of malice, that's al.."

Thank you. I think I'll go back to the counter now. I can't stand

the girls taking these shy looks at She went back and busied herself

with the customers and for a while succeeded in taking her mind away from the other girls. She attempted to speak to none of them seemed by common consent to avoid any conversation. But at length the suspense began to tell on her; she had not eaten anything at noon, and sank within her.

At last she could bear it no longer. She went quietly for her hat and coat and stole out of the store. The grave importance. Too many young cable-car, comparatively empty, the cheerful sunlight of the early aftermother by returning unannounced at that hour; the front door opened and she started to climb the narrow stairs.

narrow stairs.

If Aunt Lizzie standing at the landing was surprised to see her, Alice herself was no less astonished to find her mother dressed as for a journey in the faded brown bonnet anh the fringed dolman she had inherited from Miss Mary Stuyvesant. One look into the rooms explained everything; on the floor were the old

vesant's and the Lieutenant's portraits were gone from the wall; Alice's baby cup and saucer had disappeared from the mantel.

Tears streamed down Aunt Lizzie's ace as she stood in the doorway looking weak and very aged in her ancient finery.

"Mammy," cried Alice with one great sob, throwing her arms around her, "you must let me go too.

Shortly after six o'clock Jin rearhed the apartment house and kept his finger on the electric button without receiving any reply.

Alice should have left so early Wny could not understand and as stond wondering whether he ring again, the front door of the apartment house opened and a young West Indian of impressive appear ance made his way to the street. Jim accosted him:

"Nobody seems to answer the Williams' bell," he said; "can you tell me if they are in?"

The West Indian smiled in an affected way and replied:

"They have been passing for white folks but the other tenants discovered that Miss Williams was a negress and she was requested to leave the apartments at once. They left any clue behind them that I can discover. Perhaps you will find Miss Williams at Wanameyer's,"-Roder ick Gill in the Rosary Magazine

### A TALK ABOUT VOCATIONS

(By An Occasional Correspondent.)

That there is such a thing in life as a real vocation, and that it can be missed to the life-long destruction of the one who has lost it. a vast number of people will not believe. But, the daily experiences of the world go to show that such is the case. Apart from the actual vocation there is such a thing as a lost These opportunities opportunity. come to almost every person, at some time or other in life and they generally slip away from those who are incapable, unready, or who are not in the proper vocations. Once lost the same opportunity never comes back. It may appear in a different form, but that is only the exception.

In glancing over some London exchanges last week, we came upon the following peculiar item of news:

"The death of so well known a literary man as Mr. E. H. Vizetely in Rowton House, Whitechapel, drawn attention to the fact that from five to ten per cent. of the men who pay their fourteen cents a night for lodgings in Rowton House are professional men who at one time ranged in some cases high in their espective occupations. It is estimated at the present time that undred and twenty doctors, dentists, lawyers, authors and journalists who have made a wreck of their lives are finding a haven in these houses. A short time ago an unofficial census was taken of professional men staying at King's Cross House It showed that the lodgers included two clergymen, three barristers, nineteen solicitors, thirty clerks twenty actors and music hall artists, fifteen medical men and eighteen journalists. Among the lodgers was a clergyman who wrote sermons for more fortunate brethren at five shillings each. More unusual is the occupation of a man who took his B. degree at Cambridge and now evolves plots for writers of cheap serial stories. He receives from authors the equivalent of \$2 for each on acceptance of the story."

This is merely a statement concerns a couple of refuges for the ligent in London. But how many thousands and tens of thousands are there not, all over the civilized world. This is a sad state of affairs that is not confined to London, nor every time a cash girl or the floor-walker approached her, she was ter-it here in Canada, in a lesser degree, rified lest it might be a summons to but still to a sufficient extent to the office; then at the thought of warn us that there must be some Jim staring in her face, her heart means adopted soon to prevent the increase of such fearful indigence.

Apart from the question of spiri-tual vocations, there is another of men, on account of a whim of the moment, or a parent's foolish noon, gave her a sense of novelty.

Reaching the apartment house, she rang the bell so as not to startle for which they have no aptitude in the world. They spend the part of their youth and budding manhood in preparing for that profes sion, and when they come into the world of practice they discover that they had not the qualifications needed, and they grow tired of the profession, indifferent, careless and fin-ally fall into insignificance and poverty. And when they do wake up to the fact that they are on the One look into the rooms explained wrong track, they discover that they are not fitted for any other occupation. Lack of work leads to idle-

of courage to despair—or may be dissipation—and the end is the poorhous

Then, again, if there is not exactly a lack of proper vocation, or of aptitudes in some instances, there is a great lack of room. The sions are becoming over-crowded and the result is that only a succeed and the majority are driven to the wall. As far as concerns the legal profession in this province, for example, the swarm of young lawvers that comes forth yearly. and the swarm of students admitted to study, have become a veritable men-ace. Were there not a single lawyer admitted to the practice for the next five years we would still have many, because there would still be some obliged to abandon the profession in order to try and make a living by some other means. To-day we have a multitude of lawyers in the ranks of journalism, in the civil serrice, in stores, offices, and upon the highway almost begging for alms. It cannot be perpetually the case that incompetency, or lack of aptitude causes this misery. We fancy that the over-crowning of the profession, like the overcrowding of the street cars, expposes many to be crushed.

The practical conclusion to which we come, in all this, is that there should be more care taken by parents in regard to their children lecting positions or vocations in the world. There should be a calm consideration as to the likes, dislikes, aptitudes, and qualifications of the child or young man. Above all there should be a more widespread consideration for the less glittering, but more useful spheres of life. Our agricultural, commercial and financial fields demand a great degree of tilling, and the young men of the hour are too crazy about politics, journalism, law and medicine, to bestir themselves in the direction of more needed spheres of action.

It is certainly very pitiful to find men of university training and professional acquirements reduced to the necessity of eking out a livelihood by furnishing materials for success to those more fortunate and living and dying, themselves, in the alms house and in the society of men with whom they can have nothing, but misery, in common. And it is also very sad to find so many mediocrities in the professions who are willing to advance upon the lives of their less fortunate fellow-beings; but it seems that such has always been the case in the world, for as Moore gives it:

"In the woods of the north, there are insects that prey On the brains of the elk, till his

very last sigh,

Oh! genius! thy patron's more cruel than they, First feed on thy brains and then

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# The King's Roman Visit, Liberty of Conscience.

Written some time prior to the visit of King Edward VII. to the Pope, and read in the light of the events that came to pass last week, the Roman correspondent of the Eng-lish Catholic press has set forth some very interesting historical facts in a letter which we think it well and timely to reproduce. The extracts which we take are somewnat lengthy, but their importance and interest are such that we are confident our readers will appreciate their contents. It is thus the correspond-

The news I gave in my last letter the effect that the King would visit the Holy Father now receives confirmation on every hand. This is something over which the subjects of the King will rejoice, and especially the many millions of Catholics liv-ing in the Empire, and it is something not more interesting than instructive, even if it should yet chance that the hopes be not realized in full. No King of England has ever visited a Pope of Rome, and this is to come to pass- says a suspiciously jubilant evening news paper-under the rule in Rome of the kingdom of United Italy. Could there be a plainer confutation, it asks, of the "stupid" complaints about the loss of the Temporal Power? But are these "stupid?" Eleven or more English Kings visited the Popes during the first part of the Middle Ages, and their residence was at the cele brated national institution called the "Schola Saxonum," a reflex of the name of which is to be found in that of "Santo Spirito in Sassia" to-day. The institution did not prosper un der the Norman monarchs, and King John made its properties over to Pope Innocent III. (1198-1216). Nor did any sovereign of the Norman race visit Rome. With the house of Tudor came the "Reformation," and thereafter only one English monarch was a Catholic. But Queen Victoria may be credited with having desired to visit Rome. The Liberal journalist does not refer to this, nor to her never having passed Florence. only the conveniences of the present situation are to be mentioned. And now, when high and important con-siderations of political interest were to bring King Edward VII. to Rome, he has been confronted with an extrem!ly awkward ditemma. To forego his own desire, ignore the natural satisfaction of so many of his subjects, and put a slight upon the Holy See, was one alternative, yet, on the other hand, his visit was ne cessarily to be brief, and if he was to spend only about forty hours at the Quirinal, it would be difficult for him to fulfil all the formalities ne

cesary for a visit to the Vatican. The Holy See has made a distinct tion between Catholic and non-Catholic heads of States visiting Rome. The former are not received at the Vatican if they have come to visit officially the Italian royalties. Its attitude in the matter has prevented the Emperor of Austria from returning the visit which King Humbert paid to Vienna, and the ill-feeling between Italy and that Empire which existed previously was increased by the fact that King Victor Emmanuel recently omitted to visit Vienna, the capital of a country forming part of the Triple Alliance, though he went to St. Petersburg, the capital of a country belonging to the Dual Alliance. An incident occurred between Italy and Portugal because the King of the latter country wished to visit the Pope only in Rome, and the Italian monarch in a summer resort. At the present date the negotiations en Italy and France about the visit of the King to Paris are at a deadlock, because the French President would not be received at the Rome. And Italy insists that its to fice to Rome, where they found monarch shall receive official visits only in Rome. But in making the ssion to non-Catholic heads States, the Holy See has invariably maintained the rule that they must start for the Vatican from an exterritorial, and consequently neutral, spot. Thus the Emperor of Germany proceeded thither from his Legation t the Papal Court. The Shah of Persia had no Legation to the Vatiand the difficulty presented by prevented him from satisfying ire of having an audience. The King of England is unfortunately in condition. None Ministers have the courage to propose diplomatic relations with See, though an are convinced ness of following the policy of the country prior to 1870 and the preommon usage of civilized na-So the Holy Father has proeded to a last act of deference and sion, and permitted that King may proceed to the Vatican from ex-territorial ground of another se, that of the British Embas-

ther subjects or not, cannot be com

(Continued from Page Five)

pelled to receive the faith, even should they have sufficient knowledge of it." (Suarez Tract de fide. Disp. 17, sect. 3, n. 4.) We see that the opinion of Suarez with regard to the matter is equally strong with that

Even the Reverend Edmund J O'Reilly, S.J., the theological corypheus of the modern Irish Church, "Catholics and the Catholic says: Church are not disposed to preach a crusade against Protestants settled any country, even when would prevail in the attempt." (Theological Essays, page 270.) It can be easily seen from this quotation that his opinion accords with those of the aforementioned theologians. It also expresses the present disposition of the Church in dealing with modern heretics, like the English others, though they are far from admitting it.

But what need of my giving any further authorities on this head, since our canon law, as it stood in ancient times and as it still stands renders irregular all those who have actively concurred in the death or mutilation of any human being, whether Catholic or heretic, Jew or pagan, even in a just war, or by exercising the art of surgery, or by judicial proceedings. This irregularity means that such persons cannot be promoted to Holy Orders, or exercise the orders they have already received. Nay, when an ecclesiastical judge has, after due examination, pronounced guilty any person accused of obstinate heresy, he is requir ed by the Church to expressly clare in her name that her power extends no further than such decision. And in case the obstingte and unfortunate heretic is liable by the laws of the land to suffer death, or any other excessively severe punishment, he is obliged to use his good offices towards obtaining his pardon Even the Council of Constance, in condemning John Huss of heresy, declared that its power extended no further (Labbe's Councils t. XII, p. 129). That fact alone should lence forever those who are continually accusing the Church of being imbued with a spirit of persecution. Those charges of persecution

requently brought against the

Church, and for which the Church is in nowise responsible, now claim consideration. First comes the Inquisi tion, the Spanish Inquisition, bugbear of all Protestants, no matter whether they read Fox's "Book of Martyrs" or not. I wish to remark that this Spanish Inquisition the terrors of which have been depicted in such lurid terms, was neve half so bad as the English inquisition established in Ireland by apos tate Elizabeth, and maintained by her profligate successors, who called themselves "defenders of the faith;" though if we judge them by the standard of the ten commandments we must say that their faith was of a very scant kind. But to return to subject. Sixtus the Fourth yielding to the importunities Queen Isabella, consented to the establishment of the Inquisition, he was advised that it was neces sary for the preservation of order in the kingdom. But in 1481, the year following its introduction, when the Jews complained to him of its severity, the same Pontiff issued a bull against the Inquisition, in which, Prescott informs us, their intemperate zeal and threatened -them with deprivation.' He even wrote to Ferdinand and Isa bella that "mercy towards the guilty was more pleasing to God, tha the severity which they were using. When the Pope could not eradicate Vatican if he returned the visit in the evil, he encouraged the sufferers an asylum, and where he took them his special protection. would seem that that fact alone should set at rest forever the charge of intolerance brought against th

> Next come Mary Tudor and the Smithfield fires. Though this calum ny has been refuted thousands of times, yet, I am sure, it will be re peated again and again as long as there is a Protestant living draws his inspiration from Fox, Hume and D'Aubigne. Let us hear the learned Milner on the subject 'If Queen Mary was a persecutor by burning people to death in the Smithfield fires, it was not in virue of the tenets of her religion that she persecuted. The instruction which the Pope sent her for her con-The instruction duct on the throne does not breath word recommending persecution nor is there, as Burnet remarks, on word in favor of persecution in the synod which the Pope's legate, f'ar-

Church on account of the

Inquisition, over which the Pope ex-

ercised no control, because when

once it received his approbation the

Spaniards conducted it to suit them-

Spanish

dinal Pole, held at that time. This representative of His Holiness even opposed the persecution project, as did King Philfip's chaplain also, who preached against it, and defied its advocates to produce in its favor an the there is the massacre of St.

Bartholomew's Day. That was for political and not religious purposes, as is well known by every student of reliable history.

A glance at the kind of liberty of

ence accorded to Catholics by Protestants, whenever they had an opportunity to assert themselves, reveals a different condition of affairs. The learned Bergier defies l'rotestants to mention even one town in which their forefathers, when they became masters, tolerated a single Catholic, Rousseau, who was educated a Protestant, says that the Reformation was intolerant from its cradle and that its authors were universal persecutors. (Lettres de la Mont.) That assertion seems to be sweeping enough. Yet in their false histories those Protestants are continually representing us as enacting not Minister, Jurien, acknowledges that the authorities of Geneva, the Republics, England, Scotland, Swe den, Denmark, etc., all employed the power of the state to abolish "Pop-ery," and establish in its stead the Reformation. To go to the fountain head. Luther, the father of Protestantism, finding his new religion which he had submitted to the Pope condemned by him, immediately sounded the trumpet of persecution and murder against the Pontiff and all his supporters. Hear his words 'If we send thieves to the gallows, and robbers to the block, why we not fall on those monsters of perdition, the popes, cardinals and bishops, with all our force, and not give up until we have bathed our hands in their blood." (Ad Silvest Perier.) That is one more ebullition of the kind of Christian sentiments with which Luther was imbued. St. Paul, in writing to the Galatians, says: "For the law is fulfilled in one sentence: Thou shalt love thy neighbor as thyself." In that case Luther was often delinquent in the fulfilment of the law, because in his writings he so frequently exhibits such a complete lack of charity towards the Church to which he was

was a member of its fold. It is said by the most reliable his torians that the infamous Baron D'Adrets reveled in torturing and mudering the Catholics within his reach, and that on one occasion he caused his son to literally wash his hands in their blood. This is but one of the many instances that could be given of the inhuman cruelty wreaked by the Huguenots on the devoted Catholics of France. If there was such an event as the massacre of St. Bartholomew's Day, Huguenots could only blame themselves for it. If we pass over to Scotland we find Knox rivaling Luther in barbarous ferocity of sentiment toward the Catholics. In all his public utterances he maintained, "It is not birth, but God's election, which confers a right to the throne, and to the magistracy," and that "no promise, or oath to an enemy of the truth, that is to a Catholic, is binding," and that "every such enemy in a high station is to be de The dire cruelties inflicted by the primitive Protestants on the devoted Catholics of Scotland could be dwelt upon at length, did space permit.

far from being an honor while he

I feel that I cannot complete this part of my argument without making some reference, however, brief, to England, Milner says: "I have from authentic sources, that above two hundred Catholics were hanged, drawn, and quartered during Elizabeth's for the mere profession or exercise of number fifteen were condemned to death for denying the queen's spiritual supremacy, one hundred and twenty-six for the exercise of their riestly functions, and the rest for being reconciled to the Catholic Church, for hearing Mass, or for aiding or abetting Catholic priests." That alone is enough to brand her name with infamy forever, but it is not the hundredth part of what could be said about her barbarous cruelties.

have shown that the Catholic Church was always an unflinching advocate of liberty of conscience, and that she never persecuted any man have shown also by a few example drawn from many of the same kind how intolerant the Protestants wer to show that those who are com-monly designated as schismatics and eretics did not ameliorate their co lition very much by withdrawing their allegiance from the Pope.

After their rise in 866, the Greek

chismatics transferred in reality, to

allegiance they had previously given

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to the Roman Pontiffs. The lapse of ages has but rendered their heavier. This is amply proved even by a few facts of not very remote occurrence. In 1833 all the bishops of the little kingdom of Greece signed the following declaration: "The national church, although it recognizes no other spiritual chief than Jesus Christ, recognizes at the same time, as far as its government concerned, the King of Greece as its supreme head." They add, it is true, that their highest ecclesiastical authority consists of a permanent synod of bishops and archbishops, yet they do not tell us that all the members of that assembly are really nominated by the King, and that a delegate of the King, by right, forms part of it, and that every decision arrived at in his absence, and which

bears not his signature, is null. In 1848, the patriarchs of Alexandria, Antioch, and Jerusalem, in concert with their brother of Constantinople, issued an address to the members of their communion. In it we find the following: "In extraor dinary difficulties we write to the Patriarch of Constantinople because that city is the seat of the empire and because its Patriarch has prece dency in the synods. If our frater nal concurrence settles the question the difficulty is finished, otherwise we refer the matter to the government according to the custom established by law." (Tondine, Le Pape de Rome, et les Papes de L'Eglise Orthodoxe, page 235.) According to that pronunciamento the supreme power rests with the Sultan, as head of the government, for deciding religious questions about which the fougreat patriarchs cannot agree. must not be surprised then, that few years ago the Sultan, by virtu of his own authority, separated the Bulgarian church from the Patriarchate of Constantinople. The Russian church, while trying at present to absorb the Greek schismatic church, has always considered the spiritual supremacy" of the Czar as one of its fundamental tenets. Catherine the Second, towards the latter part of the eighteenth century, openly declared, without any opposi-tion from the orthodox clergy, as the religion of their ancestors for almost one thousand years. Of this they call themselves, but with little reason, that sovereigns are invested by God with supreme authority the church. I am sure it would be difficult to find a would admit that God ever invested with any kind of authority, "Catherine the Wicked," one of whose most glaring and nefarious was to cause the downfall of Poland Paul I. openly proclaims himself head of the Russian church, and that his divinely constituted authority extends to all things ecclesiastic al within the empire. Furthermore he states that all the clergy yield to him explicit obedience much liberty of conscience. The Cza their spiritual chief. He decides

all ecclesiastical questions, and the members of his communion must a bide by his decisions, either willing ly or unwillingly. Such seems to be the legitimate consequence of schism What is the liberty of conscience supposed to be enjoyed by Protest-ants? They replaced the authority of the Pope, which they wished to an-nihilate, by what? Py the civil au-thority in general. In Germany by the princes of the empire. in Switzer-

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and the Grand Council of Berne, and in England, Denmark, and Sweden, by kings and parliaments. Heresy would have none of the beneficent guardianship of the Church. It lookforeign potentate, usurping the do-main of souls. But by withdrawing had necessarily to seek elsewhere for support to save itself from approaching and inevitable ruin. It made itself the slave of kings; sought to profit by political revolutions; it lavished caresses on the great; it cringled: and alas! it still ringes to all those powers that are the real masters of its existence From the beginning it had for its high priest a debauched king, who for expedition in ridding himself of his wives far outstripped the South Dakota divorce law. For popess they had a queen "who had all the vices without any of the virtues of her ex" and who, as far as horrifying crimes are concerned is considered fit to rank in juxtaposition to Isabel of

Before taking leave of my subject I feel it incumbent on me to refer though briefly, to the Church of England, which even at present is as undefined and undefinable an association as ever it was. To quote fro Dollinger while he was in the pa which, under the three Tudors, Henry, Edward and Elizabeth, proclaim

land by the councils of the cantons | Anglican Church, still exist in all their, vigor. The king, or the reigning queen, is in possession of the supreme ecclesiastical power but must churches, the Presbyterian in Scotof the Church. It look Sovereign Pontiff as a land, and the Anglican in England, usurping the dolland." The old adage, "consistency thou art a jewel," does not seem to state that outside the ministers and Parliament it is the Privy Council, since 1833, that has been exercising supremacy over religion and the church; Parliament made it the supreme court of appeal in all ecclesiastical discussions pertaining to docor discipline. By a strange contradiction common enough English history, laymen form the majority of it even when it is not entirely composed of them. Many its members do not even belong to

the Episcopal Church! An appropriate conclusion to this article, methinks, is the following extract from Newman, while he was yet a non-Catholic. Speaking of the English church he says: "Its life is an act of Parliament. It will able to resist its enemies while Abett I state gives the word, it would be ster, unable when the state forbids it.

of Elizabeth boasted that she tuned her pulpits, Charles forbade discussions on predestination, George on the Holy Trinity, Victoria allowed differences on holy baptism. As the naTHE IRISH

GRAMA

HE first st

SATURDAY, 1

to reduce SIndian lang as well as sive alphabet, a mar. Otherwise it an endless task to, a the primative tongu Irish is concerned in phabet which dates as I will show in And for its gramm number of able wor mentary branch of Some years ago, ov at least, a Mr. O'Do the task of building grammar. He had t the best Celtic scho Davis referring to h a man eminently car posed, from the high ther against the pre-literature. His gran 1828, has been gra while he was engage graphy of the Ordne in editing the best a of the publications logical Society. It as the class-book, a tee of the College of His capacity, disposi tunities and the circ publication, will, t his grammar at onc at the head ture. Another comment

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THE IRISH GRAMMAR.

BY "CRUX."

HE first steps taken by the missionaries, when they wish to reduce to a system an GIndian language, is to form as well as they can an expressive alphabet, and then a grammar. Otherwise it would simply be an endless task to attempt to master the primative tongue. As far as the Irish is concerned it has had its alphabet which dates back untold ages -as I will show in a future article. And for its grammar, we have a number of able works upon the ele mentary branch of the language. Some years ago, over half a century at least, a Mr. O'Donovan undertook the task of building up an Irish grammar. He had the name of being the best Celtic scholar of his time. Davis referring to him says: "He is a man eminently cautious; and disposed, from the highest motions, rather against the pretensions of Gaelic literature. His grammar, begun in 1828, has been gradually ripened while he was engaged on the ortho graphy of the Ordnance Survey, and in editing the best and most learned of the publications of the Archaeological Society. It is now published as the class-book, and with guaran-tee of the College of St. Columba. His capacity, disposition, and opportunities and the circumstances of the publication, will, therefore, place his grammar at once, without ques-tion, at the head of Celtic litera-Another comment thereon:-" The

work is quite (shall we not say wonderfully?) free from the vehemen style and sweeping assertions, so of-ten and so mischievously carried from the forum to the study, by Irish writers. One need not master, nor even a student of the Irish language, to find interest and knowledge in this work. It is no regiment of rules without reason, illustration, or authority, like most grammars. It is a profound and discursive treatise on the pronunciation inflections, structure, and prosody of the most perfect of the Celtic tongues. There is not, we are sure, an antiquarian or philologist in Europe, but will grasp it, as the longwished-for key to facts locked in the obscurity of a language, whose best grammarians had only the dialect of their own parishes, and whose most notable grammars were the work of pretenders."

It is worth quoting the further comments upon this grammar, as it may serve to bring it to the notice of those who are sufficiently interested in the movement to take it up

'From the letters of the alphabet to the rules of versification, every portion of the grammar is argued and illustrated-the argument not frantic speculation on the tongues of Tyre or Babel, but the philosophy of who has weighed the metaphysics of language in Tooke, Mill, and Harris-the illustrations (drawn out of his own and Mr. Curry's reading and experience), extending from the hymns of the early saints, to the Jacobite ballads, from Cormack's glossary, to the slang of the Mun-

without finding some fact or fragment which lightens the history of the country, the customs of the people, and the idiom which they have brought into English. In the chapter on Prepositions alone (running to 38 close pages) there are pleasant materials for long study to any student of Ireland, be he ever so suppose that this work is merely an antiquarian miscellany, or a philological treatise, or both.

'It is a thoroughly practical Irish grammar. It gives, with care and simplicity, the most perfect forms and rules (according to the best judgment of the author), and then proceeds to explain the effect of each rule, and the reason for it to snow ent ages and in distant parts of the island. These minute details of provincial pronunciation are here given for the first time, and any one who has ever attempted to learn Irish will know the value of them.

"It has been reproached to the Irish language, that it varies from Kerry to Cork, from Kilkenny to Galway, from Donegal to Armagh. and from Louth to Antrim. The difference in this last county is great; but the Gaelic of the Antrim glens is the Erse, or Albanian disact, brought from Arcyleship and the

enth and sixteenth centuries. It is a prodigal son returned a good deal the worse for having been so long on the "shaughran!"

'The variety of dialects in Ireland is hardly greater than in any other country. We have tried hopelessly to nderstand a Zomerzetshire peasant talking English, and the difference between Yorkshire, Norfolkshire, and Cockneyshire are immense. No two provinces in Germany speak the one dialect. The Bavarian and the Old-enburger, the Hessian and the Silesian, are as wide from each other in dialect as the Kerryman and the native of Armagh, and the Low Dutch of Holland and the Danish are as far from the pure tongue of Frankfort, as Erse and Manx from the classic speech of Galway.

"By the way, let us pause to give the original authority for the distinctive qualities of provincial speaking, with which we are all familiar in a ruder way:-

The Munsterman has the accent without the propriety. 'The Ulsterman has the propriety

without the accent. 'The Leinsterman has neither the

propriety nor the accent. 'The Connaughman has the accent and the propriety.'

"Mr. O'Donovan gives us a para-phrase of these proverbs, published by Lombard, in his 'DeRegno' in 1632; so that the notion is an old

"But, talking of dialects, it was only since Luther's Bible that Germany began to have a standard language. Dante took up the speech prevalent about Florence, and founded classic Italian; but to this hour neither the Venetian, nor the Near litan, nor the Sicilian, have aban doned their old dialects. Similar dif ferences exist in France, Spain and

"Let us no more hear, then, of this objection to Irish; but trust that the labors of Mr. O'Donovan, Mr. Bur Mr. Connellan, the Rev. O'Sullivan, of Bandon, and whoever besides are the best of our Ceitic scholars, will be combined to produce such standards as will mak this age the founding-time, or the epoch of restoration for the Gaeile

### Notes From Scotland.

A PARISH COUNCIL .- At the last meeting of the Glasgow Parish Council, Mr. D. T. Harvey was co-opted as parish councillor for the Third Ward, in room of Councillor M. J. Connell resigned. At one time fears were entertained that Mr. Harvey would not be co-opted-this through no fault of his own, but to his pre decssor neglecting to attend meetings. However, Mr. Harvey was unanimously co-opted, and thus danger to Catholicity was averted There can be no doubt that Mr. Har vey will give a better account of himself than the one whose place he

A NEW PARISH .- On Easter Sun day there was opened quietly and much outward demonstration, at Halfway, on the grounds of the Sisters of Nazareth, a little iron chapel in which Mass was said by Father Quinlan, of Govan. It ac commodates just now about 200 peo ple, and will meantime be served from Govan, but if our progress in the future is but what it has been in the past, it will not be very long till our readers will have the pleas-"You cannot open a page of it ure of reading of the opening of a church here to accommodate a thou sand.

> NEW HOME FOR WOMEN .- On recent Monday St. Mary of Egypt's Refuge for Homeless Women opened at 12, Charlotte street, Glasgow. Its name implies its purpose and it is placed under the charge of the Sisters of the Sacred Heart. intention of the Home is to give a shelter to the destitute and the out cast, to help them to secure work, and to provide work for them in the Home itself. The Marchioness of Bute and Father T. PaO'Reilly are interested in the scheme, which no doubt will be a benefit to those who come under its operation.

> > CHURCH DESECRATION.

The police are investigating a deserration of a Catholic church in Williamsett, a suburb of Chicopee. The thurch was entered in the night time through a window and the intruders and the wine and sacraments and trank the wine. The chalices and other sacred vessels, some of which vere of gold, were not taken.

# Catholic Demonstration

New York.

In the presence of 50,000 people Archbishop Farley laid the corner-stone of the Roman Catholic School of Our Lady of Good Counsel East Ninety-first street, near First avenue, New York, on Sunday, April 25. For a radius of ten blocks around the new school site almost every house and tenement was draped with American and Irish flags. The roofs, fire-escapes and windows, for six squares commanding a view of the ceremony or the line of parade were thickly filled with spectators and Ninety-first street and First and Second avenues were blocked for an hour.

Almost every Catholic society in New York was officially represented, and fully 7,000 men, wearing the badges of their organizations, marched in the procession. Several thousand little girls and young women also assembled in bodies representing their sodalities. Archbishop Farley officiated at the dedication, assisted by Rev. James Connolly, pastor of the church with which the school is connected, and Father Hayes. Then the Archbishop blessed and adjusted the stone. Following this, the Rev Dr. Joseph McMahon delivered

dedicatory address, in which he said:
"Standing side by side as this school does with the building that represents the mighty interest of the people of New York in popular education, a sharp contrast is suggest ed, and our thoughts instinctively go back to the fundamental differences that have required the Catholic citizens of this metropolitan city to invest nearly five millions of dollars in school buildings, which educate nearly 42,000 pupils, at an an nual cost of about \$350,000, while at the same time, they are taxed as other citizens for the support of schools to which they are free to end their children were they not deterred by the dictates of their conscience from making use of them.
"The question has recently reached

an acute stage. It is unquestionable that from all parts of the country is coming a demand that must be eeded for the moral education of the children.

"We have practically, it seems, nade up our minds that we never can secure justice from our fellowcitizens. We have been content to shoulder manfully our heavy burden, realizing the injustice which imposed it, realizing that we are working for the best and highest interests of the country, but at a cost that it is startling to appreciate. We have practically abandoned the idea that the American people would ever awaken to a realizing sense of the necessity and increasing importance of religious instruction in the schools.

"We were content to hope that when our non-Catholic brethren saw the attendance at their churches decreasing, while that at ours was increasing, they would have traced the cause to the neglect of the religious education of their youth, forgetting what seems to be a fact, that on the part of those whose absence has become so noticeable there is no longer any interest in religion, but rather a decided apathy where there is not positive hostility; and that it is not altogether certain that even in our own ranks we are holding our own as we should.

this difficulty, that there is a decreasing spirit of sacrifice among our own people, and in instances that are becoming more and more numer ous, a sullen discontent at the obligation resting upon them, not only to maintain their churches l.vt to shoulder the heavy burden of school support, when on every side they have evidence of the lavish expenditure of the taxes they pay in common with their fellow-citizens for the support of a system of education in which they can have no part.

"It is not too much to say that the increase of wealth among people, and the magnificent range of opportunities afforded by the cranged conditions in which they now fice themselves, have not tended to produce the unanimity of opinion which alone can enable us successfully, not only to carry our burden, but to maintain our struggle for instice un-til we shall eventually conquer."
Following the address there was

the raising of the Stars and Strike the raising of the Stars table
by Capt. Nelson Burr, of the Tweifth
Regiment, of which Father Connolly
is the chaplain. The New York the chaptain. The New York Catholic Protectory Band played "The Star-Spangled lunner" as the flag was raised, and from roa'tor windows and crowned streets 50,666

inner reached the summit. In the silence which followed the Archbishop thanked the Twelfth Regiment for its gift. He said:

"In the name of the pastor of this parish and his co-workers and the people of this congregation I Liedge you that the emblem which has just been raised above us will float above as true and loyal hearts as the Stars and Stripes ever protected. We Catholic people are trained in symbolism. Our religion is a religion of symbolism, and to the 75,000,000 of people of our land that banner is the symbol of peace widespread.

"Here on this spot, where you and I stand, children will be taught for generations to come. The two great laws of authority and obedience be instilled into them-to the State, which is authority, and God, from whom authority flows and whom they must obey. Here they will be taught as all Catholics are taught, to love, honor and protect their government. Whatever differences lie between us on questions of education or other grounds, one thing unites us inseparably, and that is devotion to our flag. Let an insult fall upon it, a menace threaten it from within or without, and all prejudice of race or creed or condition is forgotten, Catholic and Protest ant, public school boy and parochial school boy, we are Americans.'

### Peculiarities of Making Wills.

Scores of people, otherwise wellmeaning and of sound business judgment, when the task of making their wills confront them, either display great weakness of mind or indulge in unnecessary recriminations in regard to their children or life-long friends which is deplorable. A case before the New York courts reported in the "Herald" of that city furnishes some peculiar evidence on that point. The report says:-

Thoroughly surprised was H. Cuide Reitzenstein, of No. 210 Carroll street, Brooklyn, to find in the will of his lifelong friend and partner clause denouncing him as a man too selfish to buy a crape band for his hat when that friend's wife died.

The will, that of Adolph Augustus Strohn, who died in the Hotel St. George last October, was probated by Surrogate Church on December 29 of last year, but the reculiar phrase relating to Mr. Reitzenstein was not noticed by any but the im mediate friends until yesterday.

It is believed by the friends both men that Strohn, having written his resentment in his will, forgot all about it in the later years of his life, as the old friendship between the men seemed as strong as ever. In fact, Strohn was buried from the house of Mr. Reitzenstein. Mr. Strohn left several thousand

dollars to distant relatives. He said in his will, which he made on Max 15, 1893, just after his wife's death: "It is impossible for me to give

the exact amount of how much leave, as I have been speculating all my life and may do the same henceforth.

"As my former partner is a rich man, besides mean, greedy, selfish in every respect toward the whole world, except his own wife and children, and as he is aware that my wife has given direct or through m thousands of dollars into his family, and has not been disturbed in his pleasures one minute, has not shown after my wife's death the her. has not shown to the world around that he felt with me a kind of natural sympathy in my bereavement not even spent seventy-five cents for a crepe band around his hat, therefore H. Guido Reitzenstein, in Brooklyn, shall be excluded from any bene fit of my testament."

Mr. Reitzenstein and Mr. Strohn retired from the tobacco business some fourteen years ago, after thirty-eight years of partnership. There had never been a break in their friendship since they first met and they crossed ocean from Germany on the same ship.

"We never had a hard word," said Mr. Reitzenstein yesterday. "I did not wear crepe for his wife for the same reason I did not wear it when my own wife died three years ago. I do not believe in it. It is not true that Strohn gave money to my family. He did spend some on one of my relatives, but we did not ask him to do so. I felt very much hurt when my lawyer, Frank Mott, read what he had written in his will."

"We think Mr. Strohn must have

"We think Mr. Strohn must have forgotten all about what he wrote in his will," said Mr. Reitzenstein's son. "He had written instructions to us as to where we would find his will and papers in case of his death, and when he died my father got from his saie deposit vault the will in which this odd clause was."

# Cardinal Gibbons Young Men.

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If the civil sword, even with the aid of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation of moral and religious influence! Still less do you fear the judgment that posterity may pronounce on your conduct. For if you believe neither in God nor in life to come, the condemnation of later ages will not disturb your ashes reposing in the

00000000000000000000 The esteem of your fellowmen will

not be sufficient inducement to make you a virtuous citizen, for the great virtues, even those that influence the well-being of society, are practiced in private, and are hidden from the eyes of men, like the root which gives life and bloom to the tree, or the gentle dew of heaven, which silently sheds its blessing on the labors of the husbandman. The case of the Founder of the Christian religion is familiar to the reader. Who was so great a benefactor to society as He? He went about doing good to all men. gave sight to the blind, and hearing to the deaf, and walking to the lame, and strength to the paralyzed limb, and comfort to the afficted and even life to the dead. He pro mulgated the most sublime and be neficent laws that were even given to He invariably inculcated spect for ruling powers and obeyance to their authority, and yet He was branded as a seditious man, an en emy of Caesar, and He was put to death by the people whom He sought to deliver from spiritual bondage But perhaps you will say that a na tural sense of justice, independent o religion, can exercise sufficient influ ence in inducing you to practice th duties of an upright citizen. But t discard religion and yet profess t believe in natural justice is self-con tradictory. It is grasping at th shadow and rejecting the substance It is unconsciously clothing one's sel in the garment of religion, while re jecting its spirit, "having, indeed an appearance of godliness, but de nying the power thereof." If you seriously reflect, you will discove that natural justice has no foundation unless it rests on reli gion. Natural justice may sound wel in theory, but it is a feeble barrier against the encroachments of vice. There are many that consider men

tal culture a panacea for every mo ral disorder. "Let knowledge," the "be diffused over the land. cial order and morality will follow in its track." The experience o other nations, as well as that of our own, shows it to be a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or that th moral status of a people is to be es timated by the widespread diffusion of purely secular knowledge. When the Roman Empire had reached the highest degree of mental culture it was sunk in the lowest depths of vice and corruption. The Persian Empire, according to the testimony of Plato, perished on account of the vicious education of its princes. It does not appear that vice recedes in the United States in proportion as public education advances

The newspapers in our large cities are every day filled with startling accounts of deep-laid schemes of burglary, bank defalcations, premeditat ed murders and acts of refined licentiousness. petrated for the most part, not by unlettered criminals, but by individu als of consummate address and skill; they betray a well disciplined uncontrolled by morality or religion. If neither the vengeance of the civi power, nor the hope of emoluments, nor the esteem of our fellow-men nor the natural love of justice, nor the influence of education and ture, nor all these motives combined can suffice to maintain peace and or-der in society, where shall we find an adequate incentive to exact of us a loyal obedience to the laws of

This incentive for young men is found only in religious principles. Religion, I maintain, is the only sure and solid basis of society. Religion teaches us that we are all children of, the same Father, brothers and sisters of the same Redeemer, and, consequently, members of the same family. It teaches us the brother-

hood of humanity. Religion, therefore, is the fostering mother of charity, and charity is the guardian of civility, and good breeding is one of the essential elements of the wellbeing of society. Worldly politeness, devoid of religion, is cold, formal and heartless; it soon degenerates into hollow ceremony.

Good breeding, inspired by religion and charity, inculcates a constant self-denial. The young man possessing it is sincere and unaffected; he has the ring of the genuine. coin, which passes current everywhere and which is easily distinguished from the counterfeit. The Christian religion is all-pervading: It influences the master to be kind towards his servant by reminding him that he also has a Master in heaven who has no respect to persons. It admon ishes the servant to be docile and obedient to his master, not serving to the eye as it were pleasing to men, but as the servants of Christ doing the will of God from the hearta It charges the rich to be high-minded, not to trust in uncertain riches but in the living God, who "giveth us abundantly all things to enjoy.'3 It counsels the poor to bear their privations with resignation, by set-ting before them the life of Him who, in the words of the apostle, being rich, became poor for your. sake, that, through poverty, you might be rich."

In a word, religion is anterior to society and more enduring than government; it is the focus of all social virtues, the basis of public morals, the most powerful instrumentation in the hands of legislators; it is stronger than self-interest, more inspiring that civil threats, more universal than honor, more active than love of country-the surest guarantee that rulers can have of the fidelity of their subjects and that subjects can have of the justice of their rulers. It is the curb of the mighty, the defence of the weak, the consolaion of the afflicted, the covenant of God with man; and in the language of Homer, it is "the golden which suspends the earth from the throne of the eternal."

Every philosopher and statesman who has discussed the subject of human governments has acknowledged that there can be no stable society without morality, no morality without religion, no religion without

The foregoing subjects are worthy the serious consideration young men, who are destined to be the future bulwarks and support of our great republic.

### MEMORIAL HALL TO BISHOP LOUGHLIN.

It is consoling to note that in certain localities the memories of the noble deeds of our prelates and priests are being preserved in the erection of monuments which will be object lessons to future generations. A notable instance is the following:

With most impressive ceremonies the cornerstone of the new parish hall of St. Cecilia's Church in Herbert street, Williamsburg, recently by Mgr. P. J. McNamara, Vicar-General of the diocese. Fully fifteen thousand persons, witnessed ceremony continued later in St. Cecilia's Church. When completed the building will be dedicated to the nemory of the late Bishop Loughlin.

Mgr. McNamara as assisted by the Rev. Dr. Shahan of the Catholic University, Washington; Rev. Father Edward F. McGoldrick of St. cilia's Church, and a dozen other pastors.

Prior to the laying of the cornerstone there was a parade of the many societies connected with the from other churches, including Polchurch, as well as organizations ish, Italian and German,

When the stone was in place all the priests and the societies proceeded to the church, where the services were continued. The Rev. M. F. Heffernan of Sayville, L.I., delivered

to the memory of Bishop Loughlin.

The Rev. Father McGoldrick said that when Doctor Loughlin was appointed Bishop of the Long diocese there were nine Catholic churches, and before he died he had laid the cornerstone for 150 more He added that the memorial was the first to a Bishop in the vicinity of

first to a Bishop in the vicinity of New York.

The cornerstone laid was the same one set by Bishop Loughlin thirty-two years ago as the cornerstone of the first St. Cecilia's Church, and the trowel used by Mgr. McNamara was the one used by the late Bishop.

The new building will have a contage of 50 feet and depth of 160 feet and will cost \$60,000. It will have a large stage and an auditorium to seat \$50. There will also be bowling alleys, a gymnasium, swimming

# The Jesuit In **Fact and Fiction**

A lecture on "The Jesuit in Fact and Fiction" was recently delivered by Father Bernard Vaughan in the Rotunda, Dublin. The chair was taken by the Right Hon, the Lord Chief Baron. Father Vaughan said it was once his privilege to have been asked to give an address to a number Nonconformist ministers, and as the choice of subject was left to him he had elected for his thesis, "Why 1 am a Jesuit." What had led him to make that choice was the difficulty which had always presented itself to them of reconciling the Jesuit fact with the Jesuit in fiction. Accordingly he had thought it well in the interests of truth to give to his friends the antidote to what a desuit was not, by putting before them what a Jesuit was. He knew to his cost what a Jesuit was, because he had been through what called "the Jesuit Gospel Mill," and the process was supposed to crush out all notes of individuality in the wretch who was so foolishly wicked as to submit himself to its grinding wheels, he had flattered himself, that he for one, at any rate, had managed to get through with every bit as much of his own individual characte! left as he cared to call his

He had not lost, but had gained by the Jesuit training, and he was proud 'to be able publicly to say that if he had anything worth owning it had in great measure come to him through that splendidly hated society of which he was an unworthy member. He had met and many Jesuits of many nationalities but he had never yet come across the type set forth in works of fiction, nor oid he think that, human nature being what it was, that type could anywhere exist in fact. While there were easier and far pleasanter ways of qualifying for a place in lowest hell he did not believe any created being would or could bring himself to submit to the severe strain of a Jesuit training just to become the villain who was put forth as the diabolical hero in so many modern works of romance. Nothing but the hope of graduating for Heaven had induced him to train in this Jesuit discipline. So much did he abhor the Jesuit of romance that during the past year he had brought ac tions for libel against two newspapers for venturing to fasten upon him, a Jesuit in fact, some of the bad names given to the Jesuit in fiction. In one case the journal offered a full and adequate apology, in the other, a jury of his countrymer forced the libellers to pay £300 damages and £300 more costs. When he read of the gross charge brought against him, he could not help bor rowing the words of a London 'bus driver, who, on Coronation Day, being slanged by a coster, called out to his fares: "And what do you think of that for an illuminated ad-

Father Vaughan then described how St. Ignatius founded the Socie ty of Jesus. Ignatius was an up-to date man. He saw the world as it actually was. The Church, so it seemed to him, needed the services of a new religious order set on new lines, adapted to meet the of the new movements, coveries, and the new learning that were reorganizing, not to say revolu-tionizing, modern Europic. Accordingly Ignatius conceived the idea of founding what is known to us as the Society of Jesus. What was the government of that Society? The supreme authority in it was the Gen-Congregation. It alone elected its General and made its laws. The General, who was elected for had five assistants, of different tionalities, his advisers but not his colleagues. He governed by his own authority, but he was bound to rule according to the Constitutions of the y, the Decrees of the General society. Next to the Father Next to the Father different provinces, of which at the at time there were three and To the members of each e the Provincial was the most province the Provincial was the most important superior, for all in his province, with the exception of the rectors of the colleges, were appointed to their several offices by him. As the General had his assistants, so the Provincials, the rectors and the superiors of the various houses had their consultors, with whom they discussed the different interests of the state of the sta

liable to be sent, but it was not usual to send the members of one to that of another province. Father Vaughan said one had to become a member of what some of their ad-mirers called that "crack regiment". to realize what, a nne expression it was of the organization of the Catholic Church. No doubt Voltaire had spoken too eulogistically when he said to Frecerick II.: To say, Sire, the Pope to destroy this brave army is like asking Your Majesty to disband your regiment of Guards." Vol-taire had also made other observations of a less flattering character about the "Minima Societas," as its founder called it.

All Jesuits were volunteers, there

was no such thing as conscription.

Before enlisting each candidate was examined by four priests, whose busiit was to satisfy themselves that he was fitted physically, tally, and morally for the service to which in the course of his training he would have to be put. If passed by the examiners the candidate came a novice, which implied that for two whole years he was trained in an ascetical school in which his virtue, and most of all his spirit of obedience, were put to many a rude, rough test by his Superior, called the Novice Master, a Jesuit Father who, moreover, undertook to fashion him into a Jesuit according to the mind of Ignatius. At the end of his two years' training the novice, all went well with him, was admitted to take !he simple vows of poverty, chastity, and obedience. taking his vows, and till he became a priest in the Society, the Jesuit was called a scholastic. During his scholasticship he passed through two years' study of literature and mathematics, then followed three more de voted to philosophy and physical science, after which he was put to teach boys for perhaps six years in one of the Jesuit colleges; then he spent in theology three years, then was ordained priest, remaining after that one year more in the study of What became of the Jesuit dogma. after all those long years of work and worry? Why, he was put into what was called the tertianship, which meant that he went back to a third year's noviceship, where in a spiritual mill he had ground out of him whatever of pride and vanity he might have contracted by his successes in government, or in literature, sacred and profane. During that year he studied the Constitution of the Society, made a second month's retreat on the lines of the spiritual exercises, and was told, both in sea son and out of season, of all his past faults and failings, some which astonished him not a little, but he was consoled by being re-minded that "We do not know ourselves as well as others know us. After the tertianship the Jesuit took his last vows, or the solemn vows, so called because they were more difficult of dispensation than the simple vows of religion. He became a Spiritual Coadjutor, or else a Professed Father. The Society felt she could now put no more into him, so she resolved for the rest of his life to take all she could out of him and depend upon it she knew how to do it.

Here it might be well, said the lecturer, to remark, for the benefit of those not in "the know," that there were no "Jesuits in plain clothes, no "crypto Jesuits," no "Jesuits in disguise." No, neither were there "female Jesuits" or "lay-Jesuits" or Congregations of men or women affiliated to them, or Third Order of Jesuits. With the exception of the Lay-Brothers, who were Jesuits living in Jesuit houses, in Jesuit garb, and doing Jesuit domestic work, there were absolutely no Jesuits who were not actually priests or in training to become Jesuit priests. There was no mistaking them; they had their own rule, their own houses their own dress, and some went even so far as to say own "sly and oily ways," though he, the lecturer, had not as yet met the "sleek and silky" type except works of travesty and fiction. Truth to tell, they were a body of plain, blunt men, who tried to do their duty; but they were neither nuch better nor much worse than others. There were plenty of other priests, suits might learn many a salutary

Father Vaughan went on to tell of the work done by Jesuits as foreign missioners, as theologians, and scientists till the Society was sup-

meration of complaints that had at various times and places been made against it. But while these charges were rehearsed historically, they were not in the Brief pronounced as proved in fact. The Brief was a disciplinary and administrative measure; it had nothing to do with doctrine; it was not an infallible utter-ance, so that all that a Catholic need to say about the Brief was that where it was promulgated there th was truly and canonically suppressed-ceased to exist. With the Brief before him the Protestant historian Schobell wrote this:-Brief condemns neither the teachings, nor the morals, nor the discipline of the Jesuits. The complaints of the courts (of France, Spain, Portugal, and Naples) against the Order the only motives alleged for its suppression, and the Pope justifies his action by precedents of Orders suppressed in deference to public on."-"The Bull itself is wholiy uscless as an historical document. contains no word in support of the charges which for a short time previously had been made against the Jesuits, nothing of the real motives of the suppression, and only a hint at some plausible motives-ln.t, the sum total comes to this: The Order was constituted for the good of the Church. So long as this was served the Order was maintained. But now that it seems no longer to answer this end the Pope abolishes it, and has the right to do so-as is proved by many examples." L. H. Fischer, another Prohistorian, testant weakest argument of all (against the Society) is that sought for its suppression by the Pope-this only exhibits once more the familiar nomenon that the best of friends are sacrificed to secure peace.

Father Vaughan said that for all he knew the Society might be pressed again. It had died in 1773. it had revived to live its early life once more in 1814; but how long that life was to continue depended upon the Holy See. If a Pope were to arise in the near future to give the death-blow to the Society would submit to it without much ado. No individual religious Orde was necessary to the welfare Christ's Church, and he could quite of circumstances springing out of the future which might induce the then reigning Pontiff to repeat the act of XIV. One thing was certain, and that was the Society never had been, and never would be, reformed. was its one proud boast that If it failed in anything it was in its individual members, not in its organization, in its constitution, or in corporate life. The lecturer concluded by the refutation of some of the severer charges that had at different times been brought against teaching of the Society, which said was nothing more nor less than the teaching of the Catholic and Roman Church. He referred to three recent works of fictiofi which had commanded quite a large circulation by their misrepresentations, "gross as a mountain," of Jesuits. He was sometimes asked why Jesuits were so splendidly hated. That question by asking the further question: Why, he answered in the Socratic manner in fiction were true, were they not universally hated by all good men? Perhaps, after all, the Jesuit in fact did not be kind to the Jesuit in fic-

#### BABY'S BEST FRIEND

simple medicine that will relieve and the minor ailments that make cure his little life often very miserable. Such a friend is Baby's lets. They cure indigestion, sour stomach, constipation, simple vers, diarrhoea, and allay the irritation accompanying the cutting of teeth. these Tablets praise them. Mrs. L. Bourgeois, Eastern Harbor, N.S. says: "I have used Baby's Own Tab lets and look upon them as baby's best friend. I have found them an excellent remedy for colic, and they have done our baby much good in many ways." Little ones take these many ways." Little ones take these Tablets as readily as candy, and the mother has a guarantee that they drug. Once used always used where there are little ones in the home. Sold by druggists or sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

There is one thing whereby we may glorify ourselves; that is, by return-ing God the glory which comes from Him, by serving Him faithfully, and by acknowledging all that He has

# The Cause Temperance.

From one of our Catholic exchanges

we clip the following despatch:-Paterson, N.J., April 27.- The Very Rev. Dean McNulty made complaints to-day before Recorder Senior gainst Henry Barclay, Patrick J. Duffy and George Ross, saloon-keepers, for violating the Sunday liquo law. The Dean had raided the saloons kept by these men, ana, they are out of the Dean's parish. his visits were unexpected. The ven erable priest's lifelong crusade against the liquor traffic has generally been confined to his own parish, where the side doors are carefully guarded against his unwelcome vis

prompted by a letter he had received signed, "A Poor Wife," which said that the writer was a heartbroken wife because her husband frequented certain saloons where women were harbored.

When the priest walked through the side door of Barclay's saloon a number of men were at the bar. Some ran out when they saw him, but others tried to brazen it out.
The Dean told them to get out. "Go home to your wives and families,' ordered the clergyman, advancing to the bar.

The men moved aside slowly as he approached.

"You spend your money for this filthy stuff!" he cried, as he picked up the beer glasses and dashed the contents into the faces of the men, one after the other, so quickly that they were completely routed and ran out of the side door.

The Dean is held in such venera tion by the whole community that no man was ever known to have temerity to resist him by force. Many a crowd of rough men he has driven before him in just this way.

"And you are worse than they are." he cried, turning to the quaking bar-tender, who a few minutes before had been strutting around in all the glory of a suit of new clothes of a sporty pattern and style. "You ought to get out and earn your

living in as lawful manner." Still another mug of ale stood unemptied on the bar and the Dean caught this up and poured the contents over the new suit, as the bartender tried to duck behind the bar. A crowd had gathered outside, but

when the Dean emerged they scatter ed. Word was passed around to the saloons that "the Dean was out," and business was temporarily suspended. The clergyman is accustom ed to such tactics, so he marched rapidly to Railroad avenue, several blocks away, and outstripped the In George Ross's saloon heralds. he found a number of men, but he had no trouble in driving them out. Duffy's saloon in the same block he caused another stampede. He tried several other places, found that the heralds had been a-

In talking of his raid recently the Dean was indignant at the attitude of the city government and the laxity of the police department. He

"It is too bad that an old man like myself has to do the duty the city authorities. The police are sworn to see that the laws are ob-served, and, moreover, they are paid for their services; yet I can go out on Sunday and find many instances of violations of the law, while the police never report saloonkeepers for Sunday selling

Only a week ago the Dean took a look at some saloons on Sunday evening. He succeeded in getting into one on Market street, it is said, and found that the only was a policeman in full uniform, with a glass of ale in front of him. The officer pleaded so hard with the Dean for another chance that clergyman yielded to his entreaties and made no complaint, especially as the officer promised to take the

### BIBLICAL STUDIES.

The Commission on Biblical Studies recently appointed by the Pope has decided to publish a periodical review. The first portion of this of-cial review will contain signed articles on subjects concerning the Sacred Scriptures, contributed by the most capable scholars. Because of the fact that these studies will The Commission on Biblical Stud

they will be fraught with a authority. But the second part of the review will be very much more ritative. It will consist of de crees and replies. Every decree will the nature of its subject matter and of the approval of His Holiness manifested about it. The replies wal be the questions formulated to it. Any Catholic may ask questions. The commission is analogous to a royal academy of sciences or letters

and it is remarkable that its decisions will not be rendered with a "negative" or "affirmative," but in full statements; not light on will be given, but a full light. And this is not the light given by any Roman congregation at present Nor do any of the commissions with which this Scriptural one has its place issue a publication of the sort.
That for the Preservation of the Faith does issue a bulletin, but the scope of the commission is chiefly o a practical order, and the theoretical part of its work is not concerned with problems either arduous or new. So that for the first time in his tory Rome will possess an official body which is a quasi-congregation, concerned with doctrinal points and questions of study, that will issue an official publication, and while this is to be entirely official, its output will a supply befitting the widest possible demand. Already the work of preparation has become so considerable that His Holiness has decided

to appoint an under-secretary to the commission in the person of the Rev Padre Molini, O.F.M., and ex-student of the International Franciscan College of St. Anthony, where he

now resides, after having been professor of Sacred Scripture in the college of the Order at Jerusalem.

### MAY-SONG.

(From St. Anthony's Messenger.)

Mother fair, in thy care All my trust is placed; Let my days, and my ways, By thy love be graced; Keep me near, Guardian dear, Hold me by thy side; Ne'er depart, for my heart Needs thee as its guide!

Mystic Rose, only those In this Vale of Tears Who have not placed their lot In thy care have fears! We who know what we sow We shall also reap, Bless the claim that thy name Bids thy children keep!

-Amadeus, O. S. F.

# Our Boys And Girls.

to the last issue of the "New World"

"Home, Sweet Home!" This is

song with which almost every boy is well acquainted. He has sung it again and again. But, how few are there who fully realize what the meaning of this beautiful song is? It being the favorite song among our people here, one would be inclined to think that they before all other people had a due appreciation that singular place we call "home. But, alas, it is not the case many are there, to whom the happiness of home life is entirely known, not because they have no home, but because they fail to make their home a happy home? Let tell you, my dear boys, some of the things necessary to make a "sweet"

First of all, it depends not upon wealth and riches to make a home happy and pleasant. It depends en-tirely upon the members of the famtirely upon the members of the family forming a home. Some of the happiest homes are to be found among the poor. There we find real happiness, contentment, peace and love. It matters not whether your parents are paying \$30.00 a month for a fine steam-heated, modern improved flat, or only \$5.00 or \$10.00 proved flat, or only 45.00 or \$10.00 a month for a couple of old-fashion ad rooms. It matters not whether you have a large choice of room, a reception room, a dining room, a library, a nursery, a laundry and a symmasium, or only a sitting room with a litchen and a few had rooms it depends not upon the size of your noise and apartments, but upon you

and the other inmates. Whether you have an expensive carriage with rubber tires or an automobile to who you about, or whether the cars and your feet are your only means of transportation; it matters not. If the inmates of a home lack the necessary qualities of making a home sweet and pleasant, the fine the richest, the most comfortable home will be miserable, a home discontent, of hatred, of faultfind-ing, of strifes and quarrels. Whereas, on the contrary, the home poorest laborer can be made the happiest abode on earth, if the inmates understand to make it so.

What must you do, therefore, that your home may be to you a "sw home? You must above all love it. From love all things proceed. If you do not love your home, you will not appreciate, care for it either; you will fail to do those things which necessarily must be done to make your home happy and parties be, you matter how poor it may be, you matter how poor it may be, it ever so humble, there's no place lik We cannot all have the same home. kind of homes; there must be rich homes and poor ones, but all of us can have a "sweet" home. There is nothing to prevent it. "My home is my castle, my palace, where I love to dwell. There is no place on earth so dear to me as my home." must be your words, words coming truth which they express. Your thoughts must always rest on your home. If circumstances make your departure from home necessary, you must then with joy in your heart look forward to the day when you shall be able to return to it again.

> "Mid pleasures and palaces, Though we may roam-There's no place like home."

So frequently we hear of foolish boys running away from home. Such fellows do not love their home. Only with a heavy heart can we part from that which we love. These lads, therefore, have no love for their home or they could not part from it so easily.

What must you do in order to love and appreciate your home fully as you ought to? You must love your parents first of all. Love for home must be grounded on filial love. Filial love is the love children should have for their parents. You must therefore, love your parents, esteem and respect them. You must feel yourself attached to them, united to them by the strongest, by inseparable bonds. You must consider yourself most happy when together with them, while on the other hand, it must cause you the deepest sorrow to be separated from them. A boy who does not love his parents will also not love his home. Home love is the outcome, the fruit of filial love. Where there exists no good feeling, no harmony between parents and children there can be no "sweet" home either; where the happy relation between parents and children is broken there can also be no regard for the place in which they dwell. These two things go together at all times. Father and mother must be the centre of home life, the main attraction. "I love my home," you must say, "because papa and mam-ma are there."

Keep up, therefore, and increase the love for your parents, and you will also feel the appreciation and love for your home being preserved and increased in you. Never let any strained feelings or rash hatred come between you and them. It will ruin your home for you. To insure the happiness of the one, you must carefully nourish the love for the other.

A NOTABLE CAREER ENDED. Father Michael Coughlan, for fif-

teen years rector of St. Michael's Church in New Orleans, died Saturday, aged 65. He was a native of Kings County, Ireland. At 23 years of age, when the Pope's power was threatened by Garibaldi, young Coughlan, with other Irishmen, went to Rome and enlisted in the Irish Papal Zouaves. His company was cut to pieces at the battle of Casa Fidardo, and he, with others, was taken prisoner. After confinement in the Italian prison for some time he the Italian prison for some time he was released at the intercession of the French Government. He went to Paris, thence to Martinique, where was professor of English in the Catholic College of St. Pierre; thence to New York, and then New Orleans, where he studied for the Church at the Archbishop's Seminary, He was detailed to New Iberia, where be became president of the Holy Cross College. In 1888 he was made a rector of St. Michael's Church in New Orleans.

Be careful of fits of anger. One of hose is worse than a week's tooth-the, and wears unaccountably the

CHAPTER XVI.-C In a few minutes she on a small keg near th Hardress hurried the me preparing dinner. Larry not so proficient in the gastronomy as the cele of Crockford's, and yet questioned whether the parations of the latter

SATURDAY, MAY

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spatched with more ea satisfaction. Eily, inde-

Hardress: "what do m "I mean," replied the "dat she sell as good she paid license for it; never was fool enough Where does she five

"Close to de road a (here he drew eide) "when I axed he of de Ponies, an' de r deal of gentlemen, westwards yesterday, Naughten (Poll's Phil wainten' for you dese the horse an' jauntin' "I am glad to hear there to-night, and te the door before day-bi morning. Tell him I

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nothing but the reco fidelity and the hone tive, keeps my hand my foster-brother, ar formity, a well-looki the hunch," said Eil; "For which," a

with a slight change ance. "he has to tha "You, Mr. Hardres "Even so, Eily. W both children, that y my constant company which he presumed s a rudeness to a litt mine, a Miss Chute, visit at my mother's ed to me, and m

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AY, MAY 9, 1903.

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COLLEGIANS.

A TALE OF GARRYOWEN.

Gerald Griffin.

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CHAPTER XVI.-Continued.

In a few minutes she was seafed on a small keg near the fire, while Hardress hurried the men who were preparing dinner. Larry Kett was so proficient in the science omy as the celebrated Louis Crockford's, and yet it is to be questioned whether the culinary preparations of the latter were ever de spatched with more eagerness and satisfaction. Eily, indeed, only eat a heroine's proportion; but she wondered at the voracity of the boat men, one of whom placing a raw onion on an unpeeled potato, swal

without employing a single masticatory action. Danny Manu, in the meantime, was occupied in procuring a more eligible lodging for the night. He returned when they had concluded their unce remonious meal, to say that he had been successful in procuring two in the house of a 'oman cat kep a private bottle be-tween that an' Beale."

lowed both at a mouthful, almost

"A private bottle!" exclaimed "what do mean by a pri-Hardress vate bottle?"

"I mean," replied the little lord, "dat she sell as good a drop as if she paid license for it; a ting she never was fool enough to do."

"Where does she rive?" "Close to de road above. She told (here he drew Hardress side) "when I axed her, dat Myles of de Ponies, an' de master, an' of gentlemen, went de road westwards yesterday, an' dat Phil Naughten (Poll's Phil) was in Beale wainten' for you dese two days with the horse an' jauntin' car."

"I am glad to hear it. Steep over there to-night, and tell him to be at the door before day-break to-morrow Tell him I will double

fare if he uses diligence."
"Why, din, indeed," said Danny, "I'll tell him nothing o' de sort. Twould be de same case wid him still, for he's a boy dat if you gave him England, Ireland an' Scotland for an estate, he'd ax de Isle o' Man

for a kitchen garden."
"Well, well, do as you please about it, Danny, but have him on the spot. That fellow," he continued, speaking to Eily as he conducted her out of the cavern, "that fellow is so impudent sometimes, that nothing but the recollection of his fidelity and the honesty of his mo tive, keeps my hand at rest. He is my foster-brother, and you may per ceive with the exception of one deformity, a well-looking man."

"I never observed anything but

the hunch," said Eily.
"For which," added Hardress, with a slight change in his countenance, "he has to thank his master."

You, Mr. Hardress!" "Even so, Eily. When we were both children, that young fellow was my constant companion. Familiarity produced a feeling of equality which he presumed so far as to offer a rudeness to a little relative of mine, a Miss Chute, who was on a ed to me, and my vengeance was immary. I met him at the head of the kitchen stairs, and without even the ceremony of a single question or preparatory speech, I seized him by one collar, and hurled him with desperate force to the bottom of the dight. He was washed of the flight. He was unable to rise as soon as I expected, and, on examination, it was discovered that an injury had been done to the spine, which, notwithstanding all the exertions that were employed to repair it, had its result in his present de-

"It was shocking," said Eily, with much simplicity of feeling. "No won-der you should be kind to him."

"If I were a mere block," said Hardress, "I could not but be affected by the good nature and kind-ly feeling which the poor fellow showed on the occasion, and, indeed, down to the present moment. It seemed to be the sole aim and study of his life to saling me that he seemed to be the sole aim and study of his life to satisfy me that he entertained not even a sentiment of regret for what had happened, and his attachment ever since has been the attachmentof a zealot. I know he cannot but feel that his prospects in life have been made dark and lonely by that accident; and yet he is congratulating himself, whenever an opportunity occurs, on his

that were any compensation to I have been alarmed to observe that he sometimes attaches even a profane importance to his master's wishes, and seems to care but little what laws he may trans gress when his object is the gratification of my inclinations. I say, I am alarmed on this subject, because I have taken frequent occasion to remark that this injury to his spine has in some degree affected his head, and left him less able to discern the impropriety of such a line of duct than people of sounder minds.'

CHAPTER XVII

HOW

HARDRESS LEARNED A LITTLE SECRET FROM

A DYING HUNTSMAN.

Notwithstanding the message which Hardress, Cregan sent by Lowry Looby, it was more than a week be fore he visited his parents at their Killarney residence. Several days were occupied in seeing Eily pleasantly situated in her wild cottage in the Gap, and a still greater number in enjoying with her the pleasures of an autumnal sojourn amid these scenes of mystery, enchantment and To a mind of Elysian rapromance. tures, Killarney forms in itself congeries of Elysian raptures; but to fond bride and bridegroom!- the Heaven, to which, its mountains rear their naked heads in awful rev erence, alone can furnish a superior happiness

After taking an affectionate leave of his beautiful wife and assuring her that his absence should not be extended beyond the following day, Hardress Cregan mounted on one of Phil Naughten's rough-coated ponies, set off for Dinis Cottage. It is not situated (as its name might seem to import) on the sweet little which is so called, but far apart, near the ruined Church of Aghadoe, ommanding a distant view of the lower lake and the lofty and wooded

The sun had gone down before left the wild and rocky glen in which was situated the cottage of his It was, as we have afready apprised the reader, the first time Hardress had visited the lake since his return from college, and the scenery now, to his matured and well-regulated taste, had not only the effect of novelty, but it was like wise invested with the hallowing and romantic charm of youthful associa tion. The stillness so characteristic of majesty, which reigned throughvisit at my mother's. She complain- out the gigantic labyrinth of mounhe rode; the parting gleam of sun-shine that brightened the ever-moving mists of the summit of the lofty peaks by which he was surrounded the solitary apuearance of the many nameless lakes that slept in black repose in the centre of the mighty chasm; the echo of his horse's hoofs against the stony road; the voice of a goatherd's boy as he drove homeward, from the summit of a heath clad mountain, his troublesome and adventurous charge; the lonely twitter of the kirkeem dhra, or little water hen, as it flew from rock to rock on the margin of the broken stream - these- and other long forgotten sights and sounds, awakened at the same instant the conscious, ness of present and the memory past enjoyments, and gradually lifted his thoughts to that condition of calm enthusiasm and fulness of soul which constitutes one of the highest pleasures of a meditative mind. He did not fail to recall at this moment the memory of his childish attachment, and could not avoid a feeling of regret at the unpleasing change that education had produced in the character of his first, though

not his dearest love.

This feeling became still more deep and oppressive as he approached the cottage of his father. Every object that he beheld, the lawn the grove,

the stream, the hedge, the stile-all brought to mind some sweet remembrance of his boyhood. The childish form of Anne Chute still seemed to meet him with her bright and care less smile at every turn in the path, or to fly before him over the short meadow, as of old; while the wild and merry peal of infant seemed still to ring upon his hearing. "Dear little being!" claimed, as he rode into the cottage avenue, "the burning springs of Glaver, I thought, might sooner have been frozen that the current of that and kindly heart; but once warm like those bruning springs, it is only in the season of coldness and neglect that fountain can resume its native warmth. It is the fervor of univer sal homage and adulation that strikes it cold and pulseless in its

channels." The window of the dining parlor a lone was lighted up, and Hardress was informed, in answer to his in quiries, that the ladies, Mrs. Cregan and Miss Chute, were gone to grand ball in the neighborhood. Mr. Cregan, with two other gentlemen were drinking in the dining room and, as he might gather from the tumultuous nature of their conversation, and the occasional shouts of ecstatic enjoyment, and bursts laughter which rang through the house, already pretty far advanced in the bacchanalian ceremonies of the night. The voices he recognized be sides his father's were those of Hepton Connolly and Mr. Creagh, the

Feeling no inclination to join the revellers. Hardress ordered candles in the drawing-room, and prepared spend a quiet evening by himself He had scarcely, however, taken his seat on the straight-backed sofa, when his retirement was invaded by Nancy, the kitchen-maid, who came to tell him that poor Dalton, the huntsman, war "a'most off," in the little green room, and that when he heard Mr. Hardress had arrived, he begged of all things to see him before he'd go. "He never was himself rightly, a'ra gal," said Nancy, wiping a tear from the corner of her eye, "since the masther sold the hounds and took to the cock-fighting."

Hardress started up and followed 'Poor fellow!'' he exclaimed as he went along. "Poor Dalton! is that breath, that wound so many merry blasts upon the mountain, so soon to be extinguished? I remem ber the time when I thought a mor arch on his throne a less enviable being than our stout huntsman, seat ed on his keen-eyed steed, in scarlet frock and cap, with hounds, like painted courtiers, thronging and baying round his horse's hoofs, and his horn hanging silent at his waist. Poor fellow Every beagle in the pack was his familiar acquaintance, and was as jealous of his chirp or his whistle as my cousin Anne's admirers might smile or secret whisper. How often has he carried me before him on his saddle-bow, and taught the true fox-hunting cry! How often at evening has he held me between run, and neck-or-nothing leaps; of double ditches, cleared by an almost miraculous dexterity; of drawing, yearning, challenging, hunting mute, change, and hunting coun ter! And now the poor fellow must wind his last recheat, and carry his own old bones to earth at length! Never again to awaken the echoes of the mountain lakes-never again beneath the shadow of those immemorial woods that clothe their lofty shores-

"Aere ciere viros, Martemque accendere cantu!'

The fox may come from the ken-ed after strugglin nel, and the red-deer slumber on his fit of oppression. layer, for their mighty enemy is now himself at bay."

While these reflections passed through the mind of Hardress, old Nancy conducted him as far as the door of the huntsman's room, where he paused for a moment on hearing the voice of one singing inside. It was that of the worn-out huntsman himself, who was humming over a few verses of a favorite ballad. The lines which caught the ear of Hardre)s were the following:—

"Ah, huntsman dear, I'll be your

friend,
If you let me go till morning;

indeed I'm tired from yester-

day's hunt I can neither run nor walk well, Till I go to Rock-hill amongst my

Where I was bred and born, Tally ho the fox!

Tally ho the fox, a collauneen Tally ho the fox! Over hills and rocks, And chase him on till morning."

"He cannot be so very ill," said Hardress, looking at the old woman, "when his spirits will permit him to sing so merrily."

"Oyeh, Heaven help you, "I believe if he was replied Nancy. at death's doore this moment, he'd have that song on his tongue still." "Hush! hush!" said Hardress raising his hand, "he is beginning a-

The ballad was taken up, after a heavy fit of coughing, in the same strain:

'I lock'd him up an' I fed him well An' I gave him victuals of all kinds:

But I declare to you, sir, when got loose, He ate a fat goose in the morn-

ing, So now kneel down an' say you prayers,

For you'll surely die this morn ing, 'Ah, sir,' says the fox, 'I neve

pray, my father he bred me a For quaker.' Tally ho the fox!

Tally ho, the -' Hardress here opened the door and

cut short the refrain. The huntsman turned his face the door as he heard the handle turn. It was that of a middle-aged man in the very last stage of pulmonary consumption. A red nightcap was pushed back from his wasted and sunken temples, and a flush like the bloom of a withered pippin played in the hollow of his fleshless

cheek. "Cead Millia fealtha! My heart warms to see you, my own Masther Hardress," exclaimed the huntsman reaching him a skelton hand from beneath the brown quilt. "I can die in peace now, at I see you again in health. These ten days back they're telling me you're coming an' coming, until I began to think at last that you wouldn't come until I was

"I am sorry to see you in this condition, Dalton. How did you get the attack?

"Out of a could I think I got it first, sir. When the masther sold the hounds-(Ah, Masther Hardress! to think of his parting them dogs, an' giving up that fine manly exerfor a paltryparcel o' cocks an' hens!) but when he sold them and took to the cock-fighting my heart felt as low and as lonesome as if I lost all belonging to me! To please the masther, I turned my hands to the cocks, an' used to go every mornin' to the hounds' kennel, where the birds were kept, to give 'em food and water; but I could never warm to the birds. Ah, what is a cockfight, Masther Hardress, in compar ison of a well-rode hunt among mountains, with your horse flying like an organ out before you, an' the ground fleeting like a dream on all sides o' you, an' ah, what's the use of talking!" Here he lay back his pain pillow with a look of sudden and sorrow that cut Hardress to the

his knees, and excited my young ambition with the tales of hunts hard turned a ghastly eye on Hardress, and said in a faint voice: to go down by the lake in the evening to hear the stags belling in the woods; an' in the morning I'd be up with the first light to blow a cal on the top o' the hill, as I used to do to comfort the dogs; an' then I'd miss their cry, an' I'd stop listenin' to the aychoes o' the horn among the mountains, till my heart would sink as low as my ould boots. An' bad boots they wor, too; signs on, I got wet in 'em; an' themselves an' the could morning air, an' the want o' the horse exercise, I believe, an' everything, brought on this fit. the misthress at home, sir?" he added after struggling through a severe

"No, she is at a ball, with Miss Chute.

"Good luck to them both, where ever they are. That's the way o' the world. Some in health, an' some in sickness; some dancing, and more dy-

Here he raised himself on his elbow, and after casting a haggard glance around, as i, to be assured glance around, as i, to be assured that what he had to say could not be overheard, he leaned forward to-wards Hardress, and whispered: "I know one in this house, Masther Hardress, that loves you well."

The young gentleman looked a little surprised.

"Indeed I do," continued the dy- Catholic Federation ing huntsman, "one, too, that serves a better fortune than to love any one without a return. One that kind to me in my sickness, and that I'd like to see happy before I'd leave the world, if it was Heaven's will."

During this conversation, both speakers had been frequently rendered inaudible by occasional bursts of laughter and shouts of bacchanalian mirth from the dining-room. At this noment, and before the young gentleman could select any mode of enquiry into the particulars of the singular communication above men tioned, the door was opened and the face of old Nancy appeared, bearing on its smoke-dried features a mingled expression of perplexity and sor row.

"Dalton, a'ra gal!" she exclaimed, "don't blame me for what I'm going to say to you, for it is my tongue, an' not my wish nor my heart that speaks it. The masther and the gentleman sent me into you, an' bid me tell you for the sake of old times, to give them one fox-huntin' screech before you go."

The old huntsman fixed his brilliant but sickly eyes on the messenger, while a flush that might have been the indication of anger or of grief, flickered like a decaying light upon his brow. At length he said: "An' did the masther send that message by you, Nancy?"

"He did, Dalton, indeed, Ayeh, the gentleman must be excused.

"True for you, Nancy," said the huntsman after a long pause, then, raising his head, with a smile of seeming pleasure, he continued:
"Why, then, I'm glad to see the masther hasn't forgot the dogs entirely Go to him, Nancy, an' him that I'm glad to hear that he has so much o' the sport left in him still. And that it is kind father for him to have a feeling for his huntsman, an' I thank him. Tell him, Nancy, to send me in one good glass o' parliament punch, an' I'll him such a cry as he never heard in a cock-pit any way." The punch was brought, and, in

spite of the remonstrances of Hard-

The

ress, drained to the bottom. old huntsman then sat erect, in the bed, and letting his head back, indulged in one prolonged "hociks!" that made the phials jingle on the table, and frightened the sparrows from their roosts beneath the thatch. It was echoed by the jolly company in the dining-parlor, chorussed by a howling from all the dogs in the yard, and answered by a general clamour from the fowl-house. 'Another! Another! Hoicks!" resounded through the house. But the poor consumptive was not in a condition to gratify the revellers. When Hardress looked down upon next, the pillow appeared dark with blood and the cheek of the sufferer had lost even the unhealthy bloom, that had so long masked the miner Death in his work of snug destruction. A singular brilliancy itself upon his eye-balls, his lips were dragged backward, blue cold, and with an expression of dull and general pain-his teeth - but wherefore linger on such a picture? -it is better let the curtain fall.

Hardress Cregan felt less indignation at this circumstance that he might have done if it had occurred at the present day; but yet he was indignant. He entered the parlor to remonstrate with a frame that trembled with passion.

"And pray, Hardress," said Hepton Connolly, as he emptied the ladle into his glass, and turned on him an eye whose steadiness to say the least, was equivocal; "pray now Hardress, is poor Dalton really

"He is, sir. I have already said

"No offence, my boy. I only asked, (here he sipped his punch, and winked at Cregan with the confident air evils must gradually disappear begood thing), it is a sign that never will die again."

There was a loud laugh at Hardress, which confused him as much as if he had been discomfited by a far superior wit. So true it is, that the influence, and not the capacity, of an opponent, renders him chiefly formidable and that, at least, a fair half of the sum of human motive may be placed to the account of vanity.

Hardress could think of nothing that was very witty to say in reply, and as the occasion hardly warranted a slap on the face, his proud spirit was compelled to renain passive. Unwilling, however, to leave the company while the laugh continued against him, he called for a glass and sat down amongst them.

(To be continued.)

All that is done by one who is at tached to the things of this certh is imperfect for he who does a thing so ruinous is ruined himself. — St.

# In United States.

A dispatch from Washington was printed in some newspapers last week, says the New York "Freeman's Journal," stating that at a meeting of the Archbishops, held in that city, the American Federation of Catholic Societies was considered and that the wording of the pronunciamento which "will be forwarded to the Archbishops for their personal guidance is conservative and diplomatic, but nevertheless strongly suggests undesirability of such an organization."

"The phraseology of the dispatch," said Bishop McFaul of Trenton, when shown the dispatch, "casts suspicion upon it. It was evidently composed by some one who was ignorant of the facts and anxious to

send out a sensational news item.
"It is probable that the Ar bishops, at the suggestion of some member of the meeting, may discussed Federation. Indeed, as I had been informed that such action might be taken. I corresponded with some of the most eminent of the hierarchy who are friendly to organization and have encourage ed its formation in their archdio-

"In reply, I received this assurance from a venerable, conservative, and learned Archbishop: 'I will most earnestly advocate Federation. If it is not commended, it should, least, be left alone."

"This is the policy which I have advised from the beginning," continued Bishop McFaul, "as Federation is a laymen's movement, seeking to advance the religious, social, and civil interests of Catholics. It nust, of course, be organized in an archdiocese and a diocese only with the consent and approval of the Archbishop or Bishop; hardly desirable for the hierarchy, as a body, or the Archbishops in their annual meeting at Wasnington, to give it, at this period of its deve lopment, public approval. This would lend color to the old accusation that it is solely a church movement, instead of an organization of American citizens.

"Notwithstanding the amount of literature printed for and against Federation, it is strange to find that very many, otherwise well informed persons, are ignorant of its real objects. It will take time to overcome this condition. However, since so many members of the hierarchy have declared in favor of the organization, I anticipate a campaign of education, as the outcome of the next national convention to be held Atlantic City, Aug 1 to 5. The result will no doubt be beneficial federation.

"One great object of the Federa tion is the formation of Catholic public opinion on the important topics of the day; such as Socialism, Christian Education, Marriage and Divorce. Experience teaches that our fellow-citizens are inclined betimes to look upon us with suspicion because they do not understand our position on many questions. This misunderstanding is generally due to the fact that we have either not intelligently explained it, or not sent the information through such channels as reach the non-Catholic.

"It is easy to perceive the great in fluence for good that might be exerted, if the several Catholic nationalities in this country were united. For example, if Catholics thus united, joined with their fellow-citizens in a usade against intemperance and divorce, such strength of public opinbecause if he be, it is a sure sign ion would be concentrated in towns, cities, States and nation, that these

### Lake St. John District

We are in receipt of the annual report sent to us by the Lake St. John Colonization Society, which is exceedingly well gotten up. The cover is in five different colors, and is most artistic, representing a girl at the spinning wheel. The interior profusely illustrated with agricultural scenes of that great fertile region of Lake St. John, which render thi report one of the most interesting of its kind. The text is full of valuable information particularly interesting those who keep in track with the movement which is making our country greater and more prosperous

Altogether this report is a credit to that Society, which works so en-ergetically for the prosperity of our country.

# Old Letters.

(By a Regular Contributor.)

During the past few weeks I have een devoting my column to matters that are connected somewhat closely with Irish history. I am now oblig ed to come back to Canada and to reproduce the next letter that come under my hand in this bundle. I do not claim that there is as much history connected with the next few documents as has been associated with those of the past issues; but there is a local coloring that may make them more familiar to the Canadian

It was a very damp, cold evening, in November, 1879; I was residing, as a boy, upon my father's farm. weather had been miserable for some two weeks, and the roads were almost beyond description; in fact, 1 have rarely seen the streets of Montreal in such an abominable condition. The heavy rains that had followed a brief period of early frost created a mud of the glue-quality that was at least six inches deep, on high ground, and as deep as the indentations wheresoever such were to be found in the road-and they were out of number. The night was still young, but it was terribly dark. We had no electric lights in those days, nor were there lights of any kind along that country road. The occasional ribbon of brightness that the lamp or candle, in the window of a way-side cottage, flung across the highway only served to make the surrounding blackness still more black, and to dazzle the eyes of a horse sufficiently to blind him entirely once the bright spot was passed. On that night, or evening- it was just seven o'clock, and we had com pleted our supper-a hurried knock was heard at the front door. We had no electric bells; it was an old-fashioned brass knocker, in the form of a lion's head that hung upon the door, and the sounds of which rever-

berated from cellar to garret. My father went to the door; there stood a boy, all covered with mud and soaked with rain. He had evidently been rolling on the road or in a ditch by the side of it. He handed my father a slip of paper, torn from a diary-book of that year, and containing a message of some kind. That slip is here before me; and as I look at, and perceive that in a very short while it will be a complete blank, I find that it brings back vividly the scenes of that evening. There was no date upon it; it was address to no one in particular-unless the owner of the house was the particular individual for whom it was intended. It runs thus:-

"Can you lend us a buggy, ours is smashed: do so and save the country as well as its unfortunate Premier.

JOHN A. MACDONALD."

How clearly I can now recall each incident, each detail of what followed. Lanterns were soon procured; the stableman and the farm hands, (two in number at that seaconstituted ourselves into a "torch-light procession," and wen forth to the rescue of the country and its Prime Minister. It so happened that my father had been an old and intimate friend of Sir John. The moment the latter perceived with whom he had to deal, he sang out, from the seat of the broken ve hicle, "I never expected to find you -heading a reception of this They all seemed to enjoy the situation, or to make the best of it. The Premier was conducted in trimen were procuring a substitute for it:his badly disabled conveyance, went through the mock formality of a triumphal return; speeches were made, an address (ex-tempore) pre sented, accepted and replied to; freshments followed, and the night was two hours older before the Premier was ready, or willing to de-

He had gone in the early after-



gave a suoden bolt which jerked the driver from his seat, and the next thing that happened the striking of the front wheel of the carriage against an up-turned tumbril cart that had foolishly been left on the road-side. The driver, and a boy who accompanied, performed some acrobatic feats in the mud, the darkness preventing the Premier from being able to enjoy, or appreciate the

It was then, when it became evithat, with the aid of a flickering light produced by matches, the Pre mier wrote the above-mentioned note and sent the boy to the house with

This is the whole story; not a very important, nor, may be, interesting one; but such as it is I give it.

THE POOR DYSPEPTIC

Is the Most Miserable of Mortals Can Understand His Hours of Agony.

There is no mortal more miserable than the poor dyspeptic. He is never healthy, never happy- always ailing, always out of sorts. Every mouthful of food brings hours of distress-every moment of the day is spoiled and soured

If you are a dyspeptic, you know the signs; the coated tongue, the dull headaches, the heartburn, the biliousness, the persistent torment after meals, the hopeless despondency. Any one of these signs points to indigestion. The one sure cure for indigestion is Dr. Williams' Pink They make new blood-that's the whole secret. Through the blood they will brace up your strength, waken your liver and set your stomach right. If you ask your neighbors you will find proof of this right at your own home. Mr. Charles Wood, Mars, Ont., one of the thousands of dyspeptics cured by the use of these pills, says:-"For upwards of twelve years I was a great sufferer from indigestion and nervousness Everything I ate tortured me, I doctored almost continuously, and used almost everything recommended for this trouble, but never got more than temporary relief until I began the use, of Dr. Williams' Pink Pills. Words cannot express the good these pills have done me. I am in better health than I have enjoyed in years before, and I have proved that Dr. Pink Pills cure when othe

Bad blood is the mother of fifty diseases, and Dr. Williams' Pink Pills will cure them all, because they convert bad blood into good, rich red blood, without which there can be neither health nor strength, Lon's be persuaded to try something elsetake nothing but the genuine Dr Williams' Pink Pills. Sold all medicine dealers or sent post paid at 50c a box, or six boxes for \$2.50, Medicine Co., Brockville, Ont.

ONLY ONE WAY.

The Care of Ars had an interview one day with a rich Protestant. The servant of God did not know that he had the misfortune to belong to a sect, and spoke to him, as ne was accustomed to do, of our Lord and the saints with the warmest effusion ted in tri-while the hand. The other said, on receiving

"M. le Cure, you are giving a medal to a heretic-at least I am a heretic only from your point of view. Notwithstanding the difference cour belief, I hope we shall both be one day in heaven.

The good Cure took his hand, and fixing on him his eyes, which expressed his lively faith and his burning charity, he said, in a tone of

shall have eternal life ' " "Ah! my friend, our Lord

said other things. He said that whoever would not listen to the Church should be regarded as a heathen. He said there was to be but one flock and one shepherd, and He appointed St. Peter to be the head of that flock." Then, speaking in a more gentle and insinuating voice, friend, there are not two ways o serving our Lord-there is only one way; and it is to serve Him, as He wishes to be served."

Thereupon the good Cure disappeared, leaving that man penetrated with a salutary uneasiness, the forerunner of divine grace, by which he was afterwards happily overcome

# Cowardly Catholics

(From Catholic Union and Times.)

Christ will deny before His Father hose who have denied Him before for private firms, and public corpermen. There are many ways of denying Christ, short of the formal re jection of His Name and Law. lieve what you will; we ask nothing of you but one little grain of incense on the fire that burns upon the altar of the gods," said the old Roman judges to the children of the early Church. But our ancestors in the faith were lion-hearted, and scorned to save land or life even at the seemingly small sacrifice pro-

Alas, with far less urgent temptation, how many Christians of to-day burn incense to the idols of human respect, of worldly or heretical prejudice! They implicitly repugiate the faith by their cowardly concealment of it, or their misrepresentation of its precepts. They enshroud it in mystery, as if it were some shameful thing, and not their only abiding glory. They are flattered, poor fools! when some acquaintances say "I should never have taken you for a Catholic." They would not absolutely deny the faith, but they treat it as a useful and fashionable friend Note their persistent evasion of religious topics, and their apologetic tone when matters of Catholic belief and practice are so brought before them in presence of non-Catholics that they cannot be evaded. They would smoothe, extenuate, explain a way! as if there is anything in our creed or our obligations requiring apology; as if the Church's ruling

the fullest light that can be turned upon it! These are the people who blush for the sign of the cross, and for whom Christ will blush in the Last Day when that dread sign shall flash triumphant from the heavens. These are the people who court alliances with non-Catholics, jeopardizing their eternal interests for a certain social eminence; by and by openly disregarding them,-for the claims of family and "society" must be considered! while they assure disedified friends or a clamorous conscience that "they

from its earliest day, will not bear

practice their religion in private." But perhaps we are severe. Some of these mysterious Catholics may be the victims of an exaggerated prudence. They may not realize that "the discipline of the secret" is for ages obsolete. Pagans there are ir plenty, but not of the sort that had to be guarded against in the days of the infant Church.

Here, especially, there is naught to be gained by mystery. What Cardinal Manning says of his compatriots, in this connection, applies with still greater reason to the Americans. He says: "There is an honesty like openness and they hate co noon to the town beyond our place to visit an old friend who was said to be dying, but (who actually survived the premier by four years. On the return trip the horses became rentive when passing our gate—probably they using the fill that the road was unsafe. At all events they who said the who believeth in Me is in him; but it despises the poltroon who is ashamed of that which he fears to openly abandon.

We would have no one obtrude his

faith on others, nor be ostentatious of his practices of devotion. But all who bear the name of Catholic should love their faith so truly and know it so well as to be always prepared to explain it, defend it. live for it, which last is in these days a far more practical proof of loyalty than the most heroic expressions of willingness to die for it.

#### R. F. QUIGLEY,

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#### SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor said City of Montreal and now of places unknown,

Plaintiff.

The said Louis Blanchet.

An action in separation as to property has been instituted this against the Defendant. Montreal, April 24th, 1903.

REALIDIN CARDINAT & ST. GERMAIN,

Attorneys for Plaintiff.

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A.O.H., DIVISION NO 8 meets of the first and third Wednesday of each month, at 868 Notre Dame street, near McGill Officer Alpha derman D. Gallery. M.P. President, M. McCarthy, Vice-President, Fred. 3. 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.

r. ANN'S T. A. & B. SUCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Rev. Father McPhail; President, D. Gallery, M.P.; Sec. J. F. Quinn. 625 St. Dominique street. M. J. Ryan, treasurer 18 St. Auquatis street. Meets on the second Sunday of every month, in St. Ana's Hall, corner Young and Ottawa streets, at 3.80 p.m.

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

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets is Sc. Patrick's Fall, 92 St. Alexapder street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Ray M. Callaghan, P.P. Pradiger. nesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Correspon-Secretary, John Cahill, Recording Secretary, T. P. Tansey.

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TY organized 1885.—Meets in its TY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.SS.R.; President, R. J. Byrne; Treasurer, Thomas O'Connel; Rec.-Sec., Robt. J. Hart,

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