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our good conduct and
rove to you that wear
ease you, and also to
titude to our good pa
teachers, who join us
address to one who is
all.

OF THE
CATHOLIC HIGH SCHOOL.

PUPILS'
ADDRESS
IN
FRENCH.

Tres Cher Directeur :—
belle fete, nous ne vou
nos jeunes amis, les Ir
t les seuls a vous ex
souhaits respectueux,
es Canadiens Francais,
ement nous joindre a
es, pour vous dire com
mes heureux de saluer
directeur de notre ecole.

ne sont pas vos pa
is nous savons, mon
re, que vous avez tou
il des Canadiens Fran
vous appartenez a une
les membres distingues
ete sympathiques aux

nts des deux races cel
nent a se connaitre et
der l'estime. Quand
ns le monde les amities
la fortifieront, et nous
apres avoir ete condit
lez eroire, monsieur le
e nous n'oublierons ja
tite fete, ou vous dai
mi nous, pour recevoir
et l'expression de nos
naits.

EVES DU
CATHOLIC HIGH SCHOOL.

aid to the twelve:
go away? And Simon
him: Lord, to
e go? Thou hast the
nal life. And we have
ve believed that Thou
an act of Faith! Peter
We understand your
have better minds than
we have had more in
these doubters, and
ve. No, Peter's faith,
all true disciples, rests
himself, upon His truth.
His office of Messias,
inity, not upon their
nding and their own

ation will suffice:
e deny, if he can, that
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nification of humanity in
its art, its social con
cially in its morality
gion, has been Jesus
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world comes from union
Christ by entire belief
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and Liquidator.
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ONE
DOLLAR
A
YEAR
OUTSIDE
OF
MONTREAL.

FILL
IN
AND
SIGN
FORM
ON
PAGE
8
AND
SEND
IT
TO
US
WITH
ONE
DOLLAR.

Archbishop Bruchesi Prohibits Passion Play.

The world has for many generations been aware of the famous Passion Play, or rather representation of the Passion of Our Lord, which took place every tenth year in the little village of Ober-Ammergau, and of the famed peasants whose life-training seemed to be all one grand preparation for the worthy and proper participation in that event. But, it has only been of recent years that the Passion has been arranged for the modern stage. Recently it was placed on the boards in a local theatre here, and after due deliberation, and having carefully considered the interests of all concerned, His Grace the Archbishop, in a letter that was published in "La Semaine Religieuse," forbade the continuation of the representation, and forbade the people of his diocese, those of his flock, to attend the same. Be it said to his credit, the author of the Passion Play, in its present form, submitted without any hesitation to the decision of his ecclesiastical superior and thereby proved the good faith and intentions that animated him in writing the play. As Mgr. Bruchesi's letter contains all that could be said on the subject, we will give a full translation of it.

MGR. BRUCHESI'S LETTER.—For some weeks past a drama of a special kind has been played on the stage of the Monument National. The evangelical trend of the divine mystery of the Passion, and the principal events that preceded and followed it, have been arranged for the stage and represented by professional actors.

The people, allured by the novelty of the spectacle, and naturally craving for emotions in accord with their religious feelings, went in crowds to these representations. Drawn away by the reputé and doubtlessly depending on the character of the piece, priests, religious men and women—wished to see this drama and to judge of it for themselves.

It is not within the scope of our purpose to here appreciate, neither from the strictly theological, nor even the literary, or histrionic standpoint, the representation of the mystery of the Passion, as it was given at the Monument National.

But we insist on declaring that such initiative had been taken without any participation or authorization whatsoever on our part. All had been done regardless of our wishes, the composition of the drama, the staging of it, the attendance of the faithful, and above all of the members of the clergy, and of the religious communities. Nothing had been previously submitted for our judgment, or our approbation.

When we summoned the organizers of the representation before us, serious engagements had bound them for a given time, and the start had been made. Through prudence and through charity we thought well to tolerate for the moment that which was difficult to prevent.

Meanwhile our vigilance was awakened. Numerous facts confirmed us in the conviction, that we already possessed, that the mysteries of religion cannot, without grave inconveniences, be transferred to the stage.

We willingly recognize the good intentions that actuated the organizers of the "Passion Play." After many others, of whom we spoke in our last pastoral letter, the directors of the piece dreamed of moralizing the stage.

"A futile and unrealizable dream!" was our statement, as pastor of souls and as guardian of the integrity of morals. However, another experiment was sought to be tried; the attempt failed; and this we do not hesitate to affirm despite the happy impressions that some of the spectators may have carried away.

Besides such should be and shall ever be the case.

It is specially to be regretted that one of the most august mysteries of our religion should have served as subject for that demonstration.

The Son of God, the Mother of God, on those profane boards, whereon appeared yesterday, and will appear to-morrow, comedy vaudeville and ballet actors; the parts of Christ and Mary played by actors and actresses who are obliged professionally, and accustomed by their business to speak the language of human passions, and who are trained to translate in their features and by their attitudes all manner of worldly emotions; every right and enlightened conscience, every reflecting and

serious conscience must necessarily be pained in presence of such incongruities.

In fact, the expression of that suffering, which all high-souled persons understand, has given us by a number of the spectators. Their recital deeply grieved us.

But there is something more, for in the audience was noticed, in many, a curiosity very out of place.

In their eyes, the grandeur of our mysteries and the divine aspect of the evangelical events were there debased to the level of worldly displays.

Such was not the desire of the people who got up the "Passion Play;" but, still, these results were produced.

It is to be hoped, now that their contract has expired, that they will, not again subject the religious sentiment of the people to such a painful ordeal, to any like occasion of weakening and perversion.

Our conscience obliges us in duty, in any case, to prohibit that kind of representations in all the extent of our diocese. The interdiction which we impose is absolute. It admits of no exception, and extends to all classes of the faithful, as it does to the managers of the theatre and to the actors.

New Director of St. Patrick's Orphans

At a meeting of the Trustees of the Corporation of St. Patrick's Orphan Asylum, held the other day, Rev. L. W. Leclair was installed in office in succession to the late Rev. Father Quinlivan, as Director of the Asylum and Chairman of the Board of Trustees. The following letter from Very Rev. L. Collin, the esteemed Superior of the Seminary of St. Sulpice, was read by the honorary secretary—Mr. Michael Burke—of the Corporation, appointing Father Leclair as Director.

Montreal, 20th March, 1902.
I the undersigned, Superior of the Seminary of St. Sulpice, Montreal, declare that the Rev. L. W. Leclair, priest of St. Sulpice, is appointed Director of the Montreal St. Patrick's Orphan Asylum, in the stead of the Rev. John Quinlivan, deceased.

(Signed)
L. COLLIN,
Superior.

The following resolution was proposed by Hon. Sir William Hingston, M.D., seconded by the Hon. Mr. Justice Curran: "That this Board has learned with great pleasure and satisfaction of the appointment of the Rev. Father Leclair as Director of the St. Patrick's Orphan Asylum, and that the Secretary be requested to write to the Very Reverend Superior of the Seminary to that effect."

Feeling references were made to the death of the late pastor by the Reverend Chairman and other members of the Board, after which the following resolution was adopted:

Moved by Dr. J. A. Macdonald, and seconded by Mr. Patrick McCrory, and resolved:—

"That this Board desires to express its profound regret at the death of their Director, Rev. Father Quinlivan. His wise administration was productive of the best results to the Corporation. His noble qualities as a priest and pastor are acknowledged by all, and his loss will be long deplored not only by the Trustees of St. Patrick's Orphan Asylum, but by all who knew him."

Notes of the Clergy.

SUPERIOR OF THE SEMINARY.—Catholics generally, and Irish Catholics in particular, will rejoice to learn that the venerable Superior of the Seminary, Very Rev. Abbe Collin, about whose condition such alarming rumors have been circulated, is in a condition, so we were informed by one of the priests at the presbytery of Notre Dame on Thursday afternoon, which does not justify any cause for alarm.

PASTOR OF ST. MARY'S.—It will be good news to the parishioners, and for our people generally to hear that Rev. Father Brady, pastor of St. Mary's, is very much improved in health, and that his complete recovery is a matter of a very brief period.

A NEW PRIEST for St. Patrick's is expected at the presbytery to-morrow—Rev. Father McKenna—from the diocese of Springfield, Mass. Father McKenna made his studies at the Grand Seminary, this

city, and is said to be an excellent preacher.

It is also stated in parish circles that another priest from Ontario will, in a few weeks, arrive at St. Patrick's.

REV. FATHER McDERMOTT.—Our readers will be glad to learn that this talented and much esteemed young priest, who some time ago was obliged, through ill-health, to withdraw from active parochial work, is now resting at Colorado, where he is rapidly improving in health.

Irish Topics in Secular Press.

The "Free Press" of Ottawa, had recently two very timely and well written editorials on subjects deeply interesting to Irishmen. The first, of the 26th March last, was entitled "A mournful but glorious record;" and the second, of the 31st March, was headed "The Irish White Slaves." Taking the two articles together they might very well serve as a basis for some splendid historical essay, wherein the very finest characteristics of the Irish race would be brought to the front, while the untold injustices that the people have suffered, would be made strikingly manifest. It was our intention to analyze these two views upon the one grand subject, with two phases of which they deal; but we think it might be almost as well to take an extract from each to serve as a specimen of how the broad-minded secular editor can see the true situation despite the misrepresentations of the more or less sensational and too frequently prejudiced press of the hour. Dealing with the constantly repeated argument of "Irish disloyalty," as a reason why the simple justice of Home Rule should be withheld, our contemporary makes use of the following argument—one that no professed advocate of Ireland's cause could surpass in directness and strength:—

"Those horribly disloyal Irish! Here is a striking proof of their disloyalty which it, apparently, seems in the eyes of many to consist of: a desire to obtain the power of mind-ing their own business and controlling their own domestic concerns in the Canadian style. But for all that it is shown in a British paper, and the fact may be rather, astonishing and, let us hope, an eye opener, to the narrow minded opponents of Irish Home Rule, that no fewer than five descendants of the great arch agitator prince of repealers, Daniel O'Connell, have given their lives for the Empire in South Africa. Two are grandsons of the 'Liberator,' viz., Captain Morgan O'Connell, 37th Regiment, who died in the Boer war of 1881, from fever, and Daniel O'Connell, Commander-in-Chief's Body Guard, who was drowned at Bloemfontein in 1901. The grand-nephews were: Lieut. Maurice O'Connell, 60th Rifles, killed at Laing's Nek in 1881; Trooper Morgan O'Connell, South African Constabulary, died at Elandsfontein in 1902, and Col. William McCarthy O'Leary, South Lancaster Regiment, killed at Pieter's Hill in 1900. No wonder if, as has been stated, the late Queen was in favor of Home Rule, and felt more for the Irish subjects than it has suited the purposes of certain people to concede. Her determination, in spite of again whispered opposition in high quarters, to have a regiment of Irish Guards in the Brigade seems to give weight to the belief. Queen Victoria was far seeing, her ministers have all confessed that she was always in touch with current events, and the tendencies of the times, and above all was just. That being so, it is only the most natural thing in the world that she should be in favor of constitutional Home Rule for Ireland."

Turning now to the second article, we quote from it merely to show how strong is the feeling in quarters not Irish Catholic against the tyranny and oppression to which our ancestors had been subjected by Cromwell and like enemies of the race. A "traveller," recently found that the Irish language is spoken in the Bahamas among the mixed descendants of the Irish exiles banished long ago by Cromwell to the West Indies. Our contemporary says that the discovery comes somewhat late, but adds this—and mark it well:—

"The truth is that the use of Irish once common in certain parts of the West India Islands is now becoming every year more rare owing mainly to immigration. The 'traveller' is, however, correct in his statement that the cause of the Irish language obtaining a hold on the islands was the enforced emigration of the Irish by Oliver Cromwell. As a matter of fact their banishment by that iron handed unscrupulous and marble-hearted fanatic should be called by its right name—slavery, for such the 'deportation to the Caribbees' of his

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unhappy victims was to all intents and purposes. There are many people now in the West Indies bearing illustrious names like McMahon, Desmond Lally, over whose ancestral history, so far as the islands are concerned, there hangs the shroud of obscurity. Of it they say nothing, but they know under what sinister conditions their family was planted on this side of the Atlantic. At one time the island of Montserrat, now given up to lime juice, and once a most splendid sugar plantation, was known as 'Little Ireland,' and it is on record that it held more Irish to the square acre than in old Ireland itself."

Articles of this class, from a secular press, come very refreshingly when we know that writers in other prominent secular journals do not hesitate to plead the cause of Cromwell, and hold that personification of duplicity up to the public as a model of Christian zeal and sterling honesty.

Our Boys and Girls.

LITTLE CHILD'S PRAYER.

I love my Jesus best of all,
And to Him I will go;
For though I may be very small,
Yet Jesus loves me so.

He loves me more than I can say,
Than any one can tell;
And so I'll clasp my hands and pray
To Him who loves me well.

Sweet Jesus, hear and bless me
now,
And bless my parents too;
Bless all of us and teach us how
To live and die like you.
—Selected.

LEARN FROM EVERYBODY.

One of the most useful success habits one can form is that of learning something from everybody with whom he comes in contact. No information which can be acquired is too trivial to be ignored.

Constantly measure yourself with the men you meet. You will find that everyone can teach you something which you did not know before and which, perhaps, you would never have a chance to learn again if you did not acquire it from him.

Daniel Webster once made a great hit in arguing a case before a jury by repeating a story which he afterwards said he had not thought of since he heard it fourteen years before. But Webster was always picking up something for future use. His famous reply to Hayne, the greatest speech ever delivered on the American continent, was largely made up of little reserves which he had picked up here and there in his reading, from studying men and from observation.

Many a prominent novelist has collected material for his stories by making notes of his conversations with those he has met and by observation. Charles Dickens got a great deal of the matter for some of his novels in this way.

A FAITHFUL DOG.—A dog owned by Asa Tuttle, a farmer living near York, was not only instrumental in saving Tuttle's house from destruction by fire, but it also saved three children from being burned to death. Mr. Tuttle has been in the habit of placing green cordwood in the oven of the kitchen stove prior to burning it, that it might become dry. The dog, which is a large hound, sleeps behind the stove. The other evening Mr. and Mrs. Tuttle left their home for the purpose of calling on a neighbor. After they had gone the children filled the oven with wood so that their mother and father would have dry wood with which to replenish the fire, when they returned. The children soon became sleepy and, forgetting about the wood in the oven, went to bed. The wood in the oven caught fire, and the sparks falling upon the carpet, soon set it afire. The dog was awakened and it dashed through the house up the stairs to the room of the eldest child. It entered and began to bark and pull at the bed-garment until it aroused the boy.

The dog then ran to the foot of the stairs and set up a loud howling. The boy, not knowing the cause of the uproar, went to the foot of the stairs and there discovered the fire, which then enveloped a part of the kitchen. While the boy was engaged in extinguishing the fire the dog again rushed upstairs and awakened the other two children.

WHAT GOD GIVES A BOY.—A body to keep clean and healthy, as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird, tree and human voice, but not to give heed to what the serpent says or to what dishonors God or his mother.

C.M.B.A. CELEBRATION.—Mr. M. F. Hackett, Grand President of the C.M.B.A., of Canada, recently visited Kingston, and delivered an address, the occasion being the celebration of the 20th anniversary of Branch No. 9 of the C.M.B.A. of that city.

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

An expert in forestry asserts that never before were so many trees planted in this country as last year.

The consumptives wintering in the Swiss Alps sleep with their windows wide open in the coldest weather.

SISTERS OF CHARITY.

Very few Catholics devote a few moments to a study of the monumental work—both spiritual and temporal—performed by our Nuns. The "Catholic Sentinel" Portland, a Belgian paper, published an article on the Sisters of Charity, in which it was stated that this community had in round numbers 2,700 houses scattered all over the world. A correspondent of the paper thought this number exaggerated, and he requested the editor to state whereon he based his information. The answer was not long forthcoming. It is an interesting one, as it gives palpable proof of the immense—yes, immense—work done by the Church in the domain of charity. According to the official record of the community there are not 2,700 houses—hospitals, asylums, orphanages—managed by the Sisters of Charity of St. Vincent de Paul, but exactly 2,785.

There are as many convents, to be sure—too many for those people who dread the pernicious influence of the Church of Rome, but not enough for the sick, the orphans, the aged, who find under the convent's roof shelter, help and consolation. France and Algeria count 1,073 houses; England has 45; Austria, 239; Belgium, 45; Spain and its colonies, has 440; Greece, has 3; Italy, 515; Poland, 69; Portugal, 8; Prussia, 39; Switzerland, 7; Turkey, 23; China, 13; Persia, 3; Syria, 12; Egypt, 7; the United States and Canada have 100. Central America has 19, Brazil, 29; Chili, 24; Colombia, 14; Ecuador, 18; La Plata, 21; Peru, 19. In these 2,785 houses there are 31,000 Sisters. Who can realize the amount of good done by that army of gentle women superiorly trained for the battle against disease, poverty and crime? Who that is Catholic does not glory to belong to a Church that fosters the devotion represented by these thousands? Who that has a heart does not feel grateful for the treasures of charity that God has placed in woman's soul?