

LOCAL AND DIOCESAN.

THE LOCAL CALENDAR:

Sat. June 12. St. John of San Fagondex Sun. " 13. St. Anthony of Padua. Mon. " 14. St. Basil. Tues. " 15. Sts. Vitus and Modestus. Wed. " 16. St. John Francis Regis. Thurs. " 17. Octave of Corpus Christi. Fri. " 18. Feast of Sacred Heart.

FORTY HOURS.—Tuesday, Contrecoeur; Thursday, St. James Church; Saturday, Hotel Dieu.

WORK OF THE TABERNACLES.—Benediction of the Most Blessed Sacrament will mark the closing reunion of the work of the Tabernacles, and will take place on Monday next, the 14th inst., at 3.30 o'clock in the Chapel of Our Lady of Pity.

ORDINATION SERVICE.—His Grace Archbishop Bruchési held an ordination service in St. James' Cathedral on Saturday last, when one hundred and twenty-five candidates were raised to different orders, five being for the priesthood.

RENEWAL OF VOWS.—As customary upon the feast of the Holy Trinity, the congregations of the different parishes at the close of High Mass on Sunday last solemnly renewed their baptismal promises.

CATHOLIC FORESTERS' CONVENTION.—A deputation of about two hundred members and ladies left the city by special train on Sunday for Moncton, N.B., to attend the ninth biennial convention of the Order of Foresters which opened there on Tuesday and closes to-morrow, Friday. The international convention will be held in this city in August.

LECTURE AT SAILORS' CLUB.—Rev. Father Vincent Naish, S.J., delivered a lecture on India before an audience which completely filled the hall of the Catholic Sailors' Club on Tuesday night. The reverend lecturer is thoroughly qualified to discuss the subject, having spent some years in that portion of the Empire. Father Naish's rendition was comprehensive, and interested his audience for a period of two hours. The lecture was amply illustrated by limelight views. During an intermission Mrs. Bennett and her daughter, Mrs. Bennett-Gibbons, contributed some charming music.

AN ACROSTIC.

Corpus Christi ever there On our altars day and night Rend'ring answers to our prayer Poured by us with conscience right, Unto Thee, Who's ev'rywhere, Still not seen by human sight, "Come to Me all you who toil," Hear we from Your lips most blest; "Raise your hearts to Me awhile, In My service you'll find rest." Surely great the mystery That doth give my God to me, In the Host that's thrice hallowed. —TYRONE.

CATHOLIC SAILORS' CONCERT.—The usual weekly concert of the Catholic Sailors' Club took place on Wednesday evening. A well-filled hall greeted Dominion Council of the Knights of Columbus, the first to open the series of society concerts of this year. The chair was occupied by Mr. Doyle. The programme was a very select one and was carried out most successfully. Those who took part were Misses Mahoney, Halligan and Kennedy, and Messrs. Jones, Cross, Mahoney, Graves, Phelan, Wright and Davis.

It was announced that next week's entertainment would be in the hands of a circle of friends who, although they had become hearty co-workers in behalf of the sailors in other ways, yet were preparing for their first effort in the shape of a concert, the ladies of the Loyola Club. The sympathy of the Club and its numerous friends was extended to two very ardent workers of the institution, Mrs. Boud, and Mrs. Maher, in this, their hour of bereavement.

OBITUARY.

MV. DAVID BOUD.

The death occurred on Monday last after a long illness of Mr. David Boud, at his home, 337 Bieury street. The funeral took place this morning to St. Patrick's Church.

MRS. THOMAS JOHNSON.

There passed to its eternal reward at Grenville, Que., on May 28th, the soul of Flora Cameron, relict of the late Mr. Thomas Johnson, in her lifetime of Calumet, in the 75th year of her age.

Deceased was a daughter of the late Mr. Allan Cameron, pilot on the Ottawa River, who emigrated from Scotland in the year 1805 with his parents, who settled in Stonefield, Que.

Mrs. Johnson had been in failing health for a year previous to her death, but was always cheerful and resigned to the holy will of God in her sufferings, receiving frequently the Bread of Angels to strengthen her for her journey from time to eternity.

The funeral took place from her late residence to the Church of the Seven Dolours, Grenville, Que., where a solemn Requiem Mass was celebrated by Rev. Father Gascon, P.P., assisted by deacon and sub-deacon. A large concourse of friends and neighbors followed the remains to Calumet Cemetery, where they lie beside that of her lamented husband, who predeceased her fifteen years.

THE LOVE-SONGS OF IRELAND. BREATHE A GENTLE STORY.

They Hold Supreme Place in Irish Hearts.

In this twentieth century music indicates the highest culture of nations and races. It is doubtful if there has ever been an age in which devotion to the various forms of the art has been so intense. Germany is famous because of its Beethoven, Mozart, Mendelssohn, and many other mighty composers. Italy is famous because of its Palestrina, Paganini, Verdi, Mascagni, Leoncavallo, Puccini, etc.; and Russia is better known for its great statesmen, even Poland, bound in chains, is made imperishable because of the genius of its Czaryns, Chopins, Paderewskis, and others. From all over the world comes up a cry that no longer is the poet appreciated, that the age is ignoring its great painters and sculptors; yet never has there been an age in which the great musical genius has been in such demand or so munificently rewarded, as at present.

If we of to-day accept music as the highest standard of a nation's culture, what must we think of the singularly advanced culture of Ireland in the ancient days? We know from McFerbis' Book of Genealogies of the three great musicians of Tuatha Danaan, Ceol, Bind, and Terbind, and from the "Dinn Seanchuis," compiled by MacAmalgaid in A. D. 544, we learn that in the time of Geide, monarch of Ireland in the year of the world 3,143, "the people deemed each others' voices sweeter than the sound of a harp."

Diodorus asserts, five hundred years before the birth of Christ: "The Kelts of Ireland sing songs in praise of the God of the Sun and play melodiously on the harps." Keating tells us in his history that Carmac MacArt, High King of Ireland from A. D. 254 to 277, had in his court "a bard of music to soften his pillow and soothe him in times of relaxation." It is a fact known to every student of Irish history that in ancient Ireland the systems of law and medicine were first put into verse by carefully trained poets, and afterwards set to music by carefully trained musicians. Nothing is more certain, moreover, than that the ancient Irish had the diatonic scale as we have it to-day. Father Beveridge, professor of music in Maynooth College, Ireland, frankly stated in an article contributed in the New Ireland Review for March 1900, that "the Irish melodies belong to a stage of musical development very much anterior to Gregorian chant. They reach back to a period altogether previous to the dawn of musical history."

THE VERY REMNANTS OF ANCIENT IRISH LITERATURE PROVE THAT MUSIC AND POETRY WERE HIGHLY DEVELOPED AMONG THE KELTS OF OLD.

Not only were the Brehon Laws, four hundred years before the birth of Christ, put in verse and sung to music—we find a similar condition true with regard to that other notable relic, "The Book of Rights." Moore, in his "Song of Fionnuala," has drawn the attention of the English-speaking world to "Lir's lonely daughter." More than a thousand years before Moore wrote, however, one who in

ago, awaiting the glorious trumpet of the resurrection. All her children were present at her dying bed-side and funeral, including Sister Carmelita of the Grey Nuns, Ottawa, now stationed at Lowell, Mass. Deceased was noted for her kind and sympathetic nature, also for her unostentatious charities. She was a lifelong subscriber to the True Witness. R. I. P. Grenville, June 5, 1909.

REV. JOHN J. CHISHOLM.

On the last day of May, the Rev. John J. Chisholm passed away at Antigonish, N.S. Although not too robust for years, it was only a little over two weeks ago that he went into St. Martha's Hospital.

Deceased was born at Heatherton, on the first day of April, 1840. He received his early school training first in his native district, and then at the famous Grammar School at St. Andrew's. In 1858 he entered the College of St. Francis Xavier, where he studied for four years. In 1862 he took up his theological studies at the Grand Seminary, this city. It was in the chapel of the latter institution he was ordained on December 17, 1865. His first charge was the parish of Broad Cove, to which he was appointed in May, 1866. After one month, however, he was transferred to Margaree, where he labored for over nine years. He was removed to Heatherton towards the end of the year 1875, and he worked there, with his usual zeal and charity, until the fall of 1892, when he went to Picton. The parish of Picton was his last. Failing health compelled him to resign it in November, 1908. He spent the following winter at the Hotel Dieu, this city, and the one after that again in Boston. His health, however, was not much improved, and so he retired to live a quiet life at Judique with his brother, Father Archibald Chisholm.

Father Chisholm was one of the most affable and gentle of men and was held in the highest esteem by everyone, irrespective of race or creed. His service took place at Heatherton, N.S., the remains being afterwards laid at rest there.

the text describes himself as "a young man of good family, one of the occupants of the land, whose name was Aibhris, arranged in order and narrated all the adventures of the deathless swan, made famous in the seventh-century tale entitled "The Fate of the Children of Lir." It is best known as one of the "three sorrowful tales of Erin," the other two being "The Exile of the Children of Uisnach" and "The Fate of the Children of Tuireann."

In Dr. Sigerson's "Bards of the Gael and Gall" may be found a translation of one of the oldest Irish lyrics, "The Blackbird's Song," written in Irish by an Irish monk at St. Gall's famous monastery in Switzerland, about the year 855. The name of that St. Gall became head-master of the music-school at St. Gall's in 870, and we also know that he was a poet as well as a musician. There was another Irish monk at the great monastery, however, and he, too, was not only a poet and a musician, but an orator, painter, architect and sculptor—Tuathal, whose name was latinized Tutillo. Within recent years a German priest, Father Schubiger, published several of his compositions, which are yet found in St. Gall; but it is furthermore true that the famous abbey holds the works of Irish monks of this period.

It is a rather daring undertaking to attempt to do justice to the songs of Ireland; yet never were love-songs so simple, and never were any so delicious. They have a twist of easy humor very surprising when we consider their antiquity; and their romance is invariably of the piercingly human quality. They are original—definitely, poignantly, vitally original.

A nation is known by its lovers; and one striking characteristic of all Irish love-songs, whether ancient or modern, is that they are pure. Ardent they may be, and full of a deep tenderness, yet base passion is ever absent. The purity of the Irish race is manifest in its songs.

FAVORITE LOVE-SONGS.

The oldest Irish love-song extant is probably "Eiblin-a-Ruin," and while there is record of many of its kind in the centuries before it, as it stands, words and music, it is probably the oldest love-song in the world. The most reliable authorities put the date of its composition about A.D. 1380. All the musical world has heard of "Eileen-a-Roon"—the one simple air which Handel so highly praised. The circumstances which gave it birth have endeared it to all lovers. As stated, it was written in 1380, and Eileen Kavanagh, of Polmonty Castle in the County Wexford, was the loved one, the lover being Carrol O'Daly, called by the "Four Masters" the chief composer of Ireland at the time, and Ollave of the country of Concomroel. Although so distinguished, Minstrel O'Daly was not liked by the parents of Eileen, who forbade him to enter Polmonty Castle or have a word with her. They even engaged her to wed another; but on the wedding day, when all was ready, suddenly an aged harper entered and craved the privilege of singing a song he had composed in honor of the bride soon to be. This was granted, and the disguised minstrel, lightly touching the harp-strings, at once began:

"O, how may I gain thee, Eileen Aroon? Shall feasting entertain thee, Eileen Aroon? I will feast the great world wide, With my love alone to guide, So win thee for my sweet bride, Eileen Aroon."

"Then wilt thou come away, Eileen Aroon? O, wilt thou come to stay, Eileen Aroon? Yes, yes, my own, with thee I will wander far and free, And thy only love will be Eileen Aroon."

"A hundred thousand welcomes, love, Eileen Aroon. A hundred thousand welcomes, sweet Eileen Aroon. Welcome for evermore, With rich welcomes yet in store, Till my life and love are o'er, Eileen Aroon."

No wonder she listened to this tender appeal—no wonder she recognized the voice of her young lover! Feigning an excuse to speak to the minstrel outside the door, she stole away with him, and later the two were married. The song is remarkable for having first used the famous Irish phrase, "Caed Mile failthe," and the incident is notable in having furnished Sir Walter Scott the base, at least, of his now celebrated poem, "Lochinvar." The translation which I use in this article is stated by Hardiman to be a literal one of the song really sung by O'Daly. There are many imitations, and the Scotch, later, used the air for "Robin Adair."

"Eiblin-a-Ruin" means "Eileen O secret" (love).

BARDS IMPRISONED.

In 1409 "Blooming Dairdre," the music of which is now lost, was written, and it long remained a famous love-song in Ireland. Henry VI. gave orders that all Irish poets and musicians should be imprisoned, and this cruel order remained in force (said) for nearly two centuries. There was much of conflict during this time between the English and Irish, and if love-songs were written, very few survived. "The Coolun," written in 1462, is at once a love song and a satiric ballad. Another famous Irish love-song was "Caillin Og A-Stor," written by Bryan MacCormac O'Keenan in 1526. The music of this survives, but the original words are lost. That Queen Elizabeth made war

GRAND TRUNK RAILWAY SYSTEM. CHEAP WEEK END TRIPS.

Table listing various destinations and fares for Grand Trunk Railway System week-end trips. Destinations include Abenakis Springs, Beloit, Brockville, Burlington, Cornwall, etc. Fares range from \$1.00 to \$3.75.

CANADIAN PACIFIC ALASKA-YUKON PACIFIC EXPOSITION

Seattle, Wash., June 1st to Oct. 16th, 1909. Round Trip First-Class Tickets will be sold until September 30th, 1909, from Montreal to Vancouver, B.C., Victoria, B.C., Seattle, Wash., Tacoma, Wash., Portland, Ore.

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MARITIME EXPRESS 12 NOON St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup and St. Flavie. Except Saturday. N. B.—On Saturdays, this train goes as far as St. Flavie only.

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SATURDAYS ONLY 12 NOON St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup and St. Flavie. CITY TICKET OFFICE.

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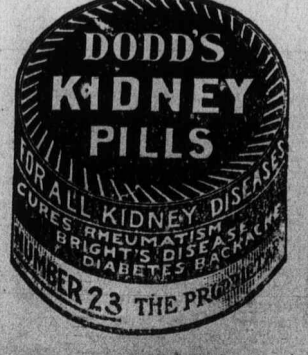
ALL SAILORS WELCOME. Concert Every Wednesday Evening All Local Talent invited. The finest in the City pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday evening. Open week days from 9 a.m. to 10 p.m. On Sundays from 1 p.m. to 10 p.m. ST. PETER & COMMON STREETS.

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greater Ireland, those who have "yearned beyond the sky-line where the strange roads go down," will also, we may be sure, love and be faithful and true, and sing newer and perhaps sweeter songs of the ancient race that was old when Rome was founded, and mayhap looked on with curious eyes when Egyptian peasants toiled in the labor of laying the foundations of Ghizeh—Marguerite Donegan, in The Irish Magazine.

If you have daughters teach them to knit and spin and to keep family accounts. A devout thought, a pious desire, a holy purpose is better than a great state or an earthly kingdom.

THE TRUE WITNESS is printed and published at 316 LaGauchetiere street west, Montreal, Can., by G. Plunkett Magann.



Vol. LVIII., RELIGIOUS OUT OF SO SAYS PRESID Important Statem Mission Meeting "It was an imp many practical qu sidered and discus suit, the missiona ceived a further in Father Martin Notre Dame pari again after attend annual Mission Cong place last week in 'ther Callaghan ha appear before the a paper. He accep holi's invitation a paper is given he Callaghan was th priest present at t various mission fi States were repres from the various c mission work. Father Callaghan return and in an representative of epi of the foregoi. "President Taft one of the meeti Callaghan. "He w ed him as the gr and who thank ed to the Church Islands. The Preside emiration for the priests and membe whom he had met the settlement of t ters. He was wor the late pop. Leo Mr. Taft made a which was loudly meeting. "There gion in politics" lition out of polit to it that the bes posts, irrespecti lie." Father Martin C Montreal, was one the Congress. He ditions that prevail in discussing the n of this city, said: "Through my h thousand non-Cat red and sixty of v be Celestians. I mightly God ordain nese of this contin der the special pr Virgin Mother of a version started eig Ville Marie. Gooch chief auxiliary. I ty-second year. I trust him. He was ency and loyalty, gent, affable, activ He spoke English t his acquaintance th and devout Irishm Patrick Walsh, who ask me if I would eslighten. He pr promised I would why the father did baptize himself. "He will not objec will have him, too. THE CHINESE I appointed the d gentleman called a with his son and w employees. He ple and gesture for h complained that h and abandoned. M great many were l brace Christianity puzzled as to the s take. He could ter were alive to the priest who would pr and guide. "We vi know your religio, tell us anything. T us. Many many C come Catholics." After due instru him along with the whom he was accor he who introduced n of all those who received into the Ch and guaranteed th emigrated from th ton and were wor I had them instru whom I directed, an I supplied them wit technicians, hymnals in their own langua their gatherings, my lin and a priest at t an impromptu mu which they relished get. I keep a recor and ages written w betical signs. It w papal delegate and on a trip from Chin A GREAT C these has not only al to dread any appea lest they might be p ed. At present, the ly ostracized or dep truth, they are i other class of foreig they were monopo tats. Now they mi