

And Catholic Chronicle

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Now that Easter is at hand with its hymn of joy and exultation, it behoves us to enter into the spirit of the Church upon this great feast. It is a day of triumph—the victory of life over death, virtue over sin, sanctification over wounded humanity, the supernatural over the natural. In these days of historical criticism Easter becomes a day of reparation—when our faith and hope in the mystery of the resurrection are a prayerful atonement for the doubt and denial thrown upon it by misty science as well as a pleasure-seeking temporal world. History cannot be turned back or explained away. The transcendental fact remains that Jesus Christ rose from the dead; that His rising is the central event of all history, and the un-failing pledge of our own future resurrection. Many a generation has passed the Saviour's open tomb, wondering at its significance. Few of the Christian centuries have denied its reality. Indeed it is reserved for the foolish theorist or the materialist, who knows no world beyond that of sense, to question the voice from that sepulchre: "He is risen." It is hard to see how any one can doubt the historical statement that our Lord the third day after His death rose from the dead. The reasons alleged for this denial are very puerile. Some claim that such a fact ought to be tremendously patent to all Judea and Galilee, and that so far from it being widely known, it was obscure, known only to a few interested parties. Though little or nothing may be said about the resurrection by Jewish and pagan contemporaries, it is most unjust to conclude that the fact of the resurrection was unknown. The Jews had good reason to be silent. Their very plots of Christ's death had turned against them to the glory of their crucified Victim. When they thought to put an end to this Man whose doctrine evidently threatened their law, and whose miracles won all their people to ! in the twinkling of an eye He scorned their precautions and reassumed the very life of which their malice had so unjustly deprived Him. His triumph was complete. No such vindication of innocence had the guilty earth ever witnessed; no truth was ever proclaimed with such un-failing force. The Jews had good reason to be silent. All their plots, failures, their precautions helping not preventing—they found themselves ensnared in their own act. Then the resurrection was no obscure thing. The influential Pharisees

PERJURY.

One of the Protestant journals of the United States, the Living Church, a paper published at Milwaukee, calls special attention to the frequency of perjury. It is the sin of the age, the sin with which "society and even the church (meaning Protestant) are honey-combed." This journal extends the term perjury not only to those who call God to witness something which they know to be false, but also to those who by deed or external conduct are prepared to hold what by their internal faculty they abhor and deny, whose mental attitude towards truth is in direct contradiction with their actions. The conversion of the Princess Ena is assumed as a case in point. "What must be," says this high-toned though calumniating journal, "the mental attitude toward truth, toward oaths, and toward the Christian religion, of such an unhappy woman, who can profess Presbyterianism in Scotland, Anglican Churchmanship in England, and Roman Catholicism in Spain, simply as the one or the other may be more convenient in one circumstance or another?" Such judgments are unfounded, and such sympathy is uncalled for. That the Princess should not be very particular which form of Protestantism she practised, changing from Presbyterianism in Scotland to Anglicanism in England is one thing; but it is quite another to change to and make profession of Catholicism. Presbyterianism, Anglicanism, Catholicism are not three points in the same line—by no means three equal systems towards any of which the mental attitude of any individual, princess or peasant, swings according to temporal circumstances and surroundings. Catholicism stands upon a much higher plane. In order to compare the mental attitude of the Princess with regard to her profession, we must await any visit she makes to England. If the insinuation is true, then Her Majesty may be expected to attend some Anglican service. If she goes to a Catholic church, the conclusion is that her mental attitude towards truth is that of all conscientious people, definite, constant and sacrificing. We have drifted from our starting point. Let us return. Perjury is undoubtedly dangerously common

CURIOUS ALLEGATION AGAINST THE POPE.

That the Pope is the efficient cause of weakness of the German navy, is a new and surprising indication of the use made of his name. The German Government, according to some German journals, dares not propose a larger naval expenditure because it fears the opposition of the Catholic centre. This restraining force in Parliament is united so well that, in important circumstances, it determines the fate of ministerial measures. Because it is Catholic, it is asserted now that the Pope controls it. Therefore the Pope dictates to the German Empire how many ships should be built in Germany.

Several French Bishops are stated to have received from the Holy See a confidential letter reminding them that the Pope in no way accepts the Separation Law, and warning them not to let themselves be led astray from the defence of the interests of the Church by the solicitations of personages influenced more by politics than religion to give the law what they call a loyal trial. The Holy Father, the letter adds, will maintain silence until after the elections, which the faithful are to do their utmost to influence.

His Eminence Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, has been visiting Lucca to celebrate the Holy Sacrifice in the great church of that city dedicated to the Irish Saint Frigidianus, whom the Italians call Frediano. The renown of this saint is so great in all the district around Lucca, and in the city itself it is safe to say that half the population bear his name either as a baptismal name or a surname. Other Irish saints have left memories here which Cardinal Logue will trace. From Lucca his Eminence made his way to Bobbio, which is so difficult of access that few travellers venture to visit it. Here all the memorials and

Professor Butcher, the member for the University of Cambridge, who recently made so noble and enlightened a speech on the Irish University question, characterized by a marked liberality of sentiment which was not calculated to please the Ulster Tory members, of whom one only got a degree in Trinity College, Dublin, is the third Irishman in succession who has represented Cambridge University in the House of Commons. Sir George Gabriel Stokes, who sat for Cambridge University for several years, was the son of the Protestant rector of Screen, Co. Sligo, and one of the most celebrated astronomers and mathematicians of the last century. Sir Richard Jebb, who succeeded Sir George Gabriel Stokes as member for Cambridge, was a great classical scholar and Professor of Greek at Cambridge. His father was an Irish barrister, the solicitor of the Irish Inland Revenue Department. In early years Sir Richard Jebb lived in Killiney, and was a companion in the cricket field of Mr. John Dillon. Professor Butcher, who is regarded as the best classical scholar of the day, on whom three Universities—Edinburgh, Oxford and Cambridge—have conferred Chairs, is the son of the late Dr. Butcher, the Protestant Bishop of Meath.

The Westminster Gazette, London, makes itself responsible for the statement that Dr. John Kells Ingram, the former Vice-Provost of Trinity College, Dublin, who, as everyone knows, is the author of the famous ballad, "Who Fears to Speak of '98," has regretted the writings of these immortal lines. The last refutation of that story, which, the Westminster Gazette admits, "lacks authentication," is perhaps the circumstance that so recently as 1900 Dr. Ingram published an edition of his "Sonnets and Poems" in which "Who Fears to Speak of '98" appears in prominent type. It is no doubt true that Dr. Ingram's early political views became changed, and that after he obtained a Fellowship in Trinity College, Dublin, in 1845 he was no longer seen on Nationalist platforms. O'Connell thus referred to his absence. "The bird," he said, "that once sang so sweetly is now silent, caged in Trinity College, Dublin." Sir Gavan Duffy was editor of the Nation when Dr. Ingram dropped his ballad into the letter-box of that paper, and had placed on record the delight with which he accorded it a place in print for the first time in the columns of the organ of the Young Ireland movement.

Reynolds' Newspaper, London says: Rumors are again current to the effect that shortly the Duke of Connaught will buy a country seat in Ireland, where he proposes to spend as much time as his military duties will permit. Reports to this effect, however, have been so frequent in the past one hesitates to place much faith in them; but I am assured by several who are usually well informed on such matters that there is really some foundation for this latest rumor. My information is to the effect that already agents of His Royal Highness have inspected several estates which are in the market, but up to the present no choice has been made. I understand that it is likely that the Duke and Duchess of Connaught will pay a visit to Ireland during the present

The objection of Irish Catholics to accept Trinity College as a satisfactory University for their sons is expressed by the London Speaker in commenting on the recent debate in the House of Commons. "If," it says, "Oxford had been founded by foreign Catholics for the destruction of the Protestant religion in England, if it had been steeped in that atmosphere for centuries, would the fact that for thirty years it had been formally an open University make the Protestants of England delight in it as their own possession, and take pride in it as a National University? Of course it would not. You cannot expect in a few years to rub out the profound impressions of centuries. Mr. Bryce was unable to produce or announce a plan, but we are sanguine that he will not be content to leave the University problem when he leaves office in its present plight."

The Liverpool Post makes the interesting statement that the Unionists are very much alarmed that at the next Colonial Conference the question of Home Rule may be raised. "It will undoubtedly," says the writer, "be open to any of the Colonial Premiers to direct attention to this subject, because the Conference is free, and no restrictions are to be placed on its discussions." It is generally recognized that a declaration in favor of Irish Home Rule from the Conference would give a great impetus to the Home Rule cause.

The engagement of the Princess Ena is the outcome of a case of love at first sight. Ex-Empress Eugénie says that when Alfonso XIII. went to the Court of England, it was expected he would have chosen the Princess Patricia of Connaught. But the fates were not propitious to this arrangement, as love did not kindle their hearts. When the King saw the Princess of Battenburg, each felt that here was a case of mutual love; and hence love was the agent in the marriage.

Thomas Power O'Connor, familiarly known as "Tay Pay," who is to sever his connection with "M.A.P." and establish another paper on the same lines, is famous as a parliamentarian and journalist. It is said of him that he has written history, fiction, essays, political science and biography with equal fascination and charm. Mr. O'Connor has been in parliament since 1880, and is an earnest advocate of Irish Home Rule. He was an influential supporter of Parnell, and has been president of the Irish National League. He was born at Athlone in 1848, received the degree of B.A., in his eighteenth year, being at the same time senior scholar in history and modern languages. He was the founder of the London Star, Sun, Weekly Sun, M.A.P. and T. P.'s Weekly.

MR. JOHN COLLIER.

The death occurred on Wednesday morning, the 28th February, at his home in Brome Co., Que., of one of the most respected citizens of the community in the person of Mr. John Collier. The deceased has been ill but a short time, his death being due to heart trouble. Mr. Collier was a native of Thurles, Co. Tipperary, Ireland, and was seventy-nine years old. He was a man of sound religious principles, a devout Catholic, and received the last sacraments at the first intimation of danger. He was just, upright and charitable, and always contributed according to his means to help the cause in the old land across the sea, which he always loved so dearly, and by his kind and genial ways made hosts of friends, by whom he will not soon be forgotten in the parishes of West Shoford and Waterloo. His wife and two children survive, Patrick E., of Brome, and Mrs. James Doonan, of Shoford Mountain. The funeral service was held in the parish church, West Shoford, on the 2nd of March, at nine o'clock, and was largely attended by persons of every denomination, showing in what high esteem deceased was held by all. The Rev. Father Barre, P.P., celebrated the Requiem Mass. After the service the body was interred in the cemetery at West Shoford, P.P.



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SYSTEMS OF IN

GOOD FRIDAY AND E
THURSDAY SERVICE

At St. Patrick's Church
Friday the Mass of the
will be at seven o'clock
Sole Saturday service
that hour.

CONVENT TO COST

A permit for the erect
0,000 convent on Rach
ar Sanguinet street,
Monday at the City
sters of Jesus and M
ilding will be forty-fo
e hundred and thirty-
d forty-eight feet high.

NEW SCHOOL IN HOC

A permit was on Monday for the Catholic School of Hochelaga, for the \$28,000 school, on St. Jean Street. The structure will be 100 feet by fifty-eight feet, with two classrooms, two restrooms, and three stairways.

GABRIEL'S JUV. T
CONCERT.

in Easter Monday evening inst., the Juvenile Society of St. Gabriel's presented its first musical and entertainment. Judging from the general items on the very large programme, there is no doubt but that those who attended will be amply repaid. The money formed this society is for the purpose of helping to combat social evil. They are far apart nobly, it remains to give them proper encouragement and support. Tickets for entertainment may be secured at the key's store, 144 Centre street, at the following prices: children, 50c; adults, 25c;

ANTHONY'S JUVENILE
PERFORMANCE SOCIETY

the first regular meeting of St. Anthony's Juvenile Temperance Society took place on Sunday afternoon at St. Anthony's Hall. Rev. Thomas Heffernan, pastor, presided, and outlined the duties of the members of the society for the year. The boys of the parish and the boys of the proper ranks of the youth of the crusaders. A reading of the scriptures, as well as games of chance, also a debating class, were formed. After Rev. Fr. Heffernan's remarks, Master Philip, Leonard McGrath, William, Philip Mulcahy, and John gave short addresses on the evils of intemperance. The prizes were given by Master William, Leo McDermott, Mosley, Russell Laval, Brophy, Ernest Gibson and the first annual of the society is now in progress. The society is devoted to pure living and the altar for St. Anthony's.

GAUTHIER TEND
RECEPTION ON HIS
TURN TO KINGSTON

reception tendered A
her last Tuesday after
return from a visit to
memorable one in the
history. Shortly after
B.A., A.O.H., and Cal
of Foresters met in th
ative halls, and then m
Grand Trunk depot.
He also assembled th
Battery band, and the
of Gananoque, and th
to band. Many citize
way there, and hundr
de Kingston were pres
a big crowd when
near the Archbishop ar
session was at once fo
Mar's Cathedral. E
superintendent of E
read the chief pa
ness, to which the recip
appropriate reply. In
there was a reception
at the Convent of th
the Congregation of No
on Wednesday he was
district.