

## The True Witness

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THURSDAY, MARCH 22, 1906.

## ST. PATRICK'S DAY CELEBRATION.

The great national feast of every Irish Catholic was celebrated last Saturday with all the enthusiasm and pomp befitting its importance. A religious sentiment blended with the national spirit in the day's programme, the societies marching in a body to the old parent church to assist at High Mass and listen to the oft repeated story of Ireland's conversion, Ireland's persecutions, Ireland's acceptance of the faith which she never relinquished but handed it down to her children, as pure as the day she received it, along with a history untarnished so far as she herself was concerned, to generations yet unborn who, possessing the proud heritage which was bequeathed to them by the Saint of the Green Isle, must preserve it unblemished to the end.

Both sermon and speech dwelt exhaustively upon the story of St. Patrick from the time he received his mission, kindled the sacred fire on the hill of Slane and preached to the pagan court at Tara; but it remained for the pastor of St. Patrick's, the Rev. Martin Callaghan, in an interview, to strike the right chord. These sentiments, just as he expressed them, breathe the spirit which should animate all our hearts and which, if but lived up to, would make the world a much kinder place to live in. We reproduce the Rev. gentleman's words:

"St. Patrick's Day will never be an ordinary day of the week for all those of Irish birth and descent, for all those with the tiniest drop of Irish blood in their veins. It is not intended as an insult to any nationality or creed. There is nothing on earth so logical, so intense and broad, as the sympathy of the Irish Celt. In his eyes all men should respect the flags of their respective countries, and relish the sweets of liberty which consists in following the dictates of conscience. St. Patrick's day reminds us of loyalty to the green little isle, 'first flower of the earth and first gem of the sea,' around which cluster the noblest of undying recollections, the tenderest of affections, and the fondest of hopes and aspirations. It brings back to our minds a city—the Eternal City, the City of Popes, the city in which is enshrined the heart of O'Connell, the exemplary patriot, the disinterested politician, and the uncompromising son of the Church—the city to which, 1600 years ago, our national apostle pledged the allegiance of a people, 'as constant as the northern star' in the promotion of every worthy cause, the city from which proceeds the most invaluable blessings that can be enjoyed by mortals—peace of mind and peace of heart."

"Canada is our home. We are proud to feel and to say it. We know how to appreciate this home

of which it would be hard to estimate before the measure as drafted has been threshed out in committee. It is quite conceivable also that minorities, or even corporations, might be able to show in certain cases that the law would rest somewhat unevenly upon them, if the Bill as introduced should go through. But as we have already said, the measure has secured the keenest attention in all parts of the Dominion, and its consideration in committee will not fall short of the magnitude of its interests to the whole public. It has challenged the approval of all who are offended by an increasing tendency in cities like Montreal to turn the rest of the Christian Sunday to the mercenary advantage of a few by offering certain classes of persons opportunity for amusement to which desecration is the lightest word that can apply.

The foregoing leaves nothing further to add. Father Martin, as he is familiarly called, is known throughout the United States and Canada, and as he is known to always speak from his heart, his words will carry more than an ordinary meaning. Let us, then, "live and work in harmony, bury in oblivion the wrongs of the past," and so hasten the day when, with shackles rent asunder, the sacred fires rekindled on the hills, the harp, no longer mute, sending forth sweet melodies of freedom, we will hail with unbounded joy the morn of Erin's liberty.

## THE SUNDAY OBSERVANCE BILL.

The Bill introduced in the Dominion House by the Minister of Justice is already the subject of general and earnest discussion. Some at least of its critics profess to see in it provisions which a subtle legal interpretation might make applicable against the most ordinary private privileges of the citizen. But the text of the Bill cannot be strained in any such manner. It has been drawn fairly if not perfectly for the protection of the Sunday against profanation alone. The wording is remarkably careful and clear. It is true that the English Sunday or the "Continental" Sunday is prohibited by all the definitions found in this measure. On the other hand, there is no puritanical denial of the necessities of travel or of the modern conditions of life in which works of necessity, mercy and religion find their place in more or less close association with the engagements of certain classes of paid service and labor.

As far as the Province of Quebec is particularly mentioned, the following general exception is made at the start:

"(3) Nothing herein contained shall be taken or held to make unlawful in the Province of Quebec such sales at church doors of country parishes as are permitted under the law of that Province."

The next clause excepts generally any work of necessity or mercy connected with divine worship; with the sale of drugs and medicines; the work of physicians and surgeons; the relief of sickness and suffering; the business of telegraph and telephone communication, the conveyance of travellers and mail matter, urgent work of any character incidental to operation when the Sunday begins or that cannot be carried on during the other six days of the week, the continuance of shipments in transit by boat and rail and the forwarding of perishable goods.

Rigorous prohibition is, however, intended for all games, matches, sports, contests, exhibitions and entertainments in which gain has a part. This is the real base of most of the abuses of the Sunday to which the Christian conscience of the people of this Dominion is opposed. Even the loopholes for infraction of the law in this regard are stopped, for not only will it be illegal to engage in any performance for gain, but it will be unlawful to attach the fee to conveyances for bringing spectators to the place of performance or to open any park, pleasure ground or building where a fee is charged for any service or privilege whatever. The advertisement of performances falls under the same prohibition.

There are in the bill provisions empowering peace officers with the right of search and the placing of liability upon corporations permitting unlawful acts the exact effect

of which it would be hard to estimate before the measure as drafted has been threshed out in committee. It is quite conceivable also that minorities, or even corporations, might be able to show in certain cases that the law would rest somewhat unevenly upon them, if the Bill as introduced should go through. But as we have already said, the measure has secured the keenest attention in all parts of the Dominion, and its consideration in committee will not fall short of the magnitude of its interests to the whole public. It has challenged the approval of all who are offended by an increasing tendency in cities like Montreal to turn the rest of the Christian Sunday to the mercenary advantage of a few by offering certain classes of persons opportunity for amusement to which desecration is the lightest word that can apply.

## A HERESY TRIAL.

Many serious things in life have a touch of the ridiculous in them; for there is only one step between the two. A trial for heresy amongst Protestants is a case in point. Based as Protestantism is upon heresy, founded as it is upon private judgment, and self-constituted, it loses the right of trying its members. It lacks the power of judging, and is without sanction to its decision. Never a society, it has always failed in that judicial administration so necessary for the coherence and unity of a society. But what Protestantism lacks in theory and principle it makes up for in practice and appearance; for scarcely a week goes by without some mock-trial of heresy in one or other of the sects. The latest is the trial at Rochester of an Episcopalian minister, Dr. Crapsey, on the charge of heresy. He denies the virgin birth of the Lord. He declares that miracles are in conflict with science, and are no longer credible—and that no educated man can believe in the inerrancy of the Bible. Concerning miracles he wrote: "Natural forces are now known to be unchangeable in their nature and uniform in their operation. They know nothing of man and care nothing for his wishes; the only way he can profit by them is by obeying them; if he puts himself under their guidance they will help him; if he gets in their way they will destroy him." Regarding our Blessed Lord, Mr. Crapsey claims that: "In the light of scientific research the founder of Christianity, Jesus, the son of Joseph, no longer stands apart from the common destiny of man in life and death, but He is in all things like we are, born as we are born, dying as we die, and both in life and death is in the keeping of that same Divine power, that Heavenly Fatherhood which delivers us from the womb, and carries us to the grave." So far from seeing the wound and blasphemy of such talk, the writer considers it a relief, a victory of knowledge, a religion based not upon "sporadic miracles, but upon the eternal law." Religion must widen its courts and enlarge its halls. Our Saviour may have taught that His way was narrow and that few walk it. Times have changed. Liberal science has made broad the path. Whether this new road leads to salvation we should not like to say. We cannot recommend it to others, nor do we wish to tread it ourselves. The old path, sweet with the fragrance of the saints, whose stones are made smooth by their sacred footsteps, and whose milestones mark their miracles and favors is good enough and safe enough for us. Better the miracles and the mercy and the condescension of God than eternal law! Better a thousand times the Catholic truth of the virgin birth and the virgin Mother of Christ our Lord, than the blasphemous impudence of scientific critics and their insincerity of logic and their shameful abandonment of theology. Truly Protestantism is crumbling to pieces. Rationalism is too much for it. But that is no excuse for a minister to hand over religion, revelation and miracle to rationalism, and say: We believe no longer in

the supernatural, we have come to worship in thy temple, the shrine of nature and eternal laws. The difficulty offered here is the law which is eternal. There are physical laws and moral laws. And of the latter there are more classes than one; natural and positive. We readily admit that between good and evil there is an essential difference, which cannot be bridged, so that the moral law in its fundamental principles is eternal law. It is within the scope of that eternal law that Christian religion moves and acts with knowledge and liberty; as it is of that law that our Blessed Lord was the full revelation. The law with which science is concerned is physical law, which is neither absolutely eternal nor absolutely universal. With these laws the Lawgiver may Himself interfere for purposes of a higher order or the designs of His own far-reaching providence. Is a miracle possible? Can science demonstrate this impossibility? All Christianity bears witness not only to the possibility of miracles but to their actuality. They accompanied our Blessed Lord through His public mission, giving testimony of His divinity, and exerting their beneficent influence over suffering, over hunger and over the elements. Power went out from His robe and at His very word. Whether absent or present it mattered not: He said and it was done. The blind saw, the deaf heard, the dead arose, and the poor had the Gospel preached to them. So was it with the Apostles to whom their Master said that they would do greater things than even He. And so the ages passed each one with its miracles—every succeeding age surpassing the preceding in the great miracle of the indestructibility of Christ's mission and Peter's unshaken faith. Nor can science prove the impossibility of miracles. Granted that nature is an expression of God's will, a miracle like the stars of night reveal a new order, and a more loving purpose over the soul and intelligence of man who alone can see the power behind the veil moving all with might and ordering all with sweetness. A magnet suspends the law of gravitation; and capillary attraction draws more water up hill than gravity drives down. The death of winter is the preparation of spring. Nor has the seed harvest unless through death. Miracles are the levers by which God raises us up to a knowledge of higher truth, the testimony with which He condescends to seal His greater works, the special display of His omnipotence and wisdom. They lie beyond nature for they are God's own intervention; but they are not unnatural for their power may be seen as the lightning upon Mount Sinai. Their results may be witnessed by the many: to the few only is it given to know whose hand worketh—the few who bow and believe.

ST. PATRICK'S DAY ENTERTAINMENTS.

## ST. PATRICK'S PARISH HELD CONCERT.

The programme of the annual St. Patrick's day concert, held in Stanley Hall Saturday afternoon, was quite up to any of its predecessors. Irish selections had first place, naturally, but a very pretty Japanese pantomime, in which some fifteen young ladies took part, gave a unique touch to the entertainment. Fancy marches and choruses were contributed by the boys of St. Patrick's School, and also several Irish choruses by the St. Patrick's girls' choir. A musical operetta, "The Blind Beggar," was a pleasing feature, and received marked applause, Miss Fanny Stafford has an excellent voice, and gave several selections. Others who took part in the programme were: Misses Quinn, Nora Stafford, Vera McCloy, Amelia Murphy, Jessie Delahanty, Messrs. Grimes, Curran, Patterson, Burke, Ryan and Cartier, and the band of St. Patrick's school. Miss Agnes Lynch and Miss Gertrude Murphy acted as accompanists.

## EMERALD MUSICAL AND DRAMATIC ASSOCIATION.

A monster crowd greeted "True Irish Hearts" at Sohmer Park. Although it has been customary to give this on St. Patrick's day for a number of years, still it is always able to draw immense numbers.

## ST. ANN'S Y. M. S. SCORE GREAT SUCCESS.

At both matinee and evening entertainments held under the direction of the above society there were crowded houses. The drama, "The Pride of Killarney," a work from the pen of one of the members, M. J. Martin, was splendidly put on and afforded much entertainment to the appreciative audience, who were lavish with their praise. Interspersed throughout were songs and dances, which, being brimful of national spirit, enthused all hearers.

## ST. GABRIEL'S EUCHERE.

The Provincial Board of the Ladies' Auxiliary to the Ancient Order of Hibernians, held a successful eucHERE in the Church Hall of St. Gabriel's Church, Centre street. Nearly four hundred people were in attendance. The decorations of bunting, ferns and cut flowers were much admired. A valuable oil-painting, a handsome cushion and a rocking-chair constituted the prizes. During the evening Master T. Smith played a number of charming Irish airs.

The committee consisted of the following ladies: Misses S. Lyons, F. Burns, Ida McAlear, Agnes Colfer and R. Ward. Among those present were His Worship Mayor McIntyre, of Verdun, and Rev. Fathers William O'Meara and Thos. Fahey.

## MOUNT ST. LOUIS STUDENTS OBSERVE ST. PATRICK'S DAY.

The students of the Mount St. Louis College gave a very successful entertainment on Thursday, the 15th. They played Shakespeare's Richard III. to a large and very appreciative audience. Though the selection was an arduous undertaking for college boys, still the members of the M. S. L. Union did excellent work and in fact many parts were fine pieces of stage work. This is not the first time that the Mount St. Louis boys have played selections from Shakespeare, and each time they have rendered good account of themselves. The following programme was ably executed:

1. Tipperary March, Overture..... J. Fulton
2. Richard III—Act I.
3. "The Bridge of Sighs" Declamation. Junior Class.
4. Physical Culture—Free Gymnastics Senior Class.
5. Richard III—Act II.
6. Calisthenics—Dumb Bells. Intermediate Class.
7. "Let us Remember," Fantasia..... Turins
8. Richard III—Act III.
9. "The Revenge," Study of Gesture—Declamation. Intermediate Class
10. "The Coming Men," Light Gymnastics. Junior Class.
11. Richard III—Act IV.
12. Au Revoir..... M. S. L. Harmony.

## CHARACTERS OF PLAY.

Duke of Gloster, afterward King Richard III..... Jno. Stevens  
 King Henry VI, House of Lancaster..... James Hughes  
 Prince of Wales..... A. Lavery  
 Duke of York..... F. Neville  
 Sons of Edward IV.  
 Duke of Buckingham..... D. Jackson  
 Duke of Norfolk..... M. Kane  
 Earl of Richmond..... H. McD. Bellow  
 Earl of Oxford..... F. Reynolds  
 Lord Stanley..... Jno. Hammill  
 Lord Mayor..... M. J. Delahanty  
 Sir William Catesby..... R. V. MacCosham  
 Sir Richard Ratcliff..... M. J. Delahanty  
 Sir James Blount..... Percy Gibson  
 Tressell..... Gilbert Gardell  
 Lieutenant of the Tower..... H. Bellow  
 Tirlrel..... H. Lefebvre  
 Forest..... N. Cloutier  
 Dighton..... J. Scully  
 First Officer..... M. Delahanty  
 Second..... T. Doyle

Although all taking part did justice to their parts, still special mention must be made of Messrs. J. Stevens, J. Hughes, F. Neville, D. Jackson, H. McD. Bellow and Jno. Hammill.



When the bread or cake or pastry comes from the oven light, crisp and appetizing, you are wont to say you have had good luck with your baking.

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study of elocution and gymnastics at Mount St. Louis College seemed to have been so combined that the one completes the other. This explains why the pupils of this institution are so remarked for their grace and self-composure in public.

To Sergt.-Major Phillips, drill instructor; Mr. Varney and Bro. Jerome, sub-director of the institution, is due the great success which crowned the entire proceedings.

Among the many present were: Hon. Justice Curran, Hon. Justice Doherty, Father Boisseau, chaplain of the College; Father Donnelly, P.P. St. Anthony's; Bro. Malachy Edward, Visitor Bros. Chr. Schools; Bro. Symphorin, Director of the College; Father Deschamps, chaplain of Deaf and Dumb; Fr. Perrier, Inspector of the Catholic Schools; Father Kiernan, P.P. St. Michael's; Father Elliot of Verdun; Father Devine, S. J.; Father McCarthy, S. J.; Father Malone, S. J.; J. Butler, B.C.L.; Dr. Mullaly, Dr. Pelletier, Dr. Dubau, Father Singleton, St. Michael's; Col. Dunbar, Col. Pelletier, Fathers Rioux and Flynn, of St. Ann's, Bro. Barnaby and Bro. Romuald, of the Reformatory School, Father Conlon, St. Laurent College, Father Leonard Mazielle.

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## TRIBUTE TO THE IRISH.

The Rev. George H. Williams, pastor of the Methodist Church, Quebec, preached an eloquent sermon at the anniversary service in his church of the Irish Protestant Benevolent Society. He said no one could talk more frankly to an Irishman than a Welshman. The two races were bound together by ties of affinity, and had much in common. It was a great tribute to Irishmen that they could never forget their native land. They could not be what they are today but for all the hallowed past while he praised their patriotism, the preacher said he believed his hearers did not go there for sentimental purposes alone, or to be charmed with the history of the past, but for inspiration in the future. They had come to the parting of the ways. The old life and land is behind. Before is a new life, destiny and country. The nations of the world are being led to this great Dominion that the best of all their natural qualities may be fused into one great national life in this vast land. In such an amalgamation let it be hoped that the memories of the old life may never fade away, and that the distinctive Irish traits may never be lost; that the hospitality, benevolence, cheerfulness, and other virtues which have ever marked Irish character may be ineradicable. May they ever show in this new land the old indomitable and inflexible allegiance to the right, and never swerve from honor and truth and loyalty.

## PRESENTATION TO FATHER CASEY.

The pastor of St. Agnes Church was made the recipient of a very handsome present on Tuesday evening by his parishioners. These took the form of a gold eborium and gold chalice. A very choice programme was gone through with, after which Father Casey thanked those present for their valuable gifts which gave ample proof of their high esteem for him.

## Eloquent Speech of St.

St. Patrick's Society, the leading professional and Irishmen of the city, celebrated the 40th anniversary of the founding of their society at the Windsor Saturday evening by tendering a banquet to the most representative and influential gathering ever assembled in Montreal. The honor to the patron saint of the land, St. Patrick.

The hotel dining room was with flags of green and white mingled with the Union Jack, the Canadian flag, and the guests presented a sight in the memory of Irish many years to come.

Around the festive board stood grey headed sons of the olden times, who have outlived the excitement of later years, and young of the enthusiasm of youth willing to take a hand in the of the present.

Mr. F. J. Curran, B.C. Gent of St. Patrick's Society, presided at the chair. To his right sat Senator Dandurand, Sir F. H. Doherty, Justice Doherty, V. McInerney, ex-M.P.; F. E. Donnelly, Alderman Dr. J. G. H. McGuigan, Dr. J. Col. Gardner, St. Andrew Mr. E. Thomas, of St. Da society.

On his left sat Mr. Thomas representing the Irish Benevolent Society; Chief Alexander Lacoste, Sir Tait, R. L. Borden, K.C. O'Connell, K.C., Peterboro Martin Callaghan, Father Prince Edward Island; Major, president of St. J. de la Society; Captain C. George's Society; Father M. Fitzgibbon, Father H. and Dr. E. J. Kennedy, O'Meara, P. Wright and W.

During the progress of a musical programme was among the principal number the selections of Irish melody boys of St. Patrick's choir. Letters of regret were Sir Wilfrid Laurier, Sir Shaughnessy, Premier G. Major Ekers.

A letter of congratulation read from the Irishmen and other cities.

## MR. CURRAN'S REMARKS.

The dinner finished, the Mr. Frank Curran, made the following remarks: "Once more we are assembled to honor the memory of our patron Saint. Around this festive board, with so many distinguished guests, such a large number of friends and so numerous a representation of the members of our nation itself, we cannot help but be pleased and assured that the sympathy of our citizens in commemorating the day of that holy man who our society proudly bears."

"And more especially on this occasion do we feel a sense of duty in holding this festival. It was this month fifty years that our institution came into existence and hence we are forth an humble effort to celebrate the fiftieth anniversary of St. Patrick's Society of Montreal. As many well known guests with us to-night, some of whom have travelled a great distance to be here, I shall not make a long discourse, but perhaps be appropriate."

"The St. Patrick's Society, formed with the object of fostering harmony and understanding amongst the Irish and the sons of other nations, and of protecting the people of Irish origin in this district, and we who are here, in looking back over fifty years, have nothing but admiration to bestow upon the members of our society who have carried on this mission of peace and patriotism for half a century and are still assisting us workers of the present day and we have the greatest respect for the memory of those who began and continued the work since passed from this world."

"And we venture to hope that the century of our nation shall have been reached by which we are occupying as officers and as members of St. Patrick's Society, will find serving of the same honor as Irishmen and as Canadians that we are only to