

St. Patrick's Parish And Order of St. Sulpice.

The committee appointed by the parishioners of St. Patrick's to present an address to the Superior of the Seminary of St. Sulpice on the occasion of the retirement of the Order from the spiritual direction of the parish, in company with several members of the clergy and laity performed their task on Wednesday last. The presentation took place in the parlors of the Seminary building on Notre Dame street. Amongst those present were Rev. N. Troie, Notre Dame; Rev. Gerald McShane, S.S., D.D.; Rev. M. J. McKenna and Rev. M. J. Ouellette, Mr. Justice Curran, Mr. Justice Doherty, Judge Purcell, Messrs. Jas. McShane, W. E. Doran, P. McCrory, Bernard Tansey, J. H. Semple, Jas. Rogers, M. J. McAndrews, Michael Burke, P. Mullin, John Meagher, Peter McCaffrey, Robt. Warren, M. Eagan, P. Casey, P. Reynolds, A. D. McGillis, B. J. Coghlin, W. McNally, Thos. C. Collins, T. P. Crowe and John Fallon.

Hon. Mr. Justice Curran, a member of the committee, read the address, which was as follows:—

Very Rev. and Dear Mr. Abbe Lecoq, Superior of the Seminary of St. Sulpice.

The tie that bound us the children of St. Patrick in this city to the gentlemen of the Seminary of St. Sulpice, has been severed. The announcement of the event was unexpected; needless to say it caused us profound sorrow. Yet we feel and know that had it been possible to adopt a different course, you and the gentlemen of this Seminary you so worthily represent, would not have left us, since so many and powerful motives must have urged you to cling to a work that will ever be one of the brightest pages in the annals of St. Sulpice.

Gratitude has always been a characteristic of the Irish people.

The children of the Green Isle, and their offspring, to whose spiritual wants you have for so many years ministered in this city, are not, we trust, unworthy of their forefathers. They have preserved their traditions as they have clung to the faith of St. Patrick, and as a result we are here to-day, to express in a few simple words our appreciation of, and thankfulness for all that the gentlemen of St. Sulpice have done for the benefit of our people.

The generation that first felt the fostering care of your noble colleagues, has long since passed away, but the memory of generous deeds can never be obliterated; the monuments of the zeal of St. Sulpice are there to speak in tones that will reach down centuries to come.

What need to rehearse the story so often and so affectionately told? We can go back to the days when your good Father Richards found the little colony of Irish worshippers at the shrine of Our Blessed Lady of Bonsecours in 1820, a mere handful of exiles of Erin. We can follow that ever increasing band to the Old Recollect, and thence to St. Patrick and St. Ann's. We can see the gradual but rapid development of moral and material progress, and the fatherly hand of St. Sulpice ever present in the undertaking for education and Christian charity, first helping the pioneer, then guiding the impulse of Irish generosity once it was able to grapple with enterprises worthy of the names of their patron saints.

Under the care of St. Sulpice we have developed from a handful of people worshipping under a borrowed roof, to a powerful section of the community, kneeling before grand altars in our own magnificent temples. Our orphans have an asylum; our old infirm a refuge. You leave us with institutions solidly established.

We do not forget to what extent we are indebted to St. Sulpice in other respects. Yet, if we owe so much to your Seminary, it is with a feeling, we trust, of pardonable pride we love to dwell upon the fact that amongst the names that have immortalized your community within the past century, none shines with a purer light than that of the illustrious Father Dowd.

If you have done much for the chil-

dren of Ireland that land gave you a member whose career will ever cast lustre upon the name and fame of the Seminary of St. Sulpice, in the city of Montreal.

Others we might mention, the late lamented and dearly beloved Father Quinlan, amongst them in a prominent way, but in Father Dowd all classes in Canada recognized the zealous pastor, the great heart and masterful brain; the father of his people; the devoted member of his Order; the priest whose statesmen consulted, one whose influence upon affairs of Church and State will be recognized by future generations.

For all that has been done to benefit us we desire to express our heartfelt thanks.

We part in sorrow from dear benefactors and generous friends, but we know that whilst devoting yourselves to the special mission that the Church has confided to your care you will always remember us, watch with anxiety our future course, and pray fervently for us at the foot of the throne of our dear Lord, that He may guide protect and preserve us now that we are deprived of those who so long directed all our undertakings with paternal solicitude.

On behalf of the parishioners of St. Patrick's by the undersigned committee.

(Signed)

J. J. CURRAN.

C. J. DOHERTY.

C. F. SMITH.

W. E. DORAN.

Montreal, May 13, 1903.



VERY REV. ABBE LECOQ.

In reply the Very Rev. Abbe Lecoq said:—I am happy you did not misunderstand the reasons which compelled us to leave St. Patrick's parish. Our numbers too small and other circumstances made us unable to comply with the requirements of so large a ministry. But we are firm believers in the principle of St. Paul, that in Christ, in the Church there is no distinction, especially no distinction of nationality, but we are all one in the Lord. Moreover, we admire, we love the Irish, their valiant nation, their warm hearts, above all, their steady and unshaken adherence to the faith of their fathers.

Therefore what you say, Your Lordship, that the tie between us is severed is true, indeed, but in one sense only. The sympathy, the friendship and the devotedness to yourselves and your sacred cause did not change in the least and shall never change. It is our set purpose and resolve not to overlook a single opportunity to show that those dispositions are not mere words of feelings of the hour.

Now as to the past; it was a good omen for the little band of Irish exiles to worship, at first, at the shrine of Our Lady of Good Help. The origin of that humble sanctuary is so touching and so simple. There the river, which was still but little known, is somewhat dangerous, and the sailor needed a holy place to look to in the hour of danger, and the harbor of Montreal prospered under the protection of the Mother of God. There the Irish anchored their little boat, and it prospered also and became the splendid nave of St. Patrick's Church.

You recalled the memory of dear Father Dowd. I am thankful to God to have been sent here in time to know that great man, for he was indeed a great man, his holy soul has gone to its Eternal reward, but his spirit is still amongst us, and if you ever apply to the kindness and love of the Sulpician priests, it will always suffice to remind them that they are the successors and executors, the spiritual brothers of dear Father Dowd. I pray God to bless you, your families and to prosper all your undertakings.

When the Superior had concluded his address, he warmly shook hands with all present, and the gathering dispersed.

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Ottawa, May 11.

This week's budget from the Capital is slim as far as political news is concerned, but there have been other and more immediate demands on the attention of the people. On Friday of last week Mr. Justice Mills, of the Supreme Court, and former Minister of Justice, attended as usual to his duties at the court, and occupied his seat on the Bench. In the evening, after conversing for some time with members of his family, he prepared to close up the house, when he was suddenly seized with a fatal attack, the bursting of a blood vessel. Before any medical aid could be secured he was dead. In consequence of the sudden demise of such a prominent public man, the House adjourned on Monday, and little or no progress was made during the early days of the week. The matters most affecting public interest at this moment are the Grand Trunk Pacific scheme of railway, which is being fought out in committee, and the Redistribution Bill, which is before a select special committee. Until these committees report to the House there will be no likelihood of any important debate; but the duration of the session will entirely depend on the degree of opposition or criticism offered in both of the above-named cases. In any case it is likely to run till the middle of June.

If there were anything to hurry up the legislators it is this sudden heat which has fallen, like a mysterious oppression upon the country. And the worst effect of the heat is the accentuation of the drought that has been, ever since spring, sapping the vitality out of the country. And a still more terrible danger, caused by the general dryness, is that of fire. All the northern country, the vast invaded regions in the valleys of the Gatineau, the Nation, the Lievre, and the Rouge, are a prey to bush fires, and several large villages in the County of Labelle are menaced with entire destruction. Unless rain falls between this and the end of the week it will be no easy matter to tell how things will end.

This brings me to the subject of last Sunday's immense conflagration in Ottawa. Already full accounts of the sad event have been published in every one of the city papers, and there is no necessity of going into details. It is believed that the affair was the work of an incendiary; and at present a man by the name of White—a ticket-of-leave man, who was serving time in Kingston on an accusation of arson—has been arrested; but, so far, there is no evidence to show that he had part in the work of destruction. But be the immediate cause what it may, the real menace to the city lies in the vast lumber piles scattered along all the outskirts and many of which are within the city limits. Its absolutely impossible for a stranger to Ottawa to imagine the extent of the danger, and the terrible peril in which the city is constantly to be found. Were it built on the slopes of an extinct volcano it would not be more in danger of momentary destruction than to be thus constructed around those miles of dry lumber, regular match-boxes, that a spark or a match would suffice to light up.

The section destroyed on last Sunday was the same that had been swept out of existence by the fire of 1900, that reduced Hull and part of Ottawa to ashes. At the northern end, or boundary of that portion of the city, and dividing it from the main part of the town, is a high, rocky cliff, occupied by the Dominican Fathers' convent, their church, the new convent of the Sisters of Mercy, and a few other buildings. It was these that prevented the fire of 1900 from sweeping away the entire city; and again it was these that checked the fire this year and turned it back from the Capital. Actually the Saint Jean Baptiste Church may be said to stand on the Tarpan Rock, and to be the guardian of the city.

It would be needless to enter into any lengthy account of the sufferings consequent upon the fire. Had not the fierce wind, that prevailed on Sunday, subsided, no human power could have saved Ottawa. Montreal sent, in wonderfully quick despatch, a contingent of firemen with

reels and engines—they made the trip in two hours and a few minutes; but by the time they had reached here, the fire was under control.

The breaking of the main water-pipe left the Ottawa brigade without water for forty minutes, and that was the time that the flames made their head way. It was a queer scene to behold men on bicycles rushing through the town sounding on bugles a call to duty, summoning the militia out, and to hear the tocsin ringing from the church steeples. The soldiers gathered in short space, were constituted into a bucket brigade, and did most effective work. So menacing, at one time, was the fire, that it was arranged to remove the body of the late Judge Mills from his home—the residence being on the line taken by the fire. Hundreds hurried away their household effects. The C.P.R. Company had out all its engines, and had all the belongings of the Company and baggage of travellers, put on cars ready to rush off the moment the flames would attack the Union Depot. In fact, on all sides, it was a regular moving scene. Then many pathetic incidents took place. The man who ran the special from Montreal, arrived to find that he was homeless, and that his savings of a lifetime had gone up in smoke. The sick, the dying, the aged, the infant, were all hustled off into the night and carried off to places of safety.

It is to be hoped that this terrible lesson, coming, as it were, in the wake of that of three years ago, will be taken to heart and that Ottawa will learn the wisdom of forever banishing the lumber piles from the city. As long as these menaces are allowed to invade the city and to usurp ground within its limits, so long will it be impossible to rely upon the safety of the people or their property.

There is nothing left here to tell about. A scorching sun looks down through an almost impenetrable cloud of smoke, and the city feels as though some mighty furnace had been filled and lit within its precincts. The only cool spot is on Parliament Hill, and that is only cool as long as the legislators have nothing to keep them in a state of ferment. Nothing new this week in the religious world here—the fire not only has desecrated the homes of the people, but has usurped all attention.

DEATH OF A REDEMPTORIST.

The death of Rev. Michael J. Corduke, C.S.S.R., which occurred at St. Peter's rectory, St. John, N.B., on May 9, after a long and painful illness of cancer of the tongue and throat, is announced.

Father Corduke was born at Ballyshannon, Co. Donegal, Ire., on Feb. 16, 1849, and came to America with his parents when he was twelve years old. The family settled in New York, where the future priest was educated.

When he determined to join the Redemptorists, he went to the college of the Order at Ilchester, near Baltimore. There he made his religious profession on Aug. 2, 1875. In 1879 he was ordained priest at the Redemptorist Seminary at Ilchester.

Before going to St. John he was stationed respectively at Annapolis, Md., Quebec, Toronto and the Mission Church, Roxbury District, Boston, and also was engaged in mission work. He was appointed rector of St. Peter's Church in May, 1898, and was reappointed in 1901. His health breaking down, Rev. W. White, C.S.S.R., was appointed in 1902 to complete the term, and since then Father Corduke was an invalid.

Father Corduke was a man of rare executive ability, who did well a large amount of work without apparent effort. He was kind, thoughtful, and charitable and labored with zeal and devotion in his sacred calling.

"EVERY STONE MEANS SACRIFICE."

St. Peter's Church, Lowell, Mass., an edifice of the proportions and splendor of a Cathedral—indeed surpassing some Cathedrals in the United States, was dedicated to God on the morning of Sunday, May 10. It is difficult to overpraise the faith and piety of the rector, the Reverend M. Ronan, and his devoted people, as manifested in this triumph of sacred architecture and art. There are no rich men among the latter. The Church is based on love of God and religion, and every stone means sacrifice.—Boston Pilot.

Topics Of The Day.

By a Regular Contributor.)

ST. J. B. DE LA SALLE. —Yesterday, 15th May, was the feast of Saint Jean Baptiste De La Salle, the founder of the great teaching order of the Christian Brothers. It is only within the last few years that the Church has raised the saintly teacher to her altars, and that the long process of canonization ended in a triumph for the one who was object of its investigation, as well as in the attaining by all his spiritual children of that joy which comes to those who are happy in the honors paid to their fathers. The life of De La Salle has been admirably written, and it consists of a very large volume, filled, from cover to cover, with a story that reads like a romance. So humble was his beginning, so persistent his labor, and so ample his success in the life-mission that he had assumed that it is a case of the old saying, that "Truth is stranger than fiction."

We desire to convey our humble congratulations to all the members of the great order that he has founded, on the occasion of such a remarkable feast. And, in so doing, our expressions are not a little dictated by gratitude; for either personally, or on account of the thousands of our fellow-countrymen and co-religionists who have been trained, in early youth, in the schools of the Christian Brothers, there is a feeling of deep gratefulness that comes over us, whenever the occasion arises to say a word in praise of that noble phalanx. If it could be given to the great saint, who is their founder, to return to earth and behold, through the eyes of the flesh, the astounding development of the institution that he established so many long decades ago, what joy would he not experience and what floods of gratitude to God would he not pour forth.

But, we know from the teachings of our faith, that, in the communion of saints, the holy De La Salle looks down from his blessed home in heaven, and watches over every step that is taken by each individual member of his community, as well as every stride forward that the order makes, in its beneficent march along the centuries. And the consolation of knowing positively that their founder belongs to the army of the Church Triumphant must be one of the sweetest blessings that the members of the Christian Brothers' community can enjoy on such an occasion as this. As the years roll away, and as anniversary succeeds anniversary, we trust that the progress made, the successes won, and the expansion recorded will go on increasing, and that the joys of to-day will be only augmented by the multiplied joys of the times to come. Such is our sincere wish and prayer, as we make mention of yesterday's feast.

And when we wish well to the Christian Brothers, our wish broadens out naturally until it takes in the entire Catholic world, for to them does that world owe a deep debt of thankfulness, and through them and their labors it owes the same to St. John Baptist De La Salle.

POPE AND PRESIDENT.—After all that has been published concerning the visit of King Edward VII., and of the Emperor of Germany to the Vatican, it now comes to pass that a rumor is circulated that bears the characteristics of sensationalism. While we have no means of establishing whether the despatch in question be well founded or not, we will give it exactly as it appeared in the New York "Sun," and will draw our own conclusions from it. The despatch reads as follows:—

"Rome, May 5.—President Loubet of France will visit Rome shortly after the visit of the Czar. The Pope, after consulting with the Cardinals, has decided not to receive the French President. This decision will be semi-officially communicated to France in the hope that M. Loubet will not ask for an interview with His Holiness. It is feared, however, that he will ask for one in order to court a refusal, which is certain if Prime Minister Combes, who is enforcing the Religious Associations Law, is still in office when M. Loubet comes here. The Pope's refusal to receive the President of France will certainly lead to a diplomatic rupture between the Vatican

and the French Government and the abolition of the Concordat." There may or there not be any foundation for the statement that the Pope has decided not to receive the President. But on the assumption that the facts are correctly stated, we will say exactly what we think of the whole affair.

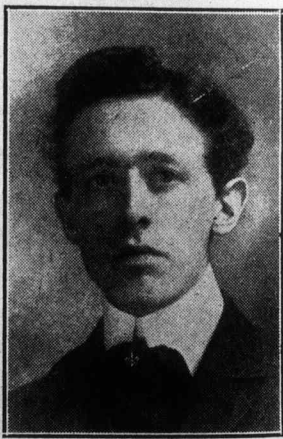
Firstly, we believe that the despatch is prepared with a view to suggesting to France and her anti-clerical government an excuse for breaking the Concordat. Because it has been evident, of late, that Combes has been seeking for every imaginable excuse to perpetrate that act; and so far he has been unable to find Rome at fault on any important point. Rome has given him no reason, no excuse for such a radical course. Here comes a person who lets the French President understand that he can accomplish Combes' project, by simply going to Rome, asking for an interview with the Pope, and having the same refused. It even says: "It is found, however, that he will ask for one in order to court a refusal." If the President of France were to put himself out of his way to court such a refusal he would be unworthy of the exalted office he holds in a great country. It would reduce him to the level of a pettifogging politician and his conduct would be worse than that of a ward heeler.

But what is there to indicate, beyond this despatch, that there is any such intention on the part of President Loubet? Absolutely nothing. Had he intended paying a visit to Rome he would likely have done so when on his way to or from Algiers. If he were to do so now, just after a return from the south, from beyond the Mediterranean, it would be clear that he was merely the envoy, or cats paw, of the Premier, and that he had taken all that trouble for the purpose of bringing on a crisis between Church and State.

We, therefore, conclude that the above is only one more of those mischief-making despatches that are purposely concocted with a view to creating trouble where none exist. Moreover, were the Pope to have had any intention of declining a visit from the French President, it is not to the correspondent of an American paper that His Holiness would confide the secret.

Farewell to Mr. Percy Quinn.

One of the promising young Irish Catholic business men of Montreal, and a well known active member of athletic and fraternal organizations—Mr. Percy Quinn, whose recent appointment to a more lucrative position in the service of the company he has so long and so successfully served, is leaving for his new field of labor in a few days.



MR. PERCY QUINN.

This week the members of the Shamrock Amateur Athletic Association, gathered at their club house, and presented Mr. Quinn with a diamond pin. The occasion was made pleasant by songs, music and speeches. Mr. Harry Trihey, president of the S.A.A.A., presided, and in a few words referred to the excellent services rendered to the lacrosse club by the retiring goal-keeper. The chairman then called upon Capt. O'Connell to make the presentation, which he did with a word or two of congratulation, hoping the recipient would continue to score successes on the business field in Winnipeg. Mr. Quinn's reply to the kind words of his friends was lost in applause, but enough was heard to assure one and all that he was leaving the Shamrock Lacrosse Club with sincere regret.

Thomas Ke

(By a Regular

It will be remembered a few weeks ago we analyzed an admirable lecture on the life of St. Thomas Aquinas, by Dom Gilbert L., and that we also came upon the closing lecture, and we were what we have given less it receive the constructive matter than end of that masterly great life. He had the period when Thomas in charge of the account, and had shown a vision was one at a taste of the good virtues of those duties. Thomas completed "On the Fall of Wholesome, I great wisdom.

The lecturer thus step in the career of "But the period of dom was not destined long. Prior Clive, three years of ruling resignation, which was place was taken by enter, sub-prior of The sub-priorship was a Kempis, who do with it a second time the novices, for who ty sermons fraught sense piety which favorites in hundreds. He has also left us which he preached religious, and thirty lived to the people no little fame as a flocked to the words flow his lips, touched w Divine love. His s ways prepared, and before mounting the retire to his cell a while. The practice to the preachers of I mean those who d pulpit."

We might here characteristic remin markable and saint lecturer:—

"The remaining y a Kempis were no portant incidents fr der, but we have event to chronicle. ing for the day wh him to Master Flor ther John. His B Blessed Sacrament, Cross, to our Lady patroness St. Agne creasing. Up to th he kept up his re Church, his delight tions, his practice in the presence of teristic love for so embalmed in his f all things I have have not found it nooks and little b without deadening community, or im of affability towa He would join in creations—but whe longed on feast d after awhile, with city: "My brethren there is someone verse with me in r ons knew well th hasy departure, a retreating form wi and reverence."

It was in his ni Thomas became al sy. He bore the s a year with great on the feast of St. after Compline, he in the 92nd year 63rd of his clothi of his priesthood. the eastern clois Protestantism, und lightenment, und Gueux, devastated M and left not one s The spot where T became lost, as it his remains were o bones lie to-day in ment raised in 18 of St. Michael at

A writer in th Britannica," thus "In Thomas we wisdom of that id pardon by imitatio began with Ansel through Francis mystical movemen