



FATHER FALLON.

The Distinguished Priest Begins a Mission at St. Mary's.

Free Press, Feb. 27.

Yesterday at high mass an eight-day mission was opened in St. Mary's church under the direction of Rev. Father Fallon, O. M. I., formerly vice-rector of Ottawa University. During the mission masses will be said at 6, 6.30 and 8.30 in the morning; an instruction will be given after the 8.30 o'clock mass. Every evening during the week there will be at 7.30 the devotion of the Rosary, followed by the instruction of the day and the benediction of the Blessed Sacrament.

The reverend father took as his text yesterday morning: "I believe in the Holy Ghost, the Holy Catholic Church." Father Fallon urged upon his hearers the necessity of entering upon the mission with a spirit of Christian humility. He, of himself, could do little, he and his hearers could do but little more, but he, they and Jesus Christ could do everything. He announced that he had nothing new to tell them; it was the old, old story. But the beautiful way, the choice language, the sublime thoughts, the deep reasoning, the convincing arguments for a better life which punctuate every feature of that old story as told by Father Fallon held his audience spellbound during both sermons yesterday. The reverend gentleman's discourse in the morning was on the grandeur of the Catholic church. "What makes that grandeur?" he asked. "Is it the piety and generosity of the faithful, the learning and zeal of clergy? No. For these are only human and could only produce a fallible church." He then went on to say there had been three divine manifestations: the first when God, the Father, created the world; the second when God, the Son, became man; the third the descent of the Holy Ghost, which he considered the most important, in a relative sense. For Christmas might have come and gone; Good Friday might have remained only a dead fact in history. Though Easter proved Him more than a man and His ascension into Heaven was another convincing proof of His divinity; yet all these have only remained as a memory.

Jesus Christ had told His apostles that it was necessary He should return to His Father so that He might send the Paraclete, and it was in Pentecost that this third and great manifestation was accomplished. It was then the Church received her permanency.

The reverend gentleman then proceeded to show that the three great characteristics of the Catholic Church are divine unity, indestructibility, unchangeableness. He quoted from James

Anthony Froude and Lord Macaulay, who certainly could not be charged with professing any great love for the Catholic religion, as bearing testimony to the grandeur of the Catholic Church. The Church had passed through many perilous times, her very existence had been threatened from enemies without and from treacherous sons within, yet she had triumphed over all, and though her head, Leo XIII., was a prisoner in the Vatican at Rome, she had never given greater evidence of vitality and divine origin than to-day.

His Grace Archbishop Langevin was present in the evening, attended by Rev. Father Drummond. After Vespers Father Fallon preached from Joel XIII.: "And rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." The speaker dwelt on the great necessity of making a good confession and receiving worthily Holy Communion in order to reap the full benefits of the mission. He pointed out that the essential of confession was a true sorrow for past sins with a firm resolve of mending one's life. He cited some of the many instances mentioned in the Holy Scriptures of Christ forgiving the true penitent though his sins were great and many, and finished with the story of the return of the prodigal son.

At both services the church was crowded and it was found necessary to provide additional chairs in the aisles.

HOW THEY NAMED THE BABY.

They talked of Medora, Aurora and Flora,

Of Mable and Marcia, and Mildred and May;

Debated the question of Helen, Honora,

Clarissa, Camilla, and Phyllis and Fay.

They thought of Marcella, Estella and Bella;

Considered Cecilia, Jeanette and Pauline;

Alicia, Adela, Annette, Arabella,

And Ethel and Eunice, Hortense and Irene.

One liked Theodora, another Leonora;

Some argued for Edith and some for Elaine,

For Madeline, Adeline, Lily and Laura;

And then, after all, they decided on Jane.

—JUDGE.

HAS LASTED LONG ENOUGH.

A French Canadian Paper's Opinion of the Montreal School Tax Question.

Montreal Minerve.

The Catholics of Montreal should stand firm. They are threatened by 'the Witness' (saving your presence), with an appeal to the Federal Parliament,

and a remedial law, if the legislature accords us an equal share of the school taxes paid in reality by all the people.

The time is past when the same journal, together with a whole pack of hounds of the same kind, barked with full voice: 'No coercion! Hands off Manitoba!' The reason is that the circumstances are not quite the same, you see. In Manitoba it was a Catholic minority which a Protestant majority was to be allowed to crush, oppress, rob, whilst to-day it is a Catholic majority which claims to be placed on an equal footing with a Protestant minority, and to have an end put to the crying injustice from which it has suffered for thirty years.

The Protestants of Manitoba said to the Catholic minority: 'You will send your children to our English and godless schools, or else, while paying for our schools, you will have to bleed yourselves again to maintain your separate schools.'

This language sounded agreeably in the ears of the 'Witness' and its equals. It found it quite just. That manner of using force to despoil the weak in no way shocked its sense of equity. As regards the Federal Parliament, in spite of the constitution and the Privy Council, it refused it the right to interference. Questions of education came under the jurisdiction of the province, and no one had the right to give any orders to Manitoba or to substitute himself for it concerning the schools.

To-day it is another tune:—'Should there be a disposition manifested to grant the request of the Roman Catholic Board, and should legislation be offered now or at any future time looking to the taking of taxes of Protestants for the support of Roman Catholic education, the Dominion Government will be at once appealed to under the provisions of the British North America Act, which, while it places the education of the people under the charge of the several provinces, provides that in case any minority should be subjected to a grievance under the educational laws of the same, such minority shall have the right to appeal to the Federal Government for redress. This may take the form of remedial legislation or it may assume the plan of a stated reference to the courts for judicial pronouncement.'

Thus speaks the 'Witness.' It will be seen that our friends the enemies well know how to modify their theories according to circumstances.

But the 'Witness' is making vain threats. There is no reason for them, for the case brought up by the journal is entirely imaginary.

To take the money of the Protestants to apply it for the maintenance of the Catholic schools is an idea which does not spring up among us. We leave such proceedings, which

are both honest and delicate, to the Protestant majorities.

We do not want your money, Protestant gentlemen, but on the other hand we do not want you to build and maintain your numerous and fine schools with our money. That is what you have been doing for thirty years; we find that long enough.

It is curious, all the same, that not one of the Protestant journals who clamor against the very just demands of our commissioners has the courage to discuss the question on its merits, to tackle the knot of the difficulty.

We lay down as a principle that the proprietor simply advances the tax and it is paid in reality by the masses.

Not a single argument has been brought up against that fact. It is simply met with the contempt of silence, a thing which is very convenient but not conclusive. If in reality real estate was alone taxed, the system would be iniquitous, tyrannical in the highest degree. If the tax is founded on real estate, it is because it has been found that this is the most equitable mode of distribution, inasmuch as the proprietor, the manufacturer and the merchant, necessarily taking into account all their general expenses when fixing the price of their rents or their merchandise, distribute the taxes which they paid, over the tenants, or the customers, or the masses after all.

If that reason be false, the whole of our system falls to the ground, and our demand is unjust. Prove, then, the falsehood thereof, if you can; but as you are unable to do so, recognize with us that you are those who for thirty years have been taking Catholic money for your Protestant schools.

Well, that game of dupes has lasted long enough. It is going to cease or we shall know the reason why.

WALTOR LECKY ON CATHOLIC PAPERS.

Here is what Bishop Vincent, of the Methodist Church, speaking to pastors, says: "Put our church papers into the homes of your people. Send for specimen copies to distribute. Urge the people for their own sake and for the sake of their children to read them. Insist upon it. You can if you will more than double their circulation." Surely Catholic priests have as much influence with their people as parsons, but they don't exert it. Wesley was a shrewd man; he taught his sect the use of the press, and ever since Methodism has relied on that instrument for its power. Froude remarked that the Catholic Church was taking her old foe, as he called the press, under her wing. I wish it was so, but I doubt it. If she did in good earnest, you would know it by the flutter of her enemies. — N. Y. Catholic News.

STROKES OF A RAZOR.

HOW MANY DO YOU SUPPOSE IT TAKES TO SHAVE A MAN?

"Now that you've finished shaving me, how many strokes of the razor did it require?" asked the man in the chair, as he straightened up to have his hair combed.

"That's pretty hard to tell," said the barber.

"Of course it is. But you've been in the business how long?"

"Fifteen years."

"You ought to know by this time about how many strokes of the razor it requires to shave a man, supposing that you go over his face a second time."

"I might make a guess at it."

"All right. What's your guess? Remember that I have a hard beard."

"Well, I should say about 125."

"You're a good guesser, I don't think. Some time ago I got into the habit of counting the strokes of a razor every time I was being shaved. It's a good way to employ your mind. In shaving me you just made 732 strokes with the razor."

"I wouldn't have believed it."

"No man believes it until he takes the trouble to count. In my case I never knew the number to fall below 500, and it has gone more than 800 at times. I call it a stroke every time the razor is brought forward and then drawn back. I should judge that there are no fewer than 500 strokes in a first class shave. You remember that and probably you can win a few bets." — New York World. — The first time we shaved after reading this we found we could easily manage it in 350 strokes. — Ed. N. W. R.

ENGLAND AND THE ROMAN PONTIFF.

If we may believe what some of our Anglican controversialists are fond of asserting—why should any authority for their statements be adduced when they affect Catholics?—the Church in England was always independent of Rome. Somehow or other we do not see our way to give up the respect which we entertain for the testimony of history—perhaps some will hold us excused for this. We forget if we have seen the following incident quoted. During the Pontificate of Pope Innocent III. (A.D. 1198-1216), a Provincial Council was held in London, at which fourteen canons were drawn up; and each of those canons terminated with a declaration of deference to whatever might be ruled by the Holy Roman Church. The French historian Darras (Tome xxviii., p. 105) gives the wording of this final clause to each of the 14 canons, as: "Sauf en tout le privilège et l'honneur de la sainte Eglise romaine." The Bishops in England in those days evidently recognised the authority vested in the Roman Pontiffs. — L'pool Cath. Times.