

A SCHOOL GIRLS' WELCOME.

In none of the institutions associated with the parent Irish parish was the appointment of Rev. Father Martin Callaghan received with so much enthusiasm as in St. Patrick's School on Alexander street.

The following address was read by one of the pupils in a manner which won all hearts:-

REVEREND MARTIN CALLAGHAN, PASTOR OF ST. PATRICK'S CHURCH, AND LIFE-LONG FRIEND OF ST. PATRICK'S SCHOOL.

Reverend and beloved Father,

This is not a meeting of strangers. The hall in which we are assembled is not unfamiliar; the faces you see around you are well known; the little people gathered here claim a title and have often asserted their right to it with unrepented assurance.

I am the glad, the privileged representative of all assembled here -- of parents and children, of convent mothers and convent scholars, and I would that my speech were golden to offer you the collective assurance of our loyalty and reverence, our affection and co-operation.

Great is your dignity, Pastor of the Mother Irish Church of Montreal, and great will be your cares. Ah! would that we could see by your side one, who, in the happy past, so willingly and with such fraternal love shared your labors -- one enshrined in so many hearts, -- the genial, the beloved Father James. A tear on his grave as a tribute to his worth is a fitting part of this celebration, for we are sure that, from his place in heaven, he unites with us in our wish: Dear Father Martin, may your labors be fruitful, your joys without number, and your sorrows few!

THE ST. PATRICK'S GIRLS' SCHOOL, "Congregation de Notre Dame," Montreal. Friday, April 18, 1902.

FATHER MARTIN'S REPLY. -- I am delighted with your royal reception. It is all that I could wish it to be. I am not accustomed to anything of this kind. I have till now occupied a reserved seat in the back ground. Henceforth I shall be obliged to figure near the footlights. I listened with no small interest to

what you sang so sweetly and played upon the pianos so artistically. All that you did was straight from the heart. How could I find fault with anything if I tried. I did not wish to try. I am not naturally inclined to be a critic.

Your address was beautiful. I could not but be deeply impressed by the sentiments it conveys and the language in which they are translated. The young lady who delivered it did her part most charmingly.

You congratulate me upon the position to which I am raised by the Hand of God. You are indeed exceedingly kind. I am appointed to a special ministry for our Divine Lord. How could I refuse to discharge it? His "yoke" is around my neck. It is "sweet." It is not galling in any sense whatever. I consider it my greatest happiness to wear it. His "burden is placed upon my shoulders. It is "light." It cannot be so heavy as might be imagined. I shall not be alone in carrying it. He will help me to carry it. So will you.

Had I been given the choice of a parish I would have preferred to any other St. Patrick's parish -- the parish of all parishes. Was it not nobly served by men most distinguished in the annals of this city? How true to this parish were not D'Arcy McGee, Senator Thomas Ryan, the Hon. M. P. Ryan, Senator Edward Murphy, and a host of others whom I might mention! It will be always associated with such names as Fathers Connolly, O'Brien, Bakenwell, O'Farrell, Toupin, Dowd and Quinlivan. I should not omit the name of a brother whose heart strings never vibrated but in promoting its welfare and whose death cost me almost my very life.

I do not feel ill at ease, and I am breathing freely; should I not be proud in a sense and most legitimately of being charged with St. Patrick's Church? What priest upon earth could wish for anything better, if so good? Is it not decorated with the most exquisite taste? Is it not most admirably calculated to kindle, in flame and spread the spirit of devotion? What shall I say of your school? Father Dowd and Father Quinlivan prided in this institution and stopped at nothing in patronizing it. I have always loved it. If you doubt my word I refer you to Rev. Mother Aloysia at my left. She is competent to bear testimony. She can tell you whether I am speaking the truth or not. During an entire generation I looked after the girls who attended your school. I knew the kind of material I had in my hands, and what amount of good I might realize with this material. God could not have entrusted me with a superior class of children. I warned them of all the dangers which awaited them. I taught them how to escape or face them. I instructed them in all the duties they might have to fulfill. I endeavored to have them tread only the paths of honor. Several inspired from on high joined communities where they have distinguished themselves. Many became wives and mothers. They have proved nothing less their priceless blessings for their husbands and children. Their homes are photographs of the Nazareth home. The majority did not marry. They have not been useless by any means. They are a credit to all who know them. They are exercising a beneficial influence of which they are quite unconscious.

I still love your school, and will always love it. You are under the care of nuns who are renowned for their learning and piety. They rejoice in their work, spare no effort so that you may be qualified for your mission in after years. They train you mentally and morally. They instill into your minds all the human wisdom you may require and implant in your hearts all the virtues which should embalm all the days of your life. I have yet to become acquainted with ladies who could impart a better education than the daughters of the Venerable Margaret Bougeois.

The pupils who preceded you have given to your school a reputation in which you may glory. Preserve this reputation by walking in their footsteps. Be fond of and kind to one another. Respect your teachers who share in the authority of your parents and represent Almighty God. Apply yourselves to study. Try to master all the matters you are taught. Be children of prayer. In the Sacred Heart of Jesus will you find all the graces you need -- your light, strength and consolation. Be angels of purity. You should cultivate the lily of chastity. It should perfume all your thoughts, affections, words and actions. Never do but the things dictated by the Providence of God. Do them lovingly, cheerfully, generously and perseveringly.

You would like to be Apostles. Show yourselves their worthy parishioners. Our parish is not all that it should be. All the minds and hearts are not united, as they ought

to be. They do not converge in the proper direction. The leading feature of the primitive Christians is not sufficiently accentuated. I am solemnly pledged to the parish. I cannot without your assistance do all that I am wishing to do. Work all that you can, and in all kind of ways for whatever interests the parish. Let no Church, no altar, and no pulpit be so dear to your hearts as St. Patrick's Church, the altar and pulpit of St. Patrick's Church. If you have any coins in currency to dispose of deposit them in the parochial exchequer. They will be returned with simple and compound interest.

Catholics And Public Affairs.

The Rev. W. Barry, D.D., at the half-yearly meeting of the Catholic Union, London, Eng., the Marquis of Ripon in the chair, delivered an eloquent address on the relation between the Catholic Church and the social questions of the day. He moved the following resolution: "That Catholics, in accordance with the frequent exhortations of Leo XIII., should use every endeavor to inform with the spirit of Christian faith and piety the movements in the public order of society specially characteristic of the present age." With the Jubilee celebrations so close at hand, which mark the entrance of the Holy Father into the twenty-fifth year of his reign, Dr. Barry deemed the occasion specially propitious for bringing such a subject before English Catholics. Loyal they were; but the greater loyalty was shown by entering into and carrying out the wishes of the remarkable and never-to-be-forgotten man who occupied the Chair of Peter; a Pope whose authority, so far as he could judge, was greater than that of any of his predecessors since the great religious break-up in the sixteenth century. He had a moral authority not inherited, but conquered by a luminous intellect directed to noble ends. He was entering upon the twenty-fifth year of his Pontificate amid the universal good-will not only of Catholics, but of strangers to the Church. By all his policy he suggested that solution of modern problems which was in the highest degree Christian and human. Dr. Barry laid stress upon the word "human," because for the last 120 years it had been represented that the Church had been opposed to the "rights of man." Modern literature even repeated the error. Hence the great difficulties they had to struggle against. As regards their authority, even in places where they were numerically strong, Catholics were in a struggling minority. Such a state of things had been christened "Freedom," and also by the yet more debatable word "Democracy." Its sign was the suffrage. Life in all its departments was thought to be untrammelled.

On a second view they saw the voter under the necessity of choosing some one to carry out his intentions. In short, the democracy which was free to vote was not the same as the democracy which exercised the intentions of the voter. At the basis there was freedom; at the summit, officialism and bureaucracy. The executive was not Parliament, but the permanent officials. Herbert Spencer on the one hand, and the Fabian Essays on the other, had afforded sufficient evidence to prove such a state of things. With Governments educating the citizen from infancy upwards; disciplining him by conscription, interfering in economic relations, they might well ask how those governments would deal with Catholics as regards their religion, their learning, and their property, and how Catholics would train their children in presence of this almost omnipotent State. Such was the position some twenty years ago when the Holy Father took the question up, having studied it all his life. At length he said to the world: Refrain? Abstain? Abdicate? Not! Instead he said, in document after document of great eloquence: "Take the dark forms of so-called "Freedom" and "Democracy;" fill them with the Christian spirit, baptize them, mark them with the sign of the Cross. Some part of the meaning of these documents was foreshadowed by Burke in his reflections on the French Revolution. Burke had declared that for ages the manner and civilization of Europe had depended upon the twofold spirit, the

spirit of a gentleness that is of honor and justice, and the spirit of religion.

The Holy Father had taught in his Encyclical, beginning with the word "Libertas," the difference between true and false freedom; and in the "Immortale Dei" that their Church was not wedded to any "ancient regime," or to any one political party. Then in the greatest of his State papers, the "Rerum Novarum," he had dwelt upon the central problem of our time, namely, social misery. In passing, Dr. Barry referred to his own experience, living as he does close to the great roads, which cross England. Never a day passed but a tramp knocked and appealed for help in his journey between London and Liverpool or London and Cardiff. That same social misery is always knocking at the door of our public life as well as our private life; and the Pope had shown the remedy in the "Rerum Novarum," which had stamped him as a great reformer, and which had won the admiration of French legalists and publicists. M. Emile Ollivier had declared that the Encyclical marked "one of the admirable moments of the Papacy;" and M. de Vogue, touching the same theme, had said: "The strength and security of the Holy See must be found in the hearts of Catholics, and in the enforced reverence even of non-Catholics. From the height of his Peak of Darien he has beheld the Pacific. He had taken his stand resolutely with the helpless and the outcast." The Holy Father then urged Catholics to take their part in all the public movements of their time, that they may do their part towards alleviating the appalling misery which calls all day long for deliverance. That was the inspiration. Time would fail, however, to sketch even in faintest outline what was now being done abroad under the impulse of that old man's fiery words -- in Italy, Switzerland, Austria, Germany, Holland, Belgium. In Germany the powerful Catholic current may yet check the rising tide of social democracy. Then they might learn from the Dutch how to get a legitimate influence in Parliament. There they now had a frankly Christian Government laying down its principles boldly and declaring that it would not have the name of freedom smirched with the suspicion of atheism. Belgium, too, was no longer in the hands of a small gang of Freemasons, and the Catholics were bringing forth every year and month the fruit of that wisdom which the Holy Father had taught them. Even in France the dread of reviving Catholic power explained the late repression. In these countries Catholics had taken the heart out of unbelief and atheism by showing working men the path of happiness under a Catholic Government, by showing that the Catholic religion is able to consecrate all the great "modern" ideas -- if modern they were -- of freedom, happiness, justice.

"Well, gentlemen," continued Dr. Barry, "what are we doing in England?" He knew that in Birmingham, in Liverpool, and in Glasgow social work was going on. But far more remained to be done. But how was it to be accomplished? Some one suggests more central associations and officials. About this he had nothing to say. His prime suggestion, however, raised no question of clergy and laity. They wanted more local action. Every one in his own place should do what he could to gain influence as a Catholic pledged to progress. By progress he meant the bringing about of those conditions in which the elementary human virtues could be exercised by the great majority of the people without demanding of them heroism. Catholics should aim at gaining seats in each parish, town, and county council, and on boards of guardians, and should show themselves active in putting forward the principles of the Holy Father with tact, patience, and good humor. For encouragement they had the example of Birmingham. Strongly given over a few years ago to the secular principle in education, it now, after actual contact with Catholics, strongly recognized the justice of the Catholic demand.

With the Holy Father, they had to hope for a new and better day coming, and to march towards the light. They must be prepared for and adapt themselves to great changes if they would survive; and remember, in the words of M. Taine, that there was no salvation for society save through the Christian Faith: "Neither the reason of philosophers nor the culture of artists and men of letters, nor even feudal and chivalrous honor, no code, administration, or government can supply its place. There is nothing else that will keep mankind from degenerating. And the old Gospel, be its present surround-

ings what they may is still the best auxiliary of the social instinct." The Catholic Union, he took it, existed to promote the social instinct towards progress, happiness, and civic virtue; to promote it by bringing forward the great principles they had inherited, and for which their forefathers suffered. It was in this spirit that he had put forward the resolution before the meeting, a resolution which was couched in the largest and most general terms. It represented the Holy Father with the Encyclical in his hand, which they were asked not only to accept, but to bind themselves to carry out. After several excellent speeches the resolution was carried unanimously. --Liverpool Catholic Times.

An Irish Address To the Pope.

On the occasion of last St. Patrick's Day the members of St. Mary's Branch of the Gaelic League in Limerick presented to His Holiness Leo XIII. an address in Irish, together with a casket containing shamrocks. The casket was made of Irish elder, most beautifully carved by Joseph P. Lynch, Limerick. On one side were the Arms of the Bishop of Limerick, on another the Arms of the Congregation of the Most Holy Redeemer, on a third the Arms of Limerick, and on the fourth was a Celtic scroll finely carved. On the cover of the casket were a sprig of shamrocks and an inscription in Irish.

Very great artistic skill was shown in the minuteness and fineness of the carving, but, whatever others may say about the work, the Holy Father's admiration for the casket is the highest praise to the skillful artist who made it.

The following is an extract from a letter from Rev. Father Magner, C. S.S.R., Rome, to the Rev. Father Rector of St. Alphonsus, Limerick: "S. Alfonso via Merulana. "Dear Very Rev. Father Rector, I am writing to you, Rev. Father. I am sure that you will inform others who are concerned in the shamrocks for the Holy Father. Well, first of all, I received a letter written in Latin and Irish, and addressed to the Holy Father. On Saturday (Feast of Our Blessed Clement) I received the artistic casket containing the shamrocks. On Sunday afternoon, through the kind intervention of Monsignor Mazzalini the shamrocks were presented to the Holy Father, and His Holiness was reminded of the 4,500 men and 3,000 boys of the Holy Family, whose wishes were united with those of the Gaelic Society, expressed in the letter. The casket was greatly admired. The Pope accepted with great pleasure, and thanked all who had a hand in sending the shamrocks, and gave them his Apostolic Blessing. I found myself in a difficulty over the inscription on the casket, for, unfortunately, I can do but little more than "bless myself" in Irish, and how was I to tell the Holy Father what the inscription meant? On Sunday morning I had to go to Scot's College, and as the Vice-Rector knew Gaelic, I hoped he would translate the inscription for me. He did so, but expressed some doubt, as he did not know Irish. On my return I went to the Irish Christian Brothers, and the Director, who speaks Irish, found that the Scot had translated the inscription properly. He had not, however, made out the small print at the bottom, and it was a great pleasure to me when Brother Director told me it was Joseph P. Lynch made it.

"In all these matters one must be very correct with Leo XIII.; for, although 93, his intellect is as clear as ever and his memory prodigious. It will interest you to hear what one of the Cardinals told our Father Van Rossum. The Cardinal expressed to the Holy Father his wonder that at his age he was able to do so much work. His Holiness replied that he was surprised at it himself, and then he recounted how he had to make six speeches to the envoys, and, he added, 'I had to weigh every word I said, for these diplomatists are sure to relate every word of mine in their respective courts, and I was not over-fatigued.'" Mr. Joseph P. Lynch, above-named, is son of the late Mr. Nicholas Lynch, whose brother-in-law was Bishop Mullock of St. John's, Newfoundland. The Bishop was a great Irish scholar and a member of a good old Limerick family. His relative, Mr. J. Lynch, has also a competent knowledge of the Gaelic tongue. --Munster News.

Thorns last in wreaths when the roses die, yet few regret having been crowned.

Catholic Women in Convention

From the "New World," Chicago, we learn that the second biennial convention of the Women's Catholic Order of Foresters opened on Monday, April 7, with solemn High Mass at the Holy Name Cathedral, attended by all the delegates and members of the Order from all the courts, taxing the cathedral to its utmost capacity. In the afternoon the convention was called to order at Steinway hall by Mrs. Elizabeth Rodgers, high chief ranger and organizer of the Order. The appointment of the committee on credentials, its report, seating of the delegates of the biennial convention and the appointment of other committees constituted the principal portion of Monday's business proceedings.

During the first day's session on behalf of the 530 regular delegates and their 530 alternates, the officers of the Order sent a cablegram to Rome asking the blessing of Pope Leo XIII. for the convention and pledging him undying obedience and devotion.

It was decided that the sessions of the convention would be held in secret, in spite of the protest made by some of the members that the public should be permitted to be present. The delegates and alternates were formally sworn in, and after the usual oath, they made a solemn promise not to reveal the doings of the convention to any one outside of the order.

LATE Mrs. M. J. MORRISON.

Mr. M. J. Morrison, a well known member of the Irish section of the Bar of Montreal, and partner of Mr. M. J. F. Quinn, K.C., will have the pleasure of perusing the obituary notice of your valuable friend, Mrs. M. J. Morrison, in some years past. I have interest and profit the benefit of the death of the devoted and respected Pastor of St. Patrick's Parish, Montreal. I take this opportunity to express my sympathy to the parishioners of that parish who have sustained, and you shall find space for long lines --

THE CORONATION OATH.

To the Editor of the True Witness. Sir.--Now that the day appointed for the coronation of King Edward VII. of England is so near at hand and there is no evident sign that the obnoxious sentence in the oath which stigmatizes the Catholic world as idolatrous is to be eliminated, would it not be a very Christian act for every Catholic to make it a point to be present at the Holy Sacrifice of the Mass on that day not only to show his abhorrence of such blasphemy, but also as an act of reparation to the offended Majesty of God. Let us all pray in a special manner on that day for the conversion of the English nation, asking the ever Immaculate and Blessed Virgin to intercede for all those who have had the great misfortune to leave the one-fold of her Divine Son to wander along the high ways of contradiction and uncertainty. Blessed be Jesus Christ in the Most Holy Sacrament of the altar. Blessed to the great Mother of God Mary most holy. CATHOLIC. Montreal, April 21, 1902.

CAUSES OF SUICIDE.

How are we to account for the present epidemic of suicides, and by what means can it be combated? These questions have been addressed to the leading specialists in Paris, and from most of them very interesting replies have been received, says the "Augustinian." Dr. Dumontpallier, a well known member of the French Academy of Medicine, and an expert, gives it as his opinion, that education is mainly to blame for this state of affairs. He says: "We have no longer any religious belief; we educate our children to become freethinkers, and, as a result, they are tired of life before they know what life really is. Nothing retains them to this life. They have no hope, no fear, and they fancy that only through suicide can they obtain relief from their petty troubles. In those countries where religion has not yet been replaced by infidelity suicides are practically unknown. There are places where there are not three suicides in ten years, and the reason is because all who live there have an object in living."

A VOICE FROM TIPPERARY

To the Editor of "True Witness" Dear Sir,--Through the my first cousin, Mr. James, of 30 Paris street, I have the pleasure of perusing the obituary notice of your valuable friend, Mrs. M. J. Morrison, in some years past. I have interest and profit the benefit of the death of the devoted and respected Pastor of St. Patrick's Parish, Montreal. I take this opportunity to express my sympathy to the parishioners of that parish who have sustained, and you shall find space for long lines --

A TIPPERARY MAN'S TRIBUTE TO THE LATE FATHER QUINLIVAN

Toll St. Patrick's bell Drape with yew the sacred For the people's friend Ne'er shall bless his flag He's descended from the From his labors he's re And the "good and faithful By his Master is received

Persevering, patient, w O'er his Master's loving Ever busy in his viney In his service he grew Piously and well he lab He who made the poor Who would help the we And their joys and sor

What to him were ease What to him was life o Praying, preaching, un Duty claimed his latest True disciple, unassur sive, gentle, brave Always anxious for his Praying now above his

As he heard the touch Of the widow or the Till he made their grie Kind, attentive, inoff Ever anxious good to And the longer he wa Ah, the kinder still h But he's done his no And his vigil here is He is gone to that ca Where he needs to wa Death to him, how sw ant, Not a darkling shade Could it cast on his That had hopes beyon JAMES W. QUINLAN