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that the league would... live of the entire city... sible, and hoped with... operation of the teach-... to establish branches... these being in charge... themselves. Circulars... and lectures given all... lighten the scholars... as citizens. This... its inception in the

ation of Ireland.

utenant of Ireland, in... toast of his health at... ner of the members of... ege of Surgeons in... and against the rami-... on, in the interests of... demarcation of Ireland... and Mr. John Red-... in the debate on Res-... deep-seated causes of... ch boget unhappy con-... in parts of that coun-... they are removed tran-... t prevail. But the... little about the true... ty at any cost. Cer-... who expect to profit... otherwise by the cam-... ing part in keeping... ets are published for... proving that the re-... Green Isle are much... more terrible than... an beings on the face... Funds are subscribed... pamphlets and news-... most willingly receive... stories thus retailed... in search of a subject... convenient, and was... a necessity of over-... gend grows and the... fully produced in some... Ireland is in a bad... Liberal Government... sort are the ugliest... able features of poli-

The True AND CATHOLIC CHRONICLE. Witness

MONTREAL, THURSDAY, APRIL 1, 1909

PRICE, FIVE CENTS

Throng Services.

Men's Retreat in St. Patrick's Attend- ed by Large Congregations.

Thoughtful Sermon.

Any body of men gathered together in a common cause makes for the interest of the observer. When a large body of men is met for a purpose religious then the interest deepens and a striking impression is conveyed. Consider the sight of two thousand men gathered under one roof to hear the Word and to join in services of reparation and praise to the God in whom each one believes with an implicit faith; consider this as occurring, not once, but recurring each night of the week. Is not that a lesson to the world of the faith of men? Is not that an answer to the skeptics and the scoffers; is not that a true demonstration; that there are faithful followers of the Shepherd?

Beginning on Sunday night, and continuing until last night, and yet to continue until next Sunday, yet St. Patrick's Church has been filled on each occasion with a body of men who had gone there to attend the Lenten retreat which had been arranged for their spiritual benefit. It is not alone in St. Patrick's parish that such work has been undertaken; there have been, and are now in progress, retreats and missions in various other parishes; all being attended by large congregations which serve to demonstrate in positive manner to the firm faith of the men of Montreal. The Canadian Metropolis is one of the most Catholic cities on the continent and in Lenten days there is an atmosphere of Catholicity, an atmosphere of lively and militant Catholicism.

Father Barrett has been the preacher at St. Patrick's and in these services to the men the reverend Dominican has been no less strong in his direct appeal than in those Sunday sermons which had made such powerful impression upon the minds of those fortunate enough to have heard him. Father Barrett speaks as a man to his fellows, directly and sincerely and the truth gains by being told in simple terms. They are old truths, old and familiar; sometimes overlooked in the hurry and bustle that is attendant on affairs of the world; but these truths remain no matter whether the world moves swiftly or slowly and they require serious consideration.

A SOLEMN SERVICE.

When the retreat opened on Sunday night the Forty Hours Adoration was yet in progress and the services were of a more than usual solemnity. The Blessed Sacrament was exposed on the main altar. Tributes of flowers and praise of light but imperfectly expressed the devotion and the reverence of the faithful; the thronged edifice was a more eloquent fact. The solemn processional, the sweet-voiced boy singers and the thundering tones of the congregation each left an impression to be carried away and remembered when days are dark.

Rev. Father McShane, the pastor, made the various announcements of the retreat, and after him followed Father Barrett. The reverend preacher read to the congregation the parable of the wedding festival to which the invited guests had failed to come, each sending his excuses, until at last the king sent forth to search the highways that guests might be found. Before proceeding to expound the meaning of the parable, Father Barrett took occasion to congratulate the men upon the hearty manner in which they had responded to the appeal to attend the retreat. In a sodality of the church in Dublin of which he is a priest, there were fifteen hundred men, and as he looked over the gathering in this church he fancied himself home again. It was a clear sign that they had heeded the invitation and were come to the feast.

FOOD OF THE SOUL.

The feast of the parable was a feast for the soul. The soul requires food, not the material food of the body, but the stronger spiritual food of love and purity; it needs the magnificent banquet offered by Jesus Christ. Christ daily extended his invitations, but many men excused themselves because they were fast in the grip of sins of impurity and intemperance and they had not yet time for the banquet of the Lord; they excused themselves because they were held by intemperate appetites and had not time for Christ; they excused themselves because they were engrossed in the affairs of the world and had no time for the affairs of the soul. He knew what excuses could be offered. The worst sinner could not tell him an experience he, the preacher, was not acquainted with. He was well aware of the thousand temptations of every big city. It was the same in London, in Paris, in Dublin, in New York, in Quebec, in Montreal. In every big city there was corruption. But God ever called men to His banquet, and He waited for and welcomed the greatest sinner. It

Canadians in Bermuda.

Many Montrealers Seek Respite From March Winds in the Islands.

Catholic Population.

(From a Correspondent.) Hamilton, Bermuda, March 16, 1909.—The Bermudas now form a most attractive holiday-spot and many Canadians are taking advantage of the salubrious climate of these islands, where they may escape the unpleasant stoppiness of a Montreal March. When we left Montreal the rain was threatening to turn the winter snow into a sugary looking compound unsightly to look at and unpleasant to walk through. Over night we escaped from this and reached New York to find pleasant weather and generous promise of more to follow. There are many Canadians in New York and we soon discovered that a considerable number of them were journeying to the South, and also to the various island resorts which have now become so very popular. There was such demand for accommodation on the steamer on which we had booked passage that we found ourselves unable to secure cabins and were compelled to wait in New York for another boat. It was not hardship to stay a few extra days in Gotham and you may be certain that there was much to interest us in the shops of Fifth avenue and Broadway. We had a glimpse of the new styles and saw some of the latest designs in millinery, with which, no doubt, Montreal will soon be invaded. Already sceptical man has set to work to deride the wonderful creations which fashion has decreed we shall wear, and has gone so far as to term them "peach baskets" and "inverted butter-tubs." How true these descriptions are will be left to you to decide when you will see them in their full glory at Easter tide.

The new dresses are also attracting the attention of mere man, and if this has done nothing else, it will have at least afforded the professional humorist with another opportunity of earning his daily bread. We left New York on the Bermuda-dian. Of the voyage from New York to Hamilton there is nothing to be said that cannot be expressed in most enthusiastic terms, but one could have had to have enjoyed the experience to really appreciate the delightful passage to the island.

In Hamilton we found some Irish spirits and prepared to observe St. Patrick's day as true lovers of St. Patrick and his dear land should. The Catholic population of the Bermudas is a small one, but it is an energetic portion of the community, and one highly respected. Bermuda is attached to the See of Halifax. There is a Reverend Pastor in charge of a church in Hamilton and there is also a Catholic chaplain to the forces. The Catholic population is largely made up of Portuguese families. One of the Catholic institutions of the Islands is Mt. St. Agnes Academy. It is a boarding and day school and is under the care of the Sisters of Charity. It was opened in 1890 and since then has obtained favorable notice both in the islands and in Canada. At the Academy pupils of all denominations are received. No undue influences are exercised over the religious opinion of non-Catholics nor are they required to attend the religious exercises of the Academy.

One of the most interesting of the articles exported by the island is the famous lily, which thrives so wonderfully here. It is now being prepared for the Easter market, principally in New York, where its charming bloom will decorate many a Catholic altar and perfume many a Catholic home during the period of the great festival season.

TERESA M.

was not the respectable Pharisees that Christ welcomed, it was the poor publicans. They knew their sins, they were humble and beat their breasts in contrition, and they were welcomed. Men should more often visit the spiritual banquet. It was not enough to do so once a year; they should do so often. The good men, the virtuous men, the honest men came often. To men faith was something to be proud of, something to fight for. He exhorted his listeners to be proud of their noble Catholic religion, to fight for it and show that they were thorough and practical Catholics.

OTHER SERVICES.

On Monday night Father Barrett spoke on the parable of the Prodigal Son, the parable which he considered the most beautiful of all parables. He gave a striking exposition of this parable, and told of God ever ready to welcome back the repentant sinner.

On Tuesday night Father Barrett dwelt on the parable of Dives and Lazarus. On this occasion he answered the assertion of certain critics who contended that there is no hell refuting their assertions with dogmatic positiveness that knew no denial.

For Holy Week.

Beautiful and Meaning Ceremonies of the Church For the Period.

The Various Services.

Holy Week is at hand and the beautiful and meaning ceremonies of the Church should be considered by all the faithful. There is no period of the year so rich in edifying ceremonies as Holy Week.

On Passion Sunday crucifixes and strikes were journeying to the South, and also to the various island resorts which have now become so very popular. There was such demand for accommodation on the steamer on which we had booked passage that we found ourselves unable to secure cabins and were compelled to wait in New York for another boat. It was not hardship to stay a few extra days in Gotham and you may be certain that there was much to interest us in the shops of Fifth avenue and Broadway. We had a glimpse of the new styles and saw some of the latest designs in millinery, with which, no doubt, Montreal will soon be invaded. Already sceptical man has set to work to deride the wonderful creations which fashion has decreed we shall wear, and has gone so far as to term them "peach baskets" and "inverted butter-tubs." How true these descriptions are will be left to you to decide when you will see them in their full glory at Easter tide.

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HOLY THURSDAY.

Holy Thursday is called Maundy Thursday, from the ceremony of washing the feet—a mandatum or command given by our Lord. Even in the midst of sorrow the Church rejoices. Only one Mass may be said in a church on Holy Thursday. Priests who do not celebrate Mass receive Communion under one form. The washing of the feet is a ceremony peculiar to Holy Thursday. This was the first act of hospitality shown to guests in former times when sandals were worn. Our Lord washed the feet of the Apostles. At Rome, the Pope on this day washes the feet of thirteen priests. The Holy Father, girded with a towel of fine cloth, and attended by his Master of Ceremonies, proceeds to the washing. The Pope kneels and rubs the foot with water poured by an assistant into a silver-gilt basin, and after drying the foot with a towel, the Holy Father kisses it. The towel and a nosegay are then handed by a deacon to each priest who has had his feet washed. A coin of gold and one of silver is presented to each one (originally intended to pay expenses of the journey home). A dinner is prepared in one of the halls of the Vatican, for the apostles, as the priests are called. The Pope serves them at table. At cathedrals, only the bishop celebrates Mass. The oils for Baptism, Confirmation and Extreme Unction are blessed by the bishop. The ceremony is called the "blessing of the holy oils."

On this occasion a bishop is surrounded by twelve bishops in white chasubles. The priests remind us of the Apostles who surrounded our Lord on Holy Thursday. Two Hosts are consecrated at the Mass on Holy Thursday, one of which is reserved in the Repository adorned with flowers and lights. It is customary to visit our Lord in the Blessed Sacrament in different churches.

The stripping of the altar reminds us of Christ despoiled of His garments. The priests recite the twenty-first psalm, which is a prophesy of the Passion of Christ.

(Continued on Page 8.)

A United Ireland.

John Redmond's Striking Address at the London Celebration.

Great Strides Made.

The annual Irish National banquet was held on St. Patrick's day at 7 p.m., in the Hotel Cecil, London. The gathering, which was representative of distinguished Irishmen of every class, and graced by the presence of many charmingly attired ladies, was presided over by Mr. John Redmond, M.P., who was accompanied by his wife. He was supported by the Bishop of Ross (Most Rev. Dr. Kelly) and Mr. W. Redmond, M.P. Amongst those present were the Very Rev. Canon Sprankling (Adm. of St. George's Cathedral, Southwark), Capt. Donelan, M.P., Messrs. W. M. M. Kavanagh, M.P., V. Kennedy, M.P., J. C. Lardner, M.P., J. P. Boland, M.P., P. O'Brien, M.P., J. P. Hayden, M.P., J. McVeagh, M.P., etc.

Mr. John Redmond, in proposing "Ireland, a nation," said once again the Irish people of London assembled in that hall to make public profession of their nationality and to pledge anew on St. Patrick's night their allegiance to the cause of freedom, prosperity, and happiness of their country. Since they had last assembled on St. Patrick's Day a great national event had taken place in Ireland. A great measure of emancipation, civil and religious emancipation for Ireland, had been carried into law, which would stand for all time on the page of history as a landmark on the road to Irish independence and happiness. He alluded to the measure that accorded to Ireland a great free National University. The greatest by far of all the injuries inflicted upon Ireland by her alien rulers was the destruction of education. Ireland, the land of learning in the far-off ages of the past, the home of universities and literature, and the religious training ground of Europe, had been condemned by her alien rulers to ignorance. The result had been apparent in their history. Their struggle for national rights and national freedom had been thereby weakened, their material advancement had been arrested, their intellectual growth had been stunted, and the year 1908 would ever stand out in letters of gold on the page of Irish history as the date when, after long ages of persecution and injustice, there had been created on the soil of Ireland a great free Irish National University (cheers); a university in which every young Irishman, whatever his creed, his politics, his class might be, could obtain the advantages of the higher educational facilities without any sacrifice of his conscience and religious opinions (cheers). By a National University he meant a university that should be Irish. The new university was endowed in every penny by Irish money, and they did not owe one sixpence to any Englishman, Scotchman or Welshman. It was national in another sense. In the government of the university, the settlement of its curriculum, its management and control, England would have no part. For some five years there was a nominated senate, consisting of an overwhelming majority of Irish Nationalists, and when its career came to an end the government would be absolutely in the hands of a senate elected by Ireland, and in the future no English statesman, party, or public opinion would have any hand, act or part in it. He had said before that this great achievement was the

FIRST REAL INSTALLMENT OF HOME RULE

Ireland had obtained, and he could say that night it was the long looked-for completion of the Catholic emancipation. So long as the Catholic youth of Ireland were excluded from education except at the sacrifice of their religious convictions, so long Catholic emancipation was not complete, but the creation of the University established religious equality in educational facilities, and therefore that Catholic Emancipation carried by O'Connell had only been completed by the statute of 1908. From that time onward, he believed, there would be in Ireland a great educational revival and a rapid intellectual development of their nation, there would be a broadening of the national mind and a speedy spread of religious and political education (cheers). In the near future they would find a disappearance of the old hateful spirit of faction, and a strengthening of the national movement. The great prelate who had written encouraging words to them that evening, the Bishop of Raphoe, had said recently that Ireland's greatest needs were "land, learning and liberty" (hear, hear). They had practically won the land for the people, and in this connection he mentioned that his native county, Wexford, the Cromwellian landlords had almost entirely disappeared, and the owners of the soil were men bearing the names and having the blood of those from whom that land was confiscated in the past. What was true in Wexford was true elsewhere, and in twelve or fifteen years landlordism would

Random Thoughts.

Weather and Dreadnoughts Stir the Observer's Imagination to Life.

Millinery, Too.

A twinkling star Danced its light From sky afar, In the lonely Night.

It brought surcease To sinner weary On bended knees In chamber dreary.

Is Hope's bright ray To those who plod In the sunless way.

April 'the first!

Were you fooled?

The world loves a laugh.

But laughter may be cruel.

Then it laughs more loudly.

What a lamblike lion it was.

Well, farewell, Mister March.

Got your April umbrella ready yet?

Someone saved ours for a rainy day.

Nothing new to say about April showers.

Easter flowers cost more than May ones.

We hear with our brains, informs a scientist. Does that explain the prevalence of deafness?

Our editor says the press is commercial. He was not thinking of this journal when he said that. Some of our friends seem to think the staff exists ethereally.

We have a Dreadnought in our midst. He is an office boy who demands more pay on the flimsy pretext that he needs the money. He's yours for the asking, Mr. Asquith.

What meat and strong drink this auspicious occasion will prove to one Rudyard Kipling, who will frame up some frosty phrases to some gain of golden garner.

We had some bright opinions to express upon the millinery situation—we know a good millinery situation when we see it—but our chatty friend in the Boston Herald offered this which he snipped and clipped:

"A milliner says: It is most amusing to see the men stop and gaze at the new hats in her shop window! Their curiosity, or perhaps it is alarm, at what women are putting on their heads has been aroused, or else the fascinating sights attract them in spite of their manly ignorance. But there is nothing like getting acquainted with these lovely and monstrous objects before taking the wearers out to dine and to the theatre. Man is, after all, an obliging animal. He is always susceptible to the appearance of woman-kind, though for the life of him he can't tell why he is pleased or distressed by the fine raiment, or how it is worn. He merely knows the woman is well turned out; that peach baskets, with masses of flowers, are, after all, immensely becoming. And the automobile cabriolet, with its deep flounce of Chantilly lace, is a ravishing frame for a pretty face. As to the names of these 'things' women wear," he couldn't give them to save his soul, but, ten to one, he goes home and advises the "Missus" to buy herself one of these enormous flowerly, swathed with lace or chiffon affairs! At least, he does if he is wise. She will do it anyhow, provided she is young and charming."

SEUMAS.

be unknown in Ireland, and every tiller of the soil would own his own land, and he hoped and believed that the great uninhabited tracts of grass land would be divided into small economic holdings where the people could thrive, and thus stop emigration. The University Bill of last year had settled the question of opening the portals of learning for the youth of Ireland, rich and poor. CATHOLIC, PROTESTANT OR PRESBYTERIAN.

The chief obstacles in the way of the liberty of Ireland in the past had been the Land question and the Education question, and they were removed, and he earnestly believed the only obstacles between them and the attainment of national liberty to-day were to be found in their own mad and wicked discord and dissensions (cheers). He did not wish to touch on controversial subjects, but he was convinced that if Ireland were only really united

(Continued on Page 8.)

The Fur Traders

They Were Empire Builders and Rank Large in American History.

Their Story Re-told.

In these hurrying days not a great deal of thought is directed to the past. People are very often content to accept things as they find them and seldom undertake a backward survey to seek the beginnings. For instance, how many Canadians stop to consider what this country owes to the fur traders? How many realize that the northern part of the American continent was explored and civilized through the efforts of the fur-traders? Not many will have considered this, yet the whole history of northern America is that of the fur trader. The fur traders were empire builders and in that aspect they are treated by Charles M. Harvey, who has contributed two articles to the Atlantic upon this most interesting subject. The Spaniards were gold hunters during their early days on this continent, but the fur trader was the leading activity of the Dutch in their period of supremacy. It was an important concern of the British during the first century of their dominance in the thirteen colonies. It was the chief interest of France in the days of her supremacy in Canada and the Mississippi valley.

The three hundredth anniversary of the beginning of the fur trade in the western hemisphere was celebrated at Quebec last year, in connection with the exercises to commemorate the establishment of Champlain's settlement at that point. The centenary of the starting of the fur trade of the United States on a large scale is that of the formation of Manuel Lisa's Missouri Fur Company in 1808, with headquarters at St. Louis, to operate on the upper Missouri and its tributaries. But in operations over a broad territory and with vast resources, the pioneer of all the enterprises in its field, and the one which to this hour is the largest fur-trading corporation in the world, is the Hudson's Bay Company.

A BEGINNING OF HISTORY.

Sailing from Gravesend, on the Thames, and carrying the Sieur des Groseilliers as his principal passenger, the brigantine Nonsuch, commanded by the Boston skipper Zachariah Gillam, crossed the Atlantic, picked its way through Hudson's Straits, swung down the big bay to its southeast corner, and lanted at the mouth of a large stream. Gillam christened this stream Rupert's River, and "took possession" of the country in the name of his sovereign, Charles II.

The day was September 29, 1668. It is an important date in British and North American history. Gillam had entered the great fur-producing country which the Groseilliers and his brother-in-law, Radisson, had, a year earlier, told Prince Rupert about. This was Rupert's reconnaissance. Just as soon as the sun of the spring of 1669 lifted the ice-blockade from the bay and the straits, the Nonsuch sailed out into the Atlantic and back to England, and Gillam told Rupert that Groseilliers' story was true.

The imagination of Charles I's old paladin of the parliamentary war blazed when he heard the wonders which his expedition to the Northland disclosed. And well it might. Gillam handed over to his patrons a larger prize than Jason ever dreamed of. From the voyage of Gillam's Argos dates the establishment of the Hudson's Bay Company. Rupert was then more than fifty years of age, and his fame as a dashing soldier had travelled over the whole of the world which had civilized inhabitants. But he was now to impress himself on the geography of a continent, in a way that was to make his name live when Edgell, Marston Moor, Naseby, and the rest of his battles were forgotten.

On May 2, 1670, Charles II incorporated Prince Rupert, General Monk, Sir Philip Carteret, and their companions as "The Governor and Company of Adventurers of England Trading into Hudson's Bay." In the expansive phraseology of the time they were granted the "sole trade and commerce of all those seas, straits, bays, rivers, lakes, creeks, and sounds, in whatsoever latitude they shall be, that lie within the entrance to the straits commonly called Hudson's Straits, together with all the lands and territories upon the countries, coasts and confines of the seas, bays, etc., aforesaid, that are not already actually possessed by the subjects of any other Christian prince or state." As the grant also specifically carried legislative, judicial and executive powers, Charles passed over to "our dearly beloved Prince Rupert, Court Palatine of the Rhine, Duke of Cumberland," etc., absolute control, subject to England's overlordship, of more than a fourth of the entire continent of North America. In fact, what was the Rome of Trajan's day to this?

(Continued on Page 8.)