

Local and Diocesan News.

LOCAL CALENDAR

Fri. May 6. St. John before Latin Gate. Sat. 7. St. Stanislaus. Sun. 8. Apparition of St. Michael. Mon. 9. St. Gregory Nazianzen. Tues. 10. St. Antoninus. Wed. 11. St. Francis Girolamo. Thurs. 12. St. Nereus and Companions.

FORTY HOURS' DEVOTION.—Thursday, May 5, Grand Seminary; Saturday, May 7, St. Eusebe; Monday, May 9, St. Isidore.

THANKSGIVING TO SACRED HEART.—Subscriber: Thanks are due to the Sacred Heart for favor received.

BISHOP RACICOT'S ANNIVERSARY.—The fifth anniversary of Bishop Racicot's consecration was celebrated on Tuesday, the 3rd inst. Many friends called at the palace to present their congratulations.

CONGRESS ALTARS.—The first of the Congress altars has been installed at St. Patrick's. The congregations at the different services on Sunday last were given an opportunity of seeing what they will be like. The first one has been placed beneath the statue of the Blessed Virgin, and as this is the inaugural step of the great Congress it seems appropriate that it should be placed under Mary's auspices.

FORTY HOURS AT ST. THOMAS AQUINAS.—The Forty Hours' opened in St. Thomas Aquinas on Saturday last. In the evening the exercises of the holy hour were held. The pastor, Rev. T. F. Heffernan, had prepared a form of exercises, which were fervently joined in. Large congregations attended all the services. The altar looked very well, it having been most tastefully decorated with cut flowers, plants and lights. Small red lights dotted here and there, made a very pleasing effect.

SENTINEL OF THE BLESSED SACRAMENT.—We beg to call our readers' attention to a little magazine, worth its weight in gold, the "Sentinel of the Blessed Sacrament," which, as it implies, is wholly devoted to the interests of Jesus in the Blessed Sacrament and teems with easy ways and means of honoring our Eucharistic Lord, extending His Kingdom, and fostering more loyal, loving and practical belief in His Real Presence. The booklet is published monthly by the Fathers of the Blessed Sacrament, 368 Mount Royal avenue, Montreal. Subscription price: Canada, 50 cents; United States, 60 cents.

FATHER HOLLAND GIVES MISSION.—The mission being conducted at the Catholic Church of St. Joseph, Oldtown, Me., came to an end on Saturday last, the third week having been given over to sermons for the English-speaking parishioners, both men and women. The mission has been largely attended and the interest shown has been very gratifying to the missionary, Rev. D. Holland, C.S.S.R., of this city. Father Holland is well known in Bangor and several of his friends called upon him during his stay at Oldtown. This past week he gave a further mission to the Penobscot tribe on Indian island, which lasted four days.

OPENING OF ST. PAUL'S ACADEMY.—The official opening of St. Paul's Academy took place on Wednesday afternoon. Very attractive indeed were the decorations of the reception hall, and a hearty greeting was extended to His Grace who was paying his first visit to the institution, although it has been occupied since January. A well arranged programme was carried out in splendid style, the first item of which was an address of welcome which was read by Miss Hilda McGillivray. Pretty floral offerings were made to His Grace by Misses Lallemant and Dube. His Grace replied in his usual happy way, and congratulated both teachers and pupils on possessing such a magnificent school building, and also upon the excellence of their training.

ESSAY ON TEMPERANCE.—On Sunday, May 8, at 8.30 o'clock, there will be an open meeting of St. Patrick's T. A. & B. Society, at which essays that have been prepared by the boys of St. Patrick's School will be read, the best of which will be awarded prizes. This is a departure for the society and one that should prove a great success, not alone for the cause of total abstinence, but also for the encouragement it offers to the young men about to leave the drill camp of school, under the solicitous care of competent drill masters in the person of the Christian Brothers, to fit themselves for the strenuous battles some of them must surely be called upon to fight.

As a rule, the meetings are for members only, but on this occasion the doors will be thrown open and a cordial welcome is extended not only to the young men, but to all who are interested in the most interesting question of the day. The great cry in every walk of life is reform. Then why not come forward, gentlemen of influence, fathers of families, employers of labor, and swell the ranks of one of the many temperance societies throughout the city? It is every one's duty to join in the battle against one of the most terrible evils we are called upon to combat. As deeds speak louder than words,

example will be eagerly imitated by the young men of the city, who will derive many benefits as a natural consequence of total abstinence. In conclusion, let all who can attend this meeting and hear for themselves the competitors read their essays and render a pleasing programme.

New Bells Now in Port.

The steamer "Montreal," of the Canadian Pacific Line, has arrived in port bearing the eight new bells which are destined for the belfry of St. Patrick's Church. The bells will be left on exhibition at the main entrance of the church and on Sunday afternoon next at 3 o'clock will take place the formal presentation of two of them by their respective donors, the members of the Symphony Choir and the children.

The solemn ceremony of dedication takes place a week later. His Grace Archbishop Brochu will officiate pontificaly at High Mass and bless the bells at the conclusion of the divine service. The sermon of the day will be delivered by the Rev. Father Donnelly, pastor of St. Anthony's. A tablet of brass commemorating the event is to be erected in the church; it will contain the names of the bells, their respective weight and note, and the names of the donors.

Subscription List for Great Congress.

A Subscription list has been placed in the True Witness office for St. Patrick's Church, for the equipment of fifteen altars to be used during the Eucharistic Congress, also for the decoration of the church and grounds with flowers and flags on the occasion of the visit of the Papal Legate and distinguished delegates of the Congress on Saturday, September 10, next.

High Morality of the French Clergy

Facts are stubborn things, and Dom Wall, O.S.B., writing in the Catholic Herald (England), draws on them effectively in refutation of calumnious charges in a book by Dr. Lea against the morality of the French Catholic clergy. Dr. Lea gives what he calls a "discal record" of criminal prosecutions of the French clergy from 1861 to 1879. The number of "cases" alleged for that period is 110 and Dom Wall observes and proves it is not so "dismal" as it might seem. Suppose, he says, we increase the 110 cases to 114 to make up for the last year on the list being only part of a year, 114 cases in 19 years gives 6 per annum. And this divided among 54,000 priests (the number given in Chambers' Cyclopaedia) works out 1 case every 9000 priests. But more reliable figures are based on the official reports of the French Ministry of Justice. These reports are restricted to criminal charges only, and concern four of the liberal professions from 1864 to 1902. In the result we find that the legal profession shows itself the worst as having to sustain one criminal charge for every 1,405 of its members; the artists come next with one charge for every 3239; next come the medicals with one in 4216, and finally we get the clerical body (including religious) with one in 29,617!

So that on the official figures of an anti-clerical Government we prove once more that the clerical profession in France is beyond all comparison more moral than any of the others. And, moreover, these professional bodies, according to the same official returns, are themselves far more blameless than all the other classes of the State, whether above or below them! Thus the clergy stand far and away highest of all, as indeed they should.

Coming to deal with charges against the French clergy prior to the Revolution, Dom Wall makes even a better case. Dr. Lea would have us believe that an immoral lot by telling that Louis XV. arrested 257 ecclesiastics for frequenting houses of ill-fame, and that 100 of these were priests. His authority for this statement is solely a French author of the same stamp as himself. It is, moreover, inconsistent with his own remark that after the Reign of Terror, which was only about 20 years later, "only about 2,000 marriages of men in orders took place."

This is indeed a very small proportion out of the total of 286,000 ecclesiastics, which is the number we gather from his own footnotes, an extremely small proportion, especially when we remember that the only way for a priest to save his life at that time was to get married. It shows that considerably more than 99 per cent. of the priests would rather lose their lives than marry. Such charges as he would not have acted thus. So out of his own mouth Dr. Lea is refuted. Such charges as he makes will do good instead of evil by bringing out such refutation, as Dom Wall's. Out of evil cometh good.—Freeman's Journal.

The Love of Mary.

The love of Mary! It is, I believe, a personal if it is a real thing. It is not a stereotyped, artificial devotion worn on our sleeve, as it were, taken up because we see others practising it; nor is it forced upon us from outside (love always refuses to be forced), nor yet practised merely as a matter of routine. The soul in this, as in so many other things, is left perfectly free to follow her bent in grace, as to the measure of her devotion. The Church only says that "the Saints reigning together with Christ are to be honored and invoked, and that they offer prayer to God for us." Like other things, it may become a mere routine, belonging to us only on the outside, not really entering within us; like all other doctrines of the faith, to be any good to us, it must be a real, vital thing, living and palpitating with our spiritual life which is our truest self. Nothing in the ritual order seems to be of much good if it is forced; like all else that has life, it must grow and take time to grow; and partake in a measure of each one's personality, so as to be a personal possession, like the love of Christ Himself, who is likened to the man in which each one found what suited his own need. Our Lord's Holy Mother is not a pretty painted image; she is a real person, as our come close to us, and touch us, if she is going to help us. Auxilium Christianorum! She is such a human creature—the most perfect, most spotless creature—God ever made, made on purpose to give Him our dearest Saviour, His perfect humanity. She is the most meek, most humble, most pure, most loving of all women that ever lived. She is crowned now queen at the King's right hand, loaded with the blessings and praises of the whole human race (at least of true Christians), as she herself foretold it should be: "All generations shall call me blessed." Yet, after all, it is her graces that are crowned, and the glittering stars on her brow are the only symbols of her rewards. God gives to humility, and purity, and meekness, and love, and her perfect learning of God's holy will through such sorrow as none other ever knew, save only the Man of Sorrows, by Whose sorrow she was so overshadowed.

To some who are born children of the Church the love and homage of Mary leads them to Jesus, as she always does and as it is her life to do. But with others—converts especially—I think the converse is also true. True love of Christ teaches the love of His Mother. The more by Christ's grace we grow in His love, the more all belonging to Him becomes inexpressibly dear—His Church, His Sacraments, His Mother; and the more we realize the fundamental doctrine of Christianity, the Incarnation, the more we understand the place Mary, as the instrument of the Incarnation, takes in the scheme of redemption. Protestants may ignore her, but in the Catholic Church she is a great personality, as indeed it was like, and fitting she should be in the Kingdom of her Son.

The love and devotion which comes in our mature years with the fullness of truth, and that is taught by the Holy Spirit, shall, maybe, grow to be a still deeper possession even than that taught by parents' lips from infancy. But it must be learned to be made our own. Let her grow real to us. She is a real being, a living mother, ever "the Mother of all living" in Christ; and she wishes for a real love from her spiritual children, a shadow of that which Jesus gives her. She does not demand this indeed—nothing alone she asks, that we should love and obey her Son. "Whatever He saith unto you, do it," her meek voice says to us. But what else can we do but love her if we love the Son? A mother does not demand her children's love; yet must they rise up and call her blessed. We are growing to love her. In our dream of heaven we see her—the Jesus face, the sweet eyes, the tender hands that beckon us to Him, the woman's face that has suffered and was strong, now comforted by Him for evermore.

Let us look long at her; let us ask her to teach us to understand the love of Jesus, to teach us how to love and please Him only, as she did; she will draw us close to Him, so blessedly close that we shall not be able to wander away from Him any more. Let us take home to our hearts that sweetest of all the stories about the Salve Regina, related to us by St. Alphonsus. As a holy soul was saying that lovely bit of the Church's poetry and prayer, the Salve, he beheld in vision Our Lady, and as he prayed, "Turn thou on us those merciful eyes of thine," she, holding her Son in her arms, turned towards the supplicant the divine face of the Child, saying, "Lo, these are my merciful eyes!"—Stray Leaves from a Convert's Note Book.

Advertisement for DODD'S KIDNEY PILLS, featuring an illustration of a man and a bottle of the medicine.

Crawford Reminiscences.

The interesting and charming recollections of Marion Crawford contributed to last week's number of Collier's by his sister, Mrs. Mary Crawford Fraser, suggest in what different perspectives a man may be viewed, and how little an author's work can reveal his character and personality. Of a man of action of the type of Theodore Roosevelt, who is forever engaged in trying to express and impress himself, and to translate his words into deeds, one feels that a biographer could tell the public little that he has not told them himself. But a man who works chiefly with his imagination, and who, like Crawford, is forever engaged in trying to express thoughts and realize characters other than his own, may be personally as unknown to the public as his name is widely known.

Mrs. Fraser shows her famous brother in the new light of a romantic and almost mystic figure. He was painstaking to the point of scrupulousness for accuracy and truth to life in his work. For "Marietta, a Maid of Venice," he studied every process of Venetian glasswork; for "Marzio's Crucifix," he became a silversmith; to write "The Witch of Prague" he went to live in that city and studied Bohemian—which was the seventeenth language he had acquired. He was a voracious student, a tireless worker, mastering arts, sciences and languages with a joyous and ever youthful energy.

But to Catholic readers the most interesting and moving part of Mrs. Fraser's sketch are the concluding paragraphs, in which she speaks of Crawford's religious life. Words like these show the popular novelist in a new and gracious light: "One pre-eminent subject he did not care to discuss—theology. His religion was too much a part of himself to invite analysis when once he had satisfied himself of its supreme truth and irrefutable logic. Yet, to assist others, he was planning to write a pamphlet entitled: 'Why I am a Catholic.' Rocky in faith, yet simple as a child in practice, he was one of the few latter-day Catholics who take their creed as the Crusaders took it, whole, unquestioningly, and joyfully. "Everything was Marion's—success, honor, the affectionate companionship of a devoted wife who read every line he wrote with the keenest interest and true literary sense; brave sons and beautiful daughters, who worshipped their father; but nothing in this world had any real hold upon him. He was quite detached; he worked to the very end, knowing that the end might come at any moment, in order that his dear ones might not miss any of the comforts and luxuries with which he had always surrounded them. He was princely in his dealings with others, the helper of the poor, the defender of the oppressed, a tower of strength to all in trouble. But for himself he asked nothing, desired nothing that the world can give. He aspired to only one thing, immortality. And when the call came, on Good Friday, in the glory of the sunset by the sea, he answered with a smile and shed his fetters without a sigh. The only wonder was that they had held him here so long."

Methodists and Ex-Priests.

The attitude of the early Methodists towards the ex-priests is thus described by John F. Fenlon, D.D., in the Catholic World for May.

Viewing the matter abstractly, and from their standpoint, we cannot blame the Methodists for receiving an ex-priest as such, and employing him among Catholics any more than they can blame us for ordaining an ex-minister and sending him forth to preach to non-Catholics. But the question, a concrete one and not at all abstract, is this: what kind of men, as a matter of fact, are employed? Now some Catholics would condemn all ex-priests as about equally bad; but they have no right to expect this view to be taken by non-Catholics. The name perhaps should only be bestowed on those who trade upon the sacred character they have renounced, who are ex-priests by profession. And, truly, men who have forsaken the priesthood vary all the way from Dollinger, a man of clean morals and of personal dignity, down to that unprincipled rascal and marvel of depravity, Achilli. Two things may in justice be demanded of a Protestant organization before it engages an ex-priest for its ministry; first, that it be reasonably certain he truly believes the doctrines he is expected to preach; and, second, that he is a man of correct life. If these essential qualifications of a Christian minister were to be in all cases exacted, how many ex-priests would be preaching Protestantism? Nowadays far more caution and decency are observed than formerly, but one indelible shame is imprinted on the face of Protestant history—which has by no means blushed for its shame as it should—undoubtedly this, that it has frequently shown itself willing to welcome any one coming from Rome with vile stories, caring little or nothing about demanding guarantees of their truth, and that it has been ready to engage such a one without reasonable certitude of the sincerity of his belief or the fitness of his character.

The Once Pore Hyacinth.

Once the name of Pere Hyacinthe was held in reverence and admiration wherever Catholic piety and brilliant oratorical talent were known and appreciated, says the

Catholic Standard and Times. Now it is so low in the dust as to call for the tears of the angels. He is in his old age, nearly alone in the world now, for the woman for whose sake he was forsaken, has died, and he has only a son to fall back on—and if the son follow the father's example the ex-priest will have but a broken reed to lean on. The woman was buried recently. The ceremonies at the funeral were in keeping with the close of the drama of her life to God. The chief actor in that saddening drama has been spared for a little while longer. We ought to pray that he may turn that mercy to good account in repairing the awful scandal of high talents turned to the worse service in giving scandal to the Church before God and man.

Holy Father Blesses Paper.

The "Civita Cattolica," the well-known Catholic periodical conducted by the Jesuit Fathers, has just entered on the sixtieth year of its existence. The Holy Father has addressed a cordial and most encouraging letter to the writers on them the Apostolic blessing. They have, he says, faithfully and firmly devoted themselves to the defense and promotion of Catholic doctrine, and he recognizes that their zeal for the divine glory needs no stimulus.

Converts of the Hour.

(Scannell O'Neill, in Catholic Columbian.) Judge Edward Osgood Brown, who has just been appointed a member of the Board of Visitors to West Point, is a Chicago convert, a graduate of Harvard, and a writer of ability on historical and legal subjects. He is related, we believe, to Father Elliott, C.S.P.

Edward A. Simeral, so prominently connected with the Knights of Columbus in Omaha, is a convert from Episcopalianism. He was a student at Kenyon College, Gambier, Ohio, when the Rev. James Kent Stone, (Father Fidelis, C.P.) was president of that institution. Mr. Simeral's parents followed old Bishop Chase to Ohio, and were intimate friends of that sturdy old warrior of the Lord. Mr. Simeral's example was followed by his parents and brother.

The name of old Cotton Mather, the Puritan burner of witches, has an ominous sound in the ears of Catholics, though it will interest them to know that at least two American converts have his blood in their veins—Mr. Charles C. Copeland, of Libertyville, and Mr. Henry C. Granger, Evanston, Ill. If we are not mistaken, a Catholic institution now stands on the site of the old house of Cotton Mather in Boston.

The visit of Father Benson to this country reminds us of a witty rejoinder made by him to those of his former brethren who had called him a "turncoat." "I don't care what people call me," said Father Benson, "I deem it no disgrace to turn my coat, because I had it on inside out."

Mrs. Katharine Parr, an English lady well known in Catholic charitable circles, is the widow of the late Charles Chase Parr, of the ancient Lancashire family of Parr, of which one of the queens of Henry the eighth was a member. Mrs. Parr has lately come into the estate of the family, lost to the Parris since the reign of old Harry. Mrs. Parr is a daughter of an Anglican clergyman, and her daughter, Miss Olive Parr, is a literary and social worker.

JOHNSON'S CATHOLICITY.

Dr. Samuel Johnson, the great English lexicographer, was very respectful, even sympathetic, in his sentiments and expressions regarding the Catholic Church and its doctrines, as may be seen from the following dialogue recorded by his biographer, Boswell:

"What do you think, sir, of Purgatory, as believed in by the Roman Catholics?" Johnson—"Why, sir, it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, or so good as to merit being admitted into the society of the blessed spirits, and therefore that God is graciously pleased to allow a middle state where they may be purified by certain degrees of suffering. You see, sir, there is nothing unreasonable in this."

Boswell—"But then, sir, their Masses for the dead?" Johnson—"Why, sir, if it be once established that there are souls in Purgatory, it is as proper to pray for them as for our brethren of mankind who are yet in this life."

Boswell—"The idolatry of the Mass?" Johnson—"There is no idolatry in the Mass. They believe God to be there and they adore Him."

Boswell—"The worship of the saints?" Johnson—"Sir, they do not worship saints; they invoke them; they ask their prayers."

Boswell—"Confession?" Johnson—"Why, I don't know but that is a good thing. The Scripture says 'Confess your faults one to another,' and the priests

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Advertisement for NOTICE, Superior Court, Montreal, Dame Alexina Laurencelle, of Outremont, wife of Bela Barthelemy, furrier, of the same place, has, this day, instituted an action for separation as to property against her husband.

Advertisement for THE TRUE WITNESS is printed and published at 816 Leguachetiers street west, Montreal, Can., by G. F. Mouton & Co.

Advertisement for SEEN THE FREE BOOK, about two-year old! Shows how to get most for your money in reading anything that is worth reading right. Proves the saying: 'We'll make you. News for you. Best advice that last a century. Get a copy. Ask nearest bookseller.'

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Vol. LIX., TWO Condition the F "Satu (Rev. B. N. the Methodist in "The cate," On Sunday 1910, the str of marching was intense. zens; not ana students, repa sioners, member majority of the formed the En column was a the inscription The Roman D Against the R Tor t For t Passing a are four hur city) this gre as a sign of p bands, these f moved to t Fior, a large which stande Bruno. This 1889 by the I proval of the f for a consi At that time Minister. The power it coul prevent its er remember the crowds of th deed was fina that day the Bruno became clericalism in once every ye been the stor and popular the Catholic Bruno fought thought, and i ed at the han explains why and canonized lians to-day be of the Romish The principa were Barzill former is now can party, a r and many thi Italy. Bissol of Parliament reform party, he is rega most honest m to-day. The rained the Cr tyranny and p summoned the religious order alied atheism. the public sch Recently the was executed blasphemies a was one of th of his age, bu majority of h only as a mar thought, and u ample of the t man Church. combination of iam. Giordano Bru that his perso always what th The victim of f theless was of others when not coincide with the face of all tory as one of that wonderd Whatever he w was not a cow soul. But the cause Bruno gave up completely vic over. Religio abides in the st issued the se no's life by fire