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eal.

ERIOR COURT.

Alice McIntosh, of strict of Montreal duebec, wife comy of Lorne Mof the same place, uthorized to ester uthorized to ester f. vs. The said cairnie, defendant this 14th day of m an action in property against

16, 1910, TTCH & KEARneys for Plaintiff:

# The True and Campoline Chroniele. Culturess



Vol. LIX., No. 42

SUDDEN DEATH OF

A Distinguished Scholar and Eminent Preacher, Antigonish Suffers Severe Loss in His Passing Away.

BISHOP CAMERON.

Right Rev. Dr. John Cameron, Bithop of Antigonish, died there Wednesday night last. Bishop Ca-Wednesday night last. Bishop Cameron had been in comparatively
sood health for several months past,
suffering nothing more than the orduary infirmities of age, though
two days before his demise he seemtwo days before his demise he seemteless robust than usual. On Wedsesday morning His Lordship arose
and performed the duties of the day
as usual, but in the evening he was
not so well.

Soon after ten o'clock however.

Soon after ten o'clock, however, he was seen to be failing and friends gathered round his bedside. The last ries of the church were administerities of the helf peat for the aldered rites of the church were administer-ed, and at half past ten the oldest living student of the propaganda at Rome and the oldest bishop in Ame-rica passed peacefully away.

Bishop Cameron was born at St. Bishop Cameron was born at St.
Andrews, Antigonish Co., on the
16th of February, 1827. His father,
also named John, was a native of
Iochaber, Scotland. His mother,
Christina McDonald, was born at
Moidart. His father and other
members of the family were brought
up in the Protestant faith, but became converts to Catholicism,
but one, a half-brother, who died
some few years ago at
the advanced age of 103. At the
age of seven young Cameron was some the advanced age of 103. At the age of seven young Cameron was sent to a school near his home. He afterwards attended the Grammar School at St. Andrews, C. B., which was established some sixty years ago, where he made good progress in the study of Latin. A precocious and ambitious lad, he easily kept at the head of his classes. In September, 1844, at the age of seventeen, he was sent to Rome, and there entered upon his studies for the priesthood in the lar-famed College of the Propaganda.

Having made his studies at the Propaganda with marked success, and taken his degrees in Philosophy and Theology, young Cameron was ordained to the priesthood on the ordained to the priesthood on the 26th of July, 1853, just one year before his return to Nova Scotia. The confidence placed in him by the authorities is shown by the fact that, in the absence of Mgr. Tancioni, he acted as Rector during the vacation of that year, at the summer residence of the College amid the Alban Hills. After spending well nigh ten years in Rome, he set out for home in the summer of 1854.

Upon his return from Rome, Cameron was placed in charge of St. Francis Xavier College, which had just been founded by the late Archbishop McKinnon. The Bishop Archbishop McKinnon. The Bishop being absent in Europe, it was Dr. Cameron who presided at the open-ing of the new college. There were at the time but few priests in East-ern Nova Scotia, and thus the duties ern Nova Scotia, and thus the duties that devolved on the young Roman Dottor were such as to tax to the utmost his strength and energy. For nearly four years he was at one and the same time Rector of the College Professor of Philosophy and Moral Theology, lecturing two hours a day and parish priest of St. Ninian's, then embracing a territory which is now divided into three parishes. He had charge of St. Ninian's from 1855 until 1863, when he was transferred to Arichat, by his friend. Cardinal until 1863, when he was transferred to Arichat, by his friend, Cardinal Cullen, on the 22nd of May of the same year. He bore a part in the Cullen, on the 22nd of May of the same year. He bore a part in the Vatican Council, and was still in Rome on the 20th of September, 1870, when Garibaldi's troops entered the City of the Popes by the breach of Porta Pia. He was thus twice an unwilling witness of the storming of Rome by a hostile force, being still a student at the Propaganda during the revolution headed by Garibaldi, in 1848. In January, 1877, he was made administrator of the Diocese, and succeeded the late Archbishop McKinnon in the See of Arichat in July of the same year. In 1886, the See was changed from Arichat to Antigonish, which had been already for many years the Bishop's residence.

residence.

More than once has the Holy See shown its appreciation of Bishop Cameron's ability and tact by intrusting him with important and delicate missions. In 1871 he was sent to Harbor Grace, NvId., to adjust difficulties that had arisen in the diocese. Again, in 1885, he went as Apostolic Delegate to Three Rivers, Que, to fix the boundaries of the newly formed Diocese of Nicolet, and to settle certain financial difficulties.

Bishop Cameron was the sole survivor of the Bishops who attended the consecration of the late Bishop Sweeny at St. John in 1860. On July 29, 1903, he celebrated his golden jubilee as a priest. Last year he attended the Plenary Council at Quebec, but he was obliged to retire before the sessions were ever, because of ill health.

Bishop Cameron's power as

Senate Reading Room Jan 1 1909. preacher and \_\_\_\_\_ cholarly attainments are too well known to be remarked upon. The record of his work of Bishop is writ large over the face of the Diocese of Antigonish

## Cardinal Ferrari and the Irish Question.

The London Daily News prints an interview of one of its correspondents recently with Cardinal Ferrari Archbishop of Milan, in the course of which his Eminence made some interesting remarks on the Irish question and declared in strong terms his own sympathy with the cause of Home Rule:

"I have followed the elections with

"I have followed the elections with the keenest interest," said the Car-dinal. "You are to be congratulated on the result, because it is a tri-umph for liberty. There is one cause I have at heart, and that is Home Rule for Ireland. It seems to me that the Nationalists have now. Home Rule for Ireland. It seems to me that the Nationalists have now the chance of getting this great reform. For their leader, Mr. Redmond, I have the greatest admiration and respect. He has been true to the Irish cause, and at the same time has defended the cause of the Catholic schools in England."

"Some people are of opinion," the correspondent observed, "that Home Rule will not be an advantage to the Church. Is it possible to imagine in the whirliging of time a Parliament with a Socialist majority at Dublin."

Dublin."

"As a foreigner," replied the Cardinal, "I cannot tell whether Home Rule will be good or bad for the Church. Above all I value liberty, and it is because I consider that Home Rule will give a wider liberty to the Irish people, liberty which is their due, that I hope to live to see the ideal of your great and good statesman, Gladstone, realized."

It was only, the correspondent observed, as I passed out through the

served, as I passed out through the marble-paved ante-rooms, where a number of shabby people were waiting to see the Archbishop, who receives all coming to him for help or counsel, that suddenly a sense of shame came upon me. The Cardinal had said agreeable things about England, but I asked myself how much longer a foreigner would be justified, as he had been, in telling me that England had not yet done justice to Ireland.

This interview tends to confirm the marble-paved ante-rooms.

This interview tends to confirm the truth and accuracy of Mr. Glad-stone's famous declaration that the literature of all countries might be searched in vain for any expression or thought on the subject that did not bitterly condemn England's conduct towards Ireland.

## Distinction for Dominican Priests.

The Easter holidays at the Catholic University, Washington, were distinguished by a very significant ceremony held in the chapel of the Immaculate Conception College last week. The occasion was the conferring of the mastership of sacred theology upon two Dominican professors, Rev. V. F. O'Daniel and Rev. M. A. Waldron.

The degree with which Fathers

M. A. Waldron.

The degree with which Fathers
O'Daniel and Waldron were honored
is rigorously reserved by the Dominican order as a reward of exceptional merit. It entitles its bearers to
circular applications. al merit. It entitles its bearers to singular privileges, at the same time imposing serious obligations. Rarer indeed are the cases where it is purely honorary. It is conferred directly by the order, and not by any particular educational institution. An event like that of last Wednesday is regarded by Dominicans as having far more than a merely local interest. It is one that "concerns not a single province," says their constitutions, "but the entire order." That is why the requirements for the Dominican mastership are so severe, and why the number of those who attain to it is so limited. During the last twenty years only three rethe last twenty years only three re-ligious of the order in the United States have enjoyed the distinction. One of these is Very Rev. Dr. D. J. Kennedy, the present professor of sacramental theology at the University. Father Kearney, the preacher for the occasion, the ex-provincial, is another, and Very Rev. A. V. Higgins, also ex-provincial, is the third.

# 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. Delay Cannot Destroy Irish Hopes.

MONTREAL, THURSDAY, APRIL 14, 1910

So Said John Redmond at St. Patrick's Day Banquet in London.

The St. Patrick's Day banquet in the Hotel Cecil, London, was one of the most successful Irish gatherings ever held iff London, says the Dublin Weekly Freeman. The menu, which was beautifully designed, was printed in Irish and French, and during the dinner an orchestra played a selection of Irish airs. Mr. John Redmond, M.P., presided for the eleventh year in succession, and proposed the toast of "Ireland a proposed the teast of "Ireland a proposed the toast proposed the toast of "Ireland a Nation," in the following speech, which aroused tremendous enthusi-

asm.

He said: —My Lord Bishop, Ladies and Gentlemen—Once again St. Patrick's bay has come around, and once again we are assembled in this Hall to celebrate the Nationality of reland and to celebrate it on the Feast of a Christian saint. We naturally on this occasion take stock of the Irish National cause, and tonight it is natural that we should ask ourselves—what advance has the Irish National movement made since last we assembled here. last we assembled here. When last I spoke in this Hall I spoke words of hope, but I did not then dream that so soon the Irish National question would become so powerful a factor in the Imperial politics of the country as it has today. country as it has to-day. Only a few years ago Mr. Chamberlain declared that the question of Home Rule was as dead as Queen Anne. Will anybody to-day in this country declare that the question of Ireland is dead at this moment.

BRITISH OBJECTION DEAD.

The question of Ireland to-day at the moment dominates the whole imperial policy of this country; and if we of the Irish race only do our we of the frish race only do our manifest duty by putting down with a strong hand dissensions in our own ranks, and by standing to our guns here in England, never again will the Irish cause recede from the position of power in which it stands at this moment. Ladies and gentlement the last general election, has men, the last general election has men, the last general election has proved conclusively not that Home Rule is dead, but that the British objection to Home Rule is dead. Let me recall for a moment what occurred. The Albert Hall declaration put Home Rule specifically and prominently forward as one of the great issues for the electors to you work. minently forward as one of the great issues for the electors to vote upon in the coming election, and on that issue, for the first time in the history of this movement, on that issue a purely British majority—puting the Irish on one side altogether, a purely British majority—of over 60 in favor of Home Rule for Ireland was returned; and at this moment the one remaining obstacle to the concession of Home Rule is the veto of the House of Lords. On English democractic questions it sometimes happens that British opinion times happens that British opinion becomes so enthusiastic, so inflamed, that after a prolonged struggle th House of Lords may be forced t surrender and acquiesce, but o Home Rule for Ireland, though Br

HOUSE OF LORDS DEAD.

The House of Lords as we have known it is dead. They have been for the last few nights discussing the precise method of their own exception, and I am told that Lord Rosebery's resolution, although not all we want—I mean, remember, the death of the present House of Lords—is, notwithstanding the anger of the backwoodsmen on the back benches of the House of Lords, going to be carried without opposition. Therefore, this much is certain, that the House of Lords as we have known it is dead. Well, their Veto, not merely upon Finance but their veto on general legislation is not dead at this moment, but it is under sentence of death, and it only remains to be settled what will be the exact time and method of execution. Now, this means much for the democracy of Britain. Until that veto is limited the democracy in Great Britain cannot be said to have come into its inheritance. Till The House of Lords as we for the democracy of Britain. Until that veto is limited the democracy in Great Britain cannot be said to have come into its inheritance. Till that veto is limited, the democracy in this country cannot be sure of being able to translate its will into legislation, and heaven knows how many great issues, how many great causes affecting the well-being, the homes and the lives of the masses of the people of the country are bound up in this question of the abolition of the veto of the House of Lords. I believe myself that for Britain this is a question of the happiness, well-being, comfort, freedom—almost the lives of the democracy of this country; but for Ireland the aboli-

How much that claim of Ireland often still is misunderstood and misrepresented in this country! After all, the interests of the toiling masses of the people are much the same in every land, and yet the English people have been taught to believe that when we ask for Home Rule for Ireland we are asking for something inimical to the interests of the masses of the people of this country. A more absurd proposition was never put forward. We do not want to interfere with the liberty, or the prosperity or the rights of the peo never put forward. We do not want to interfere with the liberty, or the prosperity or the rights of the people of England. On the contrary, we want, so far as we can, to join hands with the democracy of this country, and protect their interests. country, and protect their interests, their liberties, their freedom, and their prosperity. We have no quarrel with the people of England. Our quarrel simply is with the ascendancy class in this country, which has been the enemy of English liberty and English interests just as when he of Initial interests and Initial interests. much as of Irish interests and Irish much as of Irish interests and Irish liberty. Home Rule means self-government for Ireland—that on our own poor humdrum, humble affairs we shall be allowed to decide, by our knowledge and higher interest, what is best for our own country. Home Rule for Ireland means for England the remysal of a mahar. England the removal of an embarrassment from their Parliament, the removal of a danger to their interests, the removal of a weakness in their Empire, and, believe me, Home Rule for Ireland further means the only certain method of making this Empire a really united and strong Imperial force. The removal of the veto of the House of Lords means that for us. The interest of the Irish people in this movement against the Lords is frecisely the same as the interest of the English people. Up to this point, at any rate, we may rassment from their Parliament, the interest of the English people. Up to his point, at any rate, we may congratulate ourselves. The democracy of the two countries have marched together and fought side by side. I have no doubt in my own mind that the rank and file of the two armies, the British and the Irish armies, are absolutely united in sentiment and intention. And I say as solemnly as I can, that it will be a crime if differences as to tactics between the generals of these two armies are allowed to lead to a rupture and a severance, which rupture and severance would naturally and necessarily lead to this—that the

necessarily lead to this—that the present campaign against the House of Lords will be a failure; and the victory—no matter what happens to-day or to-morrow or next year or the year after is inevitable in the end—would be put off perhaps for years, perhaps for a generation.

NO PART IN SHAM BATTLE.

Well now speaking for my friends. NO PART IN SHAM BATTLE.
Well, now, speaking for my friends and myself, we are only anxious to prevent that failure.—But, ladies and gentlemen, we will take no part in a sham battle. We demand a straight fight, an aggressive fight, and not a Fabian policy. We will have no responsibility for the policy of vacillation; and, come weal or woe, we, at any rate, will stand by our pideges and our words. When of vaciliation; and, come wear or woe, we, at any rate, will stand by our pledges and our words. Whether we succeed now at this moment, or whether, in accordance with the tragic history of our cause, we have once more to wait and see our hopes receding before us or no disappointment in the realization of Irish hopes can destroy the Irish National movement. If I may say so—and I know I can say so without irreverence—we believe in it in the same way as we believe in the existence of God Almighty. We believe our time of suffering and tribulation is nearly if not entirely rung out. St. Malachy, one of the great saints and apostles of Ireland, who in the eleventh century was Primate of Armagh, left upon record a prophecy as to the future of Ireland, if He foretold centuries of suffering and wrong, to be followed by the renewal of Ireland's ancient freedom and glory. Let one, in all reverence, on St. Patrick's night, recall the prophecy of this great Irish Primate and Saint. From his deathbed he wrote these words:

"With terrible discipline, long shall she be purified; but, afterwards, far and wide shall her magnificence is hine forth in cloudless glory. Oh! Ireland, lift up thy head; thy shall come—a day of ages. Thy light shall burst forth as the sun, and thy glory shall not pass away. There shall be peace and abundance and freedom within thy boundaries, and beauty and strength in thy degree of the tree words in its beauty like the rose."

We all assembled round this board believe in this prophecy. We believe in this prophecy.

and wrong, to be followed by the renewal of Ireland's ancient freedom and glory. Let one, in all reverence, on St. Patrick's night, recall the prophecy of this great Irish Primate and Saint. From his deathbed he wrote these words:

"With terrible discipline, long shall she be purified; but, afterwards, far and wide shall her magnificence shine forth in cloudless glory. Oh! Ireland, lift'up thy head; thy day shall come—a day of ages. Thy light shall burst forth as the sun, and thy glory shall not pass away. There shall be peace and abundance and freedom within thy boundaries, and beauty and strength in thy defence. Now, oh Lord, dismiss thy servant. Though long shall it be desired, my country shall one day stand forth in its might, and be fresh in its beauty like the rose."

We all assembled round this board believe in this prophecy. We believe in it as we do in the eternal principles of justice and right. God

grant we may all live to see its realization. I have no more to say to you to-night in proposing this toast. It is the Charter Toast of our race. Ireland has never ceased to be a nation; she is a nation still in tribulation, sorrow and subjection. When we talk of Ireland a Nation we are toasting that ideal—that Ireland which has never ceased to be a nation, becoming once again a Nation in freedom and prosperity. I give you "Ireland a Na perity. I give you "Ireland a Na-tion."

### Provide Flowers for Eucharistic Congress.

A pious plan is proposed by a correspondent in the "Messen-ger of the Sacred Heart," where-by flowers will be provided for the Eucharistic Congress in September Eucharistic Congress in September next. Tons of flowers will be need-ed to decorate the streets through which the Blessed Sacrament will pass in the great procession. The

ed to decorate the streets through which the Blessed Sacrament will pass in the great procession. The writer says:
"How easy it would be, during the coming summer months, to set aside in honor of our Lord, a few square feet in our gardens for the cultivation of flowers, such as roses, lilies China asters sets the to Montreal for the Congress! One of the most touching acts of homage seen during the London Eucharistic Congress, two years ago, was that offered by the Catholics of France, who sent eight the locations are congressed as the congress of the Catholics of France, who sent eight the locations are congressed as the congress of the catholics of France, who sent eight the locations are congressed as the congress of the catholics of France, who sent eight the locations are congressed as the congression of the catholics of the catholics of France, who sent eight the location of the catholics of the ca who sent sixty thousand bouquets across the channel to strew the streets of London during the passage

# The Priest.

The life of a Catholic priest is lonely at its best, but it may be made brighter by the devotion of the congregation, or be more burdened by criticism and opposition of parishioners. Priests are human, and rismoners. Priests are human, and so are the parishioners, and it may be expected that there will be misunderstandings between them and differences of opinion concerning important things which arise from time to time to make discord in their relations to each other.

As a rule, it may be devoted.

their relations to each other.

As a rule, it may be doubted if the priest's sufficiently honored by the congregation. Do we laymen always stop to consider who the priest is before finding fault with his work? We should remember that one who feels a call for the priesthood must, spend years at colpriesthood must spend years at colpriesthood must spend years at college and seminary in preparation, which includes not only acquiring the necessary learning, but in forming his character for the high calling to which he has consecrated his life. The same industry and perseverance in any other calling might have made him a man of prominence in the community. But he has set made him a man of prominence in the community. But he has set aside all worldly interest and ambition, and dedicated himself to the calling to which he believes God has chosen him. The world is closed to him by his own act. He does this because God has chosen him, and he must do God's work among his fel.

because God has chosen him, and he must do God's work among his fellows. A man who does this makes sacrifices and he should be nonored greatly for doing it.

In his work the priest takes the place of Christ. The seal of Christ is set upon him in his ordination, and henceforth he will consecrate the sacred species as Christ gave it to His Apostles; he will forgive the sins of the penitents as Christ forgave the sins of the paralytic; and he will baptize the children and consecrate marriages of members of the secrate marriages of members of the congregation. Should not the man congregation. Should not the man who does the work of Christ be honored next to Christ?

It would be good for all of us if

believe in our cause. No delay or disappointment in the realization of Irish hopes can destroy the Irish National movement. If I may say so—and I know I can say so without irreverence—we believe in the same way as we believe in the

LETTER FROM BISHOP CAMERON.

PRICE, FIVE CENTS

Just Two Weeks Before His Death Aged Bishop Speeds Message to Montreal's Archbishop.

Very precious, indeed, is the following document to His Grace Archbishop Bruchesi, to whom His Lordship the late Bishop Cameron of Antigenish, sent it on Holy Thursday. It speaks of his feeble state of health, and yet there seemed no foresight of the coming dissolution, for although he did not expect to be of the number who would enjoy the privilege of attending the Eucharistic Congress, he said: "I shall be with you in spirit." There is, therefore, a pathetic interest in a careful perusal of the subjoined letter:

His Grace,

The Archbishop of Montreal.

My Lord Archbishop,

My Lord Archbishop,

Sickness and extreme old age have prevented me from writing to you at an earlier date concerning the Eucharistic Congress which is to be held in your metropolitan city of Montreal next September. To the same causes you will also attribute the comparative brevity of my present remarks. So great an event, one indeed which will shed lustre and glory not only on the illustrious See over which you preside but also upon the whole of Canada, merits a much longer and more elaborate treatment than can be accorded it by an old man now in the eighty-fifth year of his age, and who for forty years in the episcopate has "borne-the burden of the day and the heat"; but I cannot allow so memorable an occasion to pass witheut giving some expression to the joy which I share in common with all the fathful of Christ in this land, that our country is soon to be blessed with a most solemn and universal profession of faith in the Holy Mystery of Christ's most adorable Body and Blood.

In the series of Eucharistic Con-Body and Blood.

In the series of Eucharistic Congresses which have taken place within recent years in different parts of the world we can clearly see the marvellous design of God's Providence. For, it is manifest to anybody who observes the current of modern thought that the great each modern thought that the great and terrible evil of our day, an evil which threatens to destroy all religion and morality, is lack of faith in the supernatural. To this want of faith among non-Catholic peoples must be attributed the appailing reversion to pagan ideals which is, becoming every day more and more coming every day more and more characteristic of modern society, and which manifests itself in literature, in art, in the theatre, even in the relations of family life, thus striking at the very foundations of society. To the weakening of supernatural faith among Catholics is the the To the weakening of supernatural faith among Catholics is due the apathy or indifference to religious interests which to-day is the shame and humiliation of nations which have hitherto gloried in the name of Catholic. Can we doubt that God's Providence has designed these solemn and public demonstrations of Cartalage. Providence has designed these solemn and public demonstrations of Catholic faith in order to enliven in the hearts of His children throughout the world that heavenly virtue, and to open the eyes of unbelievers to the great reality which lies hidden under sacramental veils and can be seen only with the eyes of faith? So solemn and public a profession of faith cannot fail to produce a deep and lasting impression upon those whose religious convictions rest upon no surer a foundation than the on no surer a foundation than shifting and unstable basis of sonal opinion or sentiment. The will see and understand that truth or reality has ever commandtruth or reality has ever commanded a stronger or more certain assent of the human intellect than the real presence of Our Blessed Lord in the Holy Mystery of the Altar. They will see His Presence acknowledged with devotion, reverence, and grateful love, by rich and poor, by learned and unlearned, by hundreds of thousands in person and by millions through their distinguished representatives from all parts of the world.

To be present and take an active

To be present and take an active part in the Eucharistic Congress of Montreal is a privilege greatly to be prized by those who may be fortu-nate enough to enjoy it. My infirm-ities render it impossible for me to give you any assurance that I shall be among that happy number. But if I am not present in person, be as-sured that I shall be with you in

Let me assure Your Grace of my unbounded confidence that the highest measure of success will crown your understaking, and that the blessings which it will bring upon Montreal and the whole of Canada will surpass all power of human expression.

I remain, my dear Lord, Yours very devotedly in Christ JOHN CAMERON, Bishop of Antigonish.

Given at Antigonish.

Thursday of the Lord's Supper
March 24, 1910.