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THURSDAY, MARCH 9, 1905.

## MR. WYNDHAM'S RESIGNATION.

The resignation by Mr. Wyndham  
of the office of Chief Secretary for  
Ireland is a startling confession of  
the weakness of the Balfour Govern-  
ment. Mr. Wyndham was taken into  
the Government as the instrument of  
Mr. Balfour's policy of conciliation.  
In 1902 he inaugurated that policy  
by the appointment of Sir Antony  
MacDonnell as Under Secretary. Both  
Mr. Wyndham and Sir Antony knew  
what the effect of the appointment  
would be and were fully prepared for  
it. Every member of the Balfour  
Government, as well as Mr. Wynd-  
ham, knew that Sir Antony was a  
Home Ruler. A few days after his  
appointment, the new man in Dub-  
lin Castle wrote in a letter to a  
friend: "My best friends tell me  
that I am deluding myself, that I  
shall be abused by Orangemen as a  
Roman Catholic and denounced by  
Home Rulers as a renegade, that I  
shall do no good, and that I shall  
retire disgusted in a year. But I  
am willing to try."

While Mr. Balfour's majority in the  
House held together, the "free hand"  
which was conceded to the Irish Un-  
der Secretary at his appointment  
was not questioned, although the  
Orange lodges rallied against him and  
threatened revenge upon the Govern-  
ment at the earliest opportunity.  
But a change has come over the  
spirit of Mr. Balfour's dream.  
Thanks to the activities of Mr. Cham-  
berlain the Government majority has  
been diminishing until it got down  
last week to a figure at which, if  
Orange members from the north of  
Ireland started pelting it with half  
bricks, they might have done serious  
damage. Mr. Wyndham, with some  
spark of the chivalrous nature of his  
Irish rebel ancestry, accepted the  
logic of the situation some time ago,  
for speaking in the House on Febru-  
ary 20, in answer to a violent and  
strident speech by the Orange leader,  
Mr. Moore, he opened his de-  
fence of Sir Antony MacDonnell by  
saying he had no doubt he (Mr.  
Wyndham) no longer deserved the  
confidence of the Orangemen. His  
resignation follows this admission in  
due course.

Just as soon as the Orangemen felt  
they could strike the Government in  
a vital division they made up their  
minds to do it, and Mr. Wyndham  
has withdrawn in the hope that the  
threatened blow may be stayed yet  
a while. This is the end of concil-  
iation, devolution and the whole  
airy fabric of the dream of killing  
Ireland by kindness. The Orange-  
men will not allow the killing or  
the kindness.

Giving Mr. Balfour and Mr. Wynd-  
ham credit for their good intentions,  
they have succeeded only in humiliat-  
ing themselves and their party and  
establishing their utter incapacity to  
settle the Irish question. This sur-  
render and the sacrifice of Mr. Wynd-  
ham cannot save the life of the Gov-  
ernment, because defeat would be

just as certain, though possibly not  
quite so sudden, as the natural re-  
sult of the loss of public confidence  
sustained in England both by Mr.  
Balfour and Mr. Chamberlain must  
mean before the session ends.

## THE SITUATION AT OTTAWA.

The resignation of Hon. Clifford  
Sifton as a protest against the edu-  
cational clauses of the autonomy  
bill and the threatened defection of  
a number of Liberals from Manitoba,  
Ontario and Nova Scotia may pre-  
cipitate a political crisis at the cap-  
ital. From all signs the situation,  
while it may be susceptible of settle-  
ment, not involving any compromise  
on the part of Sir Wilfrid Laurier,  
is admittedly serious. If the object  
of the bolters is nothing more than  
to limit the scope of the challenged  
clauses to the provisions of the act  
of 1875, a settlement of their doubts  
and fears is but a matter of reason-  
able accomplishment. On the other  
hand, they are out for the aboli-  
tion of the guarantee of minor-  
ity schools, they will have to de-  
feat their leader on the floor of Par-  
liament or be defeated themselves.  
Putting the issue to such a test  
cannot fail to have a widely dis-  
turbance influence. The Orange lodges  
of Ontario are trying every device to  
excite public clamor, and they have  
evidently frightened The Globe and  
some other organs of the Liberal  
party. They have proclaimed in  
Toronto their hope of eventually  
abolishing Catholic doctrine in the  
schools of the majority in Quebec,  
and of the Catholic minority in On-  
tario. Catholics need not be unduly  
excited by this premature boasting.  
The Orange lodges and the Toronto  
newspapers do not reflect the sober  
view of the electors. The most that  
can happen as the result of this  
revolt of Liberal members is that a  
general election may be brought  
about. Sir Wilfrid Laurier and all  
true Liberals can face such an out-  
look with confidence. The country at  
this time of day is in no danger of be-  
ing cleft by a religious wedge. The free-  
dom of religious education in our  
Canadian school system has been the  
real unifying force in confederation,  
and Catholics are not alone in real-  
izing this truth. If Sir Wilfrid  
Laurier were to appeal to the coun-  
try in the morning he would be en-  
dorsed as heartily as he was in the  
late election. He is the ideal Can-  
adian statesman and his great in-  
fluence for peace and progress cannot  
be shattered by an unreasonable up-  
roar against the constitution, in the  
strict spirit of which he is acting.

## PUBLIC MONEY AND PUBLIC SCHOOLS.

The editor of the Daily Witness  
judiciously took to his heels and de-  
clined to answer the arguments ad-  
vanced by the writer of the letter  
signed "Canadian," which we pub-  
lish in another column, setting forth  
the right and place of denomina-  
tional education in the public schools  
of Canada. The Daily Witness  
would not answer, because by its  
acknowledgment the case presented  
is "in theory unanswerable." But  
it is unanswerable only "in theory,"  
what are the practical flaws in it  
that the Daily Witness can point  
out? There is but one to which our  
contemporary pins its patriotic faith.  
Religion in the schools is out of  
touch with democracy. Such is the  
meaning of The Daily Witness when  
it says:

"Once democracy exists, education  
becomes imperative, and, if no fac-  
ilities exist, there is nothing for it  
but to provide these, making the  
best of existing circumstances. In a  
country which is made of the out-  
flow of a score of nations, all more  
or less discordant with its own in-  
stitutions, it is obviously necessary  
that, if the state furnishes educa-  
tion it should be a nationalizing  
and not a denationalizing education.  
It cannot object to parents or others  
furnishing any education they choose,  
and if it is sufficient it should be  
accepted; but it should not itself  
furnish sectional education at the  
public expense, nor should public  
money be diverted to the building up  
of denominations. If there is an  
educational area which can be cov-  
ered on non-sectional lines that is

the sphere of the state. If there is  
none the state has no sphere."

What democracy has our contem-  
porary in view? Possibly the demo-  
cracy of the United States. But it  
will not be denied that the American  
people have not, and do not pretend  
to have, established a system of  
state education that is satisfactory  
to themselves. The demand for the  
recognition of religion in the schools  
over there is growing in volume and  
intensity every day. Our own demo-  
cracy is British in its character,  
and the democracy of England has  
never set up the pretence that the  
freedom of religious teaching in all  
British schools receiving state aid is  
a denationalizing influence. The  
real point of the contention seems to  
be that inasmuch as Canada is a  
country receiving "the overflow of a  
score of nations," the influence of  
Christian religion upon our immi-  
grants may be a barrier to the pro-  
cess of their naturalization or na-  
tionalization. Is this really meant?  
Are we as a nation to disown Chris-  
tian doctrine or banish it from our  
schools in deference to "the over-  
flow of a score of nations," and  
admit that religion is a denational-  
izing power? The best of our immi-  
grants assuredly come from the Unit-  
ed Kingdom, and are they not likely  
to seek here the same right to bring  
up their children in the Christian  
fold? The rest of the "overflow"  
cannot have sought in Canada an  
asylum from the presence of religion;  
and if that were one of the objects  
of their quest they would make but  
indifferent settlers in our midst.

Speculation along this line can  
only be pursued from absurdity to  
absurdity. The letter of "Canadi-  
an" effectively punctures the pro-  
position that the advocates of relig-  
ious teaching in the schools of Can-  
ada have not the same public claim  
upon public money as those who de-  
mand a so-called undenominational  
system. The claim on one hand and  
the other can only be to the use of  
their own money for the education  
of their own children.

Mr. Wyndham, who resigned from  
the Balfour Government on Monday  
last, in a letter written to a corres-  
pondent, prides himself on his de-  
cent from Lord Edward Fitzgerald,  
the stainless hero, who scorned the  
safety he was offered, and preferred  
to die with the friends he loved and  
for the country he adored. It has  
been more than once pointed out  
that the Chief Secretary is rather  
reticent about another ancestor—the  
presumed father of Pamela—his Royal  
Highness Philip, Duke of Orleans,  
who, to please the revolutionary  
mob, assumed the name of "Philippe  
Egalite" (Philip Equality). He was  
the one victim of the guillotine whom  
no one pitied. "Odious," says  
Thier, "to the Royalists, despised by  
the Girondists, and hated by the  
Jacobins, his death inspired regret  
in no living Frenchman."

## LAVAL MEDICAL DINNER.

The Medical Faculty of Laval Uni-  
versity held their annual banquet on  
Thursday evening at the Queen's  
Hotel, and proved quite enjoyable.  
Delegates were present from sister  
universities of Montreal and Quebec.

## MEETING OF A. O. H., DIVISION NO. 1.

A special meeting of Division No.  
1, A.O.H., will be held in the Hall  
of the Hibernian Knights on Sunday,  
12th inst., at 8 p.m., for the pur-  
pose of making final arrangements  
for the celebration of St. Patrick's  
day, and also for the conferring of  
degrees on a class of twenty-five new  
members.

## SHAMROCK COURT, C.O.F.

At the last regular meeting of  
Shamrock Court, No. 1395, Catholic  
Order of Foresters, the following of-  
ficers were installed by Past Chief  
Ranger, Bro. W. Guilford: Spiritual  
director, Rev. Father Flynn, C.S.S.  
R.; Chief Ranger, A. Thompson; Vice  
C. R., E. Moore; Rec. Secretary, A.  
McKeown; Fin. Secretary, J. Kil-  
loran; Treasurer, P. Toner; Trustees,  
M. Gahan, A. McKenny, B. Donnelly,  
Junior Conductors, P. Thompson,  
J. Richards; Senior Conductors, Wm.  
Woodvine, A. Gibbons; Inside Santi-  
nel, Wm. Smith; Outside Sentinel,  
Wm. Rowan; Court Physician and  
Medical Examiner, Thomas P. Mc-  
Evoy, M.D.

## SEPARATE SCHOOLS.

We reproduce the following letter,  
from the Daily Witness:

Sir,—Since the speech of Sir Wil-  
frid Laurier on the Autonomy Bill  
of the new provinces of the west,  
there seems to have arisen a certain  
agitation on the subject of separate  
schools. Some of the papers say  
that the educational clauses of the  
Autonomy Bill mean the domination  
of Canada by the Province of Quebec  
and the union of state and the Cath-  
olic Church. They also say that  
it is the end of the public and na-  
tional schools. If this controversy  
is continued there is no doubt that  
a very deep gulf will be made be-  
tween the two races that predomi-  
nate in our country.

Why should we not look at this  
question of separate schools in the  
calm manner with which the Anglo-  
Saxon race is credited when facing  
critical situations, instead of speak-  
ing of the domination of the "Rom-  
ish" Church, of Quebec, or of priest-  
craft? Why should we not deal with  
that question with the same broad-  
ness of view that we would have in  
dealing with the fiscal question or  
any other question which interests  
Canadians?

There seems to be a misconception  
of the meaning of the words "natio-  
nal or public" schools. I have always  
understood that national or public  
schools were schools for the benefit  
of all the people of the country, not  
schools only according to the views  
of those who are in favor of having  
no religious teaching in the schools,  
nor schools of those who are in fa-  
vor of having religious teaching ac-  
cording to Protestant views, nor  
schools of those who are in favor of  
having religious teaching according  
to Catholic views, but a system of  
schools which will permit those who  
believe in religion in schools and  
those who believe in not having re-  
ligion in schools to send their chil-  
dren to these schools.

We must remember that the popu-  
lation of Canada is 40 per cent Cath-  
olic and 60 per cent Protestant.  
We must also remember that Catho-  
lics believe, and conscientiously, that  
they cannot send their children to  
schools in which there is no religion  
or to schools in which the religious  
teaching is not according to their  
faith. Their objection to schools in  
which there is no religion taught is  
as strong, and perhaps stronger,  
than their objection to schools where  
the religious teaching is not accord-  
ing to their faith. Their objection  
to neutral schools is as strong, if  
not stronger, than the objection of  
those who believe in neutral or Pro-  
testant schools is against Catholic  
schools.

To well understand the point of  
view of the Catholics, the majority  
of this country have to put them-  
selves in their place. Let us sup-  
pose for a moment that Canada,  
instead of having been abandoned by  
France to England in 1763, with a  
population of 60,000 Catholics, had  
been abandoned by England to  
France, with a population of 60,000  
Protestants. Let us further sup-  
pose that the same guarantee of  
protection to the institutions and  
religion that was given by England  
to Canada in 1763, had been given  
by France to the Protestant popu-  
lation. Let us further suppose that  
the Protestant population of Canada  
had entered Confederation in 1867  
under the same conditions as existed  
as to Catholic Canadians. Quebec  
would be seven-eighths Protestant,  
and the Catholic population in Can-  
ada would be about 60 per cent.  
What would the Protestant minority  
say if the Catholic majority tried to  
force on that minority a national  
system of schools which would im-  
pose the Catholic religion as the  
spirit of teaching of those schools?  
The Protestant minority would cer-  
tainly rebel against this condition of  
things. They would say, and they  
would be right, that the Catholic  
majority should remember that the  
national complexion of Canada was  
not purely Catholic, but was also for  
a great part Protestant, and con-  
sequently in creating a system of  
national schools this particular com-  
plexion of the population of the coun-  
try should be taken into considera-  
tion. That it would be unwise to  
force upon the minority the religious  
views of the majority, not only un-  
wise, but unjust, and it would also  
be unjust to deprive the minority of  
the right of receiving its education,  
and consequently its formation, in a  
spirit which would be according to  
the ideas of this minority.

I know that the answer to this will  
be that the majority of this coun-  
try do not want to impose upon the  
minority a religious teaching, but all  
that is wanted is to have a system  
of schools without religion, and from



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G. A. Carpenter, A. Lamoureux, T. F. Murphy, J. J. Rankin, J. Kiely, T. G. Ireland  
and J. J. Walsh, soloists; Miss Alice Rowan, elocutionist; Miss Gertrude Murphy,  
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**God Save Ireland.**

this it is concluded that all would be  
on the same footing. To this the  
only answer is that all would cer-  
tainly not be on the same footing,  
and the reason is obvious. The Cath-  
olics say it is against their consci-  
ence to send their children to  
schools in which there is no religion  
taught, and as I have said before,  
their objection on this ground is as  
great as would be the Protestant if  
compelled to send their children to  
Catholic schools.

All those who are so fierce in their  
attack upon the system of separate  
schools are also very loud in speak-  
ing of liberty of conscience and lib-  
erty of the press. They all say that  
it would be against the principles of  
liberty if the Government were to in-  
terfere in the question of the public  
press (the educator par excellence)  
and pass a law by which the editors  
would be obliged to view all ques-  
tions without being influenced by  
their religious teachings. If parents  
of children have not the right to  
choose the way in which their chil-  
dren should be educated, who, then,  
should have the right to do this?  
Because I am of the minority and my  
neighbor is of the majority should  
he have the right to direct the educa-  
tion of my children? If I honest-  
ly although mistakenly think that a  
certain system of education will  
make my children unworthy citizens  
of this country, should my neighbor  
have the right to say, because he is  
of the majority, that my objections  
should be ignored? Why, this is  
against the first principles of lib-  
erty.

Everybody admits that childhood  
is the time of life at which every  
human being receives the impressions  
that will form and educate him.  
Everybody admits that parents have  
the overwhelming responsibility in  
the formation of the character and  
consciences of their children. The  
consequence is the parents should  
have the liberty to educate their  
children according to their religious  
beliefs.

If the people of Canada would think  
seriously for five minutes of the in-  
fluence of education on the children  
and would view the question accord-  
ing to their ideas, and would also  
view the question according to those  
who differed from them by putting  
themselves in the place of the others,  
there is no doubt that this question  
of national schools would be settled  
to the satisfaction of everybody.

How could a system of schools be  
national if the system is established  
against the ideas of forty per cent  
of the population? What this forty  
per cent asks, is not that the other  
sixty per cent be subjected to their  
own ideas, but they think that those  
who are in favor of schools with re-  
ligion should have their schools, and  
those who are in favor of common  
schools may also have them, and  
what they ask they are ready to  
give.

If my neighbor thinks that the edu-  
cation of his boy should be non-re-  
ligious let him have the liberty to  
give that education to his boy. If  
my other neighbor thinks that the  
education of his boy should be Pro-  
testant let him have the liberty to  
educate his boy according to his  
ideas, and if I want to give my boy  
a Catholic education might I not  
have the same liberty as my two  
other neighbors?

In the name of what principle  
of liberty could my neighbor, who is in  
favor of common schools, impose on  
me the obligation to have my child-  
ren educated according to his ideas?  
Is it because he belongs to the ma-  
jority? Then it would mean that  
the majority of the Province of Que-  
bec should have the right to impose  
on the minority the Catholic system  
of schools because the majority be-  
lieves in it. If it is not because he  
is of the majority, in the name of  
what principle can I be subjected to  
the principles of others to which  
principles I am absolutely opposed.

Religion is the salt of education.  
It would not satisfy those who like  
to have more or less salt in their  
food to tell them that as they can-

## EMERALD DRAMATIC CLUB.

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not agree as to the quantity of salt  
wanted they cannot object to the  
food given them because there is no  
salt in it. It may be a question of  
more or less, but if you want to be  
just to everybody you should per-  
mit them to use as much salt in  
their food as they like. If their  
taste wants that salt it is because  
it is necessary to their constitution.  
All Christians believe that all the  
acts of man should be directed by  
his religious belief. If this is true  
how much more should all the im-  
pressions of the child received in his  
early education be inspired by reli-  
gious belief. There is nothing that  
necessitates as much the attention of  
every instant than the education of  
children. The impressions they re-  
ceive would be either for their good  
or for their evil and the consequence  
is that there is nothing that can be  
indifferent in the formation of chil-  
dren.

There are no neutral books ever  
written. When a man writes he is  
influenced consciously or unconscio-  
usly by his religious belief, and every-  
thing is set forth by him according  
to his religious or irreligious mind.  
There is no book containing any  
ideas which is not either religious or  
anti-religious. There is not a teacher  
who is not in his teachings in-  
fluenced by his religious ideas. I  
know that there are a great number  
of good Catholics who would prefer  
to send their children to a school  
presided over by a Protestant of al-  
most any denomination who is so  
honest, sincere and zealous in his  
religious belief as to render it im-  
possible for him to devote thirty-six  
hours a week to the education of  
children without impressing them  
consciously and unconsciously with  
his religious beliefs, rather than to a  
school presided over by one so weak  
and feeble in his belief as to be able  
to impart none.

There is no doubt that one of the  
evils of the present situation is that  
it happens that the Prime Minister  
of Canada is a Catholic. If the Au-  
tonomy Bill had been introduced,  
with the same clause as to the edu-  
cational part of it, by an adminis-  
tration headed by a Protestant Prime  
Minister, those who are opposed to  
separate schools would not be as bit-  
ter and as unjust as they are. Men  
like Sir John A. Macdonald went  
further on this question of Separate  
Schools than did Sir Wilfrid Laurier  
the other day.

It would have been perhaps wiser,  
for the future of Canada, to delay  
the Autonomy Bill until there was  
an administration presided over by  
a Protestant. It would have taken  
from the present controversy this  
apparent argument that the Sepa-  
rate School clause was put in the Act  
because the Prime Minister is a Ca-  
tholic.

One of the arguments of those who  
are opposed to Separate Schools is  
that the public money should not be  
given to any religious body and  
should not therefore favor any religion.  
There is absolutely nothing in that  
argument. The money is not given  
to a religious body. It is purely and  
simply put at the disposal of a cer-  
tain class of people for the purpose  
of education under certain conditions.  
Just the same as a certain part of  
the public money is put at the dis-  
posal of a certain part of the people  
who are in favor of common schools  
for the purpose of education.

(Continued on Page 5.)

## ST. PATRICK'S DAY

The above issue will  
early on the morning  
17th. Those desir-  
ing copies would do  
us by notifying us early  
week.

## NOTES FROM THE PARISHES OF THE

**ST. PATRICK'S PARISH.**  
On Ash Wednesday the  
Mass was at 7 o'clock  
distributed immediately af-  
ter 6 o'clock, and again in the eve-  
ning. The regular monthly meet-  
ing of the T. A. & B. Socie-  
ty took place on Sunday next.  
His Grace Archbishop Ga-  
llego, who had been at  
the presbytery, returned h-  
Thursday.

**ST. ANTHONY'S PARISH.**  
A solemn anniversary re-  
quiem was sung at St. A-  
Church on Monday morn-  
ing. Mrs. Donnelly, mother  
pastor, Rev. J. E. Donnel-  
officiated at the service. A v-  
congregation assisted.

**ST. GABRIEL'S PARISH.**  
After high Mass on Sunday  
the St. Gabriel's Total Ab-  
stinence Society held their  
meeting. Mr. E. J. Collier gave  
that he would move at  
meeting that a temperance  
resolution be held. Resolutions  
were ordered to be  
the families of Messrs. Pola-  
Myles, on their recent bereav-  
ment. A special meeting of the  
will be held on Sunday to  
arrangements for St. Patrick's  
Day.

**ST. MARY'S PARISH.**  
At the high Mass, Rev. Fa-  
ther Donald preached on Holy  
Communion. He divided his ser-  
mon into three points: The utility  
of Communion, how we should  
prepare, and the thanksgiving  
of Holy Communion.

In the afternoon the Holy  
Sodality held a largely at-  
tended meeting. Rev. Father Oullin  
assisted.

At the St. Patrick's Day  
St. Mary's parish will be  
represented, with their Young  
Society, an equine club of  
horsesmen, a band, delegates  
from Vincent de Paul and Holy  
Sodality. The concert given  
St. Patrick's night promises to  
great success, financially and  
wise.

**FORTY HOURS AT NOTRE-DAME.**  
Last Sunday morning the  
Hours' devotion opened at  
Notre-Dame Church. In the evening  
Nocturnal Adoration Society  
present.

## Opening of Lenten Retreat at St. Patrick's.

At high Mass on Sunday the  
Lenten retreat was opened by the  
distinguished Fathers of Saratoga  
Y. The opening sermon was  
given by Rev. Father Hubert J.  
C.S.S.R., Superior of the mission  
band. The Rev. Father took  
his text: "Blessed be the Lord  
of Israel, because He hath  
and wrought redemption of His  
people."

Father Zilles cited the reason  
necessity of a mission. For the  
that they may be sanctified  
more, and thus be prevented  
from being bad. To raise the dead  
those who were spiritually dead  
sin, to the life of grace and  
ship of God. To raise those  
were in the grave of religious  
indifference, to a better understand-  
ing of their duties and obligations.  
who were lukewarm must be  
from their spiritual lethargy,  
ful of the saying of Christ: "Ye  
are neither hot nor cold, I  
would ye out of my mouth."

In conclusion he urged the co-  
operation to enter with earnest-  
ness the work, so that God's  
would be showered on them in  
abundance.  
In the evening Rev. Father Th-  
Cullen, C.S.S.R., opened the  
Lenten retreat. The Rev. Fa-  
ther gave a touching exhortation  
importance of salvation. It  
simple yet convincing, and  
word was heard by the vast co-  
gregation of fifteen hundred per-  
son. The preacher took for his  
text: "What shall a man give in ex-  
change for his soul?" He pointed