

MISSION AT ST. PATRICK'S.



THE MISSION under the direction of the Passionist Fathers, at St. Patrick's Church, opened on Sunday last at High Mass, when the impressive ceremony of placing the mission cross in the sanctuary was held.

Rev. Father Mark, superior of the mission, preached the sermon. He said in part:—You are again called upon to make a mission, a religious experience to which few of you are strangers; it appears to be the ambition of the Rev. Fathers who are in charge of this Church to keep you well supplied with the opportunities of graces and blessings which are the fruits of a mission. An efficacious means of helping to make a mission a success is for you to come in contact, so to speak, with Jesus Christ; and this you can do by coming frequently into his sacramental presence at Mass. I therefore ask you to attend Mass every morning.

WHAT IS A MISSION. — Every man and woman here has a definite individual idea of which is the object of a mission. Some take it to be a time, or an occasion, on which it is necessary to attend Church oftener than usual, for a certain time. Some have a notion that it is a time when there is a good deal of preaching. Others have an opposite idea. They say to themselves: A mission is a time when we should square our account with God, and begin a new life; when we should begin to be Catholics not in name only, but in our daily conduct; honest uncompromising Catholics in practice. But no matter what ob-

ject you place before your minds as to a mission, you all know it means the living of a better life, a life in accordance with the will of God. No one who has the faintest idea of what it means to be a Catholic thinks that it signifies the passing of an hour or two at Church once a week, or having one's name inscribed on the parish roll. It means much more than that, just as does a mission mean much more. It is something which takes hold of your whole soul, heart, and being. It means an awakening of the soul to a sense of its mysterious relationship to God, and of its constant duty towards God.

LOYALTY TO JESUS CHRIST.

It is the awakening in your souls of the spirit of Jesus Christ, the Son of God—that spirit which enters your minds and hearts and affections, and forces upon you a knowledge of the fact that you have no other master than Jesus Christ, and makes you feel that there is no sacrifice that you are not willing to make for him. You may ask why strangers like us come to assume to preach to you bluntly and freely. We do not speak without authority. We are commissioned to preach, to do our best to awake you to your spiritual state, to your duty towards God and yourselves. We simply speak. It is for you to attend the devotional exercises, to pray to God for grace to repent, to amend your lives, to persevere in doing your religious duties, to be truly loyal to Jesus Christ.

MUST CHOOSE SIDES.

— Note and consider this truth. You must choose sides. You must be for Christ or against Him. You must either gather with Him, or scatter. There is no middle course. "He that is not with me is against me." Do not come to this mission merely to be able to say that you have made the mission. That would be an unworthy motive. But come because you feel it is your duty to come, penitent to the feet of your Redeemer, to lead a new life in the future, to do your best to be able to repeat that beautiful saying: "It is not I who live, but Christ in me."

IN THE EVENING the sacred edifice was thronged to overflowing by the women of the parish, married and unmarried. The sermon was preached by Rev. Father Robert.

The mission for men, married and unmarried, will open to-morrow evening at 7.30 o'clock.

tion, but of course he could not legislate without Parliament. Parliament, on the other hand, could not legislate until it had met the King, and the King could not meet it until he had made the declaration. The repeal of the statute requiring the declaration was expressly forbidden by the precaution of the statute of Charles II. Hence the King was 'forced,' as Lord Salisbury expressed it, to make the declaration, for otherwise the entire machinery of government would have come to a standstill. It is somewhat amusing to picture to one's self all the branches of government, King, Lords, and Commons, assembled and facing one another, yet unable to perform the slightest legislative act until certain silly words, which they all regretted, had been pronounced. Fancy a person sitting down to dinner, with all the dishes before him, yet utterly unable to eat because he has no napkin!"

The forbearance of the Catholic subjects of Great Britain, during the past, and their outspoken protests of to-day are thus clearly explained — and this is a remarkable passage.

"Great credit must be given to the Catholics because, recognizing all this, they neither agitated the question during the Queen's lifetime nor raised objections to the declaration before it was made nor blamable Edward VII. for uttering words which the necessity of the situation put in his mouth against his wish. When, however, the declaration had rendered what was probably its last service in setting the wheels of legislation turning again, there was no longer any reason for silence. From all parts of the globe-embracing empire, petitions, resolutions, protests poured in, expressing the indignation and grief of twelve million Catholics at the outrage offered to their dearest beliefs. Bishops ordered days of fasting and prayer 'to atone for what they regarded as a heinous blasphemy. A coarse mind, indeed, must have been his who is responsible for the wording of the declaration, gibbering, as he did, the very two beliefs on which Catholics are most tremblingly sensitive; the sacrament of the Eucharist and the veneration of the Mother of God. The Legislature of the Dominion of Canada, by a nearly unanimous vote, adopted a protest; the complaint of the Catholics of Australia was indorsed by the government of the Commonwealth; South Africa, Malta, Mauritius, in touching words, English, French, and Italian, prayed that the offensive phrases be removed."

Another most interesting historical point, and one illustrated in a very original manner is the following:

"One naturally asks how England, for centuries regarded as the nursery of liberal ideas, ever happened to adopt this strange device, which raises a smile all over the continent. The inquiry is not calculated to increase one's respect for the formula. It was adopted as a test to exclude Catholics from Parliament in 1679, at a time when the nation was frenzied by the impostures of the infamous Oates. A viller origin can hardly be imagined, and one cannot but wonder how the nation can bear to keep up this reminder of one of the most shameful incidents in its history. The declaration was afterward imposed on William and Mary in 1689, again at a moment when the mental balance of the nation had been disturbed by the eruptions which resulted in the expulsion of the unspeakable James. But for these two incidents, one a huge blunder, the other constituting the very proof that the King is powerless to make England Catholic against its will, no one would ever have imagined the necessity of such a declaration. This double origin reminds one of the story which is occasionally told in Germany to illustrate the Prussian army methods before the days of William I. A new commander being placed in charge of a certain town, found a sentry placed at a point where there was no apparent reason for it. On inquiry, the record showed that, many years before a trench had been dug at that point and the sentry placed there to keep pedestrians from falling in. The trench had long been filled up and paved over, but as the order had never been countermanded, sentry had relieved sentry year after year. The parable needs no interpretation."

A remedy is thus suggested.

"To forestall this unhappy agitation, there seems to be only one means; the matter ought not to be left to Parliament. There is said to exist in England a feeling that the Crown has not enough power. The 'South African Magazine' (Catholic) says: 'The Crown cannot move in the matter.' This, to a foreigner, seems surprising, since it is the King whose conscience and self-respect are vitally interested in

the matter. 'King' used to mean 'leader'; has it come to pass that the King must always be led? Here is an opportunity to restore to the word its ancient meaning. The Heir Apparent, sharing his father's repugnance to anything ungentlemanly, is said to have referred, 'with generous indiscretion,' to 'that horrid oath.' If he were to announce before some assembly (preferably in Ireland) that he intends to make no declaration whatever on his accession, the results (so it seems to a cis-Atlantic observer who knows precious little about the British constitution) could not fail to be the happiest. At the risk of appearing ignorant and 'out of order,' one may venture to suggest that all petitions for the abolition of the declaration should be addressed not to Parliament or to any Minister, but to the Prince who is expected in the course of time to make the declaration."

"His Royal Highness is perhaps the only person in England who has it in his power to turn this stumbling-block into a stepping stone to concord. The oath must go in the end—there can be no doubt of that; then do not waste time over it but drop it at once, and let it do as much good as possible in dropping."

After describing all the pleasure this action would create in Canada, Australasia, America, and over Europe, the author thus closes: "All these happy results, however, will be small compared to the conciliation of Ireland. That a nation of three millions, constituting an integral part of the British empire, should be as hostile to it as any foreign foe, is the darkest cloud on Britain's title to greatness. It is the perpetual ghost at the imperial Anglo-Saxon feast. To an Englishman possessed of feeling it must be a veritable stab to hear Irish leaders speak of 'the English enemy.' To allay this hostility, what better means could be devised than the measure here proposed? If the Heir Apparent, as above suggested, were to announce before an assembly of Irishmen his determination not to submit to the foolish statute that would force him to insult their religion, it would startle the Irish nation as the 'sweet bell' which, according to the legend, is to proclaim to their isle a reign of 'peace and love.' The young Prince would be greeted with such a burst of loyalty as would go far to convince the predominant partner that the sister nation may safely be trusted with self-government (a measure which seems almost an indispensable prerequisite to the Anglo-American alliance). Thus the Crown would achieve in a moment what Parliaments have labored in vain for a century to achieve. Can any one doubt that royalty would from that moment take on a new life? Courage is admired the world over; it used to be the foremost quality of kings. After such an exhibition of courage, the Heir Apparent, even before his accession, would be 'every inch a king.'"

What the result of Mr. Stein's suggestion will be we have no means of knowing; but it is quite evident that every honest well-wisher of the British Empire is both an abolitionist, as far as the coronation oath goes, and a Home Rule as far as Ireland is concerned.

THE CATHOLIC IDEA AGAIN.

Bishop Potter, of New York, has outlined many innovations in connection with his new Cathedral; the principal amongst which may be said to be the effacing of all lines of class distinction. The "Saturday Globe" has an editorial on the subject and goes into a state of delight and admiration over the very Christian ideas of the Bishop—evidently oblivious that such ideas have found practical application in the Catholic Church for long ages back. Dealing with Bishop Potter's reforms, the writer commences with the pew question, and says:—

"First of all no pews will be allowed in the cathedral and first come first served will be the rule in getting advantageous positions within the church. This will do away with pew rents, with the collection of money at the entrances for sittings in lieu of pew holding, with other objections growing out of difference in the wealth of those who seek the temple of worship. He will have chapels opening into the main edifice where services will be conducted in eight of the foreign languages most spoken in our country. The cathedral will be cosmopolitan as well as democratic and will speak for adherents among every race."

As far as the pews are concerned we find that in more than one church, even in this city, the system of charging a certain small sum for admission has long since been the practice. But pew system or otherwise, the main idea is to have the Church equally open to all men of all conditions. This has been the

case, from all time, with the Catholic Church, even in the temples where pews are rented. The pew-holder, as a rule, only takes exclusive possession of his pew at High Mass, or at some very special service. At all other Masses, and they are the most numerous and most largely attended, every person can find a seat, and can occupy that which best suits his inclination. As far as the various languages, in the 'different chapels of a Cathedral, may be considered, we can only say that there were to be one hundred different dialects spoken, inside the edifice, it would only prove the absence of unity, and go to prove the lack of Catholicity. In the Catholic Church, from time immemorial we have had the one, universal, unchangeable language, consecrated by centuries of use and by the very spirit of union and truth within the Church. In speaking of the churches of the old world the writer says, on behalf of Bishop Potter:—

"On the continent of Europe the Church gets along without the pew and attendance upon religious services there is not so general as in the United States."

Here again have we the Catholic idea; for he refers to those Catholic churches and cathedrals of Italy, Spain, Austria, France or Germany, through whose sombre and glorious twilight Lamartine so loved to roam and meditate. The enunciation of the most noteworthy Catholic principle of all ages do we find in the following:—

"At God's altar there should be no distinction; and the Church which persists in keeping up these obnoxious and unchristian divisions is the one that the seeker after salvation will avoid and which will exercise little influence in the community."

If the good Bishop, and the worthy editor, who comments upon his remarks were to only study history, and, above all, ecclesiastical history, and especially the Church history of Catholicity, they would find from the days of St. Peter down to the jubilee year of Leo XIII., this self-same principle, not only preached, but most rigorously put into practice by the Catholic Church. So that all that is new and acceptable about Bishop Potter's plans has been old and practised in and by the Catholic Church throughout the length of the ages.

HISTORIC SPOTS IN CANADA.

They tell us that our country is young. That may be so; but in her two centuries and a half she has accomplished more, experienced more, and felt more than many a nation of Europe in five times that space of time. We have historical monuments far more wonderful and eloquent of a marvelous past than many of those that the people of the Old World boast. When Robertson James wrote his article upon the "Province of Quebec," he said:—

"If one chooses to, one may find domicile in Quebec in a dozen different lodgings the walls of which have witnessed episodes almost as important as have been witnessed by the walls of the Tower of London. You will climb up and descend narrow streets, and when the wintry nights close in you may fancy you are in the company of long-buried Indian chiefs and princes or hearing the footfall of French regiments as they hurry to the defence of the fort. History is all about you. The houses built of stone resemble diminutive fortresses. Now and then on the thoroughfare you will meet an ecclesiastic with a certain high-bred look."

And then he asks a pertinent question, adding thereto, in the following words, a very positive fact regarding the Catholic Church:—

"What is the final role which French Canada is to act in the moulding of Government in North America? It is a great question. Nowhere on the American continent is the principle of democracy so strongly entrenched, and nowhere, whether for weal or woe, is the influence of the Catholic Church more resolute."

As to the influence of the Church, the writer of the foregoing has, himself, proven that it has ever been for God, and that the beneficial results thereof are to be found in every phase of Quebec life—social, political, national and religious. But what most attracts us in these remarks is the reference to the historical relics of Quebec. While the city of Quebec is pre-eminently the historical conservatory of Canada, the city of Montreal is almost equally as replete with monuments and relics that carry the mind back to the days of the Huron and the Iroquois, to the days when Cartier first set foot on the island, and to the times that extend down from de Maisonneuve till we reach the Confederation of our provinces. The history of Canada is yet to be written.

In fragments it has appeared; but the complete story of this young Dominion is yet to be told. And when the future historian undertakes his work—one that must be gigantic in its proportions—he will have no end of monuments and of documents whereon to base his account of the past. And the governments of this country, ever since Confederation, have been doing very much to dislodge all the most precious information that the bygone holds. "A land without relics is a land without a history," said an eminent writer once; but this does not apply to Canada.

WOMAN'S AILMENTS

SUFFERING WHICH DOCTORS FAIL TO CURE.

Thousands of Women Throughout Canada in a Similar Condition—Words of Hope to Sufferers.

In countless homes throughout Canada, where health and happiness should reign supreme, the peculiar weakness and diseases of women are responsible for an atmosphere of hopelessness and despair. This awful condition is largely due to a misunderstanding of the proper manner in which to effect a cure for female troubles of all kinds. Dr. Williams' Pink Pills have been more successful in cases of this kind than any other medicine, and they should be used by every woman who is not perfectly hearty and strong. Mrs. Fred. Murphy, a well known resident of Pubnico Head, N.S., cheerfully bears testimony to the great value of Dr. Williams' Pink Pills in woman's ailments. Mrs. Murphy says:—"A few years ago my health was completely broken down, my troubles beginning in one of the ailments which so frequently afflict my sex. I was a great sufferer from violent attacks of pain which would seize me in the stomach and around the heart. It is impossible for me to describe the agony of the spasms. Several times the doctor was hastily summoned, my friends thinking me dying. I was wholly unable to perform my household work, and was under medical treatment all through the summer, but without benefit. My appetite left me; my heart would palpitate violently after the least exertion, and I was pale and emaciated. My husband urged me to try Dr. Williams' Pink Pills, and procured me a supply. After using the pills a couple of weeks, I could feel that they were helping me, and after using seven bottles, I was fully restored to health. From that time until the spring of 1901 I enjoyed the best of health, but at that time I felt run down, and suffered from pains in the back. I at once got some more of Dr. Williams' Pink Pills, and they soon put me alright, and I am now feeling better than I have done for years. I cannot praise these pills too much, nor can I too strongly urge those who are ailing to test their wonderful health restoring virtues."

Dr. Williams' Pink Pills go right to the root of disease by making new, rich blood, and restoring shattered nerves. In this way they cure such troubles as the functional ailments of women, restore the glow of health to sallow cheeks, cure palpitation of the heart, anæmia, headache, indigestion, kidney and liver troubles, rheumatism, partial paralysis, St. Vitus dance, etc. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on every box. If you do not find them at your dealers, they will be mailed postpaid at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

OUR IRISH QUARTETTE.

The popular Orpheus Vocal Quartette of this city have been engaged by the St. Patrick's Society of Ottawa for their grand concert on St. Patrick's night. The society is putting forth every effort to make their entertainment one of the best that will be held in Canada on that occasion.

The quartette is now in existence close on five years, under the direction of Prof. P. J. Shea, and have always been in demand for various entertainments, notably on St. Patrick's nights. Their versatility is demonstrated by the fact that they have on two occasions been engaged by the Caledonian Society of this city, for their concerts, as well as filling several engagements with theatrical companies in the city theatres. Their repertoire consists of upwards of thirty numbers, embracing national, sentimental, humorous and popular selections.

The composition of the quartette is as follows:—First tenor, W. Murphy; second tenor, M. C. Mullarky; baritone, J. Penfold; basso, A. Hamilton.

ST. PATRICK'S DAY.

Throughout the year every lover of Green Isle seeks, in some sphere, to advance of legislative freedom that Old Land, and son out for himself recurring difficulties great and all-problem. But woe Patrick's Day! it is permissible for a few hours, stern logic of circumstance and to allow the se of the heart to a calmer and colder nations of judgment. It seems to the atmosphere grand day is so with feeling that it more than human the children of the Race? to quietly and study the intricate politico-national situation in Ireland. Three hundred and days of the year, is not asking too much we be allowed one lay aside the care to forget the actual moment the book of con professional, or other tests with which we cupied, to retrace the glories and rows of Erio's past draw therefrom for the future.

On such a day two predominant ments that swell Celtic breast, glow upon the face land's children, fresh pulsations heart and noble as to the soul; they ments of Faith and ism. As the name plies, St. Patrick's above all a religious; but knitted to timent of faith is love for the "Song." Hence it is all the celebration 17th March, be it elsewhere, the marked, in its ver stage, by the religious monials in the God. Only after tings of God have voked, and one of glorious saints has tingly honored, a tar, do the child Erin commence their patriotic celebration something touching, gestic of the wh story of Ireland, f days of the Island' sion down to this this blending of religious and the nation is not our intention draw our readers long and hard-beat way that writers tions have had to decade after decade ever the season around the sevente March. But we fee duty to remind our countrymen and colists, that the w gradually become practical, and exacting, as time l past and as circ of life have change to-day, look more than to words, a speak louder and nobly than the m quent expressions. our conduct as ind and our union as t that we can alone p respect, that weigh that influence so both for our adva as an important el the population of land, and for the fess of the cause th us have at heart, in tion with the old la

ERIN GO BRA.

Oh, many a man, on steed, has ridden it success,

And feet that grow -stumble and bleed, mits of happiness i

The man that is certa first place is the man he will win.

—Alfred J. Waterhou cess."