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PERIOR COURT. PERIOR COURT.

Alice McIntosh, of
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Cairnie, defendant
as this 14th day of
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to property against

h 16, 1910, OVITCH & KEAR-

orneys for Plaintiff.

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The True Etitness



Vol. LIX., No. 40

MONTREAL, THURSDAY, MARCH 31, 1910

PRICE, FIVE CENTS

CHRIST THE CONQUEROR.

The Living Proof of the Saviour's Divinity Portrayed in Masterly Style.

"This is the day the Lord hath let us be glad and rejeice herin. Psalm, cxvii., v. 24. To-day the Church lays aside her To-day the Church lays aside her nourning and changes her tones of griet, to put on the vesture of gladess and to sing the joyous 'Alleblie' in honor of her risen Spouse. She brings us to the tomb wherein we saw the Man of Sorrows, the Victim of Sin, buried, which the hands of His enemies had scaled, around which the Roman guards, men who knew no fear of man, who had borne their eagles victoriously of every battlefield, guarded with elsepless vigilance. We find the grat stone rolled away, the scals broken, the guards vanished in awe of stricken as dead with fear, and roken, the guards vanished in awe or stricken as dead with fear, and we hear the angel's voice: "Fear not, for I know that you seek Jesus of Nazareth who was crucified. Why seek you the living among the dead! He is not here, for He is risen as He said unto you. Come and see the place where the Lord was laid. And place where the Lord was laid. And chold, He will go before you into Gallee, there you shall see Him. Lo I have foretoold it to you." Joyful and consoling words, in sublime harmony with the mysteries.

of His life on earth.

An archangel had smnounced His Insamation, the angelic host sanger over the stable of Bethlehem, angels ame and ministered unto Him in the desert, an angel announces His Resuration in these words: "He is rism." This is the epitaph on the tumb of Christ. Isaias had prophesied: "His sepulchre shall be glorious." David had foretold: "Thou wilt not give Thy Holy One to see corruption," and now their prophesies and His own words were fulfilled. "Destroy the temple, and An archangel had announced His prophers and his own words were highlied. Destroy the temple, and in three days I shall raise it up again. I lay down my life that I may take it up again; no one takes it from Me, but I lay it down of dyself and I have power to ray it. lown, and I have power to take it down, and I have power to take it up again." When challenged to give some striking preof of His power, some manifest evidence of His doctine being from Heaven, He answered thus: "The Son of Man shall be in the heart of the earth three nights, and the third day He shall rise again." The Resurrection is nights, and the third day He shall rise again." The Resurrection is consequently the living proof of our Lord's Divinity, and the truth of His doctrine. Other miracles had prepared the way for His Gospel. His healing of the sick; casting out devils: and raising the dead; the ruler's daughter, the widow's son, and Lazarus. Yet another miracle, the greatest and most convincing, was required, and it was found in the mystery we celebrate to-day is it not, then, a day that the Lord hath made? To be secalled on the first day of every week of the Christian year. The glory of the Head of the Church is participated by every seember of His mystic body, for ia His resurrection we have not only the crowning testimony to our faith in the words of St. Paul: "If Christ the not risen again, then is our preaching vain, and your faith also is vain, and you are yet in your siss, but now Christ is risen from the dead and death is swallowed up in victory. O grave, where is thy sting?

But we have also a pledge of our

But we have also a pledge of our own resurrection, that as Christ is nise from the dead so we also may walk in the newness of our risen life. For if the Spirit of Him who life who have the second of the spirit of Him who have up Jesus from the dead, shall quicken also your mortal bodies because of the Spirit who dwelleth in you.

This day witnesses the conquering

also your mortal bodies because of his Spirit Who dwelleth in you. This day witnesses the conquering victory of our Saviour. "When I shall have been raised up from the arth, I shall draw all things to hyself." We have seen Him raised by His enemies on the Cross. Now be behold Him raised up by His own inherent power and the trength of His Divinity, never to sagain. Death shall have no more aminion over Him. To-day He ensured that he will be shall have no more aminion over Him. To-day He ensured that he will be shall have no more as on that new life of His Delfied humanity. "wherefore has Good exalted Him and hath given Him a lame which is above every other ame," and we rejoice with Him and wause of His triumph over sin and all and death. We say to Him. It give Thee thanks because of hy great glory, for Thou alone art the highest, O Jesus thest, in the glory of God Thy Faleer."

The Cross is indeed the symbol and

with Him to sin, that being risen with Him, we may "mind and seek the things which are above, where Christ is sitting at the right hand of God, not those which are upon the earth, that when He shall appear who is our life, then we also may appear with Him in glory."

And dees not this lesson of the greatest Christian festival come home to your minds in all the fulness of its meaning, since it is the closing day of that season of grace which you have been privileged to enjoy, and which you have appreciated by your constancy and ferror in your attendance at every conference and sermon delivered in the Church during the Lenten season now closed. And you were not merely hearers of the Word but doers thereof, as evidenced by your response to our appeal to approach the Sacraments of Mercy and Life, there to find the peace of conscience and the strength of will which are the fruits of friendship with God through His indwelling in the soul by His sanctifying and habitual grace.

And what remains for us is to ad-

grace.

And what remains for us is to admonish you to hold fast that grace which you have received, to be steadfast in the way of the Lord.

Keep the promises which the spoken word of God and the whisperings of His spirit within you, inspired you word of God and the whisperings of the spirit within you, inspired you to make in these days of grace; be faithful to Him who has called you from the darkness of error and sin into the admirable light of His Gospel. "Serve ye the Lord Christ, knowing that you shall receive of the Lord the reward of your inheritance." "Be faithful unto death, and I shall give you the crown of life." We look for the Savior, our Lord Jesus Christ, who will reform the body of ur lowliness, made like the body of His glory, "and we know in whom we trust, for we are certain that there is laid up for us a crown of justice which the Lord the Just Judge will render to us and to all whe love and expect His coming."

Let, then, the proofs of your results we have the proofs of your results.

coming."

Let, then, the proofs of your Let, then, the proofs of your renewal of faith, your reunion and renewal of faith, your reunion and reconciliation with God be shown to men and angels by your spiritual resurrection, laying aside the old Adam, the man of sin, "put ye on the new Man, Christ, let His mind be in you which was sies in Him, steadfastness in well-doing, being renewed in the spirit of your mind, remembering that we have not here a lasting home or country, but seek one that is to come, that we are pilgrims here on the journey of life, to life's term, eternity and God. Keep ever before you the vision of the Resurrection of your Master, friend and Saviour, that His prayer for those who believe in Him may be fulfilled in you, "Father, I will that where I am, they also whom Thou hast given Me, may be with Me, and the glory which Thou hast given Me I have given to them, that they may be one, as we also are one, Thou in Me, and I in them."

Archbishop Langevin Celebrated 15th Anniversary.

Yesterday, Wednesday, His Grace Archbishop Langevin celebrated his fifteenth anniversary as Archbishop of St. Boniface.

of St. Boniface.

The Most Rev. Louis Philippe Adelard Langevin, Archbishep of St. Boniface, is the son of Francis T. Langevin, N.P., and was born at St. Isidore, Quebec, August 23, 1855. Educated at the Sulpician College, Montreal, where he was afterwards professor of classics, he studied theology at the Grand Seminary, and was for a time private secretary to the late Archtishop Fabre. In 1881 he entered the Order of Oblats and was ordained priest the following year. He proceeded to Ottawa in 1885, where he had been appointed to the chair of theology in the University, which he filled for eight years, being also director of the Grand Seminary and sub-dean of the faculty of theology. Invited to Manitoba by the late Archbishop Tache, he there became superintendent of all the Oblat missions of the Northwest. In 1894 he was appointed to the pastorate of St. Mary's Church, Winnipeg, and in January, 1895, was elected to succeed Mgr. Tache as second Archbishop of St. Boniface.

Contecration of Bishop Rice.

The consecration of the Right Bev Jos. J. Rice, D.D., of Whitinsville Mass., to be bishop of the Burling ton, Vt., diocese, will take place in the Cathedral at Burlington the

CRUSADE AGAINST

Propagators of Scandals to be Dealt With by Special Agencies.

Rev. Henry W. Cleary, D.D., editor of the New Zealand Tablet, one of the most influential journals of Australasia, is making a tour of the world for the special object of establishing agencies for the exposure and unearthing of the propagators of unearthing of the propagators of scandals and calumnies against the Catholic Church, its priests and institutions. says the Catholic Universe.

Dr. Cleary's Mfe-long desire has been to organize a vigorous and systematic campaign against all such slanders. The matter has been deliberated upon time and again in New Zealand, and was brought to a head at the Catholic Congress held in Sydney, Australia, in September last, when bishops and priests and laymen unanimously approved of the plan which it is hoped will prove world-embracing in its scope. It was decided to begin work in Australasia by establishing a strong permanent organization, and to reach out thence to all other countries, which, by uniting with the International Catholic Truth Society, will make it possible through constant use of the cable and press Cleary's life-long desire it possible through constant use

atholic Truth Society, will make it possible through constant use of the cable and press, to expose every calumny and slander published against the Church and its priests, the constant the church and its priests, and the constant of the truth, demand the retraction.

Funds were at once liberally subscribed in New Zealand to insurt the success and permanancy of the cable service. The Archbishop of Melbourne, who is the president of the Catholic Truth Society of Australia, took the matter up with the greatest cordiality, and knowing that Dr. Cleary was about to make a tour of the world, gave him a strong letter of endorsement and recommendation.

Dr. Cleary has just completed the

recommendation.
Dr. Cleary has just completed the tour of South America and Central America, one of the special objects of the Australian Catholic Truth Society being to nail on the head, as it were, every slander concerning the Church, the Bishops and clergy in the Latin-American countries.

the were, every stander concerning the Church, the Bishops and clergy in the Latin-American countries.

Dr. Cleary is a linguist, and his splendid knowledge of Spanish gave him exceptional facilities for work and inquiry in the Latin-American countries. Having seen the great work of the Church there, having investigated for himself, and having the funds wherewith to carry on the most vigorous campaign, he returns fortified with facts and data that are unimpeachable, while at the same time he has unearthed many a false and libellous statement against the Church and clergy in South America. He declares that the hierfalse and libellous statement against the Church and clergy in South America. He declares that the hierarchy and clergy of the Latin-American countries are as noble a set of men as are to be found anywhere while the condition of the Church is vigorous. progressive and her work

while the condition of the Church is vigorous, progressive and her work truly holy and apostolic.

Dr. Cleary deprecates the custom that Protestant missionaries have of manufacturing scandals in connection with the Church in Latin-American countries generally. He said that if the Catholic missionary were to spend his time going among

said that if the Catholic missionary were to spend his time going among the lowest and most illiterate portion of a population in outlying sections seeking out calumnies against Protestant missionaries instead of doing his duty, the record would be anything but inviting.

Dr. Cleary explained his purpose to the South American Bishops and clergy and was everywhere endorsed cordially. It is intended to take up every case as it occurs and expose it, as in the case of the recent calumnious statements and bogus letter attributed to the Archbishop of Caracas.

It is proposed to make Rome the center of the work, which will reach into every clime.

The Flag Without a Stain.

Among the many trophies of the Civil war in the museum of Notre Dame University, Indiana, droops the battle-flag of the historic "Irish Brigade." The war is now but a Dame University, Indians, droops the battle-flag of the historic "Irish Brigade." The war is now but a reminiscence, but the glory and heroism of the brigade lives on. Commanded by the dauntless and dashing General Thomas Francis Meagher, orator and soldier, the Irish Brigade performed deeds of valor unsurpassed in the annals of the war. When John Francis Maguire, editor of the Cork Examiner, returned to Ireland from America in 1865, he stated at a public reception tendered him by the aldermen and citizens of Cork that: "America will for all time owe a dept of gratitude to Irishmen. The Irish Brigade has covered itself with glory, and when it rushed to almost annihilation at Gettysburg, it crushed under its feet in that memorable charge the noxious plant of intolerance and birotry against Irish Catholics in the United States." The old silk flag of green, emblezoned with harp and shamrock, torn with shot and shell and cover-

AGAINST

CALUMNY

ed with ineffaceable marks of war and weather, rests in peace in its own rausoleum at the great Cathonic niversity, where, until a few years ago, was the only camp of the Grand Army of the Republic composed of priests, who before they took orders, fought for the preservation of the Union. Gentlemen of Notre Dame, guard jealously the old and brilliant flag, which in its day waved over as dauntless men and as true and fearless hearts as ever Napolean led to victory. Peace to the call object of estaborthe exposure and a propagators of the Union and left to Irish Catholics in America a heritage of glory and a fame unsoiled by the suspicion of cowardice.—Intermountain Catholic.

The Celt as an imaginative Philosophic of the catholic in the grant i

ESCAPERATE DATA SEPTEMBER OF THE BASIL PROPERTY OF SHIP OFFI

The Celt as an Imaginative Philosopher.

To the tendency of the literary Celt to localize the creations of his imagination corresponds an important trait in the philosophic Celt, his disputntiousness, or, to use a current idiom, his "love of argylying." It is often said that the Scotchman would rather argue about metaphysics than eat. And from the days of Charlemagne down to the present time the Irishman at the Continental schools was famous for his elaborate argumentations. Benedict of Aniane in the ninth century talks of the "syllogism of delusion" at which the Irish were experts. Montesquieu, in his Lettres Persanis, talks about the Lighter which the Irish were experts. Mon-tesquieu, in his Lettres Persanis, talks about the Irishmen who cross-ed over to France to be educated, and adds that they brought with them, as their only means of carning ed over to France to be educated, and adds that they brought with them, as their only means of earning a livelihood, "a formidable talent for disputation." And in our own day a distinguished teacher at the Gregorian University in Rome, where the test of proficiency is ability to conduct a theological debate, bears witness to the fact that the Irish students in Rome at the present time are keeping up the tradition. Cardinal Franzelin is reported to have said to Archbishop Croke: "As a professor of theology at Rome for many years, I had every day opportunities of studying the character and mental equipment of various nations, and, though in favor of the Germans, I give it as a race, have the most theological Minds of any people." The typical Scotch mind is also theological. And for the same reason. Because the Celt is so closely in touch with the world of spiritual things, he is under the necessity of clearing up all his ideas of the spiritual, the immaterial, and the abstract. As soon as a man begins to believe in anything, he must try to have

all his ideas of the spiritual, the immaterial, and the abstract. As soon as a man begins to believe in anything, he must try to have a clear idea of it. If, then, the imagination of the Celt is directed towards the other world, if the other world—and by this I mean not merely heaven, the life to come, but they whole, world of our ideals and spiritual ideas—is more real to him than this material world, he takes very naturally to the task of trying by argumentation to make his ideas about it exact. And here is the root of that talent for scientific investigation which, outside the domain of philosophy proper, has distinguished such men as Tyndal, Kelvin, Pasteur, and Ramsay. These are only a few of the Celts who, in our own day, have attained high rank as scientists. It is a mistake to think that the ideal scientific temperament includes merely the talent for painstaking investigation of facts. That is necessary. But more necessary still is the talent for scientific generalization and the formulation of laws and hypotheses. And this is a talent that belongs to the imagination. An imagination that combines with extraordinary fertility and resourcefulness a demand for exactness and localization in the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertility and resourcefulness a demand for exactness and localization and the combines with extraordinary fertilety and resourcefulness a descendence and had been m fertility and resourcefulness a de-mand for exactness and localization is a quality which must be present in a scientist, if he is to accomplish the best work.—William Turner, Ph D., in the Catholic World for March

St. Francis Xavier Boys Excell in Debate as Well as in Athletics.

St. Francis Xavier's College, St. Francis Xavier's College, Antigonish, Nova Scotia, has not only demonstrated the ability of her students to play hockey by defeating the Harvard septette in February, but on March 23rd won another signal victory in debate over the Mt. Allison University, the leading Methodist educational institution in Canada. The subject was one of the live questions of the day, namely, whether it is desirable to establish courts of compulsory arbitration to courts of compulsory arbitration to settle all disputes between Labor and Capital. The St. Francis Xavier's speakers were Messrs. M. J. Coady, S. P. MacDonald and J. M. P. Coady, who urged the negative view and won the unanimous decision of the three judges.

sion of the three judges.

St. Francis Xavier's has also had recently the proud distinction of supplying an Archbishop and a Bishop to two sees on the Pacific coast of Canada.

A Word to Sponsors.

DOMINICANS BID FAREWELL.

Hearty God-speed Extended to Them by Most Enthusiastic Audience Which Crowded the Monument National.

In the words of Mayor Guerin at the Farewell Concert to the Irish Dominicans in the Monument National, "everything done under the auspices of St. Patrick's is done well." No truer words than these could be applied to last evening's entertainment. The Symphony and Chancel choirs acquitted themselves in a manner which would have done justice to much older organizations. Father McShane, before announcing the speakers of the evening, said that though at previous gatherings in the various schools some idea of the high regard in which they were held had been conveyed to the Rev. Dominicans for the strenuous labor which had been theirs all through the Lenten season still he felt the the high regard in which they were held had been conveyed to the Rev. Dominicans for the strenuous labor which had been theirs all through the Lenten season, still he felt that the evening's testimonial, offered as it was in most melodious harmonies, would breathe even a deeper meaning to the hearts of the departing priests and substantiate the belief they had in the loyalty to the Old Land of the Irishmen of Montreal. The pastor then called upon Father Walsh, whose appearance upon the platform was the signal for an ovation. The Rev. speaker prefaced his remarks by saying that had it been left to his choice he would have preferred to say farewell from the pulpit which he had been filling for the last few weeks, but the desire had been expressed to



perity had placed its imprint. Contented people, well kept homesteads, thriving industries, all spoke of a new era, a better era for Ireland. Where before all manufactures were marked "made in Germany," now, possessing their own trade mark, was to be seen "made in Ireland." And yet prosperity did not stand for a weakening of the faith. There for a weakening of the faith. There was no danger of Ireland relinquishing the faith which had cost such a price. Father Walsh closed by assuring his audience that he would take back with him very happy memories of his stay in Montreal, and he urgod his hearers to give of their energy and their means and so hasten the day when Ireland will take her place among the nations.

Father O'Neill followed in lighter

REV. ALBERT O'NEILL.

of their ministrations

as a result of their ministrations all felt better men and women. He asked the good Fathers to convey to Father Barrett, whom all had had the pleasure of listening to last year, the assurance that he is kept in very happy memory.

Then 'was continued the musical portion of the programme. As was said above, the excellence of the training was brought out in the several numbers, and it is hard to specialize. when all was so good. The Chancel Choir, of course, is always a favorite, and splendidly indeed do these boys sustain their parts.

The following was the programme. PART I.

Solo and Chorus—"O Canada," Miss T. Delehanty and Symphony Choir.

Irish Medley-"Brightest Erin,"
St. Patrick's Chancel Choir.
Soprano Solo-"The Bells of Shandon," Miss E. Kenehan.

Solo and Chorus—"Come Back Erin," Mr. A. Lamoureux and Symphony Choir. Violin Solo—(a) "Believe Me," (b)
"Irish Bagpipes," Prof. Wm.

Sullivan Solo and Chorus—"Eileen Aroon,"
Mr. Wm. Murphy and Symphony

Choir. Contralto Solo—"The Meeting of the Waters," Miss M. Graddon. Chorus—"The Roll of the Drum,"
Symphony Choir.

Address of Farewell-Rev. Raymond Walsh, Rev. Albert O'Neill.

PART II. Bass Solo-"O'Donnell Aboo," Mr. Ed. Quinn.

Solo and Chorus—"The 32 C ties," Master Gerald Shea Chancel Choir.

Contralto Solo-"Asthore," Miss Solo and Chorus—"The Whale," Master J. Hammill and Chancel

ter J. Choir. Duo—"The Moon Has Raised," Messra P. Griffin and J. Fisher.

Solo and Chorus—"Erin, Loveliest Erin," Master W. Coyle and Chancel Choir.

Charles Choir.

Chorus—"Come Where Flowers,"
Symphony Choir. God Save Ireland.

God Save the King.

tions your very earnest considera-

resence of His minister. Have you faithfully tried to do your duty as sponsor?

If the child has wandered or been led away from the Church, did you try, or are you trying to win it back?

Another Damien.

try, or are you trying to win it back?

Does it go to the Catholic school? If not, why not?

Has it learned the catechism and other things which it ought to know and which you are charged to see that it should be taught?

If its parents have been neglectful of their duties, have you more earnestly tried to perform the sponsorial duties that rest upon you?

If the child is old anough, does it know that it is your God-child? Have you claimed it as such?

As your position as sponsor is not an idle one, an ampty honor, but of most serious importance, it will be well for you to give the above questions. Rev. Lambert Louis Conrardy is reported to be dying of leprosy among the lepers near Canton. China.

Father Conrardy had no fear of death, even by leprosy. He chose his task and went to carry it out aware that he would probably die of the disease. He first went to a leper colony more than twenty years ago. It is not known when, he contracted the disease. He wrote:

"I am not well, but hope that, God will give me a few more years to work among the lepers. I have begun well, it would be easy now to go ahead if I can live only five years more."