

Local and Diocesan News.

LOCAL CALENDAR

Fri. April 15. St. Peter Gonzales. Sat. " 16. St. Benedict Joseph Labre. Sun. " 17. Patronage St. Joseph. Mon. " 18. St. Apollonius. Tues. " 19. St. Leo IX. Wed. " 20. St. Agnes of Monti Pulciano. Thurs. " 21. St. Anselm.

FORTY HOURS DEVOTION.—Wednesday, April 13, St. Elzear; Friday, April 15, St. Clothilde; Sunday, April 17, Rosemont; Tuesday, April 19, St. Monique; Thursday, April 21, St. Catherine Convent; Saturday, April 23, St. Gabriel's.

ARCHBISHOPAL MOVEMENTS.—Archbishop Bruchesi left Monday night, accompanied by the Rev. Abbe Ouellette, of St. James Church, for Antigonish, where he delivered the oration at the funeral service of the late Bishop Cameron.

ST. AGNES CHORAL UNION CONCERT.—The annual concert of St. Agnes Choral Union will take place on Thursday, April 28, in the Auditorium Hall, Berthelet Street, under the patronage of His Worship the Mayor.

The principal item on the programme will be the Great Irish Oration "King Conor," by T. D. Sullivan, rendered by the full chorus of 150 voices, under the direction of Prof. J. J. Shea. Some of the best talent in the city has been secured to take part in the concert, which promises to be one of the greatest musical events of the season.

It might here be explained that King Conor MacNessa, a pagan Irish chieftan, was wounded in the head by a ball while fighting against a neighboring tribe which had raided his territory. (The pagan Irish warriors sometimes took the brains out of champions whom they had slain, mixed them up with lime, and rolled them into balls, which they preserved as trophies. It was with one of these balls, which had been extracted from his armoury, that Conor MacNessa was wounded.) He was carried home as dead, but revived, only to learn that unless he led a life of absolute seclusion, death would ensue. Living, therefore a life of quiet and enforced retirement, he was one day startled by a great upheaval of nature, and a darkness which covered the land, "from the sixth to the ninth hour." When it had subsided, he sent for his chief Druid asking for an explanation, and offering to appease the wrath of the gods by a sacrifice. The Druid (to whom it had been miraculously revealed) told him that there was but one God, "the Eternal," and unfolded to him the story of the Christ and His sacrifice for mankind. King Conor, filled with love for this unknown Savior, and longing to help or to avenge Him, rushed to the armory for his weapons, and, forgetful of his wound, hurried on his mission, when in the excitement the ball leaped from his forehead, and he fell dead.

OBITUARY.

MRS. G. J. THURGOOD. The funeral of Mrs. Thurgood, wife of Mr. G. J. Thurgood, took place from her late residence, 346 St. George street, at 8.30 o'clock on Monday morning last to St. Patrick's Church and was very largely attended. The chief mourners were Mr. G. J. Thurgood, husband; Messrs. W. C. and J. G. Thurgood, sons; Mrs. J. G. Kavanagh, daughter; seven nephews and six nieces; Mrs. N. C. Thurgood, Mr. J. G. Kavanagh. The body was received, at the church by Rev. Gerald McShane, pastor. The solemn requiem was celebrated by Rev. F. Elliott, assisted by Rev. J. Killoran and Rev. F. Singleton. Burial took place in the family lot, Cote des Neiges Cemetery. The deceased lady was born in Waterford Co., Ireland, sixty-six years ago, and was loved by all who knew her for her kindness and generosity. She had been a resident of St. Patrick's parish for over forty years, and always took a deep interest in parochial societies. May her soul rest in peace.

Correspondence.

A WORD TO THE WISE. To the Editor, True Witness: Sir.—As we have in our midst a certain number of unscrupulous vendors of picture post cards caricaturing the Irish, so also have we another class who try the base means of advertising their wares in shop windows by deriding Irish names. In the windows of one of the many tobacconists of St. Catherine street west may be seen a number of monkey headed tobacco receptacles bearing such names as Teddy O'Flynn, Tom Flanagan, etc. If the proprietor of the store in question thinks it necessary to use such a means of catering to a certain class of his brainless customers, he should be taught that he does so at the cost of his Irish trade.

M. F. C. Mgr. Dontenville to Become Superior General of Oblates. On Thursday last a reception was tendered to Mgr. Dontenville at Ottawa University. His Lordship, who is one of the most distinguished members of the Oblate Order, has resigned his see in New Westminster, B.C., to become Superior-General of the Oblates in France.

VENERABLE MOTHER DUCHESNE

Another Step Towards Canonization of Foundress of Sacred Heart Community in America.

During the last few weeks it has been announced from the Holy See that Philippine Rose Duchesne, usually called Mother Duchesne, has been pronounced Venerable. Mother Duchesne should interest Americans, because, although a French woman, by birth, it was in the United States that she fulfilled most of her mission. She lived a great part of her life there, and died in that country. Her life is a remarkable example of devotion, self-abnegation and charity. Mother Duchesne was the first to found the Sacred Heart in America. She was born at Grenoble in 1769 and died at St. Charles, Mo., in 1852. Aside from saying that she was brought up in a convent of the Visitation Nuns, and that later on she joined the Society of the Sacred Heart, founded houses at St. Charles, Mo., and St. Louis, the encyclopedia has little to say about her, and it was necessary to have recourse to some one who knew more about this wonderful woman, says the N. Y. Times. Therefore, the Convent of the Sacred Heart at Madison Avenue and Fifty-fourth street was visited. "Beatification and canonization do not really mean as much as many non-Catholics imagine," said the reverend mother. "Much information is required before a person can be beatified. A searching investigation is made into the life and conduct, the sayings and doings and writings of those whose reputation for sanctity is under consideration, especially as to their habits of virtue, whether they have reached so high a level as to be called heroic—virtues which might be called colossal, larger than life, nobler than ordinary experience. Inquiry is also made as to the power of working miracles during life, or as to miracles obtained after death by the application of relics, or through the intercession of the holy person whose virtues are under discussion. The last inquiry is so searching, the medical and other scientific scrutiny so severe as to the cure of diseases or other details which have to be established, that the late Pope Leo XIII. was heard to say that the greatest miracle in these days is to get a miracle proved in Rome. "Documents must be legalized by authentic signatures, the originals carefully preserved, and the copies must be verified. The second step is an investigation conducted either by the Bishop or by a Roman official delegated for the inquiry as to whether public worship, forbidden by the bull of Urban VIII. until permission has been granted by the Holy See, has been given to the saint. "The result of these two preliminary reports is forwarded to Rome. Then the whole proceedings are suspended for ten years, a delay long enough for the most ardent zeal to temper, so that only cases of extreme merit will be brought up. After that time the Postulator, that is to say the Cardinal who works for the introduction of the cause, petitions for 'remissorial letters,' that the inquiry may proceed to the next stage, which is called the Apostolic Process. If these letters are granted then the servant of God receives the title of Venerable. This is what has just been granted to Mother Duchesne. "The Apostolic Process is carried on in Rome, and is conducted by the Congregation of Rites, and now the cause of the Venerable Servant of God must pass through more severe tests than those of the first examination or ordinary process. There are the judges, Cardinals of the Sacred Congregation, advocates for the cause, the postulators, and an advocate to plead the opposite who whose true title is Promoter of the Faith, but who is popularly known as the Devil's Advocate. "After a decision has been reached the whole process is reviewed from the beginning, the evidence for virtues and miracles reconsidered, the objections are put in the balance, and the rebuttations weighed against them. A public and formal declaration of the judgment of the Pope is then read at the ceremony of the beatification which takes place at St. Peter's in Rome. Canonization is granted only after two new miracles have been wrought by the intercession of the beatified servant of God. If these miracles can be proved, then there is another session in the Congregation of Rites, at which the Pope presides, then the canonization takes place. Mother Duchesne has only arrived at the stage of Venerable, but there seems to be little doubt that the beatification will soon be proclaimed. The stories told of her exemplary life are innumerable. She came over to the United States in 1818, when transportation was not what it is now. She and three other Sisters established a convent at St. Charles, Mo. One of the nuns who knew her told about her untiring devotion. When she was old, over 80 years, she spent almost all day in prayer. In the night time she would go to the dormitories of the poor children, look over their clothes, and if there were any holes to be mended she would sit up to all hours to do it. The children were never told who their good fairy was who mended their stockings while they slept.

Bishop Emard's Pastoral.

On the International Eucharistic Congress of Montreal.

(Translation Continued) Virgin and the other tutelary saints of the nascent colony, was to remain the distinctive trait of her fervor, just as it was later to mark the beginnings of Ville-Marie with a special imprint and character. It was while she knelt in adoration at night, before the Most Blessed Sacrament, that the reclus was seized with the fatal malady that was to bring her to the grave. Confined to her bed through burning fever, and the malignity of her ailment preventing her from saying her wonted prayers, she asked, as a favor, that a nun should remain before the Most Blessed Sacrament, to adore in her lieu and stand, during the hours she had been accustomed to so pray and adore, and that, both by day and during the night, until she piously breathed her last. She died, after having received Holy Communion as her Viaticum, a death truly Eucharistic, on October 3, 1714. Jeanne Le Ber had been the friend, the mainstay, the extraordinary benefactress of Marguerite Bourgeoys, who, in those very days, was laying down the foundations of popular education in Montreal. The work of the Congregation de Notre-Dame was itself built upon devotion to the Most Blessed Eucharist, and not in any haphazard way, either, as it sometimes happens in the case of like undertakings; but, indeed, through the manifest will of God, and in virtue of the acts and sentiments through which the venerable foundress gave answer to her vocation. We cannot but instance a few happenings which will, in all truth, suffice towards establishing this historically truthful assertion. From the age of 22, Marguerite Bourgeoys, who was born at Troyes, France, had given herself to God all-souledly, and that while even she still lived in the midst of worldlings, awaiting the knowledge of God's designs upon herself. She was already a devout servant of the Most Blessed Sacrament; in the midst of the most cruel trials, the gentle Master filled her soul with ineffable consolations. Each time, writes her biographer, that she approached the Holy Table, she became the favored of extraordinary sweetness, and the sacred fire which burnt within her soul, was so ardent at times, that she could hardly control the sensible impressions of its holy ardor. The Divine Master held a greater favor in store for her. It happened in 1650, Assumption day, the principal feast-day of the affiliated members of the Congregation among whom she ranked. The Most Blessed Sacrament being exposed, as was the custom, the saintly Marguerite was appointed to remain in the church during the procession held that day. After having spent several hours adoring Our Lord, she suddenly felt constrained to lift up her eyes toward the Most Blessed Host. And wondrous thought! Just at that moment the God of the Eucharist is willing to manifest Himself unto her, under the form of a child about three years old and pretty beyond description. The vision caused her to experience the most soothing movements of divine love, and inspired her with a deep contempt for the false beauties of earth. As would an angel in mortal flesh, she now made use of the things life made necessary, but through sheer obligation and without any feeling or taste. These were precisely the dispositions God wanted in her, for the designs He was to make known to her in calling her to work in Canada. During ten long years, Marguerite Bourgeoys had been preparing herself unconsciously for a mission about which she knew nothing. In 1653, all was made clear and the decision reached; she was to bid farewell to France and come to Montreal, or Ville-Marie. Trials continue, however, and multiply; she had even gone as far as Nantes, and yet new contradictions awaited her. One day, as she found herself the prey of goading inquietudes and of a deep desolation of soul, she entered a church, and there, prostrate before the Most Blessed Sacrament in exposition, she unburdened her soul, while she shed abundant tears; she earnestly declared that her sole desire was to know and fulfill the will of God in all things. At that very moment, she rose with her soul filled with the joy of heaven, while her mind was illumined with living light; she feels resolved to persevere unto death in the intention of serving God in Ville-Marie. In an instant, she writes, all my troubles were changed; there, too, did I experience a very strong impression and a very great assurance that I

must needs undertake this voyage, and I came forth from the church fully convinced that God wanted me to go to Canada. Having arrived in Montreal, she began her work under the conditions of poverty we all know. She assembles the children she is going to instruct around her, and in a stable. She gives of herself to all, independent of any distinction, but, as the historian of her life says again, her ardent love for Jesus in the Blessed Eucharist causes her to redouble her care and attention for the children preparing themselves for their First Communion. You thus see, Beloved, it is ever the same burning devotion that inspires Marguerite Bourgeoys, and with which she means to fashion the young hearts committed to her care. The Holy Eucharist, for the rest, lords it over her whole work, just as later it should dominate the whole history of the Congregation she founded. As, one day, she was sending forth some of her companions on mission work, the saintly foundress spoke these words to them, which sum up her whole thought and all her feelings: "Remember, my dear Sisters, that in your mission you are going to gather up the drops of Jesus' blood which are being lost. Oh! how happy a Sister sent on mission will be, if she only remembers that forth she is going, by God's order, and in His company; if she is mindful of the fact that in this service, she can and should show her thankfulness to Him from Whom she has received all things. Oh! rest assured that she shall find nothing hard or bothersome! She would, rather, be willing to eat of all things, to be despised by all, to suffer all manner of torments, and to die even in utter ill-account." These were the sentiments of Marguerite Bourgeoys and the kind she sought to give her companions. One may truly say that they were given their supreme expression towards the end of her career, when the constitutions of the Community which she had founded were finally and definitely approved, and when, on June 24, 1698, the Sisters of the Congregation had the happiness of receiving these rules from the hands of Mgr. de St. Vallier, who had come to Montreal for the occasion. The following day, during Holy Mass, before receiving Holy Communion, the Sisters made their vows in the presence of the sacred Host, which the Bishop held in his hands. Each religious received a name, by which she was afterwards known, which was that of some saint or mystery. But, and it is worth noting, Marguerite Bourgeoys, out of love for the Blessed Eucharist, chose the name of Sister of the Blessed Sacrament. At the same time, she set aside her claims to superiority, willing, as she was, to be the humblest and most obedient among the religious. (To be continued.)

Homeseekers' Excursions. The Grand Trunk Railway has issued a circular authorizing all agents in Canada to sell Homeseekers' Excursion tickets to points in Western Canada. This is interesting information for those desiring to take advantage of these Excursions on certain dates from April to September, 1910. The Grand Trunk route is the most interesting, taking a passenger through the populated centres of Canada, through the metropolis of Chicago, thence via Duluth or through Chicago, and the twin cities of Minneapolis and St. Paul. Ask Grand Trunk agents for further particulars.

NOTICE is hereby given that the Beauharnois Light, Heat & Power Company will at the next session of the Legislature of the Province of Quebec, apply for an act amending its charter 2d Edward VII, chapter 72, as follows to wit: (a) increasing its authorized capital stock and borrowing power; (b) extending the territory in which it may exercise its powers, (c) authorizing the enlargement and extension of the feeder mentioned in section nine of its charter and its continuation to one or more new junction points with the Saint Louis River or its replacement in whole or in part by the changing of the course of a part of the said river; (d) increasing the company's powers of expropriation; (e) authorizing the company to engage in all manufacturing and other businesses using electric power, and to acquire shares and securities of other companies; (f) removing or modifying restrictions now existing on the exercise of its powers, especially those requiring in certain cases the consent of municipal or other corporations; (g) changing conditions under which stock and bonds may be issued; (h) authorizing the company to sell and supply for municipal or other purposes water taken from Lake Saint Francis, and to do all that may be necessary to that end and authorizing municipalities to make arrangements with the company to take water from it. BEAUHARNOIS LIGHT, HEAT & POWER COMPANY. By FLEET, FALCONER, OUGHTREY, PHELAN, WILLIAMS & BOVEY, Its Attorneys. Montreal, 22nd February, 1910.

GRAND TRUNK RAILWAY SYSTEM. Colonist Excursions. ONE WAY SECOND-CLASS COLONIST TICKETS to Western Points in Canada and United States on sale until April 15th, 1910, at greatly reduced fares. Homeseekers' Excursions. HOMESEEKERS' ROUND TRIP EXCURSION TICKETS to Western Canada via Chicago, on sale Tuesday, April 5th, and every second Tuesday thereafter until September 20th, at very low fares. Western Canada. The Finest Farming Country in the World is to be found along the line of the GRAND TRUNK PACIFIC RAILWAY in the Provinces of Manitoba, Alberta and Saskatchewan. Descriptive literature with beautifully engraved maps and giving full information about Free Homesteads and how to obtain them, can be had at any G.T.R. Ticket Office. CITY TICKET OFFICES, 130 St. James St. Phone Main 6906, 6907, or Bonaventure Station. CANADIAN PACIFIC HOMESEEKERS' EXCURSIONS. Manitoba, Saskatchewan & Alberta. April 5, 19 May 3, 17, 31 June 14, 28 July 12, 26 August, 9, 23 Sept. 6, 20, 1910. TICKETS GOOD FOR 60 DAYS. City Ticket Office 129 St. James Street, Near Post Office. Telephone: Main 373-3733, or Place Viger and Windsor Street Stations. INTERCOLONIAL RAILWAY BONAVENTURE UNION DEPOT TRAIN SERVICE EXPRESS. 7 40 a.m. Except Sunday. St. Hyacinthe, Drummondville, Lévis, Québec, Montmagny, Rivière du Loup, Kamoussi and St. Flavie. 12 noon Daily. For above-named Stations and for Little Meis, Campbellton, Moncton, St. John, Halifax and Sydney. NICOLET EXPRESS. 4 p.m. Except Sun. St. Lambert, St. Hyacinthe, Drummondville, Nicolet and intermediate stations. All Sleeping, Dining and Passenger Cars leaving Montreal are supplied with purest spring water from the celebrated Sugarloaf Mountain Springs, situated near Campbellton, N.B. CITY TICKET OFFICE: Tel. Bell M. 816. H. A. PRICE, GEO. STRUBBE, Asst. Gen. Pass. Agt. City Ticket Agt.

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Province of Quebec. District of Montreal. No. 1175. SUPERIOR COURT. Dame Elizabeth Alice McIntosh, of the City and District of Montreal, and Province of Quebec, wife common as to property of Lorne McDougall Cairne, of the same place, contractor, duly authorized to ester in justice, plaintiff, vs. The said Lorne McDougall Cairne, defendant. The plaintiff has this 14th day of March, 1910, taken an action in separation as to property against the Defendant. Montreal, March 16, 1910. TRIMBY, BERCOVITCH & KEARNEY, Attorneys for Plaintiff. NOTICE. Superior Court, Montreal. Dame Alexina Laurencelle, of Outremont, wife of Béla Baroths, furrier, of the same place, has, this day, instituted an action for separation as to property against her husband. Montreal, March 17th, 1910. Mrs. E. MATTHEW, Attorney for Plaintiff.

Vol. LIX., No. UNITY AMONG IRISH S. Duty of Irishmen. The following letter published in part, received from the Paterson, N.J., E. It bears out very strongly the view we have always held, that it is not only a duty of Irishmen but a duty of every citizen to scatter the seeds of Irish freedom and to do so widely in opinion. The geographical position of this country affords a happy consideration of one occasion annually the men of all shades of Irish political conviction unite in heart and mind to witness the greatest history of their faith. It is a duty that doubt not that St. Ignace will long with satisfaction and collection by the men of the Ancient Order of Hibernia. At every banquet members of the Order every meeting, dance or the one absorbing topic discussed, will be the announcement issued by the officers and board of having a peace conference other Irish American organizations, to the bring about a better understanding among Irishmen and those of this continent and those and mudslinging other in the respective. UNITY OUR TI "Mistakes, perhaps have been made at society trials and continuing the past twenty years leaders of Irish opinions, and the questions and confronts the men peace: "Are those men those errors never to be forgotten?" Some argue in suphemism could over their faults, and resourceful argument of one fundamental and re one and afraid of would hesitate and dread. Only the strong can be city. It seems that a cause shall be 'tried by the truth of ages are been with the cause of these Cummings, nation of the A. O. H., has a record as being in favour of the Irish race through world, and is willing happy differences of the Irishmen shall be forgotten, and has sanctioned together of the various Irish organizations in a peace so that a better understanding prevail. Some of our friends and supporters are against him for aiding in such a movement of some of the nation with the project, but also for the sake of the train from saying unkind, alleging ulterior motives never forgotten that all people's tyrannical, rests on public opinion. Our Irish in the years gone by have differences. Irish patriotism has been justified by Irish leaders and disputed differences of conflict have been expressed, and criticized for their attitude. But those motivated with a spirit of true patriotism in the nation of duty and honor, and exalted, the sublime patriotism which, soaring heaven, arises far above low or selfish things are by one soul-transported that of the good and glory country, as in the present. MATTHEW CUMMINGS. It is this spirit which Cummings when he is v are in conclave with his have been his most common. Sincerity, the all eloquence and the be character, has in this illustrated by this act of as is seldom made in an conviction, whether them right or wrong, we but when such conviction and made good by acts replete with self-humility, with fortitude forbearance, then all men owe how far the sub transcends. "It is not in contempt the intention of Mr. Cum the men who favor peculiar opinions or policies are to be agreed on, or to be in such matters, working for Ireland's free