

Note and Comment

March is quiet. Not even a lamblike frisk. Or a gentle gambol yet.

Springtime stirs the blood and arouses the Medicine Man.

The Mercy of Dupuis shall soon become proverbial in Montreal.

When judges differ the innocent and humble may well become confused.

If you can't push, pull; if you can't pull, please get out of the way.

Why not have a segregated district for the house breaker and the hold-up man?

"Toronto a pest hole" declares a western critic. Thus are the good again maligned.

When Quebec annexes Ungava it will have secured a plentiful supply of raw material for romance.

The Catholic who is ignorant of current Catholic affairs, doesn't subscribe for a Catholic paper.

You cannot keep the Irish down. A Sweeney proved the winner in the contest for the Anglican Bishopric of Toronto.

The House of Commons discussed telephones, announced the Capital correspondents. Well, that's a good subject for conversation.

A green pig may not be a pleasant souvenir of the national festival, but many an honest Irishman has had reason to be thankful to the porker.

A scholar without good breeding is a pedant; the philosopher, a cynic; the soldier, a brute; the teacher, a clown; and every man, disagreeable.

We hear constantly of Protestants becoming Catholics on their deathbed. Has anyone heard of a Catholic turning Protestant at that supreme moment?

Some Boston women have refused to remove their hats at Symphony concerts. Quite right. Isn't a vista of millinery more entertaining than a view of mere men musicians?

A Catholic "Who's Who" having proved successful in England, a similar work for America is now under way. It will be published in Chicago. Miss Georgiana Pell Curtis is the editor.

In Philadelphia, recently, at the Chestnut Hill Baptist Church, the Rev. A. C. Applegarth, contrasted Catholics to Protestants and concluded that the latter had much to learn, so far as the practice of their religion went, from the former. "The Catholic is not a fair weather Christian," he said, "and neither heat nor cold can keep him away from church. In the Roman Catholic Church there seems to be no class distinction. Rich and poor meet together, for the Lord God is master of all. The Roman Catholic emphasizes the spirit of worship. Are Protestants losing this?"

If you do not take a Catholic paper it is a clear sign:

1. That you have not been asked to do so.

2. That you have little if any interest in Catholic affairs.

3. That you prefer not to be bothered with religious reading.

4. That it is merely neglect, you haven't thought of it.

5. That you "take so many papers" you must economize by cutting off the best and most necessary of them.

6. That you will let the other fellow defend your religion.

7. That you differed once with an editor and can't forgive him, although you agreed with him in ninety-nine other instances.

8. That such money as you pay for papers, you give to journals which occasionally insult your religion, refer to your Church as "the Romish church," and bring yellow immorality and sometimes worse into the family.

Not in years has a lecturer drawn such large congregations to the Jesuit Church in Detroit as has Rev. Thomas Livingstone, while delivering a series of lectures on "The Mar-

riage Question." In his lecture on "Divorce," recently, Father Livingstone made clear the awful destruction of the marital tie now going on in America, and he predicted as one of the results of this wholesale dissolution that some day America would truly be all Catholic. And why not? If Catholics would but do their duty; if they but lived up to the doctrines of their faith and endeavored to convert others to their way of thinking the results would be overwhelming. Speaking of the mixed marriages contracted, Father Livingstone said: "If we can stem the tide of mixed marriages in the Catholic Church, the outcome of the tendency of easy divorce must mean the survival and the complete domination of Catholicism, for the Catholic Church knows no divorce. Mixed marriages are our peril; for statistics show that the offspring of such marriages have no religion. We are putting forth all our efforts to keep Catholicism pure. Divorce in this country by natural processes will inevitably give the Church domination if we hold our present standard."

"Want the Site Marked." A.O.H. Seeks Co-operation for Restoration of Monument Which Had Marked Immigrants Graves.

The Ancient Order of Hibernians in Montreal are preparing to take active steps seeking the restoration of the monument which at one time marked the burial place of the bodies of Irish emigrants, victims of the fearful ship fever, driven from the old land in the fatal year of 1847, when thousands of Irish emigrants left their native land for the shores of Canada. Many died in the coffin ships from ship fever and were buried at sea, the banks of the St. Lawrence were strewn with the sick and dying, and thousands were laid in the fever sheds of Grosse Isle, and Point St. Charles, and afterwards buried indiscriminately. The workmen employed in the erection of the Victoria Bridge some years after erected a monument suitably inscribed to mark the resting place of the unfortunates. Fifty years it stood on this spot, which was considered by Irishmen the world over as one of the most sacred spots on this continent, when the stone was removed, and left on a sidewalk of one of the public streets, where it lay for a number of weeks, but was afterwards erected on a spot nearly a mile away from its original site.

It is the intention of the A. O. H. to circulate a petition to the present vesting commission of the Anglican Bishop of Montreal to erect a cross on the original site, which now remains unmarked for and unmarked.

The following letter has been forwarded to the various Irish societies: "At a meeting of the County Board A. O. H., held on the 16th inst., I was instructed to write your Society regarding their views on a question that was widely discussed at this meeting viz: That a petition be circulated requesting the Anglican Bishop of Montreal permission to erect a cross on the site of the late emigrant's monument at Point St. Charles, with a view to replace the original at an early date.

We feel that we should establish a precedent and have this injustice to the Irish people, by the stone's removal, remedied. Our race has been over ridden with impunity in this matter and we rest assured with your co-operation and that of the various other Irish Societies, both Catholic and Protestant, in this city, powerful influence could be brought to bear on the custodians of this property, saving that sacred spot from further desecration and redeeming ourselves in the estimation of our fellow-countrymen throughout Canada and the United States of America.

Thanking you in anticipation for an early reply, I remain, Yours sincerely, T. HEAVERS, County Sec., A. O. H.

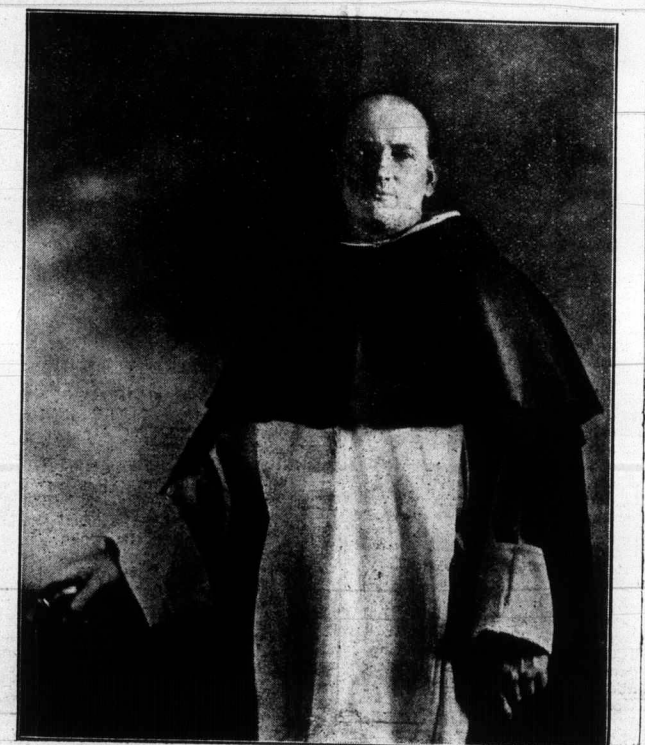
Once is enough. The driver of a stage-coach route from North Yakima to the Canadian border, a trip lately taken by Father Sherman and Father Devlin, is the hero of a tale that begins with the extreme nervousness of a young Eastern passenger. As they were travelling down the hillside, with a ravine a couple of hundred feet deep within a couple of feet of the road, the tenderfoot, who sat beside the driver, suddenly asked the latter, "Do people fall over here very often?"

A broad grin spread over the driver's face as he rolled his wad of tobacco from one cheek to the other, and looking up with a merry twinkle in his eye, exclaimed, "No, only once."

From Afar, But Not a Stranger.

Father Barrett, an Irish Dominican, Preaches Stirring Lenten Sermon at St. Patrick's Church.

In Father Thomas Barrett, the Dominican, who came from Dublin to act as Lenten preacher at St. Patrick's Church, there is a worthy representative of the Irish priesthood. Many voices have been raised in St. Patrick's in the service of the Most High, yet in every way may this new-comer be compared and gain favorable judgment. Father Barrett is a man of appealing personality, possessing a melodious voice, free from mannerism, yet characteristically Irish. It is indeed a perennial interest to the human race. The nature of man, his origin, his destiny, is he mortal or immortal?—these problems are ever new, and ever demanding a solution. And yet they have been answered once and for all, and solved most satisfactorily. The Incarnate Wisdom of God has spoken the final word on them. The Orient from on high has flashed His rays into their inmost depths. Foolish men will not accept the solution, and comes with his feeble taper, generation after generation, to



REV. FATHER BARRETT, Lenten Preacher at St. Patrick's.

a privilege to listen to him and it is evident that St. Patrick's, large as it is, will prove insufficient in accommodation to seat all who will desire to hear him at his future sermons.

Father Barrett preached for the first time at High Mass on Sunday. He said:

Brethren: I have come from a far country to preach the Lenten sermons. Yet not as a stranger do I come, for I hail from the old land which you are proud to call your Mother. Only eleven days ago I travelled from Dublin to Queenstown, and bent a longing lingering look on the vales and hills of Erin. There they lay wrapped in their green mantle, with the evening sun smiling on them. Under that green mantle your forefathers were sleeping, the sleep of the just. I prayed to them—why should I not pray to the Saints and Martyrs of God? I prayed that God might enable me to bear a noble message to you, your children beyond the Atlantic. That message I begin to deliver to-day.

Who does not know that there are two strong passions in every true Irish heart—love for God and love for Erin? Of the latter I shall have opportunity of speaking on St. Patrick's day; the conferences will bear on the former. And my task is not difficult. I speak to sympathetic hearts, and I speak on a subject congenial to you all. Religion is an integral portion of our race, it has been wrought into our very being. If you were inclined to repudiate it, the voice of the saints whose blood is flowing in your veins would cry shame on you.

But there is another reason and a powerful one—to stimulate your religion. During my voyage I heard it asserted by men who are qualified to judge that Canada is the country of the future. It is a land full of young hopes and bright prospects, destined to develop into a mighty nation. Now, mark it well, brethren, a mighty nation that shall endure through long centuries can be built only on one foundation, on the solid rock of religion. History bears witness built on anything else, there may be splendor and prosperity for a time, but stability never. For the sake of the future, therefore, be ye men of religion. Shape your lives on the teaching of God's infallible Church. Let the religious traditions of the Old Land mould your conduct in your adopted home. Let love of faith as well as of Fatherland characterize you. Inscribe these words on your banner, and hand on that banner to posterity.

Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Brethren, some questions are of

of man pantheism for Thee. For Thy beauty and goodness and love our affections are a thirst.

What a consolation! Man is instinctively religious! Not on bread alone doth he live, but in communion with his God. Spontaneously we bend our gaze upwards. Our face is set heavenward, and that is a symbol of the soul. No fear that a nation can ever become irreligious; nations never cast off nature. Indivisions may do violence to their aspirations, may suppress their better affections towards earth and boldly profess themselves irreligious, but even then there is an undercurrent in their hearts pointing heavenwards. Man demands bread inasmuch as he is material, he demands the good and the true and the beautiful, as he is rational, and he demands God, as he is religious.

But this communion of man with God—in what definite acts does it consist? "The Lord thy God thou shalt adore, and Him only shalt thou serve."

Philosophers say that to know anything well we must ascertain its origin and its end or object. Apply this to man.—This rational, religious being, whence is he? From what shore has he piloted his barque hither? Can science answer? Science deals with phenomena. It has nothing to do with origins, it must not indulge in theories, and when Science propounds a system of causation which it cannot verify experimentally, it no longer deserves the name of science. One thing science can tell us truly as regards our origin. Time was, centuries ago, when man existed not on this earth, as he could no more live here than he could in the sun to-day. Whence has man come hither? I turn to thee for an answer, O divine philosophy. Thou hast the eagle eye and the strong pinion, to scrutinize the depths and to soar into altitudes that science cannot reach. Alas! putan philosophy can give but a very dubious answer. Even the sublime Plato is baffled here. To have a satisfactory reply we must turn to the great Hebrew legislator—Moses, the greatest of sages and the most ancient of historians. "In the beginning," he says, "God created the heavens and the earth." Had Greek philosophy known that one truth, what a different system it would have been. Then he goes on to describe the origin of man. God took a portion of the slime of the earth (already created) and built it up into a human form, and then breathed into its face the breath of life. Here is history and philosophy combined. The slime of the earth, the breath of life—behold the material and rational elements. Now learn why men are, of his very nature, religious. "and God created man to His own image: to the image of God He created him." How can such a being divorce himself from his Creator? No wonder that the human soul hungers and thirsts for Him whose image has been stamped on her the moment of creation.

We are, therefore, not the result of the development of matter, the blossoms and flower of its blind evolution. We are not self-made. We are the product of the mighty fiat of the Eternal; He spoke and we were made, and made in His image and likeness. Sublime origins, thereby we can claim kinship with God—very different from the degrading systems of modern theorists.

And the first obligation this rational creature owes his Creator? Adoration. When I realize what God is, what I am, what my relation to Him, prostrate before Him my heart cries out, "Oh Faith, thou art infinite, I am finite. Thou independent, I dependent, Thou Lord and Master, I thy servant and creature, before Thee I am as though I were not—therefore, oh, Eternal Father, I adore Thee." By this act of adoration man enters into the Holy of Holies, he is initiated into conscious communion with his God.

"Know thyself," "know thy origin"—two important precepts. Far more important, however, is "know thy work"—and do it. That is, know thy destiny and accomplish it! ascertain what goal thy Creator intended thee to win, and press forward to it with all thy energy, even as a mighty athlete.

Fable says that a Sphinx stood erstwhile by the roadway, propounding her riddle. Those who failed to solve it, paid the penalty of death. Such is the problem of our destiny; woe to us if we fail to read it aright. And who can tell us where we are here; towards what port we ought to direct our barque, and what our ultimate destiny beyond the grave—if the grave itself is not our final goal? Philosophy can say "you are not made for earth, not for wealth, not for high place, nor for pleasure; you are immortal, your soul, a spiritual substance, can never cease to live; no mere bubble on the sea of existence are you for weal for you must abide everlastingly." But this is no adequate solution of my destiny. The torch of philosophy will not suffice in these subterranean corridors, we must take the lamp of faith. Virgin cannot be my guide. I must find Beatrice.

And, oh God! how sublime is our destiny as revealed by faith! Even union with Thee through love! Thou art our Alpha and Omega, our be-

Conditions in Ireland.

Father Barrett Declares That There is a Vast Improvement in the Old Land.

The National University Will be of Great Benefit.

"Conditions in Ireland are improving.—This is true of agriculture and of industry. Educational affairs show signs of improvement, too. Of the faith of the people there is nothing new to be said, it is traditional."

Father Barrett, the distinguished Dominican who is in Montreal to act as Lenten preacher, received a representative of the True Witness at St. Patrick's Presbytery and the visitor was pleased to discuss the affairs of the Old land, both spiritual and material.

As quoted in the foregoing, Father Barrett was quite emphatic in his assertion that conditions are on the mend in Ireland. "It is really because of the improvement of the land situation," he commented. "The farmer now has a chance to secure his own holding. Once he does that he knows full well that he is working for his own benefit, and known, too, that such improvements as he makes will not merit for him and increased rental. That is a big question and when the land question is finally settled the country will be happy."

It was suggested to Father Barrett that the land question is a lively issue in England and in Scotland as in Ireland. "True enough," he answered "but in England and in Scotland the landlords and the people are of a similar faith and the mere presence of the landlord secures a sympathy lacking in Ireland. The sympathy lacking in Ireland, have absentee owners and his agent have wrought much harm in Ireland, you need not be told that now. But at all events, the improvement is visible and with the improvement in agricultural conditions, the improvement in industrial conditions goes on."

Speaking of Lord Plunkett's scheme, Father Barrett expressed the opinion that it had many good points, but he had embittered many people by the publication of his book and raised suspicion against the teachers who were sent throughout the country to introduce scientific farming.

On educational topics Father Barrett said that there was great enthusiasm aroused by the National University and that the appointment of Archbishop Walsh as Chancellor was received with warm approval from all sources. "The University will be of great benefit," said Father Barrett. "They used to say that the reason that the good positions in Ireland were not held by Irishmen was that the latter did not possess the education. How could they, poor people. But soon that will no longer be true and young Irishmen will be able to compete with the young Englishman and the young Scotchman."

Discussing the religious condition of the British Isles, Father Barrett said that Ireland was as true to the Church as ever. In England there is a strong movement towards the Church among the upper classes. But there had been a leakage in the lower classes. Misery and distress were common in many of the big cities. Poor men, surrounded by an alien spirit, fell away. "But," said Father Barrett, "at the hour of death they remember and they send for the priest."

Father Barrett saw unrest in the Anglican body. There is a section moving towards rationalism, and that, he considers, is the path to infidelity. "It is all the fault of the German School," was Father Barrett's explanation. "Carlyle introduced German thought into English literature and thought has developed until it is noticeable. Cambridge is now a nationalistic institution. There is more religion in Oxford, and the movement is there, too. Trinity, too leans towards the German thought and lives in a spirit of antagonism to Irish opinion. It is all resolving itself into a fight against the Church. They are assailing the very fundamental principles of faith. It is bitter conflict."

To cleave to Thee by charity on earth, and to see Thy unveiled beauty in eternity—what a glorious destiny! No wonder philosophy could not solve this problem, brethren. But let us enter more into detail. All virtues assimilate us to God in some measure. Only the theological virtues—faith, hope, charity,—bring us into immediate contact with Him; and of these the greatest is charity, because it achieves the closest union. Without this virtue wrought avail. If we speak with the tongues of men and of angels, and have all faith, and know all mysteries, and give our body to the flames, it availeth us nothing if charity is absent. To possess charity, to grow in charity, to make our life an ascent up the mount of perfection till we reach the summit of perfect love—behold man's principal work on earth. When charity is strong it brings the whole soul into subjection to God, domin-

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