

Easter Sunday, the day of the Church, and the day of Christianity, was in our city, the Rome of the North, a day of joy and triumph. The Holy Spirit, who is the life of the Church, was in our midst, and the faithful, who are the members of the Church, were in the land of the living. The Holy Spirit, who is the life of the Church, was in our midst, and the faithful, who are the members of the Church, were in the land of the living.

ST. PATRICK'S CHURCH. Solemn High Mass was celebrated by the Pastor, Rev. Father Callaghan, assisted by Rev. Father Kilgallon as deacon and Rev. Father Polan as sub-deacon. The Canon of the Mass was read by Rev. Father Callaghan, and the Eucharist was administered by Rev. Father Callaghan.

The ladies' branch of the Sacred Heart held a meeting on Sunday evening, at the residence of Rev. Father Callaghan. The meeting was very successful, and the ladies were very happy to be together.

ST. ANN'S PARISH. On Sunday morning at 8 o'clock, the members of St. Ann's Parish, who are the members of the Church, were in the land of the living. The Holy Spirit, who is the life of the Church, was in our midst, and the faithful, who are the members of the Church, were in the land of the living.

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## O'DONOVILLE READING CIRCLE.

Ottawa, April 22.

There was the usual good attendance at the meeting of the O'Donoville Reading Circle last Tuesday evening. The world's events were briefly summarized, and particular attention given to the subject of expansion, as affecting Japan, United States and Canada.

The books reviewed were "The Light Invisible," by Robert Benson, and "The Soul of Old Japan," by Lafcadio Hearn. The former book leads its readers into the spirit world, and the latter is an excellent work on an interesting subject, and throws much light on the condition of things in the land of the chrysanthemum. A very clever study of this book in the April Dolphin from the pen of Miss Malloch was read and commented upon. Extracts from the book itself, describing scenes in the everyday life of Japan, were given, and proved very entertaining reading. The improbability of the Japanese, with all their progressiveness, attaining to a high idea of civilization, or accepting Western forms of government, was ascribed to the widespread practice of Shintuism, or ancestor worship among the people. The Japanese believe that the dead are always with them, and in each household the departed ones are honored in a special manner. A shelf, on which little tombstone shaped affairs, each bearing the name of a deceased member, are placed, is the altar, and on this altar offerings are made to the dead and a light is kept burning. There is no superstitious fear of the dead in Japan and no fear of death itself, but while the practice of ancestor-worship continues there, a great difficulty will remain in the way of higher progress for the country.

In the Oxford study the character sketches were devoted to Newman's two sisters, Mrs. John Mosley and Mrs. Thomas Mosley, Miss Gibbons and Augusta Theodora Drane. The letters of these women show them to be of fine intellect and capable of discussing questions of high import even with such illustrious men as Newman and others of their time. Augustus T. Drane, who entered the Dominican Order and became Provincial, accomplished a surprising amount of work. She was a poet of much ability and the author of many books on various subjects. At the next meeting the sketches will deal with Edward Bowden, Lockhart and the Arnolds.

A condensed but very encouraging report of the I. C. T. S. was made, showing the great strides made by the society in the few brief years since its humble beginning, the steady increase in membership, and the immense amount of good work accomplished, especially in the revision of text books of history and science.

A very fine address on Truth and its Responsibilities, by the Rev. Dr. Edward Shanahan, was recommended as worthy of careful reading. An article on the very live question of an Irish University in The Canadian Month (formerly The Cross, of Halifax), was also mentioned as being of much interest.

The second part of the evening was devoted to the reading of the last book of "The Light of the World," "The Great Consummation." The reading was prefaced by a few remarks from the chairman on Tolman Hunt's famous painting of The Light of the World, now on exhibition in Canada, and some notes on the pre-Raphaelite movement of the last century, of which this picture is a noted example. In connection with this subject, the beautiful sonnet by Lopez de Vega, a Spanish poet of the sixteenth century, as translated by Longfellow, was read:

"Lord, what am I, that with unceasing care,  
Thou didst seek after me—that Thou didst wait.  
Wet with unhealthy dews, before my gate;  
And pass the gloomy nights of winter there?  
O strange delusion!—that I did not greet  
Thy blessed approach, and oh, to Heaven how lost,  
If my ingratitude's unkindly frost  
Has chilled the bleeding wounds upon  
Thy feet!  
How oft my guardian angel gently cried:  
'Soul, from the casement, look, and thou shalt see  
How he persists to knock and wait for thee!  
And oh! how often to that voice of sorrow,  
'To-morrow we will open,' we replied,  
And when the morrow came, I answered still to-morrow."

The last lecture of the season will be given on Monday evening, April 24th, at 8 o'clock, by Rev. Father Callaghan, on the subject of "The Light of the World."

On Wednesday, April 19th, there passed away at Denver, Colorado, Mr. Francis J. Barry, son of Mr. J. Barry, 520 Cadieux street. The late Mr. Barry was educated at the Catholic Commercial Academy, 1999 St. Catherine street, and at the Montreal College, Sherbrooke street. For some time past Mr. Barry had been suffering with tuberculosis. The past two years he had spent travelling for the benefit of his health. Everything that medical aid could do was done, but in vain. The disease had taken a firm hold, and the end came after a severe hemorrhage of the lungs. At the time of his death Mr. Barry was in the vigor of his manhood, being 32 years old.

The funeral took place on Monday morning from his father's residence, to St. Patrick's Church, and was very largely attended. Rev. Father Martin Callaghan, P.P., received the corpse at the door of the church. A solemn requiem Mass was then sung by Rev. Father Killoran, assisted by Rev. Father Callaghan as deacon and Rev. Father Polan as sub-deacon. The Eucharist was administered by Rev. Father Callaghan, and the Eucharist was administered by Rev. Father Callaghan.

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birthday, and announcing that the Empress Dowager is sending a gift to the Pope in return for his kindness.

The new Bishop of Pekin in succession to Monsignor Favler, whose death was recorded last week, is Monsignor Jarlin, who was Monsignor Favler's Coadjutor. The Bishop was decorated for the heroic part he played in the defence of the Christians at Peking during the Boxer rising.

Cardinal Merry del Val, writing in the name of the Holy Father to Cardinal Goossens, Archbishop of Malines, censures the action of two priests, Fathers Dams and Fonteyne, who have been condemned by their Bishops for insubordination and for fomenting discord among the faithful, but who, notwithstanding, continued to assert that they were working as Christian Democrats with the approval of the Holy See.

The London Tablet concedes to the Gaelic League and to the League of the Cross credit for the considerable progress in temperance reform noticeable in England. Ireland, leads the way in the curtailment of the license privileges that have been responsible for a great deal of crime in England.

The beautiful new Cathedral which has been erected by Bishop Grimes, of Christchurch, New Zealand, at the cost of \$50,000, was solemnly opened on Sunday, February 12, when the sermon in the morning was preached by Archbishop Kelly, Coadjutor of Sydney, and in the evening by Archbishop Carr, of Melbourne. The architect was Mr. F. W. Petre, whose father was the second son of the Right Hon. Lord Petre of Thronald Hall. Bishop Grimes, it may be stated, is a native of the Archdiocese of Westminster, and he was for a time a professor at the Marist College, Dundalk.

Prince Max of Saxony, who worked for some few years as assistant priest in a mission in the East End of London, will, it is said, be raised to the Cardinalate at the next Consistory. Prince Max is a younger brother of the King of Saxony.

Royal Princes have not infrequently worn the red robes of a Prince of the Church. A famous figure in French history was the Cardinal of Lorraine, a Prince of that Imperial House of which the Emperor Francis Joseph is the head. A Cardinal of Braganza acceded to the Throne of Portugal, and reigned in that country. There was more than one Cardinal of Bourbon. The last of the Stuarts in the male line—Henry, grandson of James the Second—was the Cardinal of York. The Buonapartes had two Cardinals, Cardinal Fesch, the uncle of the great Emperor, and Cardinal Buonaparte, his grand-nephew.

The Catholic people of the Diocese of Charlottetown, P.E.I., fittingly welcomed their Bishop, Right Rev. James Charles MacDonald, on his return from Rome and the Holy Land. The Bishop gave an interesting account of his visit to his Holiness Pope Pius X., and told of the pleasure it afforded the Holy Father to learn of the progress of religion in Prince Edward Island. His Lordship told of his travels in other parts of Europe and in the Holy Land. The many holy places halloved by our Lord's footsteps and made memorable by many events narrated in the New Testament were referred to. He had the happiness of saying Mass in the Church of the Annunciation at Nazareth, and in the Church of the Nativity at Bethlehem, and in many other churches in places memorable by reason of our Lord's presence and the presence and labors of the Apostles and Saints.

Our efforts often seem worthless simply because we fail to see the good that lies hidden in the deed. We are not bright, but look on to greater, stronger acts whither our best endeavors.

at such times every heart responds to the cool and courageous ones who count not their own safety as long as opportunity remains to succor the weak. In a Catholic institution devoted to charity and religion, and in the charge of the daughters of that valiant woman, Mother Mary Ann, only noble examples of self-sacrifice in the face of danger were to be expected. For the victims nothing could have been done that was not essayed. The prayers of the survivors and of the faithful throughout this land will follow them beyond the gates of death.

## BISHOP CASEY'S HOME-COMING.

The arrangements made at Halifax and St. John for the reception of Bishop Casey upon his return from abroad were of an elaborate character. Artistic addresses and purses represented the cordiality and enthusiasm of the people of St. John and Moncton. Ireland was the last place visited by Bishop Casey before embarking for home. He was the guest of the Right Rev. Bishop of Ross, at Skibbereen, Cork County, and addressed an overflowing congregation gathered to hear him in the parish church of Aughdown, the district in which his parents resided before they emigrated to America in the year of the famine. He said he needed no introduction, as he was in the midst of relatives and friends. Whilst he congratulated them on the improvement which had taken place recently in Ireland, he regretted to hear that the people were emigrating to such an extent that the country would soon be depopulated. They had a beautiful land to live in, and he strongly advised them to remain at home, because in Ireland they knew what they had, and they had no idea of the difficulties they would have to encounter abroad. He said there were numbers in America that day starving, and young men and women who could make a living at home would do better by staying there than facing poverty abroad. In conclusion his Lordship congratulated the people on the deep and vigorous faith which he saw existed amongst them. He could almost feel it in the air. He saw it in their demeanor. It was evident everywhere.

## A GREAT CATHOLIC EDITOR.

One of the most learned and zealous men known to the history of Canadian journalism was Mr. J. P. Tardivel, editor of La Verite, whose death is announced from Quebec. His Holiness has received in audience Sir Charles Wyndham, and Colonel J. B. McClean, of Toronto. As Laval University has not sent up a candidate, the appointment of a Rhodes scholar for 1905 has been placed in the hands of McGill. Rev. Dr. Cronin, Vice-Rector of the English College, has presented to the Pope Mr. J. E. Tattersall, of Birmingham, and Miss Tattersall, converts received into the Church only about a month previously. Mr. Michael Davitt, in an article in this month's Independent Review, urges that Irish Nationalists should not concern themselves with the question of denominational education in England, which is "an English domestic issue."

Over seventy-six thousand immigrants have entered Canada during the past nine months, a net increase of 6614 over the same time last year. Over 25,240 of these came from the United States.

Sir Thomas Shaughnessy told Englishmen the other day that there was no need of men being out of work in Canada. He deplored the ignorance of Canada in the old country, and urged Englishmen to visit Canada instead of Monte Carlo and such places.

The Pope has received an autograph letter from the Emperor of China thanking His Holiness for a valuable gift which he sent to the Empress Dowager on the occasion of her 70th

ing power in Westminster would ever be able to deal with the Irish Catholic University demand.

"No government," retorted Mr. Dillon, "has any right to exist that confesses itself unable to provide for the education of the people it governs."

Mr. Balfour tried another tack. He confessed that the fault was not in Ireland. As an honest man he had to admit sorrowfully that the conversion of England and Scotland to enlightened views on this question was not to be expected. He seemed not to be aware that in evading Mr. Dillon's challenge he had thrown over the whole Unionist pretence that English government of Ireland is defensible.

Many English and Scotch Liberals gave personal contradiction to Mr. Balfour's extraordinary plea of the existence of an insuperable difficulty in British religious prejudice. These voted for the Irish amendment. Nor were they alone, because there voted with them the following Unionists: Mr. Goulding, Mr. Hunt, Mr. Wanklyn, Mr. Fitzalan Hope, Sir M. H. Stewart, Lord Edmund Talbot and Major Rasch. The adverse majority was 159.

## LORD GREY IN TORONTO.

Lord Grey, the Governor-General, lost no time, after he reached Toronto on Monday last, in addressing a little heart to heart talk to the newspapers of that city. We have heard a great deal of late, both in and out of Parliament, concerning the influence and aims of the newspaper press of Toronto. Taking them all and all they are troublesome journals in the Ontario capital, and are not above offering advice or menace to all and singular who come between them and the moon when they happen to be in a howling mood.

Many members of the House of Commons have attributed the entire agitation of race and creed within the last few months to the newspapers of Toronto. It is at least safe to say that seventy-five per cent of the stuff printed from day to day is nowhere reflected beyond sensational Toronto sheets that trade on turmoil. But whatever was said in the House of Commons about the mischievousness of Toronto newspapers had little effect, because it was paid back with abundant ridicule. Lord Grey's reserved and lofty tone will penetrate the public opinion of Toronto, and no lack of respect in the press can affect its meaning.

"I have been reminded frequently," said the Governor-General, "by your press, although I do not think it is necessary, that it is not the province of a Governor to interfere. There are, however, some subjects on which men of all parties are agreed, and on which it is permitted for me to express an opinion without running the risk of raising a single dissident voice, and one of them is the hope that the clash of race and creed conflict shall never be heard in Canada, and the conviction that in the complete union between the two great races lies the secret and strength of your future."

His Excellency is to be thanked for these words in which he has well weighed the patriotism of our Canadian people. The day is past for questioning or testing the consent of French and English, Catholic and Protestant, in Canada, to dwell together in closer union and brotherhood.

## STE. GENEVIEVE FIRE.

Sad and shocking are all the features of the fire tragedy at Ste. Genevieve. Commonplace and to little purpose must any comment upon the origin and character of the conflagration appear even when the facts have all been thoroughly sifted down. Fire is an element that baffles both builders and occupiers, up-to-date or old-fashioned. Not a day passes but the eye is arrested by some horror of burning in the newspapers. Amid sudden alarm and precipitate haste the young and infirm have always the slim chance, and

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THURSDAY, APRIL 27, 1905.

## ENGLAND FORBIDS CATHOLIC UNIVERSITY EDUCATION FOR IRELAND.

We have before us the full report of the debate that took place in the British House of Commons on April 13 on the Irish Catholic University question. A brilliant debate truly from the Irish standpoint, but one that brings the right so long demanded no nearer to the majority of the Irish people.

Mr. John Murphy submitted the amendment for the Irish party, and one of his earliest supporters was Mr. Fitzalan Hope, Unionist member for Sheffield, himself a Catholic, who declared that a heavy responsibility rested upon every supporter of Unionist policy as long as the intolerable grievances of Irish Catholics remained.

The chief speaker in favor of the amendment was Mr. John Dillon. At the outset of his remarks he called it a fact of sinister significance that the new Chief Secretary for Ireland, Mr. Long, should have chosen the hour of this debate for absenting himself from his place in the House of Commons in order to fill an appointment with an Orange audience in Londonderry. Mr. Dillon made it clear that Ireland's demand is not for a university under clerical control, but a democratic university whose governing body should consist of its own graduates properly elected. The Bishops would ask representation, but would take little part in the management of the institution.

It must be borne in mind that the principle of state-aided higher education for the Catholics of Ireland is not at issue, inasmuch as parliament already grants \$30,000 a year to the Catholic University College, Dublin, in which the Jesuits have charge. But it seems to be a pretence of the Conservative government that such a principle stands in the way, and that it never can be removed in the absence of an agreement between the Catholic and Protestant elements in Ireland. Sir Antony MacDonnell and Mr. Wyndham were supposed to be working for the advancement of some such agreement up to the hour of Mr. Wyndham's resignation from the government. Indeed ample evidence was given Parliament of the extent and object of their agreement. Mr. Dillon, in the speech now under review, asked Mr. Balfour whether Sir Antony MacDonnell's negotiations with Trinity College and the Irish Catholic hierarchy were carried out with the knowledge of Mr. Balfour.

At this point of the debate the Prime Minister saw fit to put a new complexion upon the entire question. He denied all knowledge of Sir Antony MacDonnell's negotiations on the spot and going further declared his belief that no government could