even the name of Patrick, to the hame of some be it said, suffers in

shame of some be it said, suffers in the obloquy and ridicule which are attached to it. Ah! what a noble heritage is in that name! That name speaks of the purity of Christian faith; it tells of the height and length and breadth and depth of Christian learning; it contains the epitome of Christian sainthood; it

progress; in the story of humanity's

scribed in more enduring characters

As springs the mighty oak from one small seed, although other ele-ments are needed for its growth—so

while other minds were required to

dvance the glory and the prosperity

of Ireland the root and source of it

all was St. Patrick.
Through all his labours and those

of the monks who were trained in his holy schools, there shines a spirit of religious freedom. And one

of the strongest evidences of its existence is to be found in the presence

of learning and the high standards of education maintained. From 432, the date of St. Patrick's landing as an

apostle, to the time of the Danish

apostic, to the time of the Danish invasion and even later, the island was dotted, with schools, churches and monasteries and places of learn-ing whither flocked the students and

scholars of Europe; and the Island of St. Patrick became the instructress

of the world. Nor was Ireland content to confine her influence within

the limits of her own shores. Her

staunch and stalwart monks were

of the proudest nations of the world-

yet so it was. When Goth and Hun and Vandal, in their barbarous

might were ravaging the countries of

the continent; Ireland in her free

atmosphere of true religion and edu-

cation could not only train her own

children in her schools and univer-

sities, but could also send forth from

her shores many a learned monk, the soldier of Christ, to become an exile indeed but an exile for the sake of

humanity and God. They believed in their right to spread the truth—not

by the terror of the sword—but by the peaceful weapon of love appeal-ing to reason. Their missionary labors were an evidence of the con-

sciousness of freedom which animated

Although Ireland underwent many

sufferings in the centuries preceding the "Protestant Reformation," al-though there were many internal con-

tentions which have so often proven

an obstacle to the advancement of the

country; still the religious freedom

of the people was not directly molest-

ed until those years of sublime sacri-

fice, beginning with Henry VIII.
Then came the struggle in which

Ireland suffered as the martyrs who reddened the sands of the Flavian

amphitheatre with their blood, for a

principle—the right of every man to

worship God according to his eon-

reality. But in order to show how faithful Ireland was to her religion,

how she steadfastly maintained the right to her own worship, let us cata-

logue but a few of the injustices by which those in power sought to de-stroy Catholic faith from the country

Under Henry VIII., the Irish Par-

liament was chosen from those only

who recognized his ecclesiastical

authority, and in the election of officers Catholics were denied appoint

ment unless they would renounce

their religion and swear allegiance

Under Edward VI., the same policy

was continued ; the same form of in-

ustice was practised. The English

Reform worship, was introduced, but

the Irish people refused to acknowledge it as a religion, and in conse

quence, in order to protect themselves

during the violent oppression, were forced to follow the dictates of their

After a short respite under Queen

Mary, this religious opposition was carried to still greater lengths. Henry VIII., had failed; Edward VI.,

to fail. Despite frequent insurrec

tions the people were finally, physically, subdued and the religion of

England was declared to be the only faith that could exist. The clergy

and the people were punished for heresy. Their refusal to submit

civil qualifications denied. If, in the beginning, Ireland had no martyrs.

they now appeared, and with their

to the Church of England.

conscience in secret.

of St. Patrick.

of St. Patrick.

than the name of Patrick.

but they have failed to see where the remedy lies. Perhaps even yet, out of these very divisions and the evils which follow upon them, their footsteps may turn into the only path which leads to safety. Realization of the gravity of the evil is necessary to this end, and that an everincreasing number are coming to that point evidence is not wanting. The only marvel is that they should stop short in their meditations and continue to waste their energies upon a dying cause. In regard to missions, the intellectual heathen is left to draw his own conclusions, and the form into which these invariably crystalize could not be more succinctly expressed than in the words

As TO THE fecundity of the Presby terian mission to the Ruthenians, we get a little side-light through the Methodist Christian Guardian. A contributor to that periodical is enumerating the foreigners in Regina and descanting upon their religious and educational prospects. This is one of the Ruthenian centres. A systematic canvas of these people revealed the fact that four families avow themselves Presbyterian, three Methodist, one Baptist, while 288 are Catholics. The Presbyterian whirlwind campaign does not appear to have reaped results, despite bogus masses and other attempts to mask its real purpose.

THE MAIL and Empire had lately a despatch from its " special correspondent" concerning the recent placing on the Roman Index of the writings of Maurice Maeterlinck. It proceeded to give some explanation of the nature and purpose of the Index, and appended a list of some notable books which appear thereon. A bald list of this kind is of course open to many misunderstandings, which, it is fair to add, the Mail editor could scarcely be expected to appreciate. It happens, sometimes, for example, that a translation or a particular edition of a book is forbidden to Catholic readers, while the original is not only not so, but, on the contrary, is highly commended by the Church. A notable instance of this is the profoundly-cherished "Imitation of Christ" by Thomas à Kempis. This appears in the Mail's list of prohibited books, a circumstance that will have occasioned surprise to many readers. A word in explanation would have set this right, but this the Mail's "Special Correspond. ent" evidently considered beyond his province.

THE IMITATION IS one of the world's cherished possessions. It has long enjoyed almost universal popularity, and it may be doubted if any other religious book except the Bible is so well known. It is almost as much prized by devout Protestants as by Catholics, and has had an important part in the shaping of the spiritual life in innumerable souls. In this connection, however, it should be explained that it has had many urious editions, some of them leaving out or mutilating berecognition the Fourth Book, which is in reality the Keynote of the whole. This Book treats of the Holy Eucharist and is unmistakable in its sense of the Real Presence, and conformity to the Catholic dogma. For this reason it has sometimes been altogether omitted from Protestant editions, or -which is much worse-has been twisted into a sense entirely foreign to the mind of the author. It is such an edition, and not, as it is hardly necessary to add, the original work or authentic translations that appears in the Roman Index.

THE SLIT-SKIRT and other feminine monstrosities of dress are not to be tolerated at the Belgian Court. The King of the Belgians, according to the London Standard, noticed at a recent Court ball a lady of high he came to Ireland in servitude; he fashion—that is, in deep decollete and a short skirt with a very high slit. He immediately gave a significant look at the Court Marshall, Count de Merode, and whispered something in that official's ear, Count de Merode went thereupon straight to the lady, offered her in a most collection. most gallant manner his arm, and crossed with her the ball-room from the students of the civilized world, one end to another. The lady felt at first highly elated, but her spirits dropped as they approached one of the doors and the Count said to her, "Excuse me, madam, but his Majesty has noticed that your dress has become somewhat torn open at the come somewhat torn open at the seam, and he has commanded me to take you to one of the Ladies in-

Waiting so that she may help you to bring it in order." Before the lady could recover from her mortification, she was already seated in her motor car, which took her straight home.

The history of Ireland's greatness have often been rehearsed for you, I have often been

"FORWARD!"

REV. T. F. BURKE, C. S. P., AT ST. PATRICK'S DAY CONCERT, TORONTO.

"Crisis have come in her exist ence, when, humanly speaking, it seemed as if she might be wiped out of existence, but after each crisis Ireland has stood by her broken homes, by the ruin of her churches, and by the graves of her broken hearted dead she has stood—and she has stood looking FORWARD."

We live in an age and in a country of freedom. We live in an age which more than any preceding it has recognized the rights of the in-dividual man, and in a country whose laws accord to each citizen living under them the highest blessings of civil and religious liberty.

the world the most powerful and striking instance of love of freedom that the world has looked upon. In that the world has looked upon. In their aspirations other people have succeeded and they taught the lesson that success can teach. Of their longed-for goal the Irish people have failed, but that, in spite of failure, they have persevered in their struggle for liberty during centuries is a more marvellous fact than success itself. From the days of St. Patrick until the present, as we look back through history, were I asked to de-fine what Ireland has stood for, I would say that she is the national personification of freedom—religious

There is much in Ireland's struggle and failure to awaken sorrow, but not to awaken regrets. As one of her most recent poets puts it: "We sorrow, not with shame, but proudly, for thy soul is white as snow." The great trinity which sums up the his-



REV. T. F. BURKE, C. S. P., TORONTO

It is fitting, therefore, that we who are dwellers in this land and through whose veins courses the free blood should celebrate the feast day of a people whose existence for centuries has been one long protest against civil and religious oppression and whose life has been ne long cry for liberty.

Throughout the world to day in every faithful heart through which pulses one drop of Irish blood, there lives, as the precious legacy of Irish faith and fatherland, the "spirit of an

exalted freedom. Whether they are found in Canada or America, or in the republics of the Southern Continent; whether they dwell by the banks of the Yukon in Alaska or of the Ganges in India; whether they traverse the seas or cultivate the land: whether they take part in the Councils of State or of War; whether they are victorious in the triumph of or wear the laurels won upon the battlefield; whether in their wanderings they inhabit the East or the West, the North or the South, the children of Ireland, those exiled disciples of freedom, taught in the school of adversity, rejoice upon, St. Patrick's Day over the glory that has been, grieve over the sorrows of their country, and, smiling through their tears, hope for a brighter dawn. This day brings with it the memories of a glorious past, while it has the magic power to offer an inspiring hope for the future.

On such an occasion as this, we might, with greatest profit, dwell solely upon the life of the hero, the the cher, the saint, who has given us the day we celebrate. We might re-call the history of the gentle apostle, the Christian Missionary, Saint Patrick. We might successfully draw a deep lesson of freedom, from a consideration of his life and work, for in that life there was a pathetic antithesis. He came to Ireland a captive; he left Ireland an emancipator; society dressed in the very latest not only broke the bonds of his own slavery, but he freed his masters from the bondage of pagan dark. ness.

On such an occasion we might go and in her universities enlightening triumphant in the possession of what for the past seven hundred years. she has vainly sought—her civic in-

dependence. On such an occasion we might fittingly call up the vision of former greatness and allow our feelings of admiration for Ireland's heroes and

which impresses itself upon Irish character is faith, fatherland, free-

Religious liberty! How the peopl of Ireland have loved it; how they have cherished it; how they have sought it. The faith of Ireland was born in freedom; has been main tained steadfastly in spite of innumerable difficulties, and remains to-day the proudest star in the firmament

Truth: the word of Heaven says: the truth shall make you free."

to preach the religion of Jesus Christ in that Island where the shadow of the Roman eagle had never fallen, he came to a people nation possessed of the greatest bulwark of liberty—namely, intelligence. In the Druid schools, and in the courts of the kings—pagan as they were—he found an intelligence as keen as Greece or Rome could boast; and a readiness to accept lings of the empire nor the indolent of the Hellenic lands ever mani-

When first the symbol of the Cross appeared in the Roman empire all men from the Emperor upon his throne to the rabble of the crowded cities united in their efforts to de-stroy the religion of that Judean who had suffered a criminal's death When the first followers of Christ attempted to practice Christianity in the Imperial city, they were compelled to do so secretly in the cata-combs beneath the ground. Ireland had no catacombs. There religion was openly professed. In other countries the inauguration of Chriscountries the inaughtation to the trianity was the signal for strife and persecution, and faith was established and flourished only because the blood of martyrs is immortal in its flowering. In Ireland, the free-dom-loving, truth-loving inhabitants were possessed of a diviner vision; and while with extended arms they welcomed to their shores the Apostle of the Nazarene, they received into their minds the peaceful message of his truth.

In other countries Christianity was born in travail and labor; in Ireland the faith of Christ was of a spotless virgin birth.

There is a tendency to-day, and

tory and aspirations of Ireland an

of Catholic glory. Freedom's nearest kinsman is the

When St. Patrick came from Rome who loved the truth; he came to a the truth which neither the world

The history of the Christian Church contains no more inspiring page than that which records the story of St. Patrick's conversion of Ireland. It relates no work more complete; no results more enduring. Within the career of one man the pagan island of the Druid was made Christian isle of saints and

Dermot O'Hurley, Archbishop of Cashel, Patrick O'Healey, Bishop of Mayo and Richard Creagh, Arch-bishop of Armagh.

James I. went even further. He ordered Catholic priests to leave the country under pain of death. The celebration of the Mass was forbidden, even in private. In his Amnesty Act he granted pardon and

epitome of Christian sammood; is carries with it the history of Christian freedom. Patrick! It is uttered to day in the office of the Catholic priesthood; in the prayers of the Church of God. It is reverenced wherever the light of religion has head it became it is garden with But it was not until after the revo-lution in England that the greatest persecutor of Ireland appeared upon the scene in the person of the dictator—Cromwell. I need not rehearse the story of Cromwell's devastation of Ireland. There are some to day, who reading history through the fogshed its beams; it is spoken with honor and with devotion not only in the little island of the sea but in every region to the farthest limits of bedimmed glasses of prejudice, would the world. It quickens the hearts of the countless descendants of the place the laurel wreath of greatness Gael whithersoever they have coamed. In the records of apostolic They know not what they do" his history is one of the most in-human and blood-thirsty in the records of the world. To read his triumph; in the history of religion's growth; in the annals of learning's life aright serves to inspire pity for welfare; in the pages of national glory—no name deserves to be writhis actions. ten in brighter letters or to be in-This persecutor was deemed a God

fearing man, yet he sought to destroy the Catholic religion. He organized an army of twenty thousand fanatical Puritans, who read the Bible constantly, yet he acted like an Attila or a Zenghis Khan on a mission of devastation, plunder and ruin. He praised God for the favors of liberty and enlightenment, yet he did not hesitate to rob a nation of its most sacred rights. He thanked God for being the instrument in His hands for the advancement of Christianity, yet he blackened the very name of Christian by the awful murders he committed in the name of law and religion. Where in all history can you find a blacker record than that which stands against Cromwell in the massacres of Drogheda, Wexford, and every town that offered the slightest resistance to his infamous march Where in all the records of foul deeds can you find a fouler than that which in the blood of innocent men, women and children? Where can you find more condemning sentence passed by man against himself than that which is contained in Cromwell's own words in regard to the people of the It is difficult to suppose that the unhappy and suffering Ireland of to-day was once the teacher and apostle towns of Ireland : "When they submitted, their officers were knocked on the head, and every tenth man of the soldiers killed, and the rest

shipped to Barbadoes."

He deserves no word of praise; he deserves nothing but the condemnation of every sincere and honest man

This was the height of Ireland's religious trial, but through it all Ire land stood steadfast in the faith, suffering the longest and severest martyrdom for the sake of religious liberty that the world has ever witnessed. The Mussulmans invaded the lands of the East that had received a faith even from the lips of the apostles, and Christianity was almost destroyed.

A persecution just as terrible swept the fair country of Erin, but the Ireland of St. Patrick stood firm and faithful. The legacy of that Saint carried with it its burden as a standard with the legacy of the standard with the standard well as its glory. The Irish people stood above the ruins of its churches; above their devastated school broken hearted dead, but they stood and they stood, facing forward. Side by side with Ireland's love of religious liberty has gone her craving for national independence. From the eventful period, seven hundred years ago, when the glory of the ancient kings of Ireland departed, down to this enlightened twentieth century, the Irish people, imbued with the spirit of liberty, have cherished the dream of independence. Time would not allow us to recall
They have kept brightly burning on
the history of those days, nor would
the altar of the national heart, through the almost unbroken gloom we wish to recall it in its fearful of the centuries, the unquenchable fires of liberty.

Although ruthlessly dispossessed of their land by the infemous Cromwellian system, held as bondsmen regarded as an inferior race; deprived of the means of education, prohibited from practising their religion; fettered by all kinds of penal enactments, the brave and generous Irish people never forgot God and they never forgot country, but clung with unwavering fidelity to the ancient faith of the Cross while they nourished, with unanswering devotion, the noble sentiment of freedom. And what the Catholic people of Ireland—always in the vastmajority—desired for themselves, they desired as a nation, and ad-vocated as much for their brethren of another faith as for themselves. Their spirit of liberty was broad, including in its desire the welfare of

those of all religious persuasions within the borders of Ireland. For, notwithstanding the persecutions that had been suffered, when during a brief period of sunshine that gleamed through the dreary years of her bondage, Ireland echoed, through an independent Parliament, the had failed; Elizabeth determined not voice of her magnanimous people, what did she say to her enemies? Did she attempt to retaliate? Did Did she attempt to retaliste? Did she claim an eye for an eye, and a tooth for a tooth? A life for a life? No. On the contrary she proclaimed over every inch of Irish soil freedom for all creeds, thus enunciating that great principle of civil and religious liberty which is one of the distinguishing features of the best civilizations of to day. The heresy. Their refusal to submit caused them to be placed upon the rack, to be condemned to the scaffold their property confiscated and their the best civilizations of to-day. The only period, and it was a very short period, in which liberty of conscience blood more strongly cemented the faith of the people in the teachings was recognized in Ireland by expres High on the muster roll of heaven law from the time of Henry VIII. to High on the musuer roll of neaven amid the many martyrs that fell in that time, beneath the un-Christian soul of Elizabeth, shine in brilliant letters the names of Dublin, and that was the only Parliament of King James II. sat in Dublin, and that was the only Parliament of King James II.

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ment that ever represented the Irish

nation even unto this day.

And when, after this brief and partial freedom, the independence of Ireland's legislature was annihilated and new fetters were forged for struggling Erin, what were the great nd patriotic principles upon which Irishmen united for the purpose of obtaining self Government? They were, as shown in the Constitution of that formidable organization, known

The United Irishmen :" ion of rights and a union of power among Irishmen of every religious persuasion, thereby to obtain a complete reform of the legislature founde on principles of civil, political and re ligious liberty.'

It was in the heroic but alas! futile Previously acknowledged.
Friend, North Rustico
In Memory of Father
M. D., Ottawa
John Brederick, Mitchell
Money found, Antigonish
A Friend, Kinbuin. effort to maintain these great principles of liberty that the memorable attle of Vinegar Hill was fought, and that the Green Flag bathed in blood was furled, but only for a time, on the grave of Irish independence;

CONTINUED ON PAGE ONE

A PRAYER

in that town on the 14th of March, Keep them, I pray Thee, dearest after a few days illness. The Bishop Lord. of Clifton, to which diocese Father Keep them, for they are Thine-Bailey belonged, sang the High Mass

Thy priests whose lives burn out before Thy consecrated shrine. Keep them, Thou knowest, dearest

Lord, The world—the flesh are strong, And Satan spreads a thousand snares To lead them into wrong.

Keep them, for they are in the world Though from the world apart, When earthly pleasures tempt, al lure,

Shelter them in Thy Heart.

Keep them and comfort them in hours Of loneliness and pain When all their life of sacrifice

For souls seems but in vain.

Keep them, and O! remember Lord They have no one but Thee, Yet they have only human With human frailty.

Keep them as spotless as the Host, That daily, they caress— Their every thought and word and

Deign, dearest Lord to bless Keep them, this is my life's one

prayer Thy victim let me be, That none of these, Thy chosen ones, Be ever lost to Thee.

one of their senior colleagues.

FATHER FRASER'S CHINESE

MISSION

The noble response which has been

made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's

Chinese mission encourages us to

It is a source of gratification to Canadian Catholics that to one of

themselves it should have fallen to

inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and

made him the instrument of salva-

dear reader, have a share in that work by contributing of your means

to its maintenance and extension?

The opportunity awaits you : let it

DEATH OF REV. GEO. W. BAILEY

The Rev. Geo. W. Bailey, parish

priest of Chippenburn, England, died

and a large congregation gathered to

pay their respects to the deceased pastor. Many priests of the diocese

also assisted to show their esteem for

tion to innumerable souls.

keep the list open a little longer.

Father Bailey was in his sixty-third year. He visited Canada three times, and during his visits he won many friends who will regret to hear of his death. He preached in several churches during his visits and will be remembered for his eloquent ser-mons. Mr. Alfred Bailey, of Toronto, Ont., is a brother of the deceased priest. Rev. Geo. O'Toole, of Cantley, Que., and Miss Mary O'Toole, of Regina, are nephew and niece.

DORAN.-At Fort William on March 24, 1914, Mrs. James Doran, beloved wife of Mr. James Doran, 349 North Vicker street, aged twenty-seven years and eleven months. May her soul rest in peace!

MONTH'S MIND.-The Month's Mind Mass for the repose of the soul of the late Rev. Dean Coty, Hamilton, will be celebrated in St. Patrick's Church, that city, on Tuesday morning, April 21st, at 10 o'clock.

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