## STORIES AND INCIDENTS OF ERIN'S SONS.

Here are a few stories and incidents, remarks the clever correspondent — R. C. Gleaner — of the 'Catholic Columbian," that may make appropriate reading for the feast of St. Patrick, so dear to the hearts of the sons and daughters of Erin, that land of woe and sorrow; that land of Saints and Doctors Martyrs and Apostles; that land whose sons have ever helped shape the destinies of empires and republics, wherever a sacrifice was needed at the shrine of liberty

"NA BOCKLISH, AVICK."— In a certain town in Ireland in 1850, some enemies of the Church proposed to burn in public a statue of the Blessed Virgin in effigy. When all was ready for the idolatrous fire, the Trish were seen collecting in was ready for the idolatrous fire the Irish were seen collecting in groups of ten and twenty in the pubsquare where the fire was to be started. The people observed that each one of the various groups had ort, thick stick thrust up the of his coat and on asking use they intended to make of a short, thick stick thrust what use they intended to make of these weapons, one man said: "Why. thin, your honor, we were afraid you might not have wood enough to burn the Virgin out and os we brought these few kippeens, asthore, to keep up the blaze."

It is hardly necessary to say that the statue was not burned that day and the Irishmen on returning home were heard saying to one another with a smile—"Na bocklish, avick."

CELTIC NAMES.— The Catholic Union and Times of Buffalo some months ago printed this narrative:

"An impudent tramp, too lazy to work, claiming that the world owed work, claiming that the world owed him a living, was arrested in this city a few days ago. When sentenced to the penitentiary for sixty days he took the matter complacently, declared that McNulty wasn't his real name, and chuckled merrily that in that respect he had fooled the police. This is a sample of what is daily done in our large cities all over the country. When Jonathan Snooks gets arrested for swindling, or Jebadiah Snodgrass is grabbed by the police for burglary, they give an unmistakable Irish name with a unmistakable Irish name with a or an O to it. Even a Jewwhen Mc or an O to it. Even arrested here in Buffalo arrested here in Buffalo some time ago called himself 'Pat Kelly.' And ago called himself 'Pat Kelly.' And thus it comes to pass that so many Irish names appear on our criminal records and that the Irish are sneered at as contributing more than any other race to the filling of our jails and penitentiaries. The Irish have sins enough of their own without carrying those of Yankee swindlers and other deft thieves."

Commenting on this, the "Boston Republic" stated that the reading of the above item recalled to mind one

Republic" stated that the reading of the above item recalled to mind one occasion, when the writer was pre-sent, when a batch of prisoners were

sent, when a batch of prisoners were being registered on their arrival at prison. A prisoner was called:

"What name?" queried the recorder, "Patrick Burke," he answered promptly. "Ever here before?" was the next query. "Yes." "What name did you bear last time?" "Michael Flynn." "Before that time what name did you give?" "Joseph McCarthy." "What is your real name?" "I decline to answer." An attendant who stood near by said in the hearing of the whole assembly: "That man's name is William Emerson, and he came originally Emerson, and he came originally from a New Hampshire town, where I knew him and his people well. He

is straight Yankee."
Every one who has had an experience about prisons and reformatories can recall such incidents. There ought to be some legal way of stopping such an outrage. The great Trish Dominion. stopping such an outrage. The great is the United States and the advance-firsh Dominican orator, Father Burke, used to tell a story along the same line under the name of "Fatty Macginnis." He said: "I was down in Memphis and white there a cabman, driving a cab in the city, stabbed and more than half killed an unfortunate man. When he was arrested he gave the name of "Fatty" Magginnis, and it was in the press and all over the city. Did you hear that 'Fatty' Magginnis killed a man? When I heard it, I said to myself: 'Fatty' must be an Americanism, but surely Magginnis is an Irish name. "Anyios to find out I made and the Government of the United States and the advance-ment of its people. Mr. President, if the names of the men of Great in the coverage the davance-ment of its people. Mr. President, if the names of the men of Great in the Coverage and Irish plood who have dignified and decorated the annals of American history were to be erasted from the record, how much of the glory of our country would be subtracted! In the list of American sand posts, soldiers and sailors, jurists and orators, what names shine with purer lustre or are mentioned with more respect, than those of the men, past and present, we owe to Ireland?

"On that imperisable roll of home

an Irish name.

'Anxious to find out, I made some upiry and in a few days the truth me out; the man's real name was unce. So these fellows will give preselves this that are

A PATHETIC INCIDENT. —Told by his death, we may well cherish the legacy of honest fame and faithing the awful famine days in Ireland, away on the Western Coast, away under the shadow of the great overhanging mountains of the Western Coast, during these dark and overhanging mountains of the Western Coast, during these dark and dreary days, there lived a woman, who had raised a large and worthy family. The sons and daughters had emigrated to other lands and there was left but one child at home, the youngest of all. The Angel of Death and famine came over the land and the mother came to want. The young child she fed and cared for as long as she could. She begged from her poor neighbors as long as they had a morsel to give her, but when all alike were starving, the child lay down and died upon the bare floor, for there was no bed to lay him upon. He was dead and the mother starving, no bread, no food. She was so weak that she could not go and tell her neighbors that her child

was dead. She lay down by the side of her child, her youngest and darling boy and for two days tasted not food, then came the gnawing agony of death at her poor old Irish heart. The blood in her veins had grown thin and cold, the film of death was upon her eyes, the thirst of death was upon her parched lips.

"But it was Sunday morning and she heard the chapel-bell ringing for

she heard the chapel-bell ringing for Mass. For many and many a year, whether in weal or woe that bell had never called her in vain, the Mass had never commenced without had never called her in vain, the Mass had never commenced without finding her before the altar, waiting to greet her God. And now with a love stronger than death, she rose at the familiar sound from her place near her dead boy and crept on her hands and feet out on the roadside and on towards the chapel. She fainted many times from hunger and weakness and when she came to weakness and when she came to somewhat, she ate of the grass and dock leaves on the roadside that she might receive strength to take her self to the church. At last she cam solf to the church. At last she came within sight of the sacred chapel; her poor, famished neighbors were there too in their misery offering up their Sunday morning prayers. The lights were gleaming on the altar and the priest had commenced the Mass. When the old and dying woman came before the chapel-door and saw the lights on the altar, a look of joy, of heavenly gladness came over her pale, emaciated and haggard face; she forgot her sorrow, forgot her hunger, forgot her weakness and misery and lifting up her trembling hands cried out in a loud voice: "To the Virgin's son be praise and glory," and then fell back upon the road—dead."

DR. CAHILL, another great pul-DR. CAHILL, another great pulpit orator, whose voice was raised in behalf of his native land up and down both continents, once told this incident of the famine days, vouching for its absolute truth. He said:
"Did you ever hear of the Widow Burns? No. Well, in these famine and pestilence days her first boy died of the famine, and her neighbors came and dug the grave very deep, because he had died of the famine fever. When the second boy died the mother carried him on her back and mother carried him on her back and with a common shovel she lifted the with a common shovel she lifted the fresh clay and placed him over the body of the first. The third son died and she carried him and placed him in the grave over the second, and the fourth and fifth died and the last body came near to the surface and finally the poor widow herself died. And when the neighboring men quailed and were afreid to enmen quailed and were afraid to en ter the household, two women cam and they laid the handle of th shovel along her dead body and su shovel along her dead body and sur-rounded it with a few wisps of straw and they carried the poor woman— one taking hold of one end of the shovel and the other the other end, and laid her on top of the corpses of her five sons, until that one grave had six bodies—five sons and the mother—all dead of famine fever."

BAVARD ON O'CONNOR - Ser BAYARD ON O'CONNOR. — Senator Bayard of Delaware on the occasion of the death of O'Connor, a member of Congress from South Carolina, used these words on the floor of the Senate, which are worthy of remembrance:

"Mr. O'Connor, though a natural porn citizen of South Carolina porn

sessed in a marked degree the char acteristics of the race from which h His name and parentage sprung. His name and parentag were Irish, and he was one of th were Irish, and he was one of the countless illustrations of worth and character, eloquence and wit and capacity, which that Island of sor-rows has contributed to build up and strengthen the Government of the United States and the advance-

"On that imperishable roll of honor, the declaration of independence,
we find their names and in the prolonged struggle that followed, there
was no battlefield from the St.
Lawrence to the Savannah, but was
enriched with Irish blood shed in the
tause of sixtle themselves this that or the themselves this that or the same, which is purely Irish, but when you scratch a little below the surface, you will very often find some other nationality. It is mighty convenient to take an Irish name, for, like charity, they make it cover a multitude of sins."

To-day we see them in our thomorad and beloved by their associates and valued, not by their constituents alone but by the entire country. Of this patriotic class was Mr. O'Connor and while we cannot by his death, we may well cherish the legacy of honest fame and faith the legacy

A Washington special correspond ent writes to the New York "Freeman's Journal" of the efforts being to stem the tide of divorce legislation as follows :-

legislation as follows:—
During the closing days of Congress a code was adopted for the District of Columbia. One provision of these laws is of interest to all Catholics. It provides that when potitions for divorces are filled in the proper tribunals that the clerk of the court will immediately notify the District Attorney, and that official will be required to enter his appearance in every such suit as the

advocate of public morals. The District Attorney is required to examine carefully into all the testimony and oppose the breaking of the marriage contract in every case where the evidence leads him to believe that the slightest collusion between the litigants exists, or where he is convinced that the separation of the man and wife would tend to break up a home which otherwise might be saved to society, and the parties compelled to adjust their differences within the marriage contract. advocate of public morals. The Dis-The law then makes many sweep

The law then makes many sweeping amendments of previous practice. Absolute divorces are allowed only for the one cause of proven adultery by one of the parties. Separations from bed and board, with proper provision for the support of the wife, is not permitted on the many trivial grounds heretofore deemed sufficient. The District Attorney is specially charged to investigate all the evidence and complaints and to appear for the public and oppose every petition and separation from bed and board, and, if possible, to convince the court that ation from bed and board, and, if possible, to convince the court that no necessity exists to destroy the threatened home. The causes for a separation from bed and board are minimized, and divorce for the intangible reason of incompatibility of temper will not be permitted hereafter under the statute.

This law has caused a furore in certain quarters, and efforts have been made against its enforcement; but there it stands now on the statute book, and it will be impossible to amend it or begin the process of amendment before next December. In

amendment before next December. In the meantime the flood of divorces pouring into the courts of the Capital has ceased. Courts which were ompelled to devote days and weeks of every term now find themselve free to attend to other and more

### THE LAETARE MEDAL.

Hon, W. Bourke Cockran orator and lawyer, has been chosen by the Faculty of the University of Notre Dame this year to receive the Lactare Medal-the highest honor that the institution can confer.

About twenty years ago the Faculty of Notre Dame determined to choose each year, from the ranks of the Catholic laity of the United States, a man or a woman conspi-cuous in furthering the interests of morality, education, citizenship, and to confer on him some tangible mark of honor that should bear witness of of nonor that should bear witness of the approbation and sympathy of Notre Dame. It was settled that the honor should be conferred on Lac-tare Sunday, and that the material symbol should be a gold medal and

day in Lent, takes its name because the Introit of the Mass for that day begins with the words "Laetare Jerusalem." The Faculty chose this particular Sunday in order especial ly to associate the occasion of the presentation in the mind of the representation in the mind of the recipient with a similar usage that has obtained for six centuries in Europe. Early in the thirteenth century the Church inaugurated the custom of giving on Laetare Sunday to one who had performed some marked service in advance of civilization, a Rose blessed by the Pope. Since the purpose to be accomplished in conferring the medal is almost the same as that of giving the Rose, Laetare Sunday was chosen as the Laetare Sunday was chosen as the most fitting time for its presentation. The bar from which the disk tion. The bar from which the disk is suspended is lettered "Laetare Medal," and the face of the disk bears the inscription: "Magna est veritas et pracvalebit" — "Truth is mighty and shall prevail." The reverse has the name of the university and the recipient. The address presented with the medal is painted and printed on silk, and sets forth in each instance the special reasons influencing its bestowal.

John G. Shea, historian, was the first on whom the medal was conferred. The list of subsequent mames numbers some of the most prominent Catholic laics—both mer and women—of the United States Since 1883, the year in which Dr Shea was the recipient, the follow Shea was the recipient, the following men and women have received the honor in the order named: Patrick J. Keeley, architect; Eliza, Allen Starr, art critic; Gen. John Newton, civil engineer; Patrick V. Hickey, editor; Anna Hanson Dorsey, novelist; Wm. J. Onahan, publicist; Daniel Dougherty, orator; Major Henry T. Brownson, soldier and scholar; Patrick Donahue, editor; Augustin Daly, theatrical manager; Gen. Wm. S. Rosencrans, sol-Emmet, physician; Hor Timothy Howard, jurist; Mary Gwendolen Caldwell, philanthropist John A. Creighton, philanthropist

W. Bourke Cockran was born in Ireland, Feb. 28, 1854. He received a good classical education in his native isle, and then spent several years in academic work in France. In 1871 he came to America with a view to studying law. He secured a position as instructor in a preparatory school, and a few years later, was appointed principal in a public school in Westchester County, N. Y. During his years of teaching he read law, and was admitted to the bar in 1876. Wishing to devote his entire time to W. Bourke Cockran was born in Wishing to devote his entire time to

to the bar, Mr. Cockran has taken an active part in politics. His magnificent physique and recognized oratorical ability won for him immediate recognition. In 1888 he was elected to Congress from the Twelfth New York District, and he was reclected in 1890, carrying his district each time by a big majority.

Mr. Cockran has been a devoted Catholic, giving his influence, voice,

and means to aid in upbuilding the Church in America. He delivered a powerful oration at Cooper's Institute, New York, in 1891, directed against the spoliation of the Propaganda. At nearly every Catholic telebration in the vicinity of New York, in which laymen participate, Mr. Cockran has a prominent position. Of every grave question he is invariably found on the side that has the moral arguments in its favor. On the celebration of Archishop Corrigan's Jubilee, in 1898, he gave a large donation to the Seminary Fund. He is a frequent he gave a large donation to the Seminary Fund. He is a frequent contributor to the extensive char-ities of the Church of St. Francis

Xavier.

Mr. Cockran is the youngest of those who have received the Lactare Medal. The formal presentation will be made next month in New York by Archbishop Corrigan. — Notre Dame Scholastic.

#### THE RELIGIOUS OUTLOOK.

Fully 2,000 Catholics anh a large number of members of other denominations attended the annual lecture and concert given March 3, at the Montauk Theatre, Brooklyn, in aid of the Monastery of the Precious Blood, says the New York "Free man's Journal." Nearly every Catholic family of prominence in Brook lyn was represented. The feature of Rev. Father Morgan M. Sheedy, of Altoona, Pa., whose subject was "The Religious Outlook," as viewed from the standpoint of a Catholic.

Father Sheedy spoke for two hours, and the keynote of his address was that the Catholic Church alone was in a position to save society from the ravages of immoral ity, vicious politics, dishonest business methods, divorce, socialism and infidelity.

Father Sheedy said in part :-

"Much as the world has advanced materially, in the advantages of steam, electricity, and mechanical appliances; sociologically, in the great improvement in the conditions of life; intellectually, in the diffusion of education and the delights of literature and art now brought with erature and art, now brought with in the reach of everybody, there is in the reach of everybody, there is no advance that can compare with that which measures the moral and religious growth of the race. Faith makes the man. "The death of art and progress follows, when the world's hard heart casts out religion. Is it true that men and women of our day have lost faith in God? that 'tis the human brain men worship now, and Heaven, to them. ship now, and Heaven, to them means gain? Has our material pro gress oustripped the moral and spi ritual of the age? In his naswer looked at religious conditions out side the Catholic Church; then he considered conditions from a Catho lic point of view, concluding with certain forecasts of what is likely certain forecasts of what is likely to happen in the religious world'dur-ing the present century. Among non-Catholics there are two classes of observers; those who declare that Christianity is disintegrating into lifeless elements; that its creeds are being cast aside: that science has being cast aside; that science has shattered the foundations of faith that modern scholarship has shown the Bible 'to be full of myths and errors; that as a consequence, mand and women no longer believe the old and women no longer believe the old teachings; that many ministers are preaching the principles of skepti-cieu and open infilmity. This say the pessimists, clearly indicates the decline of vital religion.

the pessimists, clearly indicates the decline of vital retugon.

"To this decay of religious faith is ascribed the unhealthy condition of modern society; the gross and sensual materialism; the spirit of comsulations of vices." mercialism; the prevalence of vice the notable lack of civic virtue; the alarming increase of many scandals and frequently of divorce in what is called 'fashionable life;' in short, the revival of the spirit and doings of Paganism. In support of this view the declaration of Governor Rollins, of New Hampshire, with regard to the marked decline of religard to the marked decline of reingion in that State, was cited; also the charge made by the Methodist Bishop Bowman, against 'our fashionable society' and the 'staggering load of sin it has to bear;' the Chinese Minister Wu's recent criticism of Christianity as seen in the everyday lives of its adherents, was also instanced by those who take a gloomy view 'of present religious conditions.
"But there is another class of charge in the conditions.

"But there is another class of observers; those who hold to the phil-osophy of hope and to what is call-ed 'the religion of progress;' they are quite sanguine and trustful in the future; their faith is that of the

oet s:
"That somehow, good will be the
final goal of ill.' They are ready
with facts and figures to support
their contention that Christianity is at present in a sounder condition than ever before in its history. Con-fining themselves to our own coun-try, they claim 95 per cent. of the population is Christian; that our

events; Catholic emancipation; the Oxford movement and the conversion of John Henry Newman, and the dispersion of the Irish race. O'Connell, who alone secured the emancipation of the Irish and English Catholics, was one of the greatest figures of the last century. Catholics the world over owe this great man a debt of gratitude. If the other day an Irishman and a Catholic, Lord Russell, died fulfilling the highest judicial office in England, it was because his distinguished countryman had in 1829 removed the disabilities under which Catholics suffered.

"The influence of the dispersed Irish has been felt as a powerful element of strength of Catholicity in America, Canada, Australia, India, and South Africa. The strong faith and virtue of this people have left as increas on the church in all these

and virtue of this people have left an impress on the church in all these

an impress on the charter and an impress on the charter aslands.

"In England when Victoria ascended the throne in 1837, the Catholic body was feeble, indeed. There
were few churches, a small number
of priests, and of schools and colleges a great want. In the meantime there has been a great development. In the United States the
church has increased wonderfully;
from 30,000 at the beginning of the church has increased wonderfully; from 30,000 at the beginning of the century to probably 15,000,000 at the end. Figures show the extraordinary recuperative power of Catho licity during the past century, realizing what Macaulay said, that what has been regained to Christianity, since the end of the sixteenth century, has been regained by Catholi-

cism.

"Nor less marked and significant of what is to come is the changed attitude of non-Catholics, especially in this country and in England, toward the church. The old prejudices are fast disappearing. An increased knowledge of Catholicism is helping deep and far-seeing thinkers to look deep and far-seeing thinkers to look deep and far-seeing thinkers to look to the Catholic Church for the only satisfactory solution of such prob-lems as the maintenance of the marriage tie and the preservation of the family; the proper relations between labor and capital; the equitable distribution of wealth; the repression of socialism; the proper guidance of the rising tide of democracy. Leo XIII. tells the world at the opening of the twentieth century that the salvation of society is to be found in the restoration of Christian disposition, and of the virtue of former times; ' in other words, in a reriage tie and the preservation of the mer times; 'in other words, in a re-turn to Catholic faith."

## LITERATURE AND SALVATION

From time to time do we meet often accidentally, with very striking truths coming from most unexpected sources. It may be a passing whom we would never dream of associating philosophical thoughts or theological arguments; or it may be in some long-forgotten volume some old magazine, some old time speech that the words are found which suggest more to the mind than would pages, or whole librar-

In 1865, prior to the terrible tragedy at Ford's theatre in Washington, when John Wilkes Booth was playing at Louisville, Ky., he formed a very close friendship with Claude Mitchel. One evening these two were chatting in the former's room at the hotel, when, suddenly Booth said:—

"I would I were dead and out of this misery. Do you believe there will be peace after death?" Mitchell answered.—"I cannot say. You recall what Hamlet says of dreams?"
"Yes," replied Booth, "it is conti-nually in my mind. But while Shakespeare was a literary genius.

nually in my mind. But while Shakespeare was a literary genius, he was neither an accurate historian, nor a true philosopher, nor a theologian in any sense. His words sound well on the stage—they do for sound well on the stage—they do for mimic life—but when it comes to facing an unalterable eternity, they, after all, are too shallow to guide one into the realms of the unknown. But one teacher can do that, and those teachings are not of man."

conversation, which was the last hat these two friends ever held, for Booth had done his fearful deed before they again met. But what a solemn truth in that remark about Shakespeare! Did Booth refer to the Catholic Church, when he spoke of Catholic Church, when he spoke of the "one teacher?" Probably not. More likely he had the Bible in his mind at that moment. But that does not matter, for it neither adds to, nor takes from the lesson. "Shakespeare was a literary genius His words sound well on the stage—they do for mimic life—but when it comes to facing an unalterable eternity, they, after all, are too shallow to guide one into the realms of the unknown." known."

Here is one of the greatest stud-

try, they claim 95 per cent. of the propulation is Christian; that our laws and institutions are permeated by the spirit of Christianity; that almost all our public officials from President McKinley down to the village postmaster are professing Christians; that the vast body of judges, lawyers, doctors and teachers in our schools and colleges are firm believers in the teachings of Christian teeling on the part of American women kept a Mormon out of Congress, and succeeded in putting the canteen out of the army.

"Whichever view we accept, one thing is certain. It is that there is a profound interest in religion at the present time. Nor is it less evident that profound changes are taking place in the religious world. As a result of these changes there is a result of these changes there is a truer understanding of what religion means. The drift is, I believe, toward Catholicism.

"The enormous gains of the Catholic Church are due chiefly to these did for his own work, as the late

# PEREGO.

Merchant Tailor

128 St. Antoine Street. Montreal.

Ignatius Donnelly sought to establish, and claiming that Shakespeare was infallible in everything, and that his knowledge of human nature was such that his writings constiwas such that his writings consti-tute a complete philosophy, as is the case with thousands of English-men. Booth hit the mark exactly. Shakespearean sentiment, theories, and philosophy, suit the stage to perfection—very well for mimic life-but his most thrilling lines are as useless as the ravings of "The Opi-um Eater," when required to serve in matters of eternal importance.

Whether Booth referred to the Bi-ble or to the Church in his last quoted sentence, we repeat, it mat-ters little. We Catholics tave those ters little. We catholics tave those words as applying to our infallible Church, and in them we read the statement of a mighty truth. When it comes to a question of "an uncliit comes to a question of "an terable eternity" how poor all it comes to a question of "an unal-terable eternity" how poor all the grandest productions of the world's most eminent "literate" become! The poet soars aloft on the wings of imagination to circle about amongst stars; but neither epic, nor dramatic, nor lyric, nor de-scriptive poetry can replace, at the last hour, the simple "Credo" and "Confiteor." It is true that the grand conceptions and sublime ex-pressions of the great writers are grand conceptions and sublime expressions of the great writers are an aid in life, and are conducive to a higher and nobler existence on that "unearth; but in presence of that "un-alterable eternity" there is no time and no place for the fancy to play a part. Deeds, good works, constitute the only safe and useful impedi-menta. An humble and abiding faith in all that has been taught by Christ, through His Church, alone can have any weight. can have any weight

The more we reflect upon this passage, taken by accident from a ported conversation between two learned and highly gifted men of the world, the more does its potent truth impress itself upon us. The "quid prodest" of St. Paul comes in with terrible significance every time we seriously dwell upon the inevitable future. We ask ourselves "what use is it?" "To what purpose?" "Wherein is the benefit?" and the answer is invariably of a nature to make us reflect more seriously ported conversation between to make us reflect more seriously upon the vanity of all other triumphs—literary or otherwise—even as it is pictured in the "Imitation."

#### HIS NINETY-FIRST BIRTHDAY The 91st birthday of His Holiness

Leo XIII. was celebrated with the

usual solemnity at the Vatican. Ac-

cording to the correspondent of the Liverpool "Catholic Times," the Holy Father received the congratulations of the Sacred College and of the members of the Hierarchy and of the Papal Court in the Throne Room, which presented a most picturesque and imposing appearance. being crowded by prelates in their various garbs, Cardinals in flowing robes of purple and ermine, Noble Guards in full uniform, and Swiss soldiers resplendent in armor. The Dean of the Sacred College, Cardi-nal Oreglia di Santo Stefano, read nal Oregiia di Santo Stefano, read a short congratulatory address, ex-pressing the joy which the Sacred College and all Catholics felt at be-ing allowed once more to celebrate the anniversaries of the Venerable Pontiff's birth and coronation. Leo XIII., who, though ev dently much moved, was looking remarkably strong and well for a man in his 92nd year, replied in a dignified and eloquent speech, thanking the Cardi-hals for their sentiments of filial devotion, and humbly expressing the conviction that the longevity which had enabled him to guide the Barque of Peter for nearly a quarter of a century was a striking manifesta-tion of God's merciful leniency rather than an indication of any merit of his own. The Holy Father went on to deplore the ever-growing activity of the enemies of the Church, alluding especially to the machinations of anti-Christian sects, as illustrated just now in a country hitherto celebrated for its pisty and the profoundly religious tendency of its inhabitants. His Holiness then repeated his protest against the unjust spoliation of which the Church has been a victim, adding that the Sovereign Pontiff, even were he so inclined, is not free to renounce those sacred rights of which he is only the depositary and faithful guardian. Leo XIII. concluded his allocution, which was listened to is the most profound silence, by reminding his hearers that he had been induced to publish the last Encyclical on Christian Democracy by the ever-growing necessity of extablishing the reign of peace, order. Encyclical on Christian Democracy by the ever-growing necessity of establishing the reign of peace, order, and mutual aid among the masses, which, unless they obeyed the dictates of religion and justice, must sink even lower than barbarous peoples, in spite of their boasted civilization. His Hollness singled out France as an instance of the dargers to which a systematic persecution of religion may expose even a great and glorious country. Apostolic Benediction, imparted with great solemnity to all present, brought the impressive ceremony to a close, the Pope retiring to his private apartments shortly after twelve.

the "True Witness" for one year to any part of Canada (outside the city), the United States or

Saturday, Mar

OH! SING TH

Oh! maiden, sing 'The harp of Twill drive awa

care.
And youthful j
The radiant hop
Rise softly on
For with fond m
Oh! sing that ai

Oh! sing that

Swell to my 're
Whilst memories
round
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Yes, maiden, sin And mingling swe

thine
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and breathe it oh! sing that

AT JAMA

From our Amer

learn of the mag of the National Jamaica, N.Y., w McCallen, S.S., s Montreal, preache report says :-On Sunday, Mar J. A. McCallen, S giving a mission Church, preached sermon on Ireland during the solemn was celebrated by

erald, pastor, as took for his text : took for his text:
thousand instruction to many fathers
Jesus. I have bego
the Gospel. Where
ers of me, as I:
Cor. Ch. 4; 15, 1:
He said in par
apostle of nations
wite his beloved Co. ute his beloved Co Ireland's apostle s of the Irish race. I instructors to br instructors to be bread of heavenly guides to lead you saivation—many of tect you from the mies, who would a could, of your fair fathers. For I, Pt tle, have begotten Gospel. The learn preacher spoke of preacher spoke of of Catholic Faith had received it fro ary, the Catholic

ary, the Catholic received the comm it to others, from that Church, in the Celestine. He broom that was it to a nation not cover nearly all them. Europe. He be to a civilized peopturies had had schools, their arts This faith with mysteries, its mor its evangelical tle, the beautiful tle, the beautiful ted with convents From these latter Irish schools and made Ireland the The Rev. Father n with its four thous Armagh with its spils, and one hund taught science, bot ligious. So nume learned teachers t

lagious. So nume learned teachers, they founded simil cation in France, they founded simil cation in France, and even in far of new homes of their their science, and the virtues of their their science, and the virtues of their Arguer of Country ought to a worthy of their and Catholic Faith and tis teachings, and cally lives the grace. Nothing after would more company of the science of the the history of a Cathyrical Irishman, it typical Irishman, it slanderous carleatt slanderous carleatt slanderous carleatt sless calumnious sleen so long befor the children of the most come to belie most come to them. The sum to the possessed by most Irishand and our refunction of the most can point to the tit was the home of as was the home of as was the home of as found the princes of house, can point to Irishand was a rich reland was a rich most carles of the princes of the prin