

YOUNG MEN'S RETREAT AT ST. PATRICK'S CHURCH.

The Retreat for young men, given this week at St. Patrick's Church, by the two eminent Dominican Fathers, the Rev. Fathers McKenna and Dinahan, was no less successful, from the point of view of spiritual results, than that given by the same zealous missionaries to young women in the same Church last week.

Very appropriate was the sweet and solemn prelude played on the organ by Prof. J. A. Fowler, as the Rev. Father Dinahan proceeded from the sacristy to the pulpit to recite the Rosary—a prelude, the air of which was "Erin, the Tear and the Smile in Thine Eye"...

The Dominican Fathers are charged, he said, in a special manner with the devotion of the Holy Rosary, for it was St. Dominic himself who began it. A dangerous and fascinating heresy had taken possession of a portion of the Catholics of Western Europe, in the twelfth century, particularly in France; and St. Dominic was commissioned by his bishop to preach against it.

He exhorted them to attend at least one Mass in the morning during the week. Why? Because Mass is the greatest, the most sublime, the most efficacious prayer, for it is infinite. One Mass is worth all the intercession of all the angels and saints, even that of the Virgin Mother.

It was the Rev. Father Dinahan, O. P., who preached on Tuesday evening. At the outset he expressed his pleasure at the fact that there was an increased attendance of young men, and that a large number had assisted at the five o'clock Mass that morning.

Death was the theme of his eloquent discourse. In glancing over the world, he said, two distinct classes of Christians met his gaze. Those who belonged to the one were absorbed in the pursuit of wealth and the enjoyment of worldly pleasure. They thought only of the present. They never thought of eternity or the Eternal God, who would one day summon them to render any account to Him of their conduct and their opportunities.

They were the very slaves of their low, worldly ambitions and passions. The other class simply ignored the teachings of their religion. They were indifferent as to their souls. They seemed to think that they had a long lease of life. Like the other class, they never thought of death. The occurrence of death around them, the horrid transitions from life to death of which they were witnesses or of which they read daily, made little impression upon them.

The Rev. Father McKenna, at the conclusion of the Rosary, next ascended the pulpit, and after making a fervent appeal to his auditors, to bring their friends and companions to the Retreat, and thus co-operate with those who were conducting, he delivered a lengthy and impressive sermon on the Omnipotence of God and the holiness of sin.

and another, and another, until at last he said that the more he reflected upon it the vaster the question became, until he found it impossible to answer it. What is God? asked the youthful St. Thomas Aquinas when he went to school, and the priests there could not tell him, "What is God?" asked the great St. Augustine of himself, as he wandered along the sea shore, trying with his mighty mind to obtain a conception of the Almighty. The saint saw a little boy—it was an angel—pouring sea-water with a little shell into a hole he had dug in the sand. "What are you doing, my boy?" he asked. "I am going to put all the water of the ocean into this little hole," replied the boy. "But that is impossible," rejoined the saint. "No more impossible than what you are trying to do," replied the angel, for these are finite things, whilst you are trying to grasp the infinite.

Reflecting on the infinitude of God helps us to realize the black ingratitude, the enormity, of sin. If every man on the earth fasted until he became a skeleton, if every angel in heaven, even the Immaculate Mother of God, were to be crucified, that would not avail to wash away one single sin. It is only the precious Blood of Christ, the Son of God, that can wash away sin.

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"What is God?" was the question which his hearers were asked to consider. He said that the more he reflected upon it the vaster the question became, until he found it impossible to answer it. What is God? asked the youthful St. Thomas Aquinas when he went to school, and the priests there could not tell him, "What is God?" asked the great St. Augustine of himself, as he wandered along the sea shore, trying with his mighty mind to obtain a conception of the Almighty.

and soul. He was a free agent. His obedience was tested. He was told that if he tasted of the fruit of a certain tree he would die. The choice of death and immortality lay before him. He disobeyed; and thus death came into the world from man's free choice, and from the necessity of God's justice.

All history, with its pictured pages, and its narratives of the greatness of kings, and the prowess of warriors, and of heroic achievements, was but a voluminous record of death. Kings followed kings, generations succeeded generations, centuries followed upon centuries; but they were all swallowed in death, inevitable death. Death was everywhere. Nothing is clearer to our knowledge than that death will overtake us all. Medical science might make progress, and had, in fact, made progress; and new remedies were being discovered everywhere. But no human hand could stay the flight of death.

Now is the time to realize this great truth of death. It has been well said that if we only fully realized that we must die, we would cease to commit sin, and be in a continual state of preparation for that inevitable hour when we shall lie helpless in the agony of death—and man is never so helpless as at that moment—and when the soul is on the point of giving forth to its Creator, to be sent for ever to heaven or forever to hell. When we realize the tremendous fact of death and judgment, surely reason, to say nothing of faith, suggested that we should be ever prepared for that dread moment. And how are we to prepare ourselves for it? By giving up sin, by practising our religion, by leading practical lives, and by always bearing in mind this great truth, that the supreme end and aim which we should have in this life is the salvation of our souls.

The Social Evil was the subject of the Rev. Father McKenna's sermon on Tuesday evening. The social evil, he said, attacked the boy at the dawn of reason, and followed old age to the brink of the grave. When once a youth became addicted to this frightful vice, God only knew if he would ever lead a pure life again. St. Bernard said that more men and women are damned through this accursed vice than are damned through all other sins put together. For it hardens the heart, blinds the intellect, and fills the vicious one with a loathing for religion. It is the parent of crime, of stubbornness, and disobedience. It leads to murder in many cases. It ruins bright intellects, noble minds, and loving hearts. It fills the grave with untimely victims, shattering the health that God gave. What is the social evil? Needless to explain it. You all know it.

No other crimes punished so severely and so directly by God as social evil—vice and impurities of all kinds. St. Paul says that the adulterer and the fornicator, and the unclean one shall have not part in the kingdom of Christ. Nothing defiled can enter the Kingdom of Heaven. No impure man or woman can ever associate with God's angels and saints and martyrs. It was this sin that caused the deluge, which caused the destruction of Sodom and Gomorrah, which caused the destruction of 23,000 of the chosen children of Israel. St. Augustine says, that all the great cities of antiquity save one—Rome—were destroyed through vice. The Roman empire was destroyed through vice, but Rome lived because it was sanctified by the blood of martyrs.

Why is it that God punishes so directly and so severely this sin more than others? Because God being infinitely and essentially pure, vice is directly opposed to him, as light is to darkness. Because it leads to so many other horrible sins. The four great Fathers of the early Church, St. Jerome, St. Ambrose, St. Augustine and St. Gregory, agreed that after a man has filled up the measure of sin and remains unrepentant, God abandons him to iniquity. No sin fills up the measure of iniquity so rapidly as the social evil. A man, for instance, seldom gets drunk more than once in the day, but the sin of impurity—evil

thoughts, evil actions—are often committed by a man several times a day.

Why is it that so many young men in St. Patrick's parish remained away from the retreat? Because, said Father McKenna, of the sin of impurity. Why is it that so many young men fall away from the faith in the United States and other countries. Because of the sin of impurity, in 99 cases out of 100. In addition to the condemnation of impurity to which he had alluded, and to the words of St. Paul, Father McKenna gave other scriptural quotations: "Woe to him through whom scandal cometh." "Blessed are the clean of heart, for they shall see God." "Thou shalt love thy God with thy whole strength." "Love thy neighbor as thyself." After dwelling upon the end of those who are the slaves of their brutal passions, he exhorted his hearers to give up vice, to be truly repentant, to approach the sacraments, so that the words, "Know ye this and understand, that no adulterer, no fornicator, and no unclean one shall have any part in the Kingdom of Christ," may not apply to them.

The foregoing extracts from the sermons of the two zealous and eloquent Dominican Fathers who have been conducting the retreat, will suffice to show the readers of the "True Witness" the powerful arguments by which they made the young parishioners realize the heinousness of sin and the reason of the necessity, as well as the blessedness, of keeping continually in a state of grace, so that when the dread final summons comes, there may be no spiritual unpreparedness. The confessions began on Tuesday afternoon, and the number who approached the Sacrament of Penance was larger than had been expected.

A word of praise is due to the choir for the excellent manner in which they performed the musical portion of the services. Professor Fowler, as is well known, the musical director, and Mr. G. A. Carpenter the leader.

CATHOLIC EVENTS IN GREAT BRITAIN.

London Dec. 9.

A wave of Protestant bigotry is sweeping over Scotland. Its first ripple was seen in the municipal elections in Glasgow, a few days ago, when two Catholic members, Mr. Murphy and Mr. Cronin, were defeated for reelection on the ground that they were Catholics. It was next seen in the Govan parish council elections, where Mr. Patrick Clarke was swept away by it—a large bill decorating the headings of the ward he wished to represent asking the electors not to vote for Patrick Clarke as he was the nominee of the Catholic union. The bill told, as Mr. Clarke was not returned, in the First Ward similar tactics were adopted against Mr. Doran. He was asked to join the Conservative and the Liberal Leagues. He was quite willing to join the Labor league if they would adopt Mr. Wiseman, the Liberal candidate, also. This they declined, and Mr. Doran determined to run alone. Then the Labor party suddenly adopted Mr. Wiseman. However, the result showed that the Liberals had been too cute for them, and justified Mr. Doran's policy of running by himself. Mr. Doran was returned at the head of the poll by 1175 votes, Mr. Wiseman, the Liberal-Labor candidate, coming next with 875 votes, whilst the Laborists were at the bottom, where their bigotry had left them. In Dumfrieshire, where the Sisters of Charity have opened a house, they have been mobbed in the streets every time they make their appearance, and their pure ears assailed with the foul and filthy language which is heard nowhere but in Scotland. In Selkirk where the poor servants of the Mother of God have opened a convent, the same scenes are taking place, though, in this instance, Dr. Muir, a Protestant of local influence, has come forward as their champion.

Some of the Catholic bishops of England make allusions in their Addresses to the Government and to the press, to the "Anglican crisis." The Rev. Dr. Hedley, O.S.B., Bishop of Newport, explains the doctrine of Transubstantiation, and referring to the Consubstantiation, which is championed by the Protestant Archbishop Temple, says: "What does it mean? Simply that, although the Eucharist Christ may be present, yet the Bread is there too. But the very words of institution prove that the Bread and Wine no longer remain. 'This is My Body, this is My Blood.' This is—the thing or substance which now lies on the altar is—not Christ present in Bread, but—Christ, without any allusion to Bread at all. The theory of Consubstantiation has no support even in Our Lord's own words or in the words of the Fathers or in the Church's teachings; and on the other hand it is exposed to all the difficulties raised by Protestants against Transubstantiation—and indeed to many more."

Bishop Brownlow, of Clifton, shows at considerable length how untenable is the position taken up by Archbishop Temple of Canterbury, and in the course of his pastoral says:—"An Anglican may believe anything he likes provided he denies what the Catholic Church believes. Meanwhile, the Protestant Bishop of Worcester compliments in his zeal and candor a benedicted clergyman of this diocese who has published a book in which he denies 'seriatim' that Jesus Christ was conceived by the Holy Ghost, born of the Virgin Mary, rose again from the dead, and ascended into heaven. He ridicules the Atonement and the Precious Blood that was shed for our redemption. It remains to be seen whether the Anglican Bishops will recognize this miserable blasphemy to be a true Protestant minister. It is to be hoped, in the interests of the Christianity of the country, that some means will be found to deprive this man the power of corrupting the poor people who listen to his false teaching. The strange fact remains that this denial of the fundamental truths of Christianity does not excite nearly so much indignation as the teaching of something that looks like Transubstantiation."

Sir William Harcourt, who has already grieved the Ritualists by pointing out that the Protestantism of the Church of England is simply "Parliamentary Protestantism," has another letter in the Times on the same question. "Speaking of High Church claims to independence from the State, Sir William says openly 'this is founded on the decision that the Church of England is the creature of ecclesiastics.' He ridicules the notion of synodical action on the part of the clergy. 'If there is any doubt or ambiguity about the law of the Church it will be resolved and determined, not by one bishop nor by fifty, but by the established tribunal of the National Church—the House of Commons and the House of Lords—the final Court of Appeal of the Queen in Council—who is 'in all causes, ecclesiastical as well as civil, in these Her Dominions supreme.' No doubt the clergy would be glad enough to get rid of this supremacy which was the keystone of the fabric of the Reformation. Their aim is to make the ecclesiastics the sole authority in the Church. But that is what they will not be permitted by the laity to do." Evidently Sir William is quite at home with the History of the Establishment. The State Church is the State's servant, and has no rights and has no power but such as are conferred upon it by its master. But Anglicans do not like to hear such truths spoken with such bluntness. The result of the whole controversy is that hundreds of Anglicans are daily joining the Catholic Church."

Protestants, as a rule, think that the Dogma of the Immaculate Conception is quite a modern idea. Catholics, of course, know differently. The following epitaph, however, ought to open their eyes: "That the epitaph of Christopher Ursyw, in St. George's Royal Chapel, of Windsor, 1610, should be in so prominent a place, gives additional interest to the words in which it is inscribed: 'Pray for the souls of King Henry

and of Christopher Ursyw, formerly his chief Almoner and Dean of this college. *Hail, Mary, etc. And Blessed be thy most Holy Mother Anne from whom proceeded without stain (sine macula) thy most pure Virginal Flesh. Amen. *O, God, who by Thy Only Son, incarnate from the womb of a Virgin, and the pain of death, has redeemed the human race, deliver from eternal death the souls of Henry VII. and of Christopher, as also all those whom the said Christopher, when alive, has offended, and lead them to live eternal through Christ our Lord. Amen.' The original is in Latin."

It will, I am sure, be news to the people of Montreal, to hear that a retreat of the members of the police force of this Metropolitan city, is at present going on. Here is an example that might profitably be followed in Canada's metropolis. It could not fail to increase the efficiency of the force, for religion always brings with it conscientious performance of duty. No wonder the Pope should call us the most Catholic people in the world.

Mr. John Dillon, M.P., chairman of the Irish Parliamentary Party, was unable to be present at the laying of the foundation stone, in Moston Cemetery, Manchester, of a splendid Celtic memorial cross to the memory of Allen, Larkin and O'Brien. In explaining his inability to be present he writes:

"It is not possible for me to accept your invitation to be present at Manchester on the 25th, as I am under promise to attend an important meeting in the County of Wexford on that day. I regret exceedingly that I cannot be with you. It would have been a great pleasure to me to have joined in a demonstration to do honor to those who died so bravely for Ireland in Manchester, and I regret my inability to accept your invitation, all the more because I sympathize deeply with the spirit of your letter, showing as it does a sincere desire to see the national forces of Ireland once more united in a great effort to win the freedom of our nation."

A memorial to Charles J. Kickham, has been unveiled in Tipperary, by Mr. John O'Leary, the veteran Irish patriot. The memorial takes the form of a bronze statue of Kickham, once and a half life-size, resting on a broad and lofty pedestal of limestone. The statue, which is the work of a young Irish sculptor, Mr. John Hughes, of Dublin, represents Kickham seated in a chair. It is a most beautiful work of art. The pedestal is the work of Mr. Carroll, of Birm., and its character and dimensions are admirably suited to the design and character of the statue. The pedestal has a tablet of polished limestone, bearing the inscription—'Charles Kickham, Poet, Novelist, and above all Patriot.' The memorial is erected in the middle of Abbey street at its junction with the Main street, and Kickham is represented looking in the direction of Mullinahone, where he was born and where his mortal remains lie interred.

On the historic hill of Oulart, where the first great victory was won over English troops by the insurgents in 1798, thousands of Wexford men were present a few days ago, at the unveiling of a monument to the memory of their ancestors. The monument will, of course, be dedicated in an especial manner to the memory of the brave priest, Father John Murphy, who, as Mr. Dillon said in his memorable speech, "when he was driven into war by the intolerable wrongs of his people was a lion in the paths of his enemies, with the courage of a hero and a gift of generalship rarely equalled in the art of war." More than a hundred years have passed since Wexford's Father John Murphy was murdered with all the circumstances of horrible brutality and odious cruelty characteristic of England's rule in Ireland at the time. The names of those who slew and burned him are either carefully forgotten or remembered only to be execrated, but the memory of the priest-soldier and martyr is as green in the hearts of Irishmen as if not a

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