

MISSIONS TO NON-CATHOLICS

From an article in "The Missionary" entitled "Ten Years of Non-Catholic Mission Work," we take the following interesting review of what has been achieved in the missionary field:

FOR GENERATIONS the Church in this country has been turning all its energies to the supplying of imperative domestic needs. It had to keep abreast with the swift march of civilization towards unsettled frontiers; it had to care for a huge European immigration; it had to give itself up to incessant and anxious labor lest its zealous activity in building and administering should overreach the resources of its precarious poverty; it had to fight against deadly prejudice for the courtesy of common toleration; it had to win its way both to material stability and to good repute by sheer laborious digging and delving. Unobtrusively the work went on. Silently as becomes our Catholic tradition, sacrifice after sacrifice was made; until, like the house of God on Mount Moriah which rose beneath the hands of the workmen and no sound of axe or hammer was heard, the Church in America stood before the eyes of men in vast and beautiful proportions, a work worthy of the Most High, well deserving of mankind, the strongest safeguard of society and the State. For public worship the great cities had their cathedrals, and every village its comfortable church; for the training of priests there were noble seminaries fitted with every facility for study and research; for the children, schools everywhere; for young men and women, colleges, and academies by the hundreds, at the head of which stands a University which shall be, we trust, the first jewel among our treasures; for the orphans, the sick, and the aged, homes raised by the charity of the people, and ministered to in tenderness by the consecrated of Christ. The sight of these things is familiar now; yet still from time to time we hear and read of the amazement of the non-Catholic press and people at the growth of Catholicity. That growth has been favored indeed with the greatest tribute that the prosperity of a just cause can possibly receive, the tribute of the narrow and the prejudiced; anger, hatred and persecution. But we will not recall that. Born centuries out of time, the agitation, after the manner of monstrosities, lived briefly, died to nothing save a hideous remembrance the relief of everybody, and left behind.

PRAISE FOR THE PIONEER.—Before we consider the Church's new departure in beginning the work of systematic conversion, a work made possible only by the prodigious achievements just summarized, we must give expression to the veneration we feel for the bishops, priests and people who were builders and pioneers. Gladly we confess that we have entered into their labors and built upon their foundation; and that if to-day it is possible, practical, and opportune to preach the faith to Protestants and unbelievers, it is because of their lives of humble worship and generous sacrifice. To those of that rugged race that are gone, peace and the sight of God! To those that still labor and are burdened, our admiration, sympathy, and fraternal love! Not as implying that they have left any duty unfulfilled, do we undertake a work that is new; but rather as believing that in striving to gain America to Christ, we are making the best possible use of their heritage of heroism, and are helping to answer their hearts' most earnest prayer.

The desire to make converts is not recent, nor confined to any man or body of men within the Church. It is as universal as zeal, of which it is a manifestation; and zeal is as universal as the Holy Spirit's activity within His Spouse on earth. Even in the earlier days of the Republic, when the Church was most poor in means and scant in numbers, the longing to see our non-Catholic brethren back in the fold of their fathers, was as strong and as tender as it is to-day. And with that almost prophetic sense of destiny which rested like an inspiration upon the great men who laid the political foundations of the United States, our early bishops and priests too, we must suppose, were stirred within by mystical assurances that their faith as well as their country would grow great in their successors; that from

the weakling infancy which their eyes beheld it would rise to lordly stature, until some day, very far away if compared with the years of human life, but near when measured by the ages in which God may achieve His purposes, it would be enthroned in spiritual sovereignty within this people's hearts. Most certain it is that in substance the spirit of the non-Catholic mission movement has existed in the American Church from the beginning.

MISSIONARIES NEEDED.—The great present need of non-Catholic work is a supply of missionaries. Hundreds are needed; strong, single-minded men, consecrated to their cause, contemptuous of its difficulties and disappointments, priests of poverty and prayer.

First come the travelling missionaries who are given up exclusively to mission preaching. We look to see their ranks, which are thin in numbers yet, steadily increase. The religious orders, we are sure, will some time set apart certain of their subjects for the work, thus not only materially helping the movement, but giving it the prestige of their name and history. The diocesan clergy have so far been the main body of missionaries, and they have done their work magnificently. It was worth undertaking these missions, if no other result came from them than the demonstration of what fine missionary talent and glorious missionary spirit our diocesan priests possess. Of the twenty priests present at the Winchester Convention, twelve were diocesan, and the record of their work was unsurpassable. More hands will be formed, the new spirit will spread and grow, until every diocese in the country, we trust, will have its own men traversing and retraversing it, and giving to their labors that systematic persistence from which converts without number may result.

Actively associated with the missionaries ex professo will be the entire body of diocesan priests. Every parish church can be a busy centre of non-Catholic work, and every parish priest can be a gainer of converts.

With the question box as a feature of public service, with apt, able, and kindly sermons, or, still better, courses of sermons on Catholic teaching, with Truth Societies for Catholics, and prudent distribution of literature among non-Catholics, a renovating and energetic spirit will be aroused in the faithful, prejudice will yield to interest and good will in the minds of the brethren separated from us, and sooner or later a steady accession of the best kind of converts is certain to come to pass.

What a field it is, this our country, our own land, dearest to our affections, first in our prayers! Surely there is not one among us, whether of the priesthood, regular or diocesan, or of the laity, who desires not to have some share in cultivating it, however humble.

If we cannot take a place among the burden-bearers who are enduring the mission drudgery for love of souls, we are able at least to ask the divine regard upon our petitions and our sacrifices, beseeching the Almighty to give them an intercessory power for the increase of the harvest of converts. And for our young men who are looking forward to becoming priests, let them know that since the world began, a divine apostolate was never offered to the ambassadors of Christ. On them this young vocation must depend. To their sturdiness of spiritual strength, to their cultivation of mind and heart, to their power of enthusiasm and ardor of zeal, we trust for the furthering of the work of conversion. That all of them will help in it is our expectation; that many of them will wholly consecrate themselves to it is our hope; that some one or more of them will do mighty things for it, and repeat in this country the great conquests of the Church's missionary history, is our devoutest prayer.

TEN YEARS' WORK.—What has been done in these first ten years of non-Catholic missions has been told elsewhere and need only be briefly summarized here. Many thousands of converts have been made as a direct result of the movement. Thousands more of negligent Catholics, who, strange to say, remained insensible to the appeal of Catholic missions, have returned to a faithful

life. Prejudice of incalculable amount has been removed. Tons of Catholic reading matter have been distributed. In the North and West eight bands of diocesan missionaries have been established. In the South nine diocesan priests are wholly occupied in working for converts. A Missionary Union has been incorporated for the supervision of the work and the care of its temporal necessities. A missionary training school has just been built in Washington which will send highly competent missionaries into all parts of the country. Finally, and perhaps greatest of all, the sense of a new and sublime vocation has deepened in priests and laity, and has given hope, fervor and aggressiveness to the apostolate of Catholic truth.

There are results enough—who can doubt it?—to call forth from every Catholic heart an expression of profound thanksgiving. Considering the manifold and serious difficulties which the new movement had to encounter, we deem these first fruits an extraordinary return for every expenditure of labor, time and money. The harvest of the next decade will be immeasurably greater. May the brave pioneers who were first to strike the ploughshare into the soil live to see and enjoy it!

IN FAR OFF INDIA.

At Madras, in India, is published a paper called "The Patriotic Watchman," and it contains a full account of the grand ceremonies that recently took place in the Archdiocese of Madras. It is the diamond jubilee of the Most Rev. Dr. Joseph Colgan, the Archbishop, who celebrated on February 4th—the sixtieth anniversary of his arrival as a missionary in that land. It was remarkable that all classes and creeds, joined with the Catholics in the celebration of that occasion. According to the report, which is too lengthy for us to reproduce, the Pontifical High Mass in St. Patrick's Cathedral, Madras, was as imposing as any ever held in Rome, London or New York. Of the seventy priests in the chancel, some were natives, others of French, Holland, Irish and other races. The account of the music shows that they had anticipated the wishes of the Holy Father regarding Church music. We will try to give space to this passage concerning the music, and the congratulations of the clergy.

The "Ecce Sacerdos Magnus!" which greeted His Grace and the procession of clergy on their entry into the Cathedral was specially composed for the occasion by the gifted musician, Fr. A. J. M. Heijligers, of the Mylapore diocese, but formerly of the Madras archdiocese. This was a scholarly composition for four men's voices without organ accompaniment, in contrapuntal form. Fr. Heijligers himself wielded the baton. The Mass in A minor and Te Deum in B minor are the compositions of Fr. Franz Witt, who by his labors in the cause of the restoration of ecclesiastical music merited the distinct title of "The Modern Palestrina." The Introit, Gradual, Offertory and Communion were from the Ratisbon edition of Gregorian chant, and revealed the great beauty and solemnity of Gregorian music, as also its merit from a musical point of view.

After the Mass congratulations of the bishops and priests of the archdiocese were tendered His Grace in the Hall of St. Mary's College.

In the afternoon the Bishops and clergy of the archdiocese waited upon His Grace with an address of felicitation of which we quote this much: "When Your Grace arrived first in this country, the Mission of Madras extended over a large tract of the peninsula and embraced the present Archdiocese of Madras with the Dioceses of Vizagapatam, Hyderabad and Nagpur. What was the Madras Mission sixty years ago is now the Madras Province, under the regulations of the Indian Hierarchy. Missionary enterprise has kept pace with the march of time. Churches, chapels, bishops, priests, monks, nuns, schools and Catholic population—all point to a very satisfactory increase which, with the blessing of God, will still continue.

"Your Grace has performed the duties of college work, of country as well as city missions, of military chaplain, of Vicar-General, Vicar-Apostolic, and since 1886 that of Archbishop; Your Grace has professed in holy religion many religious monks, Europeans and native nuns, ordained seventeen priests; consecrated five bishops; held three councils, two diocesan and one provincial. These are a few out of the many blessings that it has pleased God

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In His great mercy to give to His Church in India through Your Grace, as priest, vicar-general, vicar-apostolic and Archbishop. How encouraging to us, bishops and priests, to work with all our strength for the glory of God and the salvation of souls, having before us such a precedent in the person of our illustrious Archbishop. In Your Grace we see the model of the truly good, able and zealous priest, the sublimity of the bishop, the solicitude, sympathy and charity of the trustee of fathers for his children. Your native land, good old Ireland, can well be proud to-day of the numerous manifestations from all sides of appreciation, respect, honor and reverence given to one of her great and worthy sons in the person of Your Grace, away here in the far East. She can also be proud, and justly rejoice in her being able to lay claim to having done great service to the Church in India through her sons and daughters, as bishops, priests, monks and nuns, and in a marked and special manner through Your Grace, our illustrious and Most Reverend Lord Archbishop.

(Signed)
Rt. Rev. A. J. Aelen, Bishop Co-Adjutor.

Rt. Rev. Dr. Clerc, Bishop of Vizagapatam.

Rev. Father E. M. Angelo, for the Nagpur Diocese, by special request of the Administrator.

Very Rev. V. Bigl, for the Hyderabad Diocese.

Scores of telegrams and letters from all parts of India came pouring in all day! That of the Viceroy of India was particularly flattering. But the one from the Brothers of St. Patrick of the Adyar Orphanage, was most loving. The Brothers recalled the fact that to His Grace of Madras and to Cardinal Moran of Sydney, they were indebted for the raising of their brotherhood to the rank of a religious order by Leo XIII.

It would take columns to publish all the addresses from the laity, the City Council, the different institutions and others, and all the replies of His Grace. But there is one we cannot leave out; it is that of a Hindu, named Mr. Parthasarathy Naidu. This is the most unique of all the congratulatory addresses and it ran thus:

"Owing to the unavoidable absence of the Honorable Mr. Sankaran Nair, and Rat Bahadur Anathas Chari, who have been put down to speak on this motion. I have been asked to take part in this evening's proceedings. With great diffidence, I avail myself of this opportunity to render my humble service in this movement. Many a time I have appeared on this platform, but never until now to take part in a sacred movement like this, and therefore I thank God for the opportunity afforded me to utilize my powers of articulation in congratulating, on behalf of my countrymen, a noble personage like His Grace Archbishop Colgan. The previous speaker, Mr. Joseph Satya Nadar, said that he is a native Christian belonging to the Church of England.

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By my dress and by the marks on my forehead you will see I am a Hindu, belonging to a religion or a church which teaches me to respect or reverence all gurus, priests or holy persons, though they be of the Christian, the Mohammedan or the Zoroastrian religions. I have therefore the greatest pleasure to express hearty congratulations to His Grace on the completion of sixty years of active service of various kinds for the good of Southern India. That His Grace has no doubt been cheerfully taking part in various public movements, which many younger than he would have hesitated to do, is well known to me and to every one here. Although I could not pretend to have intimately known His Grace's sacred services to his community, the demonstration during the past two days, coupled with the significance of His Grace's venerable name, assures me of the highest esteem and regard which every one here has for His Grace. His Grace's name—Colgan—is not a call-bell, but a Call-Gun, a gun not to be used against endangering human lives but against the vices of the world, which endanger human beings and render them unfit for society and church. Possessing, therefore, as His Grace does, a name significant of such a charm, there can be no two opinions as to His Grace's devoted services, extended even beyond his own communion. Ladies and gentlemen, to such a reverential and gracious father, ready to guide you and to lead you nearer unto God, I have the greatest pleasure

to express sincere congratulations on the occasion of the celebration of his diamond jubilee, and for whom we have equally great respect, admiration and reverence."

Thus ended an event unique in the dress in answer. An humble, gentle, loving message of thanks, and appreciation of all their good wishes, disclaiming any of the credit they would in their generosity wish to accord him, praising the generous zeal of bishops, priests and laity in co-operating with him. He reviewed briefly the progress of the Church on the Coromandel coast and the great work of the Brothers and Nuns in the cause of Catholic education.

Thus ended an event unique in the annals of missionary work in India. Sixty years of continued herculean work for God and humanity in a strange land crowned by great success and brightened by the respect and love of all his fellow-citizens. Among the many valuable presents he received the blessing of Pius X., with his autograph and photograph was not the least appreciated.

OUR SIDEWALKS.—We noticed employees of the city in one of our principal thoroughfares the other day filling in with cinders spaces from which decayed planks had been removed. There is something out of gear in the machinery at the City Hall when such a miserable policy has to be adopted by the civic authorities in a city of the importance of Montreal.

THE IRISH

There was a crowded astic meeting on Sunday March 20, in the Free Manchester, to welcome the Irish Parliamentary John E. Redmond, Liverpool Catholic Time was occupied by Mr. C. Niel Boyle.

Mr. Redmond, who welcome, commenced his pointing to the fact that two years that had elapsed in that hall English again the two policies of conciliation, and she had once again failed to coerce the Irish people to the national

LAND ACT AND HOME
Some people, Mr. Redmond, imagine—indeed, perhaps I might truthfully say people foolishly imagine—last year a great measure form was carried, which to transfer the ownership of Ireland to the people, national movement would. On the contrary, when measure of land reform working order, as it should and when it has completed in the abolition of landlord the roofing as owners of the sons or descendants who were the original of so far from the national ing settled, it will then b tion of power that it neve before. The mass of the this country seem to be l der a strange delusion. I n to think that the next g tion is going to be decid question of what is called form, or on the question slavery in the Transvaal army reform. I take the expressing my opinion, wh the issue of this general e in all human probability by a body of men in Gr who care comparatively l these matters, and wh their votes not on Fiscal l on Chinese labor, not upon organization, but upon H for Ireland. (Cheers.)

Referring as "a case in the Gateshead by-election, mood claimed that that elected by the votes of Irish Home Rule. Some str people, he continued, seem der the impression that aft general election the Liberal come back into power with ty independent of these Irish. That, I know, would suit bery. And further than th laid down some years ago. Asquith that that was the dition upon which the Lib could take office. (A voice will never take office, then statement of Mr. Asquith's some years ago, when the of the Liberal party did no rosy as at present, and I d whether he is prepared to that statement now. But I agree with my friend tha very likely to remain in op little longer.

Mr. Redmond asked u terms the Irish Nationalists support a Liberal admin Now let me, he said, lay d broad propositions. The fr before any Liberal admini hold office by virtue of Iri Home Rule must be its Iri By that I don't mean the duction exactly as they st Gladstone's Home Rule B Bills were accepted by Irela edly as a compromise, and promise they would have b ly worked. But I feel bou here that the experience of that have passed has shown men that in many particu Bills were defective, and th particular above all else; in the financial arrangements between the two countries h been proved by incontroverti dence given by Englishmen to have been unsound, and an unsound and impossible I will put the matter in way. I will say that the shelving of Home Rule, the attempt to evade this quest maying of it, as Mr. Asquith few years ago, that it was a mick and not an urgent or a question, will not be tolera in a word, no Liberal Gov founded on the predominant