



Current Comment

Lent is more than half over. Have we entered into its chastening spirit of self-denial? If we do not we shall certainly not rise to a new life at Easter.

By a curious and unusual coincidence the feast of the Annunciation, Lady Day, falls this year on Laetare Sunday, the only Sunday in Lent on which the altar may be decked with flowers because the season of penance is half over. Thus the day becomes doubly a day of joy. But of course the joy of the Incarnation overtops the other, for the gladness of Christ's coming is abiding, not limited to any season, but pervading our whole lives. When the Word was made flesh—and this stupendous miracle was wrought directly after Mary had said: "Behold the handmaid of the Lord; be it done unto me according to Thy word"—the redemption of mankind was begun, the sadness and despair of heathendom was no longer the general lot of the human race, the "tidings of great joy that shall be to all the people" were already on their way, peace to men of good will, that peace that surpasseth all understanding, was soon to be spread abroad and convert the world.

Nothing is more unlike Christian joy than the feverish thrill of guilty passion. The one gives real, solid, lasting, eternal delight; the other darkens the intellect, weakens the will, bestializes the whole character. Here is a sample of that sensational caricature of joy which a vitiated taste alone delights in. It is taken from the Boston "Republic" in its masterly criticism of an actress whom some supposedly respectable persons not only tolerate but patronize:

The sensation of the moment in Boston is Sarah Bernhardt—the Sarah of the golden voice, the athletic contortions and the vulgar exploitation of the more noxious forms of the drama. She is without principle—the mere slave of the conditions of the time, and the dreary drip, drip, of the sickly sentiment which is smeared over her plays render them unfit for the Catholic theatre-goer.

It would seem that the serpentine Sarah might have selected a play which would reveal her abilities without shocking the sensibilities of Catholics.

The latter she has done in the most offensive manner in "La Sorciere," which was produced on last Monday night at the Boston Theatre, and which, we believe, is to be repeated.

Its author, Sardou, is one of the cleverest and most brilliant play wrights of the day. He is the Parisian wizard—the meteor of Marry—who has created more effective plays than any other author before the public. He is as much of a mocker as Voltaire was, with no bitterness, but the desire to create theatrical effect that is a consuming passion. He has the supreme technician's love of form and symmetry, and all that lavish audacity and recklessness which makes the usual brilliant Parisian—unleashed from Catholic restraints—the most dangerous of rebels against religion and society. He exalts an ideal that is infamous, satanic. In "Dante" he placed his slimy hand upon the "spotless lover of Beatrice." In "La Sorciere" he teaches a view of history that would be amusing were it not tragical in its consequences. He has beauty at his command, but it is the beauty of serpents and of panthers, of sinister, cruel passions that writhe and crouch in the dark recesses of human nature—that is, human nature as seen in the green absinthe of the "boulevardier." He is shocking and shameless. He is the avant-courier of the prostitute and the arch glorifier of lustful love. Purity with him would seem to be a jocular expression, obsolete in the serious speech which he has invented for the bestial Bernhardt.

Sardou has invented his own history for dramatic purposes. His pictures of the period are false, his reading of Cardinal Ximenes' character totally untrue to history, his characters untypical and his incidents non-representative. One is rather lenient to the interpretation of religion given by authors who are nurtured on the traditions of anti-Catholic hostility in France. The atmosphere they breathe is bad. It is morally malarial. Yet Sardou, who, morally he does not find history to his liking, deliberately falsified it to suit his purpose, goes beyond the limits of indulgence. In one scene

FESTIVAL DAY OF IRISHMEN

St. Patrick's Day Marked with Elaborate Religious and National Celebration in Winnipeg.

The local St. Patrick's Day celebration will long remain fresh in the memory of every ardent Irishman who assisted at it. The glorious festival day of Ireland's Apostle was commemorated with religious and national observances, worthy of the great man and the great things they honored. The chief religious celebration took place at St. Mary's church; His Grace Archbishop Langevin and Mgr. Dugas, P.A., were within the sanctuary; the grand ceremonies of Pontifical High Mass

Ald. (Capt.) Wynne and Mrs. Wynne arrived home on Saturday from their two months' visit in the east. During their absence they spent considerable time in Montreal and New York and also visited other cities, and ward two's representative reports that he took advantage of the opportunity to study many matters of municipal government and gain experience that will be of great advantage in connection with the discharge of his municipal duties in Winnipeg.—Free Press, March 19.

The local press announce a farewell tour of Mme. Albani through the Can-

Recently the Brazilian Parliament tried to introduce divorce, but the Catholics raised such an outcry that the bill was rejected.

The Rev. John J. Collins, S.J., president of Fordham university has been assigned by the Jesuit Provincial to do episcopal work in Jamaica, Bishop Gordon having gone to Rome because of poor health. Rev. Daniel J. Quinn, S.J., will succeed Father Collins as president of Fordham.

Father Pius Mayer, superior general of the order of Carmelites, has arrived in this country to begin a 30,000 miles journey of inspection of the various branches of the Order in the United States, Canada, South America and Europe, which is made every year.

A mission for non-Catholics given this year by Father Younan, C.S.P., in the Paulist church, New York, has borne fruit already to the extent of 59 converts introduced into the church.

More divorces are granted annually in the United States than in Europe, Canada and Australia combined.

Most Rev. William H. O'Connell, recently appointed coadjutor Archbishop of Boston, arrived in that city on Tuesday of this week on the steamer Romanic from Naples. At the pier to greet the Archbishop were many clergymen and laymen from Maine and Massachusetts. He expressed himself as charmed with the Japanese and their country, and said that his sojourn was most delightful. "People have read of the progress made by the Japanese in the last few years," he said, "but those who have not been in Japan cannot begin to realize the great intelligence and strength of that nation."

A unique and unusual nuptial ceremony was performed in St. Joseph's church, in Washington, recently, when Dominic J. Sonayama, of Japan, and Miss Margaret Cherry, of that city, were married. Mr. Sonayama comes of one of the best families in Japan. He is, first of all a Christian, and in this connection he had declared that his family had been numbered among the Christians for very nearly 300 years. It is a matter of pride with Sonayama that his family was converted by St. Francis Xavier, and fifty years after the advent of St. Francis, when thousands of Christians were slaughtered at the hands of the Buddhists, a number of his family survived and fled to the mountains. Here the refugees formed a colony and lived for many years. Mr. Sonayama has an uncle in the priesthood, Father Kukahori, in Nagasaki.

It is quite probable that the regular Consistory of the spring session will be held soon after Easter, when, it is likely, four new foreign Cardinals will be nominated, one each for Belgium, Spain, Portugal and England, the latter nominee being Mgr. Bourne, Archbishop of Westminster.

That was a rare honor which Cardinal Satoli as Prefect of the Congregation of Studies, conferred recently upon Krogh-Tonning, the celebrated writer and pulpit orator of Christiania, Norway, when he declared him a Doctor of Divinity. In Rome the theological attainments of this Norwegian convert are spoken of much as were those of John Henry Newman when he entered the Church. The distinction that has come to Dr. Krogh-Tonning is unique, inasmuch as he is a layman and neophyte in the faith.

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AD MULTOS ANNOS!



MOST REV. L. P. A. LANGEVIN, O.M.I., D.D., Archbishop of the Ecclesiastical Province of St. Boniface, Whose Eleventh Anniversary of Consecration was widely celebrated by Western Catholics during the past week. Floreat!

we see a governor's palace. Zoraya taunts her lover, cajoles him, overcomes him and sweeps him into flight. We view the subterranean chamber where she faces the inquisitors and the cruel, relentless purposes of the Cardinal dominating the scene. She explains, endures, lies, retracts, and lies again to save her lover. Then in the public square, near the waiting stake, before the snarling mob, takes poison from a secret vial and escapes from the flames. The lurid figure of the Cardinal is supreme—and such a figure. He is as close a portraiture as a grisly caricature of Roosevelt is unto the President. The intellectual power, moral passion, flight of the imperial imagination which marks the character of Cardinal Ximenes is not hinted at. He is the Grand Inquisitor, who, in the name of the Pope himself, projects the tragic and cruel catastrophe. The portrait of Ximenes as rendered by de Max is nothing less than perversion and prostitution of history.

In a recent issue of this journal we expressed our dissent from the "West- (Continued on page 6)

were participated in by the several officers of the Mass in their resplendent golden vestments, His Grace being celebrant; Rev. Gregory O'Brien, C.P., of St. Louis, one of the two Passionist Fathers now conducting the mission at St. Mary's, preached the sermon of the day, a discourse of the loftiest conceptions of the great festival and its significance, delivered with vigor and dramatic eloquence. Celtic songs and interludes by the choir and organ enhanced the moving effect of the splendid service.

At Immaculate Conception church High Mass was celebrated at 9 o'clock by Rev. Father Chretien, pastor.

The national celebration took the form of the annual St. Patrick's Day concert in the Y.M.C.A. auditorium, arranged under the auspices of the Catholic Club. The evening was representative in point of audience, of selections and of the artists assisting, through whose veins, in every case, flows Celtic blood.

A complete report of the principal portions of the discourse of the eloquent Passionist will be found on page 2.

The life that would be faithful seeks showers as well as sunshine.

adian West in the near future. The greatest Canadian prima donna will be heard in Winnipeg towards the latter part of April.

The rumor that the queen-mother of Spain will take the veil after the marriage of King Alfonso calls to mind the fact that the widow of an ex-king is at the present moment in a convent in the Isle of Wight.

The royal nun was born Princess Adelaide of Lowenstein-Wertheim-rosenberg. She married in 1831 Miguel, Duke of Braganza, who occupied the throne of Portugal from 1828 to 1834. In the latter year he abdicated under compulsion and died in 1886. His widow entered the Benedictine convent in Solesmes, France, in 1897, and when the community was banished from France she went with the rest of the Sisters to Northwood in the Isle of Wight.

Another but younger member of the same family of Lowenstein-Wertheim-rosenberg is also a nun in the same Isle of Wight convent, and the third is one of the Poor Sisters of St. Francis.

Six thousand women were present at the opening service of a Paulist mission held in Boston this month.

St. Patrick's Day Address

Text of Discourse of Rev. Gregory O'Brien, C.P.

Delivered at St. Mary's Church

Father O'Brien's text was chosen from Ecclesiasticus: "Let us praise men of renown and our fathers in their generation."

"This exhortation of the Wise Man," began the preacher, "has been universally followed. It was customary with all men to sing the praises of those great men who had lived before them. Men longed to live in the memory of their fellowmen and made every effort to perpetuate their heroic deeds. No price was thought too great for the services of an able panegyrist. When one favored by the Muses was discovered no effort was spared to engage his talents."

"The celebrated Macedonian thought himself unhappy, even after he had attained the climax of power and prosperity, because he had no Homer to sing his praises. Nor was he ashamed to weep over the tomb of Achilles through envy of his good fortune in having had such an eulogist. Alexander, though conqueror of the world, was not singular in this respect; he sorrowed because he feared that men might forget him."

"Manus Rusticanus flattered Plotius; Pompey the Great employed Theophanus; Decius Brutus lavished favors on Accius—all in the hope of being immortalized in their writings. The poets of old, realizing the difficulty of establishing an everlasting remembrance, deified their heroes and heroines, thus acknowledging that only a God can keep alive such memories."

Patrick's Panegyrist

"To-day we celebrate the memory of a man who closed his eyes to the things of time 1500 years ago. Yet his memory is as vivid to-day as it was when his faithful followers sang the funeral dirge over his mortal remains. Why? Because God, who alone can make a name something more than a mere memory, can give to that name a living and an abiding power, has given him a panegyrist the like of the world has never seen before. He has made a faithful and loving nation his panegyrist. A whole nation delivering the panegyric of its Apostle uninterruptedly for over 1500 years! A panegyric that consists not in mere words but in living actions."

"The Irish nation to-day perpetuates the life of the Apostle in her own. St. Patrick ended his mortal career only to begin life anew on a grander scale in his children. The analogy between the life of St. Patrick and the history of Catholic Ireland is so perfect that if you ask me to relate his life, I need but point to her history. This morning I wish to show how intimately united are those two lives; how that same admirable unity of design which we observe running through the life of St. Patrick, that same providential shaping of all circumstances to the working out of a divinely-appointed mission, is unmistakably discernible in the history of Ireland. As St. Patrick gazes from his throne of glory he beholds monarchs and their people perishing from the earth, all things changing,—all, but that indelible impression of his own life left upon the Irish nation; that continues constant."

Pagan Ireland

The speaker then sketched the religion of Ireland before St. Patrick's advent. The people were buried in the darkness of paganism. That they were idolaters is known, for St. Patrick destroyed the idols he found at Magh Slecht. The religion of Ireland was a form of Druidism, which prevailed generally among the peoples of Celtic origin, but it is a matter of dispute whether the Druids of Ireland, like those of Gaul and Britain, offered human sacrifices. Their idolatry was principally nature-worship of a primitive type, but unlike that of other pagan nations, of even the civilized Greeks and Romans, their religion was not immoral.

Recent researches had proved, he continued, that the primitive Irish were people of no mean culture. An evidence of this were the Brehon laws which governed pagan and Christian Ireland for centuries. A code of laws that was observed for centuries before the Christian era and for centuries after the Christian era and which could bear the most critical test of forensic acumen in the twentieth century proved that

the framers of that code were possessed of no slight degree of mental culture. Two striking features of these laws were the Celt's love of freedom and his respect for woman. The cornerstone of their ancient political institutions was the fundamental principle that the Irishman was a free man. From the days of Milesius the Irish people had never faltered in their conviction of the inalienability of Irish freedom. It was still further remarkable that while all other pagan notions degraded woman, the Celt placed her on an equality with her husband. They carried the maxims of "Woman's Rights" almost to indefensible extremes.

"This was the nation," continued the speaker eloquently, "which the Lord has chosen as His special inheritance. This is the land on whose fair horizon the Sun of Justice is about to rise—never more to set. Ireland! hitherto thou hast borne no yoke. Thy hills have never echoed to the shouts of invading legions; no captive Irish chieftain has graced the triumph of a Roman general. But that which the mighty line of the Caesars failed to do, Christ will do."

"Patrick, a child from Gaul, a slave and their future Bishop, was the general selected to conquer the kingdom of Ireland for Christ, to be the Apostle of a brave nation,—a nation which presents an example with no parallel in the past; a whole people converted by one man and without the shedding of a single drop of blood."

Patrick's Youth

The romantic and picturesque story of the life of St. Patrick was then told in detail, with a distinction of the three periods into which it naturally divides itself: the blameless youth, the stormy adolescence and the apostolic manhood,—the divisions into which the history of Ireland shapes itself with such remarkable analogies.

St. Patrick was supposed to have been born in Gaul, about the year 377; his father, a municipal officer of considerable distinction, his mother, a sister or near relative of St. Martin, Bishop of Tours. His grandfather became a priest and his father was a deacon of Holy Church. The first sixteen years of his life were passed in peace and happiness, unmarred by sin and sorrow, while the beautiful germ of faith was developed in his soul.

It was in the year 393 that a dire calamity overtook the little Christian family, which resulted in the death of his parents and the captivity of himself and his two sisters. Then it was that he passed into that second period of life,—the epoch of his trials in bondage, when the tender plant was plucked from its native soil and cast upon the bleak northern hills. Here, in the stern school of adversity, the delicate became rugged, the child developed into the strong man. Amid the sufferings and humiliations as the slave swine-herd of Milcho, he remained constant, he conquered; for he had learned the mysterious secret which helps man to surmount life's difficulties, the secret of prayer.

He besought his deliverance with vigils and fastings, but no sooner did he leave the land of his bondage than St. Patrick discovered that his affections were still roaming through the woods and over the mountains of that fascinating Ireland. An overwhelming impulse to return came upon him. Waking and sleeping, he said, he seemed to hear the pleading tones of innumerable voices issuing "from the wood of Fochlut." "Come," they seemed to cry, "Come, we implore thee, holy youth, and walk evermore among us." This was the grand collective appeal of the Irish race of all generations.

"We now pass to the second part of Patrick's period of preparation," said the preacher. "Yielding to the supernatural call, the Saint labored by close application to the study of Scripture, by visiting the prominent centres of monasticism, and especially, by living in familiar intercourse with St. Germanus, the renowned bishop of Auxerre, to fit himself for his divine mission. He has told us how violently and persistently his kindred strove to divert him from his purpose of returning to the dreaded Celts. But he 'condescended not to flesh and blood.'

Abraham and Patrick

"There is a striking resemblance between the office and mission of the great Irish Apostle and his people in the New Dispensation, and the office and mission of the illustrious patriarch and his seed in the Old. At a time when ignorance and religious error were creeping over the earth and involving the race of Adam in gross darkness, the Lord called Abraham forth from his country and his kindred to make him the father of a chosen nation,—a nation which should remain the dwelling place of light and truth amid the universal gloom."

"In the calling of St. Patrick we see an exact counterpart of the calling of Abraham. The true religion appeared to be once more upon the point of vanishing from the earth. The Eastern Churches, torn and debased by endless heresies and schisms, were rapidly sinking into that wretched abyss of apostasy, from which they have never since permanently arisen. The condition of the Western Church was equally critical. Storm clouds were gathering in the depths of the northern forests and on the eastern table-lands, which seemed fated to sweep away civilization, law, knowledge and religion."

"Already had the first tremendous billows of barbaric invasion rolled over Europe and spent their fury in the sands of Africa. Alaric, the Goth, had ravaged Italy and sacked Rome; Genseric, the Vandal, sat enthroned in the ancient city of Carthage. Yet this was but the beginning of evils; for unnumbered hordes were still to come, urged by love of adventure and lust of conquest, but more impelled by their eagerness to escape the ever-advancing shadow of the terrible Huns, those most savage of all barbarians."

"It was in this emergency that God spoke to St. Patrick: 'Go forth out of thy country and from thy kindred, and come into the land which I will show thee. And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be called blessed.' As Abraham's nation was to guard the truth, so when darkness enshrouded the earth and Europe is trampled under the feet of Goths and Huns and Vandals, Patrick's nation was to be the virgin home of orthodoxy and the fertile mother of a saintly, apostolic race."

Patrick in Tara's Halls

The fascinating narrative of St. Patrick's second arrival in Erin as the majestic Bishop of Holy Church, in contrast with his first advent as a boy slave forty-five years before, formed an absorbing prelude to that thrilling and memorable scene of the Apostle before the assembled Pagan court of the Druids at the great triennial convention of the Irish nation in the halls of Tara. "Immediately," the missionary went on, with glowing language, "the Saint conceived the daring project, worthy of the strategical genius of a Caesar or Napoleon, of abandoning minor and desultory conflicts with paganism and striking the decisive blow at the very heart and stronghold of the enemy. His success was so complete that we are apt to forget that the design was extremely hazardous and full of personal danger. It was, in fact, an utter reversal of Apostolic precedents; for, heretofore, Christianity had gained its triumphs by leavening first the lower and obscurer strata of society. St. Peter's labors in Rome had been chiefly directed to the conversion of the Jews and slaves; St. Paul reminds the Christians of Corinth that they numbered amongst them 'not many wise according to the flesh, not many mighty, not many noble.' Thus the Gospel had been preached mainly to the poor."

"All the more remarkable, then, and no doubt equally the effect of divine inspiration, was St. Patrick's resolve to proclaim the glad tidings openly and defiantly before the assembled kings, Druids and gentle dames in the banquet halls of the Ardagh. One of the ceremonies employed by the Druids to heighten the solemnity of the occasion was to order all the fires in Tara and Meath to be quenched, that new fires might be kindled from the sacred fire. Patrick had cast his tent on a neighboring hill. It was the eve of Easter. Innocently, or designedly, he lit his fire before the appointed hour. At sight

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of the blaze the inmates of the hall were filled with surprise and indignation. The King ordered the culprit to be brought before him. The penalty of the violation of his mandate was death.

"Confident in the power of God, Patrick feared no earthly king. He explained the object of his coming and was unexpectedly invited to a public discussion on the morrow. 'Twas a glorious Easter morn. The glad tidings of a risen Lord had, for four centuries, been trumpeted far and near; to-day they would be made known for the first time to the brave sons and the virtuous daughters of Erin. Clad in his pontifical robes, with mitre and staff, accompanied by eight priests, the Saint wends his way towards the royal hall to plead the cause of God. Since the first Apostle of the Gentiles had confronted the subtle paganism of Athens on the hill of Mars, none of those who walked in his steps ever stood out in more glorious relief than Patrick, surrounded by pagan princes and a pagan priesthood on the hill of Tara. His majestic bearing, his austere look tempered with mildness, his sweet voice, his glowing eloquence, his convincing logic, the sublime grandeur of the doctrine he preached, the pathetic story of the love of God for man he rehearsed, filled them with admiration and held them spellbound. Such truth was grander than all the stories poet penned or bard sang. Many of them flung down their harps and knelt at Patrick's feet, asking that the regener-

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ating waters of Baptism be poured upon their heads.

Ireland Christianized

"Paganism from that moment lost its hold. This memorable Easter day may be said to have virtually effected the conversion of the whole island; for the many chieftains who returned to their homes clad in the white baptismal robe, the princely youths and maidens who re-appeared among their kindfolk with shorn locks and wearing the monastic garb, the former priests of Druidism initiated now in holier and sublimer rites,—all multiplied the voice of the Apostle in every remote corner and clan. After sixty years in this glorious Apostolate the aged conqueror from his metropolitan throne in Ar-magh beholds the entire nation subject to his spiritual authority.

"His work is done. Ere he closed his eyes in death he uttered this prophetic prayer: 'Grant me this favor, O Lord, that my people may remain ever true to the faith that I taught them.' On March 17, in the year 493, at the age of 116 years, the pure soul of St. Patrick passed from earth to heaven, to God 'his reward exceeding great.' He passed away, but his spirit remained with his people and through all the vicissitudes of their extraordinary history they have remained 'ever true to the faith.'

"The obedience of this new patriarch, this Christian Abraham, has been amply rewarded. He is in possession of the land which the Lord had shown him. He is become the father of a great nation, which to the end of time will enshrine his blessed name in their heart of hearts with religious enthusiasm. Generations shall come and go, but the memory of St. Patrick shall never fade.

"Happy Ireland! which welcomed so great an Apostle.

"Happy Apostle! whose lot was cast among so affectionate a people.

Ireland's Mission

The second portion of the discourse was devoted to exposing the remarkable similarity of the mission of the Irish nation to the mission of its Apostle. There was evident the same admirable unity of design; in her history were discernible the same distinct periods that marked his,—her youthful period of peace and happiness; her adolescent period of storms and suffering, and that grand period of maturity when she was advanced to the highest station in the Church, that of the Apostolate.

Her Peaceful Preparation

"While darkness and desolation covered the rest of the earth," said the speaker, "while Huns and Saxons, Goths and Lombards, Moors and Saracens, carried despair and death into all corners of Europe, Asia and Africa; while one by one the bright lights of ancient Christendom,—Jerusalem, Antioch, Alexandria, Carthage,—were extinguished, Ireland continued for three centuries to be the unmolested sanctuary of faith, the asylum of learning, the nursery of saints and missionaries. With reason could Montalambert write: 'From the fifth to the eighth centuries Ireland became one of the great centres of Christianity in the world; and not only of Christian holiness and virtue, but also of knowledge, literature and the intellectual life with which the new faith was about to endow Europe.'

"Ireland was looked upon by the other nations of Europe as sacred ground. To her sheltering bosom there flocked from all Christendom studious souls thirsting for knowledge, repentant souls longing for seclusion, virtuous souls in quest of refuge and models; and they found knowledge in her schools, discipline in her cloisters, while the humblest peasant in the island could teach them by precept and example the path to Christian perfection.

"History tells us that between the years 432 and 664 Ireland was the prolific mother of 750 Saints. But how many thousands there were of whom history knows nothing. Dr. Kelly remarks: 'The soil we tread covers the remains of many thousand foreigners who came to Ireland to find learning,—or the greatest learning of all, the science of the Saints,—and lived and

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died in the odor of sanctity in their adopted country.

Her Preparation in Bondage

"But this youthful period of peace, this reign of glory, was not to last. These three centuries of happy tranquillity were intended to be only an introduction to the history of the nation. Like her Apostle she must prepare for her great mission by trials.

"I do not intend to dwell upon the wrongs of Ireland. If you have never looked beyond the physical evils she endured, you have never conceived thoughts worthy of Ireland. You have seen, indeed, the rags and tatters by which the brutality of her foes has sought to humiliate her, but you have not discerned the divine glory which shines through them. You have seen the wretched workmanship of man; but not the all-shaping, merciful hand of God. If Ireland had not suffered, had not gone into captivity, she too might have been a profane nation, with her measure of worldly greatness and worldly aspirations; but she would not have attained that noble station in the Church to which she was predestined and for which a long series of trials was the indispensable preparation.

"Who does not sympathize with St. Patrick under the lash of his captors? Yet Patrick's bondage was necessary for Ireland; and Ireland's bondage was equally necessary for the world. St. Patrick was sent into captivity that he might become familiar with the language and customs of the people whom he was chosen to evangelize. So, too, the Irish, having been selected by the Lord for the important work of evangelizing a great part of the world, were subjected to the sway of that nation whose wonderful commercial enterprise had made her language the most generally spoken by the human species. How little did that nation dream when it was planting its proud banner in every remote corner of the globe, that Providence was making use of its ambition for the advantage of the nation which it despised and of a religion which it detested. Ireland, then, was led into captivity, not only that the world might have a brilliant illustration of the heroism of Christian patience and resignation, but especially, that it might have, what it sorely needed, a nation of Apostles.

Evangelizing the English-speaking World

"After withstanding for ages the open violence and insidious wiles of Satan, after having been tried like Job of old, Ireland was advanced to the highest station in the Church. 'God,' says St. Paul, 'has placed in His Church first of all His Apostles.' It was through sorrows and persecutions that St. Patrick was raised to this dignity. By an unparalleled grace, through the same means, was his beloved Irish nation raised to this sublime office. Other nations have, indeed, given birth to illustrious Apostles. Spain may well be proud of St. Francis Xavier, Britain of St. Boniface and Italy of St. Augustine. But Ireland's glory is infinitely greater: she has not only sent

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MR. W. J. GAGE TELLS OF THE GROWTH OF THE CONSUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:—

Contributions from rich and poor, young and old, received by the Free Hospital for Consumptives, tell of the love and charity toward the great work carried on in Muskoka.

Thousands from all parts of Canada not only sent their "God bless the work" but their money also to help to answer their prayers.

The poor widow out of her hard-earned savings, telling how her own heart was made lonely through the dread scourge, as well as the rich insurance companies, have sent their gifts.

2,000 patients have been cared for since the opening of our Homes in Muskoka. 560 of these were treated in the Free Hospital. 150 patients in these two Homes to-day, show how this life-saving work has grown.

Premier Whitney, replying to a large deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for the Government to set apart for this work."

Seventy-five patients to be cared for in the Muskoka Free Hospital for

Consumptives means a large weekly outlay. The Trustees accept this obligation, believing the needed money will be forthcoming.

The world is full of good and generous people ready to give. But they want to be sure that their money is wisely spent. In no other place can your money do so much good.

The growing knowledge of the contagious character of the disease has made the lot of the consumptive poor a hard one.

The Muskoka Free Hospital is today the only place where a sufferer in the early stages of consumption is admitted free.

Will you not help to save the life of a sick one to whom all other doors are closed?

What greater blessing could crown your giving, than the knowledge that it helps to snatch a fellow-being from the very jaws of death?

\$50,000 is wanted for the coming year. Will you join in this greatest of all charities?

Faithfully yours,
W. J. GAGE.

Toronto, Can.

forth isolated missionaries; she has gone forth herself to the extreme ends of the earth.

"How often in these latter days has not the stern but salutary voice of God resounded throughout the Island: 'Go forth out of thy country and from thy kindred, and out of thy father's house.' Even though that high decree came disguised in the harsh tones of a bailiff, with what filial acquiescence in the Divine Will have not millions of her children bade a sad farewell to their native land, their humble hearth and their dearest kindred, and gone forth to penetrate the wilds of America, the jungles of India and the sands of Australia. Truly, 'there are no speeches nor languages where their voices are not heard: their sound hath gone forth into all the earth.' With unflinching zeal and superhuman endurance they have planted the Faith under every star of heaven.

Ireland's Destiny

"Oh, Isle of Saints, how sublime is thy destiny! Everything pertaining to thee is extraordinary and supernatural! Thou seemest to belong to a different world from this; thou art so unlike the other nations of the earth. Thou hast been trampled upon by every passer by. Thy haughty invaders have disdainfully called thee a nation. They have wished to sweep thee, with thy language, thy institutions, thy religion, from the face of the globe. Yet, lo! that which was despised and rejected, the same is become the corner-stone of the edifice of God! The more they trampled upon thee, the more deeply didst thou infix thy roots; the more they shook thy aged trunk, the more rapidly didst thou shoot forth thy far-spreading branches.

"Ireland has fulfilled her mission. She has nobly kept the Faith implanted in her soul by her glorious Apostle, St. Patrick. And, as one of her sons beautifully says: 'She may have had to stand aside and let the prizes of the world go by, but Ireland has still one jewel shining in her crown that makes it, crown of thorns though it be, the noblest crown that God and history have ever bound about a nation's brow,—the jewel of unshaken fidelity to the Church of God.'

The Irishman's Mission

"Let me conclude by urging you to be mindful of your exalted mission. Irishmen and the children of Irishmen, ponder well the formidable responsibility which that mission lays upon you. It is well for you to remember that it was for no trivial purpose that you or your fathers were transplanted to fertile regions of America. Divine Providence has placed you on a mountain top, that men may have full scope to observe you, and from the study of your Christian virtues, may be brought to know, to love and to embrace that Christian faith which inspires them.

"You, my friends, are writing another page of the history of the Irish people. Ah, let not that page that you are making now be unworthy to take its place with those that have preceded it."

There's no argument equal to a happy smile.



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SATURDAY, MARCH 24, 1906.

Calendar for Next Week.

- 25—Fourth (or "Lactare") Sunday in Lent. Feast of the Annunciation, or Lady-Day.
- 26—Monday—Votive office of the Holy Angels.
- 27—Tuesday—St. John of Damascus. Confessor. Doctor.
- 28—Wednesday—St. John Capistran. Confessor.
- 29—Thursday—Votive office of the Blessed Sacrament.
- 30—Friday—The Most Precious Blood.
- 21—Saturday—Votive office of the Immaculate Conception.

RECEPTION TO ARCHBISHOP AT CRESCENTWOOD

Anniversary of Consecration of His Grace Commemorated with Excellent Programme at St. Mary's Academy—Classic and Complete Drama.

The Reverend Faculty and the young ladies of St. Mary's Academy, Crescentwood, tendered Archbishop Langevin a memorable reception on Tuesday evening in celebration of the eleventh anniversary of the consecration of His Grace. The feature of the evening was a classic, Christian drama, by far the most ambitious ever undertaken at the Academy. In completeness of scenic effect, in the strength of the story and the power of its interpretation, in the indefinable ensemble that goes to make a well-knit unit of a production, "Claudia" surpassed any of its predecessors on the new Academy stage. The pretty Indian play given recently does not suffer in the comparison; it possessed a charm unique to itself in the quaint subject and the artistic manner with which it was handled. But "Claudia" was powerful, in flights. It finds its theme in the absorbing passion of Jesus, with the Gentle, Suffering, and Ever-Living Saviour symbolized in a rose which having touched the hem of His garment as he was led through the streets of Jerusalem, lives ever fresh and fragrant. "The Mystical Rose" is the miraculous agent which tells of the divine power of Him crucified, and among the notable scenes is the vision of the flaming cross in the

Christian's dungeon effected by the rose, that the doubting vestal virgin may be converted. The play of thunder and lightning, amid which the dead form of the Nazarene, hanging from the cross, suddenly stands revealed, is positively thrilling!

Portrayed With Power

"Claudia" is a play demanding dramatic power, and the convent girls were not found wanting. Every conspicuous character was well portrayed. Miss B. Kibbie as Pilate's wife fulfilled well the trying part, repressing herself and again flaring forth in passion, with good discrimination. Miss S. Burns revealed all the purity of character demanded in the good Pilate's daughter, "Claudia", who finding the rose after the passing of the Saviour, is led to see the faith through its mystic agency. Miss K. McManus played the childhood of "Claudia" with charming freshness. Miss D. Anderson, with her forceful work, made "Leah," the accursed Jewess, one of the strongest parts of the entire cast, and Miss V. Julian found much favor as "Rebecca," the Christian Jewess. "Agrippina," the Roman Empress, was invested with the necessary haughty imperiousness by Miss G. Lindback, whose clear-toned, penetrating voice deserves particular mention. Miss B. O'Reilly fulfilled the part of "Ifra," the Sorceress, as perhaps could no other member of the cast, and Miss R. Simpson, as "Rubia," the Vestal Virgin, was especially praiseworthy, gracing the role with artistic simplicity and most pleasing enunciation.

The characters above mentioned made the most of the advantages offered and several times the spectator felt himself stung, as it were with, the sudden breaking upon him of a more intimate view of things of the early Christian days, long thought familiar: when the Christian women reciting the Apostle's Creed are suddenly interrupted with a piercing cry from "Claudia" as she reaches the passage "suffered under Pontius Pilate," her father; when these same women in their haunts of prayer are heard singing the Psalms, now become so familiar to the Catholic in the Vesper service; when from within Pilate's palace is heard the mob's cry "Away with Him! Away with Him!" while the women of the household are distracted with the thoughts of crucifixion for the mild and gentle Nazarene preacher. The moral is a most salutary one and its influence is never absent during the progress of the play.

The cast in full was as follows:

- Claudia Proclea, Wife of Pilate, B. Kibbie.
- Claudia, Pilate's daughter, 8 years old, K. McManus, Act I.
- Claudia, Pilate's daughter, 10 years later, S. Burns, Acts II, III, IV, V.
- Livia and Masciana, Roman Ladies—K. McCusker and M. Burns.
- Leah, Rebecca, Iris, Appia, Lygia, Servants—D. Anderson, V. Julian, K. McKittrick, F. Barreau, G. Genest.
- Ghosts—R. Christie, M. Doyle, E. Bawlf.
- Ifra, a Roman Sorceress, B. O'Reilly.
- Rubia, Servia, Stella, Vestal Virgins, R. Simpson, M. Dudley, M. Kilgour.



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Faustina, Tullia, Antonia, Syra, Nemis, Christian Women, M. Morkill, C. Cauchon, M. Girvin, R. Boxer, M. Weiss.

Agrippina, Empress of Rome, G. Lindback.

Ruffilla, Slave of Empress, R. Tait. Flower Girls; Pages.

Musical and Literary

The musical and literary numbers given before and after the drama, maintained the Academy's reputation for excellence in these departments. The selections included: Orchestra, "Romance", C. Dancla; Violins: Misses E. Champion, J. McArthur, A. Bernhart, L. McArthur; Mandolins: Misses M. Conway, E. Morkill, S. Bernhart; Piano, Miss R. Graham.

Scene Lyrique: "Le bon Pasteur." Soloists: Misses J. McArthur, D. Gagnon, A. Caron, B. Caron, R. Graham, F. Boes, R. Nokes. Speakers: C. Prendergast, F. O'Sullivan, L. McPhillips, B. Caron. Choruses: Pupils of Intermediate Department.

Piano Solo, "Prelude," Rachmaninoff Misses S. Burns, B. Kibbie, K. McCusker, E. Anderson.

"Floral Greeting." Pupils of Junior Department.

Duet, "Festal Eve," Heller: Misses C. Prendergast, F. O'Sullivan, R. Nokes, K. McDonald, L. McArthur, B. Palas, G. Burke, F. Boes.

Violin Solo, "Polonaise Brillante," Wieniawski: Miss R. Simpson; Accompanist, Miss S. Burns.

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Drama, "Claudia, or the Mystic Rose," in five acts.
1st Interlude, "Les Hirondelles," Misses C. Driscoll, E. Flanagan, B. and A. Caron.

2nd Interlude, Recitation "La Blesure," D. Laporte; Miss S. Coupez.

Vocal Duet, Misses J. McArthur, D. Gagnon.

Tribute to His Grace Archbishop Langevin, composed by Miss K. Sullivan; given by Miss K. McCusker.

Finale, "Processional March," L. Penquet; Misses Driscoll, M. Bawlf, E. Champion, H. Champion, M. Conway, A. Bernhart, R. Graham, K. O'Grady.

Remarks of His Grace

After the tribute to His Grace, Mgr. Langevin closed the pleasant evening with the following brief but happy application: "My dear children, I thank you most heartily. In 'Claudia' you could not have chosen a better subject, a more interesting work, or one more fitted to do good, and to reveal the lofty ideals you receive in your education here. I am quite sure the whole city of Winnipeg, if present, would go away with an increased appreciation of the first-class, Christian education you receive in this Academy. That you were filled with the spirit of this beautiful drama is shown by the feeling and earnestness with which you played your parts. My wish is that having received such an education within these walls you may go forth like 'The Mystical Rose,' doing good among all. Like the Mystical Rose may you keep your heart ever fresh and unfaded and may you work many miracles by your good and kind deeds. May each of you be a little 'Claudia,' pride of our Church, of our Country. I thank you very much, Mystical Roses, Good Night!"

A large number of clergy were present, while the commodious assembly hall could not accommodate the attendance of parents and friends of the convent girls.

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OUR Spring and Summer Catalogue has been issued and a copy should now be in the hands of every one of our customers. We want any who have not yet had one to write to us without delay, for the copy sent has likely gone astray in the mails.

But if you have received a copy, don't delay in ordering. If you want a new gown or new hat for Easter, ladies; or, gentlemen, if you want a new suit, there is still time to have what you want, but there is little time to lose.

Our new spring and summer catalogue is larger and more complete than was our fall and winter publication. Since we have been in Winnipeg we have been studying the needs of the western people and our stocks reflect the knowledge we have acquired.

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ADDRESS READ TO HIS GRACE AT THE ANNIVERSARY ENTERTAINMENT IN ST. BONIFACE COLLEGE, MARCH 19, 1906.

To the Most Rev. Adelard Langevin, O.M.I., D.D., Archbishop of St. Boniface.

My Lord Archbishop:

The eleventh anniversary of Your Grace's consecration brings with it renewed congratulations on the part of your faithful children, the Faculty and Students of St. Boniface college. Each succeeding year, with its ever growing record of spiritual progress, parish development and the multiplication and extension of religious houses, increases our deep gratitude to the Giver of all good gifts and to your Grace, who is God's chief representative among us and his chief instrument in this great and glorious work.

This is the first time we are able to celebrate Your Grace's anniversary in our new building, the completion of which makes our college the largest educational edifice in central and western Canada. The increase in the number of our students, due in a great measure to Your Grace's kind and constant encouragement, has more than kept pace with the expansion of our college walls. When, cramped for room four years ago, we built a western wing which increased our floor space more than sixty per cent., we little thought that in three years we should have to build again; yet, after doing so last year and thus adding seventy per cent. more space to the already enlarged college, we now find that even the spacious dimensions of this eastern wing will soon be taxed to their utmost if the present rate of increase continues.

Great as has been in recent years the development of our prairie capital, greater still, in proportion to the population, is the onward march of Your Grace's cathedral town. The suggestions as to civic improvements which fell more than once from your archiepiscopal lips have borne fruit in the grading of our streets, the introduction of waterworks, electric light and tramways, and the erection of a fine town hall. Town lots, though greatly enhanced in value are eagerly bought up and new residences are springing up everywhere.

But the greatest of all the glories of St. Boniface is Your Grace's new Cathedral, which, we are happy to observe, is already begun. Doubtless many precious memories cling to the consecrated walls of the old Cathedral. Restored to existence chiefly through the generous aims of the mother-province, stirred by the eloquent appeals of your illustrious predecessor, it rose, phoenix-like, from its ashes. It has witnessed the transformation of this Great Lone Land into three flourishing provinces, the promotion of its second Bishop to the dignity of a Metropolitan, the solemn assizes of the First Provincial Council of St. Boniface, and not to mention other minor but really epoch-making functions, it witnessed Your Grace's own consecration. And yet all must admit that what was once, in a primitive condition of things, an imposing structure, has since become altogether unworthy of the Mother-See of the West. Neither in size nor in architectural design is it in keeping with the large and prosperous Catholic population which looks to it as to the fountain head of a great ecclesiastical province. Hence it is that we hail with delight the dawn of that coming day, when not only all the parishioners of St. Boniface, but all the delegates from a hundred tributary parishes, will find ample room within the magnificent new Cathedral and will rejoice with Your Grace in the dedication of what will then be the grandest temple of the Most High God in all this western half of our fair Dominion.

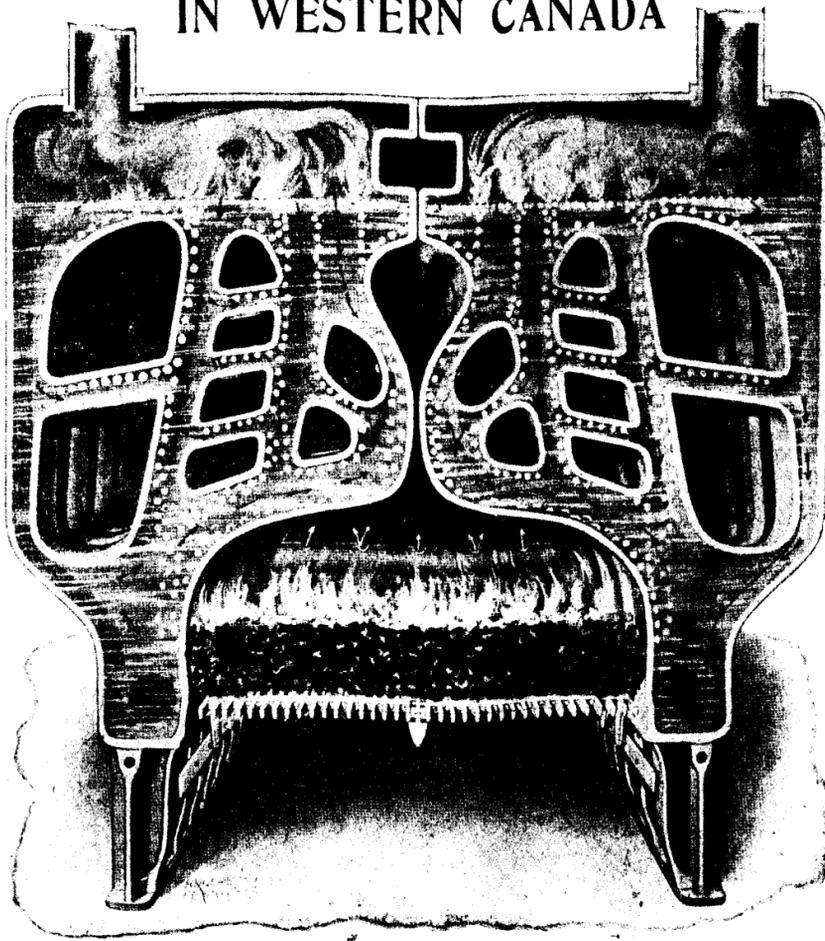
May Your Grace, who conceived this noble project, be spared to witness its complete fulfilment and to reap during many long years the rich harvest of immortal souls which is the unfulfilling reward of those that give gladly to the Lord.

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Obituary

THE LATE MRS. H. G. MARQUIS

We extend our deepest sympathy to the bereaved relatives of Mrs. H. G. Marquis, who died so suddenly in Montreal last Sunday that no particulars had yet been received on Thursday morning of her final illness. The funeral took place on Wednesday afternoon from the C.P.R. station, on the arrival of the train from the east, to St. Boniface Cathedral, where Rev. Father Drummond, S.J., officiated, Right Rev. Monsignor Dugas, V.G., and Rev. C. Cahill, O.M.I., besides many devoted friends, being present. The remains were interred in the plot of the Green family in St. Boniface churchyard. Mrs. Marquis, who had been several years a widow, leaves a daughter, Sybil, two sisters, Mrs. A. Sharples, of Quebec, and Mrs. Harold Smith, of this city, and two brothers, Mr. J. Arthur Green, and Mr. Harry Green, both of this city, to mourn her loss.

R. I. P.

Homes are often closest knit about some grave of separation.

Persons and Facts

(Continued from page 1.)

Religious statistics compiled by the Federationist show that in 1854 non-Catholic denominations had in the present New York city limits 427 churches, or one church for 2,186 of the whole population; in 1902 they had 950 churches, or one for 4,194. In 1854 Catholics had 53 churches, or one for 17,128; in 1904, they had 240 churches, or one for 16,441. At the end of last year the number of churchless Protestants in Greater New York was estimated at 1,087,762; the number of Protestant communicants, 331,698; of Protestant attendants, 497,547; the number of Jews 725,000; the number of Catholics, 1,300,000. Catholics form 32.9 per cent. of the whole population; Jews, 18.4; churchless Protestants, 27.6; Protestant communicants, 8.4; Protestant attendants, 12.6. The organization visited during the year more than 30,000 families in nine Assembly districts of the city, and discovered 4,857 churchless Protestant families, 2,358 churchless Catholic families, and 5,971 churchless Jewish families. In one district 20 per cent. of the Protestant

churchless families have been brought back in five years through the visitation method pursued by the Federation. During the early months of this year such a visitation was made between Sixtieth and One Hundred and Twentieth streets. There were 530 Catholic families out of church, about 10 per cent. of the whole number of Catholic families. More than 50 per cent. of Protestant and more than 85 per cent. of Jewish families do not go to church in that section.

The Immaculate Conception Parish is to have a Young Men's club and a club building, on the church property. The ratification meeting was to have been held last Sunday night, but was postponed for a week because of the loss by fire of the proposed plans of the club house.

The Reverend Passionist missionaries, Fathers Barrett and O'Brien, are attracting crowds of earnest worshippers to their Women's Mission this week in St. Mary's church. Next week they will preach to the men. The following week will be reserved for a mission to non-Catholics.

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CURRENT COMMENT

(Continued from page 1.)

ern Watchman's" condemnation of the five Sulpicians who had withdrawn from their community of St. Sulpice. Whereas our St. Louis contemporary blamed them as if they had been rebellious members of a religious order, we maintained that their community was not a religious order and that they were free to leave it at a certain season of each year. Our contention is now sustained in a letter written to the Boston "Transcript" by the ex-Sulpician, Rev. James S. Driscoll, President of St. Joseph's Seminary, Yonkers, N.Y. The Boston journal having misunderstood the animus of the New York "Review," a learned Catholic periodical edited by the professors of St. Joseph's Seminary, the President of that archiepiscopal institution writes, among other things, the following explanation of the withdrawal of himself and his four companions from the community of St. Sulpice.

The action recently taken by certain Sulpician professors employed in the theological seminary of New York was not the outcome of any controversy concerning their orthodoxy or that of the "Review," but was due to a concurrence of circumstances quite foreign to that matter. In view of these circumstances thoroughly and intimately known to the professors in question, they felt that they could render greater service to the cause of clerical education in the archdiocese of New York by laboring henceforth as priests of the diocese under the immediate direction and control of the most reverend archbishop. For by this action they would, on the one hand, identify themselves more fully with their fellow professors, priests of the archdiocese, who had labored cordially and harmoniously with them since the foundation of the seminary; and, on the other, by withdrawing from the Society of St. Sulpice, as they were perfectly free to do, they would not in any way compromise the work of their sincerely esteemed confreres, who would continue their labors as heretofore in conditions essentially different from those actually existing in the diocese of New York.

Even the "Western Watchman" which never explicitly retracts any of its many blunders, implicitly admits the force of the clause we emphasize—"as they were perfectly free to do"—by dismissing the question with the lofty remark: "We hope the Dunwoodie incident is at an end," forgetting that one of its editorials had expressed the earnest hope that these refractory Sulpicians would soon see the error of their ways and return to the fold of St. Sulpice.

The last place in which one would expect to find Socialism preached is a fairy tale. Yet E. Nesbitt (Mrs. Hubert Bland), the novelist, who writes such charming children's stories in the "Strand Magazine," has succeeded in performing that extraordinary feat in the most natural and insidious way. Those who have followed her charming descriptions of the fairy adventures of four typical English children, two boys and two girls, in the "Phenix and the Carpet," the "Amulet," and other tales, cannot but admire the extreme naturalness and truly boyish and girlish humor of the children's remarks in situations the most unforeseen, and the curious blending of historic lore with everyday London life. E. Nesbitt, is a real artist, but she is also a Socialist, and at long last she cannot resist the temptation

to preach her impossible theory. This is how she does it. Her quartette of interesting youngsters have the power of projecting themselves, by the mere wishing, into the future. In search of the missing half of a wonderful amulet they do so, and promptly find themselves amid scenes of general comfort and earthly happiness undreamt of by sober mortals who daily face the inevitable consequences of original sin. The picture is an improved reminiscence of Bellamy's "Looking Backward." They meet a mother and her little boy who, like everybody else in that regenerate world, are very good and generally very happy. The mother says to her little boy: "Wells, run and get a tray of nice things" to entertain the four children from the horrid old days of yore.

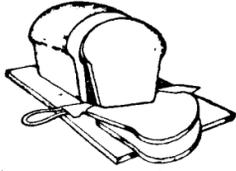
"Why do you call him 'Wells,'" asked Robert, one of the four Londoners as the boy ran off.

"It's after the great reformer—surely you've heard of him? He lived in the dark ages, and he saw that what you ought to do is to find out what you want and then try to get it. Up to then people had always tried to tinker up what they'd got. We've got a great many of the things he thought of. Then 'Wells' means springs of clear water. It's a nice name, don't you think?"

Assuredly an ingenious way of booming Mr. H. G. Wells, the author of the "Time Machine," "The Invisible Man," "The War of the Worlds," and many other equally improbable tricks of fancy. He is now publishing in the "Cosmopolitan" a Socialist tale, "In the Days of the Comet," wherein he predicts a great revolution which will transform and purify the very nature of man. He takes himself very seriously, but he is wearisome to a degree. One wonders how so skilled a literary artist as E. Nesbitt can look upon him as even a plausible prophet, still less a real reformer as she evidently deems him. The man has no mental balance, no humor, no witchery of style, nothing but mechanical invention, backed by monumental self-conceit.

On second thoughts, however, perhaps, it is not so surprising after all that a fascinating writer of fairy tales should be carried away by the delusive promises of Socialism and admire even its clumsiest prophet. For what is the earthly paradise promised by the Socialists if not the most gigantic fairy tale ever palmed off on thoughtless grown-up people. The millennium we can understand. The grace of God could make all men good and happy because it is a resistless moulder of souls. And though He will not thus interfere with the play of free will, He undoubtedly could effect this transformation. But to believe that, without God and His grace, without any supernatural motives of eternal power, the majority of men who have secured all the avenues of wealth, will suddenly and for ever afterwards resist the temptation of using that wealth for selfish purposes, and will henceforth devoted themselves unselfishly to the betterment of their fellows, none of whom will ever subsequently revolt against the personal bondage to which socialism condemns the cleverest and best of the human race is to indulge in the wildest kind of child-like credulity. A fit punishment, indeed, for those proud spirits who have rejected the true faith as it is in Christ's Church on the plea that they would not believe in fairy tales. The fairy tales of Christian wonder-workers are proved—at least, many of them are, and the proof of one is sufficient to attest its divine origin,—while the socialistic fairy tales of Bellamy, Wells and E. Nesbitt have never furnished the ghost of a plausible proof.

We are rather pleased that the "Tribune," by quoting extracts from our remarks about the secret anti-Catholic influences of Masonry, has given to these remarks a greater publicity. Nor are we at all surprised that our prudent contemporary should have turned the whole thing into a huge joke in its article of last Monday. It could give no straightforward answer; it did not dare to quote our most cogent arguments as to the perfect understanding between all the Masonic lodges of the world and the consequent tacit approval by Canadian lodges of the persecution of Catholics so ruthlessly carried on by the French Masons; but it could and did try to laugh the whole thing down. This is a favorite stratagem of the craft, and is quite in keeping with the tactics of the arch-fiend, who delights in pitting the Masonic hierarchy against the Church of Christ. Satan's masterpiece of strategy is to get men to deny his existence, in order that he may the more securely get his relentless grip upon them for ever in his own realm of endless horror.



Are you a success as a bread-maker? Is your cake and pastry complimented by your friends?

If not, whose fault is it—yours or the miller's. If you are successful in other lines, your reputation as a cook is vindicated, and it is plainly the fault of the flour.

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gladly paying a little more per barrel for it and getting for that extra cost a purer, better flour. For bread or pastry, it has no equal.

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"Ogilvie's Book for a Cook," contains 130 pages of excellent recipes, some never published before. Your grocer can tell you how to get it FREE. 153

Rev. Dr. Bryce performed a real oratorical feat at the Manitoba College celebration on the eve of St. Patrick's Day. He succeeded in speaking fifteen minutes on the Apostle of Catholic Ireland without saying one word that could touch in the slightest degree any sensitive nerve of the staunchest Presbyterian. Dr. Bryce knows too much to say that St. Patrick was a Protestant. Besides, his audience was too enlightened to believe that. But he carefully avoided connecting him in any way with Rome. His makeshifts to attain that end were so curious that one wonders the audience did not burst out laughing. Perhaps it was because most of them were of Scotch descent. Dr. Bryce, for instance, said that St. Patrick after having been delivered from captivity, went to study "in a suitable place." This non-committal phrase he repeated when he thought it advisable to mention Patrick's ordination. He was ordained "in a suitable place." His miracles were very discreetly alluded to as myths growing around heroes of the remote past. But, after all, said the speaker, St. Patrick deserves to be honored, for he was the first to preach the gospel in Ireland. For this good turn to the great founder of Irish Catholicism, we hope our readers will enlist St. Patrick's intercession on Dr. Bryce's behalf. No greater miracle was ever wrought by St. Patrick than would be the conversion of Dr. George Bryce.

Clerical News

Reports of the celebrations of His Grace's Anniversary will appear in our next issue. Meanwhile we may say that the attendance of the clergy was unprecedented. No less than 83 clergymen, secular and regular, dined with Archbishop Langevin last Tuesday. The eleventh anniversary of the consecration of the Archbishop of St. Boniface occurred on Monday, but the ecclesiastical celebration was postponed till the following day, when His Grace officiated pontifically and the Rev. Dr. Beliveau preached one of the most impressive sermons ever heard in the old cathedral. Mgr. Langevin, in replying at dinner to the able address read in the name of the clergy by Father Chosssegros, S.J., momentarily laid up with a sore knee, spoke in terms of great praise of Dr. Beliveau's sermon, and went on to speak of the new cathedral. His Grace was happy to assure his clergy and their parishioners that no diocesan tax would be levied on the parishes for the construction of that necessarily costly edifice. Of course spontaneous donations would be gladly accepted. But the archiepiscopal corporation has lately realized enough to assume the burden of three hundred thousand dollars.

Rev. Claudius Ferrand, a celebrated missionary from Japan, who had been entertaining several French-speaking communities with his sixteen years' experience in the land of flowers and smiles, left for St. Paul on Wednesday.

Rev. Father O'Dwyer, O.M.I., is welcomed back to St. Mary's by hosts of friends. Rev. Father McCarthy, O.M.I., has left for Duluth for a short rest.



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They have a dizzy sensation in the head, the heart palpitates; they are irritable and nervous, weak and worn out, and the lightest household duties during the day seem to be a drag and a burden.

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are the very remedy that weak, nervous, tired out, sickly women need to restore them the blessings of good health.

They give sound, restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Portage la Prairie, Man., writes: "I was troubled with shortness of breath, palpitation of the heart and weak spells. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured."

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Rev. Lewis Drummond, S.J., returned from Grafton, N.D., last Monday. He lectured there in the Opera House, on March 16, to the attentive audience that filled every available seat. Besides the lecture there were two short plays very well given by the amateur talent of this thriving town, and one of these comedies was written by the director of the Catholic Church choir, Mr. Paul Gladstone, who is both a skilled musician and a very good actor, taking a leading part in each play. On St. Patrick's Day Father Drummond preached at the High Mass, dwelling especially on the blessings of that faith which St. Patrick implanted in the Irish race. Rev. J. B. McDonald, the pastor of St. John the Evangelist's, Grafton, being obliged to hold services at Crystal, N.D., Father Drummond took his place on Sunday and found that it was no sinecure: Low Mass at 5.30, High Mass at 10.30 with sermon, Sunday school at 3.30, vespers and benediction at 7.30, followed by confessions till nearly ten o'clock. Rev. S. J. Arsenault, of St. Thomas, N.D., was present at the lecture. On Friday of this week Father Drummond lectured at Emerson, and will remain there over Sunday with Rev. Father Allard, O.M.I. who has charge of that mission.

SMALL CHEQUE—LONG NAME

Mr. William Griffith, the agent at Beaumaris, recently received from the clerk to the Menai Bridge District Council, a cheque for fourpence for half year's tithe rent charge, payable by that council to the rector of Llanfairpwllgwyllgogerychwyndrobellsontdysiliogogod, which is Welsh for "The church of Our Lady near the pool by the willow tree on the side of the hill."

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If you are tired, nervous, sleepless, have headaches and languor, you need Dr. Hamilton's Pills; they tone the stomach, assist digestion, brace you up at once. Taken at night, you'll be well by morning. Sickness and tired feeling disappear instantly. Vim, spirits, happy health, all the joys of life come to every one that uses Dr. Hamilton's Pills. No medicine so satisfactory. Get Dr. Hamilton's Pills to-day, 25c. per box at all dealers.

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A Result Of La Grippe.

RIVERSIDE, N.B., CAN. About three years ago my mother had the grippe, which left her body and mind in a weakened condition. At first she complained of sleeplessness, which developed into a state of melancholia, then she could not sleep at all. She didn't care to see anybody, had no peace of mind at any time, and would imagine the most horrible things. We employed the best physicians but she became worse; then her sister-in-law recommended Father Koenig's Nerve Tonic. After using it a change for the better was apparent and mother became very fleshy on account of a voracious appetite, and got entirely well. We all thanked God for sending us the Tonic.

MARY L. DALY. Mrs. Mary Goodine, of U. Kingsclear, N.B., Can. writes: "Father Koenig's Nerve Tonic has done me lots of good. I recommend it to everybody."

A Valuable Book on Nervous Diseases and a Simple Remedy to cure them. Poor patients also get the medicine free. Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and now by the KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada—THE LYMAN BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

Catholic Activities of the Metropolis

CATHOLIC CLUB CONCERT

Most Satisfactory Programme Rendered in Honor of St. Patrick

(Free Press Report, Corrected)

The annual concert in celebration of the national feast of Ireland took place on Saturday evening in the Y.M.C.A. auditorium, and as in past years was arranged under the auspices of the Catholic Club. The affair brought together a very large and most representative assemblage, consisting of Catholic clergy, the mayor of the city, the premier of the province, and citizens of all conditions of life. One and all entered thoroughly into the spirit of the occasion, and unmistakably enjoyed the splendid programme that was carried out.

The proceedings were opened with a short introductory address by the president of the club, J. E. O'Connor. He spoke of the pleasure it gave the club to have the opportunity of arranging their usual celebration, and then eloquently sketched the life of St. Patrick. He emphasized the important and enduring effect the labors of the great Saint had had on Christian civilization. The programme was in every sense a most appropriate one, consisting of Irish vocal and instrumental music and readings. Without exception all the artists could claim the Emerald Isle as their birthplace, or as the home of their ancestors.

The opening number was an overture of Irish airs, given by St. Mary's Lyceum orchestra. F. C. Flanagan received a spirited encore for his rendition of "Killarney," and in the second part sang "The Dear Little Shamrock," "Come Back to Erin," and "Rory Darling" were Miss C. Maloney's selections. One of the gems of the evening was a reading by Mrs. Donald McKenty. She responded to an encore. Miss Edna Landers proved to be a great favorite. Mr. J. C. Landry's renditions of "The Rose of Killarney" and "The Kavanagh" were excellent. The songs given by Miss Rose Braniff were well received. Miss Barry recited with excellent elocution "An Ode to St. Patrick," which won a deserved encore, "Am I remembered in Erin?" Mr. F. H. Wray supplied the comic element, and his typical songs received repeated encores. Mr. J. C. Landry and Mrs. Chamberlain acted as accompanists, and in this capacity contributed not a little to the success of the evening.

MISSION AT ST. MARY'S

Fathers of Passionist Order Inaugurated it Sunday—Great Crowds Attended.

At High Mass at St. Mary's church Sunday a solemn mission, which is to occupy the whole of the next three weeks, was inaugurated by two Fathers of the Passionist Order. The church was thronged to the doors, many of those present finding only standing room, and the proceedings were of a most impressive nature. The two missionaries were received at the church door by the parish priest and a procession of altar boys; and by way of the main aisle, and reciting the solemn liturgy prescribed for such occasions, they proceeded to the sanctuary, where, in front of the high altar, the immense mission crucifix was installed, and Father Richard Barrett, C.P., preached a most eloquent and touching sermon on the mission and the opportunities it offers to all the people of Winnipeg.

The order of services during the mission will be as follows: In the morning, Masses at 6 o'clock and 9 o'clock. Evening sermon this week for women only, and next week for men only, every evening at 7.30, at which service the mission service will be preached. The mission service of the mission will be for non-Catholics, the details of which will be announced later.

The missionary preachers are Rev. Father Gregory O'Brien, C.P., from St. Louis, and Rev. Father Richard Barrett, C.P., from Pittsburg. They are members of the Passionist Order, and are both exceptionally eloquent and powerful preachers. At the opening of the women's mission the church was crowded and the indications are that this will be one of the most important and successful of the many missions which have ever been held at St. Mary's church. —Free Press.

Imaginary evils have more than imaginary effects.

A DECISIVE GAME

The last and decisive game between the Winnipeg Business College and St. Boniface took place last Tuesday and resulted in favor of the latter by a score of 8-2. The game was very fast and exciting, the high score was probably the result of good passing on the part of the saints. The Business men were excellent individual players, but somewhat weak in combination.

Picard, who has been doing good work at centre for the boys from across the river during the past season, was unable to play on account of ill health, and Baril did some good work in that position.

Winnery, who watched the net for the business men, was wide awake during the whole game, and many a goal he saved after both the defence had been passed. The goal-keeper for the saints also had his eagle eye open and helped to keep the score down. His defence, Beaupre and Decosse proved quite impracticable, and guarded the territory in front of the goal very effectively. Conway played his usual game, always everywhere at the same time. Our two wings, Mondor and E. Fretz, were also in their hockey clothes and helped to keep the puck flying dangerously near their opponents goal, and once in a while raising the score a notch or two. Grey, point for the Business College, was by no means slow, and whenever he got the puck over defence began to prepare for an attack. Ashton and Saul of the forwards also played a very good game.

In the second half the enemy's defence suddenly broke down, that is their skates were smashed and the last twelve minutes were played five a side.

The line up was as follows:

Business College	goal	St. Boniface
Winnery	point	Baribeau
Grey	cv. pt.	Beaupre
Hooper	rover	Decosse
Kean	rt. wing	Conway
Ashton	l. wing	E. Fretz
Kavanaugh	centre	Mondor
Saul		Baril

Mr. Brett, of St. John's proved to be a very satisfactory referee, while Gordon, of the Victorias was an excellent judge of play.

How Puenmouia Starts.

You catch a little cold to-day, by to-morrow it has reached the throat, next day the lungs are affected and you wish you had used "Catarrhzone" which kills cold in five minutes. In the first place Catarrhzone soothes the irritated membranes and relieves the congestion, then it cuts out the phlegm and destroys the germs. It enables the blood to retain a natural supply of oxygen lung food, and vitality. In any cough bronchitis or lung affection it's guaranteed to positively cure. Decline any substitute for "Catarrhzone."

ST. JOSEPH'S ENTERTAINMENT

Little Ones of Orphanage Complimented by His Grace Archbishop Langevin.

The entertainment given at St. Joseph's Orphanage on Saturday afternoon was in every way a pleasing and successful affair. A large number of ladies and gentlemen, friends of the institution, turned out to witness the efforts of the youthful entertainers. His Grace Archbishop Langevin, and a number of the clergy from St. Boniface, were also present.

The programme, which was given entirely by the children belonging to the Orphanage, comprising about 40 little boys, ranging from 3 years of age to 10, consisted of songs, dialogues and recitations. These were rendered in both English and French and the way in which the little fellows performed their parts in both languages was all

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Sweet Alyssum	10	8 Anemone	10	10 Sweet Peas	10
Sweet William	10	8 Balsam	10	10 Petunia	10
		6 Larkspur	10	6 Petunia	10
		10 Nasturtium	10	10 Calliopais	10
		10 Sweet Mignonette	10		

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most beyond criticism. Lined up on the platform in their neat little grey and black uniforms, they sang and talked and marched like little men. The way they went through a fairly lengthy programme without a single hitch showed the careful and thorough nature of the training they had received. The closing item on the programme was an address and presentation to the Archbishop by the children of a large bouquet of roses. His Grace replied, speaking first in French and then in English, thanking the children for their kind remembrance of him and praising them for the excellent manner in which they had carried out the programme. He also spoke in high terms of the Sisters of Charity who have the oversight of the children, and of the ladies of the church who had done such splendid work for the orphanage.

Self shrinks the soul.

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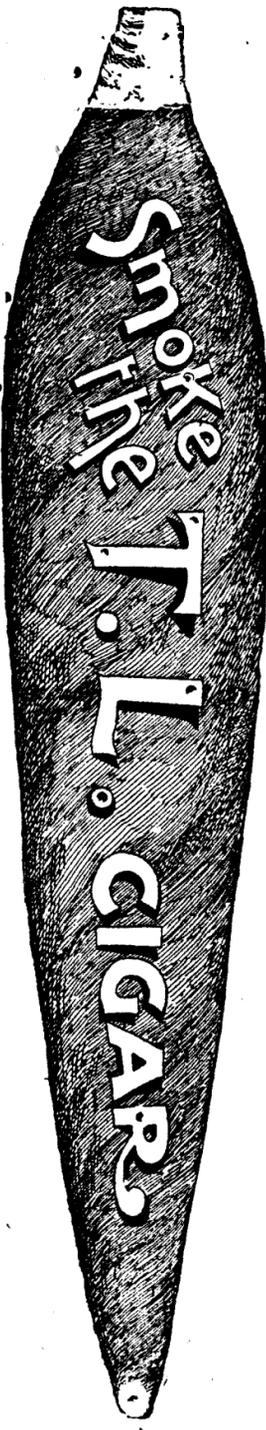
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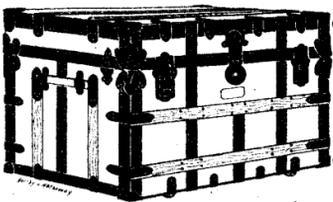
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LYCEUM NOTES

St. Mary's Lyceum experimented, with gratifying success, with another feature of its work on the regular meeting night, Thursday, of last week. The stag luncheon, held at Watson's Cafe, was attended by upwards of 75, and proved a very effective agent in bringing the Catholic young men into more intimate contact than is possible at regular meetings. The luncheon was a plain meal, served at the supper hour, and quite in accordance with Lenten regulations.

The after-dinner remarks were in excellent taste throughout and gave evidence of an abundance of material for speakers among the Catholic young men. President T. J. Coyle, at the head table, kept the gathering in good humor while keeping the programme in lively motion. The Secretary's report for the past year was first read, after which remarks on the programme and possibilities for the future were made by T. J. Murray, First Vice-President; H. R. McCabe, Second Vice-President, and F. E. Cantwell, Treasurer.

Rev. Bro. Edward, very appropriately in recognition of the approach of St. Patrick's Day, related an incident of Paris among scoffers of religion, in which a young Irish lad, McMahon, figured as the hero. It is rarely that a story with a serious moral is heard while provoking such incidental amusement. Thomas J. Molloy, who responded to an informal toast to the Ladies, kept the fellows in hearty laughter with his Keltic wit. His tribute to Woman contained many thoughts of lofty conception and purest chivalry. Harold Conway in a few impromptu remarks impressed everyone as the most promising young speaker of the Lyceum, and the remarks of James Cunnin were all too brief.

Several very pleasing musical numbers were given between the remarks of the speakers. Frank Flanagan and Austin Donnelly sang and were obliged to respond to encores, and several members of the Lyceum orchestra, including E. and W. Taylor, violin and cello, T. Rogers, flute, and W. Perkins, piano, contributed the instrumental numbers. John Coyle provoked great fun with some songs and stories in Scotch dialect.

The most interesting item brought out in the Secretary's report was the fact that of the 150 addresses left by Catholic young men who had been present at one or more of the weekly meetings held since last October, less than two score of these were previously affiliated with any other Catholic society in the city.

A full meeting of the Dramatic Branch has been called for Sunday afternoon to re-arrange the schedule of regular practices for "The Male-diction," to be presented after Easter.

The Lyceum orchestra assisted at the St. Patrick's Day concert, given in Y.M.C.A. hall on Saturday evening under the auspices of the Catholic Club. The orchestra was in good form, with its leader, James Stack, conducting.

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