

The True Witness



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PRICE FIVE CENTS

Close of Mission At St. Ann's.



REV. JOHN McPHAIL, C.S.S.R.
Photo Lapres & Lavergne.

Father McPhail has been associated with the Redemptorist Order since 1893. He was ordained in the month of October of that year in Belgium, and in the following year he came to St. Anne's, where he spent a little over one year, after which he was stationed at St. Anne de Beaupre for a term. During the past six years, Father McPhail has been giving missions in the eastern part of Ontario and in the United States. His recent return and appointment to St. Ann's parish has been received with much favor. He is earnest and zealous in everything that concerns his holy ministry and of a genial and kindly disposition. Although a young man he has earned for himself a high reputation, in all his missions, as a preacher. In St. Ann's parish he is director of the Temperance Society and of the Archconfraternity of the Holy Family, and is doing all possible to bring together all the classes and sections in either of these undertakings. He is most enthusiastic, however, in regard to the Holy Family, which he believes affords a grand opportunity to all sections of the parish, male and female, young and old, to unite under one banner.

At St. Ann's Church on Sunday evening, one of the most successful missions to the young men of the parish was brought to a close by Rev. Father McPhail, C.S.S.R. Every seat in the Church was occupied, and it was estimated by a subscriber of the "True Witness" that not less than 1,500 young men were present on that occasion. Father McPhail exhorted his hearers to be faithful to the promises they made during the mission, and to make a solemn resolution to return again before the end of the month of May to confession. He dwelt upon the fact of the shortness of life and gave many instances to illustrate it, which must have carried conviction to the hearts of all present. After pointing out the many means by which the faithful can persevere to the end, he made an earnest and touching appeal to the young men to associate themselves with that grand organization in the parish, the Archconfraternity of the Holy Family. He said that it was a common ground upon which the members of the Temperance Society, the Catholic Order of Foresters, the Catholic Mutual Benefit Association, the Young Men's Society and the Knights of Columbus, could all meet, because its aims were essentially spiritual. As a result of the appeal, some three hundred young men, at the conclusion of the sermon, approached the secretary and in a formal manner took the first step to become members.

As an evidence of interest manifested in the mission, the secretary took the first step to become members.

ick, Ireland, the male membership roll exceeds 5,000 names. This magnificent showing in the historic city of Limerick cannot but impress in a striking manner, not alone the young and old parishioners of St. Ann's, but those of all other parishes in this city and elsewhere. The initiation of the young men into the Archconfraternity of the Holy Family was conducted by the Rev. Father Saron, C.S.S.R., rector. Benediction of the Most Blessed Sacrament followed, at which Rev. Father Lemieux, vice-provincial, officiated. The choir, under the direction of Prof. P. J. Shea, gave a most elaborate programme, consisting of a selection from the "Credo" of the Mass of Mercandante, an "Ave Maria" by Lambillotte, "Tantum Ergo" by Riga, and "Laudate" by Lambillotte.

The chorus from Mercandante's Mass was rendered with much power and expression. Messrs. W. Murphy and E. Quinn's interpretation of Lambillotte's ever popular "Ave Maria" was an exceedingly able one, while the "Tantum Ergo" was given with much precision and vigor. Prof. Shea has a choral organization which ranks second to none in Montreal, and this fact was never better illustrated than on last Sunday night.

Lenten Sermon At Gesu.

The fifth in the series of Lenten discourses on Faith, by Rev. Father Doherty, S.J., was given at the Church of the Gesu on Sunday evening last, it might be entitled the oration of Faith. Father Doherty's sermon was a masterly effort of logical erudition. The various headings were treated succinctly and conclusively. The following synopsis will convey a fair idea of the manner in which he treated the subject:

We saw last Sunday evening that the rule of faith, ultimate, and sole supreme, easy to find, easy to apply, adapted to all times, places, persons, capacities, unerring in its truth, is the teaching of the infallible Church of the living God, the pillar and the ground of truth: that the Church existed before the Scriptures; that seventeen years after Pentecost not one word of the New Testament had been written; and that it was not completed till the death of John, sixty-five years after the founding of the Church. Among the objections to accepting the Scriptures as the supreme rule of faith and practice were the difficulties in getting at the correct text, the impossibility of proving their inspiration except by the infallible authority of the Church, and the impossibility of all people understanding it. The Scriptures could not be looked upon as the ultimate authority in religion. As a matter of fact no religious body should pretend that it was ultimate; else, why did they require clergy to interpret, why did they not simply give the Bible to the people, and let them make their own religion.

Before proceeding to treat of "Faith and its Oracle," he called most special attention to the following corollary: In drawing it I deprecate giving offense. I would wound no one. But I am here to speak the truth, and "The Word of God is not bound."—2 Tim. II, 9. I am here to uphold the honor of my mother, the immaculate spouse of Christ, "whom he loved and delivered Himself up for, that he might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish."—Eph. V, 24-27.

You will then bear with me, if the blood goes bounding and surging within me and rushes hot to my brain from a heart that thrills with the fierce joy of a man that vindicates the fair name of her that bore

Church inflexibly infallible in her teaching. Whosoever, therefore, since the establishment of the Church and the preaching of the Apostles, have come to reform the Church in the matter of doctrine, are by the very fact self-condemned, and branded by their very pretensions as false teachers. As St. Paul puts it: "Though we or an angel from heaven preach a gospel to you, besides that which we have preached to you, let him be anathema. As we said before, so now I say again, if any one preach to you a gospel besides the one you have received, let him be anathema." Therefore, the Church of Christ reformed in the matter of doctrine is from the very nature of things a contradiction in terms. A Christian religion reformed in its teaching, is a counterfeit, a delusion, a snare, a blasphemy.

It makes of the Church of the living God, a faithless spouse, with rebel sons rending and tearing with cruel hands the royal robes—The Sacred Scriptures—with which, as with a vesture of gold, her spouse has clothed the daughter of the King: It makes of the shepherd a murderer of the flock, feeding them on poisoned pastures; it makes of the rock on which the Church was built, a shifting quicksand; it makes of the kingdom of God anarchy, a battle-ground for a thousand warring sects; it makes of the Garden of the Heavenly Gardener, a howling wilderness, overgrown with thorns and brambles, and noxious weeds, a repair for beasts ferocious; it makes of the body of Christ, which St. Paul says is the Church, a headless corpse decomposing, and dissolving in the sight of the nations; it makes of the Divine Commission a laughing-stock and a scandal to the heathen: it makes the founder of the one true Church of the living God—substantial truth itself—false and faithless to His solemn promise.

The logic is invincible, irresistible, overwhelming; and the penalty of the crime is damnation.

Why, to clinch the argument in its entirety, if there had been no Scriptures of the New Testament—nay, even of the Olden—or if, by some stupendous cataclysm all Scriptures were this day destroyed, utterly and irretrievably, and the Christ had founded and endowed His Church as He has done, she would have ever been, as she is now and ever shall be, the one true Spouse of the Lamb that was slain, the holy, Apostolic, perpetual, inflexible, Roman, Catholic Church.

"Hers the kingdom, hers the sceptre. Kneel ye nations at her feet; Hers that Truth whose fruit is Freedom, Light her yoke, her burden sweet."

But the Christ was to go to the Father, and while remaining invisibly with his spouse for ever, as he had promised, was to withdraw from her his visible presence until the day of the great assizes, when he will come in person and glory to enthroned in the Kingdom of the blest. Was he to leave the spouse on earth without a visible guardian; his Church without a visible centre of unity; his sheep without a visible shepherd; his mystical body without a visible head; his kingdom without a King? Ah, no! Already he had foretold to one of his apostles: "Thou shalt be called the Rock." Already he had conferred that name and promised what it imported: "Thou art the Rock, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." And accordingly, after his resurrection, upon a day when Peter had answered his triple question: "Lovest thou me more than these?" he said: "Feed thou my lambs, be thou a shepherd over my sheep."

Behold in these historic monuments the imperishable charter of the primacy of authority and jurisdiction, of the plenary power conferred on Peter, and in his person, on his successors forever in the high office, to teach, to govern, to judge, to rule in the universal Church. Now, to our present purpose, and because of the limits of time, we may not dwell on the meaning of the supreme legislative, judicial and executive power. Our concern at present is with the primary function of the head of the Church, the plenary teaching prerogative. It is implied in the forefront of the great final commission: "Go teach all nations—and lo, I am with you all days, even to the consummation of the world." But, lest we should be left to the mere unfolding alone of the implication, the Divine builder of the Church has expressly embodied in luminous form of words, and promised to Peter—the Rock—and to Peter alone among his fellow Apostles, and in his person to his successors in office, inflexible infallibility in his teaching of the faithful, and in confirming in the faith his fellow Apostles themselves. At the last supper, after the institution of the adorable sacrament and sacrifice, of His body and blood, turning to Peter, the Master said: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fall not; and thou being once converted, confirm thy brethren." Behold the formal promise of the inflexible infallibility implied in the passages quoted above, and conferred later on in the words of might: "Be shepherd thou over my sheep."

Consult the traditions of the Church, turn over the golden pages of her Fathers and Doctors, in every age, in every clime, in every tongue, with voice undying, echoing and re-echoing from sea to sea, from land to land, from ocean to ocean, from council to council, from Nicaea to the Vatican. With one acclaim they all proclaim, with St. Ambrose of Milan: "Where Peter is, there is the Church." He is the centre of unity, the source of power and jurisdiction, the guardian of the sacred deposit of revelation, the teacher of teachers, from whom radiate and steam forth the light of faith, the force cohesive and centripetal, the unconquerable strength to guard, expound, spread and defend the saving truth of God.

Rev. Father Doherty quoted from the Councils, Fathers, and Doctors of the Church—chiefly from those of the first five centuries. He read the summary drawn up by St. Francis de Sales, as follows:—The Vicar of Christ, the successor of Peter, the ruler of the universal Church—Council of Soissons, of 300 Bishops. Most holy, most blest Patriarch.—Ibid. Most happy Lord.—St. Augustine, Ep. 95. Universal Patriarch.—St. Leo, the Great, Ep. 62. Chief of the whole Church.—Innocent to Council of Milevis.—Bishop, chief in the Apostolic succession.—St. Cyprian, Ep. 3, 12. Father of Fathers.—Council of Chalcedon, Sess. 3. Watch over us! Sovereign Pontiff of Bishops.—Council of Chalcedon, in praef. Sovereign priest.—Ibid. sess. 10. Prince of priests.—Stephen, Bishop of Carthage. Prefect of the House of God.—Council of Carthage, Ep. ad Damasum. Guardian of the Vineyard of the Lord.—Ibid. Vicar of Jesus Christ.—St. Jerome in praef. ad Evang. ad Damasum. Confirmer of the faith of Christians.—Ibid. The High Priest.—Valentin, and with him all antiquity. Sovereign Pontiff.—Council of Chalcedon, Ep. ad Theodosium. Prince of Bishops.—Ibid. Rule over us! Heir of the Apostles.—St. Bernard, Lib. de Consolatione. Mouth of Jesus Christ.—St. Chrysostom, Hom. 2 in div. serm. Mouth and Head of the Apostolate.—Origen, Hom. 55 in Math. Prince among Sees and Churches.—St. Cyprian, Ep. 55 ad Cornel. See upon which the Lord hath built the universal Church.—St. Damasus, Ep. ad univ. Episcopos. Supreme Apostolic See.—St. Athanasius. See supreme which can be judged by no other.—St. Leo, in nat. SS. Apostle. Apostolic Fountain.—St. Ignatius, Ep. ad Rom. in subscript. Teach us. Abraham, by the Patriarchate.—St. Ambrose in I. Tim.

Without doubt, many of us here have Celtic blood coursing in our veins, and we should be struck with wonderment if the voice of St. Patrick were not heard in the chorus of the Councils, of the Fathers, and Doctors of the Church, in testimony of Her faith in the Supreme authority of the Roman Pontiff. Back from the womb of ages, 1600 years ago, the old man bowed down with the weight of years, when he had reached an almost patriarchal age—110 years—gathered round him all the Archbishops, Bishops and priests of Ire. After his last counsels, he added: "As you are children of Christ, so be you also children of Rome. If ever a difficulty arises amongst you—if ever a doubt about any passage of Scripture—or of any doctrine of the Church's law—or of anything touching the Church of God or the salvation of the souls of your people—if any doubt soever arises amongst you: Go ye to Rome—to the Mother of the nations. Go, and Peter will instruct you thereupon."

Now, is this prerogative arbitrary and without guarantee of salutary exercise? The Apostolic formula from the first Council of the Church, that of the Apostles themselves, in Jerusalem, gives the answer:—"It has seemed good to the Holy Ghost, and to us." The special assistance of the Holy Ghost, the Spirit of truth, is implied in the very nature and use of this Godlike prerogative. Harkken to the solemn words of the Vatican Council, defining what has ever been believed in the Church: "Therefore, faithfully adhering to the tradition derived from the commencement of the Christian faith, to

Melchisedech, in Order.—Council of Chalcedon, Ep. ad Leon. Moses, by authority.—St. Bernard, Ep. 190. Samuel by jurisdiction.—Ibid. Peter, by his power.—St. Bernard, Ep. 190. Christ by unction.—Ibid. Shepherd of the fold of Jesus Christ.—Ibid. Bearer of the keys of the Kingdom of God.—Ibid. Pastor of all pastors.—Ibid. Pontiff called to the plenitude of Power.—Ibid. The Ruling Church.—The Emperor Justinian. Most Safe Haven for all of the Catholic Communion.—Council of Rome, under St. Gelasius. Protect us.

Origin of Sacerdotal Unity.—St. Cyprian, Ep. 111, 2, ad Cornel. Bond of Unity.—Ibid. Church wherein resides the Supreme authority.—Ibid. Church, Root, Womb of all others.—St. Anacleto, Pope, Ep. ad om., Episc. et. fid. Pole Star of the Church.—St. Marcellinus, Pope, Ep. ad Episc. Antioch. Head of all the churches.—Ibid. Refuge of Bishops.—Council of Alexandria, Ep. ad Felic. P. Church set over and preferred to all others.—Victor of Utica, in L. de Perfect. First of all the Sees.—St. Prosper, in lib. de ingrati. Make us all one in Christ.

"Is Peter one and the same thing with the Church? That, I think, is true. For the gates of Hell shall not prevail against the rock on which Christ built His Church, nor against the Church herself." Origen in Math. "Heresies and schisms have no other origin than the refusal to obey the high priest of God, and to acknowledge in the Church one High priest and one judge holding the place of Christ." St. Cyprian, Ep. 55, Ad. Pap. Cornel. "Concerning this cause, the acts of two Councils were sent to the Apostolic See. The answers came back, the cause is at an end." St. Augustine, Serm. 131. "Whereupon all held their peace, the controversy (concerning the substantial Trinity) being ended by the decision of the Roman Church." Sozomen, Hist. Ec., Cap. 22.

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the glory of God our Saviour, to the exaltation of the Catholic religion and to the salvation of the Christian nations, "Sacrosanctum Concilio," we teach and define that it is a Divinely revealed dogma that the Roman Pontiff when he speaks, Ex-Cathedra, that is, when in discharge of his office of Pastor and Doctor of all Christians, he defines in virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the Universal Church, is endowed by the Divine assistance promised to him in Blessed Peter, with that infallibility with which Our Divine Redeemer willed that the Church should be furnished in defining doctrine of faith or morals; and, therefore, that such definitions of the Roman Pontiff are irrefragable of themselves and not in virtue of the consent of the Church.

Father Doherty proceeded to explain the conditions of the exercise of the power, and the sphere of its extension. He ended with the prayer of Our Lord for unity among his own; that there should be but "One fold and one Shepherd." The discourse was brought to a close with the following glowing verses:—

Who is he that stands unbending, One* with Christ the living Rock, Like a Pharos brightly beaming, Braving storm and billow shock? Who is he his arms extending In blessings o'er a world restored; All the anthems of creation Lifting to creations Lord?

He the Vicar Christ—appointed O'er his kingdom e'er to rule; He the Teacher all-unerring, Ever of the Spirit full His, the plenitude of Priesthood; His, the all-forgiving power; His, supreme judicial office; His! until his dying hour. Empires rise and sink like billows; There place knoweth them no more; Glorious as the star of morning, He o'erlooks the wild uproar, His the household all embracing; His the Vine that shadows earth; Blest thy children, mighty Father! Safe the stranger at thy hearth!

His the Kingdom, his the sceptre! Kneel, ye nations, at his feet! His that Truth whose fruit is freedom! Light his yoke, his burden sweet! *Note: "Quidquid potest Episcopus, potest vicarius." What the Bishop can do, that his vicar also can do.

BRANCH 232, C.M.B.A. This popular branch will hold another euchre and social on East-r Monday evening, in the Windsor Hall. Tickets, which are limited, are nearly all sold.

In Memory of Father Quinlivan.

The anniversary Mass usually held for the deceased members of the Order of St. Sulpice on the occasion of the first anniversary of their death, was chanted for the late lamented Rev. Father Quinlivan at Notre Dame Church on Thursday morning. The attendance of the members of the Order was marked, and included the Very Rev. Abbe Lecocq, Superior of St. Sulpice; Rev. Abbe Troie, Cure of Notre Dame; Rev. Abbe Charrier, Cure of St. James; Rev. Abbe Lelandais, Superior of the Montreal College. There were also present from St. Patrick's Church, Rev. Fathers McKenna, and Ryan. The Rev. Dr. Gerald McShane officiated, and was assisted by Rev. J. B. Ouellette, S.S., and Rev. J. P. McGrath, who acted as deacon and sub-deacon. The attendance of the pupils of the various schools of St. Patrick's parish was large.

RECENT DEATHS.

Rev. Father Christopher, of the Franciscan Monastery, Montreal, will have the sympathy of his large circle of friends in Montreal, in the loss he has sustained through the death of his brother, Cornelius Fitzmaurice, which occurred last week, the result of accident whilst engaged at his business.—R.T.P.



MUNLIVAN, S. S., PASTOR.

place, and in making feel that I am giving the sentiments of of creed or national-repeat, is at the sh. St. Sulpice still one of its members, so allow me to re- priest, and I do important moment to se- important position, appoint Father Mar- of St. Pat-



McSHANE, S.S.

to make an ad- staff. I have a priest who has and highly es- of mine. I allude Callaghan. He has tellor, a member of pter, and it was near future to my titular canons. beloved brethren, you a more un-



BELLETTTE, S.S.

my esteem and fer to the priest so well qualified y in a parish a of your souls. and is willing to leaves me I do Here he will be between us and le that unite you or of the arch- that you

should know on what conditions the parish has been handed over to me. For my part I do not believe that any other parish is situated so advantageously and has such bright prospects, from the fact that it is practically free of all debt.

"The church, presbytery and the ground belong exclusively to the parish. The girls' school on St. Alexander street (house and ground) belongs to the Seminary. The Seminary, however, hands it over to the Sisters of the Congregation of Notre Dame, to be used as parochial school. The latter assume all its rights and its responsibilities. So long, therefore, as it will be a parochial school for the girls of the parish there will be no change whatever.

"The Seminary likewise leaves to the parish the use of the Christian Brothers' School on Cote street, and will continue to pay the Brothers' salary for five years more. To enable the parish in the meantime to provide for a suitable boys' school, the Seminary cancels the debt of \$20,000, which amount the parish owes the Seminary on the church. Allow me to congratulate you, dearly beloved brethren, for having paid about \$125,000 on your church property. This deed is an eloquent tribute to your proverbial generosity and spirit of faith. One of the leading institutions is the Catholi High School. I am confident that the Board of Governors will devise ways and means to confer on the children of the parish the priceless boon of an excellent and most thorough education.

"A fabrique of board of churchwardens must be organized at an early date. It will be composed of the pastor and a certain number of the gentlemen of the parish, chosen by the parishioners. Their duty will be the financial administration of the church, the supervision of its revenues and expenditure, and the submission to the Archbishop or an annual statement of the above.

"Now dearly beloved brethren, I have given you official notification of the change of administration which dates from to-day. The facts which I have laid before you will, I trust, dispel all alarm and anxiety. My subjects belong to various nationalities. I make no distinction between them, whether they are English or French-speaking Catholics. They are all equally dear to me, and I shall be ever ready to serve them one and all to the best of my ability.

Since my promotion to the archiepiscopal see I have endeavored on all occasions to show you my sincere attachment. A few years ago on my way to Rome I visited Ireland, and I was most happy to kneel by the grave of one of the Erin's most gifted and illustrious sons, Daniel O'Connell. I love to speak your mother tongue. It was indeed a great pleasure for me to preach here on one St. Patrick's Day. On the occasion of the memorable Paulist mission I assisted and spoke in order to manifest my appreciation of the good work it was destined to accomplish. Our Holy Father the Pope, when informed by me of its gratifying results, expressed his satisfaction and pleasure in the most glowing terms.

"It was always with genuine happiness that I took part in your festive gatherings, nor did I forget you when in distress. Last autumn while abroad I visited the lone and silent grave, wherein sleeps the lamented Father Quinlivan, far from his home and his beloved people. In my name and in yours I said a fervent prayer for the repose of his soul. The traditions of the past will be preserved as far as lies in my power.

"According to the proverb: 'In union is strength,' or 'united we stand divided we fall,' I trust that you and your priests will be ever united and that perfect harmony will ever prevail. Assist them by your prayers. Co-operate with them in their undertakings. They will prove your most loyal and most devoted friends. Follow their directions and wise counsels. Love your parish church, take a deep interest in its welfare and be most assiduous in attending the parochial services. Be ever united with your Archbishop and rest assured he will always consult and promote your best interests.

"By faithfully following this advice and making it your standard in life you will be contented and prosperous, and to the parishioners of St. Patrick's as to the Christians of old, these words of Holy Writ may be appropriately applied: 'They are one in heart and one in soul.' A grace I wish you all with my most cordial blessing."

Rev. Martin Callaghan then read His Grace's decree, bearing date the Archbishop's Palace, March 29th, authorizing the board of churchwardens in the newly-organized parish of St. Patrick and

accordingly, "Rev. Martin Callaghan, rector of the said parish, shall proceed to the election of twelve churchwardens, according to all the prescribed formalities, and they shall elect from their number the three acting churchwardens."

Addressing the congregation, the Rev. Father said: "In accordance with the decree I have just published, I call a meeting of the male parishioners for next Sunday, immediately after High Mass, in St. Patrick's Hall. The object of the meeting will be the election of twelve churchwardens. The wardens should be recommended for their respectability, reputation, judgment, faith and loyalty to the parish. At this meeting, twelve names will be proposed in turn, and if seconded and carried, the gentlemen bearing these names shall be considered as duly elected churchwardens. Immediately after their election, they will choose from among themselves three acting churchwardens.

"We should thank our Archbishop for his exceptional kindness in honoring us upon this important occasion with his presence. Owing to a change in the parochial administration, we have just now severed all connection from a community which I have personally held in the highest esteem, and which will always remain entitled to our gratitude, respect and admiration. We are now altogether in the hands of the Archbishop; under his immediate and exclusive jurisdiction. The Providence of God has at all times directed the course of events affecting both Church and State. In this juncture we should profoundly bow in adoration of His infinite wisdom, mercy and goodness. We are becoming the objects of a most tender, constant and unwearied solicitude on the part of His Grace. All our interests are inseparably entwined with the affection of his heart. Till his dying breath he will uphold the prestige of the Irish Celtic race and preserve intact all the leading features of our ancestral faith. Never will he shrink from any sacrifice which may contribute towards our temporal or eternal happiness. I renew my most unswerving allegiance to his authority. I know it has been given him from On High; I know it will on all occasions be exercised with mingled prudence and charity. I solemnly pledge myself to all that may lighten the burdens of his exalted and sacred office, to anything that may benefit the flock with which he is charging me. I could not but deem it the greatest of all honors, an honor of which I know I am unworthy, to be continued in charge of this flock, and it will always be my sovereign delight to spend my energies in the furtherance of its welfare.

"I feel satisfied that I may rely upon a staff of the worthiest assistants, assistants the most enlightened, pious and zealous. I feel confident that I may depend upon your co-operation, a co-operation honest, disinterested, persevering and generous. I am not mistaken in appreciating you. If I know you, it is only to love you; and if I love you, it is only to serve you. You have always prided yourselves in standing by the priest, the truest friend of God and man on the surface of the globe. You have always been guided by the inspirations of religion, and you have never ceased to cling as the noblest children to your mother, the Catholic Church. You weep when she weeps, and rejoice when she rejoices. Never should it be said that you are disunited or calmly indifferent to your parish. To say such a thing would be nothing less than to be guilty of the foulest slander. Never did you prove the contrary so convincingly, so strikingly and so forcibly as during the Mission you have just made. You should consider yourselves a power which nothing can resist. If united together, there will be nothing which you may not hope to accomplish in the line of merit, edification or progress of any kind. There will be no sound principle which you may not assert fearlessly and triumphantly, no cause whatever you may advocate which will not carry the day.

"The Sulpician epoch in our annals has closed, the sky all radiant and glowing with the loveliest tints of the setting sun. This period of our annals closed, a new epoch is inaugurated. We should pray that God may bless it. He will, if we ask Him, in union with the Immaculate Virgin Mother of Christ and with our national Apostle, St. Patrick. With His blessing, the parish of our sainted Apostle will be all that it could be desired to be. It will be like the tree spoken of in the Book of Psalm: 'Like the tree planted near the running waters, which shall bring forth its fruit in due season, and its leaf shall not fall; whatever he shall do shall prosper.'"

Lessons For Holy Week.

(By a Regular Contributor.)

PALM SUNDAY.—To-morrow will be Palm Sunday. The name indicates sufficiently the meaning of the feast, or rather commemoration. The palms that are carried by the faithful, to be blessed in the churches, represent the palms that the people of Jerusalem waved in their hands and strew along the way, as the Savior of mankind rode in triumph into Jerusalem. The palm is the emblem of success, or of victory; and when it is held aloft by the multitude it is the banner of rejoicing, of tribute, and of devoted admiration for the one honored. We can almost figure that memorable scene, as it has been described by the inspired pen of the evangelist. Looking back over the intervening centuries, we can see the crowds, young and old, learned and unlearned, poor and rich, male and female, surging and swaying along the pathway that leads us to the eastern gate of the city, and within the gate along the narrow and winding street that, by some strange contradiction, was called "straight." All eyes were turned upon the expected One, and all voices joined in the hosannahs of triumph. Yet, on the features of that calm and glorious person, might be detected a shadow that darkened the universal light around. In those days, solemn eyes there was no fire of triumph, no flash of joy; they looked mysteriously beyond the present moment and they saw what a few days were to accomplish. They beheld the same crowd, now blessing and praising, turning furious with unbridled rage, and cursing and blaspheming the very One that they now proclaimed their prophet and their king. There was a fearful and indelible irony in the entire scene. It was Christ entering triumphant the city from which he was soon to go forth to a most terrible death; it was the Messiah hailed by the people that would soon call aloud for his crucifixion; it was the palm branches of adulation in hands that were soon to lift aloft the scourges of ignominy. And the Savior rode on in tranquil determination, resolute to fulfil to the letter the mission that had been proclaimed by prophet after prophet for four thousand years. No wonder that the Church still commemorates, in a solemn manner, an event that was fraught with the most awful solemnity.

While in the churches, to-morrow, the palms will be held aloft by the true and faithful followers of the Son of God, the lengthy story of the Passion, the most tragic page in all the annals of this world, will be chanted by the ordained ministers of His undying Church. It is that Passion which is commemorated during the remainder of the week. Step by step, from the scene of His triumphal entry, to the burial of His sacred Body, not one incident is omitted. And twenty centuries have gone, since the incidents thus recalled took place, and the most telling proof of the Divinity of the Crucified One lies in the testimony of His unchangeable Church, the heritage that He left to the care of His Apostles and their successors. We will have occasion next week to speak of Easter and all its glories; for the present the three great days of Holy Week afford more than ample matter for our meditation.

HOLY THURSDAY.—It was on Thursday that the great events that immediately preceded the Passion of Our Lord, transpired. The scene is in a large room in a well known house of Jerusalem. Orders had been given that a supper should be prepared, and in accordance, twelve men, surrounding the Son of God, sat down, for a last time, to partake in unison of a banquet. It was all in accordance with what had been written, and it was, in every detail, a fulfillment of the words of the prophets. At that table sat Judas, the traitor. He, too, while planning the fearful work of the coming hours, partook of the hospitality and the confidences of Christ—aye, more; he partook of the Body and Blood, Soul and Divinity, of the God he was about to betray.

We are not going to repeat the well known story of that memorable deed, the going forth of the traitor, after having learned the programme of His Master, to place the Savior of the world in the hands of His enemies; the departure of Our Lord from the banquet hall, His crossing

over to the Garden of Olives, the prayer, the agony and the final kiss of betrayal in that historic enclosure. These are all matters of history, that are to be read in the Mass each day of the coming week, and to be followed by the faithful in their devotions and meditations. It may, then, be asked, by the stranger to our faith, why, in the midst of so much gloom, such penitential array, and such signs of mourning, the Church should don her vestments of white and illumine her altars, ring joyously her bells, and raise hymns of glorification?

It is not the treason of Judas that is commemorated; rather is it the most stupendous miracle of love—after that of the Cross—which marks the miracle-framed picture of all Christianity. It was upon that same Thursday, at that same supper, that Our Divine Lord instituted the Sacrament of the Blessed Eucharist, that the first grand Mass of the ages was said, and that the hierarchy and the priesthood, which, in an unbroken series have come down to us, were established. It was then that the Son of God made it possible that He should remain—really present—upon the altars of His Church, from the dawn of Redemption to the sunset of Time. It is, therefore, the Last Supper, the institution of the Sacrament of Love, the giving to humanity of the Bread of Life, that the Church commemorates on Holy Thursday. It is, in consequence, the rejoicings of men in the reception of such a boon, the rejoicing of angels in the performance of such an act of transcendent love, that cause the anthems of gratitude and glorification to break in upon the solemn and funereal aspect of the week that precedes the morn of Easter. Of all the followers of Christ, and of all who claim, in one form or the other, to believe in His Divinity, the Catholic Church alone possesses this great sacrament, in its fulness and plenitude. Hence, it is that, apart from the Easter Duty, Catholics are invited to partake of that Sacred Repast on the day that recalls the Last Supper of Our Lord.

GOOD FRIDAY.—We will not attempt—for it would be vain—to detail the tragic and overwhelming scenes that marked the day of the crucifixion. In company with the priest the faithful will follow the story of the Passion on that morning; a sermon will recall to them the ever old and yet ever new story of the sufferings of the Savior; in the afternoon the Stations of the Cross—at that dread hour of three—will be followed, one after the other, to impress more effectively upon the heart and soul the solemn lessons of the day. Thousands of pens and thousands of tongues have told over and over that awful history, and yet the repetition of it is as effective to-day as if the events recalled were but of a year ago. In the life of each individual, even as in the life of each country, there is always some one moment of crisis, some brief second of paramount importance, up to which all past events lead, and from which flow all future consequences. So is it in the life of Christ, and in the cycles of the Church. That hour in His earthly passage, and in the yearly commemorations thereof by the Church, is three in the afternoon of Good Friday.

At that hour, over twenty centuries ago, the sun grew dark, the earth quaked, the veil of the temple was rent, and the dead arose and went abroad amongst the living. No wonder that nature was so convulsed, since the masterpiece of God had been apparently destroyed by man. God's masterpiece was not man made to the image of God, but God assuming the form of man—the union of the Eternal with the Mortal. And that union was then violently broken; and all creation shuddered.

All these things are but the images of what should take place in each individual Christian on that day. The sun of this world's pleasures should be eclipsed by the clouds of repentance; the hardened rocks, called human hearts, should be shaken into spiritual life; the veil of sin that hangs between the soul and the grace of God should be torn in twain; and the ghosts of all the evil deeds, all the bad thoughts, all the unchristian acts, all the sins of commission and of omission; should be conjured up, to receive an unending exorcism in the salutary words of absolution that come to the truly repentant. There is no day so sad in all the year, if we consider the unmerited tortures undergone by the Son of God; there is no day for which we should be more grateful, if we consider the boon of Redemption that was then won for the human race. On Good Friday the tabernacles are empty and their doors are open, the bells are silent, and the voices of song are hushed; but somewhere or other there is a repository where the perpetual Presence is to be found, and where the Christian of

the twentieth century may adore to the living Christ, even as of old, the Holy Women kept watch to pray at the tomb of the Redeemer.

HOLY SATURDAY.—Between the darkness of Friday and the golden glories of Sunday, we have the twilight of Saturday. While the great and tragic events of the Passion are past and as yet the resurrection has not taken place, while the Savior still lingers in the limbo of the old law and His Body still rests in the sepulchre of the Aramathian, the Church pauses to draw a breathe of relief after the long strain of sorrowful commemorations, and before tuning her voice to chant the Alleluias of the morrow. And in that pause she blessed the holy oils, the pascal candals, the waters, and all the signs that are to constitute the visible parts of the sacraments during the coming year. It is therefore a day of meditation and of preparation; meditation upon all that has taken place since Palm Sunday, and of immediate preparation of the celebration of the coming Sunday. On that day the Holy Eucharist is carried back to the altars and the bells are again sounded. It is the eve of a mighty feast and due preparation is then made for the proper rejoicings that are to mark the most glorious event in all the story of man's redemption. We will also pause with the Church, and prepare in a worthy manner to celebrate the rising of the Sun of Salvation.

The Seven Last Words

On Sunday last one of the most elaborate musical events of the year was furnished, at Ottawa, by the choir of St. Joseph's Church, when it rendered the Seven Last Words of Christ—the masterpiece of Th. Dubois. The edifice was filled to the doors, and many unable to secure seating accommodation were turned away. The choir, which in recent months has been greatly augmented by trained voices, acquitted itself most creditably and gave evidence of much musical ability. The work, as the name would suggest, partakes of the character of Lenten solemnity, yet it is full of bright, glowing movements which are a source of inspiration not only to those taking part in the rendition, but to the greater number privileged to listen. The attack was vigorous and well sustained, and the chorus well balanced, while the solo parts were in artistic style.

"O Vos Omnes, the solo introductory to the work, was admirably rendered by the principal soprano of the choir, Madame Arand. In the first section Mr. D. Vermette's basso profundo, interpreted exceedingly well the leading solo part. Messrs. Mathe and Desbiens, both of whom have pleasing tenor voices, were heard at advantage in the second section, while in the third, Mrs. Mahon and Misses Naubert and Anmond sang with much expression. Mr. Eugene Belleau's baritone solo, Deus Meus, was probably the best furnished by the male portion of the choir, he being in exceptionally good voice. Other parts by Miss Richardson, Mr. Casey and Mr. Marcheseau were most acceptable while throughout, the chorus work was vigorous and yet in sympathy. A full string orchestra furnished an accompaniment along with the organ and Mr. Emanuel Tasse, under whom the choir took up the work, directed with skill."

Bequests to Hospitals.

By the will of the late Thomas Neall, who died recently at Kent, O., \$20,000 of his fortune is to be divided equally among five Cleveland hospitals, St. Alexis', St. Vincent's, Huron street, Cleveland General and the Lutheran. Mr. Neall was an eccentric man, living very frugally, but all forms of suffering appealed to his sympathies. He was a member of the Methodist Church, and had resolved that he would build a hospital. Later he decided to divide his wealth among the charity hospitals of Cleveland, excluding institutions controlled by Catholics. As he grew older he saw that the Catholic hospitals were doing good work and made up his mind that they were as deserving as the others. His estate was valued at \$38,000. The balance, except for a few small personal legacies, is to be donated to the relief of the famine-stricken in India.

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LEO'S POEM

(By a Special Correspondent.)

From time to time a poem, from the pen of the illustrious Pontiff, Leo XIII., is sent abroad over the world and the reading and thinking public is surprised that a man, so far advanced in years, should be able to dash off such beautiful lines. The fact is that age has nothing to do with the matter. He is an illustration of that famous saying of Horace that "the poet is born not made;" and as long as the mind continues unclouded, there is no reason why in age as well as in youth, the poet should be able to perceive the beauties of nature, admire the glories of God's works, and write out the expression in words of the impressions left upon him by such contemplation. If we were to carefully study the various documents, of a public character, encyclicals and other official pronouncements, we would find that the frame work of solid logic in each is adorned and clothed in most poetic form. Scarcely has Leo ever written a private letter that did not contain a sprinkling of poetic expressions, of delicate figures of speech, of elevating thoughts that assume every imaginable beauty of hue and tint, according as they are touched by the light of his genius, the sun rays of his gigantic yet lovely intellect, the beams of that "Lumen in Coelo."

In 1891, the fourteenth year of his Pontificate, the renowned portrait painter Chatran, performed masterly stroke, by painting, at the Vatican, a life-size picture of the Holy Father, seated in his chair and wearing the pure white robes of the Pontiff. So charmed was the Pope with the work of art and so happy did he feel in the contemplation of it, that under the painter's name, which is written on the right-hand upper corner, Leo inscribed two Latin verses. Only a true poet could have condensed into such perfect and rhythmic Latin so many delightful thoughts and such a splendid compliment to the artist. For years has the world admired that one line of Thomas Campbell, on the changing of water into wine at marriage feast of Cana:—

"The conscious waters knew their Lord, and blushed."

Yet that verse, comprehensive as it is, does not express the tenth part of what Leo's two lines convey. The Pope wrote:—

"Effigiem subiectam oculis quis dicere falsam Audeat? huic similem vix jam pinxisset Apelles."

Just imagine all that is contained in that verse or two. He asks what eyes will dare declare the picture below to be false? That is to say, that he considers it to be such a perfect image of himself that he cannot conceive how any one could have an eye so false as not to detect its perfection. Then come the five beautiful, simple, expressive Latin words.

"Like unto this in the days of old did Apelles paint." Any artist of modern times would feel a glow of pride to have his work compared to that of Apelles. We all remember that famous competition of artists in the city of Athens, when art was at its zenith amongst the Ancient Greeks. One artist painted a grape vine, and did it so well that the birds came to peck at the grapes. In his certainty of triumph he turned to the other artist and cried out, "remove the veil from your picture and let us see what you have done." But "the veil" was the picture itself. Then did the great master say: "I am defeated, for if I have deceived the birds of the air with my brush, he has deceived his own rival." That mighty painter, whose "veil" was so perfect, was Apelles. And it is to him that Leo, in his gratitude and admiration, compares the artist Chatran. A whole history is contained in those few lines: we see in them the Supreme Pontiff full of artistic appreciation, Christian thankfulness, and poetic inspiration.

A PARISHIONER'S GIFTS.

Hugh McLaughlin, the veteran leader of the Brooklyn Democracy, will present to the St. James Pro-Cathedral in Jay street a marble altar, to cost \$13,000. Mr. McLaughlin and his wife, who are now in Florida, have been members of the parish for twenty years. Rev. Peter Donahue, pastor of the church, is in Naples with authority to buy the altar.

ously in 1882, He... done to Canada in the selection of... Mr. Charles Devlin as member for... Mr. Marcell concluded with... a quotation from Gladstone's appeal... for Home Rule for Ireland.

dwelt upon the... which the Irish... day. All knew the... "poor Irish" for... term was "noth... the Irish." Mr. Cos... the learning and... Ireland in the early... ignorance that... England and on... Europe. He con... the hope that... would pass unan... House would not... record of 1886 and

of Prince Edward... ended the motion... brief address, a... comparing the pre... Bill with the meas... converted... peasant proprietary... Island years ago... sat down the first... sounded by that... y, and man of all... adictory principles,

ARLTON vigorous... views of both the... While he wished... to the Irish this... colonial interfer... Canadian Parlia... to do with it. He... to a similar ad... Canadian Parlia... British Governm... wished worded reply... that the affairs of... exclusively ap... Imperial Parlia... he said practical... that it had im... pertinence and... matters which did... would deserve the... if it passed this

they could remem... against Great... the stalking horse... politicians in the... demogogs had... the British lion... that was at the... about Ireland's... thought the... good in Canada... all the circum... was not justified... the affairs of the

MR. BORDEN was rather of the... opinion that the occasion of a... measure towards Ireland being... before the Imperial Parliament was... not a happy one on which to intro... this resolution; nor was the res... itself happily worded. The... expression in reference to the tone... of a debate in the British House... Commons was not in good taste, and... had he been consulted in the matter... he might have suggested a change in... wording. Again, the resolution re... referred to the Land Purchase Bill as... one it was hoped would be intro... whereas it had already been... introduced. In the meantime a great... measure was before the British Par... namely the land purchase... measure, an intelligent and sincere... attempt to ameliorate the grievances... from which Ireland has suffered in... the past. Sir Wilfrid had said if... Home Rule were granted Ireland... would be loyal. Mr. Borden would... go further, and say that Ireland is... and has been loyal, as the military... history of the empire shows. Not... withstanding a sense of oppression... they had been loyal in every walk... and department of life. The impres... seemed to be general that the... present disposition of Great Britain... was due to the personal influence... of the Sovereign. This was a happy... opinion, for it would so strengthen the... tie that Ireland would become not... only loyal, but the most loyal part... of the empire.

MR. MARCELL, M.P. for... delivered a very... which he said... nearly a million... of Irishmen... in his own coun... to Ireland, as... Canada had... to the upholding... undoubted right... of Government... of Edward upon the... measure of justice... he said that the... Canadian system... Federal Governm... an inevitable... Kingdom... honor had been

THE MINISTER OF JUSTICE... when Hon. Mr. Fitzpatrick rose to... speak, he began by defending Mr... Costigan, and declaring that so man... in this country deserved better than... the of the Irish Catholics of Canada... The Minister of Justice dealt elo... quently upon the glorious record of... Canada's achievements and loyalty

under self-government, citing these... as an augury of what Home Rule... would do for Ireland. As to the ar... gument against the resolution that... it might invite such similar interfe... rence on the part of the Imperial Pa... rliament as a suggestion that we... ought to wipe out the official use... of the French language in Canada, if... the Imperial Parliament wished to... interfere it would not do so by sug... gestion, but by a legislative enactm... ent wiping out the whole British... North America Act, as they had the... inherent right to do. But of course... it would not do that; such argu... ments were only bugbears. Mr. Fitz... patrick appeared for support for the... resolution.

OTHER SPEECHES.—It is need... less to go over the speeches of... Messrs. Border, Kemp, and Hughes... against the Resolution, nor of... Messrs. Belcourt, Bourassa, Ross... (Victoria), Wright (Renfrew), and... Murray in its support; they merely... were expressions of personal opposi... tion or adherence as the case might... be.

THE PREMIER.—It was past ele... ven when the Premier rose to speak... looking as vigorous as in his... former days, and his long speech of... the afternoon on the Redistribution Bill... did not seem to have affected his... voice or strength. He said that the... timeliness of the resolution must... have engaged the attention of Mr... Costigan, who was an old and warm... friend of Ireland. He himself believ... ed that the solution of the Irish... question would be a boon to Canada... and Australia and all other parts of... the empire. Canada in 1882 had... been told, in reply to a Home Rule... Resolution, that she would be better... employed in dealing with matters... over which she had jurisdiction. But... times had moved and now Canada... could safely offer opinions on imper... rial and domestic concerns. In 1900... a resolution was passed endorsing... the British policy in South Africa... in seeking to secure the rights of... the Uitlanders there. That motion... was approved of and gratefully ac... cepted by the British Government... and people. Surely Canada might... with greater propriety adopt a reso... lution dealing with the only dis... turbed part of the British Empire... whose disaffection was due to the... lack of self-government. What had... made Canada loyal would make Ire... land loyal. At the bottom of the... trouble was distrust by the British... people of the results of Home Rule... He would say to the mover of the... resolution, however, that some of... the Irish leaders had acted unwisely... He would say, if he were among... them in the Imperial Parliament. An... nounce it clearly that Home Rule... does not mean separation; declare... that here and now. If there was a... way to make men loyal it was to... give them liberty and to trust them... There should not be a timid policy... on this question. He would tell the... British Government if he were a... member of the Imperial Parliament... that, while they had done much and... made many sacrifices for Ireland by... a piece-meal method. You must go... further; you must appeal to the... heart of a highly imaginative and... impulsive people. He believed in his... heart that if this Irish question were... to be solved it was by giving to this... people the liberty we have in Can... ada, with a Provincial Parliament... on College Green; and then, instead... of being a thorn in her flesh, Ire... land would be a power and a... strength to England.

OTHER FEATURES.—It is need... less to reproduce the vulgar, if still... safely inside Parliamentary rules, re... marks of Mr. Ingram, of Elgin. Af... ter the Minister of Justice's forcible... speech, the debate dwindled into a... series of harsh sayings by back-row... members.

THE VOTE.—At one o'clock the... vote was taken. As it may be of fu... ture interest to readers to know how... the votes were given, we subjoin the... official list:—

The division was as follows:

Yeas—Messrs. Angers, Archambault, Ball, Beland, Belcourt, Bernier, Bickerdike, Borden (Halifax), Borden (Sir Frederick), Bourassa, Bourbonnais, Bureau, Brown, Calvert, Charbonneau, Carroll, Casgrain, Clancy, Copp, Costigan, Cowan, Demers (Levis), Demers (St. John), Desjardins, Dugas, Emmerston, Erb, Ethier, Fielding, Fitzpatrick, Fortier, Fraser, Gallery, Gibson, Gould, Grant, Guthrie, Hackett, Harty, Harwood, Heyd, Holmes, Hughes (P.E.I.) Hyman, Johnston (C.B.) Johnston (Lambton), Kaulback, Kendall, Lang, Laurier (Sir W.), Laurier (L'Assomption), Lavergne, Leblanc, Lemieux, Leonard, Logan, Loy, MacDonald, Mackie, McColl, McCool, McEwan, McGowan, McGugan, McIntosh, McIsaac, McLennan, Malouin, Marcell (Bagot), Marcell (Bonaventure), Mayrand, Meigs, Mignault, Monet, Monk, Morin, Morrison, Mulock, Murray, Paterson, Pope, Prefontaine, Proulx, Puttee, Reid (Restigouche), Riley, Ross (Ontario), Ross (Victoria), Rousseau, Scott, Stephens, Stewart, Sutherland (Essex), Sutherland (Oxford), Talbot, Tarte, Tobin, Tolmie, Tucker, Turcot, Turgeon, Wright—102.

Nays—Alcorn, Avery, Barker, Bell, Bennett, Blain, Boyd, Brock, Broder, Bruce, Cargill, Charlton, Clarke, Cochrane, Earle, Fowler, Henderson, Hughes (Victoria), Ingram, Johnston (Cardwell), Kemp, Kidd, Lancaster, Lavell, Lennox, MacLaren (Huntington), MacLaren (Perth), Northrup, Porter, Reid (Greenville), Richardson, Robinson (Elgin), Roche (Marquette), Rosamond, Sherritt, Sproule, Taylor, Tisdale, Vrooman, Ward, Wilmot—41.

Good Counsel To Parishioners.

In accepting a new charge—the rectorship of St. Anthony's Church, East Oakland, Rev. Peter C. Yorke made the following remarks in reply to an address from the parishioners of that parish. He said:—

"Every parish is like an outpost—a little fort of the kingdom, garrisoned with soldiers of Christ. Every Catholic parish is like a city set upon a hilltop.

"Those outside of the faith look to Catholics to see what the mystery of the bond that binds them together is. They hear the bell, they see the crowds entering and issuing from the church doors and they say, 'What is this society doing for the community in which it is placed?'"

"It lies with you to show by your works what your faith means.

"There's too much talk.

"What we need is an Apostolate of work. We need to keep ourselves clean and unspotted from the world. Actions speak with trumpet tones. It is for work that Catholic parishes are established and to set an example to the community.

"In this parish we must work together. I have no fear for you. I have fear for myself, but with your example I shall not fall.

"Everything is yours. Thirty years went away after thirty years spent among you and he took nothing with him. I shall go, I know not when and so will those to come after me. But the Church will stand so long as a cross shall shine across the waters of San Francisco bay."

Lenten Mission In St. Gabriel's.

(By Our Own Reporter.)

The Lenten Mission, for married and unmarried men, in St. Gabriel's parish, opened on Sunday evening last, and the attendance was most edifying. On Tuesday evening Rev. Gregory O'Bryan, S.J., preached the sermon, which was most eloquent and convincing. Father O'Bryan dwelt on the enormity of sin and man's ingratitude to God for the many blessings He had showered upon him. He called upon his auditors to meditate well over their past lives, from the time they came to the use of reason up to the present. Was it not true that there was scarcely a day passed which was not marked by some transgression of God's law. Could any one pick out one single hour and truthfully say that every moment of it had been devoted to God's work? And still the only object of human life was to fulfil the law of God. Leading a life at variance with this law, what



REV. GREGORY O'BRYAN, S. J.

chance had a man after displaying so much ingratitude? But the Master's love is greater than our ingratitude; He has cloaked us round about with His mercy, and thrown open to us the portals of Eternal Life. He came into the world for the sanctification of the world and no greater manifestation of the tenderness of our Divine Saviour could be had than the establishment of the Tribunal of the Church. What a marvellous institution, what a merciful one, which may wipe away the sins of a life of reprobation. More marvellous still was it that some men did not take advantage of it, but preferred to wallow in corruption and sin. What we want is to examine ourselves and look into the means of sanctification that are placed at our disposal, so that we can turn our back on paltry things and pleasures, and make ourselves worthy of the great gift of faith.

The first point was to make a good Confession, and the better we were prepared for this sacrament, the greater the measure of grace that would flow into our souls. Men who came to early Mass were better disposed to receive the Sacrament of Penance, and he was glad to say that the attendance at early Mass had been very good indeed.

Referring to the fact that the Church having power to forgive sin, Father O'Bryan pointed out that God had left that power to the Church. It was the work our Lord had come to do and He provided the power and made it the duty of the Church to continue it. Objections are raised in many quarters, and the question asked "How can man forgive sin?" In illustration of the proof of this power the preacher referred to the Holy Scriptures, where Christ asked the disciples, "Whom do you say I am?" and Peter answering for the rest of the flock, said: "Thou art Christ, Son of the living God." Then it was that our Lord spoke to Peter, saying "Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it." Our Lord had anticipated these objections, and so He gave over to Peter the keys of the Kingdom of Heaven, with power to bind and loose. Our Lord also made it plain that this was to go on forever. "Behold I am with you all days, even to the consummation of the world." After the resurrection, while the disciples were trembling in the upper

chamber, Our Lord breathed upon them, saying "Receive ye, the Holy Ghost: whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained." He thus left the mandate to extirpate sin, the germs of evil, the elements of moral death. The same needs are absolutely essential to-day. In spite of such potent proof as the words of Christ give us, this question, as to the power of men forgiving sin, still cropped up. It was difficult to realize or perceive how men could misunderstand these passages unless it were through ignorance. The Catholic who doubted, probably never took the trouble to instruct himself, had he seriously studied himself. Had he done so he would know that the Sacrament of Penance carried with it the elements of greater love, loyalty, and practical devotion.

An objection used by many to the Sacrament of Penance was that it was an invention of the priests. Strange that nobody knew the date of this invention; the fact was, it had existed as long as the Church. Congregations did not take kindly to innovations, and if at any particular time such a one had been made there would have been as great a revolt as when Nestorius promulgated his heretic doctrine relative to the Blessed Virgin being the Mother of God. Confession in the twentieth century was the same as in the early days of the Christian Church. Why men withheld themselves from its blessings was difficult to understand; they must be either wedded to sin, ashamed or afraid. Then it was said that the priest is harsh; the priest is not harsh; he is the minister of the love and pardoning power of the Blessed Saviour. Our Lord dealt kindly with sinful ones, so do the priests. The priest has to go to confession himself, even the Pope has to go; there is no one so elevated that the Sacrament of Penance is not necessary. The priest is simply the minister of God's mercy. Some priests have been recreant to their high profession, but never has there been a case known where the seal of the confessional was broken, and priests have died in agony before they would reveal a word heard in the confessional.

Father O'Bryan then pointed out the three distinct points of the Sacrament of Penance, first the Confession, for which careful preparation was necessary. The priest had a judicial power and must make up his mind whether the penitent was worthy of Absolution. In order to be able to do this, a detailed account of sins committed was necessary. The second essential was Contrition. It was wonderful how people misconstrued penance. A penitent must have sorrow for his sins. In the first place, it must be supernatural, in the second place, because his sins have earned Hell for him; in the third place, because he has lost his Christian citizenship. His sorrow must be universal in range, extending to all the sins he has committed. An Act of Contrition made without sorrow from the heart made absolution void. We must have a thorough detestation of sin, and a firm desire to avoid all occasion of it in the future. The preacher then elaborated on the dangers of drunkenness, the frequenting of places where liquor is sold, the keeping of bad company. He illustrated his remarks by the story of a prominent man, who had been cursed with the habit of drunkenness, but who succeeded in thoroughly conquering his appetite. At a public dinner, whilst speaking one of his friends poured wine in his glass. He wavered and was nearly overcome by the temptation, but instead he smashed the glass and left the room. Father O'Bryan then made a heartfelt appeal to all men to give up drink. All occasions of sin should be always avoided; "if your right eye scandalize you, pluck it out." The third essential was satisfaction, satisfaction the penitent owes to God, and the satisfaction owed to his neighbor. Reparation to those injured, either in person, property or reputation. No person is free from the obligation of making restitution. Our rule of conduct should be, "Go unto others as you would have others do unto you." Sometimes it may be inconvenient or bring odium on one, but restitution must be made just the same. As regards cheating railways, public corporations, and such like institutions, there seemed to be a general impression that such was no sin, but it was just as bad as stealing from the neighbor. The example of some public men and men in high places may have misled other people, but the sin was there just the same. The fact of a debt being outlawed, did not lessen the obligation; there was a great difference between the civil and the moral law. And the Church's debt should be paid. The money paid for schools and all that appertain to the Church was a debt and not a charity.

The preacher concluded by exhorting

his hearers to be not discouraged. Every time the Sacrament of Penance is received, there is an accumulation of grace, and day by day the penitent's life grows more Christ-like, readier for the Kingdom above. No matter what the responsibilities are let them come with a good will. The nearer we come to God the greater is our happiness here below, and greater still in the hereafter.

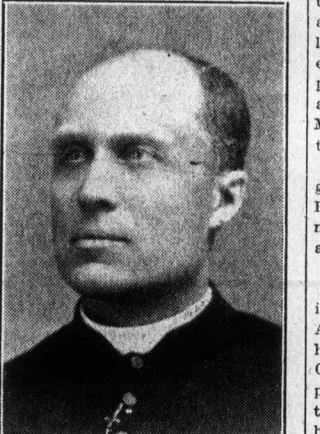
Benediction of the Most Blessed Sacrament followed, during which the choir rendered several beautiful selections in a very creditable manner.

Lenten Season At Lachine.

(By An Occasional Correspondent.)

Lachine, March 30.

In the old historic town of Lachine there have been many striking evidences of good-will and co-operation displayed in Catholic ranks where the two nationalities—French-Canadian and English-speaking are



VERY REV. CANON SAVARIA, P.P.

congregated in one parish under the spiritual direction of Very Rev. Canon Savaria, P.P., and his well known assistant, Rev. Father Cullinan. The best evidence of this fact was manifested during the recent Lenten Mission, when the esteemed pastor inaugurated a new and welcome change by setting apart a week specially for the English-speaking section, which number about eighty families, and securing the services of Rev. Father Madden, an esteemed member of the Society of Jesus, to conduct the exercises.

On Sunday, March 22nd, at half-past seven in the evening, there were fully 300 people assembled for the opening service. They found that special preparations had been made for the occasion. The altar was beautifully decorated and illuminated by hundreds of candles and the electric light. A statue of the Sacred Heart was placed near the Communion railing on the Gospel side, surrounded by choice plants and cut flowers and made bright by many lamps.

Rev. Father Madden, after having recited the Rosary, stated that he had been requested to devote the sermon of the evening to the lessons of the life-work of Ireland's great Apostle, whose feast had been celebrated a few days before. Father Madden stated he was pleased to do so. Space will not permit us to give any portion of the forceful and soul-stirring word-picture which the eloquent priest presented to his hearers.

On the following morning the attendance was large at the 8 o'clock Mass. Father Madden began a series of short instructions on the Commandments. In the evening, in spite of the inclement weather, a congregation equally as large as on Sunday, listened with wrapt attention to an eloquent sermon on "The End for Which Man Was Created." Father Madden has a most convincing manner of preaching. He is at once eloquent and simple, forceful, and direct, and made a profound impression upon his hearers. All through the week the same people heard his wonderful sermons on "Sin," "Hell," "Death," and "Judgment." Before each sermon he gave a short instruction on the Commandments of the Church, etc.

It was an inspiring sight to see the faithful manner in which the attendance kept up, many having to come several miles to get to the Church. The devotion of the people

was also shown by the large number of tapers kept burning before the statue of the Sacred Heart, both morning and evening. And, here it should be mentioned that every morning during Mass, and at Benediction each evening, the music was furnished by two choirs, which have been formed; one composed of men, the other of the ladies belong to the congregation. These choirs contributed in no small degree to the success of the mission and deserve great credit. The organists were Mrs. E. A. Ranson and Professor J. Shea. The ladies' choir was led by Mrs. James Chisholm, and included Mrs. Joseph Chisholm, Miss Maud Carrigan, Mrs. M. Fleming, Miss F. O'Brien, Miss M. Enwright, Miss E. Bertram, Miss Lowe, Miss E. Cain, Miss Rousome, Miss M. Corcoran, Miss Annie Green, Miss N. Fleming, Miss M. A. Mohan, Miss M. Forsythe. The Men's choir: Messrs. Patrick Fleming, J. S. Shea, M. Fleming, E. Corcoran, D. Corcoran, C. Dunnigan, W. Cain, R. Lilly E. Lilly.

These two choirs sang with much taste many well remembered hymns in English, which have never been heard in Church before in all probability.

On Sunday evening last the attendance was larger than ever. In the morning the usual seven o'clock Mass was celebrated, and over 300 received Holy Communion. The last sermon was preached by Father Madden on the "Mercy of God." In it he reviewed the work of the week, and urged every one to remain faithful to the graces they had received. He thanked them for their attendance, and expressed his surprise at the large numbers present, saying he had expected to have had forty or fifty persons only. He thanked the choirs and distributed a Souvenir of the Mission in the form of a picture of the Sacred Heart.

After the service a large number gathered in the sacristy to thank Father Savaria, and Father Cullinan, and say farewell to the missionary.

On July 2nd next Lachine parish is to have its first pilgrimage to Ste. Anne de Beaupre. Father Savaria has made arrangements with the Cure of Ste. Elizabeth for a joint pilgrimage of the two parishes by the steamer "Beaupre." There will be an English preacher for the pilgrims, and tickets can now be procured at the Presbytery. The proceeds will be for the benefit of the hospital, which is to be built in Lachine. S. M. L.

NOTES FROM ROME.

The Holy Father received in private audience, March 13th, a deputation of aristocratic ladies of Vienna, patronesses of the Catholic schools, under the presidency of Monsignor Count Lippe, Canon of the Cathedral of San Stefano in Vienna, who presented to the Holy Father an oil portrait, beautifully framed, of His Royal and Imperial Highness the Archduke Francis Ferdinand of Austria. His Holiness graciously accepted the gift, returning thanks to the deputies, and bestowed on them the Apostolic Benediction.

By letter of the Secretary of State, the Holy Father has nominated His Eminence Cardinal Mathieu Protector of the Circuli of the Catholic Workmen of France.

A very important discovery has lately been made in the catacombs of St. Calixtus, near the Chapel of Sta. Cecilia. The workmen, in their excavations, came to a tomb, which proves to be that of Saints Marco and Marcellino. On examination on the walls were found some interesting frescoes. An account of these discoveries has been given by the eminent archaeologist, Professor Marucchi.

On Thursday morning the beautiful French Chapel in the International Church of St. Joachim in the Prati di Castello was consecrated. His Eminence Cardinal Mathieu performed the ceremony. An appropriate and eloquent discourse was given by His Grace Monsignor Touchet. A great number of French visitors and residents assisted at the function.

The central committee for the jubilee feasts decided to present to every infant born in Rome on March 3rd, and baptized before the 15th inst., a layette, each arranged in basket. With the baby clothes was a silver medal blessed by the Holy Father, and also another medal recording the jubilee of Leo XIII, all of which were exhibited during the past week in the Sala of the Palazzo Altare, and were visited by a great number of persons.

OUR CUSTOMER OBSERVER.

On Infallibility

OW, let no person dream for a moment that I have turned theologian, and that I purpose discussing, on its merits, the dogma of Infallibility; nothing further from my thoughts, and, maybe, from my capacities. But since the mention of that word was the occasion of a certain train of thought, I suppose that I may just as well make use of that title as of any other one. I will state briefly what happened. I was in a merchant's office the other day, and having to wait a little while before I could see the gentleman whom I had come to visit, I amused myself watching a young lady copying accounts on a typewriter. I was puzzled how she could manage the lines and the spaces so well. While thus absorbed, another young lady came in, from a neighboring apartment. She had a ledger in her hands, and going over to the one at the typewriter, she said: "This is an error; you must have mistaken that 5 for an 8." The other, without lifting her head, made answer: "I am not the infallible Pope of Rome, I suppose I can make a mistake." That was all. I lost all interest in the operating of the machine and became absorbed in more serious reflections. I thought of the ignorance that suggested such a remark and the lack of lady-like refinement that permitted her to use it.

THE UN-UNDERSTOOD.—This is merely a sample; but what a multitude of like examples we daily meet. That young lady—if I may so call her—had not the faintest idea of the meaning of the word "infallible." I would wager that she could not define it, even in its broadest sense, without having recourse to a dictionary. And even were she to know the meaning of the word, in its ordinary acceptation, I am doubly positive that she knew no more about it, in connection with the Papal prerogative, than she did about the Syro-Chaldean title given to Cyrus in the days of his triumph. She never heard, very probably of a dogma of religion, and if ever she did hear such an expression, very likely she associated it with the canine tribe of animals. To attempt explaining the matter would be worse than casting the proverbial pearls before the still more proverbial creatures of a still lower grade than the dog. In such a case all that can be done is to leave the person in blissful ignorance of her own ignorance—and that is about as happy a state of mind as such people can ever expect to reach. Still it is a pity that it should ever be the Pope, the Church, Rome, Catholicity and all connected therewith that should be the object of such untimely and disedifying comments. Yet that has ever been the Church's cross—to be

misrepresented and misunderstood—as was Our Lord, Himself, all through his public life on earth.

THE UNEDUCATED.—It has been often remarked that there is a vast difference between education and instruction. The former presupposes the latter, but the latter does not always include the former. A person may be highly instructed, have read and studied to a marvellous degree, and be as full of knowledge as an egg is of meat, and yet be devoid of real education. Education means the forming of character, the acquiring of refinement, the moulding of the heart, the cultivating of the mind, the polishing of the rougher surfaces of disposition, the fixing of a code of manners, the creating of the gentle in the gentleman and of the loveable in the lady. And no limited degree of instruction has ever been established as necessary to these acquirements. There is often a politeness and a deportment to be seen in persons devoid of even elementary instruction which may be lacking in the sage, the savant, the philosopher. We cannot all be equally instructed, but none of us can afford to be uneducated in the proper sense. The remark I have just mentioned, and the manner, tone, and way in which it was made, told me plainly that young person was lacking in the first rudiments of a good education—I should say, rather, the rudiments of good breeding. And more the pity; for I expected that she has ambitions that soar beyond the type-writer, and has dreams of a future different from her actual life of wage-earning. If so she is but poorly equipped for the battle of life, especially of its field, for her, is to be the domestic sphere.

CONCLUSIONS.—All these reflections were suggested by that uncalled-for and vulgar remark. However, I would advise, in my own humble way, all the young ladies who read this column, (and I am vain enough to think that there are some who leave their novels aside to squander a few moments in reading my effusions) to be exceedingly guarded as to how they make use of what may seem to them to be witty, or smart sayings. They may have the cleverness to cut a listener, but they do not know the damage that they do to themselves. In fact, many a good future has been spoiled by an untimely, an ungenerous, a cutting, or a vicious remark. In the long run there is nothing which pays better than guarded language; the tongue is a useful, but a very dangerous weapon; and the more readily one can make use of it, the more likelihood there is to make a slip—and that slip may inflict a wound, and that wound may prove mortal.

First Communion Preparation.

The season is now approaching when, in the different churches, and in the various schools, the young boys and girls will be instructed preparatory to the important event of their First Communion. While the pastors and teachers, the parents and all others, who have the care and guidance of the young souls are desirous of making them fully understand the importance of the coming great day and of giving them the necessary instruction in that direction, still it may be of benefit to repeat the words of one so experienced and authoritative as His Eminence Cardinal Vaughan. It is not exactly a series of instructions that we reproduce, but rather the plan set forth by the Cardinal for his own diocese, and elaborated in a recent pastoral letter, which was recently published in these columns.

One of the best ways to make a lasting impression upon souls, is to take time and great pains in preparing them for their First Communion. During the last two years we have conferred with the clergy on this subject, and in the last Synod an instruction on the method of preparing the children was published. So that this subject is not one new opening upon the clergy for the first time. Nor is it altogether new to

the laity, for the Ladies of Charity have been informed of it, and they have already received lectures on the art of catechizing. According to the arranged plan, the First Communion day is to become a great religious festival throughout the whole diocese. It will take place on Sunday within the Octave of Corpus Christi. The course of preparation will begin in Lent. Everything is to be done during the time of preparation to make a life-long impression upon the children, and to attach them to their religion by carrying out the system already spoken of in this letter. The clergy are to enlist the co-operation of a number of the laity in each Mission, who, under the direction of the priest, will form a body of workers to be employed partly in teaching and partly in otherwise interesting, training, and helping the children who are to make their First Communion. The moral and personal influence of a number of leading members of the flock, in addition to that of the clergy, will thus be brought to bear upon the children during this important period of their life—their preparation for First Communion. After such exceptional care and kindness has been lavished upon them, we shall see them go out into the world somewhat better prepared than they hitherto have been, and with a strong hope that our joint efforts will have made a permanent impression upon their souls for good. We do not enter into further details in this letter, which is already too long. But we refer you to our recently annotated Synodal Instruction

on Preparation for First Communion now published in booklet form.

From the foregoing we learn many things and get an insight into the system adopted by the Cardinal. The fixing of a special day is optional, and can be regulated according to the circumstances in each case; but the preparation during Lent is of the highest importance. The co-operation of members of the laity, under the direction of the priest is something, if not absolutely new, at least not universal, and should be imitated as much as possible in our own country. But what is of very general application is "the moral and personal influence of a number of leading members of the flock." Here, in a few words, is a very important theme set forth.

The clergy are to preach and teach by precept, but the laity have the almost equally important duty of preaching and teaching by example. The example set by a good father and a good mother, cannot but have a most salutary effect upon the young souls that are being prepared for the sublime event of First Communion. At no time in life should the youthful heart and mind be made more free from distractions, from false emotions, from vexing contradictions, and above all from all manner of contact—even the most remote—with sin, or that which is, either by suggestion, or temptation, liable to result in sin. And the preservation of the child in a state of real innocence, of purity of soul, of undisturbed devotion and constant mindfulness of the importance of the great act that is soon to be performed, depends more upon the laity than the clergy. It depends upon the parents, first of all, then upon the brothers, sisters, and other members of the household. Then it depends upon the friends of the family, the neighbors, the young companions, and all with whom the child is liable to come in contact throughout the day. It is thus, that, by good example, in word, in acts, in sentiments, and in general deportment, the laity can assist beyond measure the task of the priest or the teacher, in cultivating the fresh soil in the garden of the child's soul and preparing it for the reception of the great seed of grace in the Holy Eucharist.

The Royal Declaration

The Cardinal Archbishop of Westminster recently sent the following letter, dated Archbishop's House, Westminster, S. W., 12th March, 1903, to his clergy, accompanied by copies of the subjoined petition, which were placed for signature on Sunday at the doors of the churches in the archdiocese of Westminster:

Herewith I enclose the text of a petition which it is proposed that the Catholics of this country should present to the House of Lords in connection with the Declaration which the Sovereign is called upon by law to make on ascending the British Throne. The bishops have decided to promote this petition in order to support the bill which is about to be introduced in the Upper House for the abolition of the Declaration in question. As it is important that the petition should be presented at once, I trust that you will use every endeavor to make it known to your people and to obtain signatures amongst them with as little delay as possible. When the petition is complete it should be sent, with a request for its presentation, to the Duke of Norfolk or to some other Catholic peer.

There is no limitation either of age or of condition for signatories, but the names and addresses must be written in full upon sheets of foolscap paper and fastened to the one on which the text of the petition is printed. I may add that the regulation which required petitions to be written by hand and not either printed or lithographed is not now insisted upon by the House of Lords.

The petition, which is addressed "To the Right Honorable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled," thus runs: The humble petition of the undersigned Catholic Subjects of His Majesty residing in Sheweth,

That the British Sovereign is, by the Bill of Rights and the Act of Settlement, called upon to make at the commencement of his reign a Declaration which singles out for repudiation and condemnation certain religious doctrines held by one of the many denominations to which the subjects of the British Crown belong.

He is not required to express his rejection of the doctrines of the Mahometan, the Buddhist or the Brahmin, of the Calvinist or the Lutheran.

This exceptional treatment, reserved for Catholics alone, is regarded by them as a direct attack upon doctrines of revelation and upon the faith of Christendom, and is deeply offensive to their religious convictions, while everyone admits that it is inconsistent with the legislation of modern times.

In the time of William III, the Catholic religion was unlawful and proscribed. It is now sanctioned by law; and Catholics are entitled to equal civil rights with their Protestant fellow-subjects. Moreover, since the seventeenth century numerous territories have been added to the British Empire in which there are millions of Catholics, whose loyalty to the Crown has been proved in war as well as in peace, and has deserved a better return than a public outrage to their cherished belief.

Having regard to the other provisions of the Bill of Rights and of the Act of Settlement, the Declaration in question is wholly unnecessary for the purpose of securing the Protestant succession to the British Crown. Your Lordships' petitioners therefore pray Your Right Honorable House to abrogate the Declaration in question.

And Your Lordships' petitioners, as in duty bound, will ever pray.

Work Without System.

You ask me to tell you frankly and candidly why you have not succeeded better, and I shall do so. It seems to me that one of your greatest hindrances is a lack of method and order. You are not systematic in your endeavors. You are spasmodic, irregular, rhapsodical, and uncertain. Your tendency is to give too much time to reflection and not enough to action. From my observation, I should say that you mull too much over your work; you sit and ponder and think, not carefully, but in a helter-skelter sort of way. You are not systematic in your work. Your desk is laden with papers, letters, and manuscripts that should be filed and arranged in an orderly manner, and not carelessly put into pigeonholes and drawers, where you are obliged to rummage in a great mass of papers when you want to find anything.

Lack of system will cause you to do things over many times, which might easily have been done correctly and finally at first. As you do not preserve the result of your labors by systematic arrangement, you have your work to do over again, when you want some particular thing, because it takes less time than it would to find it among your confused mass of material.

You think you accomplish a great deal more than you do because you so waste the effects of your labor that your effort does not count in final results. It seems to me that you also lack dispatch. Procrastination is one of your greatest enemies. You keep putting off things from day to day on flimsy excuses. You resolve often that you will act with precision, that you will do things at once, but your resolve dies out; it atrophies, and, when night comes, you find that you have executed but a small part of what you intended to do.

Executive dispatch is one of the indispensable requisites of success. Its cultivation would facilitate your work wonderfully. A man who dilly-dallies, who procrastinates, who never acts promptly, who puts off until he is compelled to do it, can never expect to win success.

You lack the power of decision. It takes you a long time to make up your mind, and even then you do not decide firmly and positively, but are always ready to reconsider, or to reopen the question. You like to "look things over" too much. This wavering, capricious habit is very injurious and demoralizing to the mind. After a while you lose confidence in your judgment, in your power to decide, and you depend upon others for advice and suggestions. You lose your originality and become an imitator. When something important confronts you which demands immediate decision, you hesitate, "beat about the bush," to gain time, grasp into vacancy for the advice of your prompters, and very often lose a grand opportunity to better yourself. This habit is very destructive to true character-building. People who are always weighing and balancing questions in their minds, and always ready to reconsider what has been practically settled, lack strong character-fiber, and are deficient in manhood-timber. Absolute independence is essential to strong character. Leasers, imitators, and people who never learn to depend on themselves are always weaklings. I know of nothing more demoralizing to the highest success, to real manhood or womanhood building, than the growth of a habit of indecision.

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increases the grasp and power of the mind and keeps it clear for concentration upon the thing under consideration. Nothing can be accomplished with half a mind; you must concentrate, or focus all your powers upon the thing you are doing. This you can never do when things by the score are half-settled in your mind, continually obtruding themselves for consideration, and hindering the thought of present problems. When you have anything in hand, settle it. Do not look at it, lay it down, then look at something else and lay that down also, but settle things as you go along. It is a thousand times better to make an occasional mistake than never to settle anything, but he always balancing, weighing, and considering many things at a time.

It is vigorous thought which counts. A subject which is handled, so to speak, with the tips of the mental fingers, never amounts to anything. You must seize and grasp with all your might the thing you are attempting, and do it with vigor and enthusiasm, if you wish it to bear the stamp of superiority when completed. Another defect in your work, which arises from the faults I have mentioned, is failure to complete things. Your work bears the impress of incompleteness, and seems always to lack something.

If you could overcome these defects, you might be successful, for you really possess great ability but lack definiteness. Evidently your mind has not been trained to exactitude. There has been carelessness in your education somewhere. It may be partly the fault of your teachers' attention in your early life to these or your parents in not calling your deficiencies. If this had been done, the task of correction would have been easier than it is now, but the faults may still be overcome if proper diligence be used. I appeal, for your own sake, that you will set about it with determination. See...

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SUPERIOR COURT.

CANADA, PROVINCE OF QUEBEC, District of Montreal. Dame Elmira Camirand, of the city and the District of Montreal, wife common as to property, of Desire Houle, contractor, of the same place, duly authorized to the present, Plaintiff.

vs. The said Desire Houle, Defendant.

An action in separation as to property has been instituted in this court, on the 28th of February, 1903. LEBLANC & BOISSARD, Attorneys for Plaintiff.

Commercial History of Ireland.

TILL proceeding lines that have for some time past been in view of the pressing questions the taps in the Imperial take some extracts from exceedingly important came from the versatile p is. It may be that all follow, or, at least, the of it, has no application it is well to know the history of the land, just have a clear and exact idea other phase of its history the Irish Land Purchase under consideration, including of questions that traced back to the variations of trade, manufacture, and landed rights during periods since the Act Union. Under other circumstances it is not probable that the readers to peruse the I now reproduce; but, the surprising, as well as the appearance of affairs at home an excursion into that domain. What follows, until the paper, is taken, word for word an editorial written by D included in what Duffy "Essays."

While the Irish were excluded from land imposed no restrictions on the Pale spent its time and fighting, and its sure of receiving blows that it had nothing to sell, w trade? The slight commercial lin was needful to the co the Norman Court in Dub Why should it be taxed? the ket of Kilkenny was guarded by the Butlers, a Sligo to Cork the chiefs of Munster and Connau Burkes, O'Loughlins, O Galway, Dingle, and Dumb on a trade with Spain, or war against England. they be taxed? Commercial taxes, too, days were hard to be enforced more resembled toll to a contribution to a state great river and pass in E the Rhine and the Alps t and the Blackwater, was ately watched by royal castles at their narrowes and the barge anchored an avan hauled, to be robbed the receivers called it, to At last the Pale was round Ireland by art and litude and peace were in. but the armed colonist set and the native came down hills as a tenant or a squ a kind of prosperity arose Protestant and Catholic and colonist, had the same namely to turn this wast garden. They had hard enough for themselves; but was plenty, and cows a hides, sheep and their flees equally so. The natives h been obliged to prepare clothing, and, therefore creight and digger knew dress wool, and skins, and found out, or preserved, fr civilized time, dyes which day, are superior to any Small quantities of wool were exported, but our holds good that in our w there was no manufacture worth naming.

Black Tom Wentworth, of despotism, came here 210 and found "small beginning a clothing trade." He at solved to discourage it, so to the King on July 2 and he was a man true to ties. "But," said he, "I'll a linen manufacture instead the Irish had raised flax and dyed linen from time rial. The saffron-colored lin was as national as the b birred; so that Stafford introduced the linen manufac ong the new settlers than Irish. Certainly he encour sending Irishmen to learn ant, and by bringing Flemings to work in Iras Charles the Second, des punit as for our most ally to him and his father to a series of...

LVY STORE

Carpet Department.

Large line of High... select from, in all colors and styles, representing the best of the world.

AND LINOLEUMS

of an Oilcloth demands... well seasoned bed. We take particular notice of those we know are tried.

Our Linen Section

of 25c, 27c, 28c per yd., with 25 per cent. more marked.

in Table Napkins.

10c, 12c and 14c each.

GILVY & SONS,

and Mountain St

Truth Tells

in everything else, if... only a repair we will give you, if a new one we give a guarantee for 5 years, according to experts are at your out extra cost. Can you afford it?

REED & CO.,

phalters, &c., 112 N. BROAD STREET.

CELEBRATED RAISING FLOUR

and the Best. Active or the empty bag.

CHURCH BELLS

and Peals. The Bell Foundry Baltimore, Md.

LL COMPANY

NEW YORK CITY.

COURT.

EBEC, Plaintiff.

Defendant.

ation as to pro-... in this... January, 1903.

ROSSAID, Plaintiff.

Commercial History of Ireland.

BY "CRUX."

TILL proceeding along the lines that have been traced for some time past, we will, in view of the present momentous questions that are on the tapis in the Imperial Parliament, take some extracts from another exceedingly important essay that came from the versatile pen of Davis. It may be that all which will follow, or, at least, the greater part of it, has no application to-day; but it is well to know the commercial history of the land, just as it is to have a clear and exact idea of every other phase of its history. Besides, the Irish Land Purchase Bill, now under consideration, includes a multitude of questions that may be traced back to the varying conditions of trade, manufacture, taxation, and landed rights during different periods since the Act of the Union. Under other circumstances, it is not probable that I would ask the readers to peruse the essay that I now reproduce; but, the new and surprising, as well as hopeful, appearance of affairs at home, justifies an excursion into that domain. What follows, until the end of this paper, is taken, word for word, from an editorial written by Davis, and included in what Duffy called the "Essays."

While the Irish were excluded from English law and intercourse, England imposed no restrictions on our trade. The Pale spent its time tilling and fighting, and it was more sure of receiving blows than bread. It had nothing to sell, why tax its trade? The slight commerce of Dublin was needful to the comforts of the Norman Court in Dublin Castle. Why should it be taxed? The market of Kilkenny was guarded by the spears of the Butters, and from Sligo to Cork the chiefs and towns of Munster and Connaught—the Burkes, O'Loghlens, O'Sullivan, Galway, Dingle, and Dunboy, carried on a trade with Spain, and piracy or war against England. How could they be taxed?

Commercial taxes, too, in those days were hard to be enforced, and more resembled toll to a robber than contribution to a state. Every great river and pass in Europe, from the Rhine and the Alps to Berwick and the Blackwater, was affectionately watched by royal and noble castles at their narrowest points, and the barge anchored and the caravan halted, to be robbed, or, as the receivers called it, to be taxed. At last the Pale was stretched round Ireland by art and force. Solitude and peace were in our plains; but the armed colonist settled in it, and the native came down from his hills as a tenant or a squatter, and a kind of prosperity arose.

Protestant and Catholics, native and colonist, had the same interest—namely to turn this waste into a garden. They had hardly corn enough for themselves; but pasture was plenty, and cows and their hides, sheep and their fleeces, were equally so. The natives had always been obliged to prepare their own clothing, and, therefore, every craight and digger knew how to dress wool, and skins, and they had found out, or preserved, from a more civilized time, dyes which, to this day, are superior to any others. Small quantities of woollen goods were exported, but our assertion holds good that in our war times there was no manufacture for export worth naming.

Black Tom Wentworth, the ablest of despots, came here 210 years ago, and found "small beginnings towards a clothing trade." He at once resolved to discourage it. He wrote so to the King on July 25th, 1689, and he was a man true to his emitties. "But," said he, "I'll give them a linen manufacture instead." Now, the Irish had raised flax and made and dyed linen from time immemorial. The saffron-colored linen shirt was as national as the cloak and birrod; so that Strafford rather introduced the linen manufacture among the new settlers than among the Irish. Certainly he encouraged it, by sending Irishmen to learn in Britain, and by bringing French and Flemings to work in Ireland.

Charles the Second, doubting the purity of our wool, prohibited the export of Irish wool, cattle, etc., to England or her colonies, and prohibiting the direct importation of several colonial products into Ireland. The Chief Acts are, 12 Charles II., C. 4; 15 Charles II., C. 7; and 22 and 23 Charles II., C. 26. Thus were the value of land in Ireland—Protestant and Catholic alike—stricken by England. Perhaps we ought to be grateful, thought not to England for these acts. They plundered our pockets, but they guarded our souls from being Anglicised. To France and Spain the produce was sent, and the woollen manufacture continued to increase.

Seeking For Unity.

(By An Occasional Contributor.)

In your issue of last week you quoted some passages from that strange and grandiloquent letter which Rev. Jenkins Lloyd Jones, minister of All Souls' Church, Chicago, published in the New York "Herald." You treated the effusion in a very sensible manner, for to my mind the most sensible way to treat an unsensible work, is by simply ridiculing its bombast. But there are a few passages in Mr. Jones' letter which deserve attention, for they have an undercurrent of thought, and, while that thought may be almost buried in adjectives, still it is one that prevails amongst Protestants of all denominations, and should be turned, for their benefit, in a right direction. I will take the remaining portions of that peculiar letter and comment upon each separate paragraph.

After telling us that "holiness is wholeness," and that, "it comes to its wholeness only in the community"—meaning, I suppose, that the individual cannot possess it in its entirety—he continues to develop that same proposition, as follows— "There is moving power, culture, helpfulness in the pure notes of the soloist whose voice gives adequate expression to the heart; but mighty deeds are inspired, communities acquire added momentum, the city is defended and the nation is saved under the mighty inspiration of the great chorus that rolls from the throats of the unnumbered multitudes. Witness the power of the old chorals of the Reformation, the battle hymn of Luther and the Marseillaise. These represent not only the mighty harmonies of the state, but the great harmonizing power of Religion."

Now, I would be exceedingly thankful for an explanation of the foregoing. I do not quite grasp its meaning, therefore I am not able to fully appreciate its worth. I have an idea of the meaning of each word, but when it comes to the combination of them I am at sea; I find it a hard hunt to discover the idea that these words are intended to convey. However, I must try. As far as my humble brain will allow I find that the writer wishes to tell us that the individual voice from the heart is a great motive power, while the voices of a multitude inspires great deeds. As an illustration of the latter he refers to the hymn of Luther and the "Marseillaise." These two hymns represent the harmonies of state and religion.

Well! After all that, how much further are we advanced? It simply reduces itself to this that a single voice can do a good deal, while a chorus of voices can do much more—at least in producing effects. That is an axiom that did not need such a long string of words to convey. About Luther's hymn I am not going to trouble myself, for it did not effect anything like what the writer represents. As to the "Marseillaise," it was in the soul of Rouget Delisle that it found its source, and he gave it forth, as an individual to the world; it was when seized upon by the multitude and chanted by the thousands that it awakened the spirit of revolution, the thirst for blood, the madness and the fury of the misguided and half-intoxicated, or wholly crazy mob. There may have been "holiness," and "helpfulness," and "culture," exemplified in the composer; but there was certainly neither religion, nor its harmonies in the frantic crowd that went wild to the strains of that hymn. To say the least the example is badly chosen, if the writer intended to illustrate anything at all. But let us pass on to the next paragraph— "The main universal element in literature is represented by the prayers of the ages. If the selection be high enough, Catholic saint, ostracized heretic, persecuted infidel, Protestant believer and Pagan confessor all join in other chorus."

Rev. Mr. Jones has got at his dictionary of adjectives again. But, in this instance, he has made a poor use of them—in fact, they are all misplaced. Why not have said: "Pagan infidel," instead of "Pagan confessor";—"Protestant heretic," instead of "Protestant believer,"—and why not have applied the terms "ostracized," "persecuted," and "confessor" to the "Catholic saint?"

Could we have a better example of a man, who has read a certain amount, has retained a great deal of it, and is absolutely unable to arrange the matter in any kind of order in his mind? In a word, all that display of adjectives misapplied and display of speech that are faulty,

merely serves to show how vain are the efforts of the most gifted to make headway when they are lacking in the great and all-necessary quality of faith. Observe this in the following paragraph—

"This cry, enforced by science, literature and travel, is bringing in a new Catholicism. The age of schism is gone or going. The sects in religion are doomed. The provincial appeal of the denominationalist falls upon unresponsive ears, aye, fails of clear utterance on the part of him who leads in the task of sect building."

What an actual amount of truth in this one passage, and still how very, very far the writer is, from the understanding of that truth. Could he see the situation as Leo XIII. sees it, and use the same expressions—coming from a Protestant—those expressions would have a force that cannot be well estimated. But the "Catholicism" to which he refers is far different from the "Catholicity" to which the Pontiff has reference—yet both are of the same opinion that "the sects in religion are doomed," that the building of denominations is an industry that has seen its day and is passing away. If Mr. Jones could only realize how fully Catholicity does realize his ideal, it is quite possible that he would accept its solution of a problem that is beyond his powers of demonstration. Then he closes with a still more significant passage, which runs thus:—

"We talk much of the combination of trade and the trusts of capital. But they are only the reverse side of the shield—the worldly and oftentimes wicked perversion of the great law of brotherhood. A great Catholicism, a church of humanity, of which the Church of Rome in its mighty achievements is a feeble prophecy, is the obverse side of this shield. The word in religion, as in statesmanship, to-day is not clanishness, nor partisanship, nor patriotism, but cosmopolitanism. Universalism of some kind or other, in time and eternity, is the demand of the heart and the head, the necessity of science, the dream of the sage, the promise of the bard, the inspiration of the prophet, the gospel of the living God, as revealed in the slowly unfolding pages of history and reflected in the ever clearing and climbing life of the soul of man."

This is all of the same piece. Here is a man who has, of himself, conceived a vague idea of a general coming together of all men "in the one fold, with the one Shepherd," yet he is not certain when, how, or in what manner that result is to be obtained—nor if it ever will come to pass. Yet is not this the exact, but, in her case reasoned and positive, teaching of the Church of Christ? Our Holy Father, in accordance with the promise that Christ made when on earth, looks forward to a time when error shall have run its course when the world shall behold "one, universal fold," one Church absorbing all the others, one of which "the Church of Rome in its mighty achievements is a feeble prophecy" or a powerful prophecy, as we consider it, one that will be nothing other than the Church of Rome to the attainment of its ultimate end.

He says that "universalism of some kind or other, in time or eternity, is the demand of the heart," and so forth. Well, that is the exact truth; and that object can only be attained the one Catholic institution that possesses all the elements of union or unity, and that can satisfy all the cravings of the human heart. The difference between Rev. Mr. Jones and the Catholic is simply the difference that exists between the Indian (no offence intended) and the learned astronomer, when they both contemplated the heavens; both see the same system, both feel the existence of a Supreme Power over it all, and while the latter can grasp and understand the relations between that Power and nature, the former has but a vague and more instinctive than rational conception of some Supreme Being.

Rev. Mr. Jones has decidedly the elements within him which might eventually, if directed properly, lead him into the one, only, universal, Catholic and Apostolic Church—wherein there would be no need of any mass of adjectives nor any bewildering combination of phrases to explain and to convey to the mind the solemn Truth which he is now vainly seeking to grasp.

ROYAL COMMISSION ON UNIVERSITY EDUCATION IN IRELAND.

A Blue Book has just been issued giving the final report of the Royal Commission on University Education in Ireland. This Commission was appointed on July 1st, 1901. The scope of Commission was described in the following terms:

"To inquire into the present condition of the higher, general and technical education available in Ireland outside Trinity College, Dublin, and to report what reforms, of any, are desirable in order to render that education adequate to the needs of the Irish people."

The Commissioners selected included such well known names as Lord Robertson (chairman), Viscount Ridley, Mgr. Healy (Bishop of Clonfert), Professor Sir Richard Jobb (Cambridge), Professor S. H. Butcher (Edinburgh), Professor J. A. Ewing (Cambridge), Professor John Rhys (Oxford), Mr. J. Lorrain Smith (Queen's College, Belfast), Mr. W. J. M. Starkie (Commissioner of National Education in Ireland), Mr. Wilfrid Ward (Royal University of Ireland), and Mr. R. H. F. Dickey. Out of these, Dr. Healy, Messrs. Starkie, and Wilfrid Ward are Catholics. It is worthy of note that as many as six out of eleven Commissioners have felt themselves constrained to add important qualifications before they saw their way to sign the report.

When we remember that in virtue of its terms of reference the Commission was excluded from taking Trinity College, Dublin, into the scope of its inquiry, we can realize the difficulty the members encountered in elaborating a scheme adequate to the requirements of the Catholics of Ireland. In fact, outside the re-constitution of the Royal University as a teaching university with a Catholic College at Dublin capable of attracting students from all parts of Ireland, the Commissioners have little else to recommend.

To summarise their conclusions, we may state, first of all, that, in the opinion of the members of the Commission the present arrangement, by which the degrees of the Royal University are obtainable by examination alone, has lowered the ideal of university life and education in Ireland, and should consequently be abolished. The members of the Commission further decided that the system by which, in making appointments to the Senate and all the offices of the Royal University, Dublin, account must be taken of the religious profession of the persons to be appointed with a view to maintain the even balance between the churches is educationally indefensible.

"3. That the system by which an indirect State endowment for certain colleges is provided by means of fellowships in the Royal University held by professors in these colleges, who act as university examiners, must be condemned.

"4. That the Royal University should be converted into a teaching university.

"5. That the present Senate of the Royal University should be superseded by a governing body constituted on an academic basis in the manner explained in Section VI. of this report.

"6. That the reconstituted Royal University should be a Federal University with constituent colleges.

"7. That the constituent colleges should be Queen's College, Belfast, Queen's College, Cork, Queen's College, Galway, and a new college for Roman Catholics to be established in Dublin; and constituted on the lines suggested in Section VI. of this report.

"8. That the endowment and equipment of the new college in Dublin should be on a scale required by a university college of the first rank, which is intended to draw its students from all parts of Ireland.

Apurehard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

ROYAL COMMISSION ON UNIVERSITY EDUCATION IN IRELAND.

"9. That the Catholic University School of Medicine should be absorbed into the new college in Dublin.

"10. That the present government and constitution of the Queen's Colleges should be remodelled on the lines suggested in Section VI. of this report.

"11. That the colleges should be accorded a large measure of autonomy, so that each may be enabled to develop freely on its own lines, while at the same time conforming to the common standard of culture prescribed by the university.

"12. That a liberal increase should be made in the endowment and equipment of the Queen's Colleges at Cork and Galway, we are unable to recommend that any addition should be made to the present endowments of these colleges, until in altered circumstances they give evidence of increased utility.

"13. That the degrees of the re-constituted university should be open to women on the same terms as to men.

"14. That attendance at lectures in one of the four constituent colleges of the reconstituted university should be required from all candidates—without distinction of sex—who seek the advantages of university training, due exception being made in the case of matriculated students at present engaged in a course of extern study.

"15. That halls of residence, for men and for women students, should be provided, in connection with the two colleges, in Dublin and in Belfast."

As we have already stated, six out of eleven Commissioners make observations when signing the report, which are set out in appended notes. Mr. Dickey is the only member of the Commission who refused to sign the report. He condemns the federal scheme, which he thinks must be inadequate as long as Trinity College, Dublin, remains a separate university. Again, Lord Robertson is not prepared to recommend the establishment and endowment of a Catholic College. And Viscount Ridley does not hesitate to affirm that if the Commission had been permitted to consider the position of Trinity College, a more satisfactory solution might have been arrived at. Mr. Starkie argues strongly in favor of a national university for Ireland, in which Irish boys of all denominations, during their formative years, might associate together.

Mr. Wilfrid Ward points out in his qualifications the double character of Trinity College, Dublin. As he expresses it, this establishment is "de jure" undenominational. But all Irish Catholics are aware that "de facto" Trinity College is absolutely denominational; in fact, that it is a regular hot-bed of Protestantism and Orangeism, into which no self-respecting Catholic would care to enter.

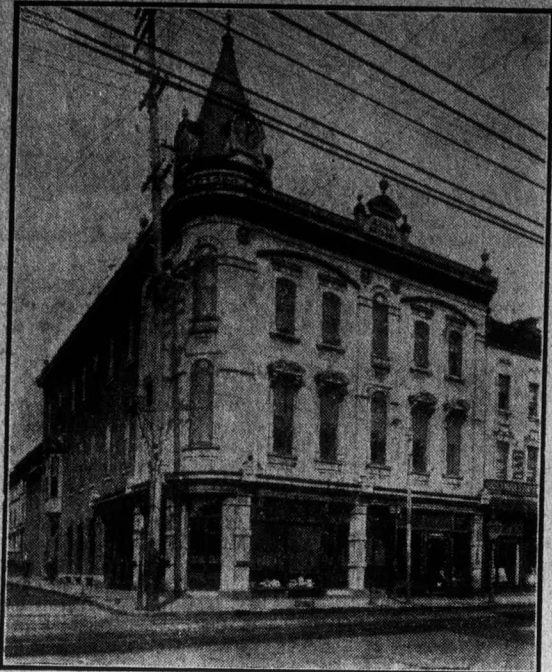
It is a matter of doubt at the present moment, what course the Government is likely to pursue in consequences of this report. It is generally admitted that a mistake was made in the beginning, when Trinity College was excluded from the purview of the Commission. In our opinion, much good would have followed had the exact position of this establishment been plainly put before the country.

The Government claims to be determined to remedy the inequalities under which the Catholics of Ireland have labored, so far as regards university training. The Catholics of Ireland constitute 75 per cent. of the total population of the country. If, then, the members of the Government are really anxious to come to the assistance of the Catholic youth of Ireland in this matter, they must pay no heed to the conclusions of the Commission. The one essential thing is to frame a scheme which will prove acceptable to the Catholic Bishops of Ireland, the divinely-constituted guardians of the faith of the Irish people.—London University.

WALTER G. KENNEDY, DENTIST, 703 Laganeholers (Palao St.).

SYMINGTON'S ESSENCE

CITY AND DISTRICT SAVINGS BANK



NEW BRANCH OFFICE, CORNER OF ST. CATHERINE STREET AND MCGILL COLLEGE AVENUE.

For many years the City and District Savings Bank has had, in addition to its head office on St. James street, several branches, located in the southern, eastern and western districts of Montreal.

have exceeded all their expectations. Following up this policy of increasing the accommodation for its patrons, the directors recently purchased premises on the corner of St. Catherine and McGill College Avenue, an outline of which we print at the head of this item.

OUR QUEBEC LETTER.

(By Our Own Correspondent.)

Quebec, March 30. At last there has been a stir in the legislative halls of the old Capital. The delivery of the annual Budget Speech, by Hon. Mr. Duffy, was the event of the week.

The public accounts for the financial year ending June 30 last, were laid before the House at the opening of the session and they show that the receipts and expenditure have been as follows:-

Ordinary receipts ... \$4,515,169.88
Ordinary expenditure ... 4,470,332.15
Surplus ... \$ 44,837.73

The surplus, therefore, of ordinary receipts over both ordinary and extraordinary expenditure is ... \$ 24,492.56

Turning now to the current year we find that the Hon. Mr. Duffy has laid before the House the statement of the receipts and payments of the current year up to the 1st of March.

He then made the following estimate of receipts and expenditure for the year 1903-1904:

ate of receipts and expenditure for the year 1903-1904:

The statement has been prepared from the estimation obtained from the different departments, and it is needless to say with a due regard to the strictest economy:

I estimate the total ordinary receipts at ... \$4,478,765.34
And the total ordinary expenditure at ... 4,426,133.91

Leaving a surplus of ordinary receipts over ordinary expenditure of ... \$ 52,631.43
I estimate the extraordinary expenditure at ... 50,500.00

I estimate the surplus of ordinary receipts over ordinary and extraordinary expenditure, less railway subsidies ... \$ 2,131.43
The railway subsidies

are estimated at ... 192,284.00
Mr. Duffy then dealt exhaustively with the cash operations for the year 1901-2; with the assets and liabilities of the province, the changes in these during the last year; with the funded debt and the conversion that has taken place; the arbitration proceedings between the Province of Quebec and the Dominion, and the Province of Quebec and Ontario.

He gave a resume of all the proceedings since the arbitration began, and showed that Quebec had on the whole, either by increasing its own account or by reducing that of Ontario and the Dominion, gained a sum of \$1,061,833.39. He then spoke of the impossibility of embarking upon new enterprises or incurring additional expenditure while the province was limited to its present income.

Turning to the future prospects he said that the Government naturally looked around for means of bettering them. The hopes entertained lay in three directions:

- 1. In the expectation of an increase in the Dominion subsidy.
2. In the claim of Quebec's share of the Halifax award.
3. The expectation to bring about a change in the interest charges on the public debt.

It is not my custom to dwell upon prospects that may prove delusions, but in bringing my remarks to a close and thanking the House for its great patience, I believe I have reasons for saying that the dawn of a better day for our province is coming.

Thus ended the Budget Speech of 1903, and thus also will end my correspondence for this week.

Election of Church-Wardens For St. Patrick's.

On next Sunday after High Mass at St. Patrick's Church, a meeting of the resident parishioners, being householders, will be held in St. Patrick's Hall, as announced from the pulpit last Sunday, by Rev. Martin Callaghan, P.P.

The election of next Sunday is the prelude to important functions devolving upon the shoulders of those who will be put in charge. The law of the province devotes many of its chapters to the duties of Marguilliers. We have no doubt that the selection to be made will be such as to ensure the best interest, and future welfare and development of the parish.

The Shamrock Annual Meeting.

The annual meeting of the Shamrock Lacrosse Club will be held on Monday next, when the annual reports of the Secretary and Treasurer will be submitted, and the election of the club's representatives to the S. A. A. will take place.

Invention and The Church.

There are people, of a certain class who perpetually harp on the old string that twangs out the accusation that the Church is opposed to progress, to invention, to modern scientific discovery. The used up trick is no longer deserving of the attention of any reasonable person.

Most Catholics in the land, and many non-Catholics, are familiar with the Mutoscope Company's representation of the Holy Father in the act of blessing. The representation was allowed by the Pope so that those of the faithful who would never be able to see him in person might yet see him as it were, on the bioscope screen, in a life-like manner.

Here we have an example even of the Pope, himself, a man in his 93rd year, and who would naturally be supposed like all very aged people, to take but small interest in the recent inventions, or affairs of the hour, going heart and soul into the matter of phonographs and mutoscopes.

His Eminence Cardinal Gotti, Prefect of the Sacred Congregation of the Propaganda says:- "The position which I hold, daily increases my appreciation of the merits of the Society for the Propagation of the Faith, an admirable work which is truly of Heaven: it assists Catholic missions in all parts of the earth, giving necessary aid to the zealous missionaries of the word of God."

CANADIAN PACIFIC EASTER HOLIDAYS

ONE WAY FIRST CLASS FARE For Round Trip Tickets Going April 9th to 13th inclusive. Good returning until April 14, '03, inclusive.

STUDENTS AND TEACHERS At one way first-class fare and one-third. Going April 4th to 11th inclusive, returning until April 21st, 1903, inclusive, on surrender of Standard School Vacation Railway certificate.

City Ticket and Telegraph Office, 139 ST. JAMES STREET, next Post Office

GRAND TRUNK RAILWAY SYSTEM EASTER HOLIDAYS

SINGLE FIRST CLASS FARE FOR THE ROUND TRIP. Going dates—April 9 to 13 inclusive. Return limit—April 14, 1903.

SCHOOL VACATIONS Fare and One-third for the Round Trip. Going dates—April 4 to 11 inclusive. Return limit—April 21, 1903.

REDUCED FARES Until April 20, 1903, Colonist fares from MONTREAL to

Seattle, Victoria, Vancouver, \$48.66
Portland, Rossland, Nelson, \$48.66
Trail, Robson, \$48.66
Spokane, \$48.66
Anacosta, Butte, Helena, \$45.45
Colorado Springs, Denver, \$45.45
Fremont, Salt Lake, \$49.00
San Francisco, Los Angeles, \$49.00

CITY TICKET OFFICES, 137 St. James Street. Telephone Main 460 & 461, and Bonaventure Station.

FATHER GRENIER DEAD.

Rev. Father Grenier, a distinguished member of the Oblat Order, passed away recently at the St. Sauveur Presbytery. Although he had attained the seventy-sixth year of his age, the kindly priest was well enough a few days previous to his death to say Mass.—R.I.P.

Sad Death of a Jesuit Priest.

Details have reached England of the tragic death in the Island of Gozo, Malta, of Father James McHugh, S.J., who went only a few months ago to join the teaching staff of the Jesuit Fathers in the island. Father McHugh, who was an accomplished swimmer, went in bathing while a very rough sea was running. He, however, had no fear, and his self-confidence made others think him safe.

The Propagation Of the Faith

His Eminence Cardinal Gotti, Prefect of the Sacred Congregation of the Propaganda says:-

"The position which I hold, daily increases my appreciation of the merits of the Society for the Propagation of the Faith, an admirable work which is truly of Heaven: it assists Catholic missions in all parts of the earth, giving necessary aid to the zealous missionaries of the word of God. It co-operates in an efficacious manner in the conversion of souls that are still separated from the Catholic Church and in the perseverance of those who are already numbered among the faithful."

S. CARSLY Co. LIMITED

Notre Dame Street. Montreal's Greatest Store. St. James Street

SATURDAY, APRIL 4, 1903.

THE VOGUE OF THE BONNET.

One of Fashion's latest bulletins reads: Bonnets are going to be quite good form for women who should wear them. We incline to the opinion that "women who should wear them," and who obtain a glimpse of the smart new bonnets, featured in the Big Store's Millinery exhibit, will decide to wear nothing else.

Fancy Black Straw Bonnets, trimmed with fancy black and white mohair, with fancy jet and straw wings, white osprey at side, Duchess satin ties. \$6.00
Black and White Bonnets, the new tear drop jet fringe, over white tulle, 3 steel bands across the front, finished with steel ornaments at right side, osprey with handsome jet and straw wings at left side, velvet ribbon ties. \$19.00

LEADING LINES IN DRESS GOODS.

Fresh new stock. Bright with the attractive weaves and colorings of the new spring fabrics. And such a variety! Almost suggests a lack of appreciation to dismiss its claims for publicity so lightly. Test the values by these—they're thoroughly representative.

BLACK FABRICS. New Black Canvas Suiting, 46 inches wide. Per yard. 90c
New Black Crepe. Per yard, only \$1.25
New Black Etamine, fine quality, 46 inch wide. Per yard. 65c
COLOURED FABRICS. Canvas Dress Fabric, in the newest colorings, 44 inches wide. Per yard. 60c
New Taffeta Woven Fabrics, so-called because the weave is similar to taffetas, all wool, stylish colorings, with white checks. Per yard. 75c

MOST SATISFACTORY GRADES OF LINEN

The Big Store's creed is little prices and big values. They live up to it in the following items: Fine Fronting Irish Linen, 36 in. wide. Per yard. 56c
Heavy Bleached Butcher Linen, suitable for Men's Aprons, and also for interlining of fine shirts, cuffs and collars, 49 in. wide. Per yard. 30c
Bleached Art Linen, expressly for fancy work, 36 in. wide. Per yard. 55c
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"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would read more of the 'True Witness' one of the most pronounced and powerful Catholic papers in this country. It hourly shows them with convincing illustrations and facts, the errors of the 'Free Press' and the 'Patriot', the organs of the 'Evil Empire'."

Rev. Father Christopher On Religious Insensibility

At the regular month last Sunday in St. Pr...

The Gospel appointed to-day relates the m...

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Rev. Father Christopher On Religious Insensibility.

At the regular monthly meeting of the Franciscan Tertiaries, held on last Sunday in St. Francis' Church, Dorchester street, the sermon was preached by Father Christopher. Taking for his text Tobias 12, v. 10, "They that commit sin are enemies to their own souls," the rev. preacher said:-

The Gospel appointed to be read to-day relates the miracle Christ worked in favor of the hungry multitude that followed Him to hear Him speak. This is but one of the many wonders He performed in proof of His being the long-expected Messiah; yet, in spite of all He did, in spite of all the zeal and solicitude He displayed in behalf of His own nation, He addressed Himself to them in vain for they received Him not, and so He had occasion to weep over their blindness and to foretell evils that were to befall them on account of their rejection of Him.

So, too, is it with many souls to whom Christ addresses Himself in some way or other. He addresses Himself to them through the voice of a preacher, or through the voice of conscience, or He awakens them from spiritual lethargy by the gentle influence of His grace; but they frustrate His merciful designs in their regard by their own cold neglect, selfish waywardness and unfaithfulness; they are a cause of sorrow and anxiety to tender parents, or to an affectionate brother or sister, and the time comes, sooner or later, when such as these find that they have chosen death instead of life, a curse instead of a blessing, for "before man is placed life and death, good and evil; that which he shall choose shall be given him."

When Our Blessed Lord was once leaving the Temple after His triumphal entry into Jerusalem His disciples called His attention to the surrounding edifices; they had noticed those superb buildings and the remarkable stones of which they were constructed, and naturally showed them to their Master, just as a person might call a friend's attention to the neatly-sculptured stones of some stately cathedral. But Christ said: "As you see all these things, amen, I say to you there shall not be left here a stone upon a stone that shall not be destroyed." And when, later on, He was sitting on Mount Olivet, His disciples privately asked Him when this event was to happen, and how they would be able to tell whether or not it was at hand; it was then that Our Blessed Lord spoke to them of the profanation and desolation which would find their way into the Temple, and this was to be a sign of great ruin and terrible calamities for Jerusalem and its inhabitants. "When, therefore, you shall see the abomination of desolation (which was spoken of by Daniel the prophet), standing in the Holy Place, he that readeth, let him understand. Then let those that are in Judea flee to the mountains. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be." This was not the first time that Christ predicted the troubles to come upon Jerusalem; He had spoken of them even more clearly during His triumphal march towards that city. Seated on a colt, he wended his way towards Jerusalem in meekness and humility amidst the acclamations of an enthusiastic multitude, and, having arrived near the city, he gazed upon it, and, mindful of the unfaithfulness of those who dwell therein, mindful of the crime they were soon to perpetrate in crucifying Him, and of the evils that were to come upon them in consequence of their sins, His Loving Heart was unable to withhold the tears which came to His eyes, and so, for the second time during His public career, Jesus wept. "And when He drew near, seeing the city," says St. Luke, "He wept over it, saying: 'If thou hadst known and that in this thy day the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and beat thee flat to the ground, and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.'"

That fickle people had ever been favored by God, and yet had ever acted ungratefully towards Him, they were continually rebelling against God, and being chastised for their sins. Lovers of temporal honor, power and prosperity, they expected and wished the Messiah to come and make them a great and powerful nation. When Christ, after His Resurrection, accompanied the two disciples on their way to Emmaus, they, not recognizing Him, said: "We hoped that it was He that should have redeemed Israel." Such, no doubt, was the case with the Jewish nation as a whole, they were in hopes that the Christ would deliver them from the yoke of the Romans to whom they were tributary. But no, Christ came in poverty and abasement, and His Kingdom was not of this world: He came not to overcome nations by force of arms and make them subject to Him, but to subject the hearts of men to the law of God, and make them conquerors of their spiritual enemies; the devil, the world and the flesh. The Jews would not recognize in Him the One so long waited for; and so, in spite of all God had done for them, in spite of all the prophecies with which they had been favored, in spite even of their expectation of the promised Messiah, "He came unto His own and His own received Him not." St. John the Baptist addressed himself to them as an austere and penitential man, and they said he was possessed. Christ went among them, and ate and drank with them, and they said: "Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners," and His miracles they attributed to the power of the Evil One. "By the prince of devils He casteth out devils." Such was their sin, the obstinate refusal to believe in Christ, or in the testimony which He gave of Himself by His works. "If I had come and spoken to them," He said to His disciples, "they would not have sin, but now they have no excuse for their sin. If I had not done among them the works that no other man hath done, they would not have sin, but now they have both seen and hated both Me and My Father." But the Chief Priests, and the Scribes and Pharisees were not satisfied with rejecting Him; yielding to jealousy, hatred and fear, they went so far as to seek to put Him to death, and seizing Him, they led Him, bound, to the Roman Pretorium, where the people, advised by their blind leaders, clamored for His death and chose a murderous felon in preference to Him Whose only crime was to have worked for their salvation. "We will not have this Man reign over us." "Give us Barrabbas; and, as for Him, let Him die; away with Him! Crucify Him!" Christ brought them blessings, but they rejected them, and chose a curse instead. "His Blood be upon us and upon our children."

What wonder then that Christ, mindful of the obstinacy, blindness and incredulity of the nation to which He belonged and to which He wished well, mindful of their sins and of the awful punishments that were to come upon them in this world; what wonder, I say, that Christ should look upon Jerusalem and weep amidst the hosannahs of an excited multitude. "For the days shall come upon thee and thy enemies shall cast a trench about thee, and compass thee round and straighten thee on every side, and beat thee flat to the ground and thy children who are in thee, and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation." Such was Our Blessed Lord's prediction, a prediction which was verified about forty years after His death. Provoked by the Jews who had attacked and shed the blood of some of their soldiers, the Romans sent their legions to besiege Jerusalem. When the Roman legions encamped near the city, it was already a prey to civil war and the disorders it brings with it. The Idumeans who had been called to the help of one of the factions, made their way into the city during a stormy night, and killed everyone they met to the number of 8,500; and during the succeeding days they put to death 12,000 men of distinguished families. The priests, while ministering in the Temple, were struck with stones thrown by machines, and their blood was mingled with the blood of their victims. The soldiers of one faction, with weapons hidden under their cloaks, entered among the pilgrims into the Temple, and there attacked the crowd standing round the altar; and, in the course of time, the sacrifice ceased to be offered for want of victims; what was this? but profanation and desolation reigning in the Holy Place. Hundreds, driven by famine into the fields, were captured by the Romans and crucified in sight of the walls of the city; and no less than 800,000 are said to have died through famine in the space of six months. Finally, the Romans took the city and levelled it with the

ground. Such was the end of that once glorious city, and thus far were fulfilled Christ's prophetic words to His wondering disciples: "Do you see all these things? Amen, I say to you, there shall not be left here a stone upon a stone that shall not be thrown down." Such as was the case with the inhabitants of Jerusalem, such also is the case with those whose privilege it is to be made members of Christ's Mystical Body, and who enjoy God's blessings from childhood upwards, but who, after seeking God for some time, abandon Him, become obdurate, and die impenitent. They begin, perhaps, by neglecting small duties, and by making light of venial sins, and thus they fall into mortal sin. They go to Church on Sundays, as a matter of course, but they continue to commit sin in spite of God's warnings that they will repent later on, and, in the meantime, they neglect the things that are for their peace, such as, the sacraments, prayer, assistance at Mass, vigilance, penance, and so on; they look forward, I say, to some future time for repentance, just as the Jews expected the Messiah when He was really among them; and so a time comes when Our Blessed Lord can look upon those souls, and say of them as He did of Jerusalem: "If thou hadst known the things that were for thy peace, but now they are hidden from thy eyes." The Jews had their day of visitation, and we are now having our day of visitation; it is a life-long day, a day in which God is continually blessing us with His enlightening and strengthening aid, delivering us from our spiritual enemies, and leading us on, from virtue to virtue, to a happy eternity. Woe to those who imitate the unfaithfulness of the Jews! Woe to those who turn a deaf ear to the Voice of God, and abuse His graces, for His wrath will come upon them as it did upon the inhabitants of Jerusalem; it may not be during life in the shape of temporal misfortunes, but it certainly will be after death. Then the wicked will understand what they have lost through neglecting the things that were for their peace, and through not being docile to grace at the time of their visitation.

You, my brothers, being members of the Third Order of St. Francis, should strive to imitate his reverence for religious persons, places, and things; if religious insensibility should be absent from every Catholic heart, it should be conspicuously absent from the hearts of the members of the Third Order. Let Jerusalem's sad end remind us that we are not free to receive or reject God's graces as we like. Let us be grateful for God's favors, and endeavor to profit by them, that He may continue to help us in the all-important work of our salvation.

THE SPRING FEELING.

Weariness, Laxitude and a Desire to Avoid Exertion.

There are few people who have not experienced what is aptly termed the spring feeling. Languor and weariness, loss of appetite, touches of indigestion, pimples and irritation of the skin. They all come with the spring. All these ills are banished by Dr. Williams' Pink Pills. They enrich the blood, brace up the nerves, and charm away all spring weariness. Dr. Williams' Pink Pills are the best tonic medicine in the world. They make new, rich, red blood; strengthen men and women and make the roses of health bloom on palid cheeks. Here is proof: Mrs. Catherine Johnston, Gardner Mines, N.B., says: "I was very much run down, and so weak that I would frequently have to lie down. My appetite was poor and food distasteful. I often suffered from headaches, and the least exertion left me completely used up. I used a few boxes of Dr. Williams' Pink Pills, and since then I have felt like a new person. I do not know of any medicine equal to these pills."

In this climate a tonic is an absolute necessity in spring, and health will be gained and money saved by using only Dr. Williams' Pink Pills. Don't take a substitute or something else said to be "just as good." If in doubt send to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50c per box or six boxes for \$2.50.

ST. LOUIS EXPOSITION.

Negotiations have been begun with the Vatican with a view to securing the placing on exhibit at the St. Louis exposition of Pope Leo's jubilee presents. The American vessel which will transport the jubilee presents of Queen Victoria will call at Civita-Vecchia, the port of Rome, to embark the Pope's jubilee presents if the negotiations are brought to a successful termination.

The Divorce Question.

(By a Regular Contributor.)

We have written so much on the divorce question, have so frequently explained the attitude of the Catholic Church in regard thereto, have repeated so many times the story of all the misfortunes, social, domestic, religious, personal, and otherwise that spring from that source, that we need not again enter into any of the details. However, while we have been reading the terrible effects of the law of the State permitting divorce courts in a land, such examples as are given us every day in the American press, like the unfortunate Burdick Casnow going on across the lines, we find our own legislators taking action, in one way or the other, in regard to this matter. The debate in the House of Commons, on the night of the 26th March, is one that should remain memorable in the annals of our parliamentary history. It was brief, only three or four speakers took part in it; and only two of them said anything of importance; but what was said by those two should be preserved. The one was the mover of the bill, Mr. Charlton, the other was the Premier who replied to it, and the effect of whose reply was the withdrawal of the motion.

The following is the motion that Mr. Charlton moved:-

"That this House is of the opinion that the laws of Canada should clearly and within narrow limits define the causes for which divorces may be granted. But that the present system of granting divorces by legislative enactment is unduly expensive, and often capricious and unreliable. That if cause for divorce may exist, the means for obtaining a decree should be rendered less expensive than at present. And that as the justification of divorce by virtue of law, defining adequate cause, can only be established by investigation and evidence, the proceedings upon which such decree may be obtained are judicial in their character; and that consequently divorce proceedings should be taken before and a decree of divorce emanate from a properly constituted divorce court."

There is no necessity of reproducing the arguments advanced by Mr. Charlton in support of his motion to have a Divorce Court established in Canada. They are the same as have always been advanced in such cases, in connection with the same subject. Mr. Jabel Robinson also made a few remarks in the same sense, and there promised to be a long debate. But, at this point, the Premier rose and replied to Mr. Charlton. It was not a party question, it was one of far greater significance for it affected the entire country in a moral sense. The remarks of the Premier are deserving of close attention.

Sir Wilfrid Laurier said:-

"That a similar matter had been introduced before and not entertained by the House. Nothing had occurred since to change the attitude of the House. The absence of a divorce court had not yet been felt, and he regarded it as far from a blot on Canada's fair fame. The people were satisfied with matters as they were, and it was far better to leave them alone. Public opinion had not demanded any divorce court, no petitions had been sent to the House asking for it, nor had any resolutions been passed except by a few extreme religious organizations. There were old established divorce courts in New Brunswick, Nova Scotia and British Columbia, but they had very little to do. He regarded it as greatly to Canada's credit that despite our great national growth the average annual applications for divorce had not increased since 1867. It was a testimony to the good morals of the country that the causes which led to divorce seldom occurred. Should the public morals ever become so depraved as to make the demands for divorces increase then would be the time to act, but he believed in leaving well enough alone. He belonged to a persuasion which did not admit of divorce but to those holding different opinions he thought the arguments were overwhelming against the proposed change and he hoped the House would take that view."

And the House did take that view, the motion was withdrawn, and Canada—at least for some time to come—has been saved the humiliation and disgrace of having a legalized human tribunal for the express purpose of contravening the express law of God. It is also worthy of re-

mark that the Premier took occasion to emphasize the fact that he belonged to a church that does not recognize divorce in any sense. While there is no necessity of introducing one's religious views or principles upon the public, and the Premier has always been very careful in that regard, still it is encouraging to find that a leading statesman, the First Minister of the colony, is not backward, when the occasion is suitable, in having it understood that he is actuated by the teachings and principles of the Catholic Church. These are small incidents in the great rush and crowd of events that mark the life of a Parliament, but they have their fitting place and they tend vastly to place each individual in the proper light and to make clear his status as well as his convictions. We trust that the day is very far distant—if such a day ever comes—when a Canadian Premier will have to speak differently on this subject.

Archbishop Quigley And the C. M. B. A.

Archbishop Quigley in an address in Chicago in response to a memorial presented to him by members of the Catholic Mutual Benefit Association, advised all men in the Roman Catholic Church to unite with some one of the fraternal orders organized under church supervision. Both the individuals and the religious body gain through the societies, the prelate said. He was speaking at School hall, Chicago Avenue and Cass street, in response to a memorial presented to the archbishop by members of the Catholic Mutual Benefit Association.

"No agencies in the world to-day are doing more good than these societies," he said. "Every man in the Catholic Church should belong to one of them. They offer cheaper insurance than the secular companies and they help the church."

"In scores of cases I have seen the good done the family by the insurance money paid after the death of the father or husband. What it means to those left behind is beyond calculation. But there is this other side to the matter; the payment of the policy takes the support of the family from the church."

"Again the association is an organization of practical Catholics. Bishop Ryan, founder of the order in Buffalo used to have difficulty in determining what constituted a practical Catholic. To satisfy himself he decided a practical Catholic was a man who attended, regularly, the Sunday Mass, who made his Easter duties, who contributed according to his means to the support of the church and its schools, and gave his children a Catholic education. A man must be all this to be a member of this association. The more of such fraternal orders of the kind we have the greater will be the strength of the church."

"Beyond the financial and other considerations mentioned is this advantage that it protects our men from the other societies which it would be dangerous for them to join."

The archbishop said he had been surprised and delighted at the warmth of his reception in the Chicago diocese.

"Already I feel perfectly at home here," he said. "It seems there is perfect sympathy between myself and all the Catholics of the diocese. I feel sure we can work together in perfect harmony for the accomplishment of much good. All I ask is your patience, for it will take time to bring about the results aimed at."

The book presented to Archbishop Quigley is an address written on parchment welcoming him to Chicago on behalf of the benefit association. The work is done by hand, and the pages are hand illuminated. The presentation was made by Thomas J. Douglas, supreme deputy of the order. Signed to the memorials are the names of Mr. Douglas, John Brennan, district deputy, and the officers of the ten branches in Chicago.

BE CAREFUL OF PROMISES.

Many a man has suffered because of his readiness to promise—for he has found the performance impossible. Therefore, be careful what you promise.

HOLIDAYS IN IRELAND.

In the diocese of Ferns, Ireland, which includes the whole County of Wexford, all the Catholic Church holy days of obligation are kept also as civic holidays, the people abstaining as on Sundays from ordinary work and all places of business being closed.

Old Letters.

(By a Regular Contributor.)

This week, although I retain the heading "Old Letters," I do not purpose giving the readers exactly a letter in form. Yet it may be looked upon as one, since it is in the handwriting of the author. Last week, it will be remembered, that I reproduced a few lines from the pen of Michael Doheney, and regretted very much that I was not able to find, or to present his poem on "Music;" but, having in my possession a manuscript copy—not the first draft, however—of his "Acushla Gal Machree," I feel that it will simply be supplementing last week's contribution, to reproduce it. I believe that it has been published in America years ago, but of that I have no evidence. It was written, when Doheney was a fugitive, in the County Waterford mountains, after the failure of the '48 movement, and when he, like Meagher, Smith O'Brien, Manus, Mitchell, and all their associates were "out-laws." The address to Ireland, under the endearing title of "Acushla Gal Machree," and it breathes the true spirit of romantic poetry, while it is, in reality, the account of all that Doheney had experienced, through his love of country. No further preface is needed; the poem runs thus:-

"The long, long wished for hour has come,
But come, ashore, in vain,
And left thee but the wailing hum
Of sorrow and of pain.
My light of life, my early love,
Thy portion sure must be
Man's scorn below, God's wrath above—
Acushla Gal Machree.

"'Twas told of thee the world around,
'Twas hoped for thee by all,
That with one gallant sunward bound,
Thou'd burst long ages! and those
Who perilled all for thee,
Were cursed, and branded as thy foes,
Acushla Gal Machree.

"What fate is thine, unhappy isle,
That e'en the trusted few
Should pay thee back with hate and guile,
When least they should be true?
'Twas not thy strength or courage failed
Nor those who bled for thee;
By moral force, wert thou betrayed,
Acushla Gal Machree.

"I've given thee my youth and prime,
And manhood's waning years;
I've blest thee in thy sunniest time,
And shed for thee my tears;
And mother, tho' thou'st cast away
The child who'd die for thee,
My fondest wish is still to pray—
For Cushla Gal Machree.

"I've track'd for thee the mountain sides,
And slept within the brake,
More lonely than the swan that glides
O'er Lua's fairy lake;
The rich have turned me from their door,
Because I'd set thee free;
Yet do I love thee more and more—
Acushla Gal Machree.

"I've run the outlaw's bold career,
And borne his load of ill,
His troubled rest, and waking fear,
With fixed, sustaining will;
And should his last, dread chance befall,
E'en that should welcome be,
In death, I'll love thee, more than all—
Acushla Gal Machree."

Such the lines of Doheney's lament. And no wonder that he wrote in such a strain, for he was then, a hunted, outlawed man, bearing the heavy burden of a conviction that he and the cause had been betrayed by one who should have been the last to inform on the people battling for life.

Were Doheney alive to-day, and were he to see the mighty "change coming over the spirit of Ireland's dream," it is quite possible that his pen would be as fluent in tracing lines of hope as it had been graphic in drawing pictures of despair. But the men of the olden day are gone; not even Duffy, the last survivor of that heroic generation, was privileged to behold the new aspect that has been given to Ireland's future. But the memory of such men should be preserved, green, and in the days of a coming happiness the children of Erin should feel grateful to those who knew naught but the sorrowful side of the story.

Pastoral Letter of Apostolic Administrator Of Manila.

If Spain and other Catholic nations committed abuses in their colonies it was when the spirit of faith and Christian charity began to weaken in those nations. If to-day the Latin nations are less happy than before and less respected it is because their Catholicism is waning day by day and they are becoming more and more recalcitrant to their Christian traditions, which are associated with so many glorious memories and illustrious achievements. If Protestantism, which has recently been introduced among us, should eventually dominate in the Philippines the Filipinos will see the enormous difference that exists between the spirit of our Holy Mother the Church and that of the unsympathetic and disunited Protestant sects. Only justice and charity, as taught and practiced by the Church, can make nations great, free and prosperous. (Proverbs XIV, v. 49). It is as clear as the light of day that the unhappy lot of weak and oppressed races is not traceable to the Church, who always regards them as a mother regards her children, but to governments which lack the spirit of Christianity and which are almost always guided by selfish aims.

But many, repeating the words of Jeremiah and of Job, are saying: Why doth the way of the wicked prosper; and why is it well with all them that transgress and do wickedly? (Jeremiah, chap. XII, v. 1; and Job, chap. XXI, v. 7). Some Catholics who have little knowledge of the world, and who have never been called upon to battle against adverse circumstances feel their faith and religious zeal weaken on account of numerous scandals and dangers threatening the Church, as well as on account of their entire environment, which is so unfavorable for the practice of piety and devotion. They see all around them apathetic indifference in religious matters, levity and licentiousness of manners and gross materialism which dominates all classes. They take note of the worldly prosperity of new arrivals among us belonging to a different race and nationality who apparently are devoid of religion and of all moral restraint—men who live and die without bestowing a thought on their future destiny, who, nevertheless, neither suffer the chastisement nor endure the pangs of conscience which, according to Catholic faith, should afflict the ungodly while leading wicked and disorderly lives.

These pusillanimous souls, who are much perturbed in spirit by all this, would hearten themselves if they would engrave on the tablets of their memory and frequently repeat this passage from the Gospel: "What shall it profit a man if he gain the whole world and lose his own soul? For he that shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when He shall come in His Majesty and that of His Father and of the holy angels." (St. Luke, chap. IX, v. 25 and 26).

But even in this life peace never reigns among the wicked and ungodly, because sadness and affliction are always the portion of souls that work ill. (Apoc. XVIII, v. 7). Men criminally abusing their liberty may make what they please of this life, but the day will come, and it is not far distant, in which divine justice will mete out condign punishment to all such. (Romans, II, v. 9).

No worthy person should be ashamed to stand up for the truth and do what is right; but all should be ashamed to commit wicked and infamous acts. In the Philippines, as in all countries, there are persons eminent in the sciences, as well as persons distinguished for their wealth and their social and official positions, who hold in the utmost contempt the precepts as well as the vituperations of worldly-minded persons, and yet who are respected and liked by all classes of the community. If some among us are not ashamed of being political weather-cocks, if others unblushingly frequent Protestant chapels, and if still others do not feel humiliated in being the dupes of Masonic rites; if there are persons who are unabashed even when pilloried as liars and thieves, why should we Catholics be ashamed of entering the temples of God and of practicing all that the Gospel commands us? If so much respect is shown to and so many encomiums bestowed upon governmental officials, why should we be so chary of paying to God the homage due Him?

But can we preserve Catholicism under a government which is more Protestant than Catholic? Some faint-hearted ones fear that under American sovereignty the Catholic Church cannot live or prosper, believing that the sects will sweep away the true religion. Nothing could be further from the truth. In the United States there exists a perfect separation between Church and State. The State neither opposes nor favors any religion, as such. All forms of religious worship exist and flourish in that land of liberty. "The Government," says our Holy Father Leo XIII. (Letters to the Bishops of America, 15th April, 1902,) "does not concede the Catholics any special privilege, but the Government of the United States unquestionably deserves praise for not denying to any all just liberties. * * * While European nations have suffered an evolution afflicting for religion, the state of the Church in America enjoys, if we may so call it, the soul and the height of joy."

The Catholic Church in America, so far from being oppressed, can count more of her children than any of the Protestant sects can count of followers. In the United States there are 100 Bishops, 12,968 priests, 3,000 religious of all orders, 12,000 churches, 7 universities, 162 colleges, 71 Seminaries, 3,798 Catholic schools, 257 asylums, 923 charitable establishments and 12,000,000 Catholics.

This magnificent showing is due to the fact that Catholic Americans, who are surrounded by hostile forces know how to stand shoulder to shoulder in battling for the Church. They are willing and ready to render personal service and to contribute financial aid to her.

They know how to formulate their rights and insist upon them without arousing the opposition of the State. Let Catholic Filipinos imitate their Catholic brethren of America and, without creating animosity or coming in conflict with the civil authorities, they will be enabled to preserve their faith intact, and enjoy peace and prosperity under the folds of the American flag.

Sectarians and irreligious persons frequently tax Catholics, especially simple-minded and unlearned Catholics, with being fanatics. These enemies of the Church allege that Catholics are superstitious and extremely irrational in their religious beliefs and in their religious practices. This, beloved brethren, is a brutal insult, and a despicable mode of attack, unworthy of men of education and of common sense. The Catholic faith is the most rational, the most prudent and the most deserving of respect and regard of any religious faith that can exist. The truth of this assertion is clearly demonstrated by the following process of reasoning:

Our Lord, being God, an infinite and ineffable being, and man a created being, limited and, when unaided, incapable of knowing all the grandeur and perfection of his Creator, it follows that we of our own strength cannot grasp or perfectly comprehend all the truths of the supernatural and divine order. For this we need the help of a free and liberal revelation from God, of a superhuman teaching, of a divine instruction.

St. Thomas (1st Part, q. e, art. 1) declares that we need divine instruction even for those moral and religious truths which are not beyond the reach of human reason. In the absence of such instruction these truths would be the exclusive intellectual possession of a limited few, who would be able to grasp them only after long and hard study. Even then they would not possess these truths in all their purity, but they would have them mixed with many errors.

We, therefore, need to be instructed in an infallible manner by the teachings of God and His Church lest we make fatal mistakes in dealing with the vital and transcendent questions affecting our final destiny. Those who refuse to accept this teaching and substitute for it the feeble light of reason and purely human science will inevitably go astray and fall into a thousand and one errors and absurd superstitions.

The statement we have just made is fully borne out by the histories of pagan as well as of heretical or schismatical nations. In matters of religion and morals these nations have furnished the world with notable exhibitions of the wildest extravagance, of unbridled fanaticism, of puerile absurdities and sometimes even of downright maniacal madness. Great conquerors of the world and molders of pagan thought, like Julius Caesar, Alexander the Great, Augustus, Darius and Xerxes, were timid and blind believers in every sorcerer, in every oracle, in every miserable soothsayer. The books of Xenophon, of Strabo, of Plutarch, of Plotinus, furnish us with conclusive proof that even the wisest and

greatest philosophers, when left to the exclusive guidance of human reason, are capable of every absurdity under the sun, of every superstition and fanaticism however extravagant. But the Gospel came and the Church extended her spiritual domain. From that time the oracles of the idols were silent as by enchantment; demoniacal divination ceased; magic became discredited; a death-blow was given to soothsaying and similar frauds. The true Catholic faith remained free and triumphant in the presence of the thousand and one laughable absurdities of the heathens, enslaved victims of soothsayers, diviners and cunning magicians.

History also clearly demonstrates that in proportion as Catholic influence decreases among a people superstition and fanaticism increase. After the Moors overran Spain the Spaniards forgot, to a great extent, their Catholic religion. Whereupon Andalus and Toledo became famous centers, from which emanated all sorts of which stories and of Oriental symbolical tales. After the inhabitants of the north of Europe embraced Protestantism they became so ignorant and so credulous that they stood in awe of fairies and dreams, and attached more importance to the outgivings of fortune tellers than to the counsels and truths of the Christian catechism. When the social life of the Latin nations became affected in the nineteenth century by the delirium of the French Revolution and by the teachings of Augustus Comte, founder of the Positivist Philosophy, there sprang up on all sides secret masonic societies; absurd and ridiculous spiritualistic scenes became a fad; ballet dancing and extravagances of all kinds were fashionable; blind credulity in the wild dreams of German philosophy spread far and wide; an insatiable craving manifested itself; the predictions of calendar makers and the dire prophecies of charlatans, called astrologists, threw whole communities into a state of alarm.

Coming down to our own times and nearer home we are ashamed to have to confess that in the four years during which the Catholic Church in the Philippines has been passing through a severe and trying crisis, there have sprung up in Pangasinan, Tayabas, Pampanga and other provinces superstitious and katipunan sects, monsters engendered from heated imaginations. Already there is talk of Bathala, the factor-de-sangre has beings are on the increase; among the people the anting-anting and soothsayers are more popular. No belief is accorded the ministers of God who are unquestionably the most learned men of this country, but fame and credit are readily conceded to any unsound, sippant, deceptive pamphlet, newspaper or book.

Nowhere do fanaticisms, absurdities and debasing superstitions flourish more than among sectarians and the ungodly. Could you, for instance, conceive of a more mystic nomenclature than that employed in the Masonic lodges of the Grand Orient? Could there be blinder credulity than that demanded of their members? Could there be darker or more despotic designs than those hidden under the jargon used in these lodges? Instead of giving to God the worship they owe to Him as Creator, Lord, Redeemer and Benefactor of the human race the heads of these lodges demand a blind faith and an infantile docility in the most irrational rites and mysteries of the "Grand Architect of the Universe."

Instead of conceding to God and His Church a wise and rational faith they surrender their understanding and their hearts to spiritualist mediums and fortune tellers, to any amateur in science, to any novelist whose works of fiction happen to fall into their hands. Refusing to bow down in adoration before God they sacrilegiously spit and trample upon the most holy sign of the redemption of humanity. They laugh at and blaspheme the Cross, but maintain a solemn countenance before the triangle, the square, the mallets, aprons and stars. They have not the moral courage to enter a Church and join in the devout and consoling exercises of Christian worship, but they will waste time in gossiping with ballet dancers and society women, bowing and scraping before them like so many mountebanks. At balls, banquets, theatres and all social functions they are great sticklers for forms and questions of etiquette. They would not believe the Pope speaking ex-cathedra, but they are quite willing to consult any clairvoyant from Paris or London.—Translation of New York Freeman's Journal.

NUNS IN SIBERIA.

If Czar Nicholas is sincere in his decree granting religious freedom to all his subjects his manifesto issued last week will occupy a position in the history of the twentieth century as exalted as does the English Catholic Emancipation Act of 1829 in the history of the nineteenth century. The story of the martyrdoms, the sacrifices, the sufferings which the Catholics in Russia have endured for their faith is as inspiring as the annals of the early Christians. No brutality that their fiendish oppressors could invent was spared to weaken their allegiance to the Holy See. Death by sword, bullet and exposure, the knout and the lash; the dread exile to Siberia and the more insidious promise of emolument and high reward—all were ineffectual with these devoted and heroic Poles.

There are a few instances, of course, of people and prelates who forsook their loyalty. These renegades were invariably more relentless and cruel than the Russians themselves. The following story of the treatment of the nuns of Minsk by an apostate bishop, is but one instance of thousands that occurred during six centuries of barbarous persecutions.

During the summer of 1838 Siemaszko, the apostate Bishop of Minsk, especially distinguished himself in a series of brutalities that almost surpass belief. At the time of the apostasy of Siemaszko nearly all the Catholic convents of the dominion belonged to the Basilian Order and one of the most flourishing was that of Minsk, in Lithuania. Under the direction of their Superior, Mother Makrena, they employed themselves in the instruction of children and the relief of the poor of the town of Minsk. Siemaszko knew of the love which the town held for these good nuns and he determined to gain their apostasy at any cost. He had given the community three months' time in which to decide whether they would forswear the faith, but in his impatience he applied at the convent after three days accompanied by a troop of soldiers to demand their immediate submission. With one voice they refused to obey. "Hard labor and a hundred Siberias rather than desertion from Jesus Christ and His Vicar," replied the heroic abbess to his importunings. The apostate then ordered the soldiers to eject the nuns from the convent. Mother Makrena begged the civil governor to allow her to bring a heavy processional cross which she carried on her shoulder during the ensuing march of seven days to the place of exile. Chained two and two together these weak women were compelled to walk nearly forty-five miles a day until they arrived at Witebsk, where they were doomed to live two years.

At Witebsk they were lodged in a shed adjoining a stable of the house of so-called "black nuns." These were mostly widows of Russian soldiers and women of abandoned character. In the "Narrative of Mother Makrena, or a History of a Persecution of Seven Years Suffered for the Faith," the Abbess tells us that their daily life at Witebsk was in this fashion: Before six o'clock in the morning they had to sweep the house, light the fires, and prepare the wood and water for the house; then for six hours they had to break stones and wheel them away in barrows, to which they were chained; from twelve to one they were allowed to rest; then hard work again till dark, when they were required to attend the cattle and finish the household work.

The Sisters especially mourned because they could not frequent the sacraments, and one day they were rejoiced to recognize in a visitor their late almoner, Michalewicz, whom they had not seen since they left Minsk. But, alas, he, too, had apostasized and had come to persuade them to desist from further opposition to the imperial wishes. They rejected his pleadings with loathing and Michalewicz became the most bitter of their persecutors. After the nuns had been at Witebsk about two months Siemaszko ordered that they should receive thirty blows of a rod twice a week. Michalewicz increased the number to fifty. Mother Makrena says: "Our paths were marked by blood after the scourgings, and frequently we found on our bodies pieces of flesh which had been detached by the rods." Three of the Sisters fell dead after these scourgings. Nor were these three the only martyrs. Sister Baptista was burned alive by the "black nuns." Sister Napomucena was killed by a blow on the head; another Sister, Coletta, had her ribs broken, and died in consequence.

Michalewicz made a last fearful effort to subdue the "obstinacy" of the heroic women. He confined Mother Makrena with eight of her nuns in a cave so damp that it

was filled with worms which soon covered them from head to foot and crawled into their eyes, ears and mouths." The only food allowed them during their nine days' stay in this loathsome place was such remnants of putrid vegetables that had been spared by the "worms." The martyrs were at length led out to their hard labor.

Siemaszko's next visit was to participate in the "reconsecration" of the ancient Church of Witebsk to the Orthodox worship. He attempted with the aid of the soldiers to force the Sisters to participate in the ceremonies. "Now that you are an apostate," they answered him, "you are no longer our pastor. Think not, then, of our souls, but do think of our bodies for we are dying of hunger." The nuns resisted going into the church with all their might and the brutal persecutors, after beating the Superior, led them back to their labors.

One morning in the autumn of 1840, two years after their arrival at Witebsk, the nuns were removed to a Basilian convent in Polock, which had been given up to "black nuns" and schismatic priests. Here they were employed, some in breaking stones (without hammers but with large stones), some in leveling a hill on which Siemaszko intended to erect a palace. During the summer of 1841 seventeen of the nuns perished by various accidents, all of which could have been prevented by the heartless superintendents. In the next spring three more of the nuns died under the knout. News of these infamies had reached the ears of a Polish lady, wife of a general in command of the garrison at Polock, and through her influence the scourings ceased. Siemaszko, however, resolved on a terrible revenge for having his use of the knout stopped.

Abbes Makrena thus describes Siemaszko's attempt: "He ordered all the men to outrage us in the most infamous manner, promising the grade of protopope to all who consummate the crime. Terrible thought—it was a true hell. The aid which was received from our Divine Spouse enraged them; they tore us with their nails, they bit us, and the poison was inundated with our blood. Two of our Sisters were trampled to death, eight had their eyes torn out and their faces otherwise mutilated. Finally the monsters fatigued (and foiled) retired."

The martyrs were, in the summer of 1843, compelled to march, chained as before to Miadzioly, a twelve days journey. Torture upon torture were again tried to gain the perversion of the heroines during the next two years until all but four of them were either dead or perfectly helpless. In March, 1845, the abbess discovered an opportunity to escape to the frontier, which was hundred of miles away, and in the heart of a bleak and hostile land. Accompanied by the Sisters who were able to travel she succeeded in leaving their prison while the keepers were carousing and they then separated in the hope that at least one of them might reach the feet of Christ's Vicar to lay their story of the cruel sufferings in Siberia. After three months wandering in the forests of Lithuania, suffering from cold, hunger and thirst, constantly pursued by soldiers and tracked by dogs, Mother Makrena finally arrived in Rome.

A Great Invention, To Light the Sea.

The Italian Government has tested and endorsed a remarkable invention by Professor Giuseppe Pino, which makes practical the imaginary operations of Jules Verne's submarine boat, the Nautilus, in "Twenty Thousand Leagues Under the Sea," and seems to rival with actually the wildest pseudo-scientific dreams of Mr. H. G. Wells. A simple scientific fact has until now rendered Jules Verne's Nautilus and its achievements absurd. The same fact has stood in the way of the best results from existing submarine boats—the fact that no form of light of which we know anything could penetrate the intense darkness of the ocean a few fathoms below the surface. These boats can descend below the point which it is possible for divers to reach, but when they get there all about them is a curtain of black, upon which the rays of powerful searchlights make almost no impression.

According to the Italian Government's statement and Professor Pino's own description, a "hydro-scope" has been invented which illuminates the ocean at great depths, bringing the smallest objects into plain view, either from ordinary vessels on the surface or from submarine craft. In order to utilize this new light with greatest profit Professor Pino also has perfected a sub-

marine boat equipped with wheels for its propulsion on the ocean's bottom, and with mechanical arms with which it is desired to bring to the surface. Professor Pino is now at Kiel, Germany, preparing for a trial of his apparatus under the eyes of the Kaiser. The photographs taken at great depths are most interesting.

The boat is 16ft. broad, 30ft. long, and cigar-shaped. In outward appearance it differs not from the type of submarine boat introduced years ago. Its construction is steel—apparently one piece, like a cannon. This makes it possible for the ship to withstand any amount of pressure. The keel is fitted with wheels, facilitating movement on dry land and on the floor of the ocean. The sides of the ship are furnished with mechanical arms and hands, worked from within. These arms and hands work like the human model. They can bend, withdraw, and stretch like a man's arms. They can lift and grasp things like those of a mechanic, with power a hundred times intensified. With this ship Signor Pino and his crew descended into the Gulf of Genoa at a spot where the water is 290 feet deep according to the charts.

When the Mayor of Genoa asked the inventor whether he was prepared to descend to a depth far beyond the working capacity of divers, he agreed to his undertaking, and his boat was gone fully ten minutes. However, the spectators were kept informed of his whereabouts by telephone. After ten minutes Signor Pino's ship was heard and seen shooting to the surface of the water, carrying above its deck and in the arms attached to its sides the small boat sunk in that neighborhood by the marine authorities the day before. The naval expert, who accompanied Signor Pino, reported that by a peculiar new light which the inventor carried, the floor of the gulf was lit up for the space of an eighth of a mile. They ran around on the bottom of the sea for some time, until they encountered the boat subsequently raised to the surface.

The apparatus used by the Government experts off the coast of Genoa covered 4,600 square feet of ocean bed, and the light was so brilliant that everything contained within in the limits of the fluid territory was perceptible to the naked eye—everything, whether stationary, on the floor of the sea, or floating between that and the surface of the water. With the aid of this light, flashes and worms the size of a pin-head were photographed, as well as beams sunken craft and pieces of glass and rubbish carried there by the tide. Yet the apparatus used was only a small and cheap affair, for the inventor, a poor civil engineer, had to stand all the cost. It could be ten times or one hundred times enlarged, if necessary.

The thought that gave the first impetus to this invention was the hope of making the ocean, its highways and byways, perfectly safe. No more shipwrecks on account of rocks, floating wreckage and collisions, at least. The captain and navigator of the future will be master of the waters he sails. Neptune cannot play tricks on him with rocks, sand banks, flats, shallow water, and wreckage, for the lookout can easily detect all such by the aid of the hydro-scope. At the same time the engineer will be able at all times to inspect the bottom of his boat. After the foregoing, it is almost unnecessary to refer to the hydro-scope's influence on naval warfare. Torpedoes, submarine mines, and submarine boats were invented to approach the enemy by stealth.

The hydro-scope is more powerful than 10,000 searchlights, and about the ship for almost any desired distance into a flood of light to such an extent that even a herring could not approach a ship's bottom or side within 5,000 feet without the captain and lookout seeing it. But the inventor lays more stress on the hydro-scope's relation to warfare than upon its pacific mission. Warfare, he says, will be abolished, sooner or later; the world nowadays pins its hope to peace and progress. His invention, like Marconi's, will bring the nations nearer together, for the hydro-scope removes to a large extent the present impediments to cable laying and shipping.

CATHOLIC STATISTICS.

A Catholic Women's Club has been organized in Louisville, Kentucky, with 700 members, which will soon be increased to 5,000. It is proposed to erect a clubhouse, one of the features of which will be a restaurant for working girls. There will also be an employment bureau, a gymnasium and an auditorium.

THE COL

CHAPTER

HOW KYRLE DALY HAS THE GOOD LUCK TO SEE A STAGGEE RACE.

The signal was given—horsemen started in gallop with more zeal and go their faces than was to the limbs of the animals bestode. For a few n strike seemed doubtful, hovered, with an indeci now over one helmet, a another. The crowd of huddling together in a faces that glowed and sparkled with intense i encouraged the riders with exclamations of hoarse a applause. "Success, succ "I depend my life upon ly," "Give her a loose, l other expressions of a ture.

But ere they again ca winning-post, the positio horses was altered. O'R front, lashing his horse with as much force as pounding on his own and the tailor, came close bing his black mare's leg the calves of his legs, as to beat the poor beast last remnant of her others followed, lashing and one another, each a neighbor in the grossest except Lowry Looby, wh kept out of harm's way, loose rein in his hand, the hair-cutter's mare the of what jockeys term a life, instead of which the ture stood in the utmost was thus prepared to p accident which followed. smith's gray horse starte of sea-weed, and suffered mare to come down like bolt upon his haunches. on their heels, falling fo fell, and the process-serve as they lay kicking in th compelled to share in the tion. This accident prod the fallen heroes a serie and bruises, in which th were not idle. O'Reilly, this hand, hit the raillo forward blow between which so effectually inter the exercises of these o returned the favor wit ful thrust in the abdomin prostrate steed. For thi foe he was rewarded by nant quadruped with a ki right ear, which made it to inflict a second, and remained between the pro and the blacksmith, who one another as if they ve tion as if they had never together in their lives. T at length separated and b the ground, all covered w sand, while their hor much difficulty, were set their legs, and led off to borish slope.

In the meantime, our paled Lowry Looby returni winning-post, under the p Mr. Cregan, with the sad fritters between his hand person exhibiting token ill-usage. He had contriv strip the mountaineers, a tained the prize; but the factions, irritated at beho laurels flourishing on a brow, had collected around ged him from his horse, that it was a unfair heat, there should be a second Cregan, however, with stion, succeeded in rescuin from their hands; but not man in the crowd had pu upon him by which he e easily distinguished at a meeting.

Tired of the deafening u surrounded him, and long timent, that he might

THE COLLEGIANS.

A TALE OF GARRYOWEN. BY Gerald Griffin.

CHAPTER XI.

HOW KYRLE DALY HAS THE GOOD LUCK TO SEE A STAGGEEEN RACE.

The signal was given—and the six horsemen started in good order and with more zeal and eagerness in their faces than was to be found in the limbs of the animals which they bestrode.

But ere they again came round the winning-post, the position of the horses was altered. O'Reilly rode in front, lashing his horse in the flank with as much force as if he were pounding on his own anvil.

While Mrs. Frawley superintended the dressing of the fowl in the kitchen much wondering at the forlorn and absent air with which her officious attentions were received by the young collegian, that meditative gentleman was endeavoring to concentrate his attention on the pages of the learned work that lay before him.

The silence of the place was favorable to that sort of drowsy musing in which the mind delights to repose its energies after any strong and passionate excitement.

leisure over his disappointment, Kyrle Daly now left the course, notwithstanding the invitation of Anne Chute that he would return and dine at the Castle.

Lowry Looby, once more reduced to his legs, followed him at a distance somewhat more considerable than that recommended by Dean Swift as proper to be observed by gentlemen's gentlemen.

The night had fallen before Kyrle alighted at the cottage door. Mrs. Frawley, the dairy woman, had been provident enough to light a fire in the little yellow room.

"Though but a shadow, but a sliding, Let me know some little joy, We that suffer long annoy, Are contented with a thought, Through an idle fancy wrought, Oh, let my joys have some abiding."

While Mrs. Frawley superintended the dressing of the fowl in the kitchen much wondering at the forlorn and absent air with which her officious attentions were received by the young collegian, that meditative gentleman was endeavoring to concentrate his attention on the pages of the learned work that lay before him.

The silence of the place was favorable to that sort of drowsy musing in which the mind delights to repose its energies after any strong and passionate excitement.

the heart—those memories, hopes, fears and wishes, with which they were most intimately associated, passed in long and still procession before his mind.

Where to are you running in such a hurry, Mary?" said Mrs. Frawley, "one would think it was for the seed o' the fire you come. Sit down again."

"Oh, wisha," said a strange voice, "I'm tired from sitting. Is it to look after the butter Mr. Kyrle is come down to ye?"

"Oyeh, no. He doesn't meddle in their things at all. If he did we'd have a bad story to tell him. You'll burn that duck, Nelly, if you don't mind it."

"I'll tell you, Mary. I don't know what is the reason of it is, but our butter is going from us this two months now. I'd almost take the vestment of it, that Mr. Enright's dairyman, Bill Noonan, made a request, and took away our butter."

"Did you watch your cows last May eve, to see that nobody milked 'em from ye?"

"I did to be sure. I sat up until twelve o'clock, to have the first milk myself; for Shaun Lanther, the fairy doctor, told me that if another milked 'em that night, she'd have their butter the whole year around. And what good was it for me? I wouldn't wonder if old Moll Noonan had a hand in it."

"Nor I neither. They say she's a witch. Did I every tell you what Davy Neal's wife did to her of a time?"

"Not as I know."

"The same way as with yourself—no 'tisn't the butter but the milk itself, was going from Kitty Neal, although her little cow was a kind Kerry and had the best of grazing. Well, she went as you done, to Shaun Lanther, the knowledgeable man, and put a half-crown into his hand, and asked his advice. 'Well, tell me,' says Shaun, 'were you at Moll Noonan's yesterday?' 'I was,' says Kate. 'And did you see a hair spangle hanging over the chimney?' says he. 'I did see that, too,' says Kate. 'Well,' says Shaun, 'tis out of that spangle that Moll do be milking your cows every night, by her own chimney corner, and 'you breaking your heart at a dry under the same time.' 'And what am I to do?' says Kate. 'I'll tell you,' says he. 'Go home, and redcen this horseshoe in the fire, and observe when you're milking, that a gray cat will sit by you on the bawn. Just strike her with the red shoe, and your business will be done.' Well, she did his bidding. She saw the gray cat, and burnt her with the shoe, till she flew screeching over the hedge."

"Oh, murther, hadn't she the 'oor-aga!'"

"She had. Well, the next day she went to Moll Noonan's and found her keeping her bed, with a great scald she said she got from a pot of boiling water she had down for scalding the keelers. Aye, thought Kate, I know what ails you, well, my old lady. But she said nothing, and I'll engage she had the fine can of milk from her cows the next morning."

churnin', along with crame, and into every keeler in the house. Here, Mrs. Frawley, will you have an eye to the spit a minute while I go look at them hens in the coob abroad? Master Kyrle might like a fresh egg for his tay, an' I hear them clockin'."

A loud knocking at the door was the next sound that invaded the ear of Kyrle Daly. The bolt flew back, and a stranger rushed in, white, at the same moment, a gust of wind and rain dashed the door with violence against the wall, and caused a cloud of smoke and ashes to penetrate even to the room in which sat.

"Shut the doore! shut the doore!" screamed Mrs. Frawley, "the duck will be all destroyed from the ashes. Ah, Lowry, what keap' you till now?" "Oh, let me alone, woman," exclaimed Lowry, in a loud and agitated voice. "Where's Master Kyrle?"

Without making any reply, Lowry Looby presented himself at the parlor door, and waving his hand with much force, exclaimed: "Come out! come out! Master Kyrle. Ther's the Nora Creina abroad just goin' down, and every soul aboard of her. She never will reach the shore. Oh, vo! vo! 'tis frightful to see the swell that's round her. The Lord in his mercy stretch out his hand upon the waters this fearful night!"

Kyrle started up in alarm, snatched his hat, and rushed out of the room, not paying any attention to the recommendation of Mrs. Frawley, that he would throw the frieze riding coat over his shoulders before he went out in the rain. Lowry Looby, with many ejaculations of terror and of compassion, followed his master to the shore, within a gun-shot of which the cottage was situated. They arrested their steps on a rocky point, which, jutting far into the river, commanded a wide prospect on either side. It was covered with wet sea-weed and shell-fish, and afforded a slippery footing to the young collegian and his squire. A small fishing boat lay anchor on the leeward side of the point, and her crew consisting of a swarthy old man and a youth, were standing on the shore, and watching the pleasure boat with much interest.

CHAPTER XII.

HOW FORTUNE BRINGS TWO OLD FRIENDS TOGETHER.

The situation of the little vessel was in reality terrific. A fierce westerly wind, encountering the receding tide, occasioned a prodigious swell in the centre of the channel; and even near the shore the waves lashed themselves with so much fury against the rocky headland before mentioned, that Kyrle and his servant were covered with spray and foam. There was yet sufficient twilight in the sky to enable them to discern objects on the river, and the full autumnal moon, which ever and anon shot, like a flying ghost, from one dark mass of vapour to another, revealed them at intervals with a distinctness scarcely inferior to that of day.

The appearance of the vessel was such as to draw frequent ejaculations of compassion from Lowry and the boatman, and to make Kyrle Daly's heart sink low with fear and anxiety. At one time she was seen on the ridge of a broken spar, showing her keel to the moonlight, and bending her white and glistening sails over the dark gulf upon her lee.

At another the liquid mountain rolled away and left her buried in the trough, while her vase alone was visible to the landmen, and the surges, leaping and whitening in the moonshine, seemed hurrying to overwhelm and engulf their victim. Again, however, suddenly emerging into the light, she seemed to ride

the waters in derision, and left the angry monsters roaring in her wake. "She'll never do it, I'm in dread," said Lowry, bending an inquisitive glance on the boatman. The latter was viewing intently and with a grim smile, the gallant battle made by the little vessel against the elements.

"'Tis a good boy that has the rudder in his hands," he said; "and as for their lives, 'tis the same Lord that is on the water as on the land. When their hour is come, on sea or shore, 'tis all the same to 'em, I wouldn't wonder if he done it yet. Ah, that swell put him off of it. He must make another tack. 'Tis a good boy that holds the rudder."

"What!" exclaimed Kyrle, "do you think it will be necessary for them to put into the tide again?" "Indeed, I don't say she'll ever do without it," said the old boatman, still keeping his eyes fixed on the Nora Creina. "There she comes around. She spins about like a top, God bless her!" Then putting his huge shaped hands at either side of his mouth, so as to form a kind of speaking-trumpet, he cried out, in a voice as loud and hoarse as that of the sarges that rolled between them. "Aho! aho! Have an oar out in the bow, or she'll miss-stay in the swell."

"Thank you, thank you, it is done already," shouted the helmsman in answer. "Kyrle, my boy, how are you? Kyrle, have a good fire for us when we go in. This is cold work." "Cold work!" repeated Lowry Looby, "Dear knows, it's true for you. Ah, then, isn't it little he makes of it, after all, God bless him! an' it blowin' a perfect harico."

Notwithstanding the vigor and confidence which spoke in the accents of the hardy helmsman, Kyrle Daly, when he saw the vessel once more shoot out into the deep, felt as he had been listening to the last farewell of his friend. He could not return his gallant greeting, and remained with his head leaning forward, and his arm outstretched and trembling, while his eyes followed the track of the pleasure-boat. Close behind him stood Larry, his shoulders raised against the wind, and his hand placed over that ear on which it blew, clacking his tongue against his palate for pity, and indulging in many sentiments of commiseration for "Master Hardress" and "the family" not forgetting "Danny the Lord" and his sister, "Fighting Poll of the Reeks."

We shall follow the vessel in her brief but daring course. The young helmsman has been already slightly introduced to the reader in the second chapter of this history; but the change which circumstances had since effected to this appearance, rendered it well worthy of our pains to describe his person and bearing with more accuracy and distinctness. His figure was tall, and distinguished by that muscularity and firmness of set which characterizes the inhabitants of the southwest of Europe. His attitude, as he kept one hand on the rudder and his eye fixed upon the foresail, was such as displayed his form to extreme advantage. It was erect, composed and manly. Every movement seemed to be dictated by a judgment perfectly at ease, and a will that, far from being depressed, had caught a degree of fire and excitement from the imminent dangers with which it had to struggle.

The warm and heroic flush upon his cheek could not be discovered in the pale and unequal light that shone upon him; but the settled and steady lustre of his large dark eye, over which lot even the slightest contraction of the arched brow could be discerned, the perfect calmness of his manner, and the half-smiling expression of his mouth, (the feature which, of all others, is most traitorous to the dissembling coward), bespoke a mind and heart that were pleased to encounter danger, and well calculated to surmount it. It was such a figure as would have at once awakened associations in the beholder's mind of camps and action, of states confounded in their councils, and nations overrun by sudden conquest. His features were brightened by a lofty and confident enthusiasm, such as the imagination might ascribe to the Royal Adventurer of Sweden, as he drew his word on his beleaguers at Belgrade. His forehead was ample and intellectual in its character; his hair "coal-black" and curling; his complexion of that rich, deep, Gipsy-yellow, which, showing as it did the healthy bloom beneath, was far nobler in its character than that of the feminine white and red. The lower portion of his physiognomy was finely and delicately turned; and a set of teeth as white as those of a young beagle, gave infinite vivacity to the expression of his lips. The countenance was such a one as men seldom look upon, but when once beheld, can never be forgotten.

On a seat at the weather-side, sat a young girl, her slight person wrapped in a blue coat, while her eyes were raised to the cheerful face of the helmsman, as if from him she

derived all her hope and her security. The wind had blown back the hood from her shoulders and the head and countenance which thus "unmasked their beauty to the moon" were turned with a sylvan-like grace and lightness. The mass of curly hair which was blown over her left temple, seemed of a pale gold, that harmonized well with the excellent fairness and purity of her complexion; and the expression of her countenance was tender, affectionate and confiding.

In the bow sat a being who did not share the beauty of his companions. He bore a prodigious hunch upon his shoulders, which, however, did not prevent his using his limbs with agility, and even strength, as he tended the foresail, and bustled from side to side with an air of utmost coolness and indifference. His features were not disagreeable, and were distinguished by that look of pert shrewdness which marks the low inhabitant of a city, and vents itself in vulgar cant and in ridicule of the honest and wondering ignorance of rustic simplicity.

Such were the individuals whom the spirit of the tempest appeared at this moment to hold environed by his hundred perils; and such was the manner in which they prepared to encounter their destiny.

"Mind your hand, Mr. Hardress," said the boatman, in a careless tone; "we are in the tide."

(To be continued.)

AN OPEN LETTER TO MOTHERS.

We are permitted to make public the following letter, which is a fair sample of hundreds written by mothers throughout Canada praising Baby's Own Tablets:—

Dunbar, Ont., March 18, 1908.

Several weeks ago my baby was very cross and ill owing to troubles common to children when teething. A correspondent highly recommended Baby's Own Tablets, saying she would use no other medicine for her baby. I sent for a box, used them according to directions and must say that I have found them the best medicine for a teething child I have ever tried. One Tablet every other day keeps my baby well, and I am sure of my rest at night, I echo the words of my friend and say "they are just splendid."

MRS. CHARLES WILLARD.

Baby's Own Tablets will cure all the minor ailments of children, and may be given with absolute safety to even a new born baby. These Tablets are the only medicine for children sold under an absolute guarantee to contain no opiate or harmful drug. Sold by druggists or sent by mail post paid, at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

MISSION FOR NIGHT WORKERS.

Rev. Luke J. Evers, pastor of St. Andrew's Church, New York, is making arrangements for a mission to be held in May for the benefit of night workers and for those whose work prevents them from attending Mass at the usual morning hours. The mission will be given by the Apostolate Fathers Cusack, Guinan and Courtney. It will open on May 10, and will continue for one week. The services will be held in the morning at about 2.30 o'clock, when there will be Mass and instruction. It is believed that there are large numbers of men beside the newspaper workers who are employed in the lower part of the city at night who will be grateful for this opportunity of making a mission. The mission will open on the first anniversary of the inauguration of the night workers' Mass at St. Andrew's which is celebrated each Sunday at 2.30 a.m.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the True Witness.

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholics Priests and laymen in Montreal during the past Fifty years.

Our Boys And Girls.

A LITTLE GERMAN STORY.

There lived one time a poor widow who had seven children, and all must eat; so the poor mother had to go out to work all day, and only in winter evenings could she spin and weave shirts for her children that they might not go naked. Each child had but one shirt, and when the largest had outgrown his, it went to the next in size. So it happened that the shirt that came to the youngest was always so thin that the sun shone through it.

The child was a happy little fellow, four years old, who had a wondrous love for animals and flowers. Whenever he saw a lamb he ran to find fragrant leaves to feed it; when he found a young bird that had fallen from the nest, he carried it home and fed it till it was grown, then let it fly away. He was fond of the spiders, too, and when he found one in the house he would carry it outdoors, saying: "This little creature shall also live." But one time his shirt had become so thin and old that it fell from his body, and as it was summer his mother had to go to her day's work, and she could not make him another. So he ran about just as the dear God had made him.

One day as he was hunting for berries in the forest he met a Lamb, which looked so kindly at him and said: "Where is your little shirt?" The little boy answered, sadly: "I have none and my mother cannot make me one till next winter. But no, the new one will be for my oldest sisters and mine will be the old one. Oh, if I only once could have a new shirt!" Then the Lamb said: "I am sorry for you; I will give you my wool and you can have a new shirt made of it." So the Lamb pulled all his wool off and gave it to the little boy.

As he now passed by a thorn bush with his wool the Bush called: "What are you carrying there?" "Wool," said the little one, "to make me a shirt." "Give it to me," said the Bush; "I will card it for you." The boy gave his wool to the Bush, which passed its thorny branches to and fro and carded the wool most beautifully. "Carry it carefully," cried the Bush, "so that you do not spoil it."

So he carried the soft rolls along till he saw the web of a Spider, and the Spider sat in the middle of it and cried to him: "Give me your wool, little one. I will spin the threads and weave them, and see already how it is." Then the Spider began and worked busily with his little feet and spun and wove the finest piece of cloth you ever saw and gave it to the child, who trotted merrily along until he came to the brook, and there sat a Crab, who called out: "Where so fast? What are you carrying there?" "Cloth," said the little boy, "for a new shirt." "Then you came to the right one," said the Crab. "Let me take your cloth." And he took it and with his great shears cut out a little shirt very nicely. "There, little one," he said, "all that remains is to have it sewn."

Then the boy took it and went on, sadly, for he was afraid that even then he could not have his new shirt till next winter, when his mother would have time to sew. But pretty soon he saw a little bird sitting on a bush, and the Bird twittered: "Wait, little one, let me make your shirt." So the bird took a long thread, flew back and forth, working with his little beak, till the shirt was sewn together. "Now," said the Bird, "you have as nice a shirt as one could have."

And the little boy put it on and ran happily home to show it to his sisters and brothers, and they all said they had never seen a nicer one. —Selected.

IRISH GIANTS.—Did you ever hear of Fin MacCoul, the giant who lived in the North of Ireland many long years ago? If you have not, this story may illustrate what kind of a man he was. He was the greatest warrior in all Ireland and it was he and his gigantic relatives who built the Giant's Causeway. The story goes that when engaged in the building of the Causeway, Fin went home to see how his wife Oonagh was getting along without him. When there she told him that she heard that another giant—a terrible fellow named Cucullin, who had whipped all the other giants in Ireland—was coming to beat him. Now this Cucullin was so powerful and so big that when he walked the stamp of his foot shook the country for miles around. Once, it was said, that he had flattened a thunderbolt

with a blow of his fist and that he carried this flattened thunderbolt about with him in his pocket.

Fin really was afraid of Cucullin, but Oonagh told him to be easy in mind for she would find a way to help him to get the best of the fight—if there had to be one. So Oonagh borrowed from the neighbors a lot of iron griddles, which she baked in the middle of as many loaves of bread.

The very next day she heard the noise of Cucullin's footsteps and she made Fin lie down in the cradle, cover himself up and make believe to be asleep.

"You must pass for your own child, Fin," said Oonagh, "just lie there snug, say nothing and leave the rest to me."

In a minute in walked Cucullin. "God save all here," said he. "Is this where Fin MacCoul lives?"

"God save you kindly, but this is the place, good man," said Oonagh. "You're Fin's wife, I suppose?"

"I am that," was Oonagh's response. "And no reason I have to be ashamed of my husband."

"No," replied Cucullin, "he is a brave, strong man, but for all that I am here to take a shake out of him. Is he at home?"

"Isn't it too bad," said Oonagh, "but he went off in a fury to find a big bathoon of a fellow they call Cucullin who some one told him was boasting of being a better man. I am sorry for the poor fellow, for if Fin meets him, he'll make paste of him sure enough."

"Indeed," exclaimed the visitor, "I am Cucullin and I've been seeking Fin MacCoul for twelve months past."

"Did you ever see him?" inquired Oonagh.

"No, I never did," said Cucullin. "You poor man," said Oonagh, "take my advice and pray day and night that you never may see him, for it will be the black day for you when you do."

Then Oonagh said that as no one was at home but the baby and herself, she would like Cucullin to go to the rocks on the hill nearby, which Fin told her he was going to tear apart to find a spring that was there, and get her a bucket of water.

She pointed out the place and Cucullin pulled the middle finger of his right hand until it cracked nine times. Then he tore the rocks for four hundred feet deep and a quarter of a mile long. Poor Fin, in the cradle, heard the rending of the rocks and the cold sweat started from every part in his body, but Oonagh kept her wits about her.

"Come in now," said she, "and eat a bit of the humble fare I can give you, even if you are Fin's enemy, I am sure he would have me treat you decently."

She set before him a half dozen of the loaves she had baked with the iron griddles in them, a side of bacon and a stack of cabbage. The giant took a huge bite out of one of the loaves but this teeth jarred on the gridiron. "Blood and thunder," he cried, "what kind of bread is this you gave me?"

"Why," replied Oonagh, quite surprised like, "that's Fin bread—the only kind he'll eat, the baby there in the cradle. Take another one that may be a bit softer."

The giant took the second loaf and as he was hungry bit right into the middle, breaking some of his teeth.

"Well," commented Oonagh, "if you're not able to eat the bread, say so quietly and don't wake the child with your noise." Just then Fin gave a howl and Oonagh quickly said, "Arrah now, the boy's hungry," and she put in Fin's hand a soft loaf she had baked without the griddle. It soon disappeared, much to Cucullin's astonishment, who secretly thanked his stars that he had missed seeing the father of a child who could eat such bread as that.

"I'd like to look at the child in the cradle there," said Cucullin, "for I can tell you the infant who can manage that kind of food is no joke. Sure, may I feel the boy's teeth, ma'am, before I go?"

"With all the pleasure in the world," Oonagh responded, "but the boy's best teeth are far back in his head and you had better put your fingers a good ways in."

Here was Fin's opportunity, for no sooner were Cucullin's fingers in his mouth than he bit off the middle finger of the right hand, which in some mysterious manner held all the giant's strength, just as Sampson's strength was in his hair. Then Fin leaped out of the cradle and in a minute Cucullin lay before him helpless and begging for mercy. To his dying day Cucullin declared that Fin MacCoul must be the greatest man in the world.

ST. BRIDGET'S NIGHT REPTOE.

Report for week ending Sunday, 29th March, 1908:—Males 243, females 49, Irish 198, French 65, English 29, Scotch and other nationalities 5. Total 292.

Sectaries Reunited To Rome

A piece of intelligence of momentous import has just been received from the East. A correspondent in Mossoul sends word that the famous Nestorian sect, have accepted the proposals sent from Rome and are to be received into communion with the Holy See.

The bishops and the principal partisans of the union recently assembled at Mossoul to receive absolute ab haerese, and to hear the instructions from Rome on the subject. These brave men have been advocating union with Rome during the past four years and have been compelled to face cruel persecution on the part of the enemies of this project. During this time every possible obstacle has been put in their way; intimidation, pillage, imprisonment; finally bribery, temporal bribes, and even honorable and advantageous marriage alliances, with the ruling classes. The Anglicans in particular having offered strenuous resistance to the project, proposed as a last resort, a marriage between the niece of the Nestorian Patriarch, Mar Chinoun, and the son of the principal Meliks, the signatory of the profession of Catholic faith. By this marriage it was hoped to bring about a rapprochement between Mar Chinoun and the Catholics for the benefit of Anglicanism to which sect this patriarch is friendly.

To accomplish this Mar Chinoun pretended friendship, made some advances to the Catholic group, and sent his felicitations to the Patriarch Emmanuel on his return to Rome. The purpose of this was to conceal his real designs, and to gain time.

This formal return of the Nestorians to the Faith is now regarded as certain, and all that is awaited by the chiefs of the movement is the conditions which be laid down to the Holy See. Mgr. Mar Curaha, nephew of the Patriarch, his other nephew, Memroud, as well as numerous Meliks, or chiefs of the nation, continue to direct the movement; and everything points to final success, in spite of the fierce opposition and intrigues of Russians, English and Americans, who are well supplied with money, and are able to offer temporal inducements against the proposed conversion.

The conditions of the union will be arranged at a meeting which will take place shortly at Mossoul, between the Chaldean Catholic Patriarch delegated by the Holy See and the delegates of the Nestorian tribes represented by the Patriarch, Mar Chinoun, Mgr. Ouraha and Melik Nemroud, accompanied by other Meliks whose tribes are in favor of the union.

Meanwhile the adversaries of this movement towards Catholicism are opposing it with all the arts of diplomacy. The Russian Consul at Van has called to his aid two Russian priests whom he has installed at Sarai, the Nestorian village nearest Van, and that to the great displeasure of the governor of this province who distrusts Russian influence far more than that of the Catholic Church. The Anglicans have heaped up presents and money before the old Nestorian Patriarch, Mar Chinoun, with a view of gaining his influence, to prevent the return of his nation to Catholicism. The old man receives these presents in silence, listens to and approves all that is said to him, but gives no reply; for it is well known that he has far more reasons to fear Russia and England than the Holy See.

The English Consul, disappointed and disgusted, has betaken himself to Mossoul, under the pretext of visiting the Yzidiens (worshippers of the devil) but in reality to see if it is not possible by new intrigues to prevent at the last moment the return of the Nestorians, an event that as an Englishman and a Protestant he would grudge to France and the Church.

The King of Italy is making strenuous efforts to pass the Divorce Law, in spite of the fact that it is execrated by the great majority of his subjects. The efforts that are being made by all good Catholics to prevent the passage of this shameful and iniquitous law are apparently without effect on the government. The unpopularity of the contemplated law may be appreciated by the fact that it is opposed by many Liberals who have been startled by the statistics of other parts of Europe in which divorce has been given free rein.

The enormous statue of antiquity dedicated to the glory of the immortal Theban hero who fell to the last man in the cause of Greek freedom upon the battlefield of Cher-

onesus, is to be restored and placed upon its pedestal. The ruins of the famous statue have lain in the desert for more than a thousand years, covering the dust of the heroes of the Sacred Heart.—Paris correspondence, I. C. T. S., the New Century.

The Irish in Rome.

There appears in the current issue of the "Irish Ecclesiastical Record" an interesting article from the pen of a scholarly Irishman and priest, the Rev. D. F. M'Crea, M.R.I.A. Father M'Crea discusses learnedly, and with the unique advantage that comes of long residence and intimate acquaintanceship, the many halloved associations and hoary institutions connecting Irish life and history with the Eternal City. The article is, indeed, a valuable contribution to a subject that has been frequently dealt with in a discursive way.

It, says the writer, "the Irish are to be found so universally in the world, whether by tendency or necessity, we are not to be surprised to find them in Rome, to which we are bound by a thousand ties. It has been calculated that Ireland is represented in no fewer than fifty ecclesiastical institutions of the city; and not only in the Church, but the medical, literary, and social departments are fully and adequately represented; and so, I might go on grade by grade, to find an Irish cabman in the streets of Rome." After dealing at some length with the Irish College and its foundation, there is an interesting reference to the Irish Franciscans and the Rev. Luke Wadding, the friend of the Confederated Catholics, together with a notice of Father Hugh MacCaghwell, Father Colgan, and others. Father Wadding was born in Waterford, 1588, and died in 1658. He was the author of many learned and interesting works. "His bones have been transferred from the church, and placed in a little oratory by themselves, in a carved wooden sarcophagus, and are regarded with great reverence by the community." Father MacCaghwell was born at Saul, County Down, in 1572. He belonged to the Scotist school of theology. He wrote several theological works, and was appointed to the See of Armagh by Urban VIII. on the feast of St. Patrick, March, 1626. He was consecrated in Rome, 7th June of the same year, but died of fever shortly afterwards, and never reached Ireland. The name of Father John Colgan must not be omitted, who was also associated with St. Isidore's. Father Colgan was born at Carnadonagh, in Inishowen, County Donegal, in 1592. He was the author of several works, including the "Acta SS. Hib.," published in Louvain, in 1645, and the "Trias Thaumaturga," in 1647. His death occurred at Louvain in 1658. The present guardian of St. Isidore's is Father Patrick Cahill, and the vicar the Rev. Francis Walsh. This church contains relics of great national and historical importance, which the good Fathers are always pleased to exhibit to their visitors. Amongst these is the sword of Hugh O'Neill, and a beautiful original portrait of his son, the Baron of Dungannon, who died on the 24th September, 1609, while yet in his twenty-fourth year. Hugh himself sleeps in the company of the Tyrconnell Princes in the Church of San Pietro, in Montorio. Father M'Crea says:—"The church, which is now in the hands of the Spanish Franciscans, is on the Vatican side of the Tiber, near the gigantic monument of Garibaldi, and overlooking the entire city. The tombs are side by side, half way up the nave of the church, and except the arms of the

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O'Neills and O'Donnells, with the lengthened inscriptions in Latin, there is nothing to arrest the attention of the Irish visitor. They are placed horizontally, and form portion of the pavement, so that they are easily overlooked.

A brief reference is made to the brigandage organized against the Papal States by Victor Emmanuel and Garibaldi, which culminated in the campaign of 1870, wherein so many Irishmen distinguished themselves in defence of the rights and liberties of the Holy See. A piquant reference to the King of Italy is perhaps worth quoting here. We read—"It is stated the present King of Italy, Victor Emmanuel III., was trained by an Irish governess, and from this source secured what English he has, which he is said to speak with something akin to a brogue. Let us hope he profited in other respects by the example of his teacher. I have heard him spoken of variously. One account referred to him as the most thoughtful and considerate of men, with a strong religious tendency; and, again, I have heard him spoken of as more anti-Catholic and hypocritical than Victor Emmanuel or Garibaldi. Personally, however, I am inclined to believe, without giving any reasons here, he would be very pleased to have the Italian difficulty with the Vatican settled." Father M'Crea's article contains much new and original information, and will repay perusal.—Irish Weekly, Belfast.

Society Directory.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCarl, Vice-President; Percy J. Quinn, Recording-Secretary, 981 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

A.O.H. DIVISION NO. 3 meets on the first and third Wednesdays of each month, at 1868 Notre Dame street, near McGill. Officers: Alderman D. Galloway, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1528F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 68 Young street; M. Fonnal, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY.—Established 1868.—Rev. Director, Rev. Father McPhail; President, D. Galloway, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 99 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; Vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward; financial-secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Bermingham; chaplain, Rev. Father McGrath.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Officers: Rev. Director, Rev. M. Callaghan, P.P. President; Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

ST. ANTHONY'S COURT, C. O. E., meets on the second and fourth Friday of every month in their hall, corner Selgroue and Notre Dame streets, H. C. McCallum, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. M. J. McKenna, Rev. President; W. P. Doyle, 1st Vice-President; Jno. F. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.E.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Treasurer, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording-Secretary, J. J. Costigan; Financial-Secretary, Robt. Warren; Treasurer, J. H. Feeley, jr.; Medical Ad.-srs, Drs. H. J. Harrison, E. J. O'Connell and G. E. Merrill.

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NOTES

EASTER.—"Resurrexerit." He is arisen according to promise; "He is not he angel to the holy women to lament and watch at the Saviour. Nor was I already had He been arisen. That same an with dawn, had broken the city, had rolled away from the entrance to the and the armed watcher sleep that they deemed of pallid in their armor and fell from their nerveless the fulfilment of the promise "temple" would be destroyed three days He would reb the fulfilment of all the the ages, in which it was that He would conquer come forth in glory from Such the consummation derous work of Redemption commenced on the day that gel visited the Holy Virgins would become the Mother siah and crowned on the morning when that Mess fulfilled his mission, brothers of death and came unph from the tomb.

Since that glorious evening through the ages, without link in the lengthy of the commemoration there one of the great annual mark the record of the C now, another year has co Easter has dawned, and throughout the great Christendom that same celebrated in a manner w Spouse of Christ.

While it is not our sphere a sermon on the glories we are nonetheless within limits of duty when we draw some lessons from sion.

Apart from the great r sion that is taught on E lesson of the necessary each soul from the grave the life of grace—there which are preached to us God's creation. Glancing universe and its wondero ism, we find the days grow warmer, more invigorated the icy grasp of winter and the snows have melt leaving the surface of e more ready to drink in the vernal sun. The str along in unusually swollen the carpet of green is slow ed over the fields; the venated force appear on th the flowers commence the sious work of developm bloomy; the birds chant a delight in the aisles of n ple; and all inanimate, animate, nature proclaims resurrection from the dre of winter. In all this th ble the working of the C Hand that guides the orb trols every atom of creati the most remote star in of space, to the most hum in the cottage of the indi the highest mountain-top smallest grain of sand on shore, each object, and all the universe, proclaim the God and the Resurrection of men.

Man, alone, made to H and the special object of a critics, has the hardhood this great event of Easter men are, in some cases, of it, we are happy in the cor ledge that two hundred millions of the human race accord with the occasion sired by the Catholic lat them, are prepared to ar