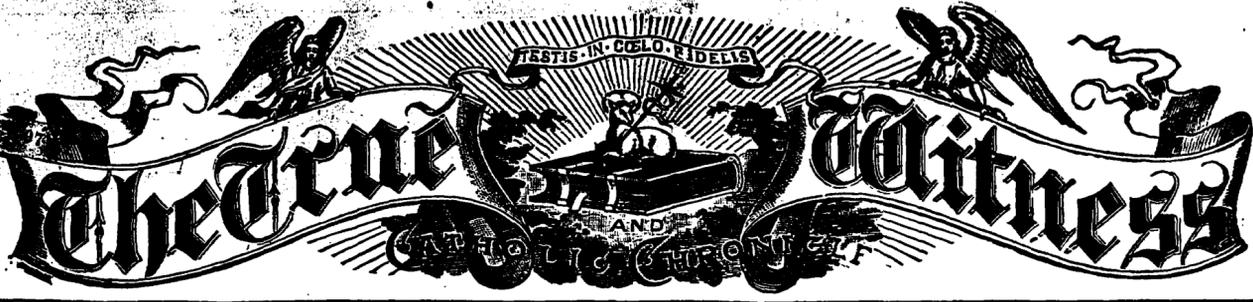


"Mind moves...
fore, exercise your mind to ad-
vise so as to stir the gray matter
of the brains of the people and
affect their pocket books."



If you have something that the
people need "advertise with cour-
age and faith," and the people at
home and abroad will respond to
your profit.

CORPUS CHRISTI.

THE FEAST AND THE SOLEMNITY OF ITS OBSERVANCE.

MAGNIFICENT PROCESSIONS IN HONOR OF THE BLESSED SACRAMENT INSTITUTED IN THE 14TH CENTURY AND NOW OBSERVED IN EVERY LAND.

(From the Providence Visitor.)
When the Church had a free hand in Catholic countries the Feast of Corpus Christi—*Fete Dieu*, the French naively called it—was the most splendidly kept of the year. Coming at the season which in Southern countries, and even in the harsh climates of the North, is singularly fitted for out-of-door celebrations, it lent itself to all the devices which the pious and artistic imagination of devout souls could contrive in honor of the Blessed Sacrament. At other times the church or the cathedral was the theatre of the splendid ceremonies in honor of the Lord of the Tabernacle, but on this day, throes on high. He went forth into the streets of the city surrounded by His retainers. One can get some idea of how

GRAND AND IMPOSING
these Eucharistic processions were from what is seen at the present day at Montreal—the streets bridged with arches, the houses hung with streamers or adorned with banners, the dense crowds massed on the sidewalks or at the open windows, the sacred music of the bands, the reverent march of the confraternities, the solemn chant of the clergy, the picturesque grouping of the various costumes, civic, military and religious, and the clinking of the censers and the aroma of the incense and the thousands walking in procession under religious standards, carrying lighted candles in their hands, and last of all, the Host Himself, silent but eloquent—in the bowed heads and kneeling forms of the bystanders. There is a hush of expectancy upon the mighty crowd as, after hours of waiting, they know at last that the Lord is nigh, and quickly drooping upon their knees they salute their King and Master as he passes along the flower-strewn way.

Possibly the procession at Montreal at the present time is the nearest approach to the gorgeous displays that once were common in every Catholic country. But anyway it takes us back a long way to distant ages, when ideals different from those which now prevail ruled the day. In the presence of such a sight we witness that which once made religion popular, and helped to make it a fact in the lives not only of the ignorant but of the learned.

IT ALMOST NEEDS A KING OR QUEEN
uncrowned and adoring, and a splendid court arrayed in costly robes, and bold cavaliers reining in their fiery chargers, and booming cannon, and clattering dragons, to get an idea of what once the *Fete Dieu* meant where king and people shared a common faith in the Lord of all. We think now of the Middle Ages whenever we see processions like these, and our instincts lead us aright when they connect the Middle Ages with ceremonies of this kind.

Processions, however, date from a very early time in the Church. They may have been derived originally from the processions connected with the worship of the gods. In Rome, for instance, and wherever Roman polytheism was known, as well as in the East, whence it had come, religious processions in honor of Bacchus, or Venus, or Demeter, or the Lupercalia, were a feature of the popular life. They were anything but religious in the Christian sense, but they were extremely attractive to the people.

Among the Jews likewise processions were not unknown. The marching of the Hebrews towards the Promised Land, and especially the crossing of the Jordan at that time, was indeed a religious procession, in which the Ark was the rallying point and the throne of honor. At various other times processions on a magnificent scale are spoken of in the Old Testament, and several of the psalms were written as processional hymns which were long sung by the bands of Israelites on their approach to Jerusalem at the season of the great feasts, as well as by the priests in the discharge of

THEIR SACRED FUNCTIONS.
Whether, however, processions came to the Christian Church as an element of worship from the heathens or the Jews, or from the innate fitness of the rite, at any rate we know there were Christian processions of a religious character once the Church had freedom to move about at all. We hear of the Rogation day procession and of that of St. Mark's day in the time of Pope Gregory the Great, and before his time also.
But it is only at a much later day that they assumed the grand and imposing character which befit the ceremonial proper to the glorious ministers and cathedrals of Western Europe. The *Fete Dieu*, the procession of Corpus Christi, did not originate till far along in the 14th century. The nun Juliana of Mont Cornillon had indeed caused the institution of the feast of Corpus Christi by Pope Urban IV., and that pontiff had likewise seen to it that St. Thomas should compose the beautiful office of the feast which is still used in the Roman Breviary and Missal. Strange to say, however, the feast and its observance did not become general for many years after 1264. Possibly the death of the Pope soon after the bull of its institu-

tion and the ensuing troubled times which disturbed the peace and policy of the Church had much to do with this singular fact.
It was only in 1311, at the General Council held at Vienne, which is now in France, but was then a free city of the Empire, that the feast received again the papal confirmation from Pope Clement V. This Council, called to condemn the Knights Templar and to revoke the policy of Pope Boniface VIII. by condemning his memory, saw at its sessions the Kings of France, of England and of Aragon, and the

PROCLAMATION OF CORPUS CHRISTI
in their presence ensured its adoption among the nations whose leaders they were. The Feast was not celebrated in France till 1318, after Pope John XXII. had again endorsed it by republishing the bull of Pope Adrian IV. But the procession of the *Fete Dieu* did not begin with the celebration of the Feast. It was established some time in the middle or the latter half of the 14th century, just when or by whom or where, it is impossible to say. Italy or France doubtless saw its beginning, and from these countries it spread to the others as the indulgences which Popes Martin V. and Eugene IV. had attached to it came to be known.

It seems very likely that when the Corpus Christi procession was first introduced the Blessed Sacrament was carried in a ciborium, or in a burse veiled and hidden. Ostensoriums or monstrances came into vogue only in the 15th century. It is a rare thing to find one which belongs to the early years of the 15th century, and it is still rarer to come upon one of the 14th century. Benediction as we have it was given with the ciborium. When the use of ostensoriums began it is hard to say. Some monastery or friary started it and others followed, until they became of as general use as that of ciboria.

Benediction of the Most Blessed Sacrament was formerly of the rarest occurrence. It was given only when a procession in its honor took place. This led to what was considered an abuse—the multiplication of these processions. In 1452 a Council held at Cologne under the Pope's legate, Cardinal Nicolas Cusa, solemnly prohibited processions in honor of the Blessed Sacrament save at Corpus Christi and at one other time during the year. The older religious houses, adhering to their venerable traditions, were likewise opposed to frequent expositions. Not more than once a year, for a long time, did they give Benediction. But changed circumstances have brought about indulgence in this respect, and now, so that only there is a sufficient number of the faithful present, Benediction is allowed every week, and oftener in some places.

THE BLESSED SACRAMENT
used once to be borne in the coronation procession of the Popes, from St. Peter's to St. John Lateran. It was enclosed in a beautiful ostensorium of gold, which was fitted on to an elaborate frame work and then strapped to an elegantly caparisoned white horse. Candles were arranged around it, and the slow moving horse with trailing scarlet trappings preceded the Pope, who likewise rode upon a white horse.

This custom may have originated in the very ancient and general custom which prevailed everywhere of carrying the Blessed Sacrament on journeys. A sort of locket was used and the Blessed Sacrament was suspended from the neck. Even devout laymen were in the habit of thus safe-guarding themselves on long journeys. It was all but universal in the fourth century. A survival of this remained in the Western Church in the privilege enjoyed by the Pope alone of thus carrying the Blessed Sacrament with him whenever he moved about. As late as the 16th century, and possibly much later, the procession which the Papal party formed when it moved from place to place outside of Rome was headed by the Blessed Sacrament carried aloft but not exposed in an ostensorium.

CONVERTS TO THE CHURCH.

A LIST OF DISTINGUISHED NAMES.
In connection with the work of the Paulist Fathers in giving missions to non-Catholics in various parts of the country, a partial record is kept of those who have been won over to the Roman Catholic Faith from other denominations, not only through the efforts of the Paulists themselves, but through other agencies throughout the world. Following is a list of converts of note during the past three months, in the United States and Europe, as published in the columns of the *Missionary*, the official organ of the community.

Robertson James, brother of Prof. James of Harvard University and Henry James, the novelist. He was received from the Protestant Episcopal Church in Arlington, a superb of Boston. Miss Alice English, daughter of the poet, Thomas Dunn English, Newark, N. J.; A. F. Du Pont Coleman, a clergyman in the Protestant Episcopal Church and son of the Right Rev. Leighton Coleman, D.D., Bishop of Delaware; the Rev. F. W. Penley, the rector of an Episcopal church at Norwich, Conn.; William Low, formerly the English Consul at Mentone; Mrs. Royal Phelps Carroll, Mr. and Mrs. George Mackay, the former having been President of the Christian Industrial Alliance; the Rev. Frederick Sherman, chaplain in the United States navy; M. Zola, Grand Master of Masons, who followed his predecessor in office by renouncing Masonry and entering the Catholic Church. His predecessor was the Marquis of Ripon. Others referred to

are the Countess Nelson, wife of a prominent member of the English Church Union; Constance Field, a niece of Dr. Pusey; Miss Baylis, and two members of an Anglican sisterhood in Exeter, England.

As a result of their recent work among non-Catholics in Pennsylvania, the Paulists report that twelve converts were made in Keokuk, eleven at Derry, five at Wilmington, and forty at the cathedral in Pittsburgh.

BELFAST COUNCIL.

At a sitting of the Hybrid Committee of the British House of Commons, to consider the Belfast Corporation Improvement bill, Mr. MacInerney addressed the committee on behalf of the Catholics of Belfast. Petitioners represented owners and occupiers of land in the city who paid £30,000 a year in direct taxation to the city. They were Home Rulers in politics, and occupied the Catholic quarter, which might be called the Catholic Ghetto of Belfast. The colony was disfranchised. The Corporation was the source of power and honor, and the Catholics were as rigidly excluded from it as if they were stricken by the plague.



REV. DR. CONATY,
PRESIDENT OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

By the way in which the wards had been divided the power fell to one party, dominated by hate of their Catholic fellow-citizens. For years only three Roman Catholics had crept into the Corporation through the ring under the degrading patronage of the Grand Master of the Orangemen. It was a stigma upon men and their religion that the most exalted citizen of Belfast, be he even a man of the highest civic virtues, if he happened to be a follower of the parent Church of Christendom, was not deemed worthy of a seat in the same council chamber as the most illiterate and rabid Orangeman of Sandy Row. Under these lamentable circumstances the Corporation of Belfast asked the committee not only to perpetuate this system in Belfast, but also to extend it ten thousand acres beyond, to keep the yoke upon the men in the city and put it on the necks of men outside, and that at the expense of the men themselves. He asked the committee not to do that wrong."

THE SUPERIOR-GENERAL

OF THE ORDER OF ST. SULPICE ARRIVES IN MONTREAL.

Rev. Fr. Arthur Jules Captier, fifteenth Superior General of the Order of St. Sulpice, arrived from New York last evening. Rev. Fathers Troie and Masse went as far as St. Johns to meet him, while Rev. Father Golin, Superior of the Order in Canada, in company with several other members, met them at Bonaventure Station.
Rev. Father Captier has visited the different houses of his Order in Baltimore, Washington and Boston. The special object of Rev. Father Captier's visit to America is to establish a theological seminary in New York. He is the first Superior of the Order to visit America, and his stay in Montreal will be quite an event.

CADET COMPETITION.

Just as we are going to press, we learn that the Mount St. Louis Cadets were again victorious in the annual competition for the Duke of Connaught flag. The inspecting officer was Captain Wadmore, R.C.A., Ottawa, and he paid the boys a well deserved compliment at the close of the exercises.

CATHOLIC SAILORS' CLUB.

The regular weekly concert of the Catholic Sailors' Club was held last Thursday night, and was a grand success. Mr. P. F. McCaffrey presided. Among those who took part in the programme were Misses Delaney, Wheeler, Smith, Brown; Messrs. Geo. N. Parks, P. Morning, A. Reid, Jas. Milloy, Albert Carpenter, also Seamen Jas. Moore, George Cuddle, John Flaherty, Peter Murphy, J. Wallace, John Murphy, J. Morrissey and T. Wright.

WOMEN CANNOT SING IN THE CHURCHES IN FRANCE.

CONGREGATION OF RITES HAS SO DECLARED—IT IS ALLOWED IN UNITED STATES AND AUSTRIA.

The Archbishop of Paris has lately addressed to the Bishops and clergy under him a pastoral letter which forbids the singing of women in the Roman Catholic churches in France, either as soloists or chorists. Cardinal Richard, who, in addition to his rank as Archbishop of Paris, is the Metropolitan and Primate of France, founds his prohibition upon instructions which he received from the Congregation of Rites at Rome. It is not likely that the French Cardinal received these instructions without solicitation on his part. The probabilities are that he applied to Rome for advice in the matter, and in that way drew out the views of the Congregation of Rites on the subject of women's singing in the churches.

The part that women have played in the musical portions of the Roman Catholic services in France is not in



REV. DR. CONATY,
PRESIDENT OF THE CATHOLIC SUMMER SCHOOL OF AMERICA.

any way similar to the work done by the women choristers in the several churches here.

The objection to their participation in the services in France arose recently from the fact that opera singers and women, who were discussed for other reasons than their piety, were often found singing in churches. In Paris they appeared only in incidental features of the service, and sang at what is known as the grand organ, which is stationed in the loft over the main entrance. The Mass is sung by the choir of men and boys stationed at the small altar, near the organ. The chorists who sing the integral part of the service have not been women for many years in France. It is said that the singing of the American prima donna, Sibel Sanderson, of the Madeleine was the direct cause of Cardinal Richard's application to the Congregation of Rites for a final ruling on the question. The Congregation of Rites is a committee of Cardinals appointed by the Pope to interpret the church's law on matters of ritual and ceremonial practice. Only about a year ago there came from this body a strong condemnation of much of the musical song to-day in the Roman Catholic churches and an exhortation to return to the devotional and religious music of the kind written by Palestrina and the older composers, as well as the canonical Gregorian music. In the opinion of the Congregation much of the modern music was held to be trivial and frivolous and little adapted to the purposes of piety and devotion.

One of the great authorities on ecclesiastical music in this country is the Rev. Fr. Graf. From him was obtained an account of the present position of the Roman Catholic Church in regard to women in the choir.
"It is only in the United States and Austria," Father Graf said, "that women go into the choir and actually sing the parts of the Mass. This practice was prohibited in Germany many forty years ago, and through Cardinal Manning's influence it was stopped in England. In France these women soloists may sing at the mass, but it is not a part of the mass that they sing, but some religious song. In the same way Saint Saens, who is the organist at the Church of St. Eustache in Paris, does not play the music of the mass at the altar organ, but at the grand organ in the loft he plays an introit or offertorium. There is only one occasion on which the mass is sung in its entirety by mixed voices of men and women, and that is on St. Cecilia day, at the same church, when various singing societies and well known soloists meet together and sing in honor of St. Cecilia. The singing of women in the churches goes on regularly in Austria, which was the home of everything worldly and artificial in the music of the Church. Here, under Joseph II., commenced the masses of Haydn and Mozart, which have no place in the music of the Church. 'Josephinism' is the name given to the influence of that monarch, who acted as a little Pope and dictated just what he

EX-PRIEST SLATTERY.

THE SAD CAREER OF THIS UNFORTUNATE MAN.

The Baltimore Catholic Mirror says: This man is well known to this community, where he has frequently lectured. He has had an eventful career, coming from abroad he entered at the Theological Seminary at Hamilton, N.Y. Here he posed as a priest and studied to be a Baptist minister.
A paper published at the University stated that Slattery had been educated at Maynooth, and belonged to the diocese of Dublin, Ireland.
Rev. J. V. McDonnell, a Catholic priest of Hamilton, wrote Archbishop Walsh the facts of the case, and received the following letter to his enquiries:
4 Rutland square, E. Dublin, May 22, 1889.
My Dear Father McDonnell:
You or any other person, ecclesiastical or layman, will be perfectly safe in challenging enquiry as to the antecedents of unfortunate Father Slattery. In Cardinal McCabe's time he broke down very badly for intemperance. About a fortnight before the Cardinal's death he received an appointment, on condition of binding himself in a most stringent way to the total abstinence pledge. There was a distinct written intimation—the original of which I hold—that this was to be "the last chance."
Well he broke down again.
I thought it right, even after all this, to give him one chance more—of course with the intimation that it would be the last, so far as I was concerned.
He broke down again and I was unable to have anything to do with him.
I may add that he was not educated in Maynooth.
* * * * *
I remain, dear Father McDonnell,
WILLIAM J. WALSH,
Archbishop of Dublin.
Upon these facts being made known to Dr. Dodge, the president, he was expelled from Colgate University. He was afterwards expelled from the Baptist Conference at Philadelphia.

CHURCH NOTES.

Friday next will be the Feast of the Sacred Heart, and Saturday will be the Feast of St. Anthony of Padua.

wanted done in the services of the Church in music as well as in decorations. The rooco school, which developed under him, filled the churches with a degree of lavish ornamentation which good taste would not tolerate to-day. The music of the period is just as inconsistent in accordance with our views to-day.

In this country now the choir master is in absolute charge of the music for churches. He picks out what suits the soprano or the contralto or the tenor without any regard for the quality of the music either in the devotional aspect or its standard of taste. So it happens that our services are full of the modern Italian trash, and much that is plainly forbidden by canon, because it necessitates the semipitiful repetition of the words of the Mass and other mutilations which are plainly forbidden by the laws of the Church.

There is plenty of modern music that is good and at the same time composed in accordance with the demands of the Church. Gounod's *Messe Solenne* is good, although, like all of the French school of religious music, it is tainted with a certain worldly spirit. But the Gounod music is the best. I once spent five hours in a conversation with Gounod explaining to him what the demands of the Church were in regard to its music. There is such good music as Stainer's in England and Rheinberger's in Germany which the choir could draw on in addition to the older music, of which there is an abundance. But there will never be any improvement in this country until there is a ruling from the Pope which will forbid the singing of any but the approved music. This is certain to come, and until that time no improvement is to be expected from the singers and the choir-masters.

Many of the women singers in New York divide their time between the choir loft and professional appearances, although that is true of the Protestant rather than the Roman Catholic services. Miss Clary, who sang "Ben Bolt" for a year in the "Tribune" performances, was the contralto at the cathedral choir. Mme. Melba sang Gounod's "Ave Maria" during the Mass at the cathedral last Christmas Day and occasionally singers in the opera company not so well known sing at the different Roman Catholic services. Among the men who sang in Church was Thunon, who more than once was heard in the services at the Church of St. Vincent de Paul, but he usually sang during the Offertory, not in the Mass.—Catholic Witness.

TEA AND TEA DRINKERS.

The United States last year imported 187,785,157 pounds of tea, worth \$27,302,865, a fair average of a little less than 15 cents a pound. This is more than twice as much as was imported in 1893. It came from China, 54,700,393 pounds, worth \$7,534,634; Japan, 36,941,395 pounds, worth \$4,601,041; Ceylon, 9,283,144 pounds, worth \$1,485,303; England, 3,622,844 pounds, worth \$743,380. The average value has not changed in four years. The consumption is about two pounds and a half per capita, against four pounds in England, sixteen pounds in Russia, and thirty pounds in China.

A FLATTERING REQUEST.

As an evidence of the reputation of the Pratte pianos, not only in Montreal but in the United States as well, where good pianos are not wanting, the Pratte Piano Company has received a request, last week, from one of the most prominent American pianists, to furnish one of their pianos to be used at a piano recital in an American city.
Such an event is a credit to Canadian art enterprise, and proves that persons wanting to purchase an artistic piano need not go outside of Montreal to get it. The Pratte piano contains musical qualities not to be found in any other high grade American piano. The reason why it is sold at a lower price is that the Pratte Piano Company make their own pianos, and sell them direct to their customers, thus saving the duties and the profit of middlemen.

A SUDDEN DEATH.

At San Francisco, Miss Mayne Worrall of Chester Lodge, Gilston road, London, a highly connected young lady of 22 years of age, who was making a tour of the world unattended, died suddenly in her room at the Palace Hotel. Indications point to strychnine poisoning.

A cambric shirt worn by Louis XVI. on the day before his death realized \$670, and the napkin used at mass on the morning of his execution \$390, at a recent London sale.

ST. MARY'S PARISH.

The Second Annual Social a Grand Success.

One of the most successful socials ever held in St. Mary's Hall was The Calendar entertainment, which occurred on Monday evening, June 1st. It was the Second Annual Social and Drawing in aid of The Calendar, and it proved a magnificent success, numerically and financially. The programme was decidedly high class, and consisted of vocal and instrumental quartettes, duets and solos.
Mr. P. J. Leitch, as chairman, opened the proceedings with a few happy remarks. The double quartet by Messrs. Ellis, Kelly, Mullin, Cox, Timon, O'Connor, Shea, Deegan and Monaghan, with Miss O'Byrne as accompanist, was finely rendered and much applauded. Mrs. W. J. Brennan followed with a song that suited her sympathetic voice admirably, "O Restless Sea." Miss Mammie Stafford's recitation, "Drowned," held the audience spell-bound till the last word was spoken. Miss Ella Walker charmed all hearts with her rendering of the sad little ballad "Adieu, Mary," and was recalled several times.

An item that gave much pleasure was the instrumental quartette by Mrs. and Miss Turner, Miss Taux and Master Shea. Mr. Charles Kelly carried his hearers with him as he always does. Mrs. E. C. Villeneuve's sweet rendering of "For all Eternity," enhanced her already enviable reputation as one of Montreal's leading vocalists. Mrs. Villeneuve and Miss Walker together are irresistible. "Leaving, yet Loving," was sung pleasingly by Miss Sadie Dowling, who is the possessor of a sweet and flexible voice. Miss Lillian Warner also was most happy in her rendition of Stretzi's beautiful song "Happy Days." Master J. J. Shea and Miss G. Turner are to be congratulated upon their handling of that most difficult of instruments, the violin. It is rarely indeed that so great skill is manifested at so early an age. Mrs. Turner's cello accompaniments contributed largely to the pleasure of the audience.

During the evening several handsome articles were drawn for.
A pleasing feature of the event was the presentation to Rev. Father O'Donnell of a handsome bouquet and fifty dollars in gold, being The Calendar's contribution toward the Church Decorative Fund.

A TRAINERS PERIL.

The spectators of the Barnum & Bailey street parade at Bridgeport, Conn., on Saturday morning witnessed a thrilling fight between four hyenas and their keeper. The cage containing the beasts and Herb Norrup, the keeper, was swinging from State into Main street when the trouble occurred. The largest of the animals had been ugly all the morning. The brute sprang for Northrup, and the keeper turned to meet it full in the face with his loaded whip. The injured animal renewed the attack and one of the others joined in. The two remaining beasts took no part in the attack, but their running about interfered with the keeper, who was raining blows on his assailant. Suddenly the brave fellow was seen to fall to the floor and the crowd thought he was lost. He regained his feet and finally had the beasts groveling at his feet. The keeper was assisted out of the cage completely exhausted.