

This decision was applauded by all, and Mr. Roussy resumed his place.

Mr. CHINQUY.—Mr. Chairman, I would have liked to have known with whom I am going to enter into discussion, and it still seems to me that we have the right to know, but since this knowledge is denied us—let us open the discussion, without further delay. Mr. Roussy travels through the country telling us that the Bible, and the Bible alone, interpreted by each individual, ought to be the sole rule of our faith. He asserts that the Bible is the only authority that can possibly be our guide in the dark places of life. He has said that we ought to reject everything which is not proved by a clear text from the Bible. He says that we ought not to take any account of the Holy Traditions, nor of the authority of the Church. Well Mr. Chairman, I defy Mr. Roussy to prove these assertions and I bind myself to demonstrate that each of these propositions is an absurdity.

(To be continued.)

## THE NEW YORK CONCLAVE.

### RESOLUTIONS PROPOSED AND ADOPTED.

The Archbishops; in Council, Come to a Decision upon the Vexed Question of Public Schools.

The following is taken from the *New York Times*. Our space will only permit of extracts.

The convocation of the archbishops of the Roman Catholic Church in the United States held its last executive session yesterday at the house of Archbishop Corrigan, Madison avenue and Fiftieth street.

After three days' deliberations the archbishops have vouchsafed to make public the result of Wednesday afternoon's discussion in relation to the parochial versus the public school. In compliment to Archbishop Corrigan, who seems to have been on the wrong side of the question, but to have been the host of the prelates assembled, the convocation gave out last night two written resolutions of an apparently ambiguous character.

These resolutions really carried within themselves a triumph for the principles advocated by Archbishop Ireland. He advocated the tolerance of the public school system so long as the parents of the children taught would cause them to attend Sunday school or to receive at home tuition in their religious faith or in the principles of the same.

The resolutions which were yesterday made public read as follows:—

"First—Resolved, To promote the erection of Catholic schools, so that there may be accommodation in them, if possible, for all our Catholic children, according to the decrees of the third Plenary council of Baltimore and the decision of the Holy See."

"Second—Resolved, That as to children who at present do not attend Catholic schools, we direct, in addition, that provision be made for Sunday schools, and also, by instruction, on some other day or days of the week, and by urging parents to teach their children the Christian doctrine at their homes."

"Sunday and week day schools should be under the direct supervision of the clergy, aided by the intelligent lay teachers, and, when possible, or by the members of religious teaching orders."

Archbishop Ireland last night refused to express any opinion upon the resolutions adopted by the American hierarchy in convocation. But the second resolution speaks for itself. It means that where before parents not sending their children to Catholic schools were condemned, under pain of mortal sin, for doing so, they are now "tolerated so long as they consent to teach their children Christian doctrine at home after school hours, or to send them to the catechism class at the parish church on Sundays." This means that Archbishop Ireland's Faribault experiment should be emulated in other parts of the United States in which the Church has a foothold.

The public school system of the United States, instead of being condemned, is at least tolerated. Parents can send their children for secular education wherever they choose. Church and State are separated. Last night it was said that Mgr. Satolli and Mgr. O'Connell, who had been sent from Rome by the Holy Father to attend this conference and to examine into the school question, were closeted with Cardinal Gibbons and Archbishop of Ireland. It was also said that

all the Southern and Western Archbishops, and even two from the East, sympathized with the views expressed by Cardinal Gibbons and Archbishop Ireland at the Wednesday convocation, and the adherents of Archbishop Corrigan suffered an overwhelming defeat.

### FOR CHARITY'S SAKE.

The Ladies of St. Patrick's Have Many Patrons at the Windsor.

The Windsor Hall presented quite a handsome and animated scene last week. The occasion was an oyster supper and festival given in aid of the good work undertaken under the auspices of the Ladies of Charity of St. Patrick's parish. The attendance was large. The hall was tastefully decorated for the occasion. Stalls were provided, on which were offered for sale by pretty young ladies, toys, flowers, refreshments, etc., and a large trade was done. Whether this was due to the attractiveness of the wares offered or the fair attendants themselves it is impossible to say.

An interesting entertainment was provided as well, which was heartily enjoyed by all present. This included selections from the Handbell Ringers, Mr. Charles Coombes in "Mirth, Music, and Ventriloquism," an Egyptian Labyrinth, and a Punch and Judy show. This latter provoked the usual screams of laughter from young and old. An exhibition of the new education class drill was given by a number of boys, under the direction of the Rev. Father McCallen, S.S., and the girls provided their quota to the program, by giving the Nursery drill, which was very well received. The entertainment was continued during two days.

A reception to Mr. Harry Thompson had been announced for the last evening, but Father McCallen explained that he had sent a telegram from Chicago, saying he could not possibly be present before late to-night. The reception will, doubtless, take place on his arrival.

### AN OLD KINGSTONIAN HONORED.

Celebrating the Golden Jubilee of the Rev. Sister St. Frances.

The Golden Jubilee of the Rev. Sister St. Frances, eldest daughter of the late Matthew Bourke, Esq., of the City of Kingston, was celebrated at the Mother House of Villa Maria on the 27th ult. with great éclat. The morning was ushered in by a sweet voice in the corridors announcing the hour for rising by the holy aspiration *Benedicamus Domino*, to which was responded with loving hearts *Deo Gratias*. Then followed the tread of hundreds of feet wending their way to the convent chapel. The altars and surroundings were beautifully decorated and the numerous lights gave a brilliancy to the scene. The prie dixes were occupied by the Rev. Sister and the members of the family present. Masses on the three altars began at six o'clock. The beautiful hymn "at fait une voix" was rendered in harmonious strain by the full choir. At the solemn moment of receiving Holy Communion the venerable sister with lighted taper crowned with flowers proceeded to the Communion Table and in a clear and distinct voice repeated again the vows she had made in her early youth of consecrating her entire life to the service of her Beloved. Then followed the Communion to hundreds of sisters joining in the fervent prayers of the members of the family, that a life so useful might still be spared to edify and to add to the beauty of her immortal crown. The salutations and kind wishes of her innumerable sisters echoed the warmth of the hearts from which they emanated. At the period in which she made her vows she became the eighty seventh of the Order then living, and now ranks as the seventh of the number 1004. The event was celebrated as a truly "Golden Wedding," nothing was wanted to make it a day ever to be remembered. The addresses and presents were numerous. The wedding cake was beautifully ornamented and the *tout ensemble* reflected the liberality and nobleness of the grand institution of the Congregation de Notre Dame.

Among the many testimonials of congratulation, both in English and French, which the worthy Sister St. Frances received on the occasion of her "Golden Jubilee," that of Senator Sullivan, of Kingston, speaks for itself. Kingston being not only her native place but the scene of her labor for twenty years, may we not say of Rev. Sister St. Frances with the prophet Daniel that "They that instruct many to justice shall shine like stars for all eternity."

KINGSTON, Oct. 25, 1892.

Dear Sister St. Frances: Incidentally I heard of a very interesting event in your history, one which happens only once to a very select few, and which is not likely to happen to you even a second time, you will readily guess that I refer to your approaching "Golden Jubilee," the fiftieth anniversary of your entrance to the illustrious Order of the Congregation of Notre Dame, an order dear to every patriotic Canadian, which with tender solicitude watched over the "Cradi" of Canada, abounding in examples of chivalry, heroism and devotion unsurpassed by any Christian Order, and which for more than two hundred years has dispensed in abundance to rich and poor alike the blessing of religion, knowledge and refinement far and wide throughout the land. To belong to such an Order is a great honor indeed; and that you should have given it, I may say, all the years of your life is evidence of the devotion and self-denial it is capable of inspiring. Permit me, dear sister, to add the humble tribute of my profound respect and congratulation to the many others you will receive on this auspicious occasion. I pray it may be truly a Golden Jubilee, bringing as it will in rich abundance that peace of mind and inward satisfaction granted only to the true and faithful servant.

I can imagine, if faintly, how pleasing the retrospect will be to you as you look down the long vista of so many years and see how many minds have passed under your influence. How many thousands of intellects you have formed to habits of order, wisdom and piety! How many mothers will bless your name, grateful that they in turn have been able to infuse into the hearts of their children those lessons of purity, honesty and honor they learned from you; how far-reaching has been the influence of your teaching and greater still of your example.

I recall with pleasure the kindness of heart cheerfulness and gentleness which marked your intercourse with us in Kingston so agreeable and satisfactory, contributing in no small

degree to that respect and loyal attachment every Catholic in Kingston has for the good Sisters of Notre Dame.

It was our good fortune to have for many years you as manager of the most important of our schools, and we would be very ungrateful did we fail to record our obligations to you for your untiring efforts in behalf of our children.

But assured, my dear Sister, that your memory is cherished, your name held in the highest respect, by all of us, and none of your friends tender more sincere or joyful felicitations than we do. May you long enjoy the calm and repose so delicious to the faithful worker. This occasion too call to mind the fact that you are a member of a family ever devoted and true to faith and fatherland whose wealth and influence were freely dispensed in times of trouble, to aid and sustain religion, and greater than all, which has given its best and brightest members including yourself to the Institution of Notre Dame. That you may enjoy many years of happiness and repose is, I assure you, the prayer of your legion of friends here, and it is uttered by none more sincerely than your friend.

And obedient Servant,

M. SULLIVAN.

To Rev. Sister St. Frances, Notre Dame, Villa Maria, Montreal.

—The Canadian Freeman.

### FEAST OF ST. CATHERINE.

25TH NOVEMBER.

[These lines were written in 1878, and, at the request of a prominent citizen—a Protestant, a reader of THE TRUE WITNESS, and a great friend of the author—they are now reproduced.]

A thousand lengthy years have roiled into eternity,  
Since first the glorious tale was told of pure virginity,  
Of strongest faith, of purest love,  
Of Martyr's halo-crown, of tyrant's cursed frown,  
Of thousand graces from above,  
Of fair and tender youth, of Faith, of Hope, of Truth;  
St. Catherine's wide renown!

Scarce eighteen summers deck'd the hills with million beauties rare  
Scarce eighteen winters checked the rills and left the forests bare,  
Since Catherine first beheld the light.  
In Alexandria proud, with acclamations loud,  
Now full ten thousand torches bright,  
In solemn mid night air, with flickering motion glare,  
Proclaim a "persecution night."

Upon his guilty throne sits Maximinus the bold;  
The persecution fire, by fits, its wreathing volumes roiled;  
The rack upon his right was placed;  
The purchased menials stand awaiting his command.

With sword in hand and belt unlaced,  
A dark and cruel man, the tyrant's rage to fan,  
The "panorama graced."

Hark! to the cries that rise without, where stands the bloody throng;  
Distinct and fearful is the shout that echoes vaults prolong,  
"To torture with the Christians—Death!  
Revenge, avenge the gods!" the pagan tyrant nods  
Assent; and hushed is every breath;  
When from the swaying crowd a maid proclaims aloud  
Her Faith—the mass re-echoes "Death!"

Come philosophic men and hear, for you can comprehend,  
How proof against all sense of fear this simple child did bend  
The adamantine pagan hearts!  
Of Alexandrian sages! But, see! the tyrant rages,  
As from his side Porphyria starts—  
His own beloved wife—the idol of his life—  
Converted, from her husband parts!

Wild consternation rises now, hell's fury fills each breast,  
With swarthy shadow on his brow, the tyrant's mad behest  
Goes forth, "The rack! the torture's fire!"  
The martyr's bed of steel, the iron Damien wheel  
Receive the tender maiden. Ire  
Becomes contumacious madness; with heathen, demon gladness,  
Maximinus cries: "Now wretch, expire!"

An humble prayer unto her God the writhing maiden said,  
And broke the man's iron rod and dull'd the tyrant's blade;  
The wheel in thousand fragments flies;  
As when the mountain rock, with sudden earthquake shock,  
Or 'neath the lightning of the skies  
With thunder crash is broke! And scarce the prayer she spoke,  
When spirit voices cry: "She dies!"

"The axe! the axe!" the tyrant's yell, the pagan shouts arise,  
As if the sombre hosts of Hell repeat the dreaded cries.  
So long, so loud they echo on!  
Now to the blood-stained block! the headman's stroke! A shock!  
And then arise the cries: "She's gone!"  
Another sainted soul has fled, another number with the dead;  
A Christian's glorious course is run!

Hail holy saint, pure virgin mild! Hail spirit true and strong!  
Hail thou sweet martyr'd heroine child! we hail thee in our song!  
Though simple is this lyric chord,  
Though humble be our lay, oh! good St. Catherine, we pray,  
That Truth's all-powerful, sweeping sword,  
In thousand hands like thine, may break Hell's sordid line—  
And lead the army of the Lord!

J. K. FORAN.

Written at Green Park, Aylmer, Que., 6th Nov., 1878.

—"I know a man," said Eli Perkins, "who was meaner than a dog. This man and dog went into a saloon together, but the man got beastly drunk while the dog kept sober and went home like a gentleman."

## ST. ANN'S SCHOOL.

### THE QUARTERLY EXAMINATIONS.

Results of the Success of the Pupils in the First, Second and Third Classes.

We here give the list of pupils who at the last quarterly examination, in St. Ann's school, have made marked progress and have come out with honors. Great credit is due to the young boys of that splendid school; their acquirements and progress reflect upon their teachers and on good Brother Arnold, whose high rank in our educational world can scarcely be raised any higher, no matter what the results of his classes. That school of over five hundred boys, is one of the best and most successful in the Province. Long may the venerable director live to guide its destinies.

FIRST CLASS.—Owen Tansey, R. Belanger, J. Manning, P. McGuire, T. Donnelly, J. McKeown, D. Leblanc, M. Martin, J. Smyth, H. Galvin, G. St. Denis, J. Connors, J. Leahy, J. O'Hara, J. Kenahen, T. Gleason, T. T. Lefontaine, —Murray, J. Supple, M. Mullins, C. Forlong, R. Gervais.

SECOND CLASS.—1 Timothy Keough, 2 John Clarke, 3 Thomas Corcoran, 4 James Phelan, 5 Peter Flood, 6 Peter Flood, 7 Jer. Driscoll, 8 Mat. Murphy, 9 Michael Scott, 10 Geo. Gummarsell, 11 Jno. Moony, 12 Jas. McNamara, 13 Wm. Ryan, 14 Fran. Burnas, 15 Michael Kavanagh, 16 Msr. Ryan, 17 Jas. Cloran, 18 Wm. Haly, 19 Ed. Rodgers, 20 Robt. Brown.

THIRD CLASS.—1 Michl. Morrissey, 2 Robt. Hart, 3 Geo. Brennan, 4 Maurice O'Connell, 5 Her. Doherty, 6 Jas. Monaghan, 7 John Duze, 8 Bernard O'Connell, 9 Michl. Regan, 10 Michl. Boyd, 11 Michl. Connolly, 12 Jas. Murray, 13 Charles Collins, 14 John Boles, 15 Paul Broderick, 16 John Scullion, 17 Jas. Brennan, 18 Jas. Donnelly, 19 M. Kennedy, 20 Alfred Hartford.

### Labor in Religious Communities.

The *Semaine Religieuse* publishes an article on labor in religious communities, in the course of which the writer shows that the alleged unfair competition on the part of those communities with the regular trade, on account of their exemption from taxes, is an argument that cannot stand. He says that there can be no comparison between those communities and ordinary trade, on account of the difference in the end aimed at. The profits of a business man have for their legitimate object to increase the comfort and fortune of his family, while those of religious communities go to the better support of the poor, sick and infirm under their charge. The exemption from taxes for those communities is, in reality, but an act of justice, and only a small compensation for the services rendered by the communities. The duty to support the poor, sick and infirm devolves upon the civil authorities, but while, as a matter of fact, most of the benevolent establishments are kept by religious communities, the only compensation they receive for thus taking upon themselves charges of the civil authorities is an exemption from taxes. True it is that in some cases the authorities have seen fit to give grants, but the grants and exemptions being both insufficient to meet the expense, the communities have to make up the balance by the labor of their inmates. In some establishments, such as the reformatory, insane asylums, deaf and dumb institutes, this labor is even necessary for the personal advantage of the inmates themselves, and the proceeds of that labor are nothing but legitimate earnings. The article then refers to Chinese labor, which is tolerated on the ground of liberty. Those people spend nothing and economize for the benefit of their own native land. The religious communities, on the other hand, have only one aim, to extend their benevolent influence all over the country which benefits by their necessarily large expenditure, and they are refused the respect shown for the Chinese.

We publish to-day, a letter from "A Parishioner," in which he draws attention to a very important and timely matter. The subject is one of too much importance to pass over in a mere editorial note, so we will ask our readers to just glance over our Editorial columns and read the article headed "Church Attendance."