

ST. PATRICK'S CHURCH.

Fiftieth Anniversary of Its Foundation.

Interesting and Historical Facts Connected With the Grand Old Central Parish Church of Montreal.

As announced in our last issue, the 25th of this month (Monday) was the fiftieth anniversary of the laying of the seven corner stones of the St. Patrick's Church. The first regular meeting of the Irish Catholics of Montreal re the building of a church, large enough to accommodate their increasing numbers, was held on Sunday, 31st January, 1841, after High Mass, in the house of Mr. John Cassidy, when it was resolved to call a general meeting of the Irish Catholics of Montreal, for the purpose of considering the best means to be taken for that purpose, meeting to be held on the 8th February, 1841.

This meeting was held accordingly in O'Neill & Orr's Hotel on that date. present: Rev. P. Phelan, pastor of the Recollet Church; Hon. Dominic Daly, Albert Furness, Esq., J. M. Tobin, Esq., P. N. Rosseter, Esq., L. J. Drummond, Esq., J. P. Sexton, Esq., R. J. Bagley, Esq., Patrick Brennan, Esq., and a number of other gentlemen. The meeting organized by electing the Hon. Dominic Daly, chairman, and R. J. Bagley, Esq., as secretary.

A resolution was adopted appointing a committee to wait upon the gentlemen of the Seminary of St. Sulpice, to consult and get their advice on the matter and report to a meeting to be called for the 12th February, on which date the committee reported and large committees were elected to collect funds towards erecting a church for the Irish Catholics of Montreal and its vicinity. A. Furness, Esq., was elected permanent chairman; J. M. Tobin, Esq., treasurer; and Messrs. Charles Palsgrave and R. J. Bagley, secretaries. And so work commenced.

At a meeting of St. Patrick's T. A. and B. Society, held last February, Hon. Senator Murphy delivered a most interesting address on the early history of the society, dwelling particularly on its connection with the church and the part it bore in the erection of the same. The hon. gentleman gave the following resume of the laying of the foundation stones of that sacred edifice. The seven corner stones of St. Patrick's were blessed and laid on Monday, the 25th September, 1843, and the event was made the occasion of a grand demonstration. At 7 o'clock on that morning the Irish Catholic societies and Irish Catholic citizens assembled in the vestry and school rooms of the Recollet church, where the Irish Catholics then worshipped, and which stood on Notre Dame street, between St. Peter and St. Helen streets. A procession was formed in the following order:—

- Band.
- Hibernian Benevolent Society.
- St. Patrick's Temperance Society—4 Banners.
- Irishmen not members of any society.
- St. Patrick's Society—6 banners.
- Judges, members of the Bar and Sheriff.
- Speakers and members of the Legislative Council.
- Members of House of Assembly.
- The Mayor and Corporation.
- The Bishop and Clergy.
- Church Wardens.
- Building Committee.

And proceeded to Notre Dame church, where High Mass was celebrated, His Lordship Bishop Bourget, of Montreal, officiating.

The sermon was preached by the Rev. Nicholas O'Brien, and was on "Religious worship, interior and exterior." After this grand service the procession reformed and proceeded to the site of the new church, where the ceremony of blessing the stones was performed. The following amounts were deposited on the respective stones:—

Bishop of Montreal	£	s.	d.
The Mayor of Montreal, Joseph Bourret, Esq.	7	8	4½
The Speaker of the House of Assembly, Hon. Austin Ouvillier	28	7	4½
The Hon. Judge Rolland, on behalf of the judges	13	6	0½
St. Patrick's Temperance Society, per J. P. Sexton, Esq.	36	11	2
Hibernian Benevolent Society, per Peter Dunn	32	10	0
St. Patrick's Society, per R. L. Morrogh, first V. P.	28	2	10

It was estimated that fully 10,000 persons took part in the ceremony, and the collection taken up on the occasion amounted to £205 7s. 7d., or \$821.52.

The hon. gentleman also gave other facts in connection with the society, and

dwelt upon the present prosperity of the society and on resuming his seat was warmly applauded.

AT CHICAGO.

Convention of Catholic Editors—Resolutions Adopted.

The closing of the Catholic Editorial Congress at Chicago was held Saturday afternoon in the Art Building. About thirty delegates, representing the Catholic press of the world, were present. Papers were read by Rev. D. P. Phelan of the Western Watchman, and Rev. A. P. Doyle of the Catholic World.

The outcome of the Convention will be a permanent organization of the Catholic press of the country. A committee, consisting of the officers of the Convention, was appointed to draw up a constitution and by-laws.

The following resolutions, offered by Rev. T. H. Malone of the Colorado Catholic, were unanimously adopted:

WHEREAS, The Holy Father has on various occasions expressed his deep interest in the prosperity and progress of the American Catholic press; and

WHEREAS, His accredited delegate, Archbishop Satolli, has re-echoed in eloquent words the same sentiments; therefore be it

Resolved, That the American Catholic editors in convention assembled pledge their heart whole loyalty to the great Pontiff and their unwavering devotion to the person and mission of the Apostolic Delegate and also to the prelates and clergy of the Church.

WHEREAS, Much confusion in the past has existed in the American mind regarding the attitude of the Roman Catholic Church toward the public schools; be it

Resolved, That this convention expresses its great pleasure with the lucid explanation of the subject as given by His Holiness Pope Leo XIII. Sec. VIII., and his accredited Delegate, Archbishop Satolli.

WHEREAS, The entire Catholic world has been scandalized by a series of anonymous attacks upon exalted persons, which appeared in certain secular papers; and

WHEREAS, The Catholic people of the United States have also been scandalized by similar attacks, which have from time to time appeared in papers under professedly Catholic control; be it therefore

Resolved, That this convention of Catholic editors condemns the action of those papers which have allowed the publication of said anonymous attacks; and be it further

Resolved, That it is the sense of this convention of Catholic editors that no communication of an anonymous character or nature which, in a derogatory manner, touches the personality of any individual, should be admitted into the columns of any Catholic paper in this country.

C. M. B. A.

OFFICE OF GRAND PRESIDENT, MONTREAL, 6th September, 1893.

To the Members of the C. M. B. A. in the Province of Quebec:

GENTLEMEN AND BROTHERS,—This is my first circular which I think it my duty to issue in order that the membership may know, from their own figures, the present standing of the Grand Council of Canada. As you are aware, this Grand Council is, and has been, since the first day of January, 1893, responsible for its own death beneficiaries, and has, by its own showing, fulfilled its responsibilities as follows:—

DEATHS PREVIOUS TO JANUARY 1ST, 1893.	Amount collected in January	February	March	April	May	June	Short on collections.	Total Liabilities.
Liability in January, 1893, 3 deaths, \$ 5,000.00.	288.35	5,289.53	7,576.46	5,864.35	8,202.02	7,151.56	\$34,432.23	\$55,000.00
See Asst. No. 1.								
Liability in February, 1893, 4 deaths, \$ 8,000.00.								
See Asst. No. 2.								
Liability in March, 1893, 5 deaths, \$ 8,000.00.								
See Asst. No. 3.								
Liability in April, 1893, 4 deaths, \$ 8,000.00.								
See Asst. No. 4.								
Liability in May, 1893, 3 deaths, \$ 6,000.00.								
See Asst. No. 5.								
Liability in June, 1893, 11 deaths, \$30,000.00.								
See Asst. Nos. 6 and 7.								
See Asst. No. 8.								
							\$20,817.71	\$55,000.00

This statement shows a shortage in collections to meet death liabilities in the first six months of \$20,517.71, which perhaps the Executive of the Grand Council of Canada can satisfactorily explain, as the statement is taken from their own figures as appears on the assessment notices.

F. O'REILLY, Grand President.

NOW WELL AND STRONG.

SIRS,—It is my privilege to recommend B.B.B. For two years I was nearly crippled with an inflammatory disorder of the kidneys from which six bottles of B.B.B. entirely freed me. I am now well and strong, and gladly recommend the B.B.B. Bitters which cured me after I had almost given up hope.—Edward Johnson, Aberdeen, B. C.

REV. BISHOP CLUT, O.M.I.

AND HIS INDIAN CORRESPONDENTS.

Letters Sent to His Lordship by His Indian Pupils, from Good Hope, on the Mackenzie River.

We received the following letter from His Lordship, enclosing the letters which are published below. We thank His Lordship most cordially for his kindness, and trust he will soon be completely restored to health sufficient to enable him to revisit his dear children of the far North:

"HOTEL-DIEU, Montreal, 18th Sept, 1893.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—Five weeks after my departure from Good Hope, situated at the Arctic Circle, Mackenzie River, I was pleased to receive letters from our Oblate Fathers, who are stationed in that quarter, in which I found enclosed six short letters addressed to me from my young pupils of last year. I had taught them every day to read, write and sing in their native tongue. I find the letters of Rabbit-Skin and Squint-Eye so ingenious, full of simplicity, and natural for the little ones, that I have translated them into French and English. I have followed as nearly as possible the literal expression, and thus submit them to your own judgment to do with them as you may think fit. They were written in syllabic characters. Hoping that they may be of some interest to your readers,

I remain, dear Editor,
Your obedient servant,
ISIDORE CLUT, O.M.I.,
Bishop of Arindele.

The Indian Letters

LETTER OF ANTONIA TO GREAT PRAYING (BISHOP) I. CLUT, O.M.I.

GOOD HOPE, July 18th, 1893.

It is Antonia who speaks to the great Father (great in dignity); I write to him. My Father, how sad I am since you left in the big canoe (steamboat). Behold, my heart is not strong at all. I can do nothing but weep when I think of you. I shall be glad if at least the little (assistant) Father comes back to us soon; such is my wish.

My great Father, it is you who can make him return near us; our little Father, if he returns I shall thank you very much. Great Praying, I love you; I shake your hand; I offer you my respects, and from the bottom of my heart I beg of you to bless me. I beg of you to write to me and send me a holy little paper (religious picture). If you write me, it shall seem that I see you again. My big Father, you have made me unhappy in not bringing me with you to the Sisters. It is again with many tears that I ask of you again to send me at the Sisters. My Father, I desire you send me some good thoughts or good advice. My great Father, I love you dearly; in thinking of you so far away, my heart weeps. Your daughter Antonia, whom you love, says to you: send me a pretty rosary.

My great Father, it is for him that I write, for I was impatient until I had an occasion of writing this letter to you, but when shall you see it? My great Father, the prayer and hymn books that you gave me, when I read them, there are tears in my eyes, when I think of you. Great Praying, if you see this letter write me a good one yourself. Our great Praying, I am waiting for our little Father who went with you. Oh! if you send him back near us how happy we shall be. That little Father, if he come back, it will seem as though it were yourself.

My great Father, your poor daughter Antonia feels sad because I cannot express myself better. Alas! I say to myself: I do not know how to speak, nevertheless, I write to you; I feel great joy in so doing. My thoughts are poorly expressed and that makes me sad. But when shall you see my letter?

Long before the big canoe came back I wrote this. Father Seguin has already written to you. When we again saw little Father Audemard we have said: *marci, merci* (thanks, thanks). We were glad.

This letter which I send to you is badly written. Perhaps you may have much trouble to read it; I hope you will be able to understand it.

It is Antonia who writes to you; I shake your hand; I present you my respects, and at the same time I bless you; I pray for your happiness.

LETTER OF ELIZA BLONDIN TO BISHOP I. CLUT, O.M.I.

GOOD HOPE, July 17th, 1893.

Eliza Blondin writes to the Great Praying Isidore Clut.

My Great Father,—A little letter I write to you. Last year you remained in our Fort, and I thank God. That same year the Creator



A FULL STOMACH

ought to cause you no discomfort whatever. If it does, though—if there's any trouble after eating—take Dr. Pierce's Pleasant Pellets. They're a perfect and convenient vest-pocket remedy. One of these tiny, sugar-coated, anti-bilious granules at a dose regulates and corrects the entire system. Sick or Bilious Headaches, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach, and bowels are prevented, relieved, and permanently cured.

They're the smallest, easiest to take, cheapest, and best. They're guaranteed to give satisfaction, or money is returned.

is perfectly, permanently, positively cured by Doctor Sage's Catarrh Remedy. The proprietors of this medicine prove that by their offer. It's \$500 cash for a case of Catarrh which they cannot cure. By all druggists, 50 cents.

Be wise in your generation and have your JOB PRINTING done at the TRUE WITNESS OFFICE.

did not will that I should be happy. He left me very miserable when he took my son from me. He does not wish us to be happy in this world.

My great Father, you were very sick; it is for that reason I am in great trouble. You were not well when leaving in the big canoe. All our people are sad for you. If you live and we could see you again, we shall be glad!

God is our master; He treats us as He pleases; we ought to submit to His will. My husband and myself are in good health. Our people also are in good health. My sister-in-law is not very well. My great Father, I always think of you, I pray for you, I shake your hand.

ELIZA BLONDIN.

LETTER OF JULIENNE TO BISHOP I. CLUT, O.M.I.

GOOD HOPE, July 17th, 1893.

I, Julienne, write to the great Praying. It is to my great Father that I write. You only remained one year with us, and nevertheless you love us, and you sacrificed yourself for us. You were sick, nevertheless you were killing yourself for us; yes, it is for us that you wasted your health. If we pray always for you, perhaps we shall see you again. I did not forget you; I think of you. It was only Crown who received a letter from you. She thinks of you, and for that reason you wrote to her. I think of you too; nevertheless, you did not write to me. But, my great Father, I know you are sick, and it is wrong of me to reproach you. It is our sins, our wickedness, perhaps, that is the cause of your sickness. In this world there is no real happiness; in Heaven we shall be happy forever. Alas! in this world, it is not so. You only remained a year with us. My great Father, if we live well, if we are good, it is only in Heaven we shall see you again. God is master. If He wills us to see you, we shall see you.

It was you who gave me the medicines of God (the blessed Eucharist and Confirmation); for that reason I shall not forget you. Please write to me. Julienne has said that.

LETTER OF TOBACCO CROWN TO HER GREAT FATHER, O.M.I.

GOOD HOPE, July 17th, 1893.

To the great Praying Isidore Clut; it is to him that I write.

Your daughter Crown is sad at heart. While she lives, it shall be difficult for her to see you again. When she thinks of that her heart grows sad. However that may be, if for the love of the Almighty she lives well, her great Father she may see in Heaven. But you must speak (pray) for her. I speak to God for you, but because I am so bad I cannot speak well; that makes me sad. Sometimes God listens to me when I speak. I hope He will grant my request and cure you. My big Father, our hearts are sad because you are so far away from us. Father Seguin is with us. But he is sick and has a great deal to do. He cannot do anything for us (children). With him we feel lonesome. Our hearts were joyful during your stay with us. The lessons you taught us I remember them, and it is as if I were crying bitterly at the thought. The Almighty wishes to punish me.

My big Father, here is my letter, and if you see it, it will seem as though I shook your hand, and when you read it as though you were speaking to me.

My great Father, speak to God for me, that He may take pity on me, that I may live well, and our people may not fall sick. Speak for us that our wishes be granted. Each time I speak to God for you, I think of you.

It is Tobacco Crown who has spoken. To her Father the great Praying she has written this.

LETTER OF ROSALIE TO HER GREAT FATHER ISIDORE CLUT, O.M.I.

GOOD HOPE, July 17, 1893.

Oh! my great Father, I shake your hand and wish to return you my thanks for all you have done for me. My Father, you have given me confirmation. You have done me a great good. Your sickness obliged you to leave us and go far away. I am so sorry. Our little man of prayer (the young priest) has returned, and to us it appears as though we had seen yourself. My Lord and Father, please write to me. I am very desolate. My young brother is very disobedient to my father. Rosalie has written this.

LETTER OF MADELINE KOYI TO THE GREAT PRAYING ISIDORE CLUT, O.M.I.

GOOD HOPE, July 17, 1893.

Madeleine speaks. During your absence I received the first communion, Father, that by your order God came in my heart. Therefore I thank you very much.

My great Praying, on account of your sickness I feel sad. I am miserable. Each time I think of thee my eyes are filled with tears. My heart weeps at the thought that perhaps I shall never see you again. I have asked myself: When shall thou see this letter? If at last it goes speedily to thee, my dear Father, I shall be glad. Pray for me that I may become good. Our little Father who went part of the road with you, I desire to see him return soon. If another great Praying (Bishop) comes to our house of prayer (the church), and if we see him, which is my desire, and if it turns out so, I think it will ease my heart after your departure.

In shaking your hand, I ardently desire to see you happy. The great Praying Isidore Clut, it is to him I write. I am happy, nevertheless; on the other hand I look upon myself as very miserable. Madeleine Koyi to the great Praying Isidore Clut.

WORTH READING.

Mr. Wm. McNece, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Mary's, Ont., certifies to these facts.

Holloway's Ointment and Pills.—Sure Relief.—The weak and enervated suffer severely from nervous affections when storms or electric disturbances agitate the atmosphere. Neuralgia, gouty pangs, and flying pains, very distressing to a delicate system, may be readily removed by rubbing this Ointment upon the affected part after it has been fomented with warm water. The Pills taken occasionally in the doses prescribed by the instructions keep the digestion in order, excite a free flow of healthy bile, and regenerate the impoverished blood with richer materials, resulting from thoroughly assimilated food, wanting which, the strongest must inevitably sink into feebleness, and the delicate find it difficult to maintain existence. Holloway's Ointment and Pills are infallible remedies.