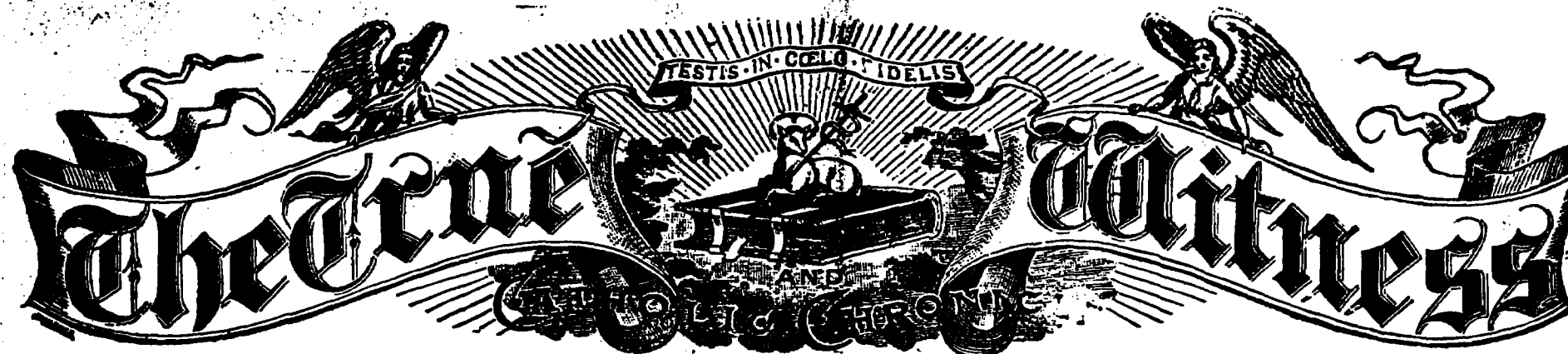


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### THE COUNCIL OF BISHOPS.

#### THE FINAL SESSION IN THE CATHEDRAL.

THE SERMON BY THE BISHOP OF SHERBROOKE—MORE DECREES PASSED BY THE COUNCIL—THE CONCLUDING CEREMONIES.

"For God, for the salvation of souls and the welfare of this dear Canada of ours, let this be our cry, as we go forth from this council to resume the apostleship we are called to fulfil."

Such were the words of Mgr. Larocque, Bishop of Sherbrooke, addressing the prelates, priests and religious communities assembled in St. James Cathedral on Thursday morning, for the closing session of the Provincial Council of the Archdiocese of Montreal. The prelate took as his text the words of the Apostle: "Be mindful of thyself," and made an eloquent appeal to all who worked in the vineyard of the Lord to increase their ardor and their zeal in good works. The preacher said that reformers have appeared, who wish to govern the Bishops of the Church of God and change all things. The clergy knew full well all human institutions could be made more perfect and were ever disposed to make efforts to perfect Catholic institutions. Where were the works of those who condemned and criticised the works of the Church? His Lordship concluded with an eulogy of the apostleship of Bishops of Languedoc, Bourget and Fabre, and an appeal to all Catholics to be animated by the spirit of Christ.

Mass was celebrated by Bishop Emard, of Valleyfield. After the sermon twenty more decrees were sanctioned by the Fathers, and several articles were added to decrees already approved. Those offered to the approbation of the Council this morning refer to temperance, fasting and abstinence, devotions of the Rosary and Sacred Heart, administration of parishes, pilgrimages, true and false liberty, burial of those who die without having performed their Easter duty, etc.

A prominent clergyman, speaking of the decrees sanctioned to-day, said that the text thereof is known but by the Fathers of the Council, but he would not be surprised if by the next Lent the Bishops of Canada imitated the example of their fellow brethren of the United States and relieved the working classes at least from the usual fast preparatory to Easter.

After the promulgation of the decrees, the bishops ascended the altar in turn and signed there. The kiss of peace given by the Archbishop to the suffragans, the solemn chanting of the Te Deum and the blessing of the Metropolitan then followed.

The next Provincial Council is called for the 20th of September, 1898, at Montreal. Before separating the rituals performed what the ritual calls the ceremony of acclamations. Rev. Father Lefebvre, one of the secretaries of the Council, mounted the altar steps and proceeded to invite priests and faithful to give praise and thanks to God and the Virgin; to beg the grace and blessing of the Almighty on the Pope, the Metropolitan, the suffragans and laity of this province, on the city of Montreal and all its citizens.

After a prayer for the dead, Archbishop Fabre once more gave his blessing to the people, and the Council retired from the Cathedral, after having answered "in the name of Christ" to the invitation of the deacon chanting, "Let Us Retire in Peace."

#### NOTRE DAME KERNESE.

The list of invitations to the dinners which will be given in connection with the grand Kermesse for Notre Dame Hospital was completed last week. More than 1,200 cards have been issued. The following is the special list of dinners and the order in which they will take place:

Monday evening, October 14, took place the dinner for public officials, presided over by Lieut.-Governor Chapleau, at which were present ministers, senators, legislative councillors, judges, counsels, influential members of the clergy, etc.

Tuesday evening, October 15, was the military dinner under the auspices of Lieut.-Colonel Houghton; the officers of all the battalions of the district and the retired officers were present at this dinner, which was a very brilliant affair.

This Wednesday evening, October 16, the doctors, university professors, hospital staffs, will dine.

Thursday evening, October 17, will be the dinner for the lawyers, architects, merchants, etc.

Friday evening, October 18, dinner for members of the clergy, officers of benevolent societies and distinguished citizens.

Saturday evening, October 19, dinner for members of clubs and young men generally.

The lady patronesses have been obliged to limit the number of invitations, owing to the restricted space of the dining room. Attention is drawn to the fact that every day, from noon to 2 p.m., luncheon will be served for the modest sum of 25 cents. The ladies rely on the patronage of the public.

A general invitation is extended to all lovers of the fragrant beverage to visit the tea room in the Drill Hall throughout the coming week in aid of the Notre Dame Hospital. Here daily, between the hours of 5 and 7 p.m., and also

during the evening, tea and music will be dispensed by Montreal's fair maidens, while such well known ladies as Lady Lacoste, Mrs. Rodrigue Masson, Lady Hington, Mrs. George A. Drummond, Mrs. Taschereau and Mrs. L. Musson will preside over the steaming urn. To all who come good tea, sweet music, and a hearty welcome is assured.

Prof. Norman, who is the originator of the proposed kermesse, held a brilliant rehearsal of the tableaux in Drummond Hall last evening. The programme was arranged yesterday. There will be dancing space provided 60 feet square, and dances, drills, tableaux and other spectacular events will display the possibilities of physical culture. There will be over 200 fair maidens on the stage. The programme so far arranged will comprise Roman marching, Maypole dance, gaudlers, peck-a-boos, shean trews, cacha, Irish tilts, Japanese dances, and tableaux of the most elaborate character, replete with all historic and national detail. Prof. Norman will be assisted by Prof. Melville, of Detroit. He stated last evening that it was expected by the committee that Her Excellency would be present on the day during the kermesse.

There will be about sixty stalls altogether, many of which will be of a novel character. The ladies are busy superintending the creation of these in the Drill Hall.

### CARDINAL VAUGHAN'S DECLARATION

A Remarkable Editorial in the New York Sun.

The New York Sun recently had the following remarkable editorial in regard to Cardinal Vaughan's recent declaration on reunion:

When, not long ago, the Pope addressed an exhortation to the English people in behalf of Christian unity, he did not explain precisely the terms upon which union with the Church of Rome would be possible, but now Cardinal Vaughan has given such an explanation by saying that it depends on submission to the Papacy. As a consequence, we are told by a cable dispatch that the English ritualists are disappointed and much cast down, and that even at Rome itself there is much dissatisfaction with the frankness of the Cardinal.

It is not at all probable, that there is any such feeling in the Vatican, and if it exists among the ritualists, or Catholic party of the English Church, it is altogether unreasonable. Obviously there can be no union of the English Church, or any part of it, with the Church of Rome except on the condition laid down by Cardinal Vaughan. The letter of the Pope was a general pleading for unity, or reunion, as he expressed it, but it implied submission to the Papacy as a prerequisite, and all Christendom so understood it.

The extreme Catholic party of the Anglicans, both in England and this country, have gradually approached nearer and nearer to the Church of Rome, until now there remains only this barrier of the Papal authority and supremacy for them to surmount. In its tone, its doctrine and its terminology the Holy Cross Magazine, which is the advocate of their views and convictions in this country, would really be indistinguishable from a Roman Catholic organ, were it not for the occasional outcropping of rebellion against the Pope. It takes pains to dissociate itself from Protestantism, always speaking of Protestants as religious outlaws. It teaches every doctrine of Roman Catholicism, so far as we have been able to discover, with the single exception of the Papal infallibility and supremacy. It derides the use of the term communion among Episcopalians to designate the Lord's Supper, and demands that it shall give place to the Mass. It speaks as respectfully of the Roman Church as it does contemptuously of Protestantism. Its teaching as to the Virgin Mary, as to the invocation of saints, as to the sacraments, as to the confessional, and as to the religious life, is the same as the Roman Catholic; and the forms and ceremonies it enjoins on Episcopalians are the same.

Having gone so far, it is probable that the ritualists represented by this magazine will go no further in their approach toward Rome, but stop short at Papal supremacy, and thus continue to be Protestant to that extent, hateful as the name is to them? An Episcopal clergyman who recently passed from their ranks into the Church of Rome, has declared that inevitably, because logically, they must overlap that last obstacle, if not as a party, yet by the gradual submission of the individuals composing it. That is the opinion of Cardinal Vaughan also. He looks for the realization of the Pope's desire for unity in the increase of individual conversions, and not in the formal and collective abandonment of its position by the Church of England. Accordingly, he has given the Ritualists notice that either they must remain in an ecclesiastical association which some, if not many of them, now find distasteful, incongruous, and embarrassing, or yield the last ground of their rebellion against the Church of Rome. Evidently he deems that complete frankness as to that matter is the wisest course. Moreover, his positive declaration is entirely consistent with this uncompromising course always pursued by the Roman Church regarding doctrinal differences. It deems fundamental. Nor is it likely that the tendency of the extreme ritualists will be checked by such an utterance. It may rather be increased and their submission to Rome accelerated.

When Cardinal Vaughan said that the end desired by the Pope would be attain-

ed by individual conversions, and not by the surrender of the Church of England, probably he referred to these ritualists more especially. We have spoken of them as a party for convenience of description, but really they are not a party of the Episcopal Church, either here or in England, which has any recognition in that ecclesiastical organization. They are a comparatively small number of individuals, representing only themselves in the Church, and their doctrine and practice are usually without Episcopal favor. In a few parishes proportionately they may have some local influence, but in the forthcoming general convention of the Episcopalians, for instance, they will be powerless to carry out their views. The nearer they get to the Church of Rome, the further they separate themselves from Episcopal sympathies.

Hence, it is not more probable that these extreme ritualists will eventually overlap the single barrier that blocks their course towards Rome, than that they will remain where the distinctive conditions generally are opposed and discountenanced by the dominant sentiment—Catholic Advocate.

### AN ANGLICAN WITH A ROSARY.

It is blessed by Mgr. Satolli while visiting Chicago.

There are probably few instances on record where a rosary has been blessed by a Papal Legate for a member of the Episcopal Church. This was done during the late visit of Mgr. Satolli to Chicago.

Robert H. Van Court, a resident of the North Side, and a staunch churchman, possessed a rosary upon which he was anxious to have the Papal benediction bestowed. As he was unable to speak Italian he begged a friend to intercede in his behalf with Mgr. Satolli, who readily acceded to his request.

The rosary blessed by the Pope's representative is of great value, each bead being different and wrought in pure silver of beautiful workmanship. Mr. Van Court, who is a great lover of art, spent years in selecting the beads, finding one here and another there in out-of-the-way corners all over the States. Each is of ancient Italian carving and probably originally formed part of the rosary of some wealthy citizen of the Old World.

The most difficult to obtain were the four intermediaries, which Mr. Van Court only recently succeeded in finding in a junk shop in New York. The crucifix, supposed to be a piece of the true cross, is only one-half inch in length. Although so small, the corpus is perfect in detail. Around the cross is a silver setting of Florentine carving. The rosary was completed and strung by Mr. Van Court only a few days before Mgr. Satolli's arrival.

### MR. GERALD BALFOUR'S OPPOSITION.

Letter from Mr. William O'Brien.

Mr. William O'Brien, in a long letter to The Times, says:—

"Whatever may be thought of Mr. Horace Plunkett's scheme of common action by Irish parties in other matters, there is one neutral zone on which Irishmen of all sections can undoubtedly meet without fear of collision, and that is the region roughly known as the congested districts. When we remember that the nine counties over which those districts extend cover one-third of the area of the country and include nearly half the whole population of Ireland and five-sixths of its misery, it will be seen how vast is the field for united national effort. The land is the Alpha and the Omega of the people's wants. Give them a decent tract of tillage ground and pasture at a fair figure, and they will find the means to stock it, and will make the land pay in a way that will be the puzzle and despair of the high scientific agriculturist. Confine them to their present strips of rocks and bogs, worn with the exhaustion of a quarter of a century's potato growing, and you will have them for ever bowed to the earth with processes for rent and debt, and every proposal to improve the breeding of stock which has no existence or a half-starved existence will have a tone of bitter mockery. The Congested Districts Board have attacked, with courage as well as with patience, the problem of thinning the poor lands by populating the rich ones. But the congested Districts Board have only £42,000 a year. These, then, are the two requirements which are essential to any really national reformation of the congested districts:—(1) Power to utilize the funds of the Land Commission for the direct purchase of suitable estates for extension and migration, with such additions to the income of the Congested Districts Board as would enable them to cover any possible margin between what would be possible for the tenant purchasers to pay; and (2) compulsory powers, either in the Congested Districts Board or in the Land Commission pending the establishment of county councils like those of Great Britain. If Mr. Gerald Balfour will only take on to the clauses of the Land Bill which he is doubtless at this moment excogitating a single really contentious clause to the Land Bill, while he will be connecting his name with one of the noblest works of Imperial policy and philanthropy that could reward the just ambition of a statesman."—Times, Sept. 27, 1895.

The choir of the church of the Gesù has elected the following officers for the ensuing year: President, C. Ternoux; vice-president, J. Guerin; sec. -treas., R. Dumouchel; committee, A. Gauthier, A. Lamajec, A. Bolder, and W. Queneel.

### THE USE OF IMAGES.

TO REMIND US OF HIGH AND HOLY THOUGHTS.

NO HONOR PAID TO THE MERE IMAGES THEMSELVES.

One of the cherished devotions of the Catholic Church is the veneration paid to the images of Christ and His Saints. Such veneration is looked upon by Protestants as idolatry, and as a direct violation of the commandment of God, which says: "Thou shalt not make to thyself a graven thing; nor the likeness of anything that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them."

Protestants always quote this commandment whenever Catholics attempt to defend the doctrine of the veneration of images. But that the absolute prohibition of the making of images is not intended by this commandment is readily demonstrated, because in that case God would contradict Himself by commanding in one part of the Scripture what He prohibits in another. For instance, in Exodus (xxv. 8), He commands two cherubims of beaten gold to be made, and placed on each side of the oracle; and in Numbers (xxi. 3) He commands Moses to make a brazen serpent, and to set it up for a sign that whosoever being struck by the fiery serpent shall look upon it shall live. Here we have the Almighty Himself ordering the making of images of creatures that dwell in heaven (cherubims), on earth, and in the waters underneath the earth (serpents).

Catholics use images or statues of Christ and of the Saints to remind them of those they represent. The sterner kneeling in church endeavoring to excite himself to contrition for his misdeeds is deeply moved at the sight of the crucifix. It puts him in mind of the sufferings undergone by our Blessed Redeemer for the redemption of mankind.

And so with the other images and statues with which Catholic churches abound. All recall to mind some incident in the life of our Lord or of His saints.

The Protestant professes to believe that the commandment above referred to prohibits the making of all images. Why then does he decorate his home with the images of those near and dear to him? Are not the pictures of his relatives and friends venerated by him? Do they not put him in mind of absent or departed ones? Why then should he accuse the Catholics of idol worship for veneration of the images of Christ and His saints? No Catholic believes that an image has any intelligence, or that it has the power to hear and help him.

The Catholic doctrine on the veneration of saints is clearly and fully expressed by the General Council of Trent in these words: "The images of Christ and of His Virgin Mother and of other saints are to be had and retained especially in churches; and a due honor and veneration is to be given to them; not that divinity or virtue is believed to be in them for which they are to be honored, or that any prayer is to be made to them, as was formerly done by the heathens, who placed their hopes in idols; but because the honor which is given them is referred to the originals which they represent, so that by the images which we kiss and before which we uncover our heads or kneel, we adore Christ and venerate His saints whose likenesses they represent." The Protestant writer Leibnitz, speaking on the reverence paid to certain images says:

"Though we speak of the honor paid to images yet this is only a manner of speaking which really means that we honor not the senseless thing which is incapable of understanding such honor, but the prototype, which receives honor through its representation according to the Council of Trent. It is in this sense, I take it, that scholastic writers have spoken of the same worship being paid to images of Christ as to Christ our Lord Himself; for the act which is called the worship of an image is really the worship of Christ Himself through and in the reverence of the image and by it; by the inclination of the body towards it as to Christ Himself as rendering Him more manifestly present and raising the mind more actively in the contemplation of Him. Certainly no sane man thinks, under such circumstances, of praying this wise:

"Give me, O image, what I ask; to thee, O marble or wood, I give thanks; but Thee, O Lord, I adore: To Thee I give thanks and sing words of praise." Given then that there is no other veneration of images than that which means veneration of prototype, there is surely no more idolatry in it than there is in the respect shown in the utterance of the most holy names of God and Christ, for, after all, names are but signs or symbols, and even such inferior to images, for they represent much less vividly. So that when this is to be understood in the same way as when it is said that at the name of Jesus every knee shall bend, or that the name of the Lord is blessed, or that glory is given to His name. Thus, the bowing before an image outside of us is no more to be reprehended than the worshipping before an internal image in our own minds; for the external image does but serve the purpose of expressing visibly that which is internal."

Images serve another purpose. They not only remind us of Christ and His

saints but they adorn and beautify the house of God. Solomon decorated the temple with images of Cherubim and other representations. If it was proper for Solomon to decorate the temple which contained only the Ark of the Lord, how much more fitting is it to decorate our churches, which contain the Lord of the Ark?

Again, religious emblems are used to instruct the ignorant. Descriptive pictures will teach the illiterate what books make known to the learned. Nearly all the great missionaries have had to employ images and pictures in the work of converting souls. By such means St. Francis Xavier made many conversions in India and by the same methods Father De Smet made known the Gospel to the Indians in the Rocky Mountains.

The portraits of the saints stimulate us to imitate their virtues. This is the principal aim of the Church in encouraging the use of religious emblems. Americans adorn their homes with the likenesses of the prominent men of their country. They speak of the originals to their children and urge them to imitate the patriotism for which they were noted. In like manner the Catholic, by keeping before him the images of the Saints of God, is urged to an imitation of the virtues for which they are noted.

Our country is flooded with obscene pictures and immodest representations. By these means the agents of Satan seek to corrupt the youth of the land. The eye is made an organ of destruction. Why should we not make it a means of sanctification, by placing before the young the images and representations of those chosen servants of God whose lives are full of sanctity and good deeds?

No one can overestimate the salutary effects produced by the images and stationary that adorn our churches. Even Protestants themselves are commencing to realize these facts. Their churches are being adorned with crosses and stained windows representing incidents in the life of our Blessed Saviour. From the above it can readily be seen how utterly false and absurd is the charge made against Catholics that they are guilty of idolatry in venerating sacred images. Rather is it a custom than which few are dearer to the Catholic heart, or that has so much to be said in its favor as a means of stimulating man to the practice of virtue and the avoidance of vice.—San Francisco Monitor.

### ROMANISTS IN THE ENGLISH CHURCH

Referring to the letter of a "Country Bumpkin," Mr. H. A. Bulley says: "Quite recently I attended a church on the south coast, where the sermon, preached by a young curate, was simply a vindication of the Roman doctrine of the Immaculate Conception. A great deal of the mischief is done by young curates, who often far outstrip their vicar in Romanizing zeal. In the same town I have seen an altar-book in use in one of the churches, which contains the Roman Missal translated, bound up with the Anglican Prayer-book. The High Church papers have lately been teeming with letters respecting the introduction of these illegal practices which the Archbishop in his recent pastoral denounced as 'Modern Roman innovations.' It is clear that there is amongst us a section of disciplined members of certain societies, to which your correspondent referred, whose ideal of reunion is the absorption of the Church of England by Rome by means of individual conversion. The services and teaching are so assimilated to those of Rome that the passage across the borderland seems at last the natural course to take. The present state of things can lead only to disaster, and is unfair to that large class of moderate Ritualists who are loyal to the formularies of the Church of England. But the evil is not past remedy. About a year ago the Bishop of London deprived of his license a curate who had been teaching the school children to say the 'Hail Mary,' with the intercessory clause added by Rome. This act of firmness on the part of a prelate well known for his broad sympathies, and liberal views, was, of course, bitterly resented by the ultra-Ritualists, but there was no objection but to submit. Let the Bishops act now with firmness, and such scandals as the Roman Mass performed at a or altar and mariolatry taught in our pulpits may be arrested, and it cannot be doubted that our chief pastors will have the sympathy and support of the large majority of Churchmen in combating an unscrupulous policy of strategy and concealment."—Times, 27th September, 1895.

All this indicates that Mr. Bulley and others are really astonished at the gradual spreading of Catholic doctrine in England. The day may not be distant when the Romanist movement may take the form of a regular rush.—Ed. T.W.]

The erection of Wales into a Vicariate Apostolic is a fresh proof of the growth of the Church in Britain. A new ecclesiastical centre means much; and, though it may be a long time before the little Vicariate of Wales becomes an Episcopal See, religion will flourish meantime. The Rev. Francis Mostyn, Rector of the Church of the Immaculate Conception at Birkenhead, in the Diocese of Shrewsbury, has been chosen to rule over this new Vicariate; and those who have labored with him in the sacred ministry and know him best applaud the wisdom of the appointment, and predict grand results from his apostolate among the Welsh. Great work has already been accomplished by the zealous Capuchins of Pantasaph, and Jesuits at St. Beuno's. The patron of Wales is St. David, Bishop of Manevia in the sixth century.—Ave Maria.

### BRITISH POLITICS.

THE COMING CONFERENCE OF THE NATIONAL LIBERAL CLUBS.

THE UNITED STATES MUST BE RECKONED ON IN FOREIGN DIPLOMACY.

LONDON, Oct. 12.—The Liberals who are hostile to the coming conference of the National Liberal clubs are beginning to realize the importance of the movement. Every Liberal and Radical association will send two delegates to the conference. The old clique of wire-pullers means to try to limit the discussion of the conference to party organization, but it is the general opinion that it will not succeed. The leading delegates will not submit to the repression of the debate of subjects to which the whole party is keenly alive.

Everything bearing on the fortunes of Liberalism is certain to be overhauled. The questions of a reform of the Executive Committee of the National Liberal Federation, the continuance of Lord Rosebery and Sir William Vernon Harcourt as leaders of the party, and a revision of the Newcastle programme, will be submitted to the conference.

The London branches of the Irish League held a meeting to demand the expulsion from the party of Timothy Healy and his followers. The object has the support of the bulk of the sections of the League throughout Great Britain. Should the conference of the Irish Parliamentary party decide to wipe out the Healyites it will find general approval among the anti-Parnellites. The expulsion would lessen Mr. Healy's power to harm the party, but will not extinguish him.

Under a Liberal regime the death of Admiral the Hon. Sir Jas. Robt. Drummond, gentleman usher of the black rod, which occurred a few days ago, would mean that the office would be abolished and the salary of £2,000 yearly saved. Admiral Drummond had an official residence in the House of Lords consisting of a great suite of thirty rooms. It was whispered secretly that he let some of the rooms to aristocratic swells. The vacant rooms are greatly needed by the Ministers, but it is not likely that the Conservatives will agree that the Black Rod sinecure shall be done away with.

The Speaker to-day publishes a long article dealing with the evolution of the foreign policy of the United States, citing, as examples, the Venezuelan and Cuban question, during the course of which it says:

"The United States, as a great power, is coming into foreign politics, and is coming to stay. The process of evolution of American foreign policy has been gradual, but unmistakable, and in the last few weeks we have had indications of the existence of aspirations which may, at any moment, lead to the active participation of America in a foreign war. Her intervention in the Venezuelan dispute is not warranted by any treaty or precedent in international law, and can only be defended on the ground that the Monroe doctrine hitherto will be acted upon as governing the foreign policy of the United States. And what is more serious is that it is not the Monroe doctrine, pure and simple, but that doctrine with developments. Her action means that the weaker states of America can count upon the assistance of the United States in frontier disputes with any European colony. The present action undoubtedly does not go any further than the friendly suggestion that we refer the question to arbitration; but it is backed and supported by claims which logically point to a declaration that interference with the frontier claimed by Venezuela will be regarded as a serious affront, and it is to be feared that it is not quite appreciated at its proper value in Downing street."

The article sums up the situation by saying that: "Europe must understand that the people of the United States are decided, first of all, to prohibit, if necessary with the bayonet and rifle, any extension of European domination. Secondly, that popular sentiment in the United States enthusiastically favors every insurrectionary movement which aims at the removal of a European flag from American soil. This will entail force, expenditures and complications. But these facts are not clearly seen yet by the American citizen who blunders blindfold, but headlong, along what used to be called the path of manifest destiny."

### ORDAINED HIS 1,000th PRIEST

On Sunday was celebrated at the cathedral the feast of St. Edward, the patron saint of Archbishop Fabre. Upon this occasion Rev. Fr. Desjardins, of Ste. Therese, was ordained to the priesthood. The number who have received this dignity at the hands of His Grace now reaches one thousand. Pontifical High Mass was celebrated, the Archbishop officiating, while the sermon was preached by Rev. Mr. Belanger, formerly of Ste. Cenevide. The newly ordained priest said his first Mass on Monday at the parish church of St. Therese.

Archbishop Fechan of Chicago on Sunday last excommunicated Rev. Father Kozlowski, who has headed a lot of Polish Catholics of St. Hedwig's parish and built another church against the orders of the Archbishop.

The Daughters of Erin recently gave a reception to Bishop Hogan in Kansas City.