

ST. MICHAEL'S PARISH.



SANCTUARY OF FIRST CHAPEL OF ST. MICHAEL'S PARISH, ST. DENIS STREET, MONTREAL.

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|------------------------|---------------------|------------------|--------------------|-----------------------|------------------------|
| 1. REV. J. P. KIERNAN. | 3. DAN. CALLAGHAN.  | 7. JOHN FRAWLEY. | 10. MICH. GRIFFIN. | 13. FRANCIS KEEGAN.   | 16. BERNARD HALPIN.    |
| 2. REV. P. MCGINNIS.   | 5. JOHN GALLAGHER.  | 8. WM. BURNS.    | 11. JOHN HALPIN.   | 14. SYLVESTER BURNS.  |                        |
| 3. WM. MEAGHER.        | 6. THOS. CALLAGHAN. | 9. JOHN MCGEE.   | 12. LEO HORAN.     | 15. ALFRED CALLAGHAN. | 17. JOHN THOS. CAHILL. |

The congregation of the new parish of St. Michael's was considerably augmented on Sunday by a large number of visitors belonging to other parishes, not only in the vicinity of the present temporary church, but throughout the city. The occasion was the twenty-fourth anniversary of the ordination of the zealous and energetic pastor, the Rev. Father Kiernan. The presence of the large number of visitors was due to the fact that his devoted assistant, the Rev. Father McGinnis, had sent out invitations, in order to give the event a distinctive character.

High Mass was sung by the Rev. Father Kiernan, assisted by deacon and sub-deacon; and an eloquent discourse was delivered by the Rev. Fa-

ther Kearns, of Spokane, Washington. His sermon was based on the Gospel of the day. The service of Mammon, he said, is irreconcilable with the service of God. One had to choose between these two Masters. If Mammon was chosen, we became like unto the false deity spoken of in the book of Daniel which, after eating poisoned food, died and became corrupt. If Mammon was chosen, we became other Judases and betrayed our Creator and benefactor with the kiss of deceit; if Mammon was chosen, Barabbas was preferred and the cross was laid on Christ's shoulders, and He was led away to be sacrificed on the altar of self-indulgence and wickedness. With the

service of God, on the contrary, we lived on to perfect day; growing holier and holier, juster and juster, we resembled more and more St. John, in his steadfast love and courageous attachment to Jesus. We embraced persecution and affliction rather than submit to the inclinations of bigotry and irreligion. Which should we choose? If true to our convictions, God would be our Master; if true to our mother country, God would be our Guardian; the word of our Church would become law, the direction of our pastor would be the fulcrum of our confidence and of our prosperity. The Rev. Father concluded by congratulating Father Kiernan upon the twenty-fourth anniversary of his ordination and by

uniting with the congregation in praying that he would celebrate his silver jubilee next year in a church of their own, raised to the glory of God, and to the benefit and amelioration of Father Kiernan's fellow-countrymen of the North End of Montreal.

**ST. MICHAEL'S STATUE.** — In the evening, Father Brady, pastor of St. Mary's, solemnly blessed the richly decorated and truly artistic statue of St. Michael, which has been presented by the Very Rev. Canon Archambault, of the Archbishop's Palace. Rev. Father McDonald, of St. Gabriel's preached a

sermon in keeping with the ceremony. His audience was both instructed and charmed with his discourse. There was substance to analyze and bring home to meditate upon; there were clearness of expression and force of delivery that held attention throughout. His theme was the angels. He spoke of the essence of the characteristics of their nature; of the services rendered by them to man as God's delegates and instruments, and of their fidelity to God under the standard and guidance of St. Michael the Archangel. In this new parish dedicated to St. Michael, he said, we would be taught of his championing the cause of God in heaven to the destruction of Lucifer and his followers; and of our se-

curity from evil and our perseverance in good while under his influence and protection. St. Michael's statue would be a continuous reminder of his power over Satan, with his works, and pomps; and of the rightful place God claims and requires from us in our thoughts and actions.

The happy anniversary closed with solemn Benediction of the Blessed Sacrament, sung by Rev. Father Kiernan, assisted by Rev. Fathers Brady, Kearns, McDonald, Callahan and McGinnis.

Rev. Father McGinnis is to be congratulated upon the successful celebration of the feast, he so cordially organized and so indefatigably carried into effect.

THE HUMBUG CORRESPONDENCE OF THE "DAILY WITNESS" FROM CAUGHNAWAGA.

On Monday last the "Daily Witness," under a sensational heading which ran thus: "Trouble Brewing; Indians at Caughnawaga Object to Nuns Taking Charge of Their Schools," published the following: "A report from Caughnawaga says that the newly-appointed parish priest is desirous of establishing a convent there, but that the Indian community, being satisfied with lay lady teachers in the schools, are opposed to the introduction of nuns. The trouble is said to be causing a good deal of excitement, and threatens to be serious."

A representative of the "True Witness" went to Caughnawaga to ascertain whether there was any foundation for this report. The result of his investigation may be surmised. He found that the statement made by the "Daily Witness" was a fabrication. The newly-appointed parish priest, the Rev. Father Granger, S. J., has not yet taken up his residence in Caughnawaga, as he has not yet entered upon his duties as administrator of the reservation. Father Forbes is still the parish priest—a post which he has filled with zeal and energy for the past ten years. Father Forbes, in conversation

with the representative of the "True Witness," said:—

"There is not the slightest foundation for that statement. It is really hardly worth while to deny it, considering the character of the newspaper in which the false report appeared. There is no new parish priest here. I am here still. My ten years' work amongst these Indians has naturally made me familiar with their sentiments. They would be dejected, and so would I too, if convent schools were established here. Devout and practical Catholics as they are, they desire to give their children a religious education. The Indian Department would not oppose the establishment of such schools. But since we cannot at present have convent schools, owing to a lack of funds, we are satisfied with the schools furnished by the Indian Department. Under this system the Catholic priest is accorded due recognition. He visits the schools whenever he likes; and he imparts religious instruction to the Catholic pupils."

The "Daily Witness" further stated that "a rumor is abroad also to the effect that there is trouble brewing on the reserve between the Indians and the French-Canadians residing in the vicinity. It is said that the Indians claim that the French have no right to own land on the reserve. The trouble has not yet reached a violent stage, nor has knowledge of such a condition of affairs become generally known to the public."

The "True Witness" is in a position to give this statement an emphatic denial. There is no "trouble brewing" on the reserve between the Indians and the French-Canadians residing in the vicinity. For years some half-breed families have been claiming land to which they are not entitled; but the claims have always been put forward in legal form.

As to the assertion that "the Indians claim that the French have no

right to own land on the reserve," it is both misleading and inexact. As the law stands, no white man can own property in the reservation. It is not a matter of "Indians claiming" at all. The Indians are conversant with the law, which is more than can be said of the "Daily Witness."

Some of the well-to-do Indian farmers hire out portions of their lands to white people; but the contract under which the lands are hired has to be approved both by the Caughnawaga Council and the Indian Department at Ottawa.

Signs of progress are visible in the reservation at Caughnawaga. The native population is increasing every year. The Indians are assiduous in the performance of their religious duties. They have a large choir, with some fine voices in it, and the hymns they sing are in their own Iroquois tongue. The sermons they hear, the prayers they say, are also in their own language. They will shortly be supplied with a prayer-book in the same language. Father Forbes has just finished the compilation and translation of it into Iroquois.

Last week there has been a pilgrimage to Oka. About seven hundred Indians took part in it. What struck those who saw it was the devotional demeanor and the orderly behavior of the pilgrims. Mr. Thomas Callaghan, a brother of the Rev. Father Martin Callaghan, P.P., of St. Patrick's, Montreal, took part in it, accompanied by his wife.

There are two thousand Catholics, and thirty-five Protestants in the reservation, the latter being whites or half-breeds.

A soul can do nothing more pleasing to God than receive him frequently in the sacrament of the altar.—St. Liguori.

The Grotto of Agony.

The Grotto of Agony, a representation of the famous scene in our Saviour's life, which was enacted in the garden of Gethsemani, erected near the Stations of the Cross in the grounds adjoining the Chapel of the Reparation, Pointe aux Trembles, was solemnly blessed on Wednesday afternoon in the presence of about two thousand people. Short sermons in English and French were preached by Rev. Father John and by Rev. Father Leblanc.

The Grotto of Agony is a locality of which the very air seems to be suffused with a religious element. It is a well-wooded park, secluded from the busy haunts of men. The Way of the Cross is represented by fourteen gigantic stations, realistically executed by a true artist. The Calvary at the last station is a fine piece of religious work. Further on is an exact representation of Our Lord's tomb at Jerusalem, with a large number of lamps constantly lighted around it. A little further on is more statuary—this time representing the Mother of Sorrows receiving in her arms the inanimate body of her Divine Son, and exhorting, by her grief-stricken appearance and attitude, the beholder to pity and repentance. Our Lady of Lourdes is represented close by, with the devout peasant girl, Bernadette, kneeling before it.

All the physical sufferings of our Divine Redeemer were depicted—all the stages of His passion and death for the salvation of mankind were represented. But there was something lacking. The Agony in the Garden of Gethsemani, that scene of tears and blood, where the soul of Our Lord felt all the bitterness of sorrow, of abandonment, of the sight of man's innumerable transgressions

—was missing. The Rev. Father John, of the Order of the Blessed Sacrament, which has charge of the grotto and chapel, when he noticed this, set himself to work without delay to complete the artistic presentation of the Passion. It is now completed. The statue of the Saviour is a splendid example of the sculptor's handicraft, and so, too, is that of the angel who comes to Him with the Chalice.

There was solemn High Mass at nine o'clock in the morning. At eleven o'clock there was an hour's adoration of the Blessed Sacrament, which was exposed for this purpose. At three in the afternoon the blessing of the Grotto took place, followed by the chanting of hymns and by two sermons, one in French and one in English. Afterwards the devotion of the Way of the Cross took place.

OBITUARY.

We recently announced the serious illness of Mr. John P. Curran, son of the Honorable Mr. Justice Curran; and to-day we are pained to learn that death has been the result. This sad news came to us while our issue was on the press, but we could not allow the "True Witness" of this week to go forth to our readers without an expression, be it never so brief, of the sincere sorrow that this sad event has created and without paying a passing tribute to one of the most popular, enthusiastic, devoted, and model young men of this city. We will reserve for our next number an account of the short but active and exemplary life of the deceased; in conjunction with the solemn obsequies we hope to set before our readers the striking traits of character and disposition of the late Mr. Curran. He died young, and his early departure from this life was "as the stars, whose death is day." To the

bereaved relatives we extend our heartfelt sympathy, and over the scarcely chilled remains of the good young man, whom God has summoned to Himself, we offer a prayer for the repose of his immortal soul.

Rev. Bro. Pavinus, otherwise Edw. H. Logan, died at the mother house of the Christian Brothers, on Sunday last, after a very short illness. This zealous and successful young religious teacher began his professional labor in St. Patrick's School, Montreal, whence he was sent to Toronto, and later to St. Patrick's School, Quebec. He was born in St. Ann's parish, this city, and was 23 years old when he died.—R.I.P.

CONDOLENCE.

At a regular meeting of Branch No. 10, C.M.B.A., held on the 20th inst., resolutions of sympathy were adopted to the family of the late Henry McGee, who was a kind father, a loving husband, a true friend and an esteemed and honored member of the C.M.B.A. May He that doeth all things wisely send them consolation in the great affection that has come upon them, and may the soul of the departed one rest in everlasting peace.

J. McIVER,  
Sec.-Secty.

Perfection consists in uniting oneself to God; and the surest means of being united to God is by His communion.—St. Liguori.

By the Eucharist Jesus Christ becomes incarnate in our hearts. His flesh becomes our flesh, his blood is mingled with ours in order to cure our corruptions.—Mgr. de la Saussure hac Belescel.



PROMINENT JOHN M'CARROLL (Past Provincial T

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At High Mass on Sunday at St. Patrick's Church, St. John's, by Rev. Father Martin Callaghan, P.P., a powerful sermon upon the feast of St. Patrick, its beautiful and educational character, its charitable and educational institutions, with special reference to the Catholic High School. The following is a condensed account of what he said:—

Of all the Irish parishes in the Island of Montreal, St. Patrick's is the oldest, and the oldest it has all the youth. From this parish the other Irish parishes in the city have their origin. They glory in being the parish of St. Patrick, of all the Irish parishes in the Dominion of Canada. The largest in population and the most influential in the scope of its work, it was founded by St. Patrick, as soon as they were able; and it is the only parish with which they are charged.

It may boast of the impress of whose and zeal will be produced many a generation. The names stand for all time, the most loyal to the cause of patriotism, religion, and of country, which, though long to the wealth or rank, looked upon as superior as they belong to aristocracy of principle and virtue.

The sacred edifice in which we are gathered is dedicated to the apostle. From the art and devotion it has universal admiration. There are many institutions doing remarkably well to mention St. Bridget's, St. Patrick's Orphan Asylum, St. Vincent's educational establishment, the magnificent footing, which by the Sons of St. Joseph, St. Joseph de la Salle, or by the Venerable Magar, or controlled by the P.C. Commissioners. Should you might wonder what I could have to say on this subject. Without being exaggeration I might say that this school is really one of our greatest blessings. It reflects much credit upon its founders. You should hear the prosperity of it. It is loved by the pupils, parents laud it to the already done good, and means on a small scale it has done is a mere drop in the bucket of its future usefulness.