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SEFTEMBER 6, 1902

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SEPTEMBER. tion, apply to the DIRECTOR of the

WEEKLY PARISH CALENDAR.

AND DO CONTROL OF THE PROPERTY OF THE PROPERTY

ALL COMMUNICATIONS MUST REACH US BE-FORE 6 O'CLOCK P- M-, ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - . BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH. -Holy Scapular Society, instruction and investment in scapular, immediatcly after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY .- Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church.

Communion of Hol General Name Saciety at 8 o'clock Mass, re citation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY .- Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY .- Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Ves-

Promoters of Sacred Heart Langue 2.45 p.m., distribution of leadets, of urgent necessity.

etc., in library, 92 Alexander street. en 4th Sunday, 8 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS -The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISME are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacrison Saturday afternoons, on account meeting in large sacristy at of confessional work, except in case

MARRIAGES.—Parties intending a certificate of confession, which marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be

> Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend

Panns are received any day from to 5.30 p.m., except on Saturdays, Sundays and eves of holydays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should oring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their ty. Baptisms should not be brought confessor of their intended marriage, so that he may give them advice and direction suitable to the occathey have to present to the priest who marries them,

CONFESSIONS are heard on Saturdays and eves of feasts, from 8.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternaon should do so, in order to leave the evening for those who are work ing dwring the day and can come only after nightfall.

FUNERAL SERVICES. - It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pro nounced against afternoon funerals. in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held

conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teach-

Cider of Exercises-2 o'clock, opening prayer, resitation: 2,20, discirlinary remarks or short exortation on the feast of the day, hyum 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on

POUNDARIES OF PARISH .- St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down Mc-Gill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a at St. Patrick's every Sunday, from line about midway between Duluth September till the summer helidays. and Napoleon streets, All St. Louis sion. They should also ask him for They begin at 2 p.m. sharp, and are Ward lies in St. Patrick's parish. o'clock.

WHO ARE PARISHIONERS. -All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. These of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the famtly is English. In cases of double especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS .-Low Masses, at 6, 7 and 2 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS. - In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30

A Recent Sermon I Heard at St. Patrick's

(Written for the True Witness By a Parishioner.)

"What a future is in store for our children! Could anything grander be imagined. There is no vacancy which they may not fill, no profession which they may not embrace, no dignity to which they may not aspire. Actuwith enthusiasm they dash ated by ambition and filled

These words we take from the sermon preached, a week ago last Sun-day, in St. Patrick's Church, by the ment to which these expressions give rise is characteristic of the preacher. and equally so of those from whom he received his early as well as his subsequent education. Such hopeful days when Father Martin was numbered amongst their bright pupils, and into every sphere in life, students of that time have carried those aspirations and ideas. The pas tor of St. Patrick's stands forth today as a brilliant and faithful ex ample of that noble class of young men, whose lives have been 'essons o' encouragement for all succeeding generations, and in giving emphatic expression to those grand and inspiring views, the preacher merely carries into the exercises of his ministerial duties the teachings that he has so deeply appreciated and which he would fain see perpetuated from generation to generation. It is a battle-cry of the flower of the Church And such are the cheering words that the youth of to-day re quire in order that they may be fired with a noble ambition to advance, to look ever upward, and to seek to rise superior to every obstacle in life. We can see that these words came not only from the preacher's heart, but were equally born of his long

and deep experience. Upward and onward are the words:

percentage along life's highway, above the misfortunes and reverses that may come, above hum-drum of mediocrity, above the mountains that loom before us, above the clouds that surround their summits, beyond the very stars in the firmament, beyond the barriers of Time; then fix the eye and the aspirations in an onward direction. upon a future, upon the improvements and progress of which advantage must be taken and in which we must participate, upon the possibilities that the years to come open out for the children of our race and of our creed upon the soil of this

young Dominion. The past, as well as the present, may be taken as evidence of the successes achieved by others; and what Rev. Father Martin Callaghan, Pasable conditions, the youth of to-day full, in our last issue. The senti-There is no barrier in their path, save that erected by their own hands; there is no ostricism that they do not create by their own lack of courage or of determination to and onward-tending ideas were inculcated into the Catholic youth of nities. It is not to be expected that fixed or whose duty it is to make dash upward and onward in the various spheres of life.

The youth is not long launched upon the stream of active existence when he can easily detect the course that is his to follow; let him follow it then with determined ambition bound to do his best in whatever capacity he may find himself at work. He need but utilize his every faculty with an aim to become the foremost amongst his fellow-workers whether it be in one sphere or in another, whether it be

"With hammer, or chisel, or pencil, With rudder, or ploughshare, or pen."

All labor is noble, and all occupa tions are honorable; it is merely the neglect of duty that renders a position in life contemptible-and it is the individual who is false to his duty, and not the situation that is degraded by his want of fidelity to that which has been demanded of

qualifications fit them for places su-They owe it to themselves, to their own families, to the community at large, to their race, to their co-religionists, to the Church that fostered them and the teachers who educated them, to rise as high as it is possible, and under all circumstances to "dash upward and onward."

most important discourse, the above quoted remarks, could not be other than a mere passing reflection. and it could not be expected that the preacher would develop or insist upon his brilliant conception. Hence it is that we have taken the liberty of drawing special attention the truth or falsity of either view. to these words of the learned past or, and have sought to impress upon young readers of the Witness." the importance their position and the weight of duty that rests upon their shoulders. Everything on earth, since the day of Creative miracle, has been obliged to advance; and man, the sublimest of all objects in creation. has had that same obligation impos ed upon him. The one who will not advance, cannot stand still, he must fall behind; and once he falls back in the ranks of progress, his chances of ever again regaining his place are And what is true of an individual is equally true of a race; hence the grave import of those graculcated into the Catholic youth of our city, by the devoted children of all can become judges, legislators, distinguished prelates, or men upon whom the public gaze is perpetually whom the public gaze is perpetually stood and that henceforth, and in the country's history; but all can all spheres, the watchword of our youth will be "upward and onward."

The Catholic Church And the Workingman

As Labor Day, with its most suc despite the unfavorable weather still a subject of congestulation are of general conversation, anothing that directly refers to the working man must have its interest for our readers. The Chicago "Inter Ocean" has taken up the question . workingman. At the recent Bible Church?" and we are told that this Church?" and we are told that this great and onward are the words: first of all fix the gaze and direct the ambition upward, above the level of ordinary life, above the complete of existence, above the life, amount of existence, above the level of ordinary life, above the level of ordinary life, above the complete of existence, above the level of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence of existence and direct the amount of the existence and the existence and the existence and the existence are fitted for better and higher things—no matter told that this of conduct, or dress, or appearance. He is simply a sinner; supposed to the existence are fitted for the existence and the existence are fitted for the existence and the existence are fitted for the existence and the existence are fitted for the existence are fitted for the existence and the existence are fitted for the existence are fit

status in the social order. In other learn by actual experience the needs words, they should not be satisfied of the workingman. When he told with mediocrity, much less with in- his experience at the conference, he with mediccrity, much less with in- his experience at the conference, he diction in the evening, and you will be was a great trial to subject one feriority. They have no right to be raised a swarm of objections to his find the workman and the capitalist, to. The step to the Church had not contented with secondary places, methods and he was severely criticiz-when their capabilities and their ed by ministers who said he was an enemy of the churches.

"The Rev. Mr. McNutt's assertions led a reporter for 'The Sunday Inter-Ocean' to pay test visits to a .ew of the most prominent churches in Chicago. He attired himself in clothes which were clean, but worn and wrinkled. No criticism could be made of any article of wearing apparel, except that it was shabby In the course of a lengthy and There was nothing grotesque or of fensive in the make-up and the re-spectful deportment demanded in place of worship was whol-observed. There was no attempt to attract attention by a pre sumptive swagger and provoke criticism for the sake of establishing

The churches visited by this gentleman were "The First Baptist Church," "The Reformed Episcopal Church;" the "Grace Episcopal Church;" the "Third Presbyterian Church;" and the "Centennial Bap-

tist Church." We need not report all the details of his various experiences; but, in a word, they amount to the fact that he found but a chilly welcome, or no welcome at all, for him in each of them. The conclusion to be drawn is that the workingman is not, in practice, welcomed in any of these cuurches. His garb alone relegates him to a very inferior place, if it does not entirely debar him fromendoes not entirely debar him from enporter gone to another dozen of de-nominational churches he would have had a similar story to tell of each. And he would have concluded, possibly rightly, that "the churches do not welcome the workingman." We are not going to say whether we agree with this answer or not; but we can state, without fear of gainsay, that if "the churches" not welcome the workingman, decidedly "The Church" does welcome him. It is clear that the said reporter did not include ne Catholic Church in his list, nor did he visit any Catholic temple. Had he done so he would have discovered that the workingman, the poor man, the very beggar, finds therein a welcome secured the consent of her equal to that extended to the for- Her father was so bitterly opposed

tunate child of ease, wealth, or sta- to the step that she knew it was tion. At the Communion Table, the Catholic Church, the man who at all.

earns a dollar or less per day, kneels! While she made no concealment of side by side, and on a grade of per- her reception into the Church, yet the welcome, or absence of welcome feet equality with the one who can she did not go out of her way to insign his cheque for half a million or form him of it, because she knew it more. At the door of the confessional, in the Catholic Church, no finally came to his knowledge. One conference, in Winona, Ind., a loc-turer raised the question: 'Is the workingman welcome in every or business, or occupation, or means, found under her plate a statement or business, or occupation, or means, found under her plate a statement or conduct, or dress, or appearance. from her father as follows: "I have

how good or how high their actual to become a day laborer. and to derations. Go into the Catholic do not by this day week, it will be Church at any hour, from the Low so modified that at my death you Mass before day-break, to the Bene- will be homeless and penniless." diction in the evening, and you will | It was a great trial to subject one

> one Divine Institution, from the many human organizations.

Leaves From a Missionary's Note=Book.

BY REV. A. P. DOYLE, C.S.P.

There are very few who come to the Church by conversion who have not some bitter trials to undergo. A minister who had been received into the Church in England a few years ago recently informed me that his wife keeps up a bitter opposition. neighboring town, called on the par-'She threatens to steal away the children and send them to her folks in England," he says, "and fatterly she is devising ways and means of having me declared insane so that my charge of the children may be destroyed and my influence over them may be weakened."

A story came from Los Angeles. A young lady of good family and some social distinction, after due instruction, was received into the Church at a mission by the Paulist Fathers. Though the young lady was of age yet, nevertheless, she sought and in useless to consult him in the matter

the mendicant and millionaire, the been made thoughtlessly. The young educated and the illiterate, all kneel-convert was mindful of the conseing together before the same God quences, and the sudden precipitaand all participating equally in the tion of the calamity did not shake same benefits-and in the same wel- her steadfast purpose. When the appointed time came around, she gave In this account of the said report- her father a quiet, determined aner we have a splendid illustration of the vast abyss that separates "The Church" from "the Churches"—the wealth of the world."

"While I was giving some non-Catholic missions in a Western State," said a missionary of our acquaintance, "I received a long letter from a young lady, a school teacher in a small country town. She said she was deeply interested in the Catholic Church but much troubled about certain objections which she had been anxiously studying for over a year; she had seen reports of my lectures in the newspapers and so wrote to me. She then gave a list of her difficulties; adding that there was no priest in her town and very few Catholics, none whom she could consult. I prepared carefully an elaborate answer to her objections and mailed it. But her reply, which came immediately, surprised me. She said that the moment she had mailed her first letter to me she felt ashamed of herself, for she then perceived plainly that her difficulties but were only the evidence of her timidity. And then she informed me that she had gone at once to a instruction. Then her troubles began, or rather thickened, for she had encountered bitter opposition all along. should wait till she was of age, for she lacked a year of being her mistress. They brought against her the village minister, but she assured me that she had vanquished them all. At last she was received into the Church, and God granted her the usual consolation and spiritual joys of newly received converts, perhaps even more. And certainly her fortitude was specially rewarded, when, after a few years of waiting, soul was stirred with God's call to a life of prayer, seclusion and chant, in the Order of the Good Shepherd."

The Future like a sealed book is. However we may yearn; The past is like a borrowed one

It never will return.

Constance wants us to tell her that a honeymoon is. "Well, Conwhat a honeymoon is.