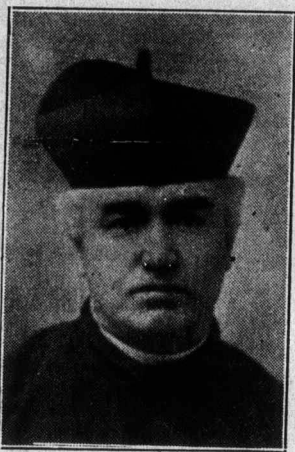


## Sketches of Irish Priests in Montreal.

(By an Occasional Contributor.)

The Rev. Isidor Joseph Kavanagh, of the Society of Jesus, was born in Montreal, the sixth son of the late Mr. Henry Kavanagh.

He received his classical education at St. Mary's College here, and although, by making two years in one and repeating this, he completed his course in six instead of eight years, he graduated in 1877 with the highest honors. The degree of B. A. was conferred on him by Fordham. In the same year he entered the Jesuit no-



REV. FATHER KAVANAGH, S. J.

He was sent to England, and for a time followed the lectures of Sir Charles Roscoe, the celebrated chemist. He studied astronomy at Stonyhurst, under the late Father Perry, S. J., the great astronomer, and was thanked by the British Association for the Advancement of Learning for an important discovery he had made in the course of his geological studies. Before coming home he visited Ireland and made long stretches of his journey in the West of Ireland on foot. He was ordained a priest in the Church of the Immaculate Conception, Montreal, on the 2nd December, 1888, and was sent to St. Buenos, Wales, to complete his studies. Returning to Canada he did duty for a time in Quebec, was appointed Professor of Natural Sciences at St. Mary's College here, and afterwards at the Jesuit College, St. Boniface. Later on he was one of the founders of Loyola College here, and is still its Professor of Sciences.

Father Kavanagh is known and liked not only by the young men who have studied in his classes, but also by the still larger number of people whom he has met in his ministrations at the Church of the Gesù and on his visits to the sick in their

homes or at the hospitals. He is a happy enthusiast who is never content with the bare performance of his duty, and so, when his lectures are finished and his class dispersed, he sallies out on visits to the sick and suffering, and in his genial, Irish way tries to make them forget their misery or help to bear it. No one would say that he is a great preacher, but his sermons heard too seldom are remarkable in their effect. The listener is occupied less with the beauty of the sermon and more with the beauty of the truths of religion they preach, and he comes away convinced of the folly of seeking happiness elsewhere, and with the desire to serve God for the future. Father Kavanagh is a devout and devoted priest and, were our object to praise him, what could we say in greater praise. To his father and mother his priesthood was the great joy of their good lives.

Born here in Montreal, he comes of an Irish family on his father's side, and on his mother's side. His hereditary love for Ireland is intensified by a conviction of the justice of her cause; and, while justice must ultimately prevail everywhere, he believes it cannot be suppressed much longer in Ireland for the reason that injus-

poses, although there was some falling off from the usual ministerial strength, 25 ministerialists separating themselves from the majority and four others not voting. On the other hand, the ministerial strength was augmented by scattering votes from the Nationalists, while practically the full strength of the Socialists, Radicals and Union Democrats supported the ministry. The vote shows that, notwithstanding all defections, the ministry commands more than sufficient strength to put its policy in execution."

Here we have an evidence of a falling off of twenty-five supporters of the Government, on this question, and an additional support taken from the ranks of the Radicals and ultra-anti-clericals. But whether or not the majority was augmented, that phase of the question is of but slight consequence. In fact, to the Catholic Frenchman, or Catholics in general, it does not signify much how many of the present deputies support Mr. Combes—for, until the country has an opportunity to pronounce upon the administration, the composition of the Assembly, in as much as it concerns government support, is very much after the fashion of the "packed jury" system in Ireland. But the gravest significance attaches to the positive fact that all the mail teaching orders are obliged to close up their schools and that the pupils are to be transferred to other schools, under control of the State.

The practical outcome of the entire crusade against the orders, is the realization, to a certain degree, of the visions and blasphemous machinations of the secret societies of continental Europe. As far back as the early forties, in Italy, Hungary, Austria, Switzerland, France and other lands the net-work of masonic enmity against the Church was woven. As it is easier to bend the twig than to uproot the hill, so it is easier to form the youthful mind than to change the heart, spirit and principles of the full-grown man. On this principle the sectaries began their abominable work of destruction.

They had learned from experience that they had no means of overthrowing the Church, nor of effacing her teachings from the minds of the existing generation. It was in vain that Mazzini advocated the dagger (and like the coward he was, sought shelter in London from the effects of his own propaganda); it was in vain that Mamiani, Geoberti and Dr. Strubini sought to discredit the dogma of Catholicity and the personality of the Pontiff in the eyes of men; it was in vain that Kossuth thundered and that a Lola Montes flattered her caricature of liberty, under the garb of a courtesan, and sought to attract the sympathies of the people from the principles of stability—religious as well as patriotic; it was in vain that Pius IX. was sent into exile, and that Victor Emmanuel grasped with nobler hand the estates of the Papacy; all these persecutions were vain, because they merely caused suffering and annoyance to the men of the hour. The spirit of Faith survived and the more it was trampled upon the more it resisted; like the fabled bird of the Phoenix, the oftener it was reduced to cinders the oftener it arose, full fledged and with expanded wings from its ashes.

In the secret conclaves, in the camera-like arcana, of the juntos and sectaries, it became evident that with the then existing generation no progress could be made. It became necessary, they saw, to get hold of the youth, to begin at the cradle, to pollute the atmosphere of the school, to turn the youth from God, and to crush out religion in the hearts of those not yet grown to manhood. Hence commenced that organized system of seizing upon the schools, of turning the current of education away from the bed of safety in which it had descended the ages, and of perverting the coming generation; thence this uncompromising assault upon the Church by means of her foundations, that is to say her children of the future, the lambs of her flock. Consequently Combes and his government are merely carrying out the programme of the secret societies and attempting to do what they have long planned—with the infallible certainty of ultimate failure in their work.

WALTER G. KENNEDY,

DENTIST,

768 LaGauchetière (Palace St.)

Two Doors West of Beaver Hall,

MONTREAL.

## The Close of Lenten Mission At St. Patrick's.

(By One Who Made the Mission.)

The twentieth century missionary methods were grandly illustrated last Sunday night when the Passionist Fathers finished their Lenten labors at St. Patrick's Church. Scarcely does it fall to the lot of the missionary to be so immediately rewarded by seeing the fruition of his work, as was the case on this occasion. It was a sight to be thought of for years, to be graven on the memory for ever, to make the heart pulsate with religious enthusiasm, a circumstance in real life to make the basis of a true story for the little ones who in years to come will prattle and listen to the relation of the wonderful things that grandpa has seen.

It was the culmination of a great effort of missionary work, which has been successful beyond the most sanguine expectations, beyond the measurement of men. The contrite cry of the penitent for mercy had given place to the jubilant acclaim of the victor over sin. The massed voices spoke not only of joyousness. They rang out in unison and the tone of them was triumphant.

The sermon of the evening was one calculated well to stir the souls of men,—the continuous battle between the Cross and sin, the hosts of Christ mustered on the heights of Calvary, Satan's armament gathered in all the panoply of war upon an opposing height, and in the intervening valley the vacillating world. But the moment of triumph was at hand; and as the last eloquent words thundered from the lips of Rev. Father Valentine men felt the strange sensation of a change. They looked and wondered!

The sanctuary was dressed by devoted hands in all the glory of the symbolic decorations for the Forty Hours' devotion. In the interstices of the Communion rail little tongues of flame waved and quivered and twinkled, as the gentle air currents touched the oil, while above shone the steady glow of the incandescents masked and softened by the globes. Flowering hyacinths nodded their dainty heads and gracefully drooping palm-trees filled the spaces of the steps, intermingled with white shaded lights, flanked by magnificent candelabra carrying multi-colored bulbs. Rising triangularly to the foot of the altar were twenty delicately shaded pink globes, while guarding the upper part of the sanctuary were clusters of oil lights and four octagonal groups of candles. And then came the setting of the high altar with the trine light in white, surcharging the whole, and covering like a cloak the flowers and the minor lights that graced the altar of the Perpetual Presence.

And in front was the platform with the ever appealing, though mute, pathetic figure of Christ and Him crucified.

Then it was that men's heads were beaten down into their hands by the mere weight of mercy. Then the grandeur of the Mission made itself apparent in all its sublimity; the tide of grace simply overwhelmed the repentant sinner till he would only think of what he had lost in the past, was barely cognizant of what was happening in the immediate present, a raising up from the dark depths of despair into the light of eternal hope. The weight was off the mind, the pressure on the heart was relieved and the gift of grace was made manifest. Such a scene would have evoked reverence even from the most irreligious of men.

But the real glory of the Mission came at the renewal of the vows: "And fiery darts flew up all sparkling as if each star that nightly falls were shooting back to heaven again."

Five thousand men were in that Church holding tapers. Suddenly a voice broke the stillness: "Do you renounce the devil and all his works and pomps?"

And one stentorian mass of voice cried out aloud—"I do."

Every taper blazed above the head. It was a volume of flame sent up to the face of heaven, and it shone as if from the crest of Calvary. The effulgence of light seemed to quiver and shimmer in the very joyousness of content that flung back thunderingly the answer to the hosts of Satan. Every taper was a flaming tide and profitless employments.

sword flashing in the sacredness of the vow-laden atmosphere.

And back in the mind of the Evil One was thrown the likeness of a Lucifer and the memory of a mighty Michael.

The struggle was over; the arch enemy, like the Assyrian, had been crushed; but there were other victories yet to be won; and while the air was still redolent with the incense that seems the perfume of paradise, an invocation that was heart-melting in its eloquence and pathos was wafted from the feet of the Crucifix to the Throne on High.

And the work of the Mission was accomplished.

## THE LATE BISHOP RODGERS.

One more of the great and good pastors of the Catholic Church in Canada has passed away, and by the death Mgr. Rogers, of Chatham, N. B., Catholicity, in this land loses a powerful advocate and a remarkable prelate. On Sunday morning last, the venerable Bishop passed to his reward, amidst surroundings that tell of his holy and noble life and of the deep sorrow that his loss has caused to all who knew and loved him. Bishop Rogers was one of the oldest members of the episcopacy in Canada, and his career is a most noteworthy one. He was a native of Ireland, having been born in Donegal, on the 11th July, 1826. When he was only five years of age his parents emigrated to Canada, and established themselves in Halifax. It is true that the young lad could not be expected to have retained a very vivid recollection of his native land; but his heart was impressed with a love of that holy Ireland, and the patriotic fervor in his soul only grew warmer and more intense as the years came on, and as honors and dignities were showered upon the once exiled Irish boy.

In Halifax young Rogers received his elementary education, and there he developed his great talents in his classical course. From his earlier years he had shown a special disposition for the priesthood, and when his college days were over, he at once proceeded to take up his theological studies. Bishop Rogers was one of the vast multitude of good priests and great bishops who received their theological training in the Montreal Grand Seminary under the world-renowned Sulpicians. In 1850 he was ordained at Halifax, and for some years was occupied with various missions throughout Nova Scotia. He then went to Bermuda. He was full of energy and vigor, he had the true Apostolic spirit, and before long he succeeded in building a Church which was the first Catholic Church ever erected in that region.

In 1859 Father Rogers was recalled to Canada to be appointed secretary to Archbishop Connolly of Halifax. Ten years after his ordination, in 1860, he was consecrated Bishop, at Charlottetown, Prince Edward Island, and was placed in charge of the newly erected See of Chatham. For forty-three years Mgr. Rogers has governed his diocese, and he has actually built it up, being the father, companion, friend and guide of all its Catholic population. And here it might be added that Bishop Rogers was equally popular with the non-Catholic people, for he was truly a friend to every one. From having seven priests under his jurisdiction, when he first received the mitre, he leaves fully fifty priests to mourn the loss of a beloved pastor and superior.

About three years ago Mgr. Rogers began to bend under the weight of his years, and to feel the effects of his long and unceasing labors. He asked for and obtained a coadjutor Bishop, in 1900; and Rev. Thomas Barry, of Bathurst, was selected to occupy the place. In November last Mgr. Barry was consecrated, and soon Bishop Rogers gave over to his more youthful assistant the entire charge of the diocese. He divested his mind of all further cares of a temporal character, and after a long life, of faithfully performed duties in the vineyard of His Master, he devoted the twilight of his life to the preparations of the soul for an entry into the ranks of the Church Triumphant. Death's Angel came with the final and supreme summons, at five o'clock, on Sunday morning last, and he found the priest, the Bishop, the saintly one ready, and, as from the very earliest period of his school days, as soon as the call was given he answered in his heart—"Ad Sum"—"Present"—"I am ready."

Keep doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing and repining are all idle and profitless employments.

## Bequest for Prayers For the Dead, Void

The question as to the legality of Masses or prayers for the dead which could not be raised in this province, was further discussed before Vice-Chancellor Hall, in the Chancery Court of Lancaster, held two weeks ago at St. George's Hall, Liverpool. It arose, says the Catholic "Times" out of an application to the court for the construction of the will of Denis Cush, late of 58, Pickwick street, Toxteth Park, a police constable. The will was dated the 30th September, 1887, and the testator gave to Mary L. H. Dickinson his household furniture and effects, and money in the bank, and also some leasehold houses; but in regard to four houses in Pickwick street he gave her only a life interest, and provided that after her death the property should pass to the plaintiff, Dr. Brannigan, of Upper Parliament street, Liverpool, as trustee, the proceeds to be paid after retaining £50 for his own use, to the parish priest of St. Patrick's Catholic Church, Park Place, one-half to pay for prayers for the repose of testator's soul, and the other half to be divided amongst the poor of the parish.

The testator died on the 22nd March, 1900, and the will was duly proved by Mary L. H. Dickinson, whose death took place on the 20th September last. The plaintiff subsequently took possession of the property in question, and the application to the court was now for directions. The Rev. Edward Coethals, the defendant in the matter, was, and had been since the death of Mary Dickinson, the parish priest of St. Patrick's. The testator left no widow or children, and the petitioner had been unable to ascertain the next-of-kin. The further question arose as to whether the gift to the parish priest was void as to one moiety, as being "a gift for superstitious uses," regarding which the decision of the court was desired.

His Honor at the previous hearing of the application expressed the opinion that there might be a distinction between bequests for prayers for the dead and Masses, and the application was ordered to stand over so that counsel might consider various points. Mr. Lawrence appeared for the plaintiff, and Mr. N. Browne for the defendant, and argued the case at some length. The Vice-Chancellor in giving judgment said this action raised a rather curious question, because according to the Anglican Church prayers for the dead, which were generally supposed to be unlawful, as far as one could understand from the pronouncements of authorities in the Church, were not unlawful although they were discouraged by the authorities. But as far as he was concerned the point was immaterial, because he was not trying the question whether or not a clergyman who used prayers for the dead in the church had been guilty of an ecclesiastical offence or not. All he had got to decide was whether the disposition of a person who left money to another person to be applied to pay for prayers for the repose of the testator's soul was such a disposition of property as the English law would recognize. The question before him was whether this fell within the lawful clauses of a charitable gift or outside the limits so as to become a superstitious use which the law would not recognize. It seemed to him that, apart from that question, a man who was leaving property to be applied for prayers for the repose of his own soul was not disposing of it to any person in this world for any benefit that the law recognized as capable of being carried into effect beyond the mere recitation of the prayers themselves. But he should not rest his judgment on that; he rested it simply on the law as settled by authorities which were binding on him. In West and Shuttleworth, which was recognized, as one of the leading authorities, the then Chancellor, dealing with gifts to priests and chapels, said that the sums given were not intended for the benefit of the priests personally, but for the benefit of their prayers for the repose of the testator's soul, and the conclusion he came to was that those legacies to priests and chapels were void. His Honor further referred to several other cases bearing on the point, and said he was bound to hold that this gift was bad, and that there must be an inquiry for the next-of-kin. Mr. Lawrence asked if the judgment applied to half of the gift. His Honor: The moiety is bad, but the gift to the priest for the poor is good.

A certain Bishop was once asked: "What is the simplest way to Heaven?" He replied: "Turn at once to the right and go straight on."

"Thus the musician who low religion in all her obligations to learn the art."

## ECHOES FROM FRANCE

(By a Regular Contributor.)

EXCLUDING THE ORDERS.—The most recent step taken by the French Government, and only taken by a very small majority, in the affair of the Law of Associations, is calculated to create no end of anxiety, on one side, and no end of trouble, on the other. The clearest and briefest way to explain the situation is by taking the despatch of the Associated Press, sent from Paris, on March 19th, and which has been since confirmed in all its details. The despatch places the facts, therefore the situation, in a clear light; it runs thus:—

"The vote in the Chamber of Deputies recently gives definite form to the present policy of the Government to terminate the existence of the religious teaching orders and to substitute a system of governmental

schools. The principle of this change was formulated under the premiership of M. Waldeck-Rousseau, but its actual enforcement was left to the present (Combes) ministry. The law voted the other day is very brief and negative in its terms, simply refusing authorization to teach to all the male teaching orders. The effect of this is to place the orders outside the pale of the law, and their further existence is through sufferance. There remains to be determined the time the orders will be allowed to wind up their affairs, and terminate their work. Many of the orders, anticipating the Chamber vote already have completed their plans to retire from the field. It is expected that a few months will almost suffice to execute the changes. Numerous incidental questions are involved in the transfer of the pupils and the effect on the extensive properties, and notices of several interpellations have been given with the view of securing an adjustment of the new conditions, but the statements of M. Combes and other ministerialists indicate the prompt carrying out of the Premier's policy. An analysis of the vote shows that the ministry retained an ample majority for all practical pur-

## Old Let

(By a Regular Contributor.)

The following letter may have some interest to a number of the readers; it was written by one whose name is in the story of the two mid-decades of the century. At all events I, as it is here before me, add thereto some remarks, translation of a few paragraphs not too remotely connected with the subject. The letter

"17 Main Street (Near West 'Clom' 22 Aug

"Dear Friend: 'You will herewith find my lines on 'Music.' They are not worth all the trouble and your gifted brother have placed upon them, were suggested by a ship from Plato which came eye not long since. They and ever living authority. 'We must not judge music pleasure which it affords the kind which has no more than pleasure, but that tains in itself a resemblance beautiful.' Pondering sage remark I construct address to 'music,' never that it would find favor of any person, but simply own pleasure. \* \* \*

"Yours ever sincerely

"MICHAEL L.

I would be very glad possession of Doherty's unfortunately I have not do I recollect ever having Decided it is not to be any collection that I have But if it is not possible readers what must have poem, from the pen of land's most conspicuous still the passage which Plato, brings to mind of the same quotation Chateaubriand's finest Influence of Christianity There may be a long ep it by whatever standard—between the correspond chael Doherty and Che "Genius of Christianity, Platonic quotations for client hyphen between the—cuse a translation, French author's fine passage quoted the passage above given, Chateaubriart, is an imitation of perfection, therefore, com presenting the most beautiful possible in nature. B is a matter of opinion according to times, man tions, and which can be ful, since the beautiful flute existence. Hence ev tion that is calculated to soul, to banish trouble therefrom, and to pro growth of virtue, is by characteristic favorable music, or to the most p tion of the beautiful. B institution is also of a ture, it must possess the tial conditions of har beautiful and the myste has come to us from the symphony has its source. "It is religion that cau al to sigh amid the night peacefulness; it is religio so tenderly beside the b tion. To her Jeremiah's mentions and David t effusions of his repentanc er under the ancient co depicted only the sorrow arches and of prophets, and not less loyal, unde law, her sighs are equal the mighty and the weal Jesus Christ she has fou combined with greatness. "We may say, in ad the Christian religion is melodious, for the single she delights in solitude. she has antipathy to so this celestial Philomela desert; she is shy and re the roof of man; she pre est, for such are the pla father, and her ancient s she raises her voice amid the concerts of nat is incessantly celebrating of the Creator, and not more religious than the h ed in concert with the w oaks of the forest and the desert. "Thus the musician who low religion in all her obligations to learn the art."