

## OUR PHILADELPHIA LETTER.

Some Reflections on Great Conversations from the Church of England to Catholicity.

The University Summer School in Progress.

The Sway of the Historical Novel.

PHILADELPHIA, July 12.—Although Purcell's "Life of Cardinal Manning" certainly left much to be desired, there has arisen from the discussion over it an interest in Cardinal Manning and the men of his day—recent as they were—which cannot but advance the interests of the Catholic Church. There never was such a reading of "Lives" and such an eager talking of them over. And they are worth reading. The intense earnestness of those English students and thinkers, the real thing their religion was to them, the struggle they made to retain the old order of things spiritual, as they inherited it from their parents, and the final yielding to their sincere convictions at the cost of all held dear on earth and of all prospects for the future—oh, how the study warms one heart and kindles in one desires for thoroughness and "high thinking" such as theirs. Even the study of those lives which ended in failure—the sadness of Pusey's inner struggle—always so hopelessly without consolation, and the more or less obstinate clinging to their own "opinions" of the others who remained with him or fell away from him—tells against the opponents of the Catholic Church among the many. It is easy to mark the truest, most single minded and sincere of these men, so distinguished and so strongly relieved against the background of their age. That oft quoted saying of the witty Sidney Smith, when his attention was called to a recent "conversion" to Protestantism from the Catholic Church, that "when the Pope weeds his garden he throws the weeds over the wall," is an apt set off to these conversions from the Church of England to the Catholic Church.

NEWMAN, FABER, MANNING, MORRIS—A long list, all well known to both Catholics and Protestants as men of holy lives and holy labors—were never "weeds"; they were the roses and lilies, the bloom and spice of the earthly garden of the Lord, and their record but brightens and glows the more vividly as the years leave them in the land to which they have been called. It is a most gratifying fact that those who knew only their names have been moved to go deep into the matter, and are coming up from their researches amazed and overcome. It is a very difficult matter to get hold of the books on the subject in the free libraries. They are taken out volume by volume and snatched up, so that it is no easy thing to continue the series. The awakening has extended to Catholic circles, where there was no suspicion it was needed. In the library of the nearest convent, a lady recently asked me if I could tell her anything of Father Faber and his works? She said she had been recommended to read his "Life and Letters" by her director, and she really had not an idea of who or what Father Faber was. She was not an ignorant nor a thoughtless woman, but a writer of graceful verse and conversant with such good literature, and I led her to the corner where Father Faber's volumes are culled by many, with the confidence that she would appreciate every word now that she had found them. But there is so much soul food in Catholic literature older than Father Faber, that those who are born Catholics may well fill their hours without reaching his. But he is wonderful, if "new" and it is encouraging to see from his life and teachings that the old way of serving God with fervor and unselfish love—the old way of growing saintlike—is going on in our own century. The recent death of Father Hewitt, of the Paulists, happily reminds that here, too, we have converts of the new era who are not "weeds," and that the "Lives" of our American "strong men" are throbbing with lessons of holiness, which may be taken home and practiced in this very year of Our Lord, 1897. Father Hewitt has done much for us with his pen, and many a grateful heart will breathe for him a fervent "May he rest in peace!"

THE UNIVERSITY SUMMER SCHOOL LECTURES are going on here, in spite of the most tremendous heat, and the Rev. Dr. Shahan, of the Catholic University, is doing the lecturing, and the success of the course he gives is worthy of heralding Philadelphia as a lecturer. The merits of a learned man's discourse may be universally acknowledged the world over, and yet, he may be more admired and liked in one place than in another. I wish to convey the idea that Dr. Shahan is one of Philadelphia's special favorites in his line. After Dr. Shahan there comes a long line of learned men to tell a part of what they know. Think of the courage which drives anyone to teach and anyone to listen in such a heated furnace as Philadelphia! If only it were at the Champlain Assembly now! How lovely must that lakeside be at this season, and how refreshing the climate! It is not that it does not get warm in and near Plattsburg. It does—it gets hot in the middle of the day. But it is not the wearing, crushing, maddening heat of the middle portion of the Middle States. And, then, it is so beautiful on the verge of Lake Champlain. In summer-time it is a blessing to gather in all the beautiful memories possible for they will return to brighten and cheer the darkest hours of winter-time, when it seems as if beauty of earth—unless there is a heart that has been warmed by the sun and the beauty of the sky and the beauty of the water—had been utterly lost.

cannot conceive but may measure it by the thought that what we see here is nothing to its glory.

## NOVEL READING.

is no longer looked upon with the fear and abhorrence that opened this century, and novels are no longer the same thing they were when our great-grandmothers perused the few within their reach. I heard a very fervent wish the other day for a list of novels—historical novels—which might be chronologically arranged, and thus teach history "in a way," or, at least, awaken a taste for history. This might be, for I remember well my first introduction to the greatest pleasure of my reading and study—history—was through "The Scottish Chiefs." I read that dear old book at a very tender age, and, as usual, went to my father with my delight and desires. Very beautifully and very gently, he broke to me the fact that Sir William Wallace did indeed once live, but that he was not—not quite—the character of the novel. What, then, was he? My father's answer was to put into my hands a History of Scotland, the only one within reach, for we were in the Indian Ocean on our way to China—and it was Robertson's, at that. This was dry reading for a child of seven, and there was very little about Sir William, but I found other names I knew, and went on and on, and from book to book, until I came to like history, and

## TO LIVE IN THE PAST.

as vividly as in the fairy land of the novel. Out of this liking for history came my first "drawing" toward the Catholic Church, and out of Walter Scott's novels my first longing for it and out of my first acquaintance with Miss Yonge's novels my first faint glimmering idea of what the Church must be. Now that I can look back and judge of my life's leadings, I am more and more inclined to hope for others, and to care less and less for elaborate plans, and "histories" and "courses of reading." "What has been, may be," Nty, it is more than likely that what has been will be, and since I was guided safely and surely into the Catholic Church, and into a great many things I sorely wanted, and which there was no faintest probability I should ever obtain, through the most devious and uncertain path of perfect liberty to do as I pleased, when I pleased, and where I pleased, I can trust other people to the same All-Wise Guidance.

This is the trust the years will teach anyone taking heed to their passage. A backward look is an awe inspiring vision. One needs no fortune telling and is willing to leave the future to unroll day by day.

SARA TRAINER SMITH.

## MRS. SADLER TESTIMONIAL.

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## THE IRISH CATHOLIC PILGRIMAGE.

The Irish Catholic pilgrimage to St. Anne de Beaupre, under the direction of the Redemptorist Fathers of St. Ann's Church, Montreal, Saturday, July 10th, was a most successful affair. Occasioned, during the trip, the weather was slightly inclement, but this, of course, is only a secondary matter in the success of a pilgrimage.

At 2:30 sharp, Saturday afternoon, under a tolerably fair sky and on board the beautiful steamer Three Rivers, the ladies of St. Ann's began what afterwards proved a beneficial pilgrimage and a delightful trip.

After a sail of several hours there loomed up from the St. Lawrence's dark bank the spire and illuminated windows of the pretty parish church of the picturesque little village, Cap de la Madeleine. Here the boat stopped, and the pilgrims, four abreast, wended their way to the chapel, where they were welcomed by the Rev. Father Forest, who delivered an eloquent sermon on the devotions to Our Mother Mary and to the Shrine of the Holy Rosary. After assisting at Solemn Benediction, the pilgrims visited the parish church, then returned to the boat and continued their journey. At 5:30 Sunday morning they arrived at St. Anne de Beaupre. At 9:30 they attended High Mass and listened to an eloquent sermon preached by the Rev. D. Holland, of the Redemptorist Order, and formerly a school boy of St. Ann's, Montreal.

The good Redemptorists have every reason to be proud of their pilgrimages, and this one of '97 is no less a success than those of former years. The Rev. Father Forest, S.J., Smith, who was the spiritual director of the pilgrimage, was the president of the committee.

appointed from St. A. Y. M. S. carefully looked after the wants of the pilgrims. After visiting Quebec and enjoying the upward sail the pilgrims arrived in Montreal at 6:30 a.m. Monday, after having participated in the blessings of the pilgrimage, viewed the beauties of the St. Lawrence, and had an extremely delightful trip.

## THE LATE OWEN MCGARVEY.

Funeral Took Place on Saturday Last—The Service at St. Patrick's Church.

The last funeral rite over the remains of the late Mr. Owen McGarvey took place on Saturday morning in St. Patrick's Church, the church of which he had been long a faithful member of the congregation, and at whose altars he had worshipped for so many years. The evening in which the deceased gentleman was held in life was emphasized in the numerous gathering of well known citizens and other friends who had assembled to pay the last sad tributes to a departed friend. Up to the hour of the funeral—half past eight o'clock—the remains lay in state in the reception room of the residence on LaSalle street. The remains lay in a rolled steel



THE LATE OWEN MCGARVEY.

casket embossed in silver, and the walls were shrouded in great palms. The blessed candles with the crucifix stood at the head of the bier, which was draped in black.

As the funeral cortege left the house for the church the children mourners fell in behind the hearse in the order named: Owen McGarvey, Jr., and William McNally, Jr., grandsons of the deceased; Mr. William McNally, Sr., son in law, and Cavalier Henry, Ottawa; Mr. E. Coor, Lindsay, Ont., brother in law, and Mr. Flavell Lindsay, Ont., nephew; Mr. George McNally, Mr. James McNally, Mr. Bernard McNally, Mr. John McNally, and Mr. C. E. Smith.

Among the other gentlemen present were: Sir William Hingston, Hon. G. W. M. L. A., Hon. Justice J. J. Curran, Hon. Justice D. Harty, F. B. McNamee, B. Tansy, J. P. Whelan, P. F. McCallery, Michael Burke, M. Hicks, M. Casack, W. Selby, C. A. McDermott, A. Colleen, B. J. Connelley, W. J. Rafter, M. Egan, P. Reynolds, John M. Quinn, D. Quinn, D. Tansy, J. McGarvey, C. J. McIntyre, J. H. Sample, Captain Charbonneau, E. O'Brien, T. McGinnis, S. R. Parsons, T. J. Quinlan, M. J. F. Quinn, C. C. M. P., H. R. Ives, George Graham, W. E. Doran and D. Martin.

St. Patrick's Total Abstinence and Benevolent Society, of which the late Mr. McGarvey had been so staunch a member, was represented by Mr. J. J. O'Sullivan, chairman of the Committee of Management, Mr. J. H. Feeley, vice president, Mr. P. Doyle and Mr. T. Harding.

The sacred edifice was draped in mourning. The Solemn Requiem Mass was chanted by the Rev. J. Quinlan, S.S., parish priest, assisted by the Rev. Fathers Driscoll and Lusivier, as deacon and subdeacon respectively. Among the priests who occupied seats in the Sanctuary were noticed, Rev. Father McDonnell, P.P., St. Anthony's; Rev. Father O'Donnell, P.P., St. Mary's; Very Rev. Canon Valliant, of St. James Cathedral; Rev. William O'Meara, P.P., St. Gabriel's; Rev. J. A. McCallen, S.S.; Rev. P. Fallon, S.S.

The full choir, under the direction of Prof. J. A. Fowler, was in attendance. After the service the remains were transferred to the family vault at Cote des Neiges Cemetery.

At a meeting of St. Patrick's T. A. & B. Society, held on Sunday, July 11th, the following resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to remove by death our highly esteemed member, Mr. Owen McGarvey, be it therefore

Resolved, that while humbly submitting to the will of Our Divine Redeemer, we desire to extend to the widow of our deceased member and her family our heartfelt sympathy in the loss they have sustained but we trust that God, who does all things for the best, will give them strength and courage to bear with Christian fortitude this sad trial with which he has deigned to visit them.

Resolved, that a copy of this resolution be forwarded to Mrs. Owen McGarvey and her family and also to the TRUE WITNESS for publication.

W. P. DOYLE, Secretary.

## OTTAWA LETTER.

(FROM OUR OWN CORRESPONDENT.)

As is doubtless well known to the readers of the TRUE WITNESS, the festival of the Visitation of the Blessed Virgin, 2nd July, is the patronal feast of the Religious Order of the Congregation de Notre Dame of Montreal. On that day the nuns in the various houses of the Order in the Provinces of New Brunswick, Prince Edward Island, Quebec and Ontario, and in the United States of America, renew their vows annually, the three preceding days being occupied in prayer. The ceremony takes place during the celebration of the Holy Sacrifice, and at the moment when the celebrant is about to administer Holy Communion, which all

subsequently receive. While this impressive ceremony was faithfully observed in the widely scattered houses of the Order, the reverend Sisters of the Gloucester street Convent in Ottawa were specially favored, in that the Holy Sacrifice was offered by His Excellency the Apostolic Delegate, and who received the renewal of their vows of Chastity, Obedience and Poverty. Immediately after the Communion the Sisters sang the Magnificat. The Blessed Sacrament was exposed during the day, and at six o'clock in the evening His Excellency returned to the Convent and gave Solemn Benediction.

On the following day His Excellency fell ill and for several days was confined to his bed. But on Friday morning last he visited the Convent and celebrated Mass for the last time previous to his leaving for home, as he left the city the same afternoon accompanied by his secretary, Father Antoine, O.M.I., chaplain of the Gloucester street Convent, accompanied him—by special invitation—to the place of embarkation. Immediately after the Mass His Excellency received all the Sisters in Recreation Hall, and addressed them in feeling terms, assuring them of his continued interest in their institution.

The death of Mr. Peter A. Egleston, of this city, has caused universal regret. He was a prominent Irish Catholic and a good friend to many who will sadly miss his kindness of heart.

## PETERBOROUGH LETTER.

The Re-opening of St. Peter's Cathedral.

Some Features of the Renovation—The Sermon of His Lordship Bishop O'Connor—Ordination Ceremony.

(FROM OUR OWN CORRESPONDENT.)

PETERBOROUGH, Ont., July 10.—Last Sunday there was a most imposing ceremony here. It was on the occasion of the re-opening of St. Peter's Cathedral and the whole Catholic population turned out en masse to properly observe the happy event. One hardly realizes that it is the church of a few months back the change being so complete and extensive.

The renovations in the cathedral in a way mark another epoch in the history of the Roman Catholic Church building in Peterborough, an evidence of the prosperity of the Church and the generosity of the people. The first priests visited this section of the country in the early days of the century. A frame church on the land where the Oriental hotel now stands was the first real place of worship for the Catholics in Peterborough. This church

## WAS DESTROYED BY FIRE

in 1838 and the lot was sold, the proceeds being devoted, together with contributions from Protestants and Catholics alike, to the erection of the present stone church on a lot granted by the Government. The church occupied a commanding position at the head of Hunter street. The bell which hangs in the cathedral is one of three which were cast in Spain over two hundred years ago and it was the first bell put up in the town. In 1882 Peterborough was made the head of the diocese of Peterborough and St. Peter's became a cathedral. The first bishop was the late Bishop Jamot, who was succeeded by His Lordship Bishop Dowling, of Hamilton, and he in turn by the present beloved bishop, the Right Rev. R. A. O'Connor, to whom with the energetic Rector, Ven. Archdeacon Casey, much of the credit for the recent renovation is due.

## AN ACCURATE IDEA

of the elaborate repairs and changes that have been made to the cathedral since March cannot be gained by any word description, only a personal visit will show the extent and magnificence of the improvements. To the eye the master works of art upon the ceilings, afford the most pleasing decoration, but to one's comfort the change in the seating arrangements afford most gratification. Formerly the church was seated with pews of the old style, and now of a very comfortable nature. Now these have changed to the latest oak polished pews. They are extremely comfortable and are supported with noiseless spring moving benches for kneeling. This is the main improvement on the floor of the church, along with a new pine floor, which will be covered with matings. The two main side galleries have been removed, greatly increasing the airiness and the lightness of the interior. The walls and ceilings of the sacred edifice have been tastefully decorated, the latter in panels with emblematic biblical subjects.

## His Lordship Bishop O'Connor

delivered the sermon at Grand Mass and chose for his subject the occasion which on this special day they were celebrating. He believed that they were assembled to formally celebrate the renovation of this church and offer thanks to God for the change. He believed that they would realize the change far beyond their expectations and they had reason to be thankful to Almighty God. The church should be the most beautiful building in the parish, as it was the House of God. The church was where they assembled in prayer and sacrifice and should be adorned as elaborately as possible, compatible with the means of the parish. In the centre panel of the church was the great apostle of the Irish nation, of which most of the congregation were representatives. They all had pride in St. Patrick, who first brought the faith to Ireland, and especially because that country had always remained staunch to religion through much persecution. He had aided in the spread of the holy faith and all adherents of the Catholic faith could look with fervor upon St. Patrick. He is represented as

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banishing serpents out of Ireland, which the Bishop said could not exist there now as they had been extinguished by the prayers of St. Patrick. The serpent was an emblem of sin which should be kept down. In the background of the picture were the monasteries, convents and Celtic crosses, all of which had assisted in the spread of the faith in Ireland. Further down was St. John the Baptist, the patron of the French-Canadian race, a good number of whom worshipped in the congregation, and it was appropriate that they should have their saint to look upon. They had had many trials, but always looked to their saint. St. John is represented as standing on the banks of the Jordan, with the lamb, representing Christ, at his side.

The choral service did credit to Mr. F. W. Millar, under whose direction it was.

## Ordained a Priest.

One of the pleasing incidents in connection with the re-opening of the Cathedral was the ordination on Tuesday last of Michael Joseph O'Brien as priest by His Lordship Bishop O'Connor. The newly ordained priest is a son of Mr. Jas. O'Brien, section foreman on the C.P.R., and was educated under the late Mr. Lynch and at St. Michael's College, Toronto, and the Grand Seminary, Montreal.

## PAULIST FATHERS MOURN.

Death of Their Distinguished Superior, the Very Rev. Augustine Francis Hewitt.

He Was Educated in a Congregational Seminary, Sought the Truth in the Episcopal Faith and Found It in the Catholic Church.

The Very Rev. Augustine F. Hewitt, D.D., Superior of the Community of the Paulist Fathers, New York, died Saturday evening, July 3, at his apartments in the monastery in 59th street, west of Columbus avenue. Father Hewitt had been seriously ill for several weeks. About 4 o'clock Saturday afternoon he began to sink rapidly, and from that time his death was looked for at any moment. Fathers Dushon, Elliot and Smith were present at his bedside when he expired.

The Irish World, in referring to his career, says: "Father Hewitt's conversion to the Catholic faith was directly attributable to the so-called Oxford movement started in 1839 by Dr. Pusey and Cardinal Manning. He was a man of brilliant mental attainments, and as a scholar and controversial writer none stood higher in the Catholic Church in America. He was six feet tall and of commanding figure. His features were clean-cut and fine, and his hair was as white as snow. He was born of staunch Presbyterian stock in Fairfield, Ct., seventy-seven years ago. His father was a Presbyterian preacher, and afterward, when he was the agent of the American Temperance Society, he earned the title of 'the Luther of the early temperance reform.' Father Hewitt's Christian name was Nathaniel Augustus, and it was not until he entered the Redemptorist Order that he took the name of Augustine.

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Francis. After his preparatory schooling was over Mr. Hewitt was

SENT TO AMHERST COLLEGE,

whence he was graduated in the class of 1839, with Dr. Storrs of Brooklyn and the late Bishop Huntington of Western New York. In 1840 he entered the Theological Institute of Connecticut, at East Windsor. Two years later he received his preacher's license in the Congregational Church, and it was then that a most interesting period of his career began. He did not find in the Congregational Church what he longed for, and he turned his eyes towards the Protestant Episcopal Church, so within a year we find him in Baltimore studying under Bishop Whittingham. In 1843 the movement started in Oxford by Dr. Pusey and the late Cardinal Manning was making itself felt in Maryland. Of this movement Father Hewitt, in his memoir of Father Baker, says: "There was a tide setting strongly backward toward the faith and practice of ancient times, and we surrendered ourselves to its influence without thinking where it would eventually land us. We had no thought of ever leaving the communion to which we belonged. Never, in any of our conversations, did we speak of such a thing as possible, or call in question the legitimate claim of the authority under which we were living to our obedience. We did not sympathize with the Bishop (Whittingham) and the larger number of clergymen of our theological party in the sentiment of hostility and antipathy to the Roman communion."

His rapid progress toward the Catholic Church is shown by the refusal of the Missionary Committee of the Episcopal Church, shortly after his ordination as deacon, to allow him to accompany Bishop Southgate to a new mission in Constantinople, on the ground that he had too strong a Catholic bias. The influence of the Oxford movement upon him continued to increase, and in 1845, when that Cardinal Newman became a Catholic, Mr. Hewitt also left the Episcopal Church, and two years later was ordained a priest in the Catholic Church by Bishop Reynolds.

## ANNUAL IRISH CATHOLIC

## Pilgrimage

## ST. ANNE DE BEAUPRE

Under the Direction of the Redemptorist Fathers of St. Ann's Church, Montreal.

SATURDAY, July 31, 1897 (For Men only.)

Steamer "THREE RIVERS"

LEAVES RICHELIEU Wharf at 7.00 P.M.

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