

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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WEDNESDAY.....OCTOBER 16, 1889

CALENDAR FOR THE WEEK.

WEDNESDAY, Oct. 16, St. Gall. THURSDAY, Oct. 17, Bl. Margaret Mary. FRIDAY, Oct. 18, St. Luke. SATURDAY, Oct. 19, St. Peter of Alcantara. SUNDAY, Oct. 20, Maternity of B. V. M. MONDAY, Oct. 21, St. Ursula and Comp. TUESDAY, Oct. 22, St. Mello. WEDNESDAY, Oct. 23, St. John Capistran.

An Unfortunate Correspondence.

The question of Irish Catholic representation in the Quebec Cabinet has been treated by us on more than one occasion. We do not intend to open the question again, at the present moment. We may be mistaken in our action, or, more properly speaking, inaction, but we do not wish to have even the appearance of throwing obstacles in the way of the Quebec Premier, and are content to wait patiently for a while longer, in order to give that gentleman an opportunity of doing the right thing.

The correspondence in question was in answer to a query as to why the Irish Catholics are without representation in the Cabinet of Quebec? The writer is a clever and facile, if not very politic young writer, for whom we entertain very kind feelings. We regret more than we wish to express the publication of that correspondence which, from the pen of an Irish Catholic, is calculated to do, and must almost of necessity do, a great deal of harm, weaken the hands of our friends, and give a weapon to those, who are ever ready to seize upon any excuse, however flimsy, to the detriment of just recognition of our position in the community.

Gross Ignorance and Effrontery.

If Montreal's "only religious daily" is published for the purpose of showing the depth of ignorance, hatred and bigotry to which men professing to call themselves public journalists may descend, it is a success; but if it has been established for the nobler and higher purpose of catering to a population of different creeds and nationalities, anyone outside of a limited circle of bigots and anti-Jesuitic megalomaniacs is a most ignominious failure. It possesses none of those sterling principles of Christian charity upon which every well regulated Catholic newspaper is founded, and which strengthen with the onward march of time the bond of love and union which exists between all Catholics and the Church of God.

While deliberately imitating the French Catholics, it makes a bold bid for their support on business and political grounds, well knowing their power in the province; but its hatred of the faith which God in His all-wise bestowal of Heavenly gifts has given them, seems to get the better of its judgment, and nothing, no matter how vile and contemptible, seems to be bad

enough for it to say about Catholics and the Catholic Church. It would accuse Catholics of blindly submitting to the dogmas of the Church without knowing whether they are right or wrong, forgetting, if it ever knew, that they belong to the Church in which Christ Himself permanently dwells, and are, by a divine gift of faith and a full knowledge of the precepts of charity and obedience, as thoroughly conversant with their religion and the Church of Christ as they are with their classes in the college or convent, where the doctrines of the Church are taught them from their infancy.

Besides, as Rev. Father McLaughlin says, this was not their scope. Their sphere was meant to be purely local. Their original framing excluded all idea of organization for wide foreign missionary enterprise—in fact, for missionary enterprise of any kind. They were to be but a phase of the state in which they were to subsist. They were to be under state control, and consequently were to partake of the nature of the constitution whose established religion they were to be.

Lord Macaulay, whose opposition to the Catholic Church is sufficiently known to make it certain that he does not say anything in her praise except what he believes to be true, draws a contrast between her action and that of the Reformed Churches in the seventeenth and eighteenth centuries. In any case the truth of his statements is patent to all.

He says: "As Catholics in zeal and union had a great advantage over the Protestants, so had they an infinitely superior organization. In truth, Protestantism, for aggressive purposes, had no organization at all. The Reformed Churches were mere National Churches. The Church of England existed in England alone. It was an institution as purely local as the Court of Common Pleas, and was utterly without machinery for foreign operations. The Church of Scotland, in like manner, existed for Scotland alone. The operations of the Catholic Church took in the whole world."

The Witness even goes so far as to say that the French people are in Canada, and will remain in it, and the same French people who first opened up and civilized the country,—who fought, bled and suffered martyrdom for their faith, will be under lasting gratitude to the Protestant luminaries of the Witness for the privilege of remaining in the country.

The French Republic has passed, successfully, through the ordeal of the general elections, and the people of that country may now breathe freely for a little while. As against the powers that be, the usual combination of discordant elements and all the dissatisfied took place, not far from the good government of the country, but with the sole object of defeating the existing executive. Chaos was what many of the opponents desired. As regards the factions, each hoped to seize the reins of power as the result of the common action. The combination was merely temporary, and the spectacle it afforded was really humiliating. Boulanger was a mere figurehead. He had had his day, as a civil and military hunching. He was boomed by a set of unprincipled wire-pullers; the bubble has burst and it is not likely we shall hear much more of the Brave General except as a marvellous example of the style of man a mercenary people will sometimes take hold of and idolize for a time without knowing why. One thing that few

people can understand was the alliance of the monarchists with so wretched an adventurer. The Bourbons by their last move have done themselves irreparable injury. Respectability was their last card, and they have thrown it away, in a manner inconceivable. A Royal house, that is compelled to adopt such tactics, to revive its drooping hopes, may as well give up the game as lost, and it would have been far better for its own reputation, to have kept its skirts clear of the late election, even at the risk of being obliged to proclaim with one of the proud monarchs of their country, *Tout est perdu hors l'honneur*.

The present government of France is a weak one. It does not command by the brains of its membership, and its persecution of Catholicity deprives it of all sympathy. President Carnot, it is true, has written to His Holiness to assure him that in return for the neutrality of the clergy, in the recent contest, the Church will be respected in the future. So far so good, but unfortunately, President Carnot has very little influence in the Council of his ministers, nor over the measures that may be forced upon them by the anti-Catholics. The motto of the majority of the Republicans is: "Clericalism is the enemy" and we may well exclaim, to what depths of degradation has not the country fallen, that was once proud of the title of eldest daughter of the Church. It does not need much political foresight to indicate where such a country will be in a very short time; now, especially, with the figures recently published by the *Full Mall Gazette*, before our eyes, giving the statistics of the divorce courts only recently established. They are simply appalling. With impiety flouting itself shamelessly every where, what natural decadence can be the result? The friends of Old France may well feel despondent over the prospects of a once great nation.

Catholic Montreal.

Montreal is so truly a Catholic city from its very foundation, that it should never lose sight of its old traditions. Its founders were M. Oiler, who also founded the order of Saint Sulpice, M. de la Dauversière, a pious gentleman of Normandy, and we may add Sisters Marguerite Bourgeoys, foundress of the Congregation de N. D., and Melle. Mance, of the Hotel Dieu. The first governor and co-founder of Montreal was not only a Catholic, but one who aspired to high perfection. The city named Villemarie, was consecrated in a special manner to the Holy Family, and very shortly after the first settlement was made there, the three communities of Saint Sulpice the congregation and the hospital nuns began likewise their life of usefulness, being designated by M. Oiler, to honor respectively Jesus, Mary and Joseph.

Previous to the arrival of the first colonists, we read of the Chevalier de Montmagny, Viceroy of New France, who was likewise a devout Catholic and a Knight of Malta, going, in company with the Jesuit Superior at Quebec and others, to examine and pronounce upon the site of the future city. Parkman and other historians give us a graphic description of the first Mass said at Ville Marie, in the May of 1642, by the Jesuit, Pêre Vimont. He at first entoned the Veni Creator, and having said Mass, addressed a few but very impressive words to the little band who stood about, comparing their undertaking to the seed which was to grow into a stately tree.

In the group around him were, the Governor, Paul de Maisonneuve, Melle Mance and Madame de la Peltre, joint foundress with Marie de l'Incarnation of the Ursulines of Quebec. The air is described as soft and balmy. Nature had put forth all its charms, the young verdure was already mantling the hoary sides of Mont Royal, when the spiritual life of Villemarie began. Of course, it would be impossible to glance, even after the most cursory manner, at the varied incidents of those primitive days, all so truly Christian, so truly Catholic. Now the old Bonsecours church, not that of course with which we are familiar, but one occupying the same site, was built mainly through the exertions of Marguerite Bourgeoys and her companions. How the parish church was erected, and how devoted priests, the Jesuits, ministered until the arrival of the Sulpicians, who were designated for the special parterre of Montreal, gave noble examples of zeal and heroism. Of the nuns, too, and their labors. While the settlers were comparatively speaking, a handful, Sister Bourgeoys collected the children of white people and Indians alike in one of those towers, which stand at the gate of the Grand Seminary to-day. The other was a chapel, and under it is buried the remains of an Indian Saint. In the words of the late Thomas D'Aroy McGee:—

But men or angels seldom saw a sight to heaven more than Sister Margaret and her flock upon our hillside here.

A charming incident is recorded during the governorship of M. de Maisonneuve. Floods threatened the very existence of the fort, which not only was the chief means of defence for the straggling settlement, but also contained the provisions and ammunition brought from France. This was Christmas time. M. de Maisonneuve made a vow that if the fort were spared, he would plant a cross on the summit of Mount Royal. The waters advanced to the very threshold, but then subsided. On the Feast of the Epiphany, the governor, accompanied by the principal colonists, carried the heavy wooden cross, and planted it on the mountain, some others carrying the pedestal. A temporary altar was arranged, and Pêre du Perron said mass. The cross became a place of pilgrimage, till it was destroyed by the Iroquois.

One of the most glorious episodes in the history of Montreal was that of Dollard and his sixteen companions going forth to encounter the united force of the Five Nations, who threatened Montreal, Three Rivers and Quebec with destruction. These noble young soldiers, having received Communion, swore before the altar to accept no quarter; but to die for their fellow-countrymen. They were

accompanied by a few Indian allies. They proceeded to the Long Sault, put up a hasty entrenchment and for eight days kept at bay the whole force of five hundred Iroquois. The latter were indeed about retreating, when the treachery of some of their allies revealed the true state of the garrison, and resulted in the death of the hero the seventeenth. But so terrified were the Iroquois at this unexampled valor, that they withdrew, and the French settlements of the north were saved.

The Irish Catholics as a body first assembled in the Bonsecours church in 1817, under the spiritual direction of Father Moharda, a Sulpician and a convert to the Church. They next took the old Reollet church, with Father Phelan, afterwards first Bishop of Kingston, as pastor. St. Patrick's was built in 1843, Father Connelly officiating. He continued at their head till 1860 when the present venerable incumbent became pastor. For fourteen years previous Father Dowd had ministered to the people. For the twenty-five that followed we find him with Father Toupin, and the younger priests who gradually appeared at St. Patrick's, still toiling on. The remarkable development that followed, the establishment of schools and institutions of charity, are too well known for mention here.

The Bizzars, too, which under the devoted care of many zealous ladies have been a source of revenue to the orphans, have a history all their own. This last and greatest effort in that line is for that old church to which so many generations have belonged. Sunday after Sunday, *la veille Charlotte* and her silver-tongued coadjutors called them to the holy offices as she has pealed for their births, their marriages, at last their deaths. So the traditions of the Irish Catholics have become involved with all those traditions, which from the beginning have made this "Queen city of the North," the most Catholic on this continent.

A. T. S.

CORRESPONDENCE.

The Archbishop at Rigaud.

SIR,—His Grace's last visit to Rigaud was an occasion of much interest to us in town and in college. Only a number of the neighboring clergy and laity had come in to welcome His Grace, and to participate in the demonstration which the parish, the college authorities, and students accorded him. Every preparation had been made in the way of tasteful decorations and appropriate devices. The college band, a highly creditable one, was duly on the ground and discoursed excellent music, reflecting much credit on themselves and their trainers. An eloquent address was presented His Grace, to which he made a suitable reply. Among the distinguished visitors present we were glad to notice Rev. Pêre Antoine, Prier of N. Dame du Lac, Oka, to whom an address was also presented by the students, which elicited in reply a few appropriate remarks from the good Father Prier.

His Grace administered the Sacrament of Confirmation to a goodly number of boys and girls in the parish church.

In view of the recognized importance of the college, a short sketch of it here may not be uninteresting to the general readers of THE TRUE WITNESS. The college buildings are picturesquely situated on a gentle eminence to the south of the thriving town of Rigaud. A beautiful climate, regular hours, wholesome diet, a good, sound systematic course of studies, with a due proportion of recreating exercises—such are briefly the safeguards of health and progress enjoyed by its students. Conducted by the Rev. Fathers of the far-famed Congregation of the Visitors, this institution has now been the benefactor Alma Mater of hundreds of the youth of Canada and the United States for the last quarter of a century. Its educational system founded on the text: "The fear of the Lord is the beginning of wisdom," true education, as a matter of course, is assured within its walls. The triple culture of heart, mind and body is harmoniously developed. In short, the general aim is, not merely to impart a classical and commercial education of a high order, but also to foster and develop the virtuous habits which are the noblest adornments of Christian youth.

To its cultured and gentlemanly president, assisted by the Rev. Dr. E. F. Tasey, the Prof. of Greek and Latin, Brother Daroch, who superintends the commercial department, as well as the best of its staff of able and efficient professors the writer wishes every prosperity—ad multos annos.

B. POLIO.

Mr. Thomas Workman.

Another has been added to the long list of prominent citizens whose loss Montreal has had to mourn within the past few years. Mr. Thomas Workman, head of one of the largest mercantile houses in Canada, director in and councillor of great numbers of the mercantile and financial institutions of the province, and twice returned to Parliament for the first city of the federation, closed a long and successful life yesterday afternoon at the ripe age of 78 years. Mr. Workman was born near Lisburn, County Antrim, Ireland, on the 17th of June, 1818. He came to Canada in 1827, where a serious voyage in which his ship narrowly escaped disaster. On the completion of his education (begun in Ireland) at the old Union school in this city, he entered the store of the late John White, transferring his services in 1824, to the firm of Frothingham & Co., where he took the post of junior clerk. Being admitted a partner in 1848 he soon assumed a chief place in the management. In 1859, on the retirement of Mr. J. Frothingham and his brother, the late William Workman, he became senior partner, the house continuing to progress in influence, wealth and the honorable estimation of the mercantile world. For fifty-five years it has occupied the same premises on St. Paul street, which have been for much of that time the headquarters of the mercantile and financial interests of Canada. Besides attending to the interests of this large business, Mr. Workman has also been prominent in the management of many financial institutions in which he had invested his surplus capital. He was for twenty years a director and for many years president of the Montreal bank, president of the Sun Insurance company, and a director of the City and District Savings bank, and of the Canada Shipping company. He also took an active interest in philanthropic work. He was twice president of the Irish Protestant Benevolent society, a life governor of the General hospital and a life governor of the Fraser Institute, to which he had a personal interest. He was one of the founders of the Church of the Messiah, of which he was a member. He also gave freely to the cause of education as represented by our chief seats of learning, McGill college. The Montreal Chess club numbered him among its active members. The troubles times of '37-'38 saw Sir W. Workman well on the way to a successful career. He was well-known member of the famous Doric club, an organization which attracted many of the younger men of the English-speaking population. He took part as a volunteer in the fight at St. Eustache, the

movement on St. Benoit and other operations of the campaign, being promoted to a lieutenancy as a reward for his zeal and ability. In politics Mr. Workman was a Liberal, though of late years, like many others, he was less pronounced in his views than formerly. He was twice elected to the House of Commons, in 1867, for Montreal Centre, by acclamation, and again in 1876 for Montreal West, when he defeated Hon. Thomas White in one of the closest contests the constituency ever saw. He travelled much both in the old and new worlds, and on the continent of Europe there were few countries, except Russia, he did not visit at various times. His views were broad and his sentiments liberal. His industry was untiring. When necessity called for it he would work sixteen hours a day and for weeks at a time. To this, his energy, and his determination to maintain the honorable reputation of his house, he owed the success of a career which is in its way a striking example and encouragement to the young generation of business men. His death takes away from Montreal's mercantile life a clear-headed, strong willed, honorable minded man, whom it will not soon forget.

Mr. Workman married, on the 10th September, 1845, Annabella, daughter of the late John Eadie, who died on the 7th of March last. He had no children.—Gazette 10 Oct. 1889.

O. M. B. A. Through the kind permission of the proprietors of THE TRUE WITNESS we are enabled to lay before its readers some facts in connection with the objects and benefits of the Catholic Mutual Benefit Association. This Association was organized at Niagara Falls, New York, in December, 1876, and is now near the end of its 13th year, for the sole purpose of supplying an insurance at the lowest possible cost. From one branch, in 1876, of 20 members, it has extended its work until now it numbers over 24,500 members distributed over many States of the adjoining Republic and Provinces of Canada. The membership at present of the Canadian branches is over 4,200. It has paid in death claims during the last 13 years over two million dollars, and of this large amount two hundred and thirty thousand dollars have been paid this year to October first. There is also a reserve fund in connection with the O. M. B. A., and it has after two years already some \$50,000 in hand; when the amount reaches a certain sum it will be available for cutting down expenses of beneficiaries. Weekly benefits are given, and medical service free, at a small extra cost in many branches, particularly in Montreal. We are anxious to establish O. M. B. A. branches wherever there are 12 members willing to do so. Our object is to place this insurance before our Catholic people. We would, therefore, request that any person reading these notes would, before taking any action, write us for circulars and full information, which will enable him to examine into our workings and to satisfy himself that the O. M. B. A. is what it is represented. For further information apply to J. F. Tasey, District Deputy, (P. O. box 347), 255 St. Martin street, Montreal.

CELTIC LITERATURE.

As several typographical errors occurred in Mr. Kavanagh's Ossianic translation which appeared in our last issue, which quite marred its sense and beauty, we reproduce it this week corrected.

BEN BOLBIN.\*

(A reminiscence, as told by OSSIAN, in his eighties old age, to St. Patrick, written down from the recital of a Shepherd in Mayo, by Mr. Hardiman, a translation of which, with the original text, will be found in his Irish Minstrelsy.)

Thou art sad, oh Ben Bolbin, a cloud's on thy brow,  
And thy calm looks of beauty are changed to gloom;  
In past times, Son of Alphon, 'twas pleasant to me  
On its beath-covered sides, my companions to see.

Groups of dogs and gay hunters met there in the morn'  
To the soul-stirring music of bound and of horn;  
On its top rose a tower where a chieftain once dwelt,  
And his spear in mock combats was often thrust.

In the gloaming the heron was frequently heard,  
Or the whirr of a grouse and the song of a bird;  
Oh, 'twas cheering to hear the sweet bay of the hounds,  
Whilst the endless wild echoes repeated the sounds.

All the heroes of Finn's there prepared for the chase,  
And the fagots were brought by fair maids of our race,  
In the brooks crosses green, o'er the grass flowers grew,  
Blossoms sweet to each sense mixed with fruit of each hue.

There would wander so lovely, with light-waving curls,  
And their voices harmonious, mild beautiful girls,  
We could hear eagles scream from the peaks of the rocks,  
And the growls of the otter and barks of the fox.

And then calmly we'd listen as blackbird and thrush  
Warbled light notes of love from a tree or a bush,  
I can tell thee, O Patrick, this hill was most fair  
When the seven fine bands of our heroes were there.

Thou art sad, oh, Ben Bolbin! a cloud's on thy brow,  
And thine aspects of beauty are changed to gloom,  
Since I'm lonely and hoary and left without  
Tis a sorrowful story—and friends few to-night.

NOTES.  
\* A beautiful ballad in Bilgo.  
† The name of St. Patrick's father, by some written Calphurn.  
‡ In the original *Mac Albin*—"son of the rock."  
§ The General of the Ancient Irish Militia.

LIBERAL TRIUMPH.

Gladstonians Winning on the Bye Elections.

LONDON, Oct. 13.—The parliamentary election to fill the vacant seat for North Bucks, which took place yesterday, resulted in the choice of Mr. Verney Gladstonian, who received 4,955 to 4,847 votes cast for Mr. Fitzhard, his Unionist opponent. The seat was held by a Conservative. The Liberals are exulting over the result of the five parliamentary bye-elections which have taken place since the prorogation of parliament, the last being the contest in the Northern Division of Bucks, where the Gladstonian candidate was elected by a majority of 200, a gain of 289 votes. Of the five elections the Tories have been successful in only one—Sleaford—where Mr. Chaplain went before his constituents on his appointment to a ministerial office, and his return by an overwhelming Conservative constituency was a foregone conclusion, though his majority was reduced to below that expected on his withdrawal, and the figure conceded by his opponents. The Liberal press lauds Mr. Joseph Chamberlain unmercifully on his recent characterization of these elections as a miniature generalization, which would indicate by their results the outcome of the next general appeal to the people, and are disposed to regard him as a wonderfully accurate political prophet. The Radical Club have made arrangements for a grand banquet on the eve of the opening of Parliament to celebrate the Liberal victories at the recent elections.

LORD HOWE'S BODY FOUND

By Laborers Digging for a Sewer at Port Ticonderoga, N. Y.

Port, N. Y., October 10.—A despatch from Ticonderoga to the *Morning Telegram* says:—While laborers were engaged digging a sewer in one of the principal streets of this village to-day they struck a tombstone. At the bottom of it was found a coffin, containing the bones of a human being. The stone was washed off and found to contain the inscription and date of death of Lord Howe. The skull was intact, but the rest of the bones were disjunct and considerably decayed. As soon as it had been learned about the village an immense crowd of people assembled, and many made desperate efforts to procure pieces of the bones. The coffin, which was of oak, was in a fairly good state of preservation, and it was with great difficulty that people were prevented from cutting it to pieces for relics. Several years ago the street where the remains were found was filled in several feet, which accounts for the depth of the coffin's location. The remains will probably be re-interred at once in the village cemetery.

[Lord Howe, or George Augustus Howe, was born in England, 1724, and was shot in battle at Ticonderoga, on July 8, 1758. He entered the army at a very early age, soon rose to distinction and in 1757 was sent to this country in command of the Sixtieth regiment, arriving at Halifax, N. S., in July of that year. He was transferred to the command of the Fifty-fifth Infantry and was promoted to be an infantry major. On July 6, 1758, under the Commander-in-chief James Abercrombie, he landed at the outlet of Lake George. Coming suddenly upon the French force two days later at Port Ticonderoga, he fell at the head of his corps in the ensuing skirmish. The general Court of Massachusetts appropriated \$250 for his monument, which was erected in Westminster Abbey.]

IN MEMORIAM.

The Late Mrs. Edward T. Steacy.

The announcement of the unexpected demise of Mrs. Edward Steacy, when made on Thursday evening last, was received with a sorrow that was confined to neither creed nor class, but which might be truly said to be general. It was only three days before her death that Mrs. Steacy exhibited symptoms of the trouble that was coming, and during this short time she failed steadily. That her passing away had been painless might be gleaned from the expression of her features—it was peaceful, tranquil, and happy. All day Friday hundreds of sympathizing friends gathered at the side of the bed and fervently offered up a prayer for her soul's sake. On Saturday morning at 9:30 o'clock her remains were tenderly borne from her late residence to St. Mary's Cathedral, where a solemn Mass of Requiem was sung by Rev. Father Kelly. It was an imposing scene and will not soon be forgotten by the vast assemblage of mourning relatives and sympathizing friends. Many a fervent prayer was sent heavenward in her behalf. After the *Liber* the funeral procession proceeded to St. Mary's cemetery. The floral mementoes were numerous, Mrs. Steacy was a sister of the late Isaac Noble, and also of Mr. Noble, of the post office department, and Mr. T. Steacy, of London, Ont. She leaves two small children, one an infant. She was twenty-five years of age, and few ladies have borne such wide spread popularity as she. In a word, she was the type of sensibility, modesty, sociability and devoutness. May her earthly labors receive their just reward.—*Kingston Freeman*.

[The late Mrs. Steacy was well-known in this city where she had numerous friends, and her bereaved husband will have sincere sympathy in his great loss.]—ED. TRUE WITNESS.

Hymeneal.

Owing to the fact that a few typographical errors appeared in the following article of last week's issue we herewith reproduce the same with the necessary corrections:—A very interesting wedding was performed in St. Patrick's Church on the 8th ult. by Rev. Father Dowd, the occasion being the marriage of Mr. P. Carling to Miss Sarah Murphy, both of this city. The bridesmaid were Miss Murphy, and Miss McDonald and Miss Murphy, the two latter being the very youthful and very beautifully adorned brides and groom respectively. There were also present the tying of the nuptial knot, a large number of the intimate friends of the contracting parties. The wedding presents were as costly as they were beautiful, and proved a pleasing indication of the popularity of the newly wedded couple. After a sumptuous repast, Mr. and Mrs. Carling left on a trip for the West, followed by the best wishes and cheers of a large gathering of friends.

Welcoming the Proscribed M.P.

LONDON, Oct. 12.—Ten thousand people marched in procession in Cambridge, Cornwall, yesterday to welcome their representative in Parliament, Mr. Conyngham, who has just been released from the Long Leaze Jail. His reception was of a most enthusiastic nature.

The Monks of Old.

A writer in the *London Daily News*, dealing with the Feast of St. Dominic, gives a short history of the famous order which he founded. One little note is very striking. The monks lived on alms. "This has its inconveniences," says the writer, "for once, when the citizens of London were indignant with the monks for preventing the infliction of vengeance on certain innocent Jews, they deprived them of food for three days." Many a time and oft did the glorious monks in this and other lands suffer at the hands of wicked and brutal mobs, or equally wicked rulers, of the pope, or standing up for the rights of the poor, or the proscribed, or for taking these in high places that the laws of God were to be obeyed rather than their own passions.

Oh! grand and noble were the monks of old! Though to-day upon their memory has been heaped every vile and foul calumny that wickedness could invent, still now and then, even in a hostile press, their crop up facts and incidents of their history that reveal some of its grandeur and nobility. The advocates of liberty, the ministers of charity, the patrons of learning, the friends of the poor; these are the men who, mid a rude and barbarous people, were the very source and promoters of religion, civilization, art, science and literature. Laving examples of the Gospel, they preached, they toiled with hand and brain, bearing magnificent temples, excoiting beautiful paintings, illuminating the Scriptures, contributing to the knowledge of mankind by their scientific discoveries, teaching all the magnificent destiny of man, his rights and his duties, and handing down to future ages all that was best in their own and in the past. Now it is against these that we have the libelers of the day; the "Reformation" historians and the "freethought" chroniclers, poring forth their poisoned darts in vain attempt to hold the monks up to scorn and ridicule, as idle superstitions, ignorant and vicious, but *magna est veritas et prevalebit*. Time will do for the memory of the monks what it has done for many another great cause, and many a dead shall walk in pride that long has slept in shame.