

our readers has been appointed a professor at the St. Laurent College. In order to accept the offer, Mr. Cuddyhy was obliged to resign from the Catholic School Commissioners' School of this city. In the art of teaching—a science we should call it—Mr. Cuddyhy has had ample experience, and has achieved remarkable success. During ten years, in Ontario, and three years in New Brunswick, he has taught "the young ideal how to shoot." At the last general examinations held this summer, he succeeded in obtaining with distinction a model school diploma. For many years he has been a professor in St. Mary's school, and was a member of St. Marcellus, and was a member of the Franciscan Church.

His absence will be felt in all those organizations, and especially in St. Mary's parish, where he had gained for himself an enviable place in the hearts of all the people. But none will regret his leaving, as his promotion and advancement are the friends of all, and he has many friends with whom, for some years back, he has been in close association.

We, of the "True Witness," will always have reason to gratefully remember Mr. Cuddyhy and his numerous labors and generous contributions to our colony, and we hope that our readers will yet have the advantage of future literary effusions from his facile pen. We have reason to believe that the grand ambition of Mr. Cuddyhy's life is to reach the priesthood. God grant him health, perseverance, and opportunity of eventually securing his heart's noble ambition!

And still more numerous were they who turned to souls. Being men of learning, they sought to communicate knowledge to the young and that at the cost of exhausting labor which brought them no remuneration. But I am mistaken, they considered themselves amply paid when they had inspired these young souls with a proper regard for duty, with respect for God and an inclination toward good."

"Among these men were some still more strongly imbued with the spirit of the apostolate, who regarded them as the people of God, compelling them to face the chilling frosts of Alaska as well as the scorching rays of an equatorial sun. They had to speak in rude idioms, trudge through virgin forests, and, perhaps, be consumed with fever, lie neglected at the bottom of a boat or upon the damp floor of a miserable hut, and die without the last sacraments or even the pressure of a friendly hand.

"And others made known the word of God among the still more thankless people of the Old World, preaching it from the pulpit like to the great and lowly, the rich and the poor. They willingly confined themselves in the polluted atmosphere of the confessional in order to give life to troubled souls, to uplift the fallen and pour heavenly balm on endless wounds. They were called fathers, and fathers they were in very truth—fathers by their tireless charity, unflinching patience, sweet indulgence.

There comes in, after this beautiful picture of the religious orders and their works, the first interruption. Here my mysterious interlocutor appears an instant.

"And," said he, "all this galley-slave work to gain—"

"Nothing at all," he replied. "Result: zero. Food often detestable and sometimes insufficient; garments of drugs or serge requiring to be patched in twenty places; a few hours sleep, taken by many on the ground or on the bare floor.

"And this for a life-time, till death comes and the gates open to these charitable maniacs the gate of Heaven."

"But," I cried, bounding to my feet, "it is incredible that this sort of thing should be done to self-love, all driven by egotism and vanity, and that there should be so many cases, such myriads of devoted souls. At most, they could have been a few."

"There were thousands, hundreds of thousands!"

"You lie, Sphinx, you lie!"  
"Wait, said the cruel lips. "the  
"Villainium will be re-established;  
must for you have only drunk of the  
"glory of your race, but you will  
not taste its ignominy. Listen!"  
"Against those self-denying, de-  
voted, charitable men, against those  
women, angels of consolation, who  
sacrificed youth and fortune in order  
to do good to the needy, there rose  
a cry of their demanding their pro-  
priety, their pollution, their ex-  
ile!"  
"Their goods must be directly and  
sinuously taxed."  
"They must be forbidden to come  
together unless under the supervision  
of the police—otherwise, let prison  
await them."  
"We need not follow up the picture;  
it will leap, at once, to the 'key-  
to the enigma.' He says—"  
The sircoco blew hot upon my  
brow and I wanted to wipe  
it away. The gross beads of perspira-  
tion fell. Suddenly I felt a news-  
paper in my pocket, a wretched one,  
purchased that morning in one of  
the streets of Cairo, and containing  
outrageous calumnies against religious,  
and civil and clerical persecution, the  
leaders of the sectarian deputies, the  
members enjoined by Masonic lodges  
on the Government.  
It was, in fact, the printed embodiment  
of hatred and lies, selling for five  
cents. I held up my head in triumph.  
I turned the key to the enigma," I  
said, brandishing the paper.

[illegible]

On Wednesday, August 7, in the city of Hartford, Conn., the thirty-first annual convention of the Catholic Total Abstinence Union of America was opened in Foot Guard Hall.

The convention was called to order by the second vice-president of the union, J. Washington Logue, of Philadelphia. Prayer was offered by the Rev. A. P. Foyle, of New York, the first president. Logue made the announcement that the members of the committee on credentials would meet for the purpose of examining the credentials, while the rest of the delegates would attend Mass at St. Joseph's Cathedral. With this announcement the convention adjourned.

A Pontifical High Mass was celebrated by Bishop Tierney. The Rev. F. McGillicuddy, of Worcester, Mass., president of the National Mass, was assistant priest. The declaration of honor were the Rev. R. T. Shanley, of the Philadelphia Union, and the Rev. W. J. Tierney, president of the Ohio Union. The Rev. J. J. Curran, of Wilkes-Barre, Pa., was the deacon and the Rev. J. T. Mullen, D.O.L., of Boston, was the reader of the Mass. The Rev. Christopher C. O'Connell, of St. Louis, was the celebrant of St. Joseph's Cathedral. Hartford, were masters of ceremonies. There were a number of priests in the sanctuary and in the church, including the Rev. Walter J. Shanley, president of the St. Paul Cathedral, who is president of the Synod of the United States. Joseph P. Kennedy, ex-Alderman Bernard Burns, the president of the Catholic Temperance Society,

As users.

The convention was preached by the Rev. Thomas F. Burke, C.S.P., of New York.

At the conclusion of the Mass, shop Tierney made an address of welcome to the delegates. He said that he could not address them as frequently as Father Burke had done, but his welcome was none the less heartfelt. He hoped and trusted that the good God would protect and guide the convention in its work. He prayed that God would bless their efforts. He thanked the delegates for coming to Hartford, many of them from long distances. He especially thanked the priests, who had left their parishes to attend the convention.

The delegates met at 2 p.m., with the President's Lodge in the chair. Herman Dwight Chapman, as the acting mayor of the city, extended a cordial welcome to the delegates. Father McCleuddy, the president, submitted an annual report, and reports were made by the three vice-presidents.

Among the resolutions adopted by the convention were these:

Resolved, That we work hard, in hand, wherever practicable, "with non-Catholic associations, in attacking our common enemy, the drink evil."

Whereas, it is estimated by knowing ones that fully seven-eighths of the drinking is done under the auspices of the pernicious "custom of treating," We condemn the practices and emphasize the necessity of our pledge, which exacts that we discountenance the drinking habits of society. We recommend that our associates do all in their power to discourage the custom of treating as obnoxious as popular.

We give our hearty approbation to the excellent work lately inaugurated in our Catholic colleges and se-

Whereas, One of the great drawbacks to successful temperance work comes from a lack of individual interest of the members:

Resolved, That we earnestly recommend the adoption of such measures by the local societies as will bring about a greater personal interest in the work and fidelity in attendance at the meetings.

Whereas, We find that the greatest good to the temperance work has resulted from the organization of children in societies;

Resolved, That we heartily endorse the practice of pledging our youth at the time of the First Holy Communion and Confirmation.

After the re-election of the old Board of Directors, it was decided to hold the next convention at Dubuque, Ia., on August 6, 1902.

I have been accomplished by relating all about the boys and girls whom I have confirmed to become members of the Diocesan Total Abstinence Association.

"As the twig is bent the tree inclines," is trite saying, but containing a great truth. We then confidently hope by giving early the proper inclination to the hearts, to lay the foundation of temperance and robust, healthy generation. By becoming the fathers and mothers of the future, will transmit to posterity a love for sobriety.

We begin with the young; there hardly be any doubt of success educating the individual conscience to hate intemperance and to shun the terrible physical and moral destruction wrought by this as well as the unutterable damage which frequently is the lot of those who have become its victims.

He: I shall never marry until I meet a woman who is my direct opposite. She encouragingly: Well, my friend, there are numbers of bright intelligent girls in this neighborhood.

Miss Telitt: Do you know I heard to-day that Flossie Fussleigh's engagement ring is paste. Miss Gabeigh Oh, how perfectly lovely and appropriate. You know her fiancé is a bill poster.

DEPT. OF VERBALS

88

P.S.

THE UNIVERSITY OF MONTANA  
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many poor little ones have  
reaved in sin and ignorance,  
have fallen into the depths of  
ity, often beyond reclaim, be-  
to those who brought them to  
world were addicted to the ab-  
of strong drink! We need not  
far to illustrate what we  
have advanced. Visit our ar-  
anywhere, the homes for fallen  
men, the hospitals, the penitenti-  
prisons, the alms for huge numbers  
the inmates brought to these in-  
stances as the result of excessive  
gence in intoxicants!

her Doyle, the secretary, in his  
stated the strength of the so-  
to be as follows: Men's so-  
607, with a membership of  
23, ladies societies, 150, with a  
total bill of \$1,000.

It is quite possible that many of our readers, on account of the rare opportunities afforded them of meeting with Oriental Catholics, are not acquainted with the history of these people nor familiar with their rights. A recent issue of the "Evening Telegram," of St. John's, Newfoundland, contains an account of a Mass, chanted on Sunday, 21st July last, at the Cathedral, by Rev. J. A. Yazbek, Maronite missionary of the Church of Our Lady of the Cedars of Lebanon, Boston. The Mass was conducted with all the imposing literature of the Eastern Church, and the Mass, His Lordship B. P. Foley delivered a very interesting and instructive sermon. In the course of it, he explained the Maronite "rite," and the historic status of that Church. So clear and precise is that sermon and so much does it explain that may be obscure to many readers, that we will reproduce the entire, and His Lordship spoke as follows:-

The Maronites are Syrians, who take their name from St. Maron, the founder of their principal monasteries. They own a large territory in the northwest portion of the Empire, and while they pay suzerainty to the Sultan they are practically independent, and are a striking example of the blessings of "Home Rule." Amongst the most intelligent and religious people, they are a proud people (though it is stated to the contrary by some writers) that they have never fallen away, like the rest of the Oriental peoples, into heresy or infidelity. They have always retained the full and true beliefs of the doctrines of the Catholic Church, and have remained in firm and loyal adhesion to the Pope and the Roman Church. In fact they boast, and with truth, that their Patriarch is the successor of St. Peter in the See of Antioch, as Leo XIII. is in that of Rome. They have, however, retained the peculiar ceremonies and uses of the very ancient liturgy known as the *Antiochian Rite*, and supposed to have been composed by the great Apostle, the first Bishop of Jerusalem. The principal feature of difference between this and the Roman Rite is that of language. When St.

Rome he abandoned many of the more ancient customs and took up the more advanced Roman or Western style particularly adopting, the Latin language, which was then the common language of the western countries. Changes were also made in the cut and fashion of the vestments to suit them to the tastes of the surroundings. It is these minor but important differences which constitute the diversity of the various rites; such as Coptic, Chaldean, Armenian, Greek, etc. But in all these the great fundamental truths of the priesthood, the sacrifice of the Mass, the mystery of Transubstantiation, etc. are identical. The objects who have separated from the Pope and refused to own his supremacy, and are called schismatics, all these have preserved the doctrine of the priesthood and the sacrifice of the Mass. In this they differ from the denominations of Western Europe, who, at the time of the Reformation, not only have separated from Rome, but have also changed the language and the Latin Rite, not only by rejecting the authority of the Pope of Rome; but by the fundamental denial of the priesthood, the sacrifice, the real presence, etc. Of these we have no consideration at the present moment when the King of England is made to take the Coronation Oath, and swear that these doctrines are no part of the Protestantism. Of course, is true; though we Catholics are not at all there should be any need of such declaration at all, yet we must be

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## Missing Friends.

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thankful that the obprobrious terms of "idolotrous and superstitious" have been eradicated from the Oath. As an example of the liberality of the Catholic Church, His Excellency instanced the fact that in his recent tour in Palestine he had the happiness of passing a night at the palace of the Maronite patriarch at Bekorik, Mount Lebanon, and, finding in him a former fellow-student who had sat beside him in the classrooms of the University of Propaganda in Rome, in the sixties, The Bishop finished with a glowing tribute to the noble and upright, moral and industrious character of the Maronite people; and he hoped our people would respect those inoffensive strangers who have come to live and do an honest work amongst us. He regretted to hear that some of our young street idlers, in the habit of molesting and annoying the Maronites, and hoped he would not hear of such complaints. The Mass, which, owing to the novelty of the ceremonies and the peculiar intonation of the music, was followed with rapt attention by the laity, was, however, attended by the whole of the Maronite community now in the city, some thirty-fourty, who all received the Holy Communion from the hands of the patriarch, the Rev. Yazbek, who had been among his flock for more than five days, hearing their confessions and preparing them for the reception of the Sacrament, for the graces of the Eucharist, etc. He addressed a few words to the Syrian Arabie, their common language, and exhorted them in their religious duties and attendance at church. The Syriac or Syro-Chaldaic language in which the Mass was sung (the Epistle and Gospel being read in the vernacular Arabie by the server) is a classical Arabic language. It is the identical language spoken by Our Lord when on earth, as appears from the few words given in the Gospels in the original, as "Golgotha," "Golgotha," "Galbatha," "Haceldama," "The words striking words uttered by the Saviour when dying on the cross "Eloi! Lama, Sabachthani," "The words uttered about 200 Maronites in the Holy Land, Syria, about 1,000 priests and monks, and 15 bishops. In America there are about 20,000. Their spiritual wants are attended to by two priests, who come from Lebanon and travel over the whole extent of the United States, Canada and Mexico.

Little May was showing the pictures in the album to the visitor, and on opening the page containing the portrait of her father's first wife, she said: "That's my eldest mother."

Mrs. Fashion: John! I'm sure there's a burglar in the house! Mr. F., calmly: I don't wonder at it. He's heard of the enormous price you gave for that last new bonnet, and he's come after it!

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
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