

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR, JOHN GILLIES, AT NO. 62½ CRAIG STREET. Editor—M. W. KIRWAN. TERMS YEARLY IN ADVANCE: To all country Subscribers, Two Dollars. To all City Subscribers whose papers are delivered by carriers, Two Dollars and a half.

MONTREAL, FRIDAY, April 27, 1877.

CALENDAR—APRIL, 1877.

27th—Sts. Peter and Paul, Pope and Martyr. 28th—St. Soter of the Cross, Confessor. St. Vitalis, Martyr. Maryland accepted the Constitution, 1788. Louisiana admitted into the Union, 1812. Lacrosse Team left for England, 1876. Mutiny of the Bounty. 29th—Fourth Sunday after Easter. St. Peter, Martyr. Lord Clarendon issued a proclamation against the "Council of Three Hundred, or the embodiment of a National Guard" in Ireland, 1848. Peace declared with Russia, 1856. 30th—St. Catherine of Siena, Virgin. Washington inaugurated as first President of the United States, at New York, 1789. Louisiana ceded to the United States by France, 1803. Ohio admitted to the Union. Baron de Waldeck, art. died, aged 111, '75. London University founded.

MAY, 1877.

1st—SS. Philip and James, Apostles. The "Ashburton Treaty" settling the North-western Boundary Question, signed 1842. Heavy snow storm in Montreal, 1876. Bristol and Exeter railway opened, 1844. 2nd—St. Athanasius, Bishop, Confessor and Doctor of the Church. English and French fleet met in Bantry Bay, 1689. Duke of Wellington born, 1769. English Slave Trade abolished, 1807. 3rd—Finding of the Holy Cross. SS. Alexander, Pope, and Companions, Martyrs, and St. Juvenal, Bishop and Confessor. Jamaica taken.

REMOVAL.

The Offices of the TRUE WITNESS have been REMOVED to 62½ CRAIG, two doors East of St. Peter Street.

REVIEWS.

We are forced to hold over our Reviews of Books, Notices of Magazines, &c., &c., until next week.

ANSWERS TO CORRESPONDENTS.

"A CATHOLIC PRIEST."—from B—Many thanks for your letter. We may have occasion to refer to the subject again. You must notice that we merely view the question in its legal aspect, without offering any opinion upon its constructive merits. J. G. PRESCOTT—We do not think that the trial would be successful here at present. We have mislaid your letter, or we would reply by post. T. F. B., MONTREAL—We do not know. F. R.—Yes. "SHAMUS"—We think it the right of the Irish people at home to decide those questions. M. M.—We differ slightly from the gentleman of whom you write; but when you want to abuse an Irish Nationalist, you must seek some other avenue than that of the TRUE WITNESS. D. MCA. STRABANE—Your letter received and enclosure forwarded. AN ELECTOR OF ST. ANN'S WARD—We rejoice with you at Mr. Donovan's success. DEARY WALLS—Many thanks. The lines are too personal to warrant us in inserting them in the TRUE WITNESS.

THE CATHOLIC COMMERCIAL ACADEMY AND THE CORPORATION.

The Catholic Commercial Academy of Montreal is an independent institution established by the Quebec Legislature. It has as much right to its charter as the Corporation has to its municipal privileges. The Corporation has no legal control over the Catholic Commercial Academy, and a few members of the Corporation are dissatisfied therat. They think that the Academy should be placed under the control of the citizens at large. The question is openly discussed at their meetings, and the City Auditor includes the "School Tax" in the civic expenditure. In fact all the affairs of the Catholic Commercial Academy have of late been frequently discussed at the meetings of the Corporation, as if the Corporation was either directly responsible or directly capable of altering one letter of the law. It would be better if a few members of the Corporation did not spend the time of the rest in discussing issues with which they have little or nothing to do. Their officials collect the school-tax, and there their duties end. Even if they are dissatisfied, it is not within the power of the Corporation to amend matters. A constitutional court should find a constitutional remedy, and not be wasting time in fruitless attacks upon an institution which is beyond its reach. Eighteen out of twenty-seven of their own body signed, as citizens, the petition in favor of the school-tax, and the success of the Academy is the reward of their services. But the Corporation, as a body, have no more control over the affairs of the Catholic Com-

mercial Academy than they have over the doings of the Provincial Government, and we much mistake the temper of the Commissioners if they will not resist the interference of some members of the Corporation in a matter with which they have nothing to do. If there is a wrong, there is a legal remedy, but so long as the Catholics of Montreal are satisfied, we think the dissatisfied members of the Corporation must make the best of, what they no doubt regard as, a bad bargain. We regret that the space at our disposal this week does not enable us to place the question more fully before our readers, but we intend to visit the schools and obtain such information as will enable us to place the matter fairly before them.

WAR.

Before we publish another issue of this journal, perhaps before this issue reaches our readers, War will have been declared by Russia against Turkey. Russia professes to fight in the name of humanity, and it may be so. Turkey declares that she fights for National honour, and National autonomy. And what will England do? That is the question which now interests the world. What will England do? There can be no doubt what she would have done, if this crisis came upon her before the Franco-German war—she would at once have sided with Turkey—but alone she hesitates to do so. England cannot, however, allow Russia to reach Constantinople, and the natural advantages which the old Byzantium city offers for defence, is likely to induce England to participate in the struggle. A few days will lift the mist, as the soldiers of the Czar cross the Pruth, as it is reported they have already done, and when Turk and Slav will once more meet to settle, for awhile, the Eastern Question.

THE PILGRIMAGE.

The long report we give of the departure of the Pilgrims for Rome, forces us to trespass upon our editorial columns this week. Here we may mention that Father Dowd brought \$7,416.41 as the offering of the Irish Catholics of Montreal to the Holy Father. Of this sum \$6,057.29 was collected in St. Patrick's, and the remainder, \$1,359.12 in St. Ann's. One of the features of the procession which we noticed as being omitted in the report, is the appearance of the men of the Catholic Union, who lined the platform as the train was leaving the station. We hope to be able to keep our readers posted upon the earliest information from the Pilgrims and of their doings.

FATHER DOWD.

We have had an opportunity of seeing the portrait that is to be presented by the members of the St. Patrick's National Association to Father Dowd when he returns from Rome.—The portrait is life-size, and is to be painted by Mr. Wm. Sawyer, a gentleman who has earned the reputation of standing foremost amongst the portrait painters of the Dominion. The portrait is to be painted in oil and upon canvas, and will have all the durability of a painting by one of the old masters. Unlike enlarged photographs which are taken on paper the portrait of Father Dowd is taken from a shadow cast upon the canvas, which while giving to the surface all the accuracy of the photograph, enable the artist to give to the portrait that durability which oil and canvas can alone convey.

THE IRISH PILGRIMS.

ONWARD TO ROME.

The Irish Roman Catholic Canadians who are to take part in the celebration of the fiftieth anniversary of the Episcopate of His Holiness Pope Pius IX. are now fairly en route to the seven sided city, they having left Montreal on Thursday under the guidance of the venerable pastor of St. Patrick's Church—Father Dowd—for New York, where they will join their co-religionists who have their homes in the great republic.

A special mass was sung in the church on Thursday morning at eight o'clock, and the spacious building was filled to overflowing by the pilgrims' friends. The clergy who took part in the service were, Monsiengr Fabre, Bishop of the Diocese; Rev. Father Superior Bailie, Rev. Fathers Hogan, Foilet, Singer, O'Rourke, Gilligan, Callaghan, Brown and Leclair. The service was a most imposing one and the singing of the choir rich in artistic excellence. While nearly 300 men and women went to Holy Communion.

THE DEMONSTRATION.

Such a demonstration as that accorded to the pilgrims in escorting them to St. Bonaventure Depot, was never equalled in the hearty sincerity of the tendering. Uncongenial though the weather was, there were at least ten thousand people within and without the sanctuary of St. Patrick's Church, at two o'clock in the afternoon, at which hour it was given out the pilgrims would commence their journey onward to the footstool of the adored head of their holy church. As many as could, got inside the rooms, for the purpose of listening to the address which was to be presented to Father Dowd. Shortly after two o'clock, Ex-Mayor, Dr. Hingston, ascended a temporary rostrum, and, addressing the assemblage, said that he felt honoured at the request made of him by the several Irish Roman Catholic societies, to read an address to their respected pastor, Father Dowd, on the occasion of his starting on a pilgrimage to Rome. Turning to Father Dowd he read the following address:—

To the Rev. P. Dowd, Pastor of St. Patrick's, Montreal, President of the Pilgrimage of Irish Catholics of Canada. Beloved Pastor, Almost thirty years ago, full of life, and strength, and youth, and vigor, you came to our City, prepared to sacrifice for the spiritual advantage of those for whose behoof you had come to labor.

Those thirty years have borne evidence to the energy and devotion with which you have toiled for our advantage (applause). The sacred functions of the Priesthood have been unceasingly discharged by you; the important office of Counsellor has been cheerfully performed; and the valued office of friend has been daily and hourly prodigalized to us all (applause); for while to our spiritual wants you have faithfully attended, you have been solicitous that even in social and temporal matters we should know and do our duty.—(Applause).

During 30 years the post of toil was not vacated for an instant; and the invitations to rest and repose were unheeded; even the offers of a higher dignity in the Church were turned from, that you might remain with us. (Loud applause.)

The land of your birth and early childhood; of your youth and early manhood, was powerless to draw you without the circuit of duty; but at all hours of the day, and at any hour of the night, the rich might have found, and the humble have always obtained, your prompt and willing services. (Applause).

But an epoch comes in the history of our Church unparalleled in the days that have gone before; and the whole Catholic world look wistfully to the beloved occupant of the Holy See for the early realization of an event which God in His infinite love is pleased to sanction thitherward (applause). And none look more wistfully than yourself, beloved pastor, whose zeal and devotion have their source in religion. (Hear, hear.)

When the children of St. Patrick, here and throughout this land, so far from, and yet, in thought, so near to, the centre of Catholicity, contemplated turning their steps to where their expectations were already centred, you were at once associated with that Pilgrimage as its head and front (applause). Those who are perforce denied the happiness of accompanying you, make you the willing bearer of their fervent expressions of attachment to the Holy See; and their love offerings to its Venerable Chief (applause).

Be assured, Reverend Pastor, that during your journey the congregation of St. Patrick will repay in part a debt by earnestly praying for you; the little inmates of the Orphan Asylum, to whom you have been a tender father, will sing for you the *Maria Stella*; the aged and infirm of St. Bridget's, whose tottering steps towards the grave you have so often cheered; the houseless of the Refuge, and the children of the schools you have helped to found, will unite their voices in supplication to the Ruler of the deep to bear you safely back again to labour with us, and for us, to the end of that other journey from which there is no returning.—(Tremendous applause.)

The Reverend Father responded as follows:—My dear friends, even from you, this kindness is so extreme, and so unexpected, that I am at a loss how to acknowledge it. I hope I am beyond the age at which people are exposed to be spoiled. Were it otherwise, the consequences of your excessive indulgence for my faults, and of your friendly exaggeration of the little good I may have done, might prove injurious to you and to myself. As it is, and judging from my own feelings, I am convinced that it is not the head, but the heart, that speaks; and my heart would be cold, indeed, and ungrateful, if I did not thank you, not in words, for I cannot find them, but by resolving in my inmost soul to devote myself to the end of my days with renewed zeal and fidelity, to the service of a people of whom I am unworthy. This, I know, is the resolution of an old man, and it supposes that ere very long you shall have the trouble of burying me. But, really, I am unable, in any other way, to make the least return for your goodness. Some good friend must have betrayed my confidence in giving you the minute details of my early history in the dear old land. Well, as I must speak the truth, I was happy at home; not even the slightest shadow of pain ever crossed my path. (Applause.) God was always too good to me. He favoured me with the full-hearted bliss of a child in the house of its father during the whole of my career at home, as a boy, a student, and a young priest, during a ministry of seven or eight years. This is all true. But, my dear friends, you fall into a great mistake when you suppose I did a great thing in quitting all this. I was ordained, not for myself but to do the work of God, and that wherever he was pleased to call me. I believed he called me to work here. I simply did my duty in obeying. I could not act otherwise without becoming unfaithful. And what have I lost by coming out here? Do I not find in this St. Patrick's of ours the same peace and happiness, the same confidence and friendship, the same obedience and generous charity, the same warm Irish hearts as I left in the old land? Were I allowed to speak as I feel, I would say, that in the sacrifice which simple duty demanded of me, I have gained in all these respects. Many improvements have taken place during the last twenty-five years. This is true; and some of these improvements have been expensive. But, my dear friends who preceded you, whom I have seen one after another disappear from amongst us—do you, I repeat, take your just share of the good that has been done; I will not object to accept my share, for it will not be very tempting to my vanity. Let me tell you candidly, it is not the little good I may have done that troubles me; but I am often seriously troubled by the thought of the good I have left undone, with such instruments in my hands, and so much willing and generous co-operation at my command. Don't, dear friends, turn it to my credit to have declined honours that we must all reverence. I declined them because I dared not do otherwise. I knew I was unworthy. I will, however, admit that it would give me pain to leave my community, and to be separated from a flock I love very much, and amongst whom it gives me consolation to think my bones will repose. Now, let me thank you for this cordial and spontaneous demonstration. It is worthy of our great Pontiff, who is the real object of it; it is worthy of the Irish Catholics of Montreal. I do not regret that my temporary absence from amongst you has been the occasion of such a manifestation of love and veneration towards the grandstand persecuted Pius IX. It may be my happiness to give some consolation to his aged and afflicted heart when I tell him of the doings of to-day—how young and old, high and low, men and women, congregated in thousands to pray for the pilgrims who left their distant homes to bring to the feet of His Holiness the love, the veneration and the gifts of a whole people. I can anticipate the emotions of the great old man, the tears dropping down over his furrowed cheeks, whilst his eyes and his hands are raised to Heaven to call down a special benediction upon his faithful Irish children. (Applause.) My dear friends I am detaining you too long, I shall only say, continue to ask the protection of heaven for the pilgrims who are your representatives on this extraordinary occasion. They, in return, shall not fail to think of you, and your families, and your wants both spiritual and temporal, when they shall have the privilege of kneeling before our Lady of Lourdes, and in the holy sanctuaries of Rome. May God bless you and keep you in His holy love till our return. Adieu.

The venerable pastor was visibly affected during his few happy remarks and at the close was greeted with loud applause.

The pilgrims, linked arm in arm with the gentlemen delegated by the several societies to escort them to New York, headed by the Independent Brass Band and followed by the several societies, then started for the depot. In the line were the following, amongst other societies, each wearing

their handsome regalia, St. Patrick's Society, St. Patrick's Benevolent, Irish Catholic Union, Catholic Young Men, St. Patrick's T.A.B. Society, St. Ann's Total Abstinence, Irish National Association. The procession moved off to the music of "The Meeting of the Waters," and the large crowd of sightseers instinctively moved off with them. The depot would not hold half of the people that desired to enter. The scene in the jam was one long to be remembered. Venerable old ladies and tender young misses bowed their way to personally bid adieu to the venerable head of the pilgrimage, and to none did he turn a deaf ear. Old women as well as young, wept bitterly at the parting, and stayed in the crowd at the depot until the last car was out of sight. It was one of the greatest, and, it might be added, grandest leave-takings that ever took place in Montreal. The pilgrims were accompanied to New York by a large number of prominent citizens, amongst them, Mr. William O'Brien and the Misses O'Brien, Mr. William Wilson, Mr. and Mrs. James McShane, Mr. F. Geriken and Mrs. Geriken, Mr. and Mrs. Frank Brennan, Mr. and Mrs. McNamee and daughter, Mr. P. C. Warren, Mr. S. J. Meany, Mr. W. J. Madden, Mr. R. Warren, Mr. P. Tomity, Mr. and Mrs. B. Emerson, Mr. B. Connaughton, Mr. F. Paton, Mr. W. O. Farmer, and many others including several priests.

Mr. B. Tansley, who goes on the pilgrimage, unfurled the magnificent Banner which the pilgrims will leave at "Our Lady of Lourdes." He says it will be the proudest day in his life when he carries the flag through the streets of London.

When the train moved out of the depot, the cheering was intense, and continued for some minutes. Many were visibly affected by the leave-taking. If the good wishes and prayers of the faithful who remain behind, mean anything, then the pilgrims will have a glorious time abroad, and a sure and safe return to their native land.

We are indebted to the talented pen of our patriotic friend, Mr. Stephen Joseph Meany, for the following report of the subsequent proceedings furnished to the Montreal Herald:—

THE ARRIVAL IN NEW YORK

so anxiously looked forward to by many who, for the first time, or, perhaps, after the lapse of long years, were to behold the Great Gotham, was marked by the depression of the journey. The rain came down in pitiless torrents, and as almost every one had heard of the traditional discomforts of a wet day in New York, previous projects of visitations or enjoyments otherwise were given up in sadness. There was some atoning influence, however, in the fact of a great danger escaped. A collision on the Pilgrims' route in the course of the night only became known when congratulations were given that the special train had not been one of the sufferers. For an hour before the arrival, the reception committee were in waiting at the Grand Central Depot. These were Major John D. Kelley, Jr., W. J. Hughes and James Lynch, President of the St. Vincent de Paul Society, were present. There were likewise there Mr. Patrick Farrelly, of the Jersey City Catholic Union; Mr. A. J. Lechere, of St. Michael's Association, and a few others. The New York Evening Telegram, to whose genial representative, Mr. W. B. Shaw, I am under obligation for polite attention, says:—

"This paucity of numbers was explained by the fact that by a misunderstanding it was reported that the train would not arrive in the Grand Central Depot till half-past eight, when in reality it is due at a quarter-past seven. A chalk notice on the blackboard inside the depot stated that the train from Canada due at the latter mentioned hour was forty minutes late. The reception committee, joined meanwhile, looked wistfully up the track toward the opening of the depot, hoping for the speedy arrival of the train which was bringing the pilgrims to Gotham. In accordance with the fact of the train's delay of forty minutes, it rolled into the great depot at a few minutes before eight o'clock. The reception committee, followed by a large delegation of reporters, ran up to the depot at the double-quick, to meet the pilgrims. Messrs. Hughes and Lynch advanced to meet them and cordially welcomed them to New York. Handshakings followed, and Mr. Hughes stated that at half-past eight there would have been a large delegation present to meet them, as it had been understood their train would arrive at that hour. The pilgrims then formed in couples and walked to the lower end of the depot. They wore no pilgrim's garb, and had one of their famed brothers of antiquity come to earth again, he could not have recognized them in their fashionable modern dress."

After the interchange of compliments and congratulations, and the expression of warm welcomes, the party were taken in carriages to the St. Nicholas Hotel, over which building the Papal flag and that of the United States were flying. Here Father Dowd met his friend, the Rev. M. J. O'Farrell, of St. Peter's Church, and the pair held a long chat together. A large number of New York priests also arrived to meet Father Dowd and the pilgrims. About ten o'clock the pilgrims and their friends, with the two Sisters of Charity, sat down to breakfast, and animated chatting and good appetites were the order of the day.

That is, the order of the day within—but what to do without? The projected steamboat excursion on the river had to be abandoned in consequence of the weather, and with all the witty resources of the witty crowd—even when Mr. James Stewart of the Herald—your Herald—who had arrived that morning to take part in the compliment to the voyagers, encountered in the general war of words his old-time doughty antagonist, Mr. William O'Brien, of the Grand Trunk. But what to do? The Pilgrims, as befitted their position, remained within—the escort of friends betook themselves to various dissipations of time out of doors, some to explore the mysteries of the Stock Exchange in Wall and Broad streets, others to inspect the public buildings and judge for themselves what amount of public ease and comfort is secured to the pedestrian by the expenditure of fabulous sums for street cleaning, and not a few as their business or desires might lead them. The only members of the party denied the exercise of free will motives were your correspondent and other newspaper men. Every hour, and every minute of each hour,—in the parlour and bed-room, at the dinner table and in the hotel vestibule—we were the victims of inquiring friends seeking for additional information. As newspaper men, we were considered fair game by our enterprising brethren of the New York press gang. Meanwhile, the Pilgrims were visited by many clergymen of the city and by deputations from the

NEW YORK CATHOLIC SOCIETIES

including the following:—St. Rose of Lima, Xavier Union, Catholic Union, St. Rose's Benevolent Association, St. Vincent de Paul's Society, Young Men's Union of Catholic Associations, St. Mary's, St. Michael's, St. Rose's, St. James', and St. Alphonsus' societies.

ARRANGEMENTS OF COMMITTEES.

The New York reception committee met at noon at the office of the Royal Canadian Insurance Company in Broadway, when arrangements were finally made as to the future proceedings in the city, and there was submitted the route, dates, and conditions of

THE PILGRIMAGE JOURNEY.

The Pilgrimage to Rome, after arrival in Liverpool, will be by way of London, Dieppe, Paris, Lourdes, Marseilles, Mentona, Nice, Genoa, and Pisa. The return will be made by way of Florence, Vienna, Verona, Milan, Mont Genis, Modena, Culoz,

Dijon, Fontainebleau, Paris, Rouen, Dieppe, London, and Liverpool.

The following is the

ITINERARY

calculated by the Excursion Managers, and its publication in the Herald may be of service or satisfaction to the friends of the Pilgrims at home.—SATURDAY, April 21st.—Sail by steamer "City of Brussels" at noon.

TUESDAY, May 1st.—Expect to land at Liverpool, and go direct to London by Midland Railroad, passing through the beautiful scenery of the Derbyshire Peak District, and also passing Miller's Dale, Matlock, Derby, Leicester and Bedford. Midland Grand Hotel.

WEDNESDAY, May 2nd.—In London. Leaving by 8 p.m. train from London Bridge Station.

THURSDAY, 3rd.—Reach Paris about 9 a.m. Hotel to be arranged.

FRIDAY, 4th, SATURDAY, 5th, SUNDAY, 6th.—In Paris. Leaving by night express for Lourdes, either via Bordeaux or Agen, as may be best arranged.

MONDAY, 7th.—Reach Lourdes in the evening. Hotel to be arranged.

TUESDAY, 8th.—In Lourdes.

WEDNESDAY, 9th.—Leave Lourdes at 6.50 a.m. for Toulouse, Cette and Marseilles, due in Marseilles about midnight. Grand Hotel du Louvre et de la Paix.

THURSDAY, 10th.—At Marseilles, or proceed by day train to Nice or Mentona to sleep if found convenient.

FRIDAY, 11th.—Leave Marseilles at 8 a.m. for Genoa, due at 10.40 p.m. Hotel de Ville or Feder.

SATURDAY, 12th.—Leave Genoa by a.m. train for Pisa and Rome. Reaching Rome p.m. Hotel d'Allegnana.

SUNDAY, 13th } In Rome, where hotel contract MONDAY, 14th } will expire.

The above is subject to change in case the arrival of the steamer should be delayed, the delayed time being taken from the allotted time in Paris and added to Rome.

Immediately on the arrival at Liverpool they will be run special first-class from the new Central Station, Ranelagh street, by the Midland Railway, to London and quartered at the magnificent Midland Grand Hotel. After a day in London, the party is to proceed to Paris, via Dieppe and Rouen, for two or three days' stay; then to Lourdes, where two nights and a day will be spent. A rest of one day will be made at Marseilles, or some convenient point in the south of France; and the journey will also be broken at Genoa, to enable the Pilgrims to see that ancient and interesting city.

From Genoa to Rome the journey is an easy one of one day, passing through Pisa, where an opportunity will be given to pilgrims to see the Leaning Tower, the Duomo and the Campo Sancto. At the end of fourteen days, and in Rome, our engagement for hotel provisions and refreshments ends; though arrangements are made for those who wish to remain in the Holy City, and at the hotel engaged to do so as convenient, up to a period of say fifty days from their arrival in the city.

When the pilgrimage disbands in Rome, each member will be supplied with a first class ticket from Rome to Florence, Bologna, Padua, Venice, Verona, Bergamo, Milan, Turin, Mr. Cenis Tunnel, Modane, Culoz, Dijon, Fontainebleau, Paris, Dieppe, London, Liverpool.

The ticket from Rome to Modane is a limited ticket, good for sixty days from the day the party enters Italy (probably May 11th), and will not therefore be valid for passage after July 10th, by which time it should be used. The balance of the tickets from Modane to Liverpool have no limit upon them.

OPPORTUNITIES FOR VISITING NAPLES, SWITZERLAND, GERMANY, ETC.

will be given to the Pilgrims without any prejudice to any of their tickets other than the Italian one.

Those who desire to extend their tour to Naples should inform the conductor of the party before they leave Marseilles, and he can supply the Italian circular tickets, including Naples, at slight additional expense. Those who desire to go to Naples, after they enter Italy, cannot exchange their Italian circular tickets, and must expect to pay full local fares. This refers only to Naples.

Any who wish to visit Switzerland or Germany can be supplied with new tickets to enable them to leave Italy, at Venice, by the Semmering Pass, at Verona, by the Brenner Pass, at Milan, by the Simplon, Splügen or St. Gothard Passes, or at Modane.

Pilgrims who desire to visit Scotland and Ireland and take the return steamer at Queenstown, can be supplied with tickets for any tour and receive back the full value of the tickets from London to Liverpool.

SOIRÉE AT THE ST. NICHOLAS.

Parlour No. 233, assigned as the reception room of the Pilgrim party, was brilliantly illuminated on the occasion of the reception of the Pilgrims by the New York committee on Friday evening. All the members of the Montreal escort party were present, and many ladies and gentlemen, on special invitation of the managers, attended to participate in the interesting proceedings and pay respects to the principals of the praiseworthy mission. The gathering was a most intellectual one; on any other subject the term "fashionable" might be used. The conversation was of a most agreeable character in the early part of the evening, and then, when the proceedings assumed a formal aspect, there was a due share of solemnity.

Major John D. Kelly, chairman of the New York committee, in a few graceful words, gave welcome to the Pilgrims, and bade them God speed on their way, and, in conclusion, thanked his co-labourers on the committee for their zeal, energy and effectiveness in the necessary arrangements for reception. The chairman then introduced the Very Rev. Vicar General Quinn.

The Rev. gentleman rose amidst demonstrations of applause. He said that his object in speaking was the anomalous one of saying nothing. It would be his duty, in another place and on a more solemn occasion, to address the Pilgrims next morning, and therefore he would content himself with fulfilling a duty entrusted to him,—namely, on the part of His Eminence the Cardinal Archbishop, and the clergy and laity of this great city, to give to the Canadian visitors a cordial welcome. (Manifestations of approval.) They, the Catholics of the United States, were only separated from their co-religionists in Canada by an imaginary line—sometimes a lake—sometimes a river—and sometimes no recognized land mark; but soon he hoped there would be no line at all.

FATHER DOWD'S REPLY.

The Rev. Father Dowd replied on the part of the Canadian pilgrims and their friends. He said:—Ladies and gentlemen, dear friends old and new.—It is hardly necessary, save in courtesy, that I should address you. I recognize fully, and it will cost me very little to conform to the order established by the Chairman, or to follow the example of my very rev. friend, and avoid speech-making to-night. The occasion was unexpected, and, besides, you may perceive I am a pilgrim, and I believe that it is the duty of a pilgrim to pray and not to make speeches. His chief duty relates to prayer; but I believe there is another duty not to be ungrateful. The pilgrims of Montreal and their Montreal friends who were pleased to accompany them to New York would be ungrateful did they not acknow-