## Local and Diocesan News.

FORTY HOURS' DEVOTION.— Wednesday, March 80.—St. Laurent. Friday, April 1.—St. James. Sunday, April 3—Notre Dame des Neiges.
Neiges.
Sday, April 5—Chapel of Our
Lady of Angels.

ST. AGNES CHURCH DAMAGED BY FIRE.—In some unaccountable way a fire was started in St. Agnes Church on Easter Sunday which did damage to the extent of some seven thousand dollars. A parishioner happening to go into the church after the congregation had left after grand Mass, discovered flames issuing from the main altar, and gave the alarm. Father McDonough, one of the curates, hurried through the smoke and rescued the Blessed Sacrament. The damage is so great that it will necessitate complete renovation of the church.

EASTER IN ST. ANN'S CHURCH

—The celebration of Easter in St.

Ann's Church was vested with unusual solemnity. The High Mass
was celebrated by Rev. Father
Rioux, C.SS.R., assisted by Rev.
Father Vendenbemden as deacon and
Rev. Father Walsh as sub-deacon.
The sanctuary was tastefully decorated with a profusion of electric
lights, flowers, ferns and festoons. EASTER IN ST. ANN'S CHURCH lights, flowers, ferns and festoons, and the rich golden vestments of the priests contrasted favorably with bright colored soutans of r boys. The musical program of the altar boys. The musical programme of the service was well up to the standard. A choir of boys and men, sixty voices, rendered Gounod's Messe Solemelle in creditable form, under the direction of M. E. Norris. Prof. J. I. McCaffrey presided at the organ. During the evening Benediction the choir rendered Riga's Haed Dies and Lambilotte's Tantum Ergc good effect, and M. P. Foley Millard's Ave Maria with excellent taste

On Good Friday evening St. Ann's Church was the scene of an impressive religious ceremony. The sagred edifice was taxed to its utmost accommodate the thousand people who flocked to hear Dubois'
"Seven Last Words of Christ," rendered by St. Ann's Choral Union,
under the able direction of Prof. J. I. McCaffrey. This was the first time that this Oratorio was heard in St. Ann's Church, and, needless to say, it was listened to with intense interest and the keenest plea-sure by all present. The solos were rendered with artistic finish by

rendered with artistic finish by Misses A. Gilligan, M. McKeown, B. Broderick, and by Messrs. M. E. Norris, W. P. Costigan, M. P. Foley, A. Ryan. The choral work was likewise effective and well executed. The blending of the parts, the precision of attack, the graceful and delicate shading and forceful climaxes, portrayed to the life the tender pathetic scenes of the Passion, and etic scenes of the Passion, and illustrated the deep religious ing contained in our Savior's fully illustrated

meaning contained in our Savior's dying words. This difficult musical composition was the heaviest task yet undertaken by this choral union, and it was at first thought a somewhat rash venture, but the success achieved on Good Friday evening places St. Ann's Choral Union in the foremost Ann's choral chrom musical organiza-rank of amateur musical organiza-tions and assures the Priests and people of St. Ann's that they posa choral organization in every way worthy of their loyal support

ad encouragement. St. Ann's magnificent organ was never heard to better effect. Prof. J. I. McCaffrey brought out its excellent qualities of tone and expression in a masterly manner.

Rev. Father Flynn

Father Flynn, C.SS.R. preached an eloquent sermon Passion, taking his text from words of the Oratorio.

## OBITUARY.

MR. DENIS FLANNERY.

Mr. Denis Flannery, a former Monrealer, and a son of Mr. Patrick Flannery, 121 Lusignan street, died on Sunday at Halifax, where for the last five years he has occupied the position of manager for the New Vark Life Insurance Convention Insurance Company. Mr. Flannery leaves to mourn their loss a widow and five children.

MR. JAMES PATRICK LARKIN.

Sunday at the Homeopathic Hospital following an operation. Mr. Larkin, who was well known in St. Ann's Ward, was taken suddenly ill Wednesday evening, and had to be sent to the hospital. He was 30 years old, and was a member of the firm of Larkin Bros., hay and grain magazing. Mr. James Patrick Larkin died on

MR. J. S. FITZGERALD.

On Saturday last, after a long illness, the death occurred of Mr. J. Sherwood (Sherry) Fitzgerald, son of the late Mr. Thomas Fitzgerald. A mother, three sisters and four brothers survive. The funeral took place to St. Patrick's Church on Tuesday morning and was largely Tuesday morning and was largely attended. May be rest in peace.

FUNERAL OF MRS. J. J. GUINEA

The funeral of the late Mrs. John

THE .... **BOOKLOVER'S** 



MADITIAL WITCHES AND CAPTURE

## Book Notes.

"Heaven's Recent Wonders; or, The Work of Lourdes," by Dr. Boissarie, From the French; translated by Rev. C. Van der Donckt. 385 pp., excellent cloth binding; price \$1.50 net. W. E. Blake & Son, 123 Church st. Toronto, sole authorized agents for Canada for F. Pustet, publishers.

In translating Dr. Boissarie's fifth work on Lourdes, the above-described book, Father Van der Donckt has done a very meritorious service for Catholics of the English-speaking world. Doctor Boissarie is the eminent physician at the head of the Lourdes Bureau of Miracle Study and Verification; his name is known throughout the world; he is not only a man of deep science, but an earnest client of Our Blessed Lady, as well. In translating Dr. Boissarie's fifth

This fifth book of Dr. Boissarie makes eighteen chapters brimful facts, before the detailing of v which even the freethinker must stand awed or, at least, in respectful siles Preceding is a letter from M or, at least, in respectful silence.
Preceding is a letter from Mgr.
Schoepfer, Bishop of Tarbes, Lourdes
being in his diocese, of course.
Chapter III deals with "Physicians at Lourdes." In the last

cians at Lourdes." In the last twenty years, four thousand medical doctors have visited the holy shrine in what may be styled a profession-al way and manner, for they all took up the study of the Wonders in took up the study of the Wonders in the Lourdes Examination bureau. In the eighth chapter, Dr. Boissarie treats of the wonderful Water of Lourdes. The story of a lie and its nailing is recalled. Some years since a certain imposter, Probst by name, undertook to spread the false report of a falser hoax calculated to bring ridicule on the water at the shrine. The Chicago Chronicle heralded Probst's lies and infamy in America. Both sources of falsehood are now deservedly immortalnow deservedly immortal-

hood are now deservedly immortal-jzed in Dr. Boissarie's book.

Canadian readers will find the ninth chapter particularly interest-ing, for it deals with the conversion of Dr. Bull, a native of Hamilton,

Ont.
In chapter xiv. we read of Zola's visit to Lourdes. In a few pages Dr. Boissarie squelches the sickening fellow. "Suggestion," as an explanation for the miraculous at the glorious Marian shrine is carefully dealt with throughout the work, more especially, however, in the fifteenth chapter.

We hope our readers will take a fervent interest in the spread of such books as the one with which we are now dealing. It should be in every library that boasts of worth along serious lines of study and endeavor

"The History of the Catholic Church in Western Canada," from Church in Western Canada," from Lake Superior to the Pacific (1659 to 1895), by Rev. A. G. Morice, O. M.I.; 2 vols; full buckram; illustratwith maps, facsimiles of signatures and original documents, num erous photo-engravings. Musson Book Co., Limited, cor- Victoria st

The publishers of Father Morice's book described above make no exaggerated declaration, when they say that the work is "one of the most important historical books relating

to the Canadian West yet published'
for it is truly and really such.
Father Morice spent years in our far Canadian West as a missionary
He writes as one laden with the spoils of first-hand information. Nor is this his first work. Others that preceded the present were his "Dictionnaire historique, etc.," "Aux Sources de l'Histoire Manitobaine," "The History of the Northern Interior of British Columbia." Father Morice was born in France, but, like many another brilliant Frenchman, he has mastered English beyond even a winning degree. The Western press of all hues, shades and colors have paid him deservedly marked tribute at a dollar.

in the past; the present work is eliciting no end of praise from the sources best qualified to speak.

The work is original, the first of its kind; it is secular history, as well as religious; of absorbing interest to the scholar, and full of charming episodes and thrilling incidents; for the first time, it gives the English reader an authentic account of the Red River insurrection, it incidentally describes the origin and growth of the chief western Canadian towns and cities. It is worth four times its price.

four times its price.

Father Morice's work is just of the kind that should be procured by colleges, convents, Catholic societies, Professional man. professional men—anyone with taste for the things of the inteller unfortunate, however, that Cares societies take such little intholic societies take such little in-terest in the welfare of such books as the one at issue; this is no re-flection to our credit. We may be sure that non-Catholics will buy copies of that work in goodly num-

"Learning the Office," an Introduction to the Roman Breviary, by Rev. John T. Hedrick, S.J.; 93 pp.; well printed. F. Pustet & Co. W. E. Blake & Son, Toronto, Canada, sole authorized agents for Canada; price, 35 cents net.

"Learning the Office" is an excellent little book, and we feel sure it will command a very extensive sale. Father Hedrick carefully explains every detail of rite, hour, ceremony, and commemoration, not in long paragraphs or heavy pages, but in short sentences that preclude the necessity of further interpretation. All seminarians should buy this little book; while, with leave, let us say no priest should be without it. It will prove a true little friend in need when doubts arise. It is simple in form, makeup and appearance, but, like all works from Jesuit pens. solid and masterly. ance, but, like all works from Jesuit pens, solid and masterly.

'The Life of St. Clare," translat-"The Life of St. Clare," translated and edited by Fr. Paschal Robinson, O.F.M., 150 pp.; price
\$1.08 net; Dolphin Press, 1305
Arch street, Philadelphia, Pa., U.S.
A. (This book may be ordered
through Milloy's Book store, St. Catherina street.)

erine street.)
'The Life of St. Clare," ascribed to Fr. Thomas of Celano, of the Order of Friars Minor (A.D. 1255-Order of Friars Minor (A.D. 1200-1261), translated and edited from the earliest MSS by Fr. Paschal Robinson, of the same order: with an Appendix containing the Rule of Saint Clare. That is surely an excellent book the Dolphin Press has sent us, excellent type and makeup; exquisite binding and high-class paper. Then, Father Robinson's name is one to conjure with. Those interested in the best literary outputs of the day have heard his name. He is well qualified to deal with Franciscan literature, such as this book, and he is, perhaps. the most book, and he is, perhaps, the most qualified of all the school. than a dozen rich illustrations hance the book, and certainly no pains have been spared to make of it a higher grade publication along all lines of presentation and workmanship, as is evident from what we said above. Fr. Paschal Robinson translated the work on the very scene of St. Clare's life and work. His beautiful foreword bears out the fact dated as it is at "Accineted."

July, 1909, Of a necessity, anything from Fr Robinson's pen bears upon it the mark and seal of scholarship. The present book is no exception. Numerous, even pages of, notes accompany his translation of the holy Celanian, with reference to the lat-est Franciscan books of the day. Fa-ther Robinson's explanatory com-ments are interesting to a degree. No good library can afford to be without such a book as Father Ro binson's. Those who have read his contributions to the Catholic En-cyclopedia on Franciscan questions cyclopedia on Franciscan questions of study will surely procure a copy It is exceedingly cheap

fact, dated as it is at "Assisi,

by Rev. Father Walsh, assisted by by Rev. Father Walsh, assisted by Rev. Father Peter as deacon and Rev. Father Saucier as sub-deacon. The hearse was preceded by a carriage containing the floral offerings. Among those who attended the obsequies were Messrs. Jos. Heffernan, M. Markell, P. J. McDonagh, H. Macey, G. Jones, W. Bennett, N. Rogers, Major Lydon, E. Shannahan, P. O'Brien. W. Bumbray. T. Kehoe. H. Macey, G. Jones, W. Bennett, N. Rogers, Major Lydon, (E. Shannahan, P. O'Brien, W. Bumbray, T. Kehoe, J. Muldoon, Geo. McDonald, R. Y. Hunter, T. Behnett, G. Macaulay, H. Armstrong, L. Lenehan, A. Germain, C. Murray, J. Murray, Thos. Kehoe, J. Kehoe, J. Clark, N. Meagan, T. Riley, P. Mullin, G. Robinson. W. Beach, E. Murray, J. Hannan, W. Allan, D. Burke, T. McMaster. T. Coonan, Capt. McCullogh, W. Daly, W. Shea, G. Roberts, W. Gavin, H. Moss, G. Moss, N. Gallagher, Geo. Morris, M. Mullins, ir., M. Mullins, sr., H. Brady, J. Doolan, J. Endicott, M. Shea, J. Noonan, H. McGarry, T. Routhier, T. Thompson, J. Merriman, Eugene McCarthy, J. D. Scott, P. J. Cooney, R. Morris, E. Thompson, L. Merrigan, P. Kane, G. Donald, S. Thompson, Geo. Checketts, J. Burns, P. McDermott, T. Shelly, T. Fennell, W. Mullin, A. Munroe, F. Deans and many others. Christian Brothers Praised.

In Newry Cathedral, Ireland, recently, the Rev. J. Rooney, P.P., Banbridge, preached in aid of the Christian Brothers' schools of the town. In the course of his appeal he said that the Christian Brothers were the most perfect representatives of Catholic education, for they had given the teaching of religious knowledge the first place in their programme.

At this juncture of our paper let us take up other issues, which was take up other issues, which though kindred with the foregoing, call for further consideration on our paper let us take up other issues, which though kindred with the foregoing, call for further consideration on our paper let us take up other issues, which though kindred with the foregoing, call for further consideration on our paper let us take up other issues, which though kindred with the foregoing, call for further consideration on our paper.

Numbers of our good Protestant friends are surprised and pained that we should and must forever uphold the age-blest claims of Holy Church Protestant teachers, as Dr. Miller remarks, at the present day, excuse their dissent for the Artist.

DIED.

GUINEA-On Good Friday March
25th, at 8, p. m., Mary McVey, widow of John Joseph Guiries, in the
70th year of her age.

Faultless in Preparation.-Unlike any other stomach regulator, Par melee's Vegetable Pills are the re sult of long study of vegetable com-pounds calculated to stimulate the functions and maintain them at the normal condition. Years them at the normal condition. Years of use have proved their faultless character and established their excellent reputation. And this reputation they have maintained for years and will continue to maintain, for these pills must always stand at the head of the list of standard preparations.

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The Catholic Church.

A Series of Articles Dealing With the Church Founded by Christ.

NEED OF THE CHURCH.

In our last paper we dealt with the necessity for all men of belong-ing to the Body of the Church; in the present article we shall deal with issues that naturally flow from the doctrine we upheld, as well as with two or three current objections

And (1) let us say that the in-difference of even Christians as re-gards the true Church is altogether wrong. For a like indifference is gards the true Church is altogether wrong. For a like indifference is both injurious to God's Majesty and obnoxious to His creature man, moreover, it easily leads to that other indifference which is the deist's peculiar belonging, and which smothers all notion of a revealed religion, and thence it easily leads to the absolute indifference of the atheist with regard to religion of any kind, even that of nature. It supposes in the will of its upholder the most appalling lukewarmness as to his eternal salvation and in palling lukewarmness as to his eternal salvation and in his intellect the errors and of the religion-

his intellect the errors and vagaries of the religion-talking Naturalist. The history (as short as it is) of all the sects is there to bear out our statements in the concrete. Protestantism in all lands, with its principles of doubt, negation, and lack of authoritative teaching has proved the natural breeder of infidelity.

But (2) both the impossibility

But (2) both the impossibility of But (2) both the impossibility of joining the Church and invincible ignorance are legitimate excuses for not belonging to Christ's mystical body. The plea of impossibility holds in the case of a catechumen, that is, one being willingly instructed in the true faith who should die suddenly before having been baptized if baptism had not been culpably delayed by him, and if he had by him him, and if he and was possessed believed and was possessed or charity. Such a person could be saved. Invincible ignorance, too, is a valid excuse, as expressly declared by Pius IX. in his Allocution "Sinbelieved quadam" (Dec 9, 1854) this kind of ignorance is far from being rare; it is found in here tics and schismatics unnumbered who believe their sect to be the Church of Christ; others as well, who know of the Christian religion, but are unconsistent with the christian religion. but are unacquainted with the real facts as to the truth of God's Church and the obligation of belonging to

it, may rightfully plead invincible ignorance Finally (3) there is the ever-present declaration, so painfully misunderstood by millions, namely, "Out of the Church There is no Salvation"; which declaration, if speculatively considered, is easily grasped in the light of what we have already said. If, however, it he consider. in the light of which dy said. If, however, it be considered in practice ("practice," as theologians speak), three hypotheses readily loom forth, inasmuch as the one outside the Church is in either bad, dubious or good faith.

If (a) he is in bad faith, he cannot be saved; for he thus, willingly transgresses a most binding precept of his God, and, of his own free choice, spurn of salvation. spurns and rejects the mean

If (b) his faith wrestles with doubt, he is obliged, as far as he is able, to clear up the doubt, through serious study of the Church's claims. serious study of the Church's claims. If he neglects to do this, he willingly falls into bad faith, and therefore cannot be saved. It is hard to understand how the faith of countless ministers can be anything else but dubious, since they admit their Church's liability to err, as a corollary of their refusal to admit its infallibility. a queer "pillar and fallibility, a queer "pillar and ground of truth," indeed! Catholics know and must believe the Church of Christ is infallible.

Furthermore (c), if he is in good faith, that is, if he invincibly fails to know that he is in error, he can, indeed, be saved, so long as he observes the Natural Law with its serves the Natural Law with its precepts which are imprinted in the hearts of all men, and is willing to serve God, while he leads a blameless life. For God, in virtue of His infinite mercy and goodness, will not permit any one to be eternally lost, who was not guilty of mortal sin and who did not willfully sin against the Light. He will provide extraordinary means in such a case. (See Encyl. of Plus IX., "Quanto conficiamur," Aug. 10, 1863). Of course, being deprived of the Sacraments and other compelling means offered by God's Church, such a percourse, being deprived of the Sacraments and other compelling means offered by God's Church, such a person would experience far greater difficulty on the road that leads to God and Heaven than could or should the Catholic.

part.

Numbers of our good Protestant friends are surprised and pained that we should and must forever uphold the age-blest claims of Holy Church Protestant teachers, as Dr. Miller remarks, at the present day, excuse their dissent for the Articles of their creed or confession, to which they, however, swear and subscribe, by reason of their alleged antiquity or obsoleteness, though none of them are very old, and they feel no difficulty in avowing that "a tacit reformation," since the first pretended reformation has taken place among them. Thus many Anglicans, like Dr. Hey, in his "Lectures on Divinity." p. 48. This alone, as Dr. Milner, adds, is a confession that their church, "is not one and the same"; whereas, all Catholics believe as

firmly in the doctrine decisions of the Council of Nice, passed nigh six hundred year, go, as they do in those of Trent and of the Vatican, because the Catholic Church like its divine Founder. "is the same yester-day, to-day, and forever" (Hebr. XIII., 8):

These teachers of heresy who declare that Catholics are bloodthirsty because they teach that there is only one true Church of Christ, to which all must belong, are not hones that the set with either others or themselves. If Anglicans, Presbyterians, Adventists, or Baptists reproach us with the lack of mercy, they themselves know that deists, atheists, or agnostics an turn around on themselves and ask them why they preach Christ at all as a saving doctine. We have a definite creed and symbol to offer the ones astray, but heresy has nothing better than the semblance of a system built on doubt, and admitted liability to err.

"All the assemblies, or rather divisions," says St. Augustine, "who call themselves churches of Christ but which, in fact, have separated themselves from the congregation of unity, do not belong to the true church. They might, indeed, belong to her, if the Holy Chost could be divided against Himself; but, as this is impossible, they do not belong to her" (De Verbo Dom., Serm II.). In like manner, addressing himself to certain sectaries of his time, he says: "If our communion is the Church of Christ, yours is not "All the assemblies, or rather dihimself to certain sectaries of his time, he says: "If our communion is the Church of Christ, yours is not so; for the Church of God is one, whichsoever she is; since it is said of her. "My dove, my undefiled, is one; she is the only one of her mother" (Cant.. VI., 9).

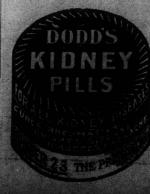
mother" (Cant.. VI., 9).

Any man with sense who admits the truth and worth of the New Testament must not, or at least, should not be surprised to hear Mother Church speak as sternly and as solemnly as she does, on the obligation of memberships in her womb and bosom. What words can be more expressive than those of Christ, on this point: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemnthis point: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark XVI., 16), or those of St. Paul: "Without faith it is impossible to please God" (Heb. IX. 6). In accordance with this doctrine, the same apostle classes heresies with murder and adultery; concerning which he says; "They who do such things shall not inherit the kingdom of God" (Gal V., 20, 21). Wherefore, he orders that "a man who is a heretic," shall be "rejected" (Tit., III.,10); while the Apostle of Charity, St. John, forbids the faithful to "receive him into their houses"; or even to "bid him Godspeed who bringeth not this doctrine of Christ" (II John, I., 10). This last injunction may help strange men to understand why Pius X. is not obliged to countenance the Methodist busybodies who live opposite the Vatican! St. John acted up to his rule, with respect to the treatment of persons out of the Church, when he hastily withdrew from a ment of persons out of the Church, when he hastily withdrew from a public building, in which he met the heretic Corinthus, "lest," as he said, "it should fall down upon him' (St. Irenaeus, Bk. III.; Eusebuis, Hist. Eccl., Bk. II).

The doctrine we teach is the doctrine of all time. St. Ignatius, disciple of the Apostles, says "Brethren fall not into errors, for "Brethren fall not into errors, for he who follows a man who makes a schism will not obtain the inheritance of heaven." St. Cyprian: "He who separates himself from the true Church, and associates with an adulterous one, is excluded from all the promises which are made to the Church. Such a one will never obtain the promises of Christ. Nay even martyrdom will profit him nothing; he may be put to death, but he will not be crowned." St. Augustine: "Outside the Church you can have everything except salvation." tion.'

The Catholic Church is more merciful than are the sects. Unlike the
Calvinists, for instance, she does
not infallibly doom some to hell.
She faithfully and truthfully warns
all men on matters that concern
their eternal welfare. She is bold
with the God-given boldness of truth
and inerrancy. She makes room for
the unbeliever in good faith; but,
unlike the sects, she understands that
Christ did not found a Church for Christ did not found a Church for mankind, which they might or might not embrace, according to the whims of fashion or expediency.

A mother's love, a mother's sacrifices, and a mother's sorrows the same in all tongues.



## GRAND TRUNK PAIL WAY Colonist Excursions

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natly reduced fares.
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EXCURSIONS Manitoba. Saskat-

chewan

& Alberta

April 5, 19 May 3, 17, 31 June 14, 28 July 12, 26 August, 9, 23 Sept. 6, 20, 1910

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THE TRUE WITNESS is print published at 816 Lagano street west, Montree G. Plunkett Magnan.

Province of Quebec. District of Montreal

District of Montreal.

No. 1175. SUPERIOR COURT.

Dame Elizabeth Alice McIntosh, of the City and District of Montreal, and Province of Quebec, wife common as to property of Lorne McDougall Cairnie, of the same place, contractor, duly authorized to ester en justice, plaintiff. vs. The said Lorne McDougall Cairnie, defendant.

The plaintiff has this 14th day of March, 1910, taken an action in separation as to property against the Defendant.

Montreal, March 16, 1910,

TRIHEY, BERCOVITCH & KEAR
NEY.

Attorneys for Plaintiff.

Attorneys for Plaintiff.

Vol. LIX., N

Reports at

At the annual r rick's Society, he ning, Mr. H. J was re-elected prowas re-elected process were chosen vice-president, Mr vice-president, Dr treasurer, Mr. vice-presponding se Bermingham; recorresponding recorresponding se Bermingham; recorresponding se

Re-elected Preside

T. P. Tansey; assis T. P. Tansey; assis cretary, Mr. M. E. Mr. P. Lloyd; asst. Connolly; committee McCaffrey, Patricl O'Brien, M. Delaha B. Wall, T. J. O'N. Tansey, J. T. Coffe A. Milloy, C. J. H McCreary, Henry, L. McCrory, Henry J. Tansey, Patrick M Cahill.

cording secretary. The President, Office

of St. Patrick's It is always a ple to you my report of and of the year's ha far as they concern
I have that feeling of
this year, ingsmuch
has been a successful
To begin with the
will be glad to know
is necessary to tell
dinner on last St. P.
every way coupling every way equalled and kept up the high in past years, and in the Society is largely the hard and sincere

Every Irishman pr function must have a good wishes and the terances, and the soun the unanswerable arg ed by the speakers must he hearts and minds well with Ireland, well with Ireland, and perfectly and all with Ireland, it conquestion of a short to goal sought for centured.

It would be unkind to thank Sir 'Th nessy for the message circulating round the that night, a message comfort to every Ir message which has

message which has a reverberating, and of reverberating, and of reverberating, and of reverberating, and of reverberating and earnestly. Our charitable work of the work of th

effectual help for which are very grateful.

The Society has man gentlemen even outs and Mr. Chas. Byrd, custom which he inau hal years ago, sent in a contribution to the table work. We that The meetings of the property of

cen well attended by and members.

The Society's finan The Society's finan the explained to by the Auditor's repor year there has been a stream in membership cepts in dues have bee for many years past, bears testimony to the terest taken in Irish m Irishmen of Montreal.

The Street Railway The Society has atta bicher value.

Gentlemen, you know