

THE ADVENTURES.

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136 DUNDAS STREET.

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In January, 1882, Mr. Curran was created Queen's Counsel. He had the year before received from Manhattan College the degree of LL. D.

The member for Montreal Centre has amidst his professional and political preoccupations found time to contribute freely to the newspaper and periodical press of the day. His style of writing, like that of his oratory, is free, flowing, ornate and impressive.

A gentleman of extensive reading, deep research, and marked intellectual acumen, Mr. Curran deals with every subject he handles in an exhaustive and convincing manner. As a criminal lawyer he holds, and has long held, a foremost place at the Bar of Quebec. He was frequently invited before the last election to enter Parliament, but upon one occasion only, before June last, did he so far yield to the wishes of his friends as to become a candidate for legislative honors. That was in 1874, when he unsuccessfully contested Sherbrooke with Mr. Huntington, then Post Master General. He made a gallant struggle against tremendous odds, and fell with his party throughout the country.

Such in brief has been the career of the gentleman honored by the College of Ottawa on Friday last. Though but little time could be given to preparation for the reception then tendered the member for Montreal Centre, the proceedings of the evening were crowned with the largest measure of success. At eight o'clock precisely the guest of the evening, accompanied by his friends, entered the College Hall.

He was received with loud cheers by the students already assembled there. He was at once escorted to the platform by Very Rev. Father Tabaret, President of the College. Amongst those who, besides Mr. Curran, occupied seats on the platform were Dr. St. Jean, Mayor of Ottawa, Rev. Father Whelan, Principal MacCabe, Father Coffey, Messrs. J. G. O'Doherty, barrister, Ottawa, M. J. Gorman, barrister, Penitentiary, J. K. Foran, advocate, Aylmer, J. L. Olivier, E. Latchford, J. Foley and many others.

The address from the English speaking students, which we regret not being able to give in this issue, was read by Mr. C. Evans.

The French address was read by Mr. Hurteau, as follows:

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These hopes of your friends have been fully realized by your public action. Placing yourself above the littleness that have so often, alas, lessened, by dividing the strength of the Catholics, you have pleaded in the very language of many of your constituents, the interests of the Province of Quebec and of the city of Montreal. Be assured that the French Canadians of the Dominion are quite alive to this delicate mark of sympathy which they cannot forget. Another, a most painful and difficult question, arose—a question apt to perpetuate in our

young country the memory of past quarrels and thereby sever the union so necessary between all classes. Who, it was asked, could effectually deal with this question without offence to persons, and without injury to just claims? The answer was, the member for Centre Montreal. And he, with exquisite tact and soundness, succeeded in protecting the remarkable, unscathed, of the Catholics of Canada. On reading your admirable speech on that occasion permit us to say that we heard, as it were, the sonorous echo of the instructions we receive and saw in it the reflection of that hold even our most ardent opponents.

Hence you can be surprised to see us French Canadians here to renew in your honor an alliance of fraternity often cemented by the blood of your fathers and ours.

The College of Ottawa has, as you well know, ever prided itself on being a school in which French and Irish learn to know and esteem each other everywhere. This reunion, we feel confident, will serve to bind more closely these ties, and form between the past, the present, and the future students of the College of Ottawa a family united in love of Church and country.

Mr. Curran, on rising to reply, was received with a perfect ovation. He said that he spoke in no stereotyped phrase when he declared himself taken by surprise. He did not, till an hour ago, know that he was to be honored by this demonstration. But, though taken by surprise, he did not feel the less grateful for the signal mark of esteem shown him that evening. He could never forget it—and no words of his could express the gratitude he felt. He alluded to the presence on the platform of so many representatives of the French and Irish, like himself, received the benefit of the sound training given in the college of Ottawa. He urged the present students of the college to profit by the time now happily at their disposal to store their minds with knowledge and imbibe at this fountain of charity that would sustain their lives. He assured them that their College days were the happiest of their lives, the truth of which they would in after life become daily more and more convinced.

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He said he had, without offence to any, maintained the rights of his Catholic fellow-citizens and the constitutional privileges of his native Province. This he would also in future endeavor to do. Canada was a great country. It is so, he was happy and glorious, but its future would be still more happy, still more glorious, if its citizens of all classes did their duty faithfully by each other and their common country. His Excellency in eloquent terms of the country and its institutions, its splendid present and its great future. The expectations formed by His Excellency of that future, they could all assist in realizing by being faithful to their Catholic principles and to the lessons and counsels received in their college days. Mr. Curran once more earnestly tendered thanks for the reception given him and proceeded to speak in the French language. He said it was one of his privileges to have been brought up from infancy side by side with the French Canadian people and had ever learned to revere that race for its many fine qualities. He believed that the future of the Church in Canada largely depended upon the close alliance of the French and Irish races. They were natural allies. History and their own experience proved it. There had been in the past struggles in which the union of the two races had been necessary to achieve success, and there might be in the future struggles of a similar character in which like union would be essential. Let them be faithful to the training they received in the college and they would all very largely assist in promoting the union and good feeling already happily existing between the French and Irish populations of Canada.

Before resuming his seat Mr. Curran suggested to the alumni present that before leaving that evening they should take steps to form an alumni association which might effect great good for themselves and for the institution of which they were all so proud.

His Worship Mayor St. Jean then made a brief address in which he expressed his pleasure at being present to do honor to Mr. Curran. He was one of the oldest students of the college and had always felt that whatever of success he had achieved in life it was due to the good Fathers who had educated him. Dr. St. Jean said he entered heavily into the proposal for an alumni association, and would do all in his power to contribute to the success of such a movement. His Worship resumed his seat amid loud applause.

Rev. Father Whelan, who was received with hearty cheers, spoke of the pleasure he felt at being present to assist in honoring Mr. Curran. He earnestly commended that gentleman's suggestion in reference to the formation of an alumni association to the cordial consideration of his old fellow students there present. He spoke in eloquent terms of the success achieved by students of the College of Ottawa. They had won distinction in every walk of life; at the bar, in the pulpit, as journalists, as physicians, and also in the various paths of commercial success. They had already Dr. St. Jean, their present

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“CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN.”—“CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME.”—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, JUNE 1, 1883.

NO. 242

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worthy mayor, in the House of Commons. Now they had Mr. Curran. In the Legislature of Ontario they had Dr. Dowling and in that of Manitoba Mr. Leconte. An alumni association would gather them all closely together and bind them to their Alma Mater.

Father Coffey, after thanking the assembly for its cordial reception, expressed his gratification at participating in the proceedings of the evening. He had followed Mr. Curran's career with interest and saw in him the true Catholic statesman. He spoke in terms of earnest support of the movement for the establishment of an alumni association in connection with the college. He hoped they would not leave the hallowed precincts wherein they were then assembled without laying the solid basis of such an association, a meeting of the kind which would credit on themselves, on the institution of which they were all so justly proud, and on its venerated President, to whom they were all so deeply indebted.

Principal MacCabe, who was received with great satisfaction at the tribute paid Mr. Curran. His name was a name dear to all the Irish in Canada had also here. Mr. MacCabe urged immediate action in the formation of the proposed alumni association. He predicted that great good should attend its inauguration, instancing the success of similar associations in connection with other leading educational establishments.

The Very Rev. Father Tabaret then briefly expressed thanks for the attendance of his old friends and wished them every success in the formation of the proposed alumni association.

The College Band, under the leadership of Father Glavin, then discoursed some choice music and the assemblage dispersed. Immediately after the proceedings a meeting of the alumni present was held in one of the college parlors. Mr. J. J. Curran, Mr. P. P. Curran, and Mr. R. J. Whelan called to the chair, and Mr. R. J. Whelan appointed Secretary. Mr. Curran briefly stated the object of the meeting, after which Fathers O'Doherty and Coffey, and Mr. J. G. O'Doherty spoke, favoring the formation of an association of the kind, and suggesting the appointment of a committee to take steps for the drafting of a constitution for the proposed association and report at a general meeting of the alumni to be held immediately before the commencement exercises at the close of June. Mr. Foley moved, seconded by Principal MacCabe, that the committee consist of Mr. Whelan, Mr. Dr. St. Jean, Rev. Father Coffey, Messrs. J. L. Olivier, E. Latchford, and J. G. O'Doherty. The meeting then adjourned.

THE REDEMPTORISTS IN STRATHROY.

The mission opened in Strathroy, May 6th, by the Redemptorist Fathers, was brought to a close in Watford Sunday last. It is undertaken with fear and anxiety, worked with energy and activity and crowned with a most consoling success.

Owing to the fact that most of the families in this parish are scattered here and there at great distances from the church it was feared by many that a mission would prove a failure. But long before the mission the people were preparing by prayer for this signal grace.

Never before was such a large congregation seen in the Strathroy church as that which greeted the Missionary Fathers on May 6th. At 10.30 the pastor, Rev. Father Fern, preceded by Cross, acolytes and altar boys, received the missionaries at the entrance of the church and presented them with the crucifix to venerate. They then intoned the canticle of Zachary, "Blessed be the Lord God of Israel because he has visited and wrought the redemption of his people." The procession then moved toward the main altar, where the pastor placed a stole on the shoulders of the Fathers and introduced to his congregation the Rev. Father Miller and Rev. Father Kantz, explaining to them, that as the stole is the sign of jurisdiction, by the Church—by the ceremony which witnessed, he, as pastor, in the name of the Bishop, gave over his jurisdiction to the missionaries for the coming weeks. Mass was then proceeded with and after Mass the opening sermon was preached. During the entire week both morning and evening, large crowds poured in constantly from the surrounding country, so eager were the parishioners not to lose a single instruction or sermon preached alternately by the Fathers. On the Saturday evening before the close of the mission Rev. Father Miller preached a most touching sermon on the Blessed Virgin. To this occasion the altar of our Lady was profusely ornamented with bouquets and candles, the pious offerings of servants of Mary. After the sermon the act of consecration to the Blessed Virgin was pronounced by the whole congregation in loud voice, and all were moved to tears at this solemn moment.

The mission was brought to a close in Strathroy, Sunday evening, May 13th, by the grand ceremony of erecting the mission cross and the imparting of the Papal Benediction.

The second mission, equally satisfactory to all, was begun in Watford Church, Tuesday evening, May 15th, and ended last Sunday morning. In the parish of Strathroy and Watford there are actually 552 communicants, and some idea of the good result of the mission may be ascertained when the exact number of those who approached the sacraments is 527. But the good dispositions and piety of the parishioners go to prove even more than

the above figures, the blessings the mission had brought them.

We do not hesitate therefore to say that, after God, all this success is due to the earnest, devoted and zealous sons of St. Alphonsus Liguori. The spirit of the Founder certainly still exists among the Redemptorists. Never are they so happy as when overburdened with work. They take the same interest in the little children, instructing them according to their capacity of receiving it, as in their parents. Their sermons are powerful, earnest, practical—the work they do is done solidly.

The mission, therefore, in Strathroy, promises to be the beginning of a truly Catholic life in the parish. The people are overjoyed for this benefit conferred upon them, and feel grateful to the pastor for it; and the pastor congratulates himself for having invited the Redemptorist Fathers into his parish, and will not forget the edifying zeal, disinterestedness and self-sacrifice of the Fathers whom it was his good lot to entertain for a fortnight.

LETTER FROM MONTREAL.

DEAR MR. EDITOR:—I hope you will give place in your truly Catholic Record to the following important communication, whose authenticity I guarantee. On the evening of Sunday, the 13th inst., a meeting was held in this city at which a resolution was adopted appointing delegates to visit all our Irish Catholic Societies of Montreal, in order to induce them to affiliate themselves to the Irish National League of America. The meeting was held in a room at the corner of St. Patrick's, Father Dowd read to the delegates a list of the names of the young men who desire to see their names in print. Our vigilant pastors, however, apprehended that serious mischief might come out of this folly, so they took the first opportunity to point out the danger, and to put their docks on their guard against it. Yesterday, at Grand Mass in St. Patrick's, Father Dowd read to the congregation the following five points which he termed "Remarks on the Project of affiliating our Irish Catholic Societies to the National League of the United States." 1st. The project is opposed to the constitutions and special objects of our Societies; they are all non-political; this affiliation would make them political. 2nd. By this project our societies would fall under the rule of a foreign political organization, the American yearly convention. 3rd. As the condition of affiliation, each member of our societies would have to pay one dollar yearly to the American organization, without having any fair control or direction in the employment of that money. 4th. This intermeddling with the affairs of our societies, on the part of a few individuals, principally young and inexperienced men, with the view of changing their constitutions, and the objects for which they were formed, as well as of bringing them under foreign control, is a disorder deserving of severe censure. 5th. This project of affiliation, attempted to be carried out, it is to be hoped, without a knowledge of all its mischievous consequences, is a clear and public disavowal of the necessary influence and authority of the pastors by whom these societies were formed in great part, and by whom they have been warmly encouraged and sustained to the present time.

He accompanied the reading of each remark with a short development, which served conviction home to the minds of his hearers with irresistible force. With his strict prudence, he confined himself strictly to the matter in hand, and to the evil consequences to our Catholic Societies of the projected affiliation, avoiding any expression of opinion in regard to the merits and demerits of the National League in itself, avoiding, in fact, the most relevant allusion to politics of any kind. What he said in reference to the intermeddling with our charitable societies, "on the part of a few individuals, principally young and inexperienced men," is of general interest, and merits special notice. He established a principle that cannot be questioned by a Catholic, and which has its application outside Montreal. I cannot reproduce the exact words of the pastor, but I will give his argument in substance: "The well-being, the harmony, and the good-order of a parish in which societies exist, are intimately connected with the degree of discipline that is preserved in these societies. When societies work together in peace and harmony, each one doing the work for which it was created, and keeping in the place which the general order and discipline of the parish assigned to it, then good-will and good-order will reign in the parish. But when societies act differently, when they depart from their constitutions, and change the objects for which they were formed, then troubles and divisions begin, the peace and the general good-order of the parish suffer, and the societies themselves incline to their ruin. All experience establishes this connection between the peace of a parish and the maintenance of proper discipline in its societies." Then he said, "Who is obliged to maintain and protect the peace of a parish? Who has to answer to God and man for the union, and harmony, and the good-order of the parishioners? Who but the pastor. It is he, and he alone, that is responsible, and not a few individuals, nor a few young men; nor a large number of individuals, nor a large number of old men."

How the silly and contemptible prate of politicians grates on the ear after listening to such genuine Catholic utterances. Every word had the clear Catholic ring; and every sentiment found its echo in the inmost hearts of the immense crowd that filled St. Patrick's Church.

Father Hogan, the efficient pastor of St. Ann's, gave similar instructions to his people, who listened to him with breathless attention and with the docility of true Catholics. Father Simon Loneragan, pastor of St. Mary's, owing to an accident, was unable to speak on the same subject to his people last Sunday, but he is in perfect accord with his brother pastors, and will give his directions to his parishioners on the earliest occasion.

Wishing your valuable journal every success in the interest of our holy religion, I remain your obedient servant,

A CATHOLIC.
Montreal, May 21, 1883.

THE LATE REV. B. MCGAURAN.

In the Roman Catholic church of God-erich, on Wednesday, the 23rd ultimo, a solemn requiem high mass was offered up for the repose of the soul of the late Father McGauran, former P. P. of St. Patrick's, Quebec. The celebrant of the mass was the Very Rev. Dean Murphy, P. P. of Irishtown; the Rev. Fathers North and South acted as deacon and sub-deacon, the Rev. Father Connelly, P. P. of Bid-duph master of ceremonies. In the sanctuary, besides the pastor, the Rev. Father Watters, nephew of deceased, and his curate, Father McEneaney, assisted the Rev. Fathers O'Neil of Kinross and O'Connor of St. Augustine. The Sisters of St. Joseph, with their pupils, together with a large congregation, also assisted at the holy sacrifice. The church was deeply draped in mourning by the skillful hands of the good nuns, to whom deceased, among many other bequests, bequeathed a sum of five hundred dollars as a mark of his high appreciation of their great zeal in sheltering the orphan and the afflicted. Most of the rev. gentlemen left for home in the afternoon.

An anniversary high mass for the repose of the soul of this lamented reverend gentleman was also celebrated in St. Patrick's Church, Quebec, on May 22nd. There was a large attendance of his former flock. The *revels* of the sanctuary and the altar were entirely covered in black, as were also the fronts of the galleries and organ loft. A catafalque surrounded by a vast number of lighted tapers was placed in front of the sanctuary and on it were laid the sacerdotal stole and the biretta, the head, as is usual in the case of deceased clergy, being toward the altar. The Rev. Father McGauran, Father Lowkamp, C. S. S. R., was the celebrant, assisted by reverend Fathers Corduke and Cronin, as deacon and sub-deacon respectively. The musical portion of the service was Gregorian, and it, as well as the *liberté* on the conclusion of the mass, was effectively rendered by a choir of male voices.

At the request of a former member of Rev. Father McGauran's congregation in Quebec—now a resident of Ottawa—a solemn high mass *de requiem* was celebrated in St. Patrick's church, in the latter city, on Wednesday, 23rd inst., by the Rev. Father Whelan, P. P.

ST. AUGUSTINE'S CHURCH, DUNDAS.

Dedication of the New Altar.

The service at High Mass in St. Augustine's Church, Dundas, on the occasion of the dedication of the new altar, on Sunday last, was unusually grand and attractive. The choir, which was composed of Mrs. M. Murphy, Miss Stewart, Miss Cox, Miss Sullivan, of Hamilton; Miss Nolan, Brantford; Mr. Jenkins, Mr. and Mrs. Halter, Paris; and St. Augustine's choir, was one of the grandest musical combinations which the valley city has been favored with for some time.

The aria, "Eae ut Patem," by Miss Nolan, and a quartette by Mrs. Murphy, Miss Nolan and Messrs. Jenkins and Halter, were beautifully rendered.

Very Rev. Vicar-General Dowling, of Paris, administrator of the diocese, on ascending the pulpit, gave for his text: "I have loved, O Lord, the beauty of Thy house; and the place where Thy glory dwelleth." Psalm 25, 8. After paying a well-merited compliment to the pastor and people for their zeal and liberality in having such a beautiful altar erected to the honor and glory of God, he said it was remarkable that Catholics, no matter how poor, always willingly contributed from their small means to build and decorate churches dedicated to the worship of Almighty God. By doing so they were fulfilling the behests of our Divine Creator, as it is recorded in the earliest portion of sacred history that God commanded the building of a Tabernacle and gave the plan to Moses on Mount Sinai. It was by His divine command the temple was built. The rev. gentleman here gave an elaborate description of Solomon's Temple, its extent, beauty and costliness, the altar, ornaments and images commanded by God. He said when Catholics adorn and beautify their churches, and suspend images of God, His angels and Saints in them, instead of being, as they are frequently accused of being, idolaters, they are only doing what God Himself commanded Solomon to do. Christ came on earth to complete and perfect the work commenced by Moses, the priests and prophets of old. When an Infant, His Mother, the Blessed Virgin Mary, presented Him to the Him during His infancy. Jesus loved the Temple, and spent much of His time in it praying. Then why, where are Catholics love their Church, where are they first brought when born children of wrath, and are purified from the sin of their first parents by the water of baptism, and have their names recorded in the book of life; where they are instructed in the Christian Doctrine, are confirmed and

made soldiers of Jesus Christ; where they first approach the tribunal of penance and first partake of the bread of eternal life in the Holy Eucharist; where they are married according to God's holy ordinance, and where they are brought to receive the last rites which their remains are about to be consigned to their mother earth. Therefore Catholics cannot do too much in building, decorating and beautifying their churches.

Mrs. Halter, of Paris, presided at the organ, displaying her artistic skill with great ability. Very Rev. Dean O'Reilly and his singing was characteristic of his youthful vigor.

The Church was densely crowded at the organ, the singing was exceedingly fine, the "Magnificat," by Miss Nolan; solo by Misses Cox and Sullivan; "Salva Regina," by Miss Stewart; "Cujus Animam," by Mrs. Jenkins, and "Tantum Ergo," by Mrs. Murphy, surpassed, for the exquisite style in which they were given, anything previously given in Dundas. Mr. Jenkins was in excellent voice, and Mr. Halter showed he is possessed of a well-cultured voice. St. Augustine's choir done their part very creditably, and kindly conferred the honors of leading parts on the ladies and gentlemen who came to assist them.

Very Rev. Father Dowling delivered another of his eloquent lectures, from Genesis iii. 15: "I will put enmities between thee and the woman and her seed and thy seed. She shall crush thy head and thou shalt lie in wait for her heel." He said the reason why Catholics hold the month of May in such devotion is because it is the month of Mary—Mary, whose coming the people of old foretold, she who was chosen by God to become the temple which was to contain the body and blood, soul and divinity of His Divine Son—Mary, who was chosen, not on account of wealth or position, but because she was the most pure, virtuous, amiable and spotless creature of the creation. The Rev. Father gave a lucid explanation of the mystery of the Incarnation, Mary's humility in accepting the great trust confided to her by God's ambassador, one of the highest order of His Angels sent from heaven to announce to her that she was to become the mother of God. Saluting her with the words, "Hail Mary, full of grace, the Lord is with thee; Blessed art thou among women," Mary was astonished at her in her humility she said: "Behold the handmaid of the Lord; be it done unto me according to thy will." That moment she became the Mother of God, and prophesied that henceforth all nations should call her blessed. Then why should not Catholics follow the example of the angels of Heaven in honoring the Blessed Virgin Mary, the Mother of God?—She who bore him nine months in her womb—suffered the pains of maternity—nursed and cared for him during His infancy, and presented Him in the temple. He drew a beautiful picture of the great love of Mary for her Divine Son. His love for her and obedience to her will. He performed His first miracle, at her request, at the marriage feast, he showed that for thirty years Mary was constantly with Him, and was his sorrowing and broken-hearted companion to Calvary, where, with a bleeding heart, she beheld him crucified, when the heavens and the earth became convulsed with horror at the dreadful tragedy. When her men fled with fright, Mary, true to her trust, remained to watch over Him and receive His Divine Body in her arms, remaining at the tomb to witness his resurrection. Jesus, having manifested His great love for her, His Divine Mother, made his will and testament, consigning her to the care of his beloved disciple St. John. Is it any wonder that Catholics should love, honor and venerate her? Why was she so honored by God, His Angels and His Saints? No matter how they may be sneered at, he said, it was his duty, not only as a Catholic, but as a Christian, to love and honor her. He who does not honor Mary cannot honor her Son. He is not worthy the name of man who will allow his mother to be insulted. Some of our separated brethren say: "Oh! what is the good of praying to Mary. Believe in the Lord Jesus and you shall be saved." His precious blood was shed for the salvation of all, and that is sufficient." But where did that precious blood come from? But from the immaculate heart of Mary. He earnestly urged all to love, honor and venerate Mary, and especially the young girls to pray to her and ask her divine intercession, to walk in her footsteps, and follow