

KATHERINA:

A STORY OF IRISH VALOUR AND CATHOLIC VIRTUE IN THE MAORI WAR.

BY M. W. KIRWAN,

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CHAPTER IV.

From Drury, the English military centre of the operations directed against the Waikatoes, the road points direct into the Maori territory. The landscape undulates as you approach the West Coast of New Zealand, and great rolling sweeps of fern countries lie on the way. There are occasional openings in the deep-set bush, as here and there some settler has made a clearing around his home. The Manukau harbour is just in view, and its broad and placid waters look like a mirror through the interlaced branches of the tropical trees. There are soldiers advancing, and as the bush thickens on either side of their way, their movements become more cautious, and the care with which they are handled proves that they are approaching some place hostile to their cause. The road, too, is torn up, great trees lie across its way, and the creamy gum oozes from the side of the stricken kauri, like a stream of blood from some dying gladiator "butchered to make a Roman holiday." A halt is called for; now the time has come when every bush may conceal a Maori, every fence a line of tattooed warriors in ambush. The bivouac is pitched, the grand-guards are posted, positions selected, and the soldiers once set about preparing their evening meal. Not far beyond the English encampment, perhaps not more than a day's march even through the difficult and almost impenetrable bush, the New Zealanders are making anxious preparations for the coming struggle. The Governor has said that there must be no Maori king, while the aborigines are equally determined to support the dignity of their native ruler. They have claimed Maori laws for the Maori—Pakeha laws for the Pakeha. Their paha have been put in order, and constructed so as to meet the requirements of firearms in bush contests. Around Lake Taupo both old and new paha are somewhat abundantly to be found. One just flanks the narrow track that marks the Maori territory. It is upon the summit of a hill, and is erected upon the old pattern. There are the double rows of fences on the unprotected sides, the inner fence being fully twenty-five feet high, and formed of poles struck in the ground which are tightly bound together with supplejack withes, and taratoro creepers. The outer fence is only six feet high, and is constructed of lighter material. Between the two there is a dry ditch. Exaggerated wooden figures of men, with gaping mouths, and out-hanging tongues are stuck in the fences, and give a fetish appearance to the entire stockade. At each corner stages are erected for the sentinels and the keen-eyed Maories walk up and down with a slinging staff, yet carefully trained senses of sight and sound. Suspended by cords from an elevated stage hangs a wooden gong twelve feet long, somewhat canoe-shaped, and, when struck with a wooden mallet, it emits a sound which may be heard twenty miles off in still weather. But the other paha is of modern construction. It commands an angle, made by two bush tracks, and a rifle pit five feet deep surrounds the structure. A bell supplies the place of a gong, and loop-holes and flanking angles show that it has been constructed by men of modern experience, or warriors of wisdom. The joints of the stockade are closer, and have evidently been turned out by some weapons or instruments made by civilised men a number of men are engaged in anxious consultation inside the paha, and their vehement tones and fierce gesticulations show how seriously they enter into the spirit of their words. Amongst the rest, the familiar face of Potatau looks singularly calm in that excited group and he alone preserves a demeanour of quiet seriousness, which his intercourse with the Pakeha forced upon his habits. He had, however, affected the sharks' teeth for the occasion, and one hung from each perforated ear. The others had greenstone ornaments, jade, teeth of deceased friends, or serpentine dangling from the ears, while all were tattooed, and dressed in semi-savage costume.

Not far from the group a number of young men were engaged dragging a large war canoe towards the lake, when the waters had become slightly rippled under the presence of the evening breeze. It was evidently heavy work to pull the monstrous canoe over the uneven surface of the ground. There was some measure in the chants used upon the occasion, something like what sailors sing when pulling braces or topsail halyards. For uphill work the syllables were very long, and seemed to issue from the puller's mouth with the same difficulty as the canoe advanced. Foremost in the work, Heki's well moulded form stood prominently out, and it was his deep voice that gave the preliminary notice by chanting.

"Pull, Tainui, pull the Arawa,
To launch them on the ocean,
Savely glanced the bolt of
Thunder, falling hitherward,
On my sacred day."

Then the vigorous arms of the pullers laid hold of the gunwales of the canoe, and as Heki chanted the lines while the pullers breathed, and the response was shouted by all, who at the same time pulled together, or what sailors call "bending to it with a will."

Heki—"The Kiwi cries."
All—"Kiwi."
Heki—"The Moho cries."
All—"Moho."
Heki—"The Tikee cries."
All—"Tikee."
Heki—"Keep in the path."
All—"Fork it out."
Heki—"It is the second year to-day."
All—"Cheerily men."
Heki—"It's a man catcher."
All—"Cheerily, men."
Heki—"Oh wind."
All—"Pull away."
Heki—"Raging wind."
All—"Pull away."

And on through a catalogue of metaphors, in which the gods of sea and land, the birds and fishes, the trees and berries were freely used in wild, untutored song. The group of old men sit unmoved by the wily shouts of their rude kinsmen, and puff their European pipes with serious gusto. Their conversation is still evidently anxious, and the oarsmen make wild gesticulations as they advance their views. Before the paha sentinels are posted in the woods around, and their highly cultivated senses are stretched to the utmost, to catch the least evidence of an approaching foe. The native huts or whares dot the open space commanded by the paha, and as daylight lapses into night the quiet of the grave steals over the spot. Potatau has left the council and bends his footsteps towards a whare of unusually large dimensions. There are evidently some articles of European luxury around the hut, and the singularly dressed girl who welcomes him as he crosses the threshold is somewhat more civilized in her manner than the rude companions of her father's people.

"Katherina," said the Maori King to the girl before him, "all this will, I fear, and badly; to-day again the chiefs taunt me with my conduct towards the Pakehas, and even accuse me of encouraging you in donning the gew-gaws of the English. They say you have changed from the Maori, that

you refuse to marry amongst the tribes of your father's people, and that every attitude of your life shows how much you have deserted the faith of Maori, and the traditions of our race. Their allegiance to me is cooling, and unless you affect the dress and habits of the Maori my life is not worth a month's purchase, and perhaps in their fury they might sacrifice you to me."

"Father, what am I to do?" asked the anxious girl, looking wildly into the face of Potatau. "If I dared advise I would tell you to pursue another course of life, but the daughter of a Maori chief may not suggest a policy which would, to his ideas, be an outrage upon the traditions of his people."

"Child, speak what you please—but stay," he added, going to the door, and around the hut, when he returned and made Katherina sit by his side, "speak now, Katherina," and the Maori king looked into the nut-brown countenance of his daughter.

"Father," she began, "do you not think that this Maori-king movement is a little unwise? Do you not remember how great the power of the Pakeha is, and that even the bush is no security against the great guns and soldiers of the Governor? Your people proclaim you king—king of the Maori, and still doubt your sincerity to their cause. 'Father,' she added, placing her hand with familiar ease upon his arm, 'give up this king movement, adopt the habits of the Pakeha, become a Catholic as I am, promote peace and social intercourse, and so you will elevate the condition of your people.'"

"No, no, Katherina, this cannot be," answered Potatau, as he paced the floor in anxious thought, "this cannot be. The son of Potatau, the great chief who saved the Waikatoes from the followers of Hongi, cannot desert his father's cause. The Pakeha trample upon our traditions, scoff at our religion, occupy our land, and drive us back into the bush, to seek the shelter of our native woods. Potatau cannot desert his people, their fate shall be his fate, and the spirit of our Atua shall provide and protect us. We must make the Pakeha know that we are still a power in the land, and by causing him to dread make him respect us."

"It will end badly, my father. We are poor and rude, and the Pakeha can control us as he pleases. But your destiny shall be mine, for the daughter of Potatau can be firm to the allegiance of her father's will," and Katherina's face became overcast with horror, while her father retired to his semi-civilised court, and left her to the communion of her thoughts. Katherina was not happy that night. Contentment, that parent of delight, had not visited her troubled mind, and if an anxious countenance could bespeak the unuttered sorrows of her soul, her face reflected each trouble as only those who feel deeply can sympathise with it. It is the fortune or misfortune of some people to feel keenly upon all subjects, and to enter into the troubles and joys of the human heart with sympathetic action. Cunningham would not rank among his list of friends men who could wantonly tread upon a worm. To him even the feelings of the lower animals were something to be regarded with human interest and human charity. If we accept the doctrine of Cunningham in all its force, how keenly must we feel for Katherina, as she sits sad and sorrowful, looking at the clouds that send across the pale surface of the moon. Her thoughts are far away in Auckland, away to the mainly form and vigorous arm of the young English soldier who, upon a July day, saved her from the rude insults of the drunken Pakeha. How well she remembers every little incident of that eventful evening. How generously the young soldier came to her relief as she struggled in the embraces of a besotted white man. The hand that was not ashamed to take her own, amidst the crowded thoroughfares of the capital, seemed to her to still cling around her fingers in friendly remembrance. The arm that protected her was, to her recollection, still uplifted in mainly indignation, and the quiet smile that spread over the soldier's features as he told Katherina not to fear, still vividly pictured on her imagination. But he was a man of rank, and could not even deign to think of a Maori chieftain's daughter. The red-coated men who quickly gathered around the tall figure of her protector, she remembered, stood with respective silence awaiting his slightest word. She remembered all this with a keenness to detail, of which her civilised habits had not deprived her. She remembered, too, how the big soldier, with the decorated tunic and the three stripes upon his arm, called her protector "Mr. Bellow," and a gentleman Pakeha who came and took him by the arm, familiarly called him "George." It was the first act of genuine kindness that Katherina had ever received from a white man, and the remembrance of the occurrence sank into her simple understanding, until the name of George Bellow became impressed on her half-tutored mind. He called her "Katherina," too, before she left the neighbourhood of Auckland, and even offered to send an escort out of town with her, in order to secure her from further annoyance. She little knew that George Bellow was even then reconnoitring the Maori position, and to his well-known discretion and valour the important duties of "feeling for the enemy" had been entrusted.

[To be Continued.]

THE VATICAN COUNCIL.

(Continued From our Last.)

The second period began in the Pelagian controversy, when St. Augustine, in affirming the universality of original sin, expressly excepted the mother of our Lord. This exception from original sin we analytically accounted for in two ways—either that she was liberated from it and born without it, or that she was always free from it in the first moment of her existence. The former is the doctrine of the Immaculate Nativity, the latter of the Immaculate Conception. The third period dates from the eleventh century, during which the doctrine of the Immaculate Nativity was seen to be less and less adequate to explain the absolute sinlessness of the mother of our Redeemer, and the doctrine of the Immaculate Conception was seen to be more and more in conformity with the analogy of faith. These same three periods are traceable in the doctrine of infallibility of the Roman Pontiff. Down to the Council of Constance, in the fifteenth century, the stability of the faith of Peter, were the universal belief of the Church. This belief was not speculative only. It was exhibited in the public practice of the Church. Every public act of Rome was declared to rest on the stability of faith in the See of Peter, or of the Apostolic See, or of the voice of Peter still teaching by his successor in his See. This *praxis* of the Church was immemorial, universal, and invariable in the declaration of faith and the condemnation of error. The amplest proof of this truth is to be seen in the relation of the Pontiffs to the general councils, as in that of St. Leo to the Council of Chalcedon, which he guided in faith, confirmed, and in part annulled; in that of Celestine to the Council of Ephesus, which he also directed and confirmed; of Agatho to the third Council of Constantinople; and in the act of St. Innocent the First and St. Gelasius, upon whose authoritative acts alone the doctrine of original sin and the canon of Holy Scripture rested down to the Council of Trent. In those days the word "infallibility" had not been invented, but the thing existed in its most energetic reality. Perhaps, but for what is called the great Western schism, the word "infallibility" might never have been invented. It was an analytical expression to account for the stability of the Roman faith. In the midst of all contentions both sides believed that the Apostolic See could never be deceived

by errors nor deceive others by erring itself. Why? Because, they said, of the promise given to Peter. But during this time two or three claimants to the See of Peter divided the nations of Europe, which was his successor? Then the distinction between the infallibility of the See of Peter and the infallibility of the person who sat in it was first introduced. This was the beginning of a second period on the stage of analysis. Nobody so far departed from the tradition of faith as to deny the stability, solidity, immutability—which is equivalent to the infallibility—of the Apostolic See. They analysed this universal belief into two elements—The See and the person. They distinguished *inter sedem et in ea sedentem*—"between the See and him that sat in it." Gerson and certain writers of the Old Sorbonne denied the infallibility of the person, while they affirmed the infallibility of the See. But another analysis was soon to be made into the two elements of the person and the primacy. It was soon perceived that the See is nothing in itself—that it derives all its authority from him who sits in it. The See of Peter is not the material chair, nor is it the collective body of the Church around it, but the successor of Peter who bears the office of Peter, with the powers and promises attaching to it. Nevertheless, as in the example already given of Immaculate Conception, centuries passed away while the Immaculate Nativity and the Immaculate Conception were still in discussion, so also centuries passed away while theologians discussed whether the stability or infallibility in faith attached to the person or to the See.

THE GALILEAN ARTICLES.

Gradually the opinion of the Old Sorbonne became nearly obsolete, and probably would have become extinct but for the conflict of Louis the Fourteenth against Innocent the Eleventh in the matter of the *Regale* or royal prerogative in ecclesiastical matters. It was this conflict that gave rise to the Four Articles in which the denial of the infallibility of the head of the Church was first reduced to a public formula and propagated by royal and parliamentary edicts. It was no sooner published than it was on all sides condemned, by the University of Louvain, by the theologians of Liege, by the professors of Douai, by the Church in Spain, and by a Plenary Council in Hungary. Three weeks after the Four Articles appeared they were condemned by Innocent the Eleventh, afterwards by Alexander the Eighth, and a second time upon his death bed. After the death of Alexander the Eighth, Louis the Fourteenth wrote to his successor, Innocent the Twelfth, to retract the acts of 1652; and the Bishops who framed the acts wrote also to retract them. They were also condemned by Pius the Sixth, and by the whole consensus of schools, theologians and universities, except only the Sorbonne and those who were formed by it or adhered to it. It may be truly said that, under the weight of all these condemnations, the opinion which ascribed infallibility to the See of Peter, but denied it to his successor, like the opinion of the Immaculate Nativity, to continue the parallel, had gradually declined, and that the opinion which affirms the infallibility of the Pontiff had become certain; so that if an Ecumenical Council had been held at any time between 1688 and 1693, there can be no doubt that the infallibility of the head of the Church would have been defined. But the time of definition was not yet come. There existed still, not in the tradition of the Church nor in theology, but in the minds of some, an obscurity as to the distinction between the person and the office. Controversies still went on as to whether the infallibility was personal or official. By personal infallibility some thought that inspiration was attributed to the Pope to be used personally at his will. But the idea of a personal infallibility distinct from the office was never maintained by any theologian. This wild notion existed only in the minds of those who imputed it as an extravagance to their opponents. But they simply taught that the successor of Peter cannot err in faith. No Catholic theologian ever held more than this. The doctrine affirmed by the schools and by the Holy See was, that infallibility attaches to the office, and that the office is held not by many as if in commission, but by one. Infallibility is personal, therefore, only in the sense that the office is borne by a person. It was in this sense that the Bishops in 1862 and in 1867 said that the voice of Pius was the voice of Peter. Peter's office with all its prerogatives is perpetual, and his office is borne by the person who succeeds to his place. But it is not necessary to dwell longer now upon this doctrine. We shall have time to do so when we come hereafter to the history of the definition.

Such, then, was the state of this question when the solemnities of the Centenary closed, and the Bishops returned to their dioceses. Many at once published pastoral letters giving an account of the events in Rome. In some of these documents the intellectual and doctrinal significance of the Centenary was fully brought out. For some years before, in France, Germany, and England, the force and value of the Pontifical act, and the obligation imposed by the doctrinal authority of the Pope in definitions of faith or in inflicting censures, had been in lively discussion, and it cannot be doubted that the Centenary had powerfully moved half of the episcopate of the Church to desire the Ecumenical Council should put an end to internal divergences on these points, so nearly affecting the doctrinal authority of the Holy See.

MGR. CONROY

THE DELEGATE APOSTOLIC.

HIS ARRIVAL IN MONTREAL.

AN ENTHUSIASTIC RECEPTION—THE PROCESSION OF THE IRISH AND FRENCH CANADIAN SOCIETIES—THE FETE DIEU—A LARGE AND IMPRESSIVE DEMONSTRATION—THE SOCIETIES, DECORATIONS, ARCHES, &c.—THE LINE OF MARCH—THE ILLUMINATION IN THE EVENING.

On Saturday the Catholics of Montreal turned out in large numbers to do honor to the special messenger to Canada of His Holiness Pope Pius. His Excellency Mgr. Conroy must have been gratified indeed to witness the large gathering of our citizens French Canadian and Irish, headed by their representative men, and he will not soon forget the reverential and devoted hospitality they extended to him. His coming among us is variously speculated upon, but probably no person is aware of the actual purport of his visit except that it is for the welfare of the Church in Canada. It must by this time have become evident that he has fallen among friends, and that whatever may be his mission, the esteem and confidence of the people are his undoubtedly.

ARRIVAL OF THE DELEGATE APOSTOLIC.

Early on Saturday morning the joyous ringing of bells and the street crowded with pedestrians, all hurrying in one direction, gave token that something outside the pale of everyday occurrences was about to happen, and such was the case, for on that morning was expected to arrive a delegate from Rome, the first apostolic delegate that ever visited our shores. The Right Rev. Mgr. Conroy, Bishop of the united dioceses of Ardagh and Connaught, was the delegate selected, and the Catholics of this city turned out en masse to meet and greet him. Through the graceful courtesy of the French Canadian societies the Irish Societies were allowed the post of honor to receive and escort the distinguished Irish prelate, and at 7.30 a.m. they started from St. Patrick's Hall, corner of Craig and Alexander streets, en route

riverwards, headed by B. Devlin, M.P., in a carriage drawn by four beautiful horses. The St. Jean Baptiste Society formed on the Champ de Mars and from thence proceeded to the wharf of the Richelieu Company by whose steamer "Montreal" Monsignor was expected to arrive shortly before eight o'clock. A number of clergymen and the presidents of the different Irish and French Canadian Societies assembled on the saloon deck of the steamer, and ere long His Excellency entered dressed in his official robes with an amice of white lace and a purple beretta, when B. Devlin, M.P., President of St. Patrick's Society; Dr. Rottol, President St. Jean Baptiste Society; Rev. Father Hogan and several other gentlemen were very graciously received. The party immediately proceeded to the carriages in waiting, and His Excellency having entered one, the societies reformed and the procession proceeded in the following order:

Ald. Kennedy, Grand Marshal, finely mounted, The Brass Band of the Independent Emerald Club, Banner of St. Patrick's Society. The carriage containing the Delegate Apostolic, his Secretary and the Presidents of St. Patrick's and St. Jean Baptiste Societies. St. Patrick's Society. St. Patrick's Benevolent Society. Irish Catholic Benefit Society. Irish Catholic Union. St. Gabriel Society, headed by their band. St. Patrick's National Association. Members of the Corporation, St. Jean Baptiste Society, with Friars' band. Citizens, &c., &c.

THE ROUTE OF PROCESSION.

The procession marched from Jacques Cartier Square to Notre Dame street, along Craig to Victoria Square, and thence to the Parish Church, via St. James street, where were assembled a vast, surging crowd, each individual intent on getting for himself or herself (for the fair sex were as numerous as represented as the sterner portion of humanity) a place in the front rank. The guardians of the peace had warm work in abating the ardor of the multitude in expressing their faith to faith and fatherland, but after a little difficulty managed to open a way for the societies, whose members filed in, and stood with uncovered heads on both sides.

During the progress of the procession, Monsignor was received with uncovered heads by the thousands who lined each side of the streets, returning the slight salutation by himself uncovering and smiling his gratification at the demonstration. His Excellency, on descending from the carriage, was received by the Sextons, and walked under a canopy to the main entrance, where he was formally received, and he then blessed the portals of the sacred edifice. The procession then moved up the nave; only the officers of the different societies entered the church, the members remaining outside. The building was soon filled to overflowing by the faithful, anxious to receive the Papal benediction, which was pronounced by Monsignor Conroy before celebrating Mass, which was characterized by very fine singing, his Lordship left for the Bishop's Palace.

THE FETE DIEU.

was destined to be one of unusual pomp and solemnity, the celebration of the Papal anniversary ceremonies all over the world lending additional interest to the event. For the first time for some years the Irish Catholic Societies took a place in the line of march, and the presence of the Papal representative added interest to the local enthusiasm generally displayed on the day. The weather was all that could be desired by the most fastidious individual, and it was little wonder that tens of thousands thronged the streets to take part in or witness the ceremonies.

THE ROUTE.

The order of marching differed slightly from that given in Saturday's TRUE WITNESS. Commencing at the Church of Notre Dame, the processionists marched down St. James street to Victoria square, up Radegonde street, along Lagachetiere to St. Patrick's church, thence up Alexander street to Dorchester street, to Bleury, thence along St. Catherine street, returning via St. Lawrence street, Lambert's Hill and Notre Dame street to the Church Notre Dame, where the procession broke up.

THE PROCESSION.

Some idea may be formed of the length of the procession from the fact that the starting point in reality was Victoria square, as it appeared to be impossible, owing to its great length and the number of societies and organizations, to start any nearer to the church of Notre Dame, that being the place of assembly where the societies, &c., fell into line.

At half-past nine o'clock, as near as may be, the procession started.

IN THE FOLLOWING ORDER:

Squad of Police under charge of Sergeant Gladu. Children of the Academy of St. Joseph. These marched two abreast. The children were dressed in white, with white muslin veils. In the centre of the roadway were Six little girls in white bearing the banner of St. Joseph. Four little boys in pink uniforms bearing a similar banner. Fifty boys in white stockings, scarlet breeches, white shirts and pink caps. In all there were about 400 children belonging to the above organization. Children of the Parish of the Sacred Heart. The French Flag. Banner of the Union of St. Joseph. Banner of the Sacred Heart, borne by two children and supported by four children in fancy dress. Banner of the Immaculate Conception. Congregation of the Parish of St. Joseph, about 400 persons in all. Three boys, each bearing candles. Forty Sanctuary boys attired in black soutanes and white surplices, in charge of Father Archambault. Band of the Reform School, in blue and scarlet zouave uniforms. Thirty in all. Banner of St. James. Children of the School of St. James, about 500 altogether in charge of Father Josephus. Children of Providence, Ecole de St. Jacques. Two hundred little girls dressed in blue frocks, white pinafores and white sun bonnets. Six children carrying the banner of St. Jacques. Ladies of the Congregation of St. Jacques, about three hundred. Banner of St. Pierre. Ladies of the Congregation of St. Pierre, Three hundred members. Banner of the Immaculate Conception. This Congregation was in charge of Father Wurtelo. Society of the Sacred Heart of St. Bridget. School of the Sacred Heart of St. Bridget. Two hundred and forty pupils in charge of Father Jerome. Banner of St. Bridget. Band of the Christian Brothers. John O'Brien, Grand Marshal. The O'Connell Banner. St. Bridget Total Abstinence Societies, Four hundred members. Banner of Notre Dame du Sacre Cœur du Marie. Young Men of the Congregation of the

Sacred Heart of Mary. One hundred members. Young Men of the Congregation of St. Peter's Church. One hundred and eighty members in charge of Father Drouet. Married Men of the Congregation of the Church of St. Peter, in charge of Father Levevre. Young Men of the Congregation of St. Bridget. Under the direction of Father LeMoine. Sisters of Providence. About one hundred. The Union of St. Joseph. Monsieur Deute Marshal. Monsieur D. Bondrias, President. The Hardy band. Banner of the Cross of St. Jacques. Society of the Cross of St. Jacques. Sixty members. Banner of St. Jacques. Congregation of the Immaculate Conception of St. James Church. About two hundred members in charge of Father Yache. Clergy of the Parish of St. James. Friar boys bearing cross and candle. Seventy-five Sanctuary Boys, attired in black soutanes and white surplices, in charge of Brother Nilitas. Brothers of the Reformatory School, Father Superior Eusebe, Director. Children of the Congregation of Nuns. These were subdivided into the following: Children of Notre Dame. Children of St. Laurent, under the direction of Sisters Ildelfonse and St. Everiste. Children of our Lady of Bonsecours. Children of St. Antoine, under the direction of Sisters Ferdinand and St. Elizabeth. Children of St. Felix, in charge of Sister Gillis. The members of the above numbered about two hundred persons.

Banner. Ladies of the Congregation of St. Joseph. About two hundred in charge of Fathers Deschamps and Desmairne. The ladies were attired in black dresses and white veils. The Ladies of the Servants of the Poor, Father Picard, Director. These were attired in blue dresses and white veils, and numbered 100. The Ladies of the congregation of St. James. About 200 attired in black dresses and white veils. Orphans of the Grey nunnery, in charge of the Rev. Mother Superior Doyule. The ages of the little ones, who looked quite charming, ranged from three and a half to eleven years. Nuns of the Congregation of Notre Dame. About 100. Banner of St. Joseph. Pupils of St. Lawrence School, in connection with the Christian Brothers of Cote street. Pupils of the Normal School, about fifty, in charge of Abbe Veran. Union des Commis Marchands. These were attired in blue and white silken scarfs. Monsieur O. A. Barrette. Banner.

Pupils of St. Mary's College. Three hundred, in charge of Rev. Father Fleck, Director. Banner. Band and Pupils of the Montreal College, to the number of 350, Father Delavigne, Director. Banner. Congregation des Hommes du Ville Marie, 570 members, Father Giband, Director. Band of the 65th (Mount Royal) Rifles City Band. Banner.

The Sexton of the French Church in official uniform. Priests bearing Cross and silver candlesticks. The Clergy of Notre Dame. The Clergy of St. James. The Clergy of Montreal College. Sanctuary boys. Their Lordships Bishops Goessbrant (Burlington), Langevin (Rimouki), Lafleche (Trois Rivières), McIntyre (Prince Edward Island), with their chaplains, attired in mitres and golden vestments.

THE GOLDEN CANOPY. under which was HIS EXCELLENCY THE DELEGATE APOSTOLIC, bearing the Blessed Sacrament, he was accompanied by Bishop Febre. Guard of Honor of the 65th Rifles, under command of Lt.-Col. N. Labranche. Police in single file. Representatives of the Legal Profession. Representatives of the Notarial Profession. Banner of St. Patrick. The St. Patrick's Society, at the head of which were B. Devlin, Esq., M.P., President; D. Barry, Esq., and D. Coghlin, Vice-Presidents; S. Cross, Secretary. Two hundred members. Banner. St. Patrick's Total Abstinence Society, M. P. Ryan, President; A. Drogan, Vice-President. Jas. Dillon, Treasurer. Shamrock Independent Drags Band. St. Patrick's Benevolent Society. Three hundred members. W. J. Rafferty, President. Banner. Catholic Young Men's Society. W. E. Doran, President; James Shea, Vice-President. Banner. Irish Catholic Benefit Society. Michael Harrington, President. About two hundred. Banner. St. Patrick's National Association. M. C. Mullarky, President; W. Wilson and W. O'Brien, Vice-Presidents. About 100 members. Banner. Pupils of St. Patrick's School. Society of the Sacred Heart in connection with St. Patrick's School. Banner. Children of Mary. About one hundred and fifty. Banner. Congregation of Notre Dame of St. Patrick's School, consisting of little girls dressed in white, under Sister Wilfrid. Banner. St. Ann's Total Abstinence and Benefit Society. P. Flannery, President. Two hundred members. St. Ann's Cadets, numbering 80. Banner. Young Irishmen's Literary and Benefit Society, 160 members. P. J. Brennan, President; John Davy, 1st V.P.; Hugh Brady, 2nd V.P. MacMahon Guards. One hundred and twenty present. Band of the Irish Catholic Union. Members of the Irish Catholic Union, J. McEvenue, President, in the following order: No. 1 Branch, Pres.—Donohue, 150 members.

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