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The Corner-stone laid by Archhishop Fabre on Sunday.

REV. FATHER McCALLEN'S ELOQUENT DISCOURSE.

Some Sound Advice to Catholics.

A gathering numbering probably six thousand souls, assembled Sunday afternoon in splendid weather to witness His Grace Archbishop Fabre lay the corner-stone of St. Authony's church on St. Antolne street. The hour announced for the ceremony was 2 o'clock in the afternoon, but it was fully an hour later that the procession put in appearance. First came the Papal Guards, followed by His Grace and attending clergy. Accompanied in most instances by bands, the by His cirace and assessment companied in most instances by bands, the following societies also took part: St. Ann's Y. M. society, Irish Catholic Benefit society, branches of C. M. B. A., Society of Holy Name of St. Mary's, St. Gabriel's T. A. & B. society; St. Ann's T. A. & B. society, St. Patrick's Court of Foresters, St. Patrick's T. A. & B. society, St. Patrick's acciety, Young Irishmen's L. & B. A., and St. Anthony's C. Y. M. S. Mr. John Dwyer efficiated as marshal in-chief.

Everything being in readiness His Grace proceeded to lay the corner stone, which be did with a silver trowel presented by Mr. Dendid with a silver trowel presented with a silver trowel presented with a silver trowel presented with a silver tr

is O'Brien, the architect of the building. Beneath the stone, in a space cut for the purpose, that the building was dedicated to St. Anthony in the present year; the coins of the realm, 1c, 5c, 10c, 25., 50c, and copies of the city papers. The building was gaily decorated with fisgs of many nations, and, symbolical of the union of England and Ireland, there were arranged over the dais the flags of the Young Irishmen's society between two Union Jack's. When Father McCallen rose to preach the sermon, the large concourse of

were the words and sentiments of King Solomon as he set to work to build the Temple of Jerusalem, what should be your thoughts and feelings as you meet here to-day to lay the corner stone of this new Catholic Church? The Temple of Jerusalem was built to contain the Ark of the Covenant and the Tables Oburch? The Temple of Jerusalem was built to contain the Ark of the Covenant and the Tables of the Law, and to be a piace for sacrifices which were only the figure of the great sacrifice which were only the figure of the great sacrifice of the New Law. But our churches are the very home of God Himself on earth. Within these walls will dwell Christ really present under the humble veil of the Euchariatic Sacrament; and on the altar to be erected within these sacred precincts will be offered that adorable sacrifice which once offered on the Cross is daily renewed

Christ's real presence on our altars.

Take away from our churches this sacramental presence and you rob them at once of the greatest treasure which they possess: you remove the mighty magnet which attracts us to the worship of our God. Let our churches remain the which he "takes His delight to dwell with the children of men," and all the grandeur and magnificence that gold and silver, time and talent can purchase will be but a small tribute for the grandeur and grantitude to the finished all the grandeur and talent can purchase and grantitude to the finished all the grandeur and talent can purchase will be but a small tribute finished all the grandeur and grantitude to the finished all the grandeur and grantitude to the great and the your entry that you have a should be a small tribute. of our love, affection and gratitude to the Saviour who deigned to take upon Himself our flesh, and still deigns to dwell in our midst. "The house which I desire to build is great, for

our God is great above all Gods."

This, then, is the first thought I propose for your consideration on this most sciemn and happy occasion. A house is to be built, not for man, but for God. Who is God! He is the Supreme Lord of heaven and earth, whose immensity fills all space, "For in Him we live and mensity fills all space, "For in Him we live and move and have our being"; whose almighty word has created sun and moon and stars, the earth on which we dwell and the waters that surround the earth—"Let it be made, and it was round the earth—"Let it be made, and it was made"—whose power extends to all creatures, animate and inanimate; whose unerring wisdom guides all things to the great end for which they were created; whose providence watches over were created; whose providence watches over the very hairs of our head, which cannot fall without His permission; whose goodness and love even in their external manifestation are without bounds; our Creator, our Redeemer, our Sanotifier; infinite in every attribute, happy in the contemplation of His own Divine perfecin the contemplation of His own Divine perfections, and making us participators in these same perfections. So beautiful and resplendent in the glory of His Divinity that the angels well their feces in His presence; so mighty that the powerful demons in hell tremble at the sound of His name; so rich that not only heaven but "the earth and the fullness thereof" are His; so loving that even when we were in sin He came to

Sacrifice of our alters, once offered on the Cross for the expiation of our sins and the meriting of grace for our seals, but by our Lord's command to be renewed unto all time, so that the application of those merits may be made to individual souls throughout the ages to come. "Do this in commemoration of me." Here, too, will your children receive the great gift of faith through the regenerating water of Baptism. Here will they be stregthened by the imposition of hands and the communication of the Holy Spirit in Confirmation, to fight the battle of life against all their spiritual enemies. Here will you and they kneel in all sorrow and humility to confess your sins and be-

sorrow and humility to confess your sins and become strengthened by God's grace in the firm purpose of sinning no more. "Whose aims you shall forgive they are forgiven" (John xxii, 22-23) The Holy Table will you and they approach to receive the Bread which comes down from Heaven Christ's presions holy and blood from Heaven, Christ's precious body and blood.
"This is My body—this is My blood." Here,
too, will the marriage tie be sanctified by the
grace of a sacrament, which bestows on the newly wedded pair the strength, the leve, the generosity, which they need for the christian education of their offspring and their adelity to one another.

Before the Takernacle which will contain our

opinions of men-the same doctrine which from was placed a leaden box containing a copy of the deeds of the church, a document stating that the building was dedicated to St. An bodies, temples of the Holy Ghost, receive here the respect which is due to them and most fervent prayers and holy sacrifice be offered for

the repose of your rouls.

But while in view of all that has been said of the grandeur of God himself and of the sacred ness of the functions which will be performed in this His temple, yourry out: "The house which I desire to build is great, for our God is great above all Gods," do not forget to imitate still further the great King Solomon and carry out

to preach the sermon, the large concourse of people crushed each other ir. an endeavor to get a position close to one speaker, and the guards had enough to do for a time to prevent a rush up to the steps of the platferm.

The reverend father chose for his text:

"The house which I desire to build is great, for our God is great above all gods. Who, then, can be able to build Him a worthy house? If Heaven and the Heavens of Heavens contain Him, who am I that I s ould be able to build Him a house?" (2 Parallipomenon, ch. 2, 5.)

further the great King Solomon and carry out the work you have begun.

Realizing that in very deed a house was to be built, not for man, but for God, and that God was great above all Gods, this wise king brought to the accomplishment of his work a zeal which you may well imitate. Nothing that earth could offer was considered too rich for the Temple of Jerusalem. As the aixth chapter of the Third Book of Kings tells us, there was nothing in the Temple that was not the walls of the Temple around about he carved with divers figures and carvings" (29. v.). And incomeson, ch. 2, 5.)

MAY IT PLEASE YOUR GRACE, VERY REV. AND
REV. FATHERS, BELOVED BETTHERN,—If these
were the words and sentiments of King the wrote to Hiram, King of Tyre—"send me,"

which once offered on the Cross is daily renewed and perpetuated unto all time in verification of the prophecy of Malachy: "From the rising of the sun even to the going down My Name is great among the Gastiles, and in every place there is Sacrifice, and there is offered to My Name a clean oblation." (Malachy, i., 10, 11)

It is this daily Sacrifice and this Eucharistic the wealth of this world give abundantly placed and the fulness thereof." God likes the generous who contribute according to their means. If God has blessed some of you with the wealth of this world give abundantly and the Lord will repay you a hundredfild. It is this daily Sacrifice and this Eucharistic presence which give to the humblest Catholic Church a solemn grandeur which the richest palaces of men do not possess. It is this daily Sacrifice and this Eucharistic presence which open the generous purses of the honest sons of the commendation by our Divine Lord of the poor widow who cast into the treasure of the commendation by the c toil as well as the treasures of their more wealthy fellow Catholics, to rear aloft the mighty edifices, which, not to speak of those of into the treasury; for all they did cast of their other lands are in this four times. wealthy fellow Catolics, to rear alors one into the case in more than all they did cast of their other lands, are in this fair city of Montreal the abundance, but she of her want cast in all she grandest manifestation of Catholic belief in Christ's real presence on our altars.

[As 44]. Don't grange either money or time or labor. God will not be outdone in generosity, and if you give Him a home on earth you may ask of Him with confidence to give you one in

Let your zeal for this work be not only generous but untiring. And David said to Solomon his son: "Act like a man and take courage and do; fear not and be not diamayed; for the Lord my God will be with thee, and will not leave thee nor forsake thee till thou hast finished all the work for the service of the house

And so I say to you, members of St.

Anthony's parish: be untiring in your zeal for the accomplishment of this great work so auspiciously commenced to day. You will have of the Lord." (1 Paralipomenon xxviii. 20.) sacrifices to make, obstacles to overcome; but remember the work is great, for a house is being built not for man but for God. Remember that He who rewards the cup of cold water given in His name will surely reward those who contribute to the glory of that same name in this place and to the salvation of the innumer. able souls who within these sacred walls, at the grace and strength to walk in the way of virtue and sanctity that leads to everlasting blies.

Before concluding I have a duty to fulfill at once agreeable to me and honorable to you, and

that is, in your name, to thank his Grace, our venerable Archbishop, for this new proof of his devotion to his Irish Catholic children in secur-ing another church for their use. He is the father of all his people and has the spiritual in-terests of all at heart. Time and again have we had proofs of the special love he bears us, and of his earnest desire to secure us all possible facilities for the sanctification and salvation of our souls. This knowledge must make us earour sous. This knowledge index make us said neet in seconding all his plans for advancing the cause of religion in the Archdiocese. Per-mis me then, your Grace, to offer you in the name of the Lish Oatholies of this parish and of

The control of the co

precints. Let me simply mention them; for to speak of them as I would wish and they deserve would require as many distinct discourses. Under the roof which will rest upon these walls will be dealy offered the Sacrifice of our altars, once offered on the Cross for the expiation of our sins and the meriting of the expiation of our sins and the meriting of the contract of the contra to the blessed words which He has left us in the Scriptures; to receive the graces of His sacraments and to praise and bless His holy name. May the true faith ever flourish in your midst! May the fear of God and fraternal charity ever dwell within your hearts! Such is the prayer which the Church placed on the lips of our venerable Archbishop as he laid the corner stone upon its foundations. Such is the prayer which I offer for you, and in which I feel sure you all join.

In the faith of Jerus Christ we lay the corner

In the faith of Janus Christ we lay the corner stone upon its foundations, in the name of the Kather, and of the Son, and of the Holy Ghost, that the true faith may ever flourish here, and the fear of God, and fraternal charity; and that this place may be set aside for prayer and for the invocation and praise of the name of the same Jesus Christ our Lord, who with the Father and the Holy Ghost liveth and reigneth God forever and ever. Amen.

Upon the conclusion of the sermon His Grace went round the building and blessed the various religious societies assembled. The St. Patrick's T. A. & B. society was

well represented. Amongst those in its ranks were Hon. Edward Murphy, lay president; Jas. J. Costigan, secretary; P. Dayle, vice-president; J. J. Carran, Q. C. M. P., John Jenson, B. Emerson, A. Brogan, M. P.; M. Sharkey, and about sixty others. Rev. Jas. Callaghan, of St. Patrick's church,

walked in the ranks with his society, the St. Patrick's Catholic Young Men's society. The C M. B. A. made a most oreditable display. The turnout of the Young Irishmen's association, headed by the Harmony Band was one of the features of the procession.

# MODERN MIRACLES.

Marvelous Account of Instantaneous Cures.

PITTSBURG, Pa., June 13 .- A day sacred to the memory of St. Anthony of Padus, this morning brought thousands of people, both Catholic and Protestant, to the shrine erected to him in the chapel bearing his name at the church of the most hely name, on Troy Hill, Allegheny, at whose altar presides as chief priest the far famed Father Mellinger. Al mest every city in the country was represented, and all-believed they would go away benefited, if not entirely cured. In this church are some of the bones of the saints, and it is on the present cocasion Father Meilinger begins some of his most miraculous cures. The reverence and love with which the reverend father was greeted by the mu! titude was truly wonderful. By six o'clock carried on pillows and stretchers, a suffering and bitful, but hoping and faithful, "multitude. The scenes in and about the church were most solemn and impressive. The peo-ple knelt upon the bare ground or hard bricks to receive a blessing, and while weeping tears of pain, would smile and bless the priest as he passed among them. From early morning until mass at ten o'clock Father Mollinger ministered to the faithful, and the results in some cases were almost miraculous. Sometimes he rubs the deformity; in others he uses medicine alene, and in some cases both are used. He pretends to do no miracles, but having a wonderful knowledge of medicine and human ills, precribes for them and invokes Ged's all healing power to aid him. In some cases months must elapse, while in others the cures were almost instanteeus.

To-day when Miss Parks, of Philadelphia, was carried into the church she was a twitching, helpless woman, her ailment was epilepsy. Father Mollinger told her that in three days she would be entirely cured. She arose from her couch and walked away with scarcely any perceptible evidence of her sickness. A lady from New York was led into the church totally blind. She walked from the edifice unaided, and could distinguish many objects. Power of speech was restored to a lady who has not spoken for two years. A young girl hobbled up to the rail on her orutches; Father Mellinger prescribed for and worked with her for awhile, took the crutches from her, and she walked away. Every house near the church is filled with sick, who will remain during the three days of the feast. Several times the Rev. Father came to the deor to assist in carrying in the sfillcted. At least 6,000 people were in and around the church during the day, and every one received the

### The Fete Dieu Procession.

All the arrangements for the Fete Dieu procession have been completed. The parishes will form in line in the following order: St. Louis, Notre Dame du Bon Conseil, St. Jean Baptiste, Sacre-Cour, St. Bridget, St. Joseph, St. Anne, St James, Notre Dame and St. Patrick's. The canopy will be attended ky the churchwardens and the members of the Bar. The route will be along St. James st., shrough Victoria rquare, up Radegoude street along Lagauchetiere to St. Patrick's church, up Alexander to St. Catherine, and down St. Urbain to the Church of Notre Dame. The procession will start at 8 30 a.m.

Windsor Hotel Dieu. Mr. Che. Chaussee, of Montreal, the sachitest who made the plans for the Hotel Dien, of Windser, arrived in town last Wednesday evening, and made a thorough examination of the work done so far at the above building. earth and the fullness thereof" are His; so loving that even when we were in sin He came to redeem us; so faithful that He would dwell with us on earth even to the consummation of ages; so just that he will reward the cup of cold water given in His name. This is the God for whom you are building this church. "Truly is this house great, for our God is great above all Gods."

And grand and solemn and sacred too are the functions to be performed within these holy. Everything has been found highly satisfactory and most creditable to the contractors, H. Reaume & Son, Henry Walker, and Neveux Bros. The walls are now ready to receive the roof. His Lordship Bishop Walsh, who visited the buildings last Thursday, was greatly pleased with the noble appearance of the edifice, and tendered the architect's well-

#### ABOUT CONFESSION.

When and by Whom it was First Instituted.

The Testimony of Holy Writ and Tradition, of Saint and Scoffer. of Apostles and Schlematics Ancient and Modern -A Sermon Worth Pondering Over by Every Christian.

Our esteemed contemporary, the New Hampshire Catholic, reports a recent sermon of Bishop Bradley on "Confession." He said :

My beloved brethren: By His resurrection, which we commemorate to day, Jesus Christ has placed the Divinity upon all His works and institutions. Among His institutions, the one standing out most prominently is His Church, His visible representative and mouthpiece upon the earth, and the channel through which He dispenses to mankind the graces of redemption. Having by His glorious resurrection placed the seal of Divinity upon this institution, He then proceeds to enrich it with treasures, and to provide it with helps by means of which it may be enabled to discharge its high office. Among the treasures with which He enriched it, one of the chiefest and most necessary is the Secrement of Penance, a sacrament, as we shall see, instituted on the very day of His resurrection.

As there is no dectrine of the church more requently or more stoutly denounced than the Sacrament of Penance or the accrament of the forgiveness of sine, and no doctrine of which those condemning it are so woldly ignorant, it will be well to stop and say a word regarding it. New first of all let us understand that the principal object of the mission of Christ on earth was to free the souls of men from the bondage of sin. "Thou shalt call His name Jesus, for He shall save His people from their sins"—spoke the angel announcing the coming of the Messlah. Hence the very first important act of Christafter His resurrection was the establishment, in His Church, the continuator of His work, of a means whereby men could have applied to their souls the merits of the redemption, unto the remission of sins, and that mesns, as we shall see, was the Sacrament of Penance.

Now let us return to this resurrection day—says the Sacred writer, "When it was late in the day and the doors were closed where the disciples were gathered for fear of the Jews, Jesus appeared in their midst and salut-ing them said: 'Peace be to you;' and when He had said this He showed them His hands and His side," so that they might be assured of His identity, and that they were so assured is evident from Holy Writ, for "the disciples were glad when they saw the Lord. the church was full of decrepid and diseased Having removed from the minds of the people. They came on crutches, in carriages. Lord then proceeds to call their attention to His power and His mission, saying, "As the Father hath sent Me I send you." I am sent to release men from the bondage of sin ; after forty days I shall cease to appear visibly upon earth; by the power given me, I send you to continue the work commenced by me-and then breathing upon them He said: "Receive ye the Roly Ghost; whose sine you shall forgive they are forgiven, and whose sins you shall retain they are retained.''

Now these words plainly show that Christ gave to His Apostles the power of forgiving or not forgiving sins; and the Church so defines, saying: "If snyone will affirm that the words of Christ 'receive ye, etc., are not to be understood of the power of forgive ing or retaining sin in the Sacrament of Penance, as the Catholic Ohurch has always taught from the beginning, let such a one be anathema." This same power of forgiving or not forgiving was to be communicated through the Apostles to their successors, the bishops and priests of the Church, for it is a power which belongs to the Apostolic office, as much, for instance, as the commission to preach and baptize, and must therefore be exercised unto the consummation of the world. Furthermore, as the evil, sin, will unfortunately exist unto the end. As it existed in the Apostolicage, so the remedy chosen by Ohrist, the Sacrament of Penance, must e-exist with it.

Observe that while Christ gives the power of forgiving or retaining sine, He says nothing of the obligation of confessing them, but you will understand that the obligation of confes-sion on the part of the penitent is implied in the power of forgiving or retaining, bestowed on the Apostles and their successors. The Apostles could not exercise their power unless they knew the sins, and they could know the sin only after they had been told or confessed to them. That the Apostles understood that Ohrist had given the power of forgiving and rotaining, and that the faithful understood that confession of sin, joined with the other requisite dispositions, was the ordinary means of obtaining the remission thereof, will appear evident from the actions and writings of those who lived with the Apostles, and nearest to the Apostolic times. The lives of the Apostles, and of those living with them, showed forth and should show forth the teachings of Christ.

When Our Saviour was questioned as to His teaching, He said: "Ask them who heard what I have spoken to them: Behold, they know what things I have said." Now what do they say who heard Him? We read in the Acts of the Apostles: "Many of those who believed came confessing and declaring their deeds," and these "Acts" were written by St. Luke the Evangelist. Says St. John, the Apostle, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity." 1st Ep. Ch. I. Says St. Jerome, speaking of a certain class of heretics, "They reject confession because they are ashamed to confess their ains,"

merciful God wills us to confees in this world, in order that we may not be confounded in the other."

The Eastern Church now numbers in its ranks some 85,000,000; it does not acknowledge the supremacy of the See of Rome. It includes the Nestorians, the Eutychians, in Persia and Abyssinia. They separated from the Boly See 1,400 or 1,500 years ago, in the fourth and fifth century, and the Greeks who separated in the ninth century, yet the doc-trine of Auricular confession is taught and practised among them now in all its rigidness precisely as it is taught and practised in the great Western Church here to-day.

As a wai'er of recent date says: "Men might have written for twenty centuries, the finest contiments concerning the necessity of confession, but would not have been able to induce one individual to move hand or foot in that direction if a Divine voice had not said confess," and that a Divine voice hath so said-Holy Writ-Divine Tradition, the practice and testimony of those who lived in our Lord's time—the constant practice of the Catholic Church—the practice of schismatics long separated from the Church-all bear willing and striking testimony. Moreover, the doctrine of confession is hard to flesh and blood and no human power could impose it on the human race. It is only God that could in that case exact the homage of our

But it will be said : Why can I not confess my sine to God in secret, and He can forgive! Yes, unquestionably God could forgive you, but it is not your place to dictate to God, but to obey Him. Take for instance the Sacra-ment of Baptism, we may ask, "Why may we not baptise with milk instead of water?" Simply because God has commanded it to be done with common water. As we have seen Christ has determined that the Sacrament of Penance should be the ordinary means of obtaining the remission of sine, and hence it is our duty to have recourse to this means. The question with us is not what God was able to do, but what He has willed to do. Said St. Augustine more than fourteen hundred years since-"Let no one say, I do penance to God in private, I do it before God Is it then vain that Christ hath said—what-soever thou shalt loose upon earth shall be loosed in heaven, and whotevever thou shalt bind on earth shall be bound in heaven. Is it in vain that the keys have been given to the Church; --- do we make void the words of Christ." It is again said, why should I confees my sine to a man like myself-can there be anything more absurd? Let it be understood that the priost in the Sacred Tribunal acts as the delegate of God, he acts in the name of Jesus Christ, he arrogates to himself no divice powers. He is but a feeble voice. It is the Holy Spirit that operates sanctity in the soul of the penitent.

It has always been in accordance with the Providence of Almighty God to work out His designs among men through human agents. spostles all doubts as to His identity, our It was through Muses He demanded the re- there can still be seen a few traces of his lease of His people from Pharoab. It was blood on a stone that is guarded with realeas through Moses He buried the pursuing hosts | care. This blood also liquelles at the same in the Red Sea. When St. Paul fell before in Him, on his way to Damasous, he sent him to Naples. Ananias, who came and met Paul and said "the Lord Jesus hath sent me that then should'st receive thy sight." And

he received his eight and was baptised. No one questions but that Almighty God might have healed St. Paul as He had stricken him. He preferred to work through a human agent. Why can He not exercise the same Providence in the forgiveness of ain? And St. Paul de clares "God hath given to us the ministry of reconciliation for Christ; therefore we wre ambassadors. God as it were exhorting through us."

In the confessional there is no respect for persons. What a sight it was to see the Chief Justice of the Supreme Court of the United States kneeling amidst his slaves, awaiting, with them, his turn to approach the tribunal of penance! They all acknowledged in it an institution of the Almighty before whom all are equal.

Oh ! if those who condemn this doctrine but knew the many and great benefits, spiritual and temporal, arising from the worthy reception of the Sacrament of Penance, if they but knew the family disturbances it had healed; if they but knew the restitutions it has brought about, the enmittee it has done away with, the calumnies it has prevented, they would be slow in condemning it.

The preacher recounted an incident that occurred when he was a boy at college, when he heard one of his school mates exclaim, as he came from confession, "Thank God for the Sacrament of Penance!" and so fervently that the circumstance impressed itself on his mind to this day. He concluded by exhorting his hearers, who knew its value and its power to comfort and to console, who knew the necessity of it, also to fervently thank Al-mighty God for the Sacrament of Penance.

### ST. ANN'S PILGRIMS.

Return and Testify to Wonderful Miracles

The first band of pilgrims, 948 in number, who have this season visited the shrine of St. Anne de Beaupre, passed through this city Wednesday last on their return homeward to Burnington, Vt., and Salem Mass. They arrived here per R. & O. N. company's steamer Canada. The band consisted of persons of both sexes and of all ages, and in point of numbers it is the largest that has for some years made the pilgrimage. Upon debarkation the band wended its way to Bousecours church, where mass was said and a special sermon presched for the occasion. They then proceeded along Notre Dame street to Bonaventure station, from these they desayted for home in the after. Dame street to Bonaventure station, from whence they departed for home in the afternoon, two special trains of ten cars each being provided for their accommodation. As the pligrims walked along the spectacle was one which indeed afforded food for reflection, and the mireales which some of them allows have they are ashamed to confess their sins,"
"Do not confess to me," says St. John Chrysostom, "only of fornication, ner of these things that are manifest among men, but bring together also thy secret calumnies and evil speakings and all such things," Says St. Augustine—"An all others are no better than when they left home, dral at Kenaington from Gebra.

which indeed afforded food for reflection, and the minded afforded food for reflection and the minded afforded food for reflection and the minded afforded food for them all the minded afforded food for them afforded food for th

# THIS IS A MIRACLE.

The Liqueiaction of the Blood of St. Januarius.

The Most Gorgeous Religious Coremony Witnessed in any Part of the World-The Bleed on the Stone Where the Great Saint Suffered also Significs.

The liquefaction of the blood of St. Januarius takes place three different times each year. One of these occasions is the Saturday before the first Sunday in May, when the blood of the holy martyr is carried in proces-sion from the cathedral dedicated to his honor to the church of Saint Clare. This procession, which passes through the principal streets of Naples, Italy, is the most gorgaeus religious ceremony that can be witnessed in any part of the world. Fifty life-size bushs, representing so many illustrious raints, are carried on men's shoulders to the church in which the miracle is to take place. These buets'are o solid silver glittering with precious stones.

The Cardinal is carried in the rear under a canopy, holding in his hands a vessel in the shape of a reminstrance, which is closes the phial containing some of the martyr's blood.

On the last occasion the procession left the unthedral at 4 o'clock in the afternoon, and at 6 o'clook his Eminence Oardinal Sanfelice, Archbishop of Naples, deposited the vase con-taining the solid mass of blood of Sark claylike color on the alear in the oburch of St. Clare. The prayers prescribed were recited by the Cardinal and responded to by all present. His Eminence then showed the vase, which is circular and about the size of an ordinary watch, to the people, when it was seen that no change had, as yet taken place. The "Miserers" was then recited and some of the other prayers repeated. At 7 o'clock the vase was again presented to the people's view, and this time, to the delight of all, it was seen that although the mass was still solid it had assumed the natural color of blood.

A medical doctor who stood at the right of his Eminence saw distinctly some drops of blood falling into the neck of the phial, which was turned downwards. Immediatedly afterwards the whole mass was changed into liquid like the blood that courses in our veins. It bubbled up and filled in every part the vessel in which it was contained. The organ pealed forth in joyous strains and exclamations of delight went up from the thousands present, amongst whom were some who are still able to trace relationship with the saint. Around the altar were educated men of every shade of opinion, who saw distinctly everything that took place all left the Church of St. Clare convinced that they had witnessed a great

In the little town of Puzzueli, outside Naples, where St. Januarius was martyred,

### Exoursion.

A meeting of the St. Anthony Catirolic Young Men's Association was reld on Sunday afternoon in their ball, No. 25 Richmond street, when final arrangements were made for the holding of their annual excursion down Lake St. Peter on the 24th June. This Society's excursions in the past have been attended with the greatest success, and judging from the elaborate preparations atready made this year's outing bids fair to excel all previous ones.

### Catholic Order of Foresters.

The following officers of the C. O. F., St. The following omeers of the U. U. F., St. Patrick's court, No. 95, were installed at last Sunday's meeting — John Davis, chief ranger; M. Rochford, vice-chief ranger; K. Thompson, recording-secretary; O. J. Ahern financial secretary; Wm. Quinn, treasurer; Dr. Guerin, medical examiner; J. Dolan, B. Pegnam, P. Casserly, trustees; P. Polan, senior conductor; F. Sheridan, junior conductor; L. O'Connor, incide sentinel; F. Carroll. outside sentinel.

### R. C. Teachers Convention.

At the semi-annual meeting of the R. C. Teachers' association of the city and district of Montreal, held in the Cartier Normal school, Montreal, held in the Cartier Normal school, the following officers were elected: —President, H. O. Dore; vice-president, P. J. Leitch; secretary, N. Brisebois; treasurer, H. Granger; librarian, J. O. Cassegrain; committee, J. O. Cassegrain, J. N. Percault, J. H. Rondeau, M. Tisdale, B. Meloche, L. A. Primeau, E. Leroy. On the eve of the convention Professor J. O. Casgrain, of the Normal school, was presented by the pupils with his protrait in Professor J. O. Casgrain, of the Normal school, was presented by his pupils with his protrait in oil, executed by R. Quentin, and an illuminated address by Mr. E. Cox. The address was delivered by R. H. P. Demers; poems in Freuch and English, suitable to the occasion, were written and read by Rev. O. Harel and P. J. Leitch, M.S. Aubin, gave a fine declamation, and eloquent speeches were made by Rev. Abbe Verreau, Prof. Casgrain, the guest of the evening, and by Hon. P. J. O. Chauvaau. The Jacques Cartier Normal School choir under the able direction of Professor Pelletier enlivened the proceedings by appropriate airs. the proceedings by appropriate airs.

## THE WORK AMONG THE LEPERS.

New York, June 15.-Father Callaghan. of Castle Garden, who seme time ago sent to the leper settlement of Molokil several cases of clothing, to-day received a letter from Father Wendelin, the successor of Father Damien, thanking him for the gifts. Father Wendelin says he has not as yet experienced any indications of the dread malady, but that the disease has stricken down his assistant, Rather Conrody. The five Sisters of Mercy sent to the settlement from Syracuse are reported as doing well.