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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."  
—PAUL, Archbishop of Montreal.

SATURDAY JUNE 1, 1901.

Notes of the Week.

**MR. LABRECQUE'S JUBILEE.**—From the 20th to the 23rd May the picturesque town of Chicoutimi was the scene of unusual festivities. The occasion was the silver sacerdotal jubilee of Mgr. Labrecque, the distinguished prelate who is Bishop of that new and important diocese. What place more suited for a grand celebration than Chicoutimi! Perched upon its rocky height, looking across the Saguenay at Ste. Anne, with its back to Ha Ha Bay, and the deep gorges through which that most wonderful of Canadian rivers sweeps to the gulf, the town of Chicoutimi seems like the oriental capital on the margin of the desert—its site is the confines of a region that stretches away to the arctic circle. Hundreds of priests and leading citizens of all the surrounding country, and from the whole district of Quebec, led by Mgr. Cloutier, Bishop of Three Rivers, Mgr. Marois, Vicar-General of Quebec, as well as the Abbe Mathieu, rector of Laval University, flocked to that far-away northern town to do honor to the young, energetic and beloved bishop of the diocese. And what a diocese! A couple of days ago, just after the celebration, Mgr. Labrecque commenced his pastoral visitations, and the first place he takes in is the Island of Anticosti. Truly does it demand a Bishop full of life, physical energy, and a spirit of self-sacrifice to undertake the task of governing such a diocese. Yet, Mgr. Labrecque's success has been such that his administration has challenged the admiration of all who know him and know the conditions under which he labors in the cause of God's Church. Heartily do we wish the honored Bishop long years of health and strength to celebrate his golden and even his diamond jubilees; for such men can never remain too long in the field of labor.

**MONTREAL A PROVINCE.**—That Montreal contributes by far the greater part of the provincial revenue no person will deny; nor does any person question the fact that this city by no means receives anything proportionate to her contribution. We know that certain political and municipal magnates have long been seeking to devise a means of equalizing such matters. But some way must have been found with the editor who has recently informed his constituents that there is a movement on foot to erect Montreal into a separate province of the Dominion. Just imagine certain Yankees wanting to make New York city a State. What we fail to understand is how any one could be sufficiently taken by such a report as to secure a full column in a paper for the purpose of discussing the matter.

**MIXED MARRIAGE CASE.**—Mr. Justice Hooker, of Philadelphia, has just given a peculiar judgment in a very interesting case. A Catholic dies, leaving a widow who is a Protestant. The deceased is buried in a Catholic cemetery, and the surviving consort now seeks to have the remains taken up to re-bury them in a Protestant cemetery. Judge Hooker grants the petition of the woman, and declares that the burial was only a temporary arrangement until matters could be finally settled. Mr. Justice Hooker's opinion may be based upon the law of that particular state, but his ideas of Christian practices and rules are either very slim, or else his good faith, as far as the Catholic Church is concerned, needs no small amount of repairing.

**THE BOOK OF GENESIS.**—Rev. Edward Worcester, D.D., has undertaken to "throw new light upon the Book of Genesis." We have no reason to find fault with the degree in theology which the rev. gentleman claims, nor do we, for an instant, dispute his talent and erudition; but we fail to see how he is going to make an improvement in Genesis. The most he could do would be to comment upon the Book and explain it to the more ignorant than himself.

(of whom the number is small). The next thing we will find some unknown "D.D." performing is a treatise on the improvement of the creation. There are men, who, for a little notoriety, would gladly play the fool.

**INGERSOLLIAN.**—It is said that the good, and also the evil, we do survives us. Decidedly when a man makes use of the talents God gave him to sow the seeds of infidelity, he performs a work that will bear fruit long after he has left this world. An attorney, named Sparkes, in Cincinnati, has prepared a marriage ritual for a set of agnostics who base their folly upon the teachings of the late Bob Ingersoll. The grand object of these people is to bring up children in the spirit of agnosticism, and to inculcate into them the non-existence of God. The marriage pledges are well worth reproducing, were it only to show to what madness and folly unbelief may lead supposedly sane people. The pledge is as follows:—

"I desire to make said contract, and do hereby solemnly promise that I will do all in my power to make my wife happy, and that when I find that she is irritated from any cause I will not cross or quarrel with her, but will endeavor by tender and loving methods and kind words to soothe and restore her peace of mind. That I will abstain from drunkenness; that within three months, if possible, I will have my life insured, making my wife the beneficiary; and that should our marriage prove to be happy and we are blessed with children, I hereby bind myself to ever treat them with the utmost kindness and consideration and pledge myself to send them to the agnostic Sunday school and to give to them all the educational advantages within my power."

The wife's pledge leaves out all provisions of the husband's which do not properly apply to the wife. It contains the further provision:—

"Should I discover that we are un congenial or misnamed I hereby pledge my sacred word of honor that I will not bring children into the world not born of affection, and I hereby further promise that should I find, after I have exhausted every effort to make it otherwise, that we are un congenial or misnamed, I will not insist upon our living together."

Leaving aside all considerations of Christianity, we would like to know what would eventually become of the whole social fabric if such practices were to be encouraged, or allowed? If ever there existed a case in which the state could be justified in stepping in and interfering with the religious, or anti-religious teachings and actions of citizens, this is decidedly the one. "Whom the gods wish to destroy they first make mad."

**FROG FARMING.**—New industries are constantly cropping up, but the most novel as yet is that of the Frog cultivation. Here is an account of an enterprise that, it is claimed, may prove a gigantic success:—

"A frog farm on a scale never before undertaken in this country is about to be started in Massachusetts. According to the Boston 'Transcript,' a farm of ten acres has been purchased at Ware and the work of placing it in shape for the contemplated enterprise is going on rapidly, and it is expected to launch the enterprise early this spring. The tract is admirably adapted for the purpose, as a stream of water passes through it. The system followed in the cultivation of the animals will be that of a series of artificial ponds, the first being the smallest, ten by three feet, in which the eggs will be placed for hatching, and as the creatures develop they will be removed to larger ponds, where they are given a chance to expand. When they are a year old they will occupy the bodies of water about ten feet square, and at the age of two years the animals will be allowed to splash around in a pool measuring 30 feet square.

These ponds are all connected by locks through which it will be a convenient matter to transfer the frogs when the time for this operation arrives. The ponds will be fitted with walls and bottom of cement, and after graduating from the 30-foot pond the frog will be full grown and ready for the market. Arrangements are being made for a crop of from 20,000 to 40,000 frogs a year, and if the venture proves a success it will be a comparatively easy matter

to enlarge the capacity of the farm to 100,000 frogs per year. Frog cultivation is a very simple matter and one which requires but small investment and no great amount of attention or work, and the returns are very large."

We know of no country in the world, in which frog-raising could be carried on at less cost than in Canada—especially in this province. Go out any summer evening into the country districts and you will hear an army of frogs making that peculiar noise which sounds so like "rum, mo'e rum." The Government should call the attention of intending speculators in frogs to the fact that Canada can supply them by the million. This ought also to revive a deep interest in the fables of Lafontaine—especially the one in which the boys pelt stones at a frog, and that in which a frog tries to rival an ox. While we have no special liking for frog food, still we are willing to help in the development of the industry if we can do nothing more in that direction, at least we can play "leap-frog."

**FREE LIBRARIES.**—As an evidence of how successful may be made the work of free Catholic libraries in large cities, we have the example of the Cathedral Library Association of New York city. The following paragraph, which is intended to relate the struggle now going on for rights in the matter of libraries, at the same time tells the story of the success of one Catholic library in particular:—

"The Catholics of New York are prepared to make a vigorous fight for their rights in the matter of libraries. Following the recent authoritative statement of Archbishop Corrigan, the Cathedral Library Association has issued a statement of the position of the cathedral library with reference to the proposed action of the city of New York in the matter of the Carnegie library proposition. The cathedral library is a free circulating library, part of the library system of the state of New York, having a charter from the university of the state. The official statistics of New York libraries for 1893 show that at that time the cathedral library was the fifteenth free public library in order of size in the state, with a circulation of 23,530, which placed it 51 in point of circulation. The annual report for 1899 gives the circulation as 315,389, and places the library as fourth in the state in point of circulation, and third in the city of New York. Beginning in November, 1887, with a few hundred volumes gathered from the remnants of several parish collections, it now numbers over 50,000. From June 30, 1900, to April, 1901, over 10,000 volumes have been added."

When we, in this great Catholic city of Montreal, read such information as the foregoing, and then turn to our own Free Library and its lack of success—we mean, of course, success proportionate to the time, energy and money expended by its promoters—we must honestly admit that there is a terrible apathy abroad amongst us.

**THE CATHOLIC UNIVERSITY.**—Since its establishment the Catholic University at Washington has received very generous support from both individual Catholics and various associations throughout the Republic; and that praiseworthy course seems to be continued by others as the years go past. We learn that the Catholic Knights of America at their late convention unanimously voted to endow a chair in the Catholic University. The unanimous vote was a surprise even to the friends of the measure. They are to raise the \$50,000 in four years; but it is hoped that they will make it possible for President O'Connor to make the presentation while in office. That gentleman has had the honor of presenting \$50,000 from the Ancient Order of Hibernians to endow a chair of Celtic literature.

**DEPARTURE OF ABBE COLIN.**—The Rev. Abbe Colin, superior of the Seminary, leaves for Europe. He goes direct to Rome, where he will spend one week only; thence he proceeds to Paris to take part in a general council of the members of the Sulpician Order. On the occasion of his departure the students of the Montreal College gave a most interesting entertainment. An address was presented to the Reverend Superior, to which he replied with all his recognized eloquence, announcing, at the same time, that the scholastic year would close on the 20th June. The "True Witness" joins in the general chorus of good wishes that swells around the learned and beloved Superior on the occasion of his important journey.

**MR. BRUCHESI TO PREACH.**—We learn that His Grace, Mgr. Bruchesi, has been invited to deliver a sermon, in French, at Detroit, on the occasion of the bi-centenary of the city's foundation. The event will take place on the 2nd July next.

The Governor-General, the Lieutenant-Governors, and the Premier have been invited to attend. It will be a truly important occasion, and one that will find its place in the pages of American history. If the continent were searched no more eloquent and effective preacher could have been selected. It is on such great and signal occasions that our Archbishop rises so easily and so unerringly to the level required. The grander the event, the more imposing the celebration, the greater the concourse, the more powerful is Mgr. Bruchesi. Should he preach on that occasion the people of Detroit will have reason to be grateful to those who invited him, and to whomsoever suggested that invitation.

**TWO ROMAN ITEMS.**—Of considerable interest to our readers are the two following brief items of Roman news, which last Saturday's cable brought us. They read thus:—

"The Pope to-day received in audience Mgr. Chapelle, the Papal Delegate in the Philippines, and had a long conversation with him on questions affecting the religious orders in the Philippines."

"The published report that the Pope has the intention to abolish the apostolic delegation in Canada and annex it to the United States delegation is totally unfounded."

**CERVERA'S FEARS.**—Speaking before the Naval Congress, at Madrid, on Friday of last week, Admiral Cervera expressed fears of the disintegration of Spain.

"I do not wish," he said, "that the interests of the navy should predominate at the expense of the other interests of the country. But, observing, as I do, what is going on at the present day, I am afraid that there is serious trouble ahead."

We are in a position to comment upon such an expression; but we feel confident that should Spain commence once to divide up, the end would soon be at hand. Under all its surrounding circumstances, the Spain of to-day cannot afford to let hand or foot slip, even an inch. Spain is a rich land—especially rich in possibilities. It is a land that more than one European Power would gladly possess. There are internal struggles going on which simply tend to weaken the country and to open out roads for foreigners to march in and pitch their tents.

**NOT OVER ENCOURAGING.**—While the Protestant press is filled with constant reports of great progress made by missionaries of the various sects throughout Africa, it is very astonishing to listen to what Bishop Joseph C. Hartzell has to say on the subject. He is a missionary bishop of the Methodist Episcopal Church in Africa. Taking of his most recent experiences on the West coast of Africa, the Bishop says:—

"There is a world crisis in progress in Christianity and civilization. We are face to face with conditions never before encountered. Missionaries and explorers have gone to the furthest corners of the earth and have routed out the most secluded peoples. They stand in defiant championship of their ancient creeds and territory."

"All through Africa I have seen signs of this revolt of the barbaric nations. Great Britain is experiencing it in Ashanti. All along that west coast, so rich in gold and so rapidly being invaded by European capital, the natives need but a spark to set alight aggressive fanaticism that years could scarcely suppress."

"Take Liberia, for instance, where live so many of our own negroes. Inland there are a million natives who, if they wished, at any moment could drive our settlers into the sea. My only wonder is that they are as peaceful as they have been."

There is an evident conflict between the Bishop's views and those of the missionary press; someone must err.

THE LATE MR. MOREAU.

If the diocese of St. Hyacinthe has been plunged in the deepest mourning by the death of the venerable and saintly Bishop, Mgr. Moreau, nonetheless does the whole ecclesiastical province feel the grief and experience the gloom which such an event must naturally create. It would be no easy task to pay a fitting tribute to the memory of such a man as the late lamented Bishop of St. Hyacinthe. He was certainly one of the most remarkable figures in the ranks of the Canadian Catholic hierarchy. In years he was the episcopal dean of our province; in virtues he was the peer of the most saintly men that our country's history records; in experience he was the superior of the great majority of those who survive him; in deeds of worth he was the equal of any one that the last century has produced. There seems to have been something providential in the life and career of this great and good Bishop.

It is not our intention to enter into any biographical details concerning Mgr. Moreau; it is yet too soon to write the history of his life. Those who knew him well, and who necessarily loved and venerated him, are, at this moment, in no fit state of mind to tell calmly and fully the story of his remarkable career; those who knew him but little, or not at all, have yet to learn from future writings all that can be gleaned from such sources of the truly noble and holy prelate. Mere dates, beyond establishing his great age and the length of his administration, can tell us nothing regarding his merits, or his claims upon the loving gratitude of thousands. The enumeration of the institutions which he founded, the parishes which he erected, the churches which he built, the priests whom he ordained, the faithful whom he confirmed, and the works of benevolence which he encouraged, must still fall short of that which his life deserves in the way of obituary tribute.

From the very commencement it was evident that God had marked but a very special path for this grand ecclesiastic to follow. When he had completed his course of studies so feeble was his health, that his superiors hesitated to admit him to the study of theology. Undeterred, however, by any obstacles, he succeeded in being called to the priesthood by the late honored and lamented Mgr. Bourget. This was in 1846. Who could then foresee that he was destined to perform fifty-five years of sacerdotal duties, and to occupy during twenty-four years, an episcopal throne? Yet, such was reserved for the frail and almost discouraged youth.

With the late Mgr. Prince the Abbe Moreau passed from Montreal to St. Hyacinthe. There he occupied, at some time or other, every office known to a diocese. He taught, he preached, he administered; he was a secretary, a chancellor, a vicar-general; he acted as a consulting theologian, as a special envoy to Paris and to Rome, as an administrator of the diocese. Finally, after fulfilling every duty in the most satisfactory manner under his predecessors, he was selected, by the wisdom of Rome, to become the Bishop of St. Hyacinthe. It was the late Cardinal Taschereau who consecrated him. And the venerated Cardinal, as well as all who participated in any way in the advancement of Mgr. Moreau, from the Bishop who ordained him down to the one whose episcopal hands placed the crozier in his grasp, passed away to unending reward, while he labored on in the great field that had been given him to cultivate.

But to the saintly prelate even as to the most insignificant sinner the great and dread hour must come when the Angel of Death darkens the threshold and fulfils the drear mission upon which God sends him. Failing health and increasing years combined to forewarn the faithful, for some time past, that Mgr. Moreau's career was rapidly drawing to a close. Yet the members of his clergy and those of his flock felt a natural disinclination to believe that the end was so near at hand. Men "hope against hope" when lives that are dear to them hang in the balance. In the regular order of things, it could not have been expected that the deceased Bishop could have lasted much longer; still no person wished to admit that the hour of separation had all but arrived.

That hour came; at five o'clock in the afternoon, Friday, the 24th May, 1901. Calmly, as in a sweet slumber, disturbed only by a delightful dream, the spotless soul of the venerable Bishop winged its flight to heaven. It is not for us to predict the judgments of God; but if the life-work, combined with the spirit of religious zeal, of a man can form the basis of an opinion, most certainly the soul of the departed prelate enjoys at this hour the fullness of that reward which Christ promised to the "good and faithful servant." Requiem aeternam dona eis Domine!

THE CATHOLIC UNIVERSITY QUESTION.

With the exception of the general question of Home Rule for Ireland there is not one that has met with such persistent opposition as that of the establishment of a Catholic university. We can readily understand that from a religious point of view the Protestant element should make every possible effort to check any movement tending to the development of Catholic educational facilities. And when this spirit is combined with an anti-national one, there is no limit to extremes to which those who are more zealous than just will be urged. In regard to the Catholic University movement for Ireland "The Christian World" has a very unfair and un-Christian way of combatting the efforts of the Catholic people of Ireland. In a recent issue that organ has attempted to advance what it considers a strong argument against the proposal to establish the university in question. In reality the great Protestant organ has over-stuffed the mark and has furnished the Irish people with a logical weapon that they might not otherwise have the idea of using. It is thus that "The Christian World" writes:—

"In connection with the approaching Parliamentary discussion on the demand of the Irish Roman Catholic hierarchy for the creation of a university for the especial benefit of their church, it is an interesting fact that the late Mr. Woodall, M.P., was the means of obtaining some information on the subject of great practical importance. More than two years ago he obtained from Mr. Balfour a promise that he would inquire whether any and what special provision was made for Roman Catholics in other countries than our own. The promise was very tardily fulfilled, for the information was not forthcoming until last session, when two Parliamentary returns were presented, containing reports from all twenty-two countries reported on are there universities of the kind for which the Irish Roman Catholic authorities are asking. And it is further stated that not only are the public universities open to all, but that the Roman Catholic authorities do not, as they do in Ireland, prohibit the attendance of students at undenominational universities. Mr. Woodall's enfeebled health prevented his making use of these striking facts; but they have been, and no doubt will continue to be, effectively used by others."

If this is not going out of the way to prop up a bad case we do not know how to rightly characterize such a piece of effrontery and nonsense as the foregoing. That Mr. Woodall is dead does not affect the situation. He sought certain information, and that information, as soon as it was obtainable, was furnished by Mr. Balfour to the House. "The Christian World" hopes that some person else will now make use of "the striking facts" that Mr. Woodall's enfeebled health prevented him from converting into weapons of argument. What we want to get at is the list of those "striking facts"—no matter by whom collected, or by whom advanced. Well, all these facts can be reduced to the one sentence: "In none of the twenty-two countries reported on are there universities of the kind for which the Irish Roman Catholic authorities are asking."

In the first place: which are the twenty-two countries reported on? In Europe we have France, Germany, Spain, Portugal, Italy, Austria, Belgium, Turkey, Greece, Holland and Bavaria. In America we have the United States, Mexico, and Canada. In the East and South we have India, Australia, China and Japan. Here are twenty-two countries in which, says "The Christian World," no such university as that asked for by the Catholic hierarchy of Ireland, is to be found. We have not a list of the universities of the world before us, but we can mention some of these countries in which Catholic universities, as such, are to be found: The United States, Canada, Mexico, France, Spain, Italy, Austria, Belgium, Norway, Portugal and Holland. There are eleven out of the twenty-two. But we will suppose that the report of "striking facts" that the late Mr. Woodall was unable to make use of is exact, the situation is by no means changed. Not one of all these countries is in the exact same position as Ireland. In fact, Ireland occupies a most unique position amongst the countries of the world. Every one of the countries just named is self-governing. Not one of them but has its own legislature, makes its own laws, governs itself, enjoys legislative autonomy, and is not dependent upon the Parliament of any other country for its needs and requirements. Even to the colonial countries—Canada, India, Australia, etc.—they all enjoy the same rights, they all have representative and responsible governments, and in all of them the majority rules; not so with Ireland. There the majority is Catholic; but the minority rules. There they have no legislative action of their own. Consequently, the whole matter reduces itself to a very simple question of Home Rule. Let England accord Home Rule in the proper sense to Ireland, and the Catholic majority of the country will secure a Catholic university from their own legislature. The Imperial Parliament will no longer be bothered with the question.

A Catholic University, properly understood, is one, but only one, of the many needs of Ireland. These needs cannot be supplied under the present state of affairs. The Imperial Government cannot be expected to take that interest in these matters which their importance to Ireland demands. There is, then, a simple and easy solution. Grant the people Home Rule, place the country upon the same footing legislatively as that occupied by every other country, and the question will be solved in six months.

The following was the unanimous expression of the Irish Roman Catholic authorities as asking:—

Inasmuch as in the twenty-two countries reported on in Europe we have France, Germany, Spain, Portugal, Italy, Austria, Belgium, Turkey, Greece, Holland and Bavaria. In America we have the United States, Mexico, and Canada. In the East and South we have India, Australia, China and Japan. Here are twenty-two countries in which, says "The Christian World," no such university as that asked for by the Catholic hierarchy of Ireland, is to be found. We have not a list of the universities of the world before us, but we can mention some of these countries in which Catholic universities, as such, are to be found: The United States, Canada, Mexico, France, Spain, Italy, Austria, Belgium, Norway, Portugal and Holland. There are eleven out of the twenty-two. But we will suppose that the report of "striking facts" that the late Mr. Woodall was unable to make use of is exact, the situation is by no means changed. Not one of all these countries is in the exact same position as Ireland.

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THE SHIP

At a meeting of the... evening, 27th... hall of the S... Montreal, to w... three represent... of the five Iris... real, viz.: St... St. Mary's, St... Gabriel's, and... from each of t... Montreal, the... van, S.S.S., pas... president, and M... as secretary. The following... ed the Irish soc... Costigan and W... Patrick's T. A... O'Brien and C... Gabriel's T. A... Connor and J... briel's Debating... Gallery, M.P., a... Ann's T. A. and... O'Donnell and M... Ann's Young M... fernal and T... Mary's Young... Howe and T. H... errary Society, V... ical President... bernians, J. Co... cretary A.O.H... Count Board A... M. Ward, the H... Scullion and D... sion A.O.H., E... N. 2 Div. A.O.H... Brophy, No. 3 I... Enright and W... Division A.O.H... B. Lane, No. 6 I... O'Brien and P... Division A.O.H... F. A. Duffy, N... The St. Patrick's... sented by Messrs... Robert Warren... St. Mary's paris... Purcell and J. M... parish, by J. Ly... T. J. Kavanagh, A... by J. Killoran, A... Flannery.

There were also... Father O'Meara... Kavanagh, S.J... Strubbe, C.S.S.R... Spellman, Mr. K... had been named... ced the death... the meeting, was... The Reverend, Ch... purpose of taking... gard to the Im... at Point St. Char... to the monument... ected the body... graves from desec... The following w... the unanimous exp... timent of the Iris... Montreal.

Inasmuch as in... various forms of p... ple of Ireland has... Faith and Fatherl... Inasmuch as the... situated in the awf... 43 which drove hu... sands of our race... That Irishmen to... on this burial plac... not only because i... place of Christians... reason that it is a... but heroic deed... of our race.

That the Irish C... real, represented... stated, desire to ex... regret that the m... have been removed... cemetery was inte... from desecration... And, inasmuch as... public notoriety th... cemetery, and as s... empt from municip... Inasmuch as the... monument upon it... for co-operation i... St. Patrick's Squa... removed from gra... grant's grave-yard... Charles—the City... pressed the desire... to the wishes of a... ed.

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