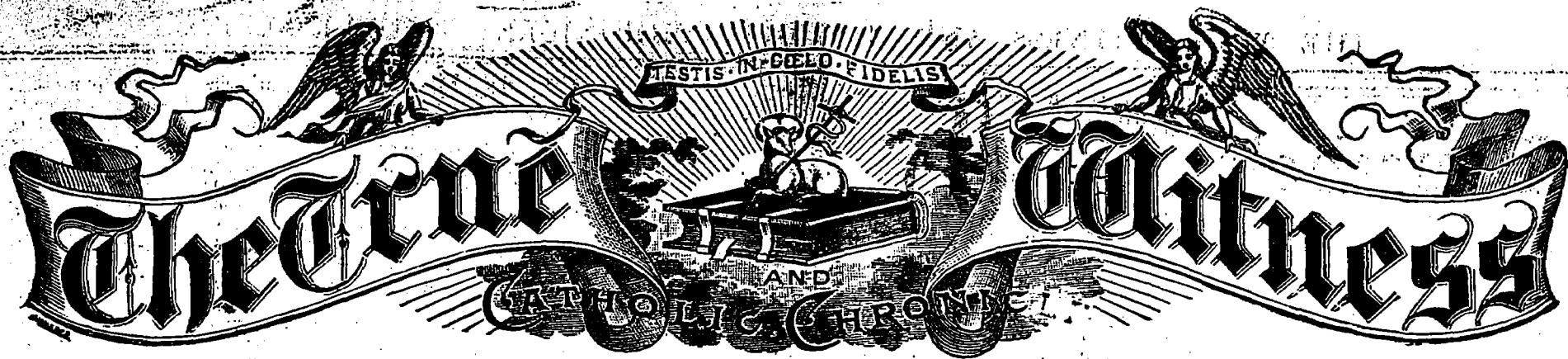


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AN IMPOSING CEREMONY.

DEDICATION OF THE CHURCH OF ST. DENIS IN ATHENS, ONT.

HIS GRACE THE ARCHBISHOP OF KINGSTON PONTIFICATES—AN IMMENSE GATHERING—A MOST ELOQUENT SERMON BY HIS GRACE—A SCENE LONG TO BE REMEMBERED.

On Saturday, October 20, the Most Rev. J. V. Cleary, Archbishop of Kingston, accompanied by his secretary, the Very Rev. Thomas Kelly, V.G., the Very Rev. C. H. Gauthier, V.G., and Rev. J. J. Kelly, pastor of Yonge, came to the presbytery from Mallorytown railway station. Next morning, Sunday, after celebrating early Masses in the Church of St. James, at Yonge, they proceeded to Athens to dedicate the new church of St. Denis the Areopagite. The day was very fine and the church in good condition. A very large procession of vehicles, bearing the farmers and their families belonging to the district of Yonge, accompanied His Grace and the clergy, and at every corner of the road new contingents from the surrounding country met the procession and took their places at the rear. Entering the village of Athens, the cortege was very imposing. The Citizens Band awaited them at the head of the Main street, and with choice music led the way to the new Catholic church, the villagers in large numbers lining the street on either side. Everything proceeded in most orderly fashion.

The great mass of people, half of whom were Protestants, assembled around the church, whose doors were closed, and as the Archbishop and clergy recited the prescribed prayers and passed around the edifice, chanting the Miserere, and sprinkling the walls with blessed water, the demeanor of the crowd was most reverent and edifying. When admitted into the church the vast majority of them could not get seats and were obliged to remain standing all the time throughout the celebration of Mass and the sermon. The Rev. J. J. Kelly, local pastor, celebrated the Mass, and at its conclusion, His Grace the Archbishop delivered a very instructive address of one hour and forty minutes, to which the mixed assembly listened with eager attention and respected silence. All the prominent citizens of Athens were among the listeners.

The Archbishop began by expressing his humble thanks to God for having enabled him and the local pastor to erect this beautiful edifice to the honor of the Divine Name and the spiritual good of the people. He extolled Rev. J. J. Kelly for the zeal and labor with which he followed up the project of building this church in Athens, "which," said he, "we had undertaken without money and without any visible means of meeting the cost, our trust being in God alone that He would provide a sufficiency in due time. The good citizens of Athens helped us by their generous contributions in the start. Donations subsequently came from the clergy and people in many quarters; and some months ago Father Kelly went, by my permission to Lower Canada to solicit alms for the church among his friends in Montreal and Quebec, with the result that he collected \$300 there and several valuable gifts for equipment of the home of God. The entire cost of the edifice was \$5,000, of which only \$800 remains to be paid." For this signal success the Archbishop offered his best thanks in the name of the church to Rev. J. J. Kelly.

His Grace renewed his expression of gratitude to the Protestant citizens of Athens for the good will and warm welcome they extended to the Catholics from the first mention of the project of erecting a church in their village to the present day, as well as for the large contributions they had given. He prayed God to bless them and reward their goodness. He narrated the miraculous cure of the young man who was lying at the point of death in Capharnum when his good natured master, the commander of the Roman garrison in that city and a worshipper of false gods sent a deputation of chief men of the place to meet the Lord Jesus outside the walls of the city and request Him to come and cure his faithful servant. They urged their petition, saying of the military commander, "He is worthy that Thou shouldst do this for him, because he loves our race and has built for us a synagogue," whereupon our Blessed Lord, without moving from his place on the public road, instantly exerted His divine power and restored the dying man to his perfect health. The performance of this wonderful miracle was the reward of good will and benevolent sympathy and neighborly kindness on the part of the military commander towards the people from whom he differed most widely in religion, and is a soul-stirring lesson which none of us should forget. In the heart of that Eagan man it was pure and merely human feeling. In the hearts of Christians it is the charity of God diffused through all the faculties of our souls by the Holy Ghost who dwells within us, and is based upon the principles of Christian faith and the fundamental law of Christian life proclaimed by the Saviour, "Thou shalt love the Lord thy God, &c., &c., and thy neighbor as thyself."

of this Catholic church will encourage the influx of Catholics to their village for the general benefit of all; and he encouraged the members of his own flock to be always mindful of the kind and warm welcome they had received from the Athenians.

The Archbishop then explained the chief purposes of a Catholic church. The primary idea of a church is a temple of sacrifice. It is not merely a meeting house for the purposes of common prayer, the reading of the Scriptures, and the chanting of psalms. For these ends there was in every village and town of Judea a meeting house—sometimes two, three or four of them in larger towns—where all faithful Hebrews used to meet every Saturday or Sabbath day. No sacrifice was offered in the synagogue, but only in the Temple built by King Solomon in the City of Jerusalem, and thither all who had attained twenty-one years of age were obliged by law to come on the four principal feasts of the year, how distant soever their residence may have been, to assist at the sacrifices in the temple every day for an octave. This was the sole temple dedicated to the worship of the true God on this earth before the coming of the Redeemer, who abolished the Mosaic law, its priesthood and its system of sacrifices, and substituted for it a new and more perfect religion, a new and more holy priesthood, and a new sacrifice, one in itself, and embracing all the different forms of sacrifice appointed by God through Moses to be offered by the sons of Aaron, who alone inherited the priesthood by Divine right and commission. The sacrifice of the New Law, called the Mass, is infinitely more valuable in the sight of God than all the sacrifices ever offered to Him from the beginning of the world, from Abel to Noah, from Noah to Abraham, from Abraham to Moses, and from Moses to Christ. The victim of the sacrifice of the New Testament is not an ox or a sheep, or any other living thing of earth: it is the Lord Jesus Christ Himself, the Incarnate Son of God equal to His Father in all the perfections of the Godhead, who humbled Himself to death in atonement for the sins of the human race. By a wonderful mystery of power and wisdom and love for us, whom He purchased from sin and death and hell by the agonies of His passion. He instituted the Mass in the form of sacrifice, Himself being the "High Priest forever according to the order of Melchisedec," and Himself in the glory of His risen humanity being the victim for daily oblation to His Father in Heaven through the ministry of men ordained by Him to the participation of His priesthood, and appointed to stand at His altar, in His name, and by His power, to immolate Him in mystic form and present Him before the eyes of the Holy Trinity for perpetual commemoration before God and men of His painful atonement for sins on Calvary's Cross and the reconciliation He there had established between God's offended majesty and the sinful children of Adam unto all generations. A remarkable prophecy respecting this sacrifice of the New Testament was delivered by Malachi, the last of the prophets of Israel, about four hundred years before Christ. In God's name he denounces the priests of the order of Aaron for having defiled the altar by choosing the most worthless of the flock for victims to be offered to God, and foretells that the day is coming when their sacrifices shall no longer be accepted and that their priesthood shall be disestablished, and the new priesthood created, and a new sacrifice instituted, which shall be a "clean oblation," incapable of defilement by the hands of unholy men; and this clean oblation shall be offered to the Most High, not in the Temple of Jerusalem, nor confined to one place, but shall be offered in every part of the Gentile world, every day and every hour of the day and night, "from the rising of the sun even to the going down thereof." In the Catholic Church, and by her alone, this mighty prophecy, with which the prophetic books terminate, is visibly fulfilled, and has never failed of fulfillment throughout the long course of eighteen hundred years. As the sun rises from the firmament each morning, and passes from meridian to meridian till it reaches the farthest west, and begins a new day for the opposite hemisphere, its rays never cease to illuminate the Catholic altar and show to the eyes of faithful worshippers the victorious priest of Christ holding aloft to heaven the Body and Blood of the Divine Victim who once immolated Himself in painful agony on the Cross of Calvary, and continues to immolate Himself in an unbloody form, by the ministry of the Christian priesthood, presenting to His Heavenly Father the marks of the Five Wounds through which the Blood of Redemption once flowed for atonement of the sins of all mankind. It is the same sacrifice in substance as the Sacrifice of the Cross, the High Priest being the same and the Victim being the same, and all the graces and blessings of the bloody atonement on Calvary being centred in the hands of the ever living Saviour as He cries from the altar to His Father on His heavenly throne to be merciful to sinners and apply to them day after day the grace of remission of sin, purchased by His passion and death, for all men to the end of time.

The Archbishop invited his hearers to consider the institution of the Eucharistic Sacrifice by the Lord Jesus Christ on the night before His passion and death. The hour was a solemn one, and all the circumstances added to its solemnity. "With desire have I desired to eat this Pasch with you before I suffer," said Jesus to His disciples. He rose from the table after they had partaken of the Paschal Lamb and laid aside His garments, says the Evangelist, "and having taken a towel He girded Himself; after that, He poureth water into a basin and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded." Everything signified that something was about being done of mysterious kind, which demanded special purity of body and spirit. The Evangelist proceeds: "Taking bread, He gave thanks, and broke and gave to them; saying: This is My body which is given for you; do this for a commemoration of Me. In like manner the Chalice also after He had supped, saying: 'This is the Chalice, the New Testament in My blood, which shall be shed for you.' His Grace dwelt forcibly upon the plain obvious signification of our Lord's words in instituting this Eucharistic Sacrifice. All the efforts of unbelievers in the past three hundred years have failed to diminish the force of their natural significance. When Jesus, who is eternal truth, declared "This is My body," who shall venture to declare that it is not His body but a piece of common bread? And when He adds a definite clause identifying that which He held in His hand with the self same body that He was about to immolate on the Cross, saying, as St. Paul quotes Him: "Take ye and eat; this is My body which shall be delivered for you," the reality of the Savior's human body in the Blessed Eucharist under the outward form and appearance of bread is rendered unquestionable. This is made still more conclusive by reference to the Savior's words in the consecration of the Chalice: "This is the Chalice of the New Testament in My blood, which shall be poured out for you." The English version of this sentence is ambiguous in both the Protestant and the Douay version. But whosoever possesses a knowledge of the Greek language, will readily see in the original text of St. Luke that the remission of their sins is that which was at that moment contained in the Chalice between the Savior's hands. Hence the Apostle St. Paul adds: "Therefore, whosoever shall eat this bread or drink the Chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord; he eateth and drinketh judgement to himself, not discerning the body of the Lord." It is a profound mystery of faith, said the Archbishop, and no one can receive it without absolute unhesitating belief unless he has previously received from God the gift of illuminating faith. Flesh and blood are averse to the high mysteries of religion. St. Paul warns us that the "animal man does not perceive the things of God, for they are spiritually discerned." Hence our Blessed Savior, when He proposed this doctrine of the Blessed Eucharist and the reality of His flesh and blood as the food and drink of the faithful, had performed the stupendous miracle of multiplying five loaves and two fishes into the food of five thousand people, in order to firmly establish in their minds His authority as a Divine Teacher, and introduced His doctrine by a declaration of the absolute necessity of faith as an essential condition for the acceptance of the humanly comprehensible mystery He was about to propound. To obtain this gift of faith He referred them to His Father, saying, that no one can come to Him by faith, except the Father shall draw him; and that this was the great work they had in preparation for the bread that gives everlasting life. Faith is the first essential condition; and faith is obtained by prayer to the Father; and without faith the mystery of the Blessed Eucharist cannot be apprehended by man. Whosoever makes up his mind to believe only what he apprehends by sight and touch and his other five senses, and the weak, feeble grasps of his mind, he will murmur at the Savior's doctrines as the Jews murmured at them when He proclaimed "Amen, amen, I say unto you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day; for My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me the same shall live by Me."

AT ST. GABRIEL'S.

On Sunday last His Grace Archbishop Fabre paid a pastoral visit to St. Gabriel's church and expressed his admiration of the splendid new church, and congratulated Rev. Father O'Meara, the beloved pastor, on all the good he has done for the parish. The Mass was a grand musical as well as devotional treat. Dubois' Kyrie and Gloria were rendered in perfect style, while Batman's Credo and Sanctus—most difficult, indeed, from a musical standpoint—were sung by the choir. Mr. Shea deserves the highest praise for the efficient manner in which he has organized and trained the splendid choir. It is certainly a credit to the parish and to the whole city.

Manager: We must put a good deal of realism in this wood scene. Can you get some one to growl so as to resemble a bear? Assistant: I think so. There are six or seven actors who haven't received their wages for ten weeks. I'll consider them.

Stout Gentleman: Spare diet, long walks, &c. I could have managed all that without coming to this expensive watering-place. Doctor: Yes, but you forget the annoyance caused by the high prices, which of itself will go a long way towards reducing your weight.

G. M. B. A. OF CANADA.

ADDRESS AND PRESENTATION TO THE NEW JUDGE.

MR. CURRAN'S REPLY—HE WILL ENTER ON HIS DUTIES IN A FEW DAYS—BISHOP EMARD, REV. FATHERS M. CALLAGHAN, MARRE AND O'MEARA ALSO DELIVER ADDRESSES IN PRAISE OF THE ASSOCIATION.

Glenora Hall, the place of meeting of Branch 26 of the C.M.B.A., was filled to overflowing on Monday, the occasion being the annual open meeting of the Branch. The gathering, outside the members, was composed chiefly of young men.

The entertainment consisted of a musical and literary programme. Hon. J. J. Curran, His Lordship Bishop Emard, of Valleyfield, Rev. Father Marre, Notre Dame, Rev. Father M. Callaghan, St. Patrick's, Rev. J. O'Meara, St. Gabriels, Dr. G. H. Merrill, Chancellors T. J. Finn, P. Reynolds, Joseph E. Morrison, J. H. Feeley, A. H. Spedding, C. A. Poitvin, C. Dandelin, Patrick Doyle, D. J. McGillis, M. Murphy, and others, occupied seats on the platform.

President A. D. McGillis presided and made a most happy address of welcome, in course of which he gave a brief resume of the affairs of the Branch and Association.

The most interesting event of the evening was the presentation of an address, accompanied with a handsome portrait, to the Hon. J. J. Curran.

President McGillis made the presentation and the address was read by the secretary, Bro. Costigan.

The address reads as follows:—To the Hon. J. J. Curran, LL.D., on the occasion of his elevation to the bench of the Superior court of the Province of Quebec.

Hon. Judge and Brother—The officers and members of Branch 26, C.M.B.A., desire to express their pleasure and satisfaction on learning that in your person a distinguished member of the association has been honored in being raised to the important position of Judge of the Superior Court.

Almost since the inception of this branch, you have been actively associated with us, and each one feels that he participates in the honor which the Federal Government has seen fit to confer upon you.

As a slight token of the esteem and the respect in which you have ever been held by the officers and members of Branch 26, C.M.B.A., we beg on this occasion that you accept the portrait of yourself which we now present, and which we trust will long hang upon the walls of your happy home as a reminder of the brotherly spirit in which it has been offered to you.

We also trust and pray that in years to come Divine Providence may grant you health and strength to perform the duties of the exalted office to which you have been raised, and that to you may apply the words of Ireland's poet: When you have knelt in the temple of duty, Worshipping labor and valor and beauty, When like a brave man in fearless resistance, You'll have fought the good fight on the field of existence, When a home you'll have won in the conflict of labor, With truth for your armor and thought for your sabre, Be that home a calm home where your old age may rally, And where peace shall attend as you walk down life's valley.

In closing, we beg to express the hope that in the future, as in the past, the officers and members of Branch 26, C.M.B.A., may enjoy the benefits of your advice and the pleasure of your presence and the aid of your active co-operation. Subscribed to on behalf of the branch by the president, secretary, and other officers of the society.

THE JUDGE MAKES REPLY.

Mr. Justice Curran, in responding, said that the address that had just been presented to him made him feel that in leaving public life he was quitting something after all in which there was a great deal of pleasure. It was with more than ordinary pleasure that he received such presentation at their hands, because he found himself surrounded not merely by the brethren of that association, of which he was a member, but the occasion which had brought them together was honored by his Lordship Bishop Emard, who had travelled from his home to be present with them, not merely in honor of the occasion in which he was particularly interested, but to show them the deep, abiding sympathy he felt for the association to which he belonged, and in which he had always taken such an intense interest. They had also another gratification in the presence of representative clergymen of the different parishes of the city of Montreal, all joining together to give eloquent testimony to their respect and to testify how earnestly they wished for the progress and prosperity of the association.

Judge Curran then spoke at considerable length of

THE HISTORY OF THE SOCIETY

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with which he had so long been associated, its early struggles and final triumphs, and then alluding again to the address said that they had said some beautiful things about himself, for which he thanked them from the very bottom

of his heart. He was now about to enter

upon a very few days on the arduous duties of his new sphere. No one more than himself felt the responsibility which would weigh upon his shoulders. Certainly, for his own sake, and for the sake of those who had confidence in him, of those who had entrusted him with those duties, and for every reason that could actuate a good citizen, all that he could say was that it would be his endeavor to justify the good wishes and promises made on his behalf in the discharge of his duties to the best of his ability, and in the most conscientious manner. (Loud applause.)

He concluded by saying that he would never cease to take the deepest interest in the association, which he conceived to be one of the best and noblest organizations in our country.

BISHOP EMARD SPEAKS.

The president then called upon his Lordship Bishop Emard, who, on rising, was the recipient of a most enthusiastic reception, the applause lasting for some time. His Lordship pleasantly remarked that he had been invited to attend at the meeting, but the invitation had not mentioned that he was to speak. He was not too pleased to be present on such an occasion to join with them in the tribute of brotherly love and honor offered to his Honor Justice Curran. Speaking of the society it had done a great deal of good and would continue to be an influence for good in the community.

His Lordship said he was proud to proclaim himself a member of the Association and especially a member of Branch 26. When he was a resident of Montreal he never tired attending the meetings of the Branch as they always proved a source of pleasure and profit to all concerned. The Association was one of which they had occasion to be proud and one which every Catholic in the community should seek connection with. Before resuming his seat Bishop Emard complimented the Branch on the success of the meeting, which he said exceeded his anticipations.

Father Martin Callaghan, chaplain of the society, on being called upon, said he was in full sympathy with the purposes of that entertainment. He thought they could not do better than give public testimony of their appreciation of the honor conferred upon one of their members being elevated to the judgeship of the Superior Court. He was delighted to see the Church of Canada represented in the hall by the distinguished Bishop of Valleyfield. In holding such meetings the Branch had also another and great object, namely, the extension of its usefulness. The members of the branch could always rely on his co-operation and assistance in all things that would tend to that end. Father Martin's address was a most eloquent effort and was deeply appreciated. Rev. Fr. O'Meara, Rev. Father Marre, and Chancellor Finn, also made short addresses. The latter in course of his remarks, gave a brief resume of the history of the Association. President M. A. Campeau also made a brief address.

The following gentlemen took part in the musical programme: Bro. J. N. Payette, Bro. Wm. Palmer, Prof. LaChance and friends, Mr. Labie, Mr. John S. McCaffrey, Mr. J. J. Rowan, Bro. W. P. Doyle, Bro. J. G. Shea and Master Shea, Master Palmer.

Bro. Costigan made a short address of thanks to all who had assisted, and after the singing of the "Marseillaise," "Auld Lang Syne," and other national airs, the gathering dispersed.

During the evening a telegram was read from Grand Secretary Brown, congratulating the Branch and Judge Curran, and also intimating that he had forwarded that evening a check for two thousand dollars for the family of a late deceased member.

Letters of regret for non-attendance were also received from Hon. M. F. Hackett, Grand Vice-president, and others.

The success of the meeting is due to the untiring efforts of the following committee: Chancellor P. Reynolds, Brothers A. D. McGillis, T. J. Finn, J. H. Feeley, M. Sharkey, J. E. Shortall, Joseph Gould, S. J. Callahan, A. Brogan, N. P. D. J. McGillis, C. Coughlan, H. J. Ward, M. Egan, T. J. Kavanagh, Jas. Milloy, L. E. Simonon, John Walsh, B. Tansy and T. R. Stevens.

On the 17th of November a service for members of the C.M.B.A. will be held in St. Bridget's, his Grace the Archbishop of Montreal and the Bishop of Valleyfield will be present.

On November 10th there will be a service in St. Patrick's for Branch 26 of the association.

PERSONAL.

A Young Violinist.

It is with pleasure we noticed the marked success of Master Jeremiah Shea, the promising young violinist, at the two concerts given last Monday evening at the Catholic Truth Society, in a most little speech, closed the series of concerts so successfully given by the good Club, and which afforded such pleasure during the past summer; he thanked the audience for their attendance in such large numbers, and extended the thanks of the Club to their kind citizen friends, and especially the ladies, for their generous and cordially concluded by expressing his regret and prayed that they might be permitted to meet again on the next night of navigation.

The Doctor Pre-claims—Said to Doctor, I am getting too stout for comfort and I want your advice. Doctor: Nothing reduces flesh like worry. Spend two hours a day thinking of the unpaid bills you owe me.

GRAND ANNUAL CONCERT.

IN AID OF THE CATHOLIC SAILORS CLUB.

A MOST INTERESTING PROGRAMME AND A LARGE AND ENTHUSIASTIC AUDIENCE—A GRAND SUCCESS.

On Monday evening the Academic Hall of the Gesu was filled with a large and appreciative audience assembled to enjoy the splendid programme prepared by the Catholic Truth Society for the third annual concert in aid of the Catholic Sailors' Club. On account of the President's unavoidable absence, Rev. Father Devine, S.J., delivered a few appropriate introductory remarks. He dwelt upon the importance of the work that the club was doing and the great benefits that sailors, coming to our port, derived from the institution.

The overture, a piano duet, by Mr. and Miss Sharp, was most heartily received. The Independent Choir, under the able leadership of Mr. Leon L. M. LaBran, sang a grand chorus entitled "L'Alliance des Peuples." In the absence of Miss M. Milloy, her sister, Miss Bessie Milloy, charmed the audience with her rendition, "Kentucky Belle." The next item was a most striking event; it was a violin solo by Master Shea. So successful was the young musician, that the audience was fairly transported with delight. Mr. Miller's song, "The Skipper," was received with loud applause. Miss McAndrew then sang "Jerusalem" in her own inimitable style, evoking the greatest amount of enthusiastic appreciation. Mr. Parizeau's eug dancing was admirable. The comic French duet, "Ca Paris Bon Pere," by Messrs. Thibadeau and Champagne, was a real surprise, and was most heartily applauded.

The first part closed with an instrumental trio, cornet, violin and piano by the popular and gifted Shea family.

The St. Mary's College Choir gave a nice and artistic rendering of the "Alabama Coons," a comic piece that created great good humor. Miss Mona Stafford's solo, "Could I," by Tosti, was a charming piece of music that gave full opportunity to display Miss Stafford's finely cultivated voice. Mr. H. O'Brien sang in his accustomed successful manner, a solo entitled "The Ship I Love." Miss Mona Stafford then recited in a most effective manner, "William Tell to his Native Mountains." The quartette from the Independent Choir, composed of Messrs. J. Perault, A. Bourget, G. Bourget and F. Trudeau, surprised themselves in the rendering of "Varieties." Mr. Geo. Holland's comic song received a well deserved encore. Miss McAndrew came forth again, and to the delight of the audience sang "The Irish Maid." Messrs. Reid and Milloy received a fair encore for their comic duo selections, and Mr. O'Brien closed a delightful evening's performance by an admirable rendering of "Tommy Acton." The concert was one of the most successful of the season, and the officers and members of the Club owe deep gratitude to all the participants in the programme, as well as to the large audience that attended.

CHURCH AND HALL LIGHTING.

It is difficult to conceive how an enthusiasm for, or even, much interest in, any cause or purpose can be maintained in a poorly lighted church or hall. The perfect light for an audience room is one that is neither dim nor glaring, soft and mellow. The best means of obtaining such a light is the use of Balbo's compound light spreading reflectors. They are made in different styles and many handsome designs, for use with gas, electricity and oil. With either of these mediums, they produce a bright, soft light that floods and perfectly illuminates every portion of the room. The reflectors are made of concave, tinted, plate glass. The manufacturers guarantee them to give perfect satisfaction. A catalogue and price list will be sent free to any one asking for it, by the Balbo Reflector Co., Liberty and East Avenue, Pittsburgh, Pa.

CATHOLIC SEAMEN'S CLUB CONCERT.

The closing concert of the season, at work was as good as over. The program was arranged by Mr. J. J. Curran, who was chairman, Mr. J. J. Curran and Mr. Joseph St. John were in the front ranks with melodious voices. Miss Sharp, piano soloist, gave a most pleasing vocal performance, and sang; Mr. Geo. Holland's comic song received a well deserved encore; Mr. H. O'Brien sang in his accustomed successful manner, a solo entitled "The Ship I Love." Miss Mona Stafford then recited in a most effective manner, "William Tell to his Native Mountains." The quartette from the Independent Choir, composed of Messrs. J. Perault, A. Bourget, G. Bourget and F. Trudeau, surprised themselves in the rendering of "Varieties." Mr. Geo. Holland's comic song received a well deserved encore. Miss McAndrew came forth again, and to the delight of the audience sang "The Irish Maid." Messrs. Reid and Milloy received a fair encore for their comic duo selections, and Mr. O'Brien closed a delightful evening's performance by an admirable rendering of "Tommy Acton." The concert was one of the most successful of the season, and the officers and members of the Club owe deep gratitude to all the participants in the programme, as well as to the large audience that attended.

The Doctor Pre-claims—Said to Doctor, I am getting too stout for comfort and I want your advice. Doctor: Nothing reduces flesh like worry. Spend two hours a day thinking of the unpaid bills you owe me.