

ST. ANN'S SCHOOL.

November Examinations—Order of Merit.

1st Class—T. Donnelly, J. Manning, M. Martin, F. Lennon, T. Gleeson, O. Leblanc, J. Phelan, M. Burden, James Murray, J. Supple, G. Parker, R. Hart, T. Corcoran, J. Brown, M. Scott, Jno. Murray, R. McGreevy, O. Boyer, M. Mullins, A. O'Leary, J. Clarke, Wm. Healy, G. Gummarsell.

2nd Class—W. Liston, F. Burns, R. Brown, F. McCrory, G. Leblanc, T. Hanley, M. Ryan, J. McCarron, J. Scott, R. Lalimer, J. Tobin, E. Kennedy, A. Hartford, F. Hogan, B. Brennan, M. Connolly, J. Mahoney, M. Murphy, J. Callaghan, J. O'Hearn, P. Broderick, A. Ricard, G. Hargraves, M. Regan, J. Slattery, A. Fournier, J. Scullion, M. Bracken, J. Wickham, O. Kelly, P. Boyle, O. O'Neill, J. Donnelly, L. McElhearn, N. Forget, P. Vallee.

3rd Class—M. Morris, E. McPhillips, J. Gleeson, T. Fitzgerald, J. Nolan, J. P. Ken Kennedy, J. Belair, G. Harold, J. Quinn, J. Ryan, H. Hartford, James Benoit, J. Howard, J. Hill, W. Healy, E. Kavanagh, T. Cooney, W. Stanley P. Hanrahan, B. Anderson, J. Kiely, G. Moynihan, J. Butler, M. Meany, J. Shields, A. Caron, J. O'Brien, A. Auge, M. J. Gleeson, J. Murphy, J. Lemarbre, A. Blackstock, J. Finnigan, G. Gosselin, P. Callaghan, J. Madigan, P. Maguire, P. Behan, A. McDonald, J. Dolan, J. Bracken, J. Taggart, W. Walsh, J. O'Grady, J. Lynch.

4th Class—M. Daly, G. Morris, R. Whitty, F. McNulty, J. Taylor, J. Stafford, R. Love, A. Patterson, F. Ryan, M. McMahon, B. Murphy, B. Healy, A. Flynn, E. O'Brien, M. Donnelly, J. Cox, F. Gosselin, M. Hannon, Wm. Bailey, J. Lafetiere, P. Frears, P. Moore, J. Gourley, J. Theriault, T. Fagan, J. Sheridan, M. Day, F. Hutchison, F. Bracelin, J. Goodfellow, A. Balzhazard, W. Woodfine, T. Dundan, J. McLaughlin, W. Furlong, F. O'Connor, J. Miles, C. Howlett.

5th Class—W. Whelan, B. Foran, C. Killoran, A. McConomy, M. McEntyre, W. Mullins, J. Guinan, J. Noonan, P. Carroll, G. Hurtubise.

6th Class—P. Kenahan, M. Kelly, M. Pelletier, P. Kelly, F. Forester, E. Donnelly, G. Monroe, G. Huber, J. Latimer, A. Morin.

7th Class—J. Blackstock, P. Enright, P. Kennedy, J. Huber, Jos. Coleman, M. Green, J. Bennet, T. Maguire, T. Hickey, J. Drew.

8th Class—R. Daly, G. Murray, W. Powers, B. Wester, W. O'Brien, H. Manning, A. Cherry, J. Gilligan, W. French, W. Kennedy.

9th Class—A. Jones, W. Costello, J. Kenahan, J. Prince, J. Keleher, E. Stearns, T. Villemaire, E. Cartwright, W. McDonald, J. Boyle.

Roll of Honor—T. Donnelly, J. Manning, M. Martin, C. Lennon, T. T. Gleeson, O. Leblanc, M. Burden, R. Hart, W. Liston, J. Burns, R. Brown, F. McCrory, G. Leblanc, T. Hanley, M. Ryan, J. McCarron, J. Scott, R. Latimer, J. Tobin, E. Kennedy, M. Morris, E. McPhillips, J. Gleeson, T. Fitzgerald, J. Nolan, J. Kennedy, J. Belair, G. Harold, J. Quinn, J. Ryan, H. Hartford, Jas. Benoit, Jno. Howard, J. Hill, E. Kavanagh, T. Conney, B. Anderson, G. Moynihan, J. Butler, A. Auge, J. O'Brien, M. Daly, G. Morris, R. Whitty, F. McNally, Jas. Taylor, J. Stafford, F. Ryan, M. McMahon, P. Murphy, P. Kenahan, E. Donnelly, J. Donaldson, Jno. Drew, P. Kennedy, Jos. Coleman, M. Green, T. Higgins, F. Maguire, R. Daly, G. Murray, W. Powers, B. Wester, W. O'Brien, H. Manning, A. Cherry, J. Gilligan, W. French, W. Kennedy, F. Healy, J. Benoit, A. Monaghan, A. Belanger, Jos. Scullion, A. Jones, W. Costello, J. Kenahan, J. A. Prince, E. Cartwright, W. McDonald, J. Keleher, Jos. Scullion, Jno. Callaghan, T. Sheeran, J. Shields, T. Meehan, A. Green, A. Stanley, F. Scullion, D. McCrory, A. Conroy, W. Whelan, R. Foran.

St. Patrick's T.A. & B. Society

The annual religious anniversary of the St. Patrick's T.A. & B. society was celebrated at St. Patrick's church on Sunday. The members of the society attended the 8 o'clock Mass in a body and received Holy Communion. Rev. James Callaghan was the celebrant of the Mass. At 7.30 p.m. the members again assembled and entered the church in procession, accompanied by representatives of the St. Ann's and St. Gabriel's T.A. & B. societies. The ceremonies were opened by the recitation of the holy Rosary by the Rev. James Callaghan,

which was followed by the annual sermon, which was preached by the Rev. Father J. A. McCallen, S.S., reverend president of the society, who took for his text the words, "Let us work honestly as in the day, not in riotings and drunkenness."—Romans xiii., 13. The sermon was an appeal to all present to take a more active interest in the cause of temperance. The sermon was followed by the Benediction of the Blessed Sacrament. Rev. Father Ridder, C.S.S.R., of St. Ann's, officiated. The following rev. gentlemen occupied seats in the sanctuary:—Rev. Father Quinlivan, pastor; Rev. Martin Callaghan, Rev. Father Toupin and Rev. James Callaghan. The seats of honor in front of the sanctuary were occupied by the officers of the various societies. The pledge of total abstinence was administered to a large number.

REUNION OF CHRISTENDOM.

It Cannot Come by Concession and Compromise.

An article in the Church Times is occupied with a very forcible plea for the reunion of Christendom. The opening sentences would lead the reader to suppose that there was a real disposition to reduce such an excellent theory into practice. As to the prospect of uniting with nonconformity the writer disposes of that rather summarily at the outset. He says:

"We pass over the pleasure parties in Switzerland because not only have we already alluded to them, but also because, as was pointed out at the Birmingham Congress, any reunion on the lines suggested there would manifestly result in wider schism. The Grindelwald tourists evidently regard what they are pleased to call the 'Churches' as purely human institutions in respect of their external organization, and spend their time in considering what concessions they can make to each other, the only practical result of which can be the whittling down of what is peculiar to each of the so-called Churches to the level of the small residuum of what is held in common by all of them."

On turning to the part dealing with the possible reunion of the Anglican and Catholic Churches we find that the difficulty presented is equally great. The writer says: "We cannot, on the one hand, accept from Rome either a new order in the sacred Hierarchy, as the Papacy is, or any new articles of the faith which the undivided Church has not received. Reunion on a satisfactory basis cannot come by concessions and compromise; it can only come by the disintegration of human systems and the recognition of spiritual facts." This last sentence in particular is a very candid admission of the enormous difficulty in the way of reunion, but why wantonly and needlessly increase the difficulty by writing in the next article about the "Italian mission," the "Papal press-gang," etc., and applying grotesque names to the ancient Church of Christendom.—*Liverpool Catholic Times*.

Maxims of Cardinal Manning.

Our character is our will; for what we will we are.

Remember always that things of God must be done in God's way.

Be always beginning; never think that you can relax, or that you have attained the end.

Your place, your crown, your ministry in God's unseen kingdom are all marked out for you.

Who knows what graces he has lost, and may be losing at this moment, for want of aspiration?

External splendor of worship is good, but internal truth and reality in the worship of God is better.

Our hidden life with God is the very soul of our spiritual being in our own home, in the Church and in the world.

If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.

The most precious thing we have, next to grace, is time; and we owe an account of our time, as we owe an account of our grace.

One mind and one will fuses and holds in perfect unity the whole multitude of the faithful throughout all ages and throughout all the world.

How many spring-times and seed-times have we lost! how many a summer

is past without a harvest! how many an autumn without a vintage!

How shall anyone who knows himself to be a simple expression of the will of God, together with a little dust from earth, have confidence in self?

Holy fear, filial piety and fortitude form the perfection of children of the poor, and of the poor in spirit, such as St. Francis, St. Philip and St. Charles.

A soul has an endless capacity, either of bliss, which is the participation of the beatitude, of God, or an agony which the heart of man cannot conceive.

FRANCIS PARKMAN.

Sept. 16, 1823—Nov. 9, 1893.

American literature has lost one of its famous men by the death of Francis Parkman, who has done more than any one else to rescue from misrepresentations and prejudices the early history of the country, especially in its relation to the first French settlements in America. He was the youngest of all the American historians, but his merit seems to demand for him the highest place among them. He is said to combine what was excellent in all who preceded him. Accurate, comprehensive, he was by all odds the most impartial, especially in that which referred to the work of the early missionaries. Although at times he would appear by insinuation or reflection to contradict what he elsewhere gives with praise as conscientious work, yet, as a whole, he has treated the Missionary period of the Catholic Church with more impartiality than is usually found in non-Catholic writers who fail to catch the motive of faith that guides the religious in mission life. Francis Parkman was born in Boston in 1823. As a boy he suffered from poor health, and this led him into the woods where he learned that love for nature which appeared so frequently in his writings. He entered Harvard at seventeen years of age, but an injury received in the gymnasium three years later obliged him to take a long vacation and he went to Europe and spent much time in Rome, where he lodged at the Passionist Monastery, where he nourished some of his tastes for the life of the Missionaries. He graduated from Harvard in 1844, after which he studied law for two years. He then went among the Indians of the Rocky Mountains, lived the Indian life and thus acquired that fine insight into the Indian character which appears so clearly in his works. All this he acquired at the expense of his health, which became enfeebled and which remained so during the subsequent years of his life. It was at this time he became almost blind and while laboring under such an affliction he was obliged to make his most elaborate researches. In this he was like Prescott, who suffered from an affliction of his eyes during the years of his historical writings. Parkman's first historical work was "The Conspiracy of Pontiac," which was a most brilliant production, and which appeared one year after his marriage, in 1850. His wife died in 1858, and Parkman went to Europe to consult libraries and collect materials for his other works. He returned in 1865 and published "Pioneers of France in the New World," which dealt with the attempts of France to establish itself in Acadia, Florida and by the St. Lawrence River. In 1868 "The Jesuits in North America in the 17th Century" appeared and met with great praise for his attempt at justice to the noble missionaries of the Catholic Church, who had sacrificed everything for civilization and the cross. In 1867 Parkman went to Europe again and as a result we have his "Discovery of the Great West," which treats of the work of the great explorers La Salle, Marquette and Hennepin. In 1872 he went to Europe again and his works on Canada then appeared: "The Old Regime in Canada," "Count Frontenac and New France," "Montcalm and Wolfe." Last year he completed this wonderful series with "Half Century of Conflict." Parkman wrote but one novel "Vassall Morton," which he published in 1856. European scholars regarded him as the first of American historians. In Canada he was greeted as highest authority, even on Canadian topics which he touched. He followed the scientific method and thoroughly familiarized himself with his subject in all its bearings. Howells, in reviewing his works, wrote: "If we have objected to nothing in these histories, it is because we have no fault to find with them. They appear to us the fruit of an alto-

gether admirable motive directing indefatigable industry. We find their style beautiful always." Mr. Parkman died after a short illness at his home in Jamaica Plain. He was the last of our great historians and many agree in calling him the best. He is a model of good English, impartiality and fair dealing, and history will recognize him as a writer who was thorough, painstaking, and truthful. No one but a Catholic can fully appreciate the life and sacrifice of the first Missionaries. Parkman tried to do well and succeeded better than others of his class.—*Catholic School and Home Magazine*.

There are over 200 priests of the Redemptorist Order in the United States.

The most prominent paper in Tombstone, an American town, is called the *Epitaph*. It is edited by an Englishman named Coffin, and the name of its publisher is Sexton.

Sweet girl; "The man I marry must be both brave and brainy." Adoring Youth: "When we were out sailing and upset, I saved you from a watery grave." "That was brave, I admit, but it was not brainy." "Yes, it was. I upset the boat on purpose."

"A soft answer," etc.—Young Wife pettishly: "You always seemed to have plenty of money before we were married." Loving Husband: "It was only seeming; I had very little." Young Wife: "And you told me you expected to be rich." Loving Husband: "I am rich, my dear. I've got you." She subsided.

A Frenchman's gallantry to ladies is always equal to an emergency. At a party a gentleman of that race stepped heavily upon the toe of a lady, who looked up with an angry frown. "Pardon, madame," he said bowing low, "but I have forgot to bring my microscope." "Your microscope?" "But yes; for to see ze little feet of madame."



Mrs. A. A. Williams
Lynn, Mass.

For the Good of Others

Rev. Mr. Williams Heartily Endorses Hood's Sarsaparilla.

We are pleased to present this from Rev. A. A. Williams, of the Sillsbee street Christian Church, Lynn, Mass.:

"I see no reason why a clergyman, more than a layman, who knows whereof he speaks, should hesitate to approve an

Article of Merit

and worth, from which he or his family have been signally benefited, and whose commendation may serve to extend those benefits to others by increasing their confidence. My wife has for many years been a sufferer from severe

Nervous Headache

for which she found little help. She has tried many things that promised well but performed little. Last fall a friend gave her a bottle of Hood's Sarsaparilla. It seems surprising what simply one bottle could and did do for her. The attacks of headache decreased in number and were less violent in their intensity, while her general health has been improved. Her appetite has also been better. From our experience with

Hood's Sarsaparilla

I have no hesitation in endorsing its merits."
A. A. WILLIAMS.

HOOD'S PILLS are the best family cathartic, gentle and effective. Try a box. Price 25c

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Annual At-home—The harvester's.