

ST. PATRICK'S RENOVATED.

Continued from first page.

for its time. But it is now unfit to protect a church such as St. Patrick's is about to become. Consequently the old tin will be replaced by slate and an entirely new roof will cover an entirely new church. The contract has been given to the Montreal Roofing Company, of which ex-Alderman Enoch James is president. Mr. James has done some of the most perfect roofing that Montreal can boast, and we are confident that in the present case he will exert himself in an exceptional manner in order to leave a lasting monument of his company's roofing for the thousands who will admire St. Patrick's to appreciate and praise.

It must be remembered that St. Patrick's Church was never completed. The steeple upon it to-day was never intended to be permanent, nor does it at all correspond with the architectural design of the edifice. In fact, St. Patrick's is built in the purest of Gothic style, and when it shall be entirely finished it will present exteriorly as well as interiorly one of the most striking and perfect of ecclesiastical buildings in Canada. Doubtless the hurried sketch we have attempted to give of the proposed renovation will be pleasant to many of our readers. There are hundreds and even thousands scattered over America to-day who remember with affection St. Patrick's of Montreal. Here it was that they were baptized, or married, or made their first communion, or were confirmed, or attended the Holy Mass on Sundays. Here also many of them knelt while the solemn requiem was chanted over the remains of a father, a mother, a wife, a husband, a child, or some dear relative, or never-to-be-forgotten friend. Sacred and tender memories of the past cling to old St. Patrick's; grand and happy associations cluster around that temple. There all shall arise, fresh and powerful before the minds of the many who knew and loved the church in the days now dead.

It will be the renovation of a paternal home, the restoration of a cherished shrine, the paying of a deserved tribute to the memories of those who lived and labored for that Church. We will say no more for the present; all we desire is to impress upon our readers the importance of the work about to commence, and to give a faint idea of what is to be expected when that work shall be completed.

One word more. An endless debt of gratitude is due to the Rev. Father Quinlivan, the energetic and good pastor of St. Patrick's, and also to his assistant priests, for the work that has been done for the Church and for the congregation. We hope that this movement will serve to emphasize that feeling of thankfulness and to make all appreciate the importance of what is being done for the parish and for its temple. This rejuvenated Church will be a long-lasting monument to the zeal, the devotedness and the loving attachment to Church and to parishioners that characterize the present pastor and all the good priests associated with him.

EARLY HISTORY OF ST. PATRICK'S.

A Brief Sketch of the Past Fifty Years.

It was in 1817 that zealous priest of St. Sulpice learned that a small colony of Irish-Catholics met every Sunday in the Church of Our Lady of Good Help, (*Notre Dame de Bonsecours*). They numbered about fifty in all, when Father Richards, a convert to Catholicity and a priest of the Seminary, came to them. In 1880, the congregation had largely increased and the old Recollet Church became their place of worship. It was there that the future Bishop of Kingston, the Rev. Father Phelan, commenced his career of usefulness as pastor of our people. When the Church of Notre Dame was completed, Rev. Father Richards gathered the Irish-Catholic soldiers in the British garrison, and all the civilians who could not find room at the Recollet Church, and said early Mass for and preached to them. Still did the numbers of Irish-Catholics increase, there was no longer sufficient

accommodation for them at *Bonsecours*, the Recollet and Notre Dame. Rev. Fra. Phelan had become Bishop of Kingston, and was succeeded by Rev. J. J. Connolly. At last representations were made to the Seminary and Fabrique as to the necessity of a new church, and the Fabrique decided that it should be called St. Patrick's. The Rev. Abbe Quiblier, Superior of St. Sulpice, who had a great esteem for the Irish people, strongly supported the movement. On the 20th May, 1843, the land was purchased from the Rocheblave family for \$20,000. The Bishop of Montreal had the ground broken, blessed the site and a cross was planted thereon. On the 26th September, 1843, the corner stones were laid and blessed. There were seven stones, all blessed by Mgr. Bourget, and laid by the following:—1st by the Bishop, 2nd by the Mayor, 3rd by the Speaker of the House of Assembly, 4th by the Chief Justice, 5th by the President of the Irish Temperance Association, 6th by the President of St. Patrick's Society, and 7th by the President of the Hibernian Benevolent Society. The work was rapidly pushed under Messrs. Compté & Morr. On the 17th March, 1847, the church was dedicated to St. Patrick and the inauguration took place.

The Bishop of Montreal was present. The High Mass was chanted by Rt. Rev. J. C. Prince, coadjutor of the Bishop, and the first pastor, Rev. J. J. Connolly, preached a most eloquent sermon.

Until 1860 Rev. Father Connolly presided over the fortunes of the new church and parish. Some years previous, on a visit to Ireland, Rev. Mr. Quiblier had secured the services of Fathers Dowd, O'Brien, McCullough and others. When the Rev. Father Connolly retired in 1860, Rev. Father Dowd was at once appointed parish priest. The life and labors of Father Dowd, for thirty years as pastor of St. Patrick's, the esteem, love and veneration in which he was held by all sections of the community, the grief manifested on the occasion of his death, the fond memories still kept fresh and that will last as long as one of those who knew him survives, and which will be perpetuated from generation to generation, require no elaboration at our hands. St. Patrick's renovated Church will be a magnificent monument to the great and good priest, who might be called the father of the parish.

The Church Itself.

St. Patrick's Church is of Gothic architecture of the 14th and 15th centuries. Its extreme length is 233 feet and extreme width, 105 feet. The foundation walls are 10 feet thick and the height of the ceiling is 85 feet. The height of the steeple is calculated to be 228 feet. The church cost between \$40,000 and \$50,000. The acoustic properties are admirably adapted for preaching and music. There are two bells that had been chosen from four that formerly hung in the steeple of the old French church. The large one, called *La Vieille Charlotte*, is of French make, and is said to have silver in its composition, which accounts for its singularly fine tone.

The Church has been distinguished, from the beginning, for the number and character of its religious, charitable, social and literary institutions. Among these are:—St. Patrick's Total Abstinence Society; The Living Rosary; The Ladies of Charity; The Catholic Young Men's Society; The Leo Club; The Catechism Society and the Children of Mary. The following is a list of clergymen who officiated at different times in St. Patrick's since 1847:—Rev. Fathers Richards, Connolly, O'Connell (still living at the ripe old age of 93), Morgan, McCullough, MacMahon, Dowd, O'Brien, Hogan, O'Farrell (the late Bishop of Trenton), Brown, Bakewell, Toupin, Martin Callaghan, James Callaghan, Quinlivan, Singer and Leclaire.

The present staff of the Church consists of Rev. Father Quinlivan, P.P., Rev. Father M. Toupin, Rev. Father J. McCallen, Rev. Father M. Callaghan, Rev. Father J. Callaghan and Rev. Father Fahey.

The events of the year 1887, when the two-fold Golden Jubilee of Fathers Dowd and Toupin took place, are still vividly before us all. Father Toupin still remains, enjoying exceptional health, and beloved, as ever, by all the parishioners, young and old, to whom he has ever been a most faithful and loving friend. May he have many more years of life and strength to witness the magnificence of the Church in which so much of his

busy and zealous life has been spent, and to continue the work that he has so energetically and devotedly carried on in the midst of the Irish-Catholic population of Montreal. In the hearts of the people is Father Dowd enshrined, and there shall his memory live. Certainly, from his home above, he must smile approvingly upon the undertaking of which we have spoken, and—if the blessed can know such a sentiment—feel proud of the fruits of his long years of labor and devotion.

May the work be blessed by the Patron Saint of the Church and of our people; for truly it is to be a credit to the Irish-Catholics of Montreal, an honor to the artists, architect and workmen, an object of legitimate pride for the pastor and all the good priests of the parish, while it will be a fitting acknowledgment that the house of God should be, in accordance with the circumstances of its situation, worthy the infinite glory of its Creator, and the stupendous mysteries of the Immortal Faith that it is destined to behold.

The Advisory Committee.

To assist the Rev. Pastor in the work, the pewholders, by ballot, elected the following gentlemen to act as an Advisory Committee: Hon. Senator Murphy, Dr. Hingston, Hon. J. J. Curran, Messrs. Owen McGarvey, James O'Brien, Wm. E. Doran and W. H. Cunningham. This committee has been most active in securing the best possible designs, workmanship and talent in order to make a positive success of the grand undertaking.

PRINCE HOHENLOHE.

Germany's First Catholic Premier Since the Reformation.

Prince Hohenlohe, the new German Chancellor, or Premier, is a Bavarian. Most high officers in the new German Empire are Prussians, and inasmuch as Prussia is the predominating state in the empire, and the Hohenzollers—at least in this age—are Prussians, it would seem likely that the Premier would be Prussian.

And the fact that he is a Bavarian may cause Hohenlohe trouble at Berlin, for what seems a trifle to a broad-minded man often influences history, nevertheless.

Hohenlohe is a Catholic. Bavaria, from which he comes, is largely a Catholic State, but Germany is in the main a Protestant—a Lutheran Empire—and Europe, doubtless, even in this liberal age, will think it strange that the Lutheran Emperor should choose a Catholic for his right hand.

Next, Hohenlohe is a very old man. Very old men have often been Premiers, and sometimes very good ones. But one of the excuses the German Emperor gave for the overthrow of Bismarck was his advancing age. "Bismarck is getting too old," he said; "he clings to old and archaic ideas. I want a younger man—one who will grow."

Hohenlohe is older now than Bismarck was when the famous old man of blood and iron went out of office. Bismarck was born in 1815; Hohenlohe was born in 1819. Bismarck has been out of office four years and a half.

A man of nearly 76 is pretty old to take up the cares of a great military monarchy of 50,000,000 people, a state of comparatively recent formation, held together largely by the memories of the bloody glories of Gravelotte and Sedan and surrounded by powerful enemies.

For five years Hohenlohe has occupied a position which has no parallel in Europe; at least outside of Russian or Turkish Europe. All this time he has been the Governor of Alsace-Lorraine, the territory stripped from France by Germany as the result of the war of 1870-71.

As Governor of the countries that were once French, Hohenlohe has had practically an autocratic power.

Prince Hohenlohe was born at Rotenburg, in Bavaria, March 31, 1819, and is the chief of the second branch of the princely line of Hohenlohe-Waldenburg. At first he had only the title of Prince of Ratibor and Corvey, but succeeded, in 1846, his brother, Philip Ernest, in the titles and honors of Hohenlohe-Schillingfurst by virtue of a contract made with his elder brother, the Duke of Ratibor.

When Marshal Manteuffel, the Governor of Alsace-Lorraine, died, Hohenlohe succeeded him. In the government of

those conquered provinces Manteuffel had been severe, but his successor surpassed him. He seemed to have abandoned all his liberal ideas of years before, and he was ruthless in his attempt to complete the Germanization of the country.

As Foreign Minister of Bavaria, he issued on April 9, 1869, a famous circular directing the attention of the European cabinets to the serious consequences likely to arise from the decrees of the Ecumenical Council of the Vatican. This played a great part in the coming elections for the Bavarian Parliament. In the new Parliament his party and the party of the opposition had the same number of men. There was another election, and his opponents won. He retired from the Cabinet in November, 1869, but the King refused to accept his resignation. However, the opposition was so strong that he was forced to retire in February, 1870.

The Prince resumed his seat in the Bavarian House of Peers, and in a few months, when France threatened war against Germany, made himself conspicuous by insisting that Bavaria take a part in the struggle. Either by accident or design, this was good politics for Hohenlohe, for upon the successful termination of the war in 1871 he was elected a member of the first German Parliament, and, in recognition of his services for the cause of united Germany, became immediately its Vice President. —*Western Watchman*.

"Papa, what is a fad?" "A fad, my son, is somebody else's fancy."

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HY. BARBEAU, Manager. Montreal, 23th November, 1894, 21 3