

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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## MATTERS OF MOMENT

### Catholic Order of Foresters—Celebration of Silver Jubilee—Call for a New Hymnal.

The Silver Jubilee of the Catholic Order of Foresters, which is to be commemorated in Toronto on June 12th, leads us to consider that a short sketch of the organization, its origin, aims and objects, may be of interest to our readers. To those who already know its history, this will serve as a review, and to others the story may be a means of arousing interest and prove instrumental in giving augmented numbers to this excellent and always to be commended association.

Twenty-five years ago in the then small parish of the Jesuits in Chicago, a society was formed having for its object assistance to the poor of the parish and generally those in distress. Its primary standing was simply and purely that of a parochial organization. As demands grew it spread itself to other parishes in Chicago and by and through the entire State of Illinois and other states of the Union. At first insurance was not a feature, but as the organization developed this feature was added. The organization found its way into Ontario twelve years after its foundation when in May, 1895, the first Court was opened.

In Canada progress was rapid. In Ontario there are now about 9,500 members, while in the province of Quebec, has 20,000 on its roll. Courts are also in Manitoba, British Columbia, Nova Scotia and are being opened in Alberta and Saskatchewan. The Order has now a total membership of 135,000, and this in itself speaks of its excellence, for when benefit and social organizations are as numerous as they are in the 20th century, the size of membership bespeaks the self-commending powers of any organization. As will be noted, the Order is International, existing as it does in sixteen or eighteen States of the Union, as well as in nearly all the Provinces and Territories of Canada. At present the Provinces of British Columbia, Alberta, Saskatchewan, Manitoba and the Territories are under the jurisdiction of Ontario.

The financial side of the Association presents some remarkable and to the members, encouraging, features. During the quarter of a century of its existence the Order has paid out in insurance \$13,000,000, while the subordinate Courts have paid out in sick benefits an amount approximating very closely \$3,000,000. This payment of sick benefits is a provision peculiar to the Subordinate Courts, each of these Courts controlling its own sick benefits fund. It may be asked who are eligible for this society? The answer is any young man provided he is a practical Catholic, between the ages of 18 and 45 years, may join. A feature that commends itself on account of the certainty which it conveys is that the rates of assessment are fixed and determined. In this way members know exactly what they have to pay. Every association or order has a certain outlay, but owing to the fact that the work in connection with the carrying on of the Catholic Order of Foresters is done voluntarily and members, the current outlay in this direction is reduced to the very smallest quantity compatible with good work. The cost per member annually is about sixty-four cents for all purposes.

The death rate in the Order is low, being only 83 per 1,000. This may be accounted for by the care taken at admission, every candidate having to undergo a thorough examination. During the past nine years a Reserve Fund of nearly \$2,000,000 has been accumulated and this is invested in the best class of municipal and county debentures in Canada and the United States. This fund may only be invested in such securities. The head office of the Order is in Chicago. The officers of the High Court are elected at international conventions held every two years and to which the State and Provincial jurisdictions send delegates according to membership. The officers of the State and Provincial jurisdictions are elected at State and Provincial Conventions held every two years, to which the Subordinate Courts send delegates. The officers of Subordinate Courts are elected by the members of each Court. Canada is to have the honor of entertaining the next International Court which will meet in Montreal in 1909. The next Convention for the Province of Ontario will meet in Berlin in June, 1909.

As it is upon the properly founded and conducted family that the welfare of society depends, so it is upon the proper formation and carrying on of the Subordinate Courts that security for the Order generally speaking is founded. The Subordinate Court is usually formed in connection with some particular parish and the local priests of the many parishes speak very highly of the work done by members of the Courts both collectively and individually. The willingness of the members to assist the parish priest and their desire to promote anything of interest to the welfare of the Church, is pronounced wherever a Court is established.

The Silver Jubilee is being celebrated with the greatest enthusiasm and eclat wherever the Order is established throughout the Continent. In Chicago and Boston the ceremonies and functions were on a scale befitting the cities in which the functions took place. Toronto will not be behind-hand and will mark the occasion by special celebrations on Friday, the

12th inst. In these celebrations the High and Provincial Courts will be represented, and delegates will come to us from the Subordinate Courts everywhere. Massey Music Hall has been engaged, and here, after a fine parade for which the music will be furnished by the Highlanders' Band, a musical entertainment of excellent quality will be provided for the members and their friends and for the Catholic public generally. Here the fine band of the Scottish Celts will again take part. Oratory will also be a feature, addresses from the representatives of the High and Provincial Courts being on the programme. A banquet will also be tendered the visiting brethren after the programme. The entertainment at Massey Hall will be complimentary, and tickets may be had from the Secretary of Subordinate Courts, from Mr. J. P. Mallon, Secretary of Committee, 309 Wilton Avenue, Mr. Joseph Cadaret, Chairman of Committee, 383 Wilton Avenue, Mr. John F. Strickland, Treasurer, Committee, 23 Saunders Avenue; L. V. McBrady, K.C., or any member of the Committee.

From one of the outside parishes comes a call from the priest in charge for a Hymnal that will help more effectively than the one commonly in use at present, in the carrying out of the instructions recently given by His Holiness. St. Basil's Hymnal, says our correspondent, as it is at present made up, does not suit, as far as I can judge, for most parishes. I would like to have a Hymnal with all necessary liturgical music for the year—Asperges or Vidi aquam for Sundays—one plain chant Mass like the Vatican "Missæ de Angelis"—one complete Vespers, like that of the Blessed Virgin—one set of hymns for Benediction of the Blessed Sacrament. I say one only, because when there is more the people will not learn, and I think it is the reason why we do not have congregational singing. Let the people get used to one set of music for High Mass, Vespers and Benediction, from their childhood up, and in every parish, then we can expect to hear good congregational singing in our churches. Of course the Proper of the Mass would have to be left to special singers. St. Basil's Hymnal contains many Vespers, but none complete. All these except one could be left out, because where they can be sung the singers are able to use the usual liturgical books like the Vespæ Romanæ.

The suggestions of our correspondent have much to commend them. It is always better to work upwards from the simple to the complex than to reverse the rule, and the idea of having one set of music and one alone, while perhaps not to be taken for general application, might be the very best thing for the majority of parishes in which opportunities for musical training are not as easily procurable as are those in the larger business and religious centres. Even in such centres, the one set proposed might be always taken as the basis of the music of the parish, and in this manner a certain uniformity in music as in other ritual would be obtained. Our correspondent continues: Besides the above, a desirable parish Hymnal ought to contain the liturgical chants for Palm Sunday, Holy Thursday, Good Friday and Holy Saturday, as far as they may be carried out by an ordinary choir—also what is required for the Forty Hours' Devotion, the Rogation Days, Feast of the Purification, Requiem Mass, Libera for funerals, etc. Then the above might be added some of the principal liturgical hymns, as the Veni Creator, Vexille Regis, Litanies, and some of the best English hymns. St. Basil's Hymnal has quite a variety of English hymns, but some do not suit for congregational singing on account of being written too high, or on account of notes being inserted which are played by the organ without words and which untrained singers know nothing about, and some of these hymns are written to music that is not the best.

The difficulties which the present hymnal presents as militating against successful congregational singing are well brought out by our Rev. correspondent. Now that the matter has been presented by one who from personal experience is best suited to form an opinion, perhaps the publishers of St. Basil's may be moved to the publication of another work suiting requirements as presented. At present choirs have to invest in a number of books in order to get here and there what is needed. The parish priest or his assistants too, are now under the necessity of keeping a vigilant eye upon the work of the choir. If a certain guaranteed and well thought out book were published along the lines suggested by our correspondent, it would seem to be some such towards clearing up the somewhat hazy condition of many choirs, lessening the responsibility of those in charge, do much towards the development of congregational singing, and generally speaking, prove a first class factor in carrying out the wishes of His Holiness as laid down in the Motu Proprio.

### Redemptorist Murdered by Brazilian Anarchists

What has been received, says the Catholic Standard and Times, at the houses of the Redemptorist Order in this country, that Rev. Father John Baptist Chaumberger, C.S.S.R., one of the best-known members of his Order in America, was shot down in cold blood by an anarchist on April 1, at San Paolo, Brazil. The Redemptorists of Brazil belong to the Bavarian province. San Paolo is a city of 2,500,000 inhabitants. The crime cast a gloom over the entire province, where Father Chaumberger was dearly beloved. No cause except emphysema, to all religion, all authority and order, can be found for the unspeakable crime.

## ENTER THE TRUE FOLD

### Seven Former Ministers Received into the Church—Archbishop Ryan, of Philadelphia, Officiates

Through the Catholic Standard and Times of Philadelphia, news comes to us of the reception into the Church of seven of the nineteen Episcopal ministers who lately left their old allegiance, owing to the "open pulpit" and other causes. The report says: Seven former Episcopal ministers, Revs. William McGarvey, D.D., Maurice L. Cowl, William L. Hayward, and William H. McClellan, late of St. Elizabeth's church, Edgar N. Cowan, until lately of the Milwaukee Diocese, and Charles E. Bowles and Otto W. Gramoll, of the Chicago Diocese, who had been in retreat at Rehoboth, Del., where they were visited occasionally by Rev. Alvah W. Doran, of the Epiphany, who was sent by Archbishop Ryan to give them desired instruction preparatory to their reception into the Church, came to the city on Tuesday evening.

On Wednesday afternoon they made their profession of faith before Archbishop Ryan in the Cathedral chapel and received conditional baptism; they also made their confessions and received conditional absolution.

Ascension Thursday morning found the seven former ministers present at the Archbishop's Mass in the Cathedral chapel, with less than a score of others present. The converts approached their First Holy Communion together, no one else receiving at the rail. Archbishop Ryan administered the sacrament, his secretary, Rev. Charles F. Kavanagh, assisting. Following the Mass, they were confirmed by His Grace, Father Kavanagh assisting, also Rev. Alvah W. Doran, who was their sponsor then as at their baptism.

Seen afterwards by a representative of The Catholic Standard and Times, their countenances radiated the great happiness that had come to them, and which was voiced by Dr. McGarvey when he remarked to the Archbishop that though His Grace had had many joys in his life, there was one unutterable joy he had not known—the joy of a convert.

Dr. McGarvey was reminded of an incident that occurred when the Companions of the Holy Saviour, the Episcopal order of which he was formerly superior, were established on Millin Street. Interviewed at that time by a representative of The Catholic Standard and Times, Dr. McGarvey spoke of having, as a little boy of six years, met the late Rev. Hugh Lane, rector of St. Teresa's, who visited an aged Catholic lady living with Dr. McGarvey's mother. Father Lane used to place his hand on the boy's head and say: "This little man will be a priest some day." "And he didn't know how true that was going to be," said Dr. McGarvey on occasion of the interview referred to. The interviewer suggested that Father Lane (then living) would scarcely admit that it was true yet. Dr. McGarvey, in the sincerity of his belief in his priesthood, was at first inclined to resent the remark, but in his kindly way said: "Oh, of course, from your point of view."

Dr. McGarvey and the others received with him intent to be priests "yet," the Lord willing, but for the present will rest at Rehoboth.

Dr. McGarvey and Messrs. Gramoll and Cowl were the guests of the Cathedral, Messrs. Hayward and Bowles of the Epiphany, Messrs. McClellan and Cowan of St. John the Evangelist's. Several of them may remain in the city for a few days. Mr. Gramoll returned immediately to Rehoboth. Mr. McClellan is a relative of the late General McClellan.

Messrs. John Albert Shearman and Albert Malcolm Ewing, students for the Protestant Episcopal ministry, were received into the Church by the Passionists at Baltimore on Easter Sunday.

## The House of Providence

(J. M. Wilkinson, B.A., in Sunday World.)

The editor of this page spent the afternoon of the holiday at the House of Providence picnic, and a more pleasant and interesting time he never put in. Talk about fishing! I never saw so many "fish ponds" in the same area before. And the fishing was good. Throw in the line and you were sure to get a bite, and the bite presaged a bite of some kind—it might be a minnow, sometimes a sucker, but usually a white fish. I saw our general friend, Peter Ryan, catch a whale. Fun! Well, I should say so. Fun for everybody, and the oldest woman on the ground seemed to forget her "labor and sorrow," and enter heartily into the amusements and exercises of the occasion. "Beggars" (to use the term of one of the Sisters), I should say so. Talk about Methodist beggars and Salvation Army beggars! They are not in it with the young ladies that don't wait for an introduction to strangers. And you no newspaper men don't have much money loose in their pockets, and it is a good thing (for their families), for they are the most generous class of people in the community. I didn't have much on me, but the little I had soon left me to mingle with the community of interests. As each parish is represented by a pretty booth, at first I thought (and so would you, reader, if you had attended as many church fairs as I have), that the toll went to the treasury department of the respective parishes, but after paying a visit to the new home for infants that was opened on Victoria Day, I changed my mind. It was this, the announcement that the babe-home would be consecrated by their appeal for pity and keep, that led me and hundreds of Protestants to the House of Providence. What

a suggestive name! Some people think that there is not much in a name. Let such visit the home of the aged poor on Power street and they will come away with the conviction that the institution is well named.

When John the Baptist was put into prison for his testimony, he heard of the works of Christ and became sceptical as to His Messiahship. He sent two of his disciples to Christ with the cunning question, "Art thou He that should come or do we look for another?" By doing this John has "set the pace" for all honest doubters, that is, to go direct to the Master. What answer does He give them to take back to John? How does He deal with him? By opening John's prison doors, and so making it perfectly plain to him that not Herod, but He is king? By a sudden earthquake or burst of vengeance destroying hosts of impenitent sinners and alarming all the country? Not at all. This no doubt would have satisfied the disturbed mind of the Baptist in his cell. But He adopted a saner and more convincing proof to a cold, calculating world. He appealed to His "Works" wrought in their very presence for a complete attestation of His Messiahship. He might have quoted the ancient prophecies that foretold His birth. He might have taken the same course that He afterwards did with the two going to Emmaus when "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." But He didn't, and there was great wisdom in His reason for not doing it. His humble life was calculated to offend the proud as they would naturally think it mean and vulgar. The life of an outcast. And so in the doctrines He taught there was much to humble the proud spirit of man. He chose the best possible way to carry conviction, not only to these two disciples of John, but to the multitude that followed Him from place to place. He gave sight to the blind, hearing to the deaf, and life to the dead in their presence, and told them to go tell John "what they had seen." He presented His works of mercy as the most convincing proof of His Messiahship.

And so it is with His Church today. This matter-of-fact world does not care for your claim or your creed, your confession or your commission. It wants you to prove your origin by your "works." What are you doing, it asks, to better the condition of society? What have you to show? This, like all others, must be known by its fruits. Judged by this standard, the Catholic Church is giving full proof of her divine origin. Not by her claim to antiquity—not by her apostolic succession—not by her sacraments and ordinances—but by the works of mercy she is doing, by the goods she is able to deliver, does she convince me that she was born in heaven, that she received her commission to "go, disciple all nations" before she entered upon her life work.

A true Christian will take pleasure in this "evidence of Christianity," and enjoy this "fruit" of the good tree, no matter where it is found. If lovers of the beautiful want to see a beautiful exhibition of the Christ spirit, visit the new Babies' Home on Power street. The Sister in charge promised to furnish me with some facts and figures for publication later, but as seeing is believing, in this case I know whereof I speak. Little babies, some of them a week old, and from that all the way up to three years of age, are cared for by consecrated Sisters of the poor with all the love and devotion of a true mother. Go and visit the Home. It will do you good. It will convince you that there is still a great deal of good in this cold, unfriendly world. It will make you a better man, a better woman, a better citizen, a better Christian. You will not be asked to contribute to its maintenance, but you will want to, and believe me, people, there is no "charity" in the city more deserving of your sympathy and support.

He believed that the Irish had provided since the institution of the County Councils that they possessed the genius of government and successful administration. The Archbishop of Armagh went on to explain how people from the ordinary walks of life had been elected to these Councils after the passing of the bill giving this limited measure of self-government to the country, and how they had proved themselves to be most careful administrators; hence the well-grounded belief of the Primate that the Irish representatives who would be returned to a more comprehensive Parliament in Dublin would develop into successful legislators. Being asked if landlordism was as acute as ever in Ireland, the distinguished prelate replied that most of the landlords had sold out. Questioned as to the present success of the purchase system, the Archbishop declared that the principle of the measure was all right, but there were some financial imperfections which the people were now taking the necessary steps to have remedied.

His Eminence remarked that the bishops of Ireland were in close sympathy with the National aspirations of the people. I am a Home Ruler, and I have already stated that if we had Home Rule all would be well in our country. I hold that John Redmond is doing a great work and is a moderate and able statesman. "What claim is there in the statement that the rights of your separated brethren would be in jeopardy if a full measure of Home Rule were granted to Ireland?"

## THE GENEROUS AND LIBERAL TREATMENT TO PROTESTANTS.

"That can be answered by the handful of Protestants in the south of Ireland who according to their own statement are treated to-day by their fellow countrymen of the Catholic faith in the most generous and liberal manner. They are sent to the County Councils and to Westminster by Catholic districts and if more of them do not receive similar honors at the hands of the Catholic people it is simply because there are no more to elect. No, there is no foundation whatever for any apprehension of this kind."

## Marquis of Queensberry a Convert

(From the Pall Mall Gazette.)

The Marquis of Queensberry, who is the latest distinguished convert to the old religion, will take place among British Roman Catholics second only to the Duke of Norfolk. The Marquisate of Queensberry is considerably older than the Marquisate of Bute. And if "Old Q." had been more mindful of his obligations, he would have passed on a dukedom as well as a million of personality before they put him away under the communion table of St. James' Piccadilly. Lord Queensberry is a second son. His elder brother, who bore the courtesy style of Viscount Drumlanrig until Lord Rosebery made him Baron Kelhead, was a promising under-secretary at F. O., when a car accident at Quatock cut short his career and put his junior in his place of her presumptive. The Marquis is not the first member of his family to become a Catholic, for Canon Lord Archibald Douglas, who will ever be remembered in connection with St. Vincent's, Harrow, and who is now a member of the Redemptorist Order, is his uncle.

The recently completed interior decorations of St. Bridget's church include four large oil paintings, two of which represent the Birth of Christ and the Descent from the Cross. The paintings, which will be placed one on either side of the main altar, and the others on the two side altars, are the gift of the various societies of the parish, assisted by many of the congregation. Rev. Father Stanton of Ottawa University delivered the sermon at the opening ceremony.

## SUBJECT OF THE HOUR

### Cardinal Logue Gives His Impressions of Things Religious and Secular at Home and Abroad.

Cardinal Logue, in an interview with a representative of the Montreal Gazette, said: "The Catholic Hierarchy and the clergy of Ireland are in the fullest sympathy with the National aspirations of the people of that country. I hold that John Redmond is doing a great work and is an able statesman."

At the Archbishop's palace Cardinal Logue gave his impressions both of Canada and the United States, and of the condition of the Catholic people in Ireland and on the continent of Europe. His Eminence was delighted with the position of the Church in the United States. In fact, as far as he could see, the leading people in the City of New York were devoted sons of the Mother Church. He was also greatly impressed with the fervid devotion of all with whom he came in contact, and he added that no one could truthfully deny the rapid growth of the Catholic religion in the new world.

## THE TERRIBLE DRAIN OF EMIGRATION.

"More rapid than in the old" it was suggested, and here the primate observed that he had resided eight years in France, where he had met most pious and devoted people. He also had a good word to say of the French clergy, but they did not mix with the people to the same degree as in his native Ireland, where the Catholic Church is more than holding its own. Here the Cardinal paused, and said: "The emigration from our island is going on everywhere the same, and with the same effect as the hot sun upon a bank of snow."

Then a discussion upon the political situation in Ireland was brought on by the primate observing that if the country possessed the same measure of Home Rule as the Dominion of Canada, which he was now visiting for the first time, it would be one of the most prosperous countries on the face of the earth.

## THE SUCCESSFUL WORKING OF THE COUNTY COUNCILS.

He believed that the Irish had provided since the institution of the County Councils that they possessed the genius of government and successful administration. The Archbishop of Armagh went on to explain how people from the ordinary walks of life had been elected to these Councils after the passing of the bill giving this limited measure of self-government to the country, and how they had proved themselves to be most careful administrators; hence the well-grounded belief of the Primate that the Irish representatives who would be returned to a more comprehensive Parliament in Dublin would develop into successful legislators. Being asked if landlordism was as acute as ever in Ireland, the distinguished prelate replied that most of the landlords had sold out. Questioned as to the present success of the purchase system, the Archbishop declared that the principle of the measure was all right, but there were some financial imperfections which the people were now taking the necessary steps to have remedied.

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that matter, but the Holy Father has forbidden the faithful to vote in parliamentary elections. "Our Eminence, with all due deference to the power at the Vatican, do you think that was wise, or a temporal standpoint?" "The Pope always acts in the best interests of souls."

"Are there any modifications in the opinions of English-speaking Catholics touching the temporal power of the head of your Church?" "I do not know that, there are. The Pope, however, cannot, properly speaking, be in subjection to anyone."

## THE CHURCH IN IRELAND.

Then the Primate gave a very interesting description of the churches of Ireland which he said were fairly well out of debt. At a bazaar in the See of Armagh the sum of \$185,000 had been raised, but he added that the sons of St. Patrick all over the world had generously contributed to the good work, and this, he declared, explained why such a very large sum had been secured. However the Cardinal added that the Irish people were generously disposed to their clergy and Church. He appeared quite astonished when told by Bishop Racicot that St. James' Cathedral had only cost up to date somewhere near \$600,000.

"Why," said the Cardinal, "the magnificent cathedral at Queenstown, built by my traveling companion, Bishop Browne, of Cloyne, cost a great deal more than that, and I am sure that that edifice could be put inside of this great temple, which is a credit to the Catholics of this archdiocese." "Yes," he said, "modernism, as it is called, has unfortunately crept in, but from all I could see in New York, where the great gathering of clergy and faithful was no doubt representative, I do not think that its influence has even begun to be felt. Yes, there is this 'modernism' on the Continent, but, thank God, there is no sign of it in Ireland. I should say, however, that in England there are also signs of its appearance in the Church."

## Grand Profession of Faith

The scene at the railway station in Montreal, when thousands dropped on their knees to receive the blessing of Cardinal Logue as he left that city for Quebec, was a grand demonstration of the Faith and touched even the non-Catholic reporter who in the Star speaks of the incident as follows:

"Those people seemed to fairly hunger for a sight of the great man from Armagh. They were not ashamed of their faith, but boldly and publicly proclaimed what they were. As it was impressive even to an ordinary citizen, how impressive it must have been to His Eminence of Armagh. It showed itself plainly in his face, and when he had reached his car he gave evidence that his emotions had been tenderly touched."

"Faith in the Irish is proverbial; tradition has it that it will never fade, and with those of the race who have left the shores of the Gem of the Ocean and travelled to other lands and to the descendants of such people there remains to-day a spirituality, and a reverence for the essentials, form and matter of that religion for which their forefathers struggled, and suffered death and exile; and for its ministers they possess a reverential attitude that the commercial era of the new world does not appear to have diminished one iota."

## Death of Bishop Bourgade

Archbishop Bourgade of the Province of Santa Fe, N.M., died of heart failure at Mercy Hospital, Chicago, after an illness lasting more than a year.

Archbishop Bourgade was 63 years of age and was born in France. He was ordained in that country, and when a young man came to America. He was consecrated bishop of Tucson, Ariz., in 1885, and on Jan. 7, 1899, he was transferred to the Santa Fe archbishopric as the successor of Archbishop Chappelle, who was transferred to New Orleans and later to the Philippines to aid in adjusting Church affairs there.

## Graham—Macklin

On Tuesday, May 26th, St. Mary's church, Barrie, was the scene of one of the prettiest weddings of the season, when Miss Anna May, youngest daughter of the late James Graham, Barrie, and Mr. Frank Macklin, one of Stratford's most enterprising young men, were united in marriage. Sharp at 6.30 a.m. the bride, in a blue and white silk, with ostrich stole, and white hat, entered with her uncle, Mr. P. J. Lynch, to the joyful strains of Mendelssohn's wedding march, played by Miss Kathleen Lynch. Mrs. Charles T. Devlin, sister of the bride, in green and white silk, was her only attendant. Mr. Charles Devlin assisted the groom. Very Rev. Dean Egan, assisted by Rev. L. E. Finigan, performed the ceremony, with Rev. Fathers Kelly of Dixie and Wedlock of Pelphinstown, in the sanctuary. The senior and junior choirs were present and rendered appropriate music in honor of the bride, their former organist. The choirs and church wardens presented her with a beautiful silver tray and tea service. After the ceremony the bridal party drove to the home of the bride's mother, where the wedding breakfast was served. Only the immediate relatives of the bride and groom were invited. Mr. and Mrs. Wm. Macklin of Stratford were in town for the wedding, and during their stay were the guests of Mrs. Jas. Graham. Mr. and Mrs. Macklin left on the 8 a.m. train for points east, and on their return will reside at 39 Norman street, Stratford.