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THE POPE'S PRAYER.

A REMARKABLE RESPONSE

To a Request for Increased Manifestations of the Sanctity of the Blessed Margaret Mary.

Some months ago the Holy Father, in a letter to certain French prelates who petitioned for the canonization of the Blessed Margaret Mary Alacoque, wrote these remarkable words: "You can not doubt that we also feel the same desire, with the object above all of seeing the Heart of Jesus increased and extended. Therefore we impatiently await the presentation to the Holy See of testimony to any new indisputable miracles accomplished by God at the intercession of Blessed Margaret Mary, according to the requirements of the Apostolic Constitutions for the progress of canonization. We pray, then, instantly to God that he would design, for His glory and the increase of our holy religion, to manifest by fresh miracles the sanctity of His servant."

The same make which brought us this solemn declaration of the Vicar of Christ brought us also the news that a marvel had been wrought in a Visitandine convent at St. Louis, through the intercession, clearly, of the Blessed Margaret Mary. This coincidence urged us to a thorough investigation of the reputed miracle; and in answer to a request made to the Mother Superior of the above-named convent, we were favored with a full and authentic account of the occurrence. The supernatural character of the cure recorded below is indisputably shown in the recovery of the linen relic, and in the immediate and perfect healing of a painful and mysterious malady. The persistence of the cure is also to be noted. Many weeks have passed since the Sister's restoration to health, and she remains no longer, except indeed the memory of her former suffering. We have purposely deferred the publication of this favor until June, as there will be a little doubt in the minds of our readers that God vouchsafed this wonderful effect in answer to the prayer of His Vicar, as well as to manifest His complicity in the virtues of Blessed Margaret Mary and in the spread of devotion to His Sacred Heart.

Sister Philomena, whose cure we relate, writes the Mother Superior, "has been some degree an invalid for the past few years; the first indications of infirmity having been occasional hemorrhages of the nose. In the year 1884 two violent accessions in the ear, accompanied with great pain.

By politeness and by the discharge of blood and putrid matter. In January, 1887, an attack of erysipelas brought her to the verge of the grave, and the last Sacraments were accordingly administered. Laborious breathing which could be distinctly heard at a distance, eyes apparently bursting from their sockets, purple-colored face, and a violent writhing of the whole body, marked the crisis of the attack, which lasted about two hours. The patient, however, vigorously opposed an operation recommended by Doctors Pepper, Bonning and Prout. She convalesced slowly, but afterward she constantly experienced a dull pain in the head. Her former duties being resumed, they were interrupted at intervals by some throat and parache. This same year a fall which the Sister sustained caused, it was supposed, internal injuries, from which resulted loss of appetite and frequent discharges of blood from the stomach and bowels. The symptoms growing more alarming, the Holy Viaticum was again administered. She rallied, however, and continued on duty, though suffering much. There were slight relapses during this period.

In February, 1889, during another severe attack of erysipelas, which induced pain in the head, accompanied by abscess, an incision was made into the mastoid bone by Doctors Tupper and Thomson, but without affording any relief. About three weeks later the Sister fell into a state of total unconsciousness, which lasted an hour and a half, and while in that condition received Extreme Unction. Then, after profuse discharges of blood and pus through the ear, nostrils, and mouth, she regained consciousness. In February, 1890, there was another relapse, and the patient once more received Extreme Unction.

The Doctor again determined on an operation, which was not, however, performed. Very soon afterward the Sister lost the use of all her faculties during thirty-six hours. From that time she was scarcely able to apply to any duty, mental or physical. In August, 1890, intense pain in the head, dark circles around the eyes, impaired sight and hearing, dizziness and sleeplessness, formed new symptoms in her case. Her torture reached its climax in January, 1891, in a three hours' swoon, and fever for eleven days, the temperature something rising to one hundred and twenty degrees.

THE LAST SACRAMENTS were again administered. In March following, the eyes began to bleed. Applications of chloroform and moderate doses of morphine effecting little relief, the Doctor's only hope now lay in a dangerous operation. Still we deferred it.

The Sister continued to grow worse, with increasing pain in the head, swelling of the cheek, neck, shoulder, and arm. Recognizing the hopelessness of her condition, and dreading the total loss of sight, she begged, on April 7, that a novena should be made by the community in honor of Blessed Margaret Mary; praying, as she said, that the will of God in her regard might be done. The novena was immediately commenced, and

and a phial of water, containing a small piece of linen which had touched the bones of Blessed Margaret Mary was carried to her cell. Occasionally she sipped this water, and applied it, with the Sign of the Cross, to her bleeding eyes and swollen cheek.

"While suffering from a severe paroxysm on Wednesday night, April 8, she swallowed the linen relic, drinking at the same time a mouthful of water to prevent it remaining in her throat. A wakeful night ensued, but on the morning of the 9th she fell into a refreshing slumber. The sleep over, she became conscious that there was a strange substance just above her left eye, and to her astonishment (for she can not yet imagine how this object could have entered her system) she drew from it a needle bearing near its point the miraculous bit of linen! At the same moment all swelling and soreness disappeared, and she realized that she was perfectly cured. Hastily throwing her garments about her, she repaired to the church to assist at the Holy Sacrifice. At its conclusion, full of radiant joy, and without a trace of her late illness, she disclosed the wonder that had been wrought in her favor.

Since then Sister Philomena has taken her place at all community exercises, works, and sleeps like the rest. She has thus induced a new element of loving thankfulness into the prayers, and of blessed gladness into the recreations of our community. May our dear Sister long remain with us as a visible evidence of the power of Blessed Margaret Mary."

—Ave Maria.

A MIRACLE

Now Being Examined at the Palace.

Le Semaïn Religieuse enters at some length into the circumstances attending an alleged miracle performed in Montreal which is now forming the subject of an apostolic trial at the Archbishop's Palace. The person on whom this miracle is supposed to have been performed is a Christian brother, Brother Nethelme, 47 years, who was cured through the intercession of the founder of the Order, the Venerable Jean Baptiste de La Salle, whose canonization at Rome has been asked for. Until 1881 Nethelme enjoyed splendid health. He then began vomiting blood in large quantities. Having given up all work, the vomiting ceased. About November, 1888, he became very weak and his legs were paralyzed, so much so that he had to use crutches to move about and could not even rest his foot on the ground. He also became quite numb in his legs and was insensible to all feeling. The disease went on increasing and he was declared incurable. As the fête of the Venerable de La Salle came around Brother Nethelme undertook a novena or nine days' prayer. The novena ended on the 4th of May last. At six o'clock in the morning of that day he proceeded to the chapel to attend mass with his confreres. He reached the communion rails with the aid of his crutches and was in such agony that it was feared he would fall insensible to the floor. "But," says the journal, "he had barely received the Holy Eucharist, than he felt a great sensation in his legs, as if he was recovering his former activity and strength. He felt an impulse which induced him to walk. Leaving his crutches near his altar, and joining his hands over his breast, he arose and walked away. All the Brothers were dumbfounded with what they saw. Having reached his seat he insisted in remaining kneeling for three-quarters of an hour, praying, without showing any fatigue, a thing he had been unable to do before. Then he arose and left the chapel with the others; every one seeing him with great joy ascending a long flight of stairs as a man in good health. Dr. Gargaud was called in and after a careful examination found no trace of the disease, the swelling and sores which had caused such pain to Nethelme having disappeared. The numbness had disappeared and he felt a pin when put into his flesh, which he had not done before. Dr. O'Sennens corroborated the examination made by Dr. Gargaud, and both doctors have signed a written declaration that medical science had nothing to do with the cure. Since the Brother is in perfect health and he is able to attend to his duties as in the past.

London Laundresses Demonstrate.

LONDON, June 15.—The laundresses of London, supported by numerous trades societies, aggregating 80,000 persons, held a demonstration in Hyde Park yesterday. They marched to the music of bands, many of them carrying banners, and they presented a curious spectacle, the bright colors of the women's dresses contrasting with the dark mass of the men in the procession. John Burns and all the ladies' leaders spoke in favor of the work day of eight hours, and Louise M. Yell harangued the crowd from the Socialist platform.

His Body.

WINNIPEG, June 15.—There is no truth whatever in the report wired from Montreal that on the body of Louis Riel being exhumed it was found in a perfect state of preservation, and his friends were convinced that he would soon rise from the dead. Some time ago, when his wife was buried beside him, his coffin was opened and, although his features were recognizable, his body was decomposed. There is no feeling that he would rise again, which is said to exist among his Métis friends.

The Irish Land Bill Passed.

LONDON, June 15.—The Irish Land bill passed the third reading in the House of Commons this evening, 225 to 96.

"COME TO HIS HEART."

Whose heart? His who in Bethlehem was born, Who felt the scourge and wore the thorn, Whose limbs were bruised, crushed and torn— The suffering Heart of Jesus. Who, while the scoffers passed Him by, Upon the cross was lifted high, There to be scorned and there to die— The outraged Heart of Jesus.

What heart? The Heart that burns with tender flame, Through good and evil still the same; Through joy or tears, or sin or shame— The pitying Heart of Jesus. O favored we, forever blest! If sheltered in that loving breast, Our lifelong burthens we may rest Upon the Heart of Jesus.

—By Sylvia Hunting.

SHORT SERMON.

The League of the Sacred Heart.

Unselfishness the characteristic of the League's devotion to the Sacred Heart. The month of June, dearly beloved, has been dedicated specially to the honor of the Sacred Heart. Plus IX, by a decree of the Sacred Congregation of Indulgences, dated May 8, 1873, granted an indulgence of seven years once a day to those who during this month either publicly or in private should say some special prayers or perform some pious exercises in honor of the Sacred Heart; and gave also a plenary indulgence once in the month at choice to those who having confessed their sins and received Holy Communion should visit a church and pray there for some time for the intentions of the Sovereign Pontiff. The indulgences granted to those who make a novena to the Sacred Heart prior to the Feast of the Sacred Heart to the highest rank, show the evident desire of the Church to honor the Sacred Heart of Jesus specially honored during the month of Roses. Therefore we are in accord with her spirit when we choose this time to expound to you the principles upon which rest that special form of devotion to the Sacred Heart which is practised in the Apostleship of Prayer, called also The Holy League of the Sacred Heart of Jesus. The wonderful spread of this work, its simple but effective and world-embracing organization, its theological solidity, its apparent and marvellous fruits claim our attention and challenge our investigation. Another reason urges us to make this exposition. Devotion to the Sacred Heart is apt to become sentimental and perhaps harmful unless built upon the solid foundation of a correct appreciation of the relations between Sacred Humanity and the Divinity of Christ, and a knowledge of the plan of man's redemption. It has become a fashion to expatiate only the beautiful side of devotions, to dwell largely on their influence over the affections. Many of our non-Catholic brethren, for example, are attracted by the æsthetic and sympathetic nature of many of our devotional practices, without realizing the substratum of solid dogmatic teaching upon which they are built. Others again attack these practices as extravagant and sentimental because of their ignorance of the same fact. Many ill-instructed Catholics seem to place their whole religion in devotional practices without regard to the

ETERNAL LAWS OF RIGHT AND WRONG

that should guide their lives. Some pious people multiply practices of devotion to a degree that becomes burdensome, and persist in inflicting them on others until these unable to distinguish between essentials and non-essentials give up the former because in despair of carrying on the latter. These words of a learned Benedictine are apt: "Not only is the present generation deeply ignorant but, what is more, because of this ignorance it wishes to learn nothing. There is a desire only for vague commonplaces, for a faith built on air, and for sentimental emotions in which silliness and sensuality even have a good share, and from which the supernatural element disappears more and more. From this arise naturalism and the weakening of faith, and a vague religiousness that makes up the entire religion of a great number of worldly women, while the religion of the people is left more and more to superstition and mere words.

Even in the League of the Sacred Heart there is danger of badges and practices obscuring the real purpose of the work; and many are repelled from the League because of the judicious, intelligent, and sometimes superstitious behavior of some of its associates. Thus the badge may be used by some as a substitute for contrition and the avoidance of the occasions of sin; the completed practice of the Nine First Fridays may justify others in dispensing with the precautions required to lead a true Christian life; while the Promoter's Cross prominently displayed may be deemed an excuse for incharitable conversation, rash judgments and unjust suspicions. In order, therefore, that the truly noble and divinely inspired work of the Apostleship may not suffer from such indiscretion on the part of some of its associates, and in order also that we may all appreciate better the real good, we shall, God willing, during this month explain some of the general principles upon which the League rests.

The Sacred Heart was entirely unselfish. He came down from Heaven not to do His own will, but the

WILL OF THE FATHER.

He sought not His own glory, but the glory of the Father. In other words His devotion to the Sacred Heart is not so much devotion as commonly understood

but devotedness; it seeks not itself or its interests but strives to further the interests of the objects of its love. There is a devotion to the Sacred Heart which may be called a selfish devotion. It is content to bask in the sunshine of His love; to feed upon the happiness afforded by His Real Presence; to take pleasure in the high and noble thoughts suggested by His indwelling; to be content with asking for favors and blessings unmindful whether He has anything to ask of us or we can be of service to Him. There is such devotion because there is such a friendship—a friendship that values a friend only because of his personal usefulness in our regard—that is proud of the affection showed by its object without feeling the need of reciprocity. Such devotion is compatible with a blameless life, and a high degree of virtue. But it is entirely foreign to the spirit of the League which is a work and consequently demands activity. Neither is it the devotion that the Sacred Heart demands of us. For while the object of Devotion to the Sacred Heart is the Material Heart of our Saviour as well as and especially the immaterial love of which it is the instrument; the end which Jesus Christ has in view when asking for a particular devotion to His most loving Heart, is, most of all, to obtain a return of love from men, and then, under the impulse of such love, to stir us to reparation of the wrongs He has constantly to endure. (Remiere, Apostleship of Prayer.) This view is confirmed by the authentic documents recorded in the process for the Institution of the Feast, and by the revelation made to Blessed Margaret Mary by the Sacred Heart. This would demand, therefore, the friendship that consists in benevolent love, recognized and returned, and accompanied by a mutual communication of good things. Hence we are required to wish the good of the one loved, and to devote ourselves to secure His happiness—to make His interests our own, not in the sense of sacrificing our own interests, but of blending His with ours, and so to fulfill the pagan definition of true friendship—"to wish and reject the same things." Such is the devotion of the League which is entirely unselfish, which strives to make us of one mind with Christ Jesus, to rejoice with Him, and to advance His interests by offering ourselves—our prayers, works, and sufferings—for them.

Especially is this the case in regard to newspaper comments, which practically accuse him of revealing the secret of the Tranby Croft scandal and referring to the fact that the Prince was not asked if he had spoken of the affair to anybody after Sir William Gordon Cumming signed the incriminating document, while this question was put to all the other witnesses for the defendants. The Prince of Wales emphatically denies that he divulged the secret to anybody. The War Office authorities are holding frequent conferences and discussing the action to take in consequence of the verdict given against Sir William Gordon Cumming. The Duke of Cambridge, Commander-in-Chief, yesterday summoned General Owen Williams and Colonel H. H. D. Stacey, in command of the Scots Guards (Cumming's regiment), to the Horse Guards, where these two officers had long interviews with the Duke. Cumming has announced that he is willing to meet the charge of playing an illegal game.

A COSTLY EXPERIMENT

To Find the Latitude and Longitude of Points in Canada.

Sunday the 7th and again last Sunday, Professor McLeod's observatory at McGill college was connected through the Canadian Pacific telegraphs and the Commercial Cables with Waterville, Ireland, and some very interesting and valuable experiments were made. It seems that some months ago Professor McLeod and Mr. Hosmer, manager of the Canadian Pacific telegraphs, determined to see if arrangements could not be made for determining the longitude of Montreal by direct observations taken from Greenwich, the present latitude having been taken from Harvard college. The Imperial and Dominion Governments, recognizing the importance of the work, agreed to assist it financially, and the Canadian Pacific railway and Commercial Cable company offered the free use of their telegraph systems. The first thing to determine was the length of time it took a telegraphic signal to cross the Atlantic. Superintendent Dickinson, of the Canso staff, arranged an automatic contrivance whereby the land line could work into the cable. A duplex circuit was arranged so that the signal sent from McGill would go over the land lines to Canso, thence over the cable to Waterville, and return to McGill again. Attached to the sending and receiving apparatus was a chronograph which measured the time. Out of a couple of hundred signals sent, it was found that the average time taken to cross the Atlantic and back again, a distance of eight thousand miles, occupied a trifle over one second; the exact time being one second and five-hundredths. Prof. McLeod leaves this week for Canso, where further experiments will be made. As soon as this work is completed the Canadian Pacific railway have offered their wires for determining the longitude and latitude of Vancouver, B.C.

MORALS IN ENGLAND.

A Member of Parliament Discourses on the Recent Gambling Revolutions.

NEW YORK, June 14.—"Member of Parliament" cables to the Herald here as follows: The statement in the Herald from the Garner family has attracted much attention in all parts of the country. A good deal of sympathy is expressed for the young lady whose generosity and magnanimity led her to marry a ruined man; but whether the man himself should have permitted so great a sacrifice is another question. A young woman unacquainted with the world could not possibly judge of the far-reaching effects of the verdict rendered on the recent trial.

The storm still rages, too, round the Prince of Wales, and an attempt will be made next week to make his conduct the subject of discussion in Parliament. Two members have given notice of the questions for Monday, but they are men of no weight or consideration in the House; more fussy busybodies who provoke nothing but ridicule whenever they open their mouths. I see no sign of any formidable movement in Parliament, and am confident it would meet no success even if started. The press and religious bodies are, however, pouring out all the vitals of their wrath on the Prince's head. They say his conduct has been worse than that of any of his predecessors. This is rich, remembering what George IV. was like when Prince of Wales; his cruelty to his father, his false marriages, his abominable treatment of women, his dice playing, his defiant intrigue with Lady Conynham and the orgies which went on at the Pavilion, Brighton. Against all this we have to accuse the Prince of Wales of playing bacarat for small stakes in a country house and having been party to an arrangement intended to shield an alleged cheat from exposure. Better far would it have been if the Prince of Wales had never gone to Tranby Croft, but to magnify his error of judgment into a crime of the deepest dye is contrary to common sense as well as justice, and will soon lead to a reaction in his favor. The outburst will do good if it opens the eyes of the fast set who of late have been leading over English society to the precipice, on the brink of which they have been standing.

In that set are some Americans, who are certainly no better than the people among whom they have taken up their abode. All alike are in danger of being swept away by that hurricane which has long been gathering in the air, and which a mere trifling—another card party or a new divorce case—may cause to burst with a violence for which few are prepared. Many signs indicate that the days of grace for these people are nearly run out.

St. Ann's T. A. and B. Society.

The regular monthly meeting of the St. Ann's T. A. & B. society was held on Sunday. Ald. P. Kennedy, first vice president, presided, and about 200 members present. A large number of new members were enrolled. Resolutions of sympathy and condolence were tendered to the family of the late Thos. Murphy, also to Messrs. M. Shea and Thos. Joyce, on the loss of their wives, and Mr. A. Cullen on the loss of his eldest son. The secretary gave an exhaustive sketch of the working of the society since its formation. A unanimous vote of thanks was tendered the secretary, Mr. Jas. McGuire, for his efforts and zeal in the interest of the society. Arrangements were made for the society's annual excursion, which takes place on July 11, per steamer Trois Rivieres, to Lake St. Peter.

Presentation to a Priest.

The congregation of St. Patrick's Church, Hamilton, last evening remembered their pastor, Rev. Chancellor Craven, who has been ill and will soon leave for the sanitarium at Danville, N.Y. Father Craven was waited upon by Messrs. Donald Smith, W. Turner and Arthur O'Heir, who, on behalf of the congregation, presented their pastor with a purse of \$555. Branch 37, C.M.B.A., also donated to Father Craven \$50.

Peter's Pence Stolen.

ROME, June 11.—It is a fact that an inquiry is in progress at the Vatican in regard to the financial management of the Pope's affairs. That a deficit in the Peter's pence exists is undoubted. Estimates of the shortage vary from 7,000,000 to 20,000,000 francs. It is rumored that a special appeal is being prepared for a universal increase in the offerings of the faithful to make up the loss.

THE NEW PREMIER

Mr. Abbott called upon by his associates to form a Cabinet.

OTTAWA, June 14.—Hon. J. J. O. Abbott has undertaken to form a ministry in succession to that led by Sir John Macdonald, and there is every reason to believe that he is made, and is making satisfactory progress with his task. The air yesterday was full of the most sensational political rumors, most of which as is usually the case, were found upon investigation to be without foundation. In fact, there has been none of the dissension among the Conservative leaders which the Liberal press so loudly proclaim. This result was not unwelcome. The Montreal Gazette one of the best informed journals stated on Saturday last that Sir John Thompson and Mr. Abbott had a lengthy conversation with His Excellency on Friday afternoon. The result was that, after having had interviews with Sir Hector Langevin and Sir John Thompson, Senator Abbott decided to accept the trust which the Governor-General offered him, and made the following official announcement to the press: "In conformity with His Excellency's desire, Mr. Abbott has undertaken the formation of a Cabinet and this decision has been arrived at with a full understanding of those of his colleagues who have been spoken of in connection with the Premiership and with assurances from them of their cordial support." The new Premier spent the whole of Saturday afternoon in the office of the President of the Privy Council, where he had an interview with all the members of the late Cabinet. There is every reason to believe that each of them expressed their entire willingness to continue in their respective offices, and the probability is that the only change in the personnel of the late ministry will be caused by appointments to fill the two vacant portfolios, and there is even some doubt whether any steps in this direction will be taken until after the close of the session. No statement has been made regarding the leadership of the Lower House, but is believed that Sir Hector Langevin will continue to fulfil the duties of that office.

A WISE REPLY

To the Fanatical Statements of the Methodist Preacher, Dr. Douglas.

KINGSTON, June 15.—The Daily News prints the following editorially: "Rev. Dr. Douglas, of Montreal, is reported as saying at the Niagara Conference of the Methodist Church, that he must protest as well as pray against the appointment of Sir John Thompson to the premiership for the reason that Sir John had abandoned the Methodist Church and become an extreme Roman Catholic. We have not seen it stated how this remarkable utterance was received by the Conference. For the honor of Methodism, we trust it met with the reception it deserved. Dr. Douglas is evidently a sort of Methodist grand inquisitor, a Nineteenth Century Torquemada, if he had the power. Religious toleration is good if Methodism be the tolerated faith. We had thought that this country was slowly but surely shaking itself free from the snaky coils of religious prejudices; that people were coming to see that no form of faith was sufficiently rational and perfect to be promulgated as the one true faith, that difference of opinion on religious matters was found to arise, and that in view of the utter impossibility of reconciling religious beliefs or of promulgating a form of faith acceptable to every one, the compromise had been accepted by all of perfect tolerance for one another's beliefs. We do not see how any country is to be held together on any other arrangement. If Sir John Thompson is to be debarred from the position of Premier on account of his religion it is equivalent to a modified statement that Roman Catholics are not to be accorded equal rights with their Protestant fellow-citizens, but are to be relegated, if possible, to the position of hewers of wood and drawers of water in a community in which they are so largely an element. Of course, Dr. Douglas may say he has no objection to Sir John Thompson as a Roman Catholic, but only as a renegade Methodist. This is, however, too fine a distinction for the common understanding. Dr. Douglas' objection to Sir John Thompson is the objection urged against him by many others in Ontario, namely, that he is a Roman Catholic, and this, we repeat, cannot in this country be made a reason for withholding privileges from one section of the community which are enjoyed by another."

The Cornwall Ghoul.

CORNWALL, June 15.—It is said that the man Derouchie, suspected of complicity in the theft of the body of the late P. Puroell, the Glangary contractor, has made statements to which may lead to the finding of the body. The body, according to Derouchie, is sunk within an acre of the shore of St. Regis island, directly opposite the Point. Owing to its close proximity to the scene of the outrage this part of the river has never been searched. The body-snatchers evidently relied upon the publicity of the place, being almost in the steamboat channel, and the depth of the water to conceal the body. Derouchie says that the body must be fearfully decomposed as after lying in the grave for nine days it has been in the river about a month.

St. Ann's T. A. and B. Society.

There was a large attendance of members at the monthly meeting of the St. Ann's T. A. & B. society on Sunday afternoon. Prior to the business meeting the members assembled in St. Patrick's church for religious exercises, conducted by the rev. president, Rev. J. A. McCullen, S.S., who delivered an instructive sermon and administered the pledge of total abstinence, to a large number, after which an adjournment was made to the hall of the society. Hon. Senator Murphy presided. A special committee was appointed to assist the rev. president at the "strawberry festival" to be held on the church grounds. Arrangements were made for the holding of the annual picnic of the society at Otterburn park on Saturday, August 1, which event promises to be a great success judging from the interest that was shown by the members.

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