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Matter intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1903.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; and the truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. Deleg.

LONDON, SATURDAY, OCT. 31, 1903.

THE PSEUDO ELIJAH IN NEW YORK.

John Alexander Dowie, the founder and prophet of the sect of Zionists or Dowieites, and of the city of Zion, Illinois, has at last carried out his long made promise of invading New York with a large body of followers for the purpose of converting that city to his sect.

It had been stated that he would be accompanied by three thousand followers, the intention being that these would have New York divided into districts, and would make a house to house visit, to induce the people of New York to join the Zionists, or at least to attend the public meetings which are to be held in Madison Square Gardens.

It does not appear that the number of Evangelists reaches that which was proclaimed. Four hundred and twenty members of the Dowie host arrived by the Baltimore and Ohio Railway, one hundred by the New York Central, and another company which appears to have numbered about one hundred more by another route not stated, so that the total appears to be at the most six hundred and twenty, a large enough number truly for the absurd undertaking, though falling far short of the army which was announced for months with a great flourish of trumpets.

We draw these figures from reports of the arrival of the trains in New York, and they seem to be a pretty nearly correct statement of the true status of the Dowieite invasion of the city. It is said, however, on the other hand, that eight trains bearing the enthusiasts left Chicago over the same number of railway lines, the number of ordinary coaches being forty-one, with twenty sleepers. The cost in railway fares is also placed at 40,000. One of these trains bore Dowie himself and his lieutenants who occupied a private car attached to the train. Dowie was furnished with telegrams every hour informing him of the progress of each of the other seven trains. From these statements it might be supposed that the invasion is on a much larger scale than might be inferred from the number who actually arrived in New York.

We infer that the statistics of the start from Chicago have been exaggerated.

In Madison Square Garden Hall a crowd of about three thousand persons awaited Dowie's entrance. These consisted of those who had come from Chicago, together with many who were there from curiosity. Reporters waited upon the Zionist leader for some declaration of his intentions, and he told them that his coming to New York is not a money-making scheme, and he does not care if the people there do not pay his gas-bills. He added:

"I have not come to New York as the representative of a powerful ecclesiastical body, but in my prophetic capacity. I care not for your smiles. I am as indifferent to ridicule as to any other wrong. Your facile pens should never be harnessed to ridicule. There is a place for ridicule and satire. I am not going to dodge anything. I am a very open man and have no concealments. I am opposed to every form of secret societies. What I have spoken I have spoken carefully, and I thank God I have never had to take anything back."

The prophet appears to be now more conciliatory with the newspaper reporters than he was some time ago when he was at Court in attendance on a suit brought by his brother-in-law, Samuel Stevenson, from whom he obtained fraudulently nearly all his money, and put it to his own use in his money-making schemes at Zion. At that time he designated the reporters as "the vermin of the press," and according to

a recent issue of the New York Tribune, in reply to an request for an interview he replied in his broad Scotch accent:

"Will I grant you an interview? I never grant interviews with newspaper reporters. They are the children of the devil."

In reply to further requests to know details of the defence he was to set up in the Stevenson fraud case, no answer could be obtained except: "And farther deponent sayeth not."

John A. Dowie was originally a preacher of the Congregational Church, but owing to his new departure in Scriptural interpretation, that denomination thought it desirable that he should leave it, and he established the Dowieite or Zionist sect, of which he is the head and front.

The chief doctrine of this sect is that Dowie is a prophet having a direct divine mission to heal the sick by the laying on of hands, and to obtain this grace of healing through him, thousands have given him all their wealth, which he has invested so profitably that he is now said to be a multi-millionaire. It is certain that he is immensely wealthy, and nearly all the business of Zion city is in his hands, in which one of the chief industries is a successful lace factory which brings in immense profits to the prophet.

Dowie did not at first claim to be the prophet Elijah, but twenty-five years ago a certain Jew who became converted to his sect told him he was Elijah. He declares, however, that he was not Elijah at that time, but that the inspiration and virtues, and finally the nature of Elijah entered into him, and made him truly Elijah the Restorer or Regenerator, and it is in virtue of this alleged fact that he now claims to be the prophet of God.

In some respects Dowie's sect is very like the pretended Christian Scientist or Eddyist denomination. Believers in each of these impostures attribute to their founders a special mission from God and assert that they are God's prophets. Both also assert that their respective prophets have a direct mission to teach their methods of salvation and to prove their mission by healing the sick. There have not been, however, any instances brought forward in either case, of cures which have certainly been wrought by their methods. The only cures which seem to have been wrought by these false prophets and their disciples are of cases wherein it is known that a certain nervous excitement may have worked beneficially on the patients.

It has long been known to medical scientists that this nervous excitement sometimes proves beneficial, but in the case of the Christian Scientist and the Dowieite impostors, there are no certain instances of healing in the miraculous manner in which Christ and His Apostles operated, and worked miracles as mentioned in the Gospels, that by a word only, or by a prayer, the sick, the blind, the lame, the maimed should be instantly healed from the most dangerous and persistent maladies. On the contrary, the instances in which the methods used by these pretended divine healers have failed to cure, are numerous and certain, though sure cures had been promised. Deaths have frequently occurred under their treatment, when in all probability the use of proper medicine, which these impostors reject, would have cured the persons afflicted.

The best results of these two fanatisms have been that their founders have become immensely wealthy through the large number of rich dupes whom they have induced to follow them and acknowledge them as prophets of God.

Dowie has announced, as we have already stated above, that his present trip to New York is not for the purpose of making money, and that he will be satisfied even though the New York people do not pay his gas bills. On the other hand he has already stated publicly that the first step which he wishes his hearers to take is to be converted to God, which will occur when they recognize him as the prophet Elijah by whom the world is to be regenerated. He added, naively enough, that those who become converted will afterwards send in their money.

The money, is no doubt, the pole to which the present evangelical movement is directed.

There are thousands of people in every country who are waiting to be duped, and it is not very wonderful that there should be many in this case in the United States, and that both Dowie and Mrs. Eddy should have many followers. These people seem to wish to be humbugged.

It is stated that at Dowie's second public meeting in New York 30,000 people endeavored to get in but there could be only 10,000 admitted, so that the rest had to leave without hearing him. However, it is interesting to learn that already 200 of his followers have declared that they are already tired of their present mission, and have declared that they will abandon it. We may therefore presume that so far as converting New York to Dowieism is

concerned the mission or invasion will be a dismal failure.

A few days ago the Rev. P. S. Henson, a Baptist clergyman formerly of Chicago but now of Brooklyn, and who personally knows Dowie's Zion said, speaking to the Long Island Baptist Association.

"Dowie is not an Elijah. He is a reincarnation, but a reincarnation of Brigham Young. Elijah of old did not run a bank, keep a hotel, and run a real estate business, but this Elijah does all that. His devotion to the Almighty Dollar is his principal form of worship."

We commend these words to our readers to be pondered on in connection with the Dowieite invasion of New York city.

THE LATE VICAR GENERAL.

The death of Very Rev. Joseph Bayard, V. G., a report of which appears in another column, removes from the ranks of the priesthood of this diocese an exemplary member—a priest who was at all times sincerely zealous for the honor and glory of the Divine Master and the salvation of immortal souls.

Even before the beginning of his priestly career the young Joseph Bayard was identified, as Bishop's secretary, with the affairs of this diocese; and after ordination, his activity having wider scope, his daily life was ever a model of apostolic zeal in the interests of God's Holy Church and the uplifting—spiritually and temporally—of the various flocks committed to his charge.

The late Very Rev. Father Bayard was in truth blessed with a large share of Nature's noblest gifts, which, to his honor be it told, he at all times employed to the best possible advantage. Indeed it might be said that God alone can reckon the magnitude of the good works accomplished by His faithful servant during his forty-four years of priestly service. Father Bayard's innate courtesy and gentleness could not fail to compel the admiration of all with whom he came in contact, irrespective of race or creed; whilst his tenderness and compassion towards all kinds of misery, his fatherly regard for the little children, his love for the beautiful in everything connected with the ceremonies or adornments of God's Holy Temple, his care to provide whenever possible the best and most appropriate music from out the Church's abundant store, were characteristics which appealed more strongly to others. As a true priest, however, he was unceasingly animated with zeal for, and concerned himself chiefly with the extension of God's Kingdom upon earth, the salvation of souls being apparently the dominating motive of his lifework. But it was perhaps during the Very Rev. Father's long and tedious illness that the true nobility of his nature shone more resplendent. Truly heroic was his unvarying cheerfulness and resignation to God's holy will; whilst his patience and kindly consideration for others and his gratitude for even the smallest service, were the edification of all his attendants and friends.

To the good Bishop of our diocese and his faithful priests we offer our sincerest sympathy in their loss of a valued co-worker in the Lord's vineyard, and to the Vicar General's relatives we likewise tender our condolence in their bereavement.

We ask our readers to join us in the prayer that peace—eternal peace—may be given the soul of the Very Rev. Joseph Bayard.

CONDITIONAL LOYALTY.

A recent cablegram quotes the London (England), Saturday Review as saying that "Mr. Bourrassa belongs to the peculiar order of politicians who remain loyal so long as loyalty enjoys all the benefits and involves no departure which can be construed into a sacrifice." Now while far from agreeing with the Review's estimate of the distinguished member for Labell, Que., the RECORD would point out how neatly the passage above quoted fits our friends of the Loyal Orange Society. When Mr. Gladstone undertook to disestablish the Irish Protestant Church, they threatened to "kick the Queen's crown into the Boyne."

On each occasion that Mr. Gladstone introduced his Home Rule for Ireland bills they threatened to "line the ditches" of Ulster and shoot down the Government troops.

Did not our own Canadian Orangemen provide a contingent of ten thousand men? But Home Rule is coming, is close at hand. Will the present Grand Sovereign carry out the threat?

Here is a test of your honesty. We know we cannot trust ourselves to crush self. Are we willing that others should do the business for us or do we resist? If we take little slights, neglects, contempt, well, patiently, may even willingly, looking on each as a treasure God gives us to bring us nearer to Him, to destroy His enemy—our own self love—then we are really aiming at His love.

IRISH ESTATES.

Dublin, Oct. 19.—Three of the large Irish estates which are being sold to the tenantry under the provisions of the new Land act, namely the Rockingham, the Leinster and Talbot estates have some historical interest attaching to them. The first named was one of large estates confiscated under the Cromwellian war. It was taken from the MacDonnells in consequence of their devotion to Charles I., and given to Colonel King, an ancestor of the present family. The Leinster estate has been in the possession of the Fitzgeralds since the reign of Henry II., when Maurice Fitzgerald, "the patriarch of the Irish Geraldines," as Burke calls him, came over in the train of Richard de Clare, Earl of Pembroke, better known by the name of "Strongbow." The Talbot estate dates back to early English settlement of this country. Like the Rockingham property, it was confiscated by Cromwell for the benefit of one of his generals. This soldier, however, happened to have been an active regicide, and one of the signatories to the death warrant of Charles I., and when the warrant came to his own again, the general was taken to London, tried, and executed on Tower Hill, and the estate restored to the despoiled Talbots. This, it is said, is the only case recorded of the restoration of confiscated property in Ireland.

The foregoing throws some curious lights on the question of the land in Ireland. First—the invasion of the country by the Anglo-Norman Henry II., of England, involved confiscation of the land from the Chiefs and their clansmen to the followers of Strongbow and the other invaders. Then came the confiscations under Queen Elizabeth of unsavoury memory—albeit her admirers style her the Virgin Queen. Next came Cromwell and his psalm-singing soldiers when another reconsecration took place. Lastly came William of Orange who disturbed many of the holders of the lands to bestow them upon his followers.

But, to-day! To-day the descendants of the original owners in order to own the lands of their ancestors have to purchase them from the descendants of the Norman, and of the minions of Elizabeth, those of the hated Cromwells and of the sons of William!

It is after all a price paid for Peace! But it is also a stepping-stone towards the goal of Home Rule.

SERIOUS MISCARRIAGE OF JUSTICE.

The recent acquittal at Lexington, South Carolina, of J. H. Tillman, Governor of that State, who was charged with the murder of N. G. Gonzales has created a general feeling of insecurity of life among orderly citizens in the State.

There is no doubt in regard to the murder, which was perpetrated in open daylight on the street on January 1st of the present year. Gonzales, who was editor of a paper in Columbia, was resolutely opposed to the election of Tillman to the Governorship, and this led to bad feeling between the two men.

It was stated by one of the witnesses at the trial that Gonzales had asserted that he would kill Tillman, and Tillman's counsel maintained that this fact constituted Tillman's anticipative action into a justifiable self-defence.

But it was shown that Gonzales' expression amounted to no more than this, that when he was told that his opposition to Tillman would bring Tillman's anger upon him and that he thus exposed himself to Tillman's vengeance he declared that he would kill his assailant, meaning, no doubt, that he would be on the alert to protect himself. At all events, it was not a sufficient pretext for the maintenance of the position that Tillman was acting against an assailant on his life.

In fact, Gonzales was walking quietly homeward from his office when he met Tillman. He was unarmed, and there was no pretence that he made any hostile movement, but Tillman at once drew a revolver and fired at his victim directly, inflicting wounds of which he died soon after.

It was a clear case of murder, but the jury were evidently swayed by their political bias for Tillman and his high position in society, to acquit him, or it may be that they hold the opinion that if one man opposes another in politics, the man who is opposed is justified in taking the life of his political opponent. In either event, it is clear that there has been a great miscarriage of justice which makes life unsafe in the State, inasmuch as those who have high position and influence will be shielded from the consequences of their crimes by juries who have any sympathy with them. Such a state of affairs is subversive of all civilization and is against Christian morality, and the State itself in which such opinions prevail, is in danger of lapsing into barbarism, if it has not already reached this condition.

To know by rote is no knowledge; it is only a retention of what is entrusted to the memory. That which a man truly knows may be disposed of with regard to the author, or reference to the book from whence he had it.—Montaigne.

MONSIGNOR MERY DEL VAL, THE NEW PAPAL SECRETARY OF STATE.

Canadians who became acquainted with Monsignor Mery del Val during the period of his stay in Canada in 1898 will be delighted to learn of his elevation to the office of Papal Secretary of State by Pope Pius X. During his short sojourn in the Dominion the Monsignor rendered himself most popular by his affability of manner, while his high attainments and diplomatic tact made him most highly respected by our hierarchy and the Canadian statesmen with whom he came into contact in fulfilling the duties of Delegate of Pope Leo XIII. to the Dominion of Canada.

The new Papal Secretary of State was born in Spain but was educated in England, where his father, the Marquis Mery del Val, was attached to the Spanish Embassy to London as Chief Secretary nearly forty years ago. He still nominally belongs to the Diocese of Westminster, although he has resided in Rome for many years, being attached to the Pope's Court.

In 1887 he represented Pope Leo XIII. at the Jubilee of Queen Victoria, and in June 1902 he was sent as the Pope's special envoy to the coronation of King Edward VII.

In 1898 he was sent to Canada to investigate the status of Catholic education in the Dominion, and especially in reference to the Manitoba School laws, on which he made a report to the Holy Father. Four years later he became Acting Private Chamberlain to the Pope, and since then he has occupied several high positions in the Church.

Monsignor Mery del Val succeeds Cardinal Rampolla to the Secretaryship of State, the latter having retired from that responsible office, as he has desired to do ever since the death of Pope Leo. The announcement of Mgr. Mery del Val's appointment has been made to himself in a letter presented to him by the Pope, but the official announcement will not take place till the next consistory which will be in a few days, when it is expected that the new Secretary of State will also be appointed to the Cardinalate.

It was Monsignor Mery del Val's duty as Secretary of the Conclave which elected Pope Pius X. to present to the new Pope the papal white cap which is part of the Pope's dress. As the Pope took the cap from the Secretary's hand to place it on his own head, he lightly dropped his red cap on Mgr. Mery del Val's head, an act which was understood to signify that the latter would soon be made a Cardinal.

THE PRISONER OF THE VATICAN.

"Genuine good sense seems to be one of the characteristics of Pius X. Owing to historical causes the Pope is no longer a temporal Sovereign over any part of Italy, but the Italian Government has never intimated a desire to deprive the head of the Roman Catholic Church of the title to the Papal Palace in Rome. Pius IX. and Leo XIII. regarded themselves as 'prisoners' in the Vatican. Their successor has made known to the world that he does not feel bound to follow their example if he can arrange a satisfactory modus vivendi with the Government.—Toronto Globe, Oct. 21.

If we had no other source of information in regard to the relations between the Pope and the King of Italy than the Globe and the non-Catholic press in general, we would suppose that the Italian Government is very much maligned when the Pope regards himself and the Catholic press look upon him also as a prisoner in his own house.

It is true that the Italian Government admits in theory that the Holy Father has still sovereign rights in the Vatican Palace and the property annexed thereto, but these journals conveniently forget or ignore the fact that not only has the whole territory of the Church been seized by the usurping Government, including the Eternal City itself, but also that there is another Palace in Rome which was the favorite dwelling of the Popes, and that the King of Italy is installed therein as if it were his own property!

Besides, in bygone days, it was part of the ceremonial after the election and coronation of the Popes, that he should go to his Cathedral, the Church of St. John of Lateran, in solemn procession to take possession of the mother Church of the Catholic world. All this is impossible now, when official Italy is ready to insult the Pontiff should he presume to show himself on the streets of what should be peculiarly his own city; and the fact cannot be blotted from the pages of history that on the very night of the coronation of Pope Leo XIII., when the old Roman nobles, and the Roman people as distinguished from the government officials, illuminated their houses in joy that a great Pontiff was seated on the throne of Peter, organized bands of ruffians paraded the streets, breaking with stones every window in the houses which were illuminated with tapers or lamps; and the police actually stood by abetting all this. The notori-

ous Crispi was the spirit which was directing this wicked procedure.

We might mention many other facts which show how truly the Pope is a prisoner in the Vatican on this day, but we will only say briefly that when the body of Pius IX. was taken to its last resting place in the Church of St. Laurence beyond the city walls, the funeral procession itself was attacked by rowdies—still with the connivance of the police.

We have no pretensions to the gift of prophecy, and we cannot say whether or not the Holy Father Pope Pius X. may arrange a "modus vivendi" with the Italian Government. We do hope for the sake of the nation that some arrangement may be reached; but no compromise can justify the high-handed usurpation and robbery which is humanly speaking triumphant to this day; and we cannot regard as final any compromise which will leave the Holy Father subject to a Government which may at any moment interfere with the divinely established and essential liberties of the Church of God.

HALLOWED BETHY NAME.

Having briefly considered the character of the Lord's Prayer in a general way, it may not be without profit to weigh its various petitions. In the first of these, "Hallowed Be Thy Name," we pray that God, Our Father, may become known by all men and by them praised, honored and worshipped. In this we at once recognize the end for which we were created. For it is only in this way that we cannot expect to attain eternal salvation. He who does so is walking the way of eternal happiness.

Now is this all. We not only pray that all men may know, love and serve God, but that they may also have a proper reverence for even His very name. How great a need in our time for this important lesson! Think of the thousands given every day and every hour of the day to the blasphemous use of that Holy Name. Think of the lips crusted with curses! What a mockery "Hallowed Be Thy Name" sounds from such!

It is a vicious habit that has become entirely too general. Worse still, it is one now so widely imitated by those of tender years. This is a fact with which all have become familiar without observation. It is forced on us by the shocking language heard from the child on the street. Children untaught to lip the holy name of God and Jesus in morning and evening prayer we hear of years of adult life, the most abundant proof that there exists a great need for consideration of the petitions of the Lord's Prayer? Where the consistency of those who repeat it as a morning offering of praise to their Creator while through the balance of the day it is invoked in blasphemy? What belief can they have in its power? Where the praise, love and adoration which its words imply? Such action is simply hypocrisy and mockery of God and it might be better for them if such people omitted the prayer entirely.—Church Progress.

TO GET THE BOYS.

Writing to the recent annual conference of the Catholic Young Men's Association of England, Cardinal Vaughan of Westminster says:

"Remember that we have three hundred thousand young people who have left our schools and are under twenty-one years of age. The boys especially need clubs and organizations to hold them together—to help direct and encourage them during the most critical years of adult life. I know of no work the Catholic Young Men's Association could take up more needed, but at the same time more difficult, than this of establishing a strong working apostolate on behalf of the boys who have left school."

"I know the difficulty with boys who have left school. They are rougher, coarser, wilder and less easily interested and held together—at least this is frequently so. But have they not frequently been taken the wrong way? Give them by all means, physical exercises—games, athletics, and other amusements—with some useful instructions; all this is needed, and responds to their growing faculties and muscles. But there remains a something wanting. They are capable of something higher; there is in their breasts a nobler chord that may be touched. They may be touched by an appeal to a sense of chivalry. They have within them a certain tenderness that responds to a mother's heart. Appeal to all this. Place them under the Blessed Mother, who is God's Mother as well as their Mother. Bring the whole position out in words and ways that boys can understand. The Blessed Mother of God ought to be brought home to these rough lads. Without interfering with amusements and athletics, they may be a warm appeal to their chivalrous nature. This will require tact, judgment, boldness, courage and love for the divine Mother as well as for these boys, who are in reality her children, though they know it not. But I have said enough to suggest a line of conduct, which mere natural methods failed to secure. Go to the Mother; appeal to the mother in loving earnestness."

Another noted convert, and one whose conversion is significant of the return of the Teutonic races to the Church, is the Landgrave of Hesse. He will be remembered that Luther's defiance to the Church in the sixteenth century was marked by granting a divorce to the Landgrave of Hesse-Cassel while his lawful wife was alive. Now, in the twentieth century, a direct affiliation of that same family, representing all that was strict and orthodox in Lutheranism, has come back to the Roman allegiance.—The Missionary.

DEATH OF VER BAYARD

AN EXEMPLARY PREY

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