

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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WEDNESDAY, JANUARY 29, 1890

CALENDAR FOR THE WEEK.

WEDNESDAY, Jan. 29, St. Francis of Sales. THURSDAY, Jan. 30, St. Martin. FRIDAY, Jan. 31, St. Peter Nolasco. SATURDAY, Feb. 2, St. Brigid. SUNDAY, Feb. 3, Purification of B.V.M. MONDAY, Feb. 4, St. Blaise. TUESDAY, Feb. 5, St. Andrew Corsini. WEDNESDAY, Feb. 6, St. Agatha.

Dalton McCarthy's Bill.

The compressed-air big gun of the Equal Rights party fired off his dynamite cartridge in the House of Commons of the 22nd instant. Fearing that a motion would be moved to give his little bill the six months' hoist, he said all he had to say when he introduced it. But, perhaps, he will find that the wisest course for him to have pursued would have been to have simply introduced his bill and let it run the usual course.

By pursuing the plan he did he betrayed the sinister motive which underlies the whole movement, as well as the game he has undertaken to play.

Plainly all men can now see that it is his intention to form a "Protestant Cave" or No Popery faction in the next parliament of which he will be the leader, and, by the manipulation of which, he hopes to be able to dictate in the Conservative party and create a division in the ranks of the Opposition.

It is impossible to concede to Mr. McCarthy any right for sincerity from a political point of view. All the credit that can be allowed him is contained in the admission that he has grasped an opportunity congenial to his innate bigotry to make himself the exponent of a faction of disturbers.

Unfortunately there are in Canada a class whose religion is almost wholly and whose politics are almost half made up of hatred of Catholicity. Their sentiments in this respect are hereditary, congenital and fortified by prejudices of what little education they possess. They are not the thinking and well-meaning Protestants. Their best exponents are probably the hoodlums who hang stones at Archbishop Walsh in Toronto. But the spirit that moved them, and the spirit that actuates Mr. McCarthy is the same.

It may be quite possible that the continuance of two official languages in the Northwest entails expense on the country, but that is a small matter compared with the preservation of good-will between the two nationalities. Besides if it be true that English is superseding the use of French in the territories, the practice of both languages must die out in time there as it did in England after the Norman conquest. There was no necessity for flinging this apple of discord into the arena of parliament. Were Mr. McCarthy a patriot or a statesman, he would have known that he could not have adopted more effective means for defeating his own object—presumably the unification of the people—than those he has adopted.

He has roused among the French Canadians throughout the Dominion all the latent pride of race, all the spirit and devotion of a proud, sensitive, faithful and heroic people, and ranged them solidly against an attempt to obliterate their most cherished institutions. Among men of truer perceptions and more profound sympathies the hope has been expressed that in time the races that occupy this country would become fused in a homogeneous nationality; that the graceful, romantic, chivalrous, devoted qualities of the French would combine with the active, sturdy, enterprising qualities of the English-speaking people in forming a Canadian type of manhood that would carry forward the work of civilization on this continent to the grandest heights of human development. To such it was a glorious dream of future conquest when the red crosses wreathed with the lilies would wave over a free, happy and united people.

To the sordid mind of Dalton McCarthy no such vision was vouchsafed. He only saw the Protestant horse bridled and saddled and hastened to mount it and place himself at the head of the rabble procession. But the attack on the French is in reality an attack on the Catholic Church. The same idea which animated the government of England in its septuagenary efforts to blot out the faith of the people of Ireland, now animates those for whom Dalton McCarthy has spoken. Because the French in Canada, like the Irish in Ireland, cling with unshakable devotion to the religion of their fathers and refuse to be anglicized, they must suffer this persecution. Mr. McCarthy, as his name implies, must have come from a branch of the Irish race which submitted to the beat of Cromwell's drum and left descendants who make up for their forefathers' apostasy by being more vindictively hostile to the Old Faith than those who sinned in the national apostasy of

England. What a pity they did not change their names when they turned their coats! No possible good can come of this movement. Its immediate effect has been to consolidate more firmly than ever all those who are determined that there shall be no religious or national war in Canada. The forces of common sense, of industry, of property, of civilization are ranged against it, and it must fall. Even should Mr. McCarthy succeed in forming a cave, it must, in the very nature of our politics, become ridiculous in presence of the wiser thought, better instincts and higher interests of a peaceful, practical people.

Tipperary.

A grim sort of humor has been imparted to the conflict between the tenants of the Smith-Barry estate in Tipperary and the man who pretends to own the soil. It appears that the town of Tipperary belongs to Mr. Smith-Barry, and because the inhabitants thereof would not surrender their manhood to his order he evicted them, and a short time ago put out advertisements headed "Tipperary to be let."

The people who had moved out started a new town of their own, leaving the shops, the stores, the hotels and all the busy marts of the pretty little old town to silence and desolation. The new town is flourishing, while the old town is absolutely deserted. But, with that stern appreciation of Mr. Smith-Barry's unintentional joke, an unknown hand scrawled on his posters one word which gave with profound meaning the signal of the landlord's terror, and people read—"Tipperary to be let—Alone."

As United Ireland observes:—"To plant a derelict estate is a very simple matter, indeed, in comparison to planting a derelict town. Boycotting, after all, cannot prevent the grass growing nor the cattle feeding on an evicted farm, though it can and does prevent any profit from the proceeding. But a boycotted shop, and, above all, a boycotted shop in the town of Tipperary, is indeed a valuable possession. The few tenants who in the earlier stage broke loose from the combination had sharp experience of what boycotting meant. What would be the shop-grabbers' experience? It would be far easier to carry on a trade in a small-pox hospital than in an evicted shop in Tipperary. If it cost £5,000 to plant the evicted lands in Co. Kerry with insolvent emergency men, convicts and paupers, how much would it cost to plant the vacant shops of Tipperary? That is a sum in itself. Report on we commend to the Eviction Syndicate. Who would come there, and what would bring them? Profit? We have already touched on the probability of profit. Pleasure, then? The grabber who in the exciting state of things would go to Tipperary for pleasure would go to it—1 for diversion. The evictor might as well advertise desirable residences over the surging of an earthquake, or round the crater of an active volcano. There is no power on earth to withstand the universal, criminal, rigorous, unrelenting boycotting of Tipperary.

This shows the spirit of the people of Tipperary, and as they are, so are the people of all Ireland. The situation is reversed. Instead of the landlords starving out the tenants, the tenants are starving out the landlords. Turn about is fair play. Let the evictors take their punishment, for it will be a long time before the books between them and those they have oppressed with relentless oppression will be balanced.

High License.

Experience has clearly demonstrated that wherever the high liquor license system has been adopted great good has resulted. The movement inaugurated in this city is the same in spirit and object as in many cities in the United States, namely, to lessen the evils of the drink traffic by putting it, under heavy penalties, in the hands of respectable dealers. The Baltimore Catholic Mirror, taking the ground that the True Witness has held all along on this burning question, observes that thoughtful minds which have occupied themselves with the necessities of the public good in this direction are unanimous in the belief that the time has come for action. The safety of public morals and the interests of law and order demand that something shall be done to curtail the evils arising from the unrestricted multiplication of low drinking places. The most practical and efficient plan for promoting this end is undoubtedly the system of high license, supplemented by such stringent regulative measures as will enable the municipal authorities to reduce the dangerous influences of the liquor business to a minimum.

High license in other cities has been manifestly successful in accomplishing everything that is claimed for it. The experience of Philadelphia, Chicago, and other places where it has been introduced has been eminently satisfactory in this respect. Since the adoption of this system in the towns mentioned the number of saloons has been very much reduced, and the management of those which are permitted to exist greatly improved.

Places of known bad character have been closed up and disreputable persons to a great extent driven out of the business. The effect of the new system is to put the business upon a respectable footing and in respectable hands, to eliminate the abuses that flourished in connection with the saloon under the old plan of indiscriminate toleration, and to lessen by all legitimate restriction the evils of drink without infringing unjustly upon the rights and liberties of sober, law abiding citizens.

The judgment of practical people pervasive in this movement the only rational and effective method of achieving these desired and desirable ends. This fact accounts for the unanimous support that the agitation for high license has awakened among all classes in the

favor. The people of this community have formulated their demand for the adoption of a high-license system in language that cannot be misunderstood; they have the sympathy of thoughtful and conservative people, and it will not do for the Legislature to attempt to needlessly delay action in the matter. All attempts to do so in deference to the infimul influence of saloon politics will prove futile. High license is in a line with true political and moral progress and is bound to come. Any postponement of it through legislative obstructions is certain to recoil with redoubled force upon the heads of short-sighted members of the Legislature and the venal and pilant tools of those whose selfish interests demand its defeat.

Our Civic Elections.

In many of our city wards there are contests being carried on for aldermanic honors. As yet, no striking interest is manifested anywhere as to the results. The apathy of the majority of our fellow citizens is very much to be regretted. The affairs of the city of Montreal are daily increasing in importance and in magnitude. The interests at stake are hardly second to those entrusted to our Local Legislature. The revenue of the city, running up into the millions, requires careful administration, and the gigantic projects on foot for the improvement of the harbor, the amelioration of our streets, and the completion of our drainage system, necessitate the watchful eyes of our best representative men. It is greatly to be regretted that so few of these, most chiefly interested, will consent to take an active part in the civic management. No doubt many are deterred by the ordeal of an election and its apparently inevitable expense. Some of our wards contain a voting population far in excess of many constituencies in the Dominion Parliament. The distribution of the representation is unequal in an unparadiseable degree, and under existing circumstances it is difficult to see what can be done to provide a remedy. So many questions arise regarding race and creed that the true issue is lost sight of, and injustice allowed to prevail, because the wire-pullers do not see their way clear to establish the representation that will suit, not the city or its interests, but their own ends. The people of Montreal should arouse themselves to the importance of the occasion, and send good men, of acknowledged purity and ability, to the City Council. Honest citizens should be made to feel that the running of an election need not of necessity be ruinous, as it has unfortunately been in the past. The cost of election has increased because a great many people have arrived at the conclusion that many of those who offer themselves for aldermanic honors are only seeking a chance to feather their own nests at the expense of the civic treasury. In this way the character of the representation has run down, and what ought to be regarded as an honor is abandoned by the most desirable people.

The Banking Act.

Outside of the excitement occasioned by Mr. McCarthy's speech against the use of the French as an official language in the Northwest, the business done in the House of Commons during the past week has not been of a very important nature. However, one measure of considerable importance to the welfare of the community is the Banking Act shadowed by the Minister of Finance. The bankers have all looked to the seat of government for a powerful effort to maintain the existing state of the law. It is hardly probable that they will succeed in accomplishing their object. Most assuredly some important changes will be made towards affording greater security to note holders, and for the nationalizing to a considerable extent of our bankrupt currency. Some of the leading ministerial journals are vigorous in their representations in that respect, amongst the foremost being the Montreal Gazette, whose articles have produced a profound impression on the public, and will, necessarily, have great weight with the Executive. So far our legislators in the Dominion Parliament do not seem to have been overburdened with the cares of State, but all that will be changed before many days.

A Word.

Mr. Merier just now is the bete noir of the disgruntled Equal Righters. Why? Because he represents in his personality the fixed rights of the Catholics. Why are politicians dodging the issues in the conflict which foolish men have invoked? Because at last a man has been found who is not afraid or ashamed to say that he is a Catholic politician—obedient to the Church in her sphere and true to the directions of authority. He knows that this is a mixed community. He sees and recognizes the rights of all men. He asks no man to believe as he does. But, weighed with responsibility, he goes quietly on his way doing right under the direction of his conscience. What more do Catholics want to know? The very fact that he is hounded by the enemies of Catholicity is sufficient to prove his worth to all Catholics. "Let the Heathen rave."

Forewarned.

The notorious McDermott, well known as "Red Jim" the informer, if we are to credit the cable despatches, has been giving due notice that the slander mongers have not exhausted their resources against Mr. Parnell. In his interview McDermott seeks to discredit Dr. O'Reilly, the Treasurer of the National League, just as though anyone would place the least reliance on anything he may say on that or any other subject. Then he informs the public that the O'Shea pro-

ceedings will not be the cause of Parnell's ruin, but that another scandal, to be launched forth immediately, will have the desired effect, and that the great leader will be effectually crushed. No one doubts the strong desire the Crotonists are animated by to destroy the character of Mr. Parnell. In the field of strategy he has literally felled his foes, and in their despair at the hold he possesses on the Irish Nation, they have resolved not to fight him in a fair way, but to undermine his reputation by the employment of the most despicable agents. Those whose destiny is destruction are first made mad, and madness seems to be the malady of Parnell's enemies. Every miserable attempt to destroy the Irish leader only makes him more dear to the hearts of his countrymen. McDermott, Le Caron and O'Shea may do their best or their worst for their masters, Parnell will still remain the idol of the Irish nation.

A Piece of Information.

United Canada, published at Ottawa, claims to be the only office in Canada among the Catholic weeklies where union labor is employed. Our young contemporary was, however, good enough to stretch its eyes as far as Kingston, where it believes there is another Catholic organ practically supporting the rights of labor. Of course United Canada is young; it has much to learn yet. Its eyes are not sufficiently open at present to allow of its seeing further than within only a limited circuit. When it gets a little older, however, and its knowledge of the age, influence and policies of its contemporaries in the Catholic journalistic field increases it will learn better and statements as rash as the one we refer to will not be so frequent in its columns. There is such a place as Montreal, dear country, and the oldest Catholic weekly is to be found there. When you have added thirty-eight more to your present two years of existence you will be better able to make such daring statements regarding the attitude your contemporaries take on labor matters. For the information of United Canada, and for it alone, as our readers know, we will say that the office of the True Witness has always been a Union office, that its columns were even open to any one desirous of advocating an improvement of the condition of the laboring class and that its editorial columns have been repeatedly filled with strong and convincing articles favorable to the rights and desires of the working people. Our record of the last forty years will convince every one of the truth of what we say and demonstrate to them the amount of good the True Witness has already done for the class of which we speak.

DEATHS AMONG THE CLERGY.

The Grim Specter Carries Away Three Well Known Priests—Their Biographies.

Rev. Father T. McCarthy, pastor of St. Gabriel's, Point St. Charles, died on Thursday last of congestion of the lungs, at his brother's residence in St. Julien parish, County Montreal, after illness of slight days. Father McCarthy was born in St. Julien, on December 9, 1839. He was ordained priest on the third of June, 1871. After having spent about twenty years as ecclesiastic and priest at Assumption College, he was named parish priest in the diocese of Ottawa. In 1884 he was appointed by His Grace Archbishop E. C. Fabre pastor of St. Anthony's Church, Montreal, and in 1886 he was named pastor of St. Gabriel's. He was highly esteemed by his numerous friends of Montreal, and, in particular, by the parishioners of St. Gabriel's. Father McCarthy was indeed a good friend to the poor of his parish. The funeral service was held on Saturday morning, 25th inst., at St. Julien and was very largely attended.

As a special meeting of the council of the C. Y. M. S., held in the evening of Monday evening, 17th, Rev. Ravelly presiding, it was unanimously resolved that a vote of condolence be transmitted through the secretary to the parishioners of St. Gabriel, and particularly to the loving and devoted parents, relatives and friends of the late Rev. Thomas Augustin McCarthy P.P., on the occasion of the sad and deeply lamented departure of this revered gentleman from the scene of his life, presided over by him so ably for the last few years, and especially on account of the extraordinary suddenness and unexpectedness with which Divine Providence has dealt the heavy blow inflicted upon him so far away from the scene of his ministerial and apostolic labors. It was also resolved that a large number of the officers and members attend in a body his funeral service, to be sung by Rev. P. Dowd in the St. Gabriel's church on Wednesday, the 23rd inst., at 9 a.m., owing to the intense interest which the rev. gentleman had always taken in his lifetime in associations devoted to the spiritual and temporal welfare of the young men of his parish.

FUNERAL SERVICES OF MGR. LEGARE AND ABBE G. L. LEMOINE. QUEBEC, JAN. 25.—The solemn requiem masses were celebrated in the Basilica and the chapel of St. Ursuline this morning for the repose of the souls of the departed priests, Mgr. Legare, V. G., and Abbe G. L. Lemoine. Both churches were heavily draped in mourning, and during the services were filled with citizens of all nationalities and creeds. His Eminence Cardinal Tachereau officiated in the Basilica, assisted by Mgr. Gravel, Grand Vicar of St. Hyacinthe, and Rev. Mr. Duval of St. Nicholas, and Rev. Mr. Labrecque of the Quebec Seminary, as sub-deacons. Before the services, which was of an imposing nature, began Mgr. Gagnon, the organist, played the celebrated funeral march of Chopin. After mass the Seminary choir, which was in full voice, sang the requiem with great solemnity. The remains of the deceased priest were laid in their last resting place in the church. The members of the City Council attended in a body.

THE LATE MGR. LEGARE. The late Mgr. Legare was 50 years old at the time of his death. He was educated at the Quebec seminary and after taking a brilliant course of study he was sent by the archbishop to Europe to perfect himself in literature and belles lettres. He followed the lectures of Surbonne, but was principally attached to Ecole des Carmes, the great school established for the clergy at Paris. This was the historic institution which was conducted by the Monks, many of whom, together with the archbishop, fell victims to the terrible hatred of the mob in the revolution of 1793. Mgr. Legare remained in Paris, following the lectures of Surbonne and the College de France for four years at the end of which time he returned carrying with him the diploma of letters of the University of France. He commenced teaching in the Seminary of Quebec and was made professor of Belles lettres and rhetoric. He for a great many years success-

fully filled the office of director of the boarding house of Laval University, and of the young students of the seminary, as well as of the ecclesiastic of the seminary. In 1879 he left the seminary to go with a brother who had been appointed parish priest in St. Dennis, county of Yamoussouk. They both remained there for two years when the brother was appointed curé of St. Croix, and in that place the deceased ecclesiastic remained for two years. After the death of the Very Rev. Vicar Cazeau, Mgr. Legare was appointed Grand Vicar to the Archbishop of Quebec, which position he filled up to the time of his death. In that capacity he replaced the Cardinal, when after his promotion to the cardinalate he went to Rome to receive the red hat, and he administered the diocese for some six months. He was appointed apostolic protonotary in 1887. He was a great favorite with all the clergy of the diocese. Of great literary acquirements, he was very courteous and affable in manner, and of very moderate views, so that he was as much esteemed by Protestants as by members of his own faith. His loss will be regretted by people of all nations and denominations. He was a brother of the curé of Beauport and a brother of the curé of St. Chrysostome, near Quebec. Hon. Francis Langlois, of Quebec, was his brother-in-law. When his family emigrated to Canada another brother, Hon. Ernest Langlois, occupied distinguished positions. One of them became attorney-general of the United States and secretary of State. Although separated in faith the two brothers frequently corresponded.

"Le Bon Pore LeMoine"—such was the name bestowed upon him by two generations of pupils of the Ursulines,—born at Quebec on the 12th of August, 1816, was one of the eldest of the seven sons of the late Captain Benjamin LeMoine, who served as an officer in the Canadian Voltigeurs of 1812. (One of the youngest sons is Mr. J. M. LeMoine, of Spencer Grange.) The reverend gentleman, by a kindness of manner and unceasing solicitude for the temporal and spiritual welfare of the young ladies in this famous educational institution, secured their lasting love and esteem. Fond of books and a student of Canadian annals, he took an active part in several important literary works, undertaken under the auspices of the priesthood, committed to his charge. His careful hand appears in many pages of the bulky three volumes containing the annals of the monastery since 1639—Histoire de Ursulines de Quebec—1816 on many points of history, frequently consulted as a standard work. He had his share and an important one in the publication edited in France by the Abbe Richard, Les Lettres de la Reverende Mere de l'Institution. He superintended the publication of that charming little volume, "Glimpses of the Monasteries"—1875, replete with tender and seductive vistas of monastic life, written by one of the most gifted of the sisterhood.

RECEIVES HIS REWARD.

Rev. Martin Callaghan Given a Handsome Presentation by His Class.

The children of St. Patrick's congregation who attend at the Catechism classes every Sunday at St. Patrick's church, were on Sunday afternoon in a most enjoyable mood. The Rev. Martin Callaghan, who has had as his special duty the spiritual guidance of the young, and who has endeared himself to them, was the recipient of a pleasing mark of their esteem. For some time past the children have been quietly preparing to give him a surprise, and at 2 o'clock they all gathered in the new St. Patrick's hall eleven hundred strong, accompanied by their teachers. The Rev. father was sent for, and on entering the hall, accompanied by the Rev. Father Murphy, of O.S.A. and Rev. J. Casey, was received with the most enthusiastic applause. The Rev. Father was not long to reply to the surprise, and Master H. Murphy stepped forward and read the following address:

To the Rev. Father CALLAGHAN. Rev. FATHER,—We are pleased to find an opportunity to give expression to our high appreciation of the devotedness with which you labor in our behalf. We are not blind to the efforts you are making to implant in our young hearts the necessary truths of our Holy Religion. The true our actions often belie these words, and that we do not correspond as faithfully as we ought to your wise counsel; but we know what there are few, Rev. Father, not more ready than you to leave for wayward youth the widest possible margin. Like the Master in whose footsteps you follow, your every act and word invites the little ones to come unto you and forbids them not. Aware of your unbounded love for the souls of children, we only wish, Rev. Father, that we were more worthy of you than we are. To try to do more for you than for our past follies, we have had recourse to-day to a species of modest bribery. In imitation of the wise ones who a few days ago made good an offering to the Great High Priest, we now beg of you to accept an offering of the same precious name. We sincerely pray that it may prove more to you than the great number of its donors. If our humble prayers could make the shadow on its dial go back you will be long spared to teach the youth of our parish to walk in the way that leads to eternal life. Thanking you, Rev. Father, for the interest you take in all that tends to our spiritual and temporal welfare, we are your loving children, THE BOYS OF ST. PATRICK'S SCHOOL.

This address was supplemented by a handsome gold watch, on which was engraved: Presented to the Rev. Martin Callaghan by the members of St. Patrick's Catechism, January, 1890. Master J. Fleming made the presentation. Miss My Millon then came forward and thus expressed the sentiments of the pupils and teachers: To the Rev. Martin Callaghan, Director of the Parochial Catechism in St. Patrick's Church, Montreal:—

BLOUIN FATHER,—We, the teachers and pupils of St. Patrick's catechism, for so many years of the noblest and zealous teachers, are proud to have labored for the Christian instruction of the children of the parish, desire to offer you some small token of our appreciation of the services rendered by you to the cause of religion. We have selected the beginning of this new year, 1890, as a most appropriate season for this presentation. Never before, in the forty-three years of this church's existence, have so great a number of children attended the catechism. We have now on our roll one thousand one hundred and twelve.

And while we gratefully acknowledge the services rendered in this holy cause, by your zealous and pious predecessors, some of whom have since passed to the reward and glory, we do them no injustice in saying that you have generously emulated their zeal and nobly carried on their work to its highest perfection. Difficulties, labor and fatigue, far from dampening your ardor, have proved but a new incentive to your generous self-devotion. Day after day have you visited every nook and corner of this large parish, seeking out the little ones of Christ in the various day schools and in their own homes, drawing them by the gentle attractiveness of your sacerdotal love and affection to the sacred precincts of God's church, where at your feet and from your lips they learn the grand consoling truths of religion; preparing for the holy reception of Confirmation and First Communion; receive annually rewards for faithful attendance and application; imbibe a love for all the good works of the parish and for the parish church itself; help on these good works by entertainments which at the same time contribute to their own refinement and culture; form a taste for sound Catholic reading, which removes the danger of the pernicious literature of the day; and thus founded in the faith of their fathers, pass from year to year to the battle of life, strengthened for

the combat, by the saving truths and Christian virtues which, after God, they owe to you their beloved father and teacher. Accept, then, dear Father, the small token which accompanies these expressions of our esteem, love, appreciation and gratitude. May you be spared long years among us to continue your grand work, and, if possible, to give it still further impetus. May many generations of little ones as they are, in the school and womanhood look back as do those already educated by you, to the hours spent in the parochial catechism, as the most useful, pleasant and salutary of their lives. In the name and on behalf of all the teachers and pupils. (Signed.) JOHN DWANE, President St. Patrick's Catechism.

Miss Annie Lanning, a bright intelligent little girl of 8 years, now glided into view and handed the Rev. Father a well filled purse. She was followed by another bright little one, Miss Stella Elliott, who presented a handsome bouquet of flowers.

Rev. M. Callaghan then rose from his chair of honor when the applause which greeted him had subsided, he replied in the following strain to the addresses which he had received:

MY DEAR FRIENDS,—You are exceedingly kind in wishing all to make me a present, and you could not have been happier in saying your wish into effect. It looks evident that I ought to be pleased with what you have just given me. I should appear shockingly eccentric if I did not accept with the very best of good will and good grace. I was not without a watch, but it must have had a touch of the gripple. It could not be made to work properly and do its duty. It required altogether too much watching. You may have noticed that I needed a time-piece, but I did not want such a magnificent and expensive one as you have presented. Something less beautiful, less grand and rich, would have done me. I did not need a watch for the purpose of sporting it. If I were seen sporting a gold watch in my chain I might give rise to the original Dan McGinny. A watch is a most useful article for everybody, especially for a priest, but more particularly for one placed in my circumstances. I have no doubt it will serve to make me start the Catechism exercises at a more seasonable hour. It will enable me to economize my time to greater advantage and to do good to a larger scale. I greatly value the gold cased Waltham which you have given me and will preserve it as one of the most precious souvenirs of my ministry. I am grateful for the contents of the purse which you have handed me, for the exquisite bouquet of flowers which I have received and for the encouragement and praise which I have heard reburred with such taste and skill. I could not have expected what you have done today, but I am not much surprised. I know by experience what your parents are capable of doing and I am intimately persuaded that you are worthy of these loving and devoted relations. You could not do anything which will reward more highly to your credit than to walk in their footsteps, than to study their example and emulate their virtues. You have a correct notion of the sacerdotal mission. You understand the priest and few in the world understand him as you do. You appreciate his smallest services and never feel so happy as when you are called upon to second him in his various works. I have no doubt that the addresses which have been well thought, beautifully worded and charmingly read. In these addresses you give me credit for different things. I am afraid I do not deserve all your praise but I will strive to reach your standard of merit. It is a good many years since I have seen you and I have been to the Catechism instructions. It would seem to be one of my favorite avocations. I cherish the work to-day as I did when as a deacon I undertook it 15 years ago in St. Bridget's church. I realize all its importance and the only thing I regret is that I cannot give it all the attention which it claims. I feel I am not alone in what I am doing. On the side I find a generous response and the most cordial co-operation. I have indeed a good deal to do for children. But what children! I would not desire to have dealings with any other kind, and no better kind is to be seen beyond the pile of my jurisdiction. In many respects there is nothing to compare with our boys and girls. They are susceptible of the noblest virtues. They are qualified to excel in everything. As they advance in years they grow in loving the dear old Church of the Confessors, Virgins, Martyrs, Apostles and Saints. They pride in securing for themselves the advantages of education and in striving to attain a superior knowledge of religion. I am ably assisted by intelligent and zealous teachers, Rev. Sisters and Brothers whose only ambition is to promote the welfare of all submitted to their charge, by a certain lay gentleman whom I style my right power or my right arm, whom I may without being guilty of rash judging charge with being the prime mover and organizer of this almost unprecedented demonstration. Let me hope that the bonds by which we are united may always remain unbroken. Let me thank you, one and all, for the generosity which you have displayed upon this occasion. May heaven help you in your respective spheres and shower all kinds of favors upon your pathway through life. May our dear Lord by the hands of the blessed Mother crown you and yours in His Kingdom of Glory.

Some Death Portents.

To dream of a white horse is a sign of death in England.

A common saying in England is, "Happy the corpse that the rain falls on."

In Poland, Mo., if a white horse draws the hearse another death will soon follow.

In Peabody, Mass., whoever counts the carriage at a passing funeral will die within the year.

In Sussex, England, white animals mysteriously appearing at night are said to be death warnings.

In Baldwinville, N.Y., the clock should be stopped at the time of death, as its running will bring ill-luck.

In Switzerland, if a grave is left open over Sunday, it is said that within four weeks one of the village will die.

If any one comes to a funeral in Ohio after the procession starts, another death will occur in the same house.

It is said in Boston that if rain falls at the time of the funeral it is a sign that the dead man has gone to heaven.

If the grave is left open over Sunday in Boxford, Mass., another death will occur before the Sunday following.

If rain falls on a new made grave in Baldwinville, N.Y., there will be another death in the family within the year.

In West New York, if rain falls in an open grave another burial in the same cemetery will occur within three days.

To keep the corpse in the house over Sunday in South Framingham, Mass., will bring death in the family before the year is out.

It is the intense zeal the Roman Catholic feels for his religion which makes Catholicity seem a growing power. Whoever saw a Protestant bishop received with such a pageantry and homage as was accorded Archbishop Ireland and Bishop McGlockriok on their arrival last night? Why, these two men were received with as deep respect and veneration as was the Saviour when he made his triumphant entry into Jerusalem, with the only difference that they rode in a luxurious carriage, while Christ was content to make his way on a meek and lowly ass.—Duluth Herald.

Don't encourage in a small child that lot which you will punish him when older.