

**EXCOMMUNICATED.**

**A DOUBLE CONDEMNATION.**

The "Canada-Review" and the "Echo des Deux Montagnes" Fall Under the Ban of the Church.

This is the text of the letter from Archbishop Fabre, read in all the Catholic Churches on Sunday; it speaks for itself.

"Circular of His Grace the Archbishop of Montreal to the clergy of his archdiocese, concerning, The Canada Revue and L'Echo des Deux-Montagnes.

Archbishop's Palace, Montreal, Nov. 11, 1892.

"My dear co-laborers.—In the pastoral letter under date on Sept. 29 last the Archbishops and Bishops of the ecclesiastical Provinces of Quebec, Montreal and Ottawa, forcibly raised their voices against certain papers and periodicals guilty of grievous injury towards the cause of religion, the discipline of the church and towards its ministers.

We hoped that so solemn a notice would have been sufficient to recall the writers of the articles referred back to their duty without it being necessary to make us have recourse to further censures.

Unfortunately, their answer to this letter filled with charity was renewed contempt, an absolute refusal of obedience, and fresh insult, and impious raillery at the religious authorities, and further by the announcement of their intended publication of a scandalous romance.

This is why I grieve at the necessity to take certain stringent and more efficacious measures to protect my flock against the treacherous attacks of those who wish to disperse it and lose its members.

Invoking the holy name of God, then, we condemn, in virtue of our authority, two publications printed in our archdiocese, namely, Le Canada Revue and L'Echo des Deux Montagnes, and we forbid, until further notice, all the faithful under the pain of the refusal of the sacraments of the church, to print, to receive or to keep in their possession these two dangerous and unwholesome sheets, or to encourage their publication in any manner whatsoever.

And we ordain that this circular shall be read at the Prone of the service in the parish and other churches where mass for the public is held on the first Sunday after its receipt.

I remain sincerely, dear co-laborers, your most devoted in Our Lord,  
† EDOUARD-CHARLES,  
Archbishop of Montreal.

**A WELCOME PRESENT.**

MR. BLAKE HANDS IN TORONTO'S SUBSCRIPTION TO IRISH HOME RULE.

DUBLIN, Nov. 14.—At a meeting of the Irish party to-night, Justin McCarthy presiding, Mr. Blake, M.P., for the South Division of Longford, read a letter, enclosing a check for \$5,000 from the committee of the Irish Home Rule organization of Toronto. Votes were passed thanking the various committees in the United States, Canada, Australia and Great Britain for the generous assistance which they gave to the national movement at a time when the cause of Home Rule was critically endangered.

**From La Semaine Religieuse.**

At the request of several bishops, the Trappist Fathers commenced last year, the making of altar wines. Their first attempt being successful they made enough this year to supply all who required wine at their hands.

The new president of the Equador Republic, whom the Free Masons claimed as one of theirs, has announced his election by an autograph letter to the Holy Father, in which he gives expression to his filial attachment. The message was carried by Commander Larea, the ambassador of Equador to the Holy See.

At Joliette, on the 3rd November, His Grace the Archbishop of Montreal conferred the Sacrament of Holy Orders as follows: *Tonsure*: Rev. Mr. Pauze of the diocese of Montreal. At the Cathedral, on the 6th November, the following ordinations took place: *Deacons*: Rev. Messrs. J. J. Gnam, of London and A. F. Kelly of Peterborough.

On the 29th October, last three monks from the Trappist home at Oka, left for Lake St. John to there establish a mon-

astery. They go to make the first clearings and to prepare a provisional abode: for it is in the midst of the forest that these colonists are to pitch their tent. While Mgr. Begin was bishop of Chicoutimi he did much to secure this establishment. His Lordship even visited Bellefontaine to get the Abbot to second his project. To-day all seems settled and Chicoutimi will have a colony of these agricultural monks.

**C. M. B. A.**

In connection with the agitation for a new Grand Council of the C. M. B. A. in Quebec, it has been said by some unthinking members that the Ontario Brotherhood might not deal fairly by the Brotherhood in Quebec. Apart from the fact that the present officers of the Association are fully alive to the wants of this Province, and that both the Grand Council Convention and the Grand President have been liberal in their appointments to office of Quebec members, the interests of the Brotherhood here are quite safe. There is a large field for the Association in Quebec, and it will be but a few years at most until the Quebec membership outnumber that of any other Province, but when that time comes let the Quebec Brotherhood be as generous as the Ontario Brotherhood have been, and no one need complain.

**A Quebec Grand Council.**

The letter from the Grand President of Canada of the C. M. B. A., which embodies another letter from the Solicitor of the Supreme Council, J. T. Keena, Esq., should, we think, set the minds of the Brothers in Quebec, who have been considering the advisability of organizing a new Grand Council entirely at rest on that point. The Supreme Solicitor agrees with the unanimous opinion of the Grand Council Committee, and shows plainly by his letter that no new Grand Council can be established on the petition of ten Branches and 500 members, or, in other words, that a minority of the Quebec Branches or members will not be sufficient to start a new Grand Council. Why not, then, decide to abandon the prospect and unite to make the Grand Council of Canada a powerful body that will be of incalculable assistance to our people.

**St. Martin's Day.**

Friday last being the feast of St. Martin, and consequently the patronal festival of Rev. Father Martin Callaghan, of St. Patrick's, that reverend and widely popular gentleman was the recipient of many very appropriate gifts, coming from a host of friends, both young and old. Amongst other very nice gifts were flowers in different forms and a magnificent set of breviaries. These consist, as is well known, of four volumes; they are elegantly bound and beautifully printed. Rev. Father Martin will long remember the feast of his patron saint, in 1892; may he live to enjoy, in health and prosperity, many another such anniversary.

**Concert and Lecture.**

On Wednesday night next, the 23rd instant, the Catholic Young Men's Society will give a concert, for which preparations are being energetically made. Their new orchestra, of fifteen pieces, will discourse music, and a most attractive programme is prepared. Mr. J. K. Foran, editor of the TRUE WITNESS, will deliver an address upon "Irish Pathos and Wit, as illustrated in the poems from the Dublin Nation." It is confidently expected that the entertainment will be a grand success.

**Notre Dame Retreat.**

On Sunday last, after Vespers, in the Parish Church of Notre Dame, a retreat for the ladies commenced. Each day, Monday, Tuesday, and Wednesday, at eight o'clock, Mass and instruction was given, and another at half-past two o'clock in the afternoon. The exercises of the retreat were largely attended so far. To-morrow the retreat will close with a general communion at the seven o'clock Mass, and a sermon at half-past two in the afternoon.

**NO OTHER** Sarsaparilla has the merit to secure the confidence of entire communities and hold it year after year, like **HOOD'S** Sarsaparilla.

**CORRESPONDENCE.**

**Our School Board.**

To the Editor of THE TRUE WITNESS.

SIR,—Our School Board is receiving merited prominence in your editorial and correspondence columns, to the great delight of a large number of heavily-taxed citizens. It is time, high time, to have a fearless and independent organ, such as THE TRUE WITNESS has become, come squarely to the front, and let the majority know in unmistakable language that, while they may rule, they shall not usurp and trample the rights of the minority under foot with impunity.

The same majority would make a tremendous noise if they scented encroachment on their own rights, even in the distance. Are we to sit tamely by and see our rights assailed, undermined, usurped and trampled under foot without raising our voices in protest? No! a thousand times no! The witty Dean Swift said: "he never wondered to see men wicked, but he always wondered to see them not ashamed." Let us apply the Dean's aphorism to the present School Board and see how it fits that national combination.

I am not surprised to see the present School Board wickedly usurp and monopolize the minority rights thereon, but I am surprised to find they have no shame, no repentance for the vile and criminal act. If these men are not guilty of crime in the eyes of our parliamentary and municipal codes of law, they are undoubtedly guilty of crime by the moral code; seeing that they withhold from Caesar what justly belongs to Caesar. But the Commissioners may plead in extenuation of their offence: "We are simply obeying the mandates of the Legislature and Corporation, being elected to fulfil the duties of office by the only bodies empowered to elect to the School Board."

True! But if the elective powers override the School Act, is it manly? is it legal for the elected to countenance by their assumption of office acts of an unconstitutional and most assuredly illegal character? I think not, whatever the gentlemen concerned may think to the contrary. Among the citizen taxpayers of my acquaintance, and some of these are heavily taxed for school purposes, the proposition to have a priest either from St. Ann's or St. Patrick's Parish elected to the School Board meets with universal approbation.

So it should indeed, seeing there are always two French-Canadian priests on the Board to look after the moral and material welfare of their compatriots. Again, it is argued among the taxpayers just mentioned, irrespective of political leanings, that our present chief magistrate, the Hon. James McShane, would make an active, intelligent School Commissioner. I have frequently differed from that gentleman on political and municipal questions, but I am willing to concede to him that he would make the best lay representative the Irish Catholics ever had on the School Board. He is honest, active and intelligent, fairly well educated in a literary sense; shrewd in business, and by no means deficient in the science of accounts. These are just the qualifications, apart from his parliamentary and municipal experience, that should recommend his candidature for a seat on the School Board.

May our countrymen look to the conservation of their interests in Montreal! Their heritage is too precious to be given up without a struggle. If they would preserve their integral right to representation on the School Board, they must have a representative priest from either of the great parishes above named, and a representative layman of the tact and ability of the Hon. James McShane, the Chief Magistrate of Montreal.

GRIFFINTOWN.

Nov. 14th, 1892.

To the Editor of THE TRUE WITNESS:

DEAR SIR:—I see that you found space for the short letter I sent you last week, and I accept the publication as an affirmative answer to my offer of a communication from time to time. Many thanks. I notice one thing about the correspondents for newspapers, they are generally inclined to make their letters too long. The subject may be very interesting to the writer, but may not be so important in the eyes of the readers. Knowing, from personal experience, that I do not like to read long letters, I will be very careful not to sin myself in that line. Moreover, it must be very trying to an editor to be obliged to re-

fuse communications, or else to cut them up—when permitted—and certainly people who desire to use the columns of a paper should try and not impose so much upon good nature. I say all these things simply because I know you feel their truth and yet you might not ever care to give expression to them editorially. There is always a certain feeling of delicacy that prevents an editor from being arbitrary, and in consequence he suffers a great deal of untold annoyance.

How do I know all this? I was never in a bigger newspaper office than that of the Pontiac "Equity," but I had the pleasure of a six week's moon hunt a year ago last October, with the editor of a prominent New York publication. He came this way: he had an introduction to Mr. J. R. Booth; from him he was passed on to my care, and I saw him safely up the Coulonge, along the height of land, and down the Black River. I gleaned a great deal about newspaper work from his very lucid conversations. That one point was one upon which he often dwelt. He would say: "Friend Patrick, if ever you write any newspaper correspondence, be sure that you 'boil it down' and 'cut it short,' otherwise you run the risk of having your letter go into the waste-paper basket; or else you put the editor to no end of trouble. He don't like to refuse you publication, and the space at his disposal actually forbids that he should put your letter in. So, Patrick, always remember to 'cut it short.'"

I have not yet reached the subject upon which I intended writing this week—namely, "The influence of Catholic missionaries in the Shanties;" but since I have taken so long to preach a mission about newspaper correspondents, it is time for me to put my own sermon into practice and "cut it short,"—so good-bye until next week.

PATRICK SHIELDS.

Fort Coulonge, 11th Nov. 1892.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—With your kind permission I would say a word or two about late church-goers. It is a strange thing that people cannot get up in time for ten o'clock service on Sunday—well-to-do people, mind you. How ridiculous to be sauntering along aisles ten and twenty minutes late? Those same parties would think it dreadful, perhaps, if they were in danger of being late at a theatrical or society assembly. What are they thinking about when they carelessly allow themselves to lag on Sundays? I would urgently request the lady members of Catholic families to shop early on Saturday; it can be done and avoid the hurry and worry incident to late shopping on Saturday evenings, and you can depend it members of the family can retire early and be in time for Mass in the morning.

LAYMAN.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—The Montreal Daily Star, on or about the 1st inst., gave a version of a sermon by Rev. Fr. Pardow, N.Y., in which some allusion was made to Martin Luther. A day or so afterwards there was a flim-flam editorial scrap on Luther. I resolved to drop a line to the Star, and I did so, analyzing Luther as far as moderate tones would allow; but it has not appeared in the paper. There is more ways of choking a cat than with Montreal dairy butter. I have no use for a paper that gives an honest man, nary a chance.

CITIZEN.

**Pastoral Visit.**

On Monday, the 14th inst., His Grace Archbishop Fabre paid his pastoral visit to the Grey Nuns, at their Guy street Convent.

**IT WORKED TO PERFECTION.**

Two young women stood by the cashier's window the other day. One was an ambitious writer of verse whose effusions had been persistently rejected by stony editors, and the other was a teacher out of a position and sorely in debt. They were engaged, just then, in commiserating each other, when suddenly a little brown dwarf with a hump and a mournfully patient face pushed her way up to the paying place. "My dear girl, now's your everlasting chance," whispered the poetess excitedly. "Get right up behind her, where she can't see you, and touch her hump. Then I'll follow suit. It's bound to bring us good luck; better than a rabbit's foot; never knew it to fail."

"What nonsense! I won't be such a goose!" demurred the teacher girl. "But go ahead yourself," and she stood aside for the other to get into a secure position; the whole charm depending of course upon doing it unknown to the humpbacked one.

It is only necessary to add that the experiment was entirely successful, and that the poetess went straight home and wrote "Loving and Losing," which she sold to-day for—but that is another story. I can't tell it.—*New York Recorder.*