# RICK'S SOCIETY

st regular meeting of St. lety it was unanimously rewhereas it has pleased the Giver of life, to remove n amongst us, a very much man, Thomas Heffernan, ved, —That the St. Patrick's on record its appreciation of our deceased friend and its

red, That we extend our athy to Mrs. Heffernan, and leceased, and that these resolished in the TRUE WITNESS Pess.

meeting it was also resolved, as the Society, already sorne lamented friend, now has loss of yet another faithful person of John P. Curran, ed, -That we express our for a life so soon cat short soon Interrupted in his task, esolved,—That we join our at of the parents and family ; and that we publish these the TRUE WITERS and the

## ur Subscribers,

subscriber "Down by tes: "I enclose my subdvance. I am delighted ue Witness." It should every home from ocean

her subscriber in the on of the Province iding the amount of his ription, says: I have riber for 35 years; I proud of the at present. During the ich easily places it in k of Catholic newspaanagement deserves all

# the Reparation

next, weather permit--Marie Association of a pilgrimage to the Reparation. Pointe-Last year they made rimage to this shrine, undertaking was a If the weather is un pilgrimage will Sunday next

### DOLENCE.

meeting of the St. and B. Society, held on Sunday, the 7th the family of the late ernan.

er resolved, that, a solution be sent to the leceased, and also to ness" for insertion.

### Sailors' Club ORS WELCOME.

ery Wednesday rening.

alent Invited; the ity pay us a visit. SO a.m. on Sunday, meert on Sunday.

lays from 9 a.m. to , from 1 p.m. to 10 O1. -

nd Common Sts.

Description

Cement, and

ite Floors. make a bargain, High that is why we are sure

rk supervised by Special

REID & CO., IG STREET.

## Catholic Happenings in United States.

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Although the official notification has not yet been received by him, it is stated, on what appears to be good authority, that Mgr. Farley, of New York, has been appointed to the Archiepiscopal See of that city in succession to the Archbishop Corri-

SATURDAY, SEPT. 18, 1902.

...Archbishop Farley attained his sixtieth birthday on August 20. He looks to be twenty years younger than he is. Physically he is as vigorous as a man half his years. A fondness for athletics in his younge days gave him a store of health which has enabled him to bear under a great load of hard work-To-day he is in prime condition to undertake the discharge of the affairs of the archdiocese of New York. Archbishop Farley was born at Armagh, Ireland, in 1842. His classieducation was begun at St. Mc-Cartan's College. When he was seventeen years old he came with his parents to New York. He entered St. John's College, at Fordham, and well grounded in his classical studies did he prove to be that he was graduated from there after a year's course, in 1865. He then entered St. Joseph's Provincial Sem-While there he at. inary, at Troy. tracted the notice of Cardinal Mc Closkey. Impressed with the young man's talent and piety, Cardinal Mc Closkey sent him to Rome to complete his theological studies at the American College. He remained four years in this famous institution, and in 1870 was ordained to the priesthood there.

Returning home in the fall 1870, the young priest was assigned to the pastorate of St. Peter's Staten at New Brighton, Church, Island. There he displayed the executive ability and devotion to duty which have since won him steady advancement from one post of honor to another, until he has reached great honor of being invested with the pallium. And of his thousands of friends, there are none more elated over his attainment to this high place in the Catholic hierarchy than of St. Peter's the parishioners Church, at New Brighton, where, as a young priest, he won a warm place in their affections.

He served two years at St. Peter's and then Cardinal McCloskey brought him to New York as his private secretary, succeeding the Rev. Francis McNierney, who had been made Bishop of Albany. He proved to be a capable and efficient executive for the venerable prelate. His duties brought him in contact with the leading dignitaries of the Church, and his fame was not long in reaching Rome. In 1884 Pope Leo named him as one of his private chamberlains, this honor catrying the title of monsignor. Further evidence of the Pope's appreciation of the young priest was apparent a few months later. when Mgr. Farley was offered the position of rector of the American College at Rome, his alma mater Cardinal McCloskey by this time had become so attached to his secretary that he would not part with him, and the honor was not accept-Compensation for this sacrifice came a few years later, when he was made vicar-general of the diocese under Archbishon Corrigan.

While serving as Cardinal McCloskey's secretary, he found time 'Gabriel's Church, in East Thirtyseventh street. One of the first things he did to improve the parish was to build a large lecture hall on the West Thirty-sixth street side of the church property at a cost of his promotion. \$35,000. In this hall the priest and the members of the congregation met on intimate terms. Debates on current topics were held at frequent intervals, and were a source of mental improvement to the young peo ple. Under Father Farley's guid-ance the affairs of the church were prosperously administered. He had the satisfaction of having the church consecrated by Archbishop Corri-

Evidence of the esteem and respect entertained for their pastor by the parishioners of St. Gabriel's Church was attested on the occasion of Father Farley's celebration of his silver jubilee. The twenty-fifth anniversary of his ordination occurred on June 11, 1895. Father Farley celebrated Mass, and Archbishop Corrigan was present. Two hundred priests were in the sanctuary. During the celebration he was presented

ARCHBISHOP OF NEW YORK .- | op of Zeugma and made coadjutor to Archbishop Corrigan. He was consecrated bishop on December 1895, by Archbishop Corrigan. The took place in St. Patrick's Cathedral, the construction of which he had supervised while acting as

Cardinal McCloskey's secretary.

As coadjutor to Archbishop Corrigan, Bishop Farley took upon him self a great deal of the work of the In October last, Bishop diocese Farley sailed for the Holy Land. It. was while he was abroad that the death of the Archbishop occurred. Bishop Farley was at the shrine of Lourdes when he received the intelligence. He celebrated Mass at the shrine for the repose of the soul of his superior.

FIVE NEW PARISHES. - Archbishop Farley will, it is said, shortly add five new parishes to his diocese. These are the Chapel of Our Lady of Lourdes, Amsterdam Avenue and One Hundred and Forty-fifth street; St. Joseph's, Poughkeepsie the Holy Spirit, at Morris Heights St. Adalbert's, at Port Richmond, and St. Joseph's, Tremont. The last named is the fine stone church on the heights of Bathgate Avenue, just above Tremont Avenue, and the date set for its opening is November 27. The ordinations take place at St Joseph's Seminary on September 28 and the golden jubilee of Holy Cross parish on October 5. He will lay the corner-stone of the new St. Malachy's Church on November 2, and bless some new bells in St. Philip Neri's Church, the successful work among Italians at Bedford Park, on The anniversary Mass November 9. or deceased bishops and priests of the archdiocese will be sung in St Patrick's Cathedral on November 3. On Monday last he blessed the new nome of St. Joan of Arc, which is a nome for French emigrant girls in West Twenty-fourth street. All other visitations, as announced, will be for purposes of confirmation. The numper of confirmees in this archdiocese annually is about fourteen thousand.

TWO CELEBRATIONS. - Holy Cross Church, in Forty-second street, near Ninth Avenue, New York, is planning two anniversary celebrations, and extensive improvements have been made in the parish church because of them. On Monday next it will celebrate the golden jubilee of the parish, and on October 19 silver jubilee of the Rev. Dr. Charles McCready as rector. It was said that, owing to delay in completing improvements, the two events might be celebrated on one occasion, Octo ber 5, but that full details of this celebration have not been perfected The Rev. Dr. McCready is one of the permanent rectors of this archdio Going to Holy Cross in 1877 he paid off a debt of \$92,000 before 1885, and extended the church at a cost of \$50,000, paying all, and having the church consecrated in 1886. Later he built a parish school at a cost of \$100,000, and more than onehalf of that sum has now been raised. Improvements now nearing completion include twenty-four new stained-glass windows, all memorials, the interior of the church redecorated elaborately by Panzironi, the installing of electric light, and the hanging of sixteen new religious to paintings. While not the largest of take charge of the pastorate of St. parishes, having a membership of 8,-000. Holy Cross is one o liberal and enterprising in the archdiocese. Taking part in the celebration of its jubilee will be among the first acts of Archbishop Farley after

> BISHOP SPALDING'S BOOK. The learned Bishop of Peoria, Ill., has just published another book. It 's entitled "Religion Agnsticism, and Education." In dealing with Mr. Herbert Spencer's agnosticism, His

Lordship says:-"To affirm that we know only the phenomenal necessarily involves the assumption that we know there is something which is not mere appearance, but is real. As subject implies an object, so the relative implies the absolute, the finite the infinite, the apparent the real. When Mr. Spen er maintains that the Infinite Reality is unknowable, his words seem to be meaningless. The unknowable is the non-existent, since intelligibility is coextensive with being. His theory rests upon a false abstrac-tion. It is an attempt to conceive of absolute being as existing, inde-pendently of any mind by which it is known to be absolute being. He with a purse of \$10,000 by the congregation and \$300 by the congregation a

relation of thought to reality, subject to object, of knowing to being, is essential; the bond which unites them is indissoluble; we may distinguish between them, can not think of one without implying at least the existence of the oth-The only reality of which

can have any conception is intelligible reality, and it is precisely this which makes it impossible to conceive of the universe as proceeding an irrational cause. We do not put thought in things, but find it there, and hence we are driven to rec ognize thought also in the Infinite Being, of which the sensible world is a manifestation. The history of progress is the history of mind seeking and realizing itself in its

"The religious impulse," maintains Bishop Spalding, "is founded in the very nature of man as a rational being. In all consciousnes there is an implicit knowledge of and were this not so, thought would become chaotic." He

"Whoever thinks, finds that he is the grasp of something which is not himself, and which is stronger than he is and abides while he passes and this he will worship whether he call it nature or God. The difference lies here—he feels that nature, though stronger, is lower than him self, but that God is both stronger and higher. Mr. Spencer believes that the alternative is not between God who thinks and loves and something lower, but rather between such a God and something higher When some philosopher shall discover for us a mode of existence higher than that of thinking and loving, we shall listen with profound interest to what he may have to say; but, in the mean while, when we teach that 'God is a person who thinks and loves,' the Infinite, in whom thought and love and being are one, we utter the highest and divinest truth known to man. This was the faith of th greatest and most enlightened minds of the ancient world, and this is the faith that lies at the root of modern life and civilization. It is hope and joy and strength and light. It sheds gladness through the earth. It is courage of the timid, the breath of life of those who die. It is the keen mountain air of those who love liberty and truth; it is the compass of the soul; it is an echo of a voice from unseen worlds, filling us with divine discontent until we reach the Eternal, with whom is repose and peace.'

AMERICAN SULPICIANS .- Sevral changes have occurred in the professional staffs of the educational nstitutions in the United States un der the directorship of the Sulpi-

Owing to the ill health of Very Rev. Dr. A. L. Magnien, superior of St. Mary's Seminary, Baltimore, the superior-general of the Society of St Sulpice at Paris, has deemed it expedient to relieve him of the active duties of superior and has made hin

the honorary superior. Rev. Dr. Magnien will remain the seminary, where his great ability, so remarkably displayed in the building up of the seminary, will assist in the direction of what is fre quently called the "national semin-In consequence of Dr. Magnien's retirement from active duties several changes of great importance in the Society of St. Sulpice made by the superior-general. They

Very Rev. Dr. Edward R. Dyer, superior of St. Joseph's Seminary Dunwoodie, N.Y., to succeed Dr Magnien, as superior of St. Mary's Rev. Dr. Dyer is the son of a Wash Southern Maryland in 1854. Dyer has the distinction of being the first superior of the venerable seminary, which was founded in 1791, who was born in the United States. He entered St. Charles' College, in Howard County, in the same class of another distinguished native of Maryland, the late Very Rev. Dr Charles B. Rex, formerly president of St. Charles' College. He ward studied at St. Mary's Seminary and then went to Paris, where he pursued his studies at the Seminary of St. Sulpice. He next went to Rome, where after a course of two years, he obtained the doctor's degree. He joined the Society of St. Sulpice in 1873. After his novitiate at Issy he returned to St. Mary's Seminary, where he became a professor in the department of philos When the new seminary, established by the late Monsignor Corrigan, of

Rev. Daniel P. Duffy, head of the department of philosophy at St. Mary's Seminary, to be superior of

St. Austin's, Washington, D.C. Rev. Dr. A. Tanquerey, director of St. Mary's Seminary and professor of moral theology in the senior course, who is now in France, not return to this country for a few years, but will remain at the Seminary of St. Sulpice. Paris. where he will lecture on theology and he will continue his preparation of a work on moral theology.

Rev. Dr. Henry Ayrinhac, professor of dogmatic theology in the senior ourse at St. Mary's, will succeed Dr. Tanquerey.

Rev. Anthony Vieban, professor of canon law at St. Mary's, will suced Dr. Ayrinhac.

Two new professors will go to St. Mary's-Rev. James A. and Rev. Rene Brule. Father Mc-Callen, who was formerly attached to St. Patrick's Church. Montreal has been giving missions throughout the United States for several years, and is especially well known in Philadelphia, where he has made many friends. He is famed as a pulpit orator. Father Brule was a professo at St. Patrick's Seminary, Menlo Park, Cal. He will be connected with the department of philosophy.

# A Threefold Education.

The education of boys is a subject that is always timely and ever inexhaustible. No matter how serious men may differ upon the various topics of life there is one solemn truth that all must admit, and is to the effect that the boys of today must be the men of to-morrow. The present generation must make room for the coming one; and on the education of the boys will depend the usefulness and the strength of country's future population. Dealing with this subject. from a general Christian standpoint, more than from a purely Catholic one, we find a writer in the "Interior". mon Y. McPherson-laying down some healthy and stable propositions. He speaks of the threefold education of a boy; physically, intellectually and morally. We will not now add the fourth and most important-religiously; but taking what has been said on the other three classes of education, we will ample material for serious reflection When men of the world argue ioes the writer of the article from which we quote the following passages, it is an encouraging sign for welfare all who have at heart the of the young. We take the three last paragraphs of that communication, and in reproducing them, commend them to the careful study of parents and teachers. The writer

But the school in the education of a boy, while keeping character and service as the end, will hold a tri-

First, it will seek to develop his ealth and physical vigor. For upon these depend greatly the success or failure of his career. When he is wholesome a boy must be active. He ought to do bodily work, and, if possible, of a kind interesting to him. He should have his defects corrected. Physical rectification and raining give him the physical basis of virile life. He hungers, too, for fun and for competitive games. Play s a demand of his nature. Nor was the psalmist the only one whose hands the Lord taught to war and his fingers to fight. Except in the lackadaisical, the competitive instinct is universal. Nor can agreetirely free from peril or as he thinks, from heroism. Fond mothers may, for example, see nothing but brutal danger in football. They may ignore its splendid lessons in fortitude, in keeping the temper under difficulties, in learning to lead, by first learning to obey, in subordinating selfish per-'cause," in ascertaining by hard experience the resistless value of or- few in number. view intuitively and, as I think, cor-

growing larger, and the aptitudes of

sugar because they are fond of it. There is no easy or royal road to "practical," or real, education. If it worthy of the name, it exacts hard work, some of which must certainly, at first, be drudgery. Easy writing makes hard reading; and indulgent, lazy education makes poor scholars and shallow men. The secondary school next after the home and beyond the usual college experience, is the place for making genu ine, trustworthy boys and students, if not scholars. Such work is essen tially character-building. Pare therefore, who would be able Parents. trust their boys to the growing freedom of college life, should support the secondary school in its highest intellectual standards.

In a third place, it goes without

saying that moral education is a supreme element in "the practical education of a boy." In the writer's judgment, the moralities find their stable and final foundations in evangelical Christianity. Properly pre-sented and exemplified, Christ is the supreme magnet for these openhearted boys. That magnet should be first of all made to attract the poy in his home life. The school. with the church, has the secondary opportunity to draw the young heart. The college and the world will severally force our boy to face dogmatic and practical doubt. The home and the school, therefore, should enlist his heart and his life; the mind then, when it comes to deal with philosophic subtleties and with argent problems, will be kept true to its pole. God will be enshrined there beforehand. But, in the school over and above the appointed religious teaching, the boys themselves, by their spirit and tone, as well as by their interchanged teachings, will influence one another perhaps most of all. Their fathers need to teach the mysteries of manhood their teachers should illustrate and explain the winsome Christ; the boys should by the co-operative prayers of both, of trust and service, so that physically, intellectually and spiritually they may receive the truest and most comprehensive practical education."

#### LONDON'S CATHOLIC TEMPERANCE SENTINELS.

The annual gathering of the Cath-

olic teetotallers of London, Eng., at

the Crystal Palace, which in former

years did good work in keeping

live the spirit of temperance reform is going to be revived. The League of the Cross, under whose auspices it took place, organized a demons tration at the Palace recently, at which it was resolved to hold every year in the future. The vener able Canon Murnane, without whom no temperance demonstration in London would be complete, occupied the chair, and there were also the Very Rev. Canon Keens (another temperance veteran), Father E. Buckley, Father Alphonsus, O.S.F. C., Father Tasker, several other clergy, Councillor D. McCarthy, and many of the officials of the League. The Very Rev. Chairman first de plored the apathy which existed. For the last thirty years the League of the Cross had striven at least to do something to spread the principles of total abstinence. He had no desire whatever to discourage those were not of the organization, but he could not help remarking that outside the League nothing had been done in the cause of temperance reform. He was convinced that the League had been the one practical influence in that direction, and it had persevered in coping with the after all, did the League of

There were three classes of Catholics. One section like those present sonal display to the interests of a at the Palace that day strove for rification of social ethics, 'team," in working together for a the great principle of total abstinence, but they were comparatively few in number. The second class, ganization. But their "barbarian" and by far the larger number, did not necessary for salvation, sons, meanwhile learning to keep the body under, will hold a different duce them to do anything worthy of the name of Catholic (hear, hear). Then again there was another class-Second, the practical training of a the grumblers-who would do nothboy should emphatically be intellec- ing for God or for country, and, ready so large and so constantly was being done. No matter what boys are, as they always have been, tain section of the Catholic body so various that these young aspir-ants cannot all be fitted to one Pro-ready to grumble and to find fault, by success.

Very Rev. Dr. James Driscoll, superior of St. Austin's House of Studies, Washington, D.C., to succeed Dr. Dyer, as superior of the seminary at Dunwoodie, N.Y.

education is only proving its right Father Mathew, or in the time of the to deny oneself wholly, and that to deny oneself wholly, and that to deny oneself wholly, and that to deny oneself more difficult than to deny oneself not at all or only in ference is a final gauge for the education of boys is much like that assumption that babies should live on cause they found grumblers in their thusiasm.

midst. Hopeful times had come for the movement, and he would impress upon the meeting the truth of old saying that "there was a in the affairs of men which, taken at the flood, led on to fortune." Let them take full advantage of it. On the roll of the League of the Cross that day were the names of London priests, and on that day the festival of the League - they would call on all the priests and people of the metropolis to come forward and help in the great noble Catholic work of rescue from

The Very Rev. Canon Keens, who received a most cordial reception,

evils of drink.

proposed the following resolution:-That the League of the Cross, at its annual festival, gladly recognizes the greater interest taken Catholics of London in the important principle of total abstinence upheld by the League. That they urge the claims of the League for active personal support on every priest and layman in London, being convinced that a branch of the League in every mission would result in the material and spiritual improvement of people.

The Very Rev. Canon characterized the resolution as a most important one, which he trusted would find a place in all their hearts. It was no ordinary work that the League the Cross had undertaken, and he was convinced, with unity of action and will, the members of the body would persevere in spite of the high tide which was running and sweeping away the souls and bodies of people. With unity and concerted action there was no need to fear that tide. If every man (as Cardinal Manning had expressed a wish) made another total abstainer the ranks of the League would be increased immeasurably. Let them take courage from the splendid words of the Very Rev. Chairman that afternoon. He was certain no man had sacrificed himself so much for the cause of total abstinence as Canon Murnane had done, and he was proud of the privilege of being associated with him that day in the advancement of that noble cause. Another, too, deserved great praise, and that was the Rev. Father Buckley. In season and out of it he had given himself to the work of the temperance movement (hear, hear). He (the very rev. peaker) had for the last years worked for that cause, and it was with joy and happiness that he was enabled to raise his voice for the glorious cause of total abstinence. The Rev. Father Alphonsus, O. S.

F.C., seconded the resolution.

rev. speaker said he was glad to hear the note of triumph which rang through the chairman's speech. League of the Cross was undoubtedly reviving everywhere in the metropolis. People say what they liked, but demonstrations such showed the vitality of the cause they were championing. It was not upon one or two occasions that the League They had a series of magnificent denonstrations, and in all these was had manifested its strength lately. the unmistakeable note of and triumphant enthusiasm. himself, he thought the League had been too modest and those responsible for it had been too modest withdrawing as they did from public gaze. Canon Murnane he was going condemn because he possessed that virtue of self-annihilation in too marked a degree (laughter). The audience, no doubt, would give him absolution for this fault - (renewed laughter)-but if anything had to be done it must be done by agitation and not by a war declared what are called accepted facts. What, ble games, to a boy's mind, be endrink problem (hear, hear). The cross but direct men's energies to a higher ideal. This was the end for contend with was the fatal spirit of which the Church existed, and when apathy, and it was a great reproach he was told that this agitation was that there were so few of them to do primarlly a social concern and not a anything to counteract the evil of religious movement he said that anything which had for its object the betterment of the people, the betterment of their social status, the pumovement was fundamentally Therefore, though it might gious. be said the League of the Cross was thought it was a salutary thing to have in every parish, for it was on way of purifying life, and no sacred opportunity of that nature could he afford to miss. Even though might be proved that to drink beer tual. The field of knowledge is al- moreover, grunted at everything that was a very harmless pastime, even though he were worsted in every argood work was undertaken by a cer- gument by which he pleaded for total abstinence—and they might see from this he was laying himself open ready to grumble and to find fault, to the charge of unreasoning fanatiants cannot all be fitted to one Property of the came its first superior. Throughout his career Dr. Dyer has displayed no little executive ability, and all of his undertakings have been marked by success.

Anti-came its first superior. Throughout crustean bed. But the order of education followed and tested for centemperance cause had not taken full the cation followed and tested for center temperance cause had not taken full the cation followed and tested for center temperance cause had not taken full to the charge of unreasoning fanaticism—he would still cling to the cation followed and tested for center temperance cause had not taken full to the charge of unreasoning fanaticism—he would still cling to the cation followed and tested for center temperance cause had not taken full to on the ground of its higher social advantage of their opportunities. They had not done so in the days of aspiration. To be a testotaller was to deny oneself wholly, and that