

still to receive a reward
 onorous great.
 ould seek an example of the
 growth of our Church in
 land we may look at the
 e that is to-day a tiny
 to-morrow spreads its
 in every direction. And it
 a small seed that gave
 vigorous vine that we
 d extending its branches
 his broad country. Even
 1689 the Puritans boast-
 was not a Papist in all
 and, though the statement
 newhat exaggerated, for
 doubt but that wanderers
 ublic Ireland, and especial-
 had at this time taken
 oads in the land that was
 to be sanctified by Ply-
 nk and its memories.

as 1620, indeed, we find
 England some Irish immi-
 o, are worthy of recogni-
 the fact that they were
 ers of the great tide of
 hat in future years were
 an influence on the form-
 ing new nation. Whatever
 been the number that
 he Faith at that time, it
 that at that period we
 poor missionary priests
 bring to the scattered
 sweet and holy consola-
 Good Shepherd. Such an
 er, was considered a
 d in 1647 we see priests
 o enter the colony, with
 nce that on a second of-
 would be the penalty.
 s same spirit of bigotry
 uality that occasioned the
 e saintly Father Basile's
 of the English in their
 gainst the Abenaki In-
 aged priest, three score
 ho had given so much of
 the labor of love in the
 was ruthlessly shot down
 mangled. It is a scene
 the eyes grow dim that
 heart with indignation
 cruelty that could bring
 y the poor helpless child-
 erness whose only offence
 ng the light of faith
 ighted Indians.

the great immigration
 from. From the land
 called home, the poor
 Erin came by force of
 These new immigrants
 through the different
 ough towns finding there-
 st opportunities to ob-
 hood. In such a condi-
 only a natural that their
 d suffer, for thrown up-
 sources they were thus
 measure deprived of the
 to which they had been
 from their childhood.

an object of suspicion
 d of animosity the force
 nces was pressing hard
 poor children of the
 t in all their trials they
 uthful in a great entire-
 d then the saving voice
 onary reached them and
 with strength, with
 ourage to continue
 of duty. Little, how-
 done for these scati-
 n of the flock, for the
 eists in the whole coun-
 small and little atten-
 given to any one spe-
 of Catholics. Father
 French priest, had pass-
 the country in 1720, and
 at he met the sturdy El-
 d of the Indian.

In 1782, an Irish priest
 name was said to have
 and now and then others
 way to minister to the
 ics, but the antipathy
 gown was still strong
 of the lovers of freedom
 The immigrant Catho-
 on was about this time
 a great extent by the
 y of the Arcadians from
 ey had learned to love.
 not read and study the
 ption of the land of
 as Longfellow has so

midst of its farms re-
 Acadian village,
 n the street comes the
 est and the children,
 ay play to kiss the hand
 d to bless them,

the belfry
 Angelus sounded and
 oofs of the village,
 pale blue smoke like
 ensing ascending
 hundred hearths the
 place and contentment.

be continued.)

16,000 physicians;
 average but \$600 a

ally produces about
 pounds of chocolate and
 qual quantities.

industry employing
 number of persons is
 fruits and vegetables.

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BE-
 FORE 6 O'CLOCK P. M. ON TUESDAY
 OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

BOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. It runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one of the other French parishes, either of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS.—Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers

and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS.—In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH.—Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY.—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY.—Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY.—Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS.—The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

tion and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES.—Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Banns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holydays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES.—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

The following are the classes with tariff of funeral services in St. Patrick's:—

1st class, full draping of entire Church, deacon and subdeacon, 4 chanters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chanters, two bells rung, price, \$75.00; hour, 9 o'clock.

3rd class, draping of 3 altars, stalls, chanters' and celebrant's bench and pulpit, 3 chanters, deacon and subdeacon, two bells rung, price, \$50.00; hour, 9 o'clock.

4th class, half draping of high and side altars, chanters' and cele-

brant's bench and pulpit, without deacon and subdeacon, 2 chanters, one bell rung, price, \$25.00; hour, 8 o'clock.

5th class, half draping of high altar only, 2 chanters, celebrant only, one bell rung, price, \$18.00; hour, 7.30.

6th class, mourning altar fronts 3 altars, 2 chanters, one bell rung, price, \$11.00; hour, 7.30.

Fifteen minutes grace is allowed for the first four of these services, but not for the two last.

The organ alone costs five dollars extra.

Full choir and organ cost \$25.00 extra in each case.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, discipulary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 2.40, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

NOTES OF THE WEEK.

CATECHISM CHILDREN.—Father Robert McNamara is already a favorite with all our people, but he completely won the hearts of the "Little Ones" on Sunday last when at the conclusion of the catechism class he opened the children's mission.

The boys and girls must have given glowing reports at home of Father Robert, of his amiable manner

and lovely stories, for the big people came in such crowds in the evening that the Church could hardly hold them all.

On Monday the little mission continued, and our children had the pleasure of being joined by a number of their little friends from the different schools and academies. Pupils from these sister institutions will always be heartily welcome at St. Patrick's catechism.

MISSIONERS AT SCHOOLS.—On Tuesday Rev. Fathers Robert and Mark visited all the classes of St. Patrick's girls' school and the English-speaking pupils of St. Patrick's boys' school. On account of the visit a holiday was given the boys.

MISSION ATTENDANCE.—It is estimated that 3,000, married and unmarried women, attend the exercises of the mission.

NOTES.—Tickets for seats at the ladies' mission do not hold good for the men's mission, nor for High Mass on Sunday.

Seats for St. Patrick's Day celebration should be secured now.

Tickets for the men's mission hold good for High Mass on St. Patrick's Day.

DEATHS.—Bridget Nolan; Alice Clancy, widow of Joseph Morris; William McNally; Margaret Frances McMillan, wife of Anthony McKend.

NOTE.—Owing to their many duties the priests of the parish can attend none but cases of sudden illness or accident from 3 o'clock on Saturday until the afternoon of Sunday.

Notice of funerals should be given as early as possible, and the time appointed for each adhered to strictly.

WITH OUR SUBSCRIBERS.

J. K., Jr., writing on behalf of his father, an old subscriber, on January 31st, says: "The 'True Witness' is more welcome than ever; all Catholics should be proud of it."

In response to the request of an old subscriber we reproduce the poem, "Kelly, Burke and Shea" in this issue.

L. H. writes under date of the 10th inst., as follows:—"Let us congratulate you on the improved matter and quality of the 'True Witness'; it is most pronounced."

An esteemed French-Canadian patron of the "True Witness" writes: "Make an effort and issue the 'True Witness' daily." We would be delighted to do so, if we had \$100,000 under deposit in the City and District Savings Bank.

J. K., under date of Feb. 7th, writes: "The 'True Witness' is a welcome guest every week. We are nearly forty miles from a priest, whom we only see about twice a year."

Pastoral Visitation.

The pastoral visit of His Grace Archbishop Bruchet will this year extend from May 19 to July 11. The following parishes will be visited:—St. Pierre aux Liens, Lachine, Dorval, Pointe Claire, Ste. Anne de Bellevue, St. Elzear, St. Vincent de Paul, St. Francois de Sales, Terrebonne, Ste. Anne des Plaines, Ste. Sophie, St. Hyppolite, Ste. Marguerite, Ste. Lucie, Ste. Adele, St. Sauveur, St. Jerome, St. Canut, St. Columban, Ste. Scholastique, Ste. Hernas, Lachute, St. Andre, St. Placide, St. Benoit, St. Augustin, Ste. Monique, St. Janvier, St. Laurent, Ste. Genevieve, Ile Bizard, Ste. Dorothee, St. Martin, Ste. Rose, Ste. Therese, St. Eustache, St. Joseph and Oka.

When we reflect upon the amount of labor, that this simple itinerant expresses, it becomes a matter of wonder, how our zealous Archbishop could perform the duties that such a visitation imposes.

Death of Father Ryan.

(By an Occasional Contributor.)

Toronto, March 11.

Seldom has Toronto been steeped in grief so profound and universal as that occasioned by the death of Rev. Father Ryan, rector of St. Michael's Cathedral. A favorite with all classes and creeds, and admired by all for his many grand qualities of heart and mind, his death has left a void apparently impossible to fill. From the time of his coming to Toronto, some eleven years ago, Father Ryan stood out a conspicuous and colossal figure amongst the greatest of the Church's sons; her champion when necessary; her loyal son always; the earnest and eloquent exponent of her doctrines; one of the most gifted and brilliant of her ministers; a man profound as a thinker, as a philosopher and preacher; one to whom all things came easily because of the versatility of his knowledge, the peer of the greatest of our scholars, he was excelled by none; the genial companion of his people in their joy, their sympathizer in their grief; the friend of all rich and poor alike; in short, he was "all things to all men" for the love of God.

For over a year Father Ryan had been falling in health, and while occasional periods of improvement gave hope to his friends for his complete recovery, Father Ryan himself knew that his summons was near at hand. Two weeks before his death he made his final dispositions, thus leaving up to what he had always preached, not to delay until death was even at the door before making preparations to receive him.

On the Tuesday before his last call Father Ryan was stricken by paralysis, and conveyed at once to St. Michael's hospital, where he remained in an unconscious condition until the end on Saturday afternoon last. At the last moment Rev. Doctor Tracey, who had been his associate priest for several years at the Cathedral, and his director and

friend during his last illness, was by his side to receive his last sigh and to accompany the departing soul with the blessing and prayers of the Church.

The remains were removed to St. Michael's Palace, where the reception room had been transformed into a temporary mortuary chapel. Heavily shrouded windows closed out the light of day; mourning drapings hid the pictures and brightly colored walls, lights from six tall candlesticks mingled with the lesser gleams from silver candelabra; the emblem of salvation and the signs of the priestly office were all about and clothed in alb, chausable and birrета, his hands clasping the cross and beads, Father Ryan lay while people passed in a continuous procession to say a last farewell, to recite a last prayer, to take a long, last look.

On Monday afternoon the body of Father Ryan was moved to the Cathedral and laid in state in the midst of the chancel. The large and beautiful Church was in full mourning garb. The back of the altar and lower large windows were completely veiled in black drapings, upon which the tall white crosses showed out in bold relief. Long lengths in black and white caught and held in position at regular intervals by drooping funeral scarfs, stretched the whole length of the vaulted ceiling. Pillars, pulpit, altar-railing and gallery were all heavily draped, the funeral darkness being relieved only by the occasional white and the gleam of the waxen tapers.

In the evening the office for the dead was sung by Very Rev. Vicar-General McCann, assisted by many of the priests of the diocese and the Brothers of the schools, while a fine choir assisted from the gallery. The Church was crowded, and the solemn stillness of the great congregation, the earnest and broken voices that answered the beads when Rev. Doctor Tracey said them from the pulpit, the thousands who afterwards crowded the aisles and approached the sanctuary to gaze for a last time on the once animated feature, now cold and silent, spoke more eloquently than words of the great grief and loss.

On Tuesday morning at 9 o'clock,

the Mass of Requiem was sung; the celebrant was the Vicar-General of the diocese, Very Rev. J. J. McCann, assisted by Rev. Father Roh-Joder and Rev. Father Trayling as deacon and subdeacon. His Grace Archbishop O'Connor was present in the sanctuary, in cope and mitre officiated at the Throne. Rev. Doctor Tracey was master of ceremonies. The priests of the diocese, robed in their black cassocks and white surplices, filled the sanctuary, rising from its sides tier upon tier, testifying by their presence—many having come a considerable distance—of their love and respect for their dead brother. The scene particularly at the Gospel and Communion, was most solemn and impressive. The semi-darkness of the vast building, for even the sun refused to shine and came in but fitfully, the huge and silent throng of worshippers, the banks of white robed priests each holding a gleaming silver light, the gorgeous yet sombre vestments of the Archbishop and officiating priests; the solemn tones of the organ; the dirge-like cry of the "Dies Irae," the cry to heaven for mercy and the silent figure, the cause of all, yet itself takes no part, save what the eloquence of its silence taught.

According to the wish of Father Ryan no sermon was preached, but the Archbishop while complying with this request, asked the people, particularly the Sacred Heart League, and other societies for which Father Ryan had been director, to remember him in their prayers, and to offer special communion in his behalf. Many kind things, said the Archbishop, might be said of Father Ryan, but his last wish must be respected, and they must remain unsaid. The Archbishop then gave his last absolution, after which amidst the prayers and tears of those present, the procession was formed and guarded on either side by his brother priests, the remains were borne down the aisle, followed by the large concourse of mourners. The long funeral cortege to St. Michael's cemetery was taken part in by members of the O. A. H.; C.M.B. A., E. B. U., and other societies, with which the late rector had been connected. The rain was falling

gently as the procession left the Church, even nature seeming to join in the general mourning for the dear dead priest. May he rest in peace.

Gifts By Parishioners.

His Grace the Most Rev. Charles Hugh Gauthier, D.D., Archbishop of Kingston, says the Kingston "Freeman," on Sunday, 2nd inst., after High Mass in the Church of the Holy Name of Jesus, Cusheendall, blessed the stained glass windows recently put in place. The Archbishop prefaced the ceremony by delivering a discourse on "Art as a stimulus to piety," which was listened to throughout with marked attention by the congregation. His Grace also spoke very feelingly of the late Father Higgins, to whose memory the large window over the altar is erected, his humility, his piety, his zeal for the salvation of souls. The Archbishop was attended by Fathers McKernan, of the Cathedral, and Collins, the local pastor.

The windows are seven in number, exclusive of the miniature quarter-foils. The large window over the altar has for its principal subject the charge to St. Peter; seven beautifully executed figures, both in design and coloring, representing our Lord and St. Peter with five of the other apostles. The tracery portion of the window has figures of the Holy Ghost descending in the form of a dove and our Lady of Good Counsel, as also St. Joseph. This window has the following inscription: "Sweet Jesus have mercy on the soul of Father Bernard Higgins who ministered with indefatigable zeal to the Catholics of the parish for nearly half a century. This window is a tribute of his people's love."

St. John Baptist—Donated by Mrs. Richard Draper, Sr., in suffrage for the soul of her husband.

St. Anne—Donated by Mrs. Richard Draper, Jr., in suffrage for the soul of her daughter, Ellen Gertrude.

St. Anthony—Donated in suffrage for the souls of James Dowling and Eleanor, his wife, by their children. St. Charles Borromeo—Donated by John Draper in suffrage for the souls of his wife and son.

St. Francis of Sales—Donated by Terence M. Garvey in suffrage for the soul of his wife.

St. Brendan of Kerry—Pray for the donor, James Joseph Collins, a native of Kerry, and 3rd pastor of this Church.

The quarterfoils have each one of the following emblems: The Sacred Heart of Jesus, the Immaculate Heart of Mary, the Archiepiscopal Coat-of-Arms, the Papal Tiara.

St. Mary's Parish.

The two weeks' mission, under the direction of two Redemptorist Fathers from Saratoga Springs, N.Y., Rev. James Feeney and Rev. James Connolly, which will close to-morrow, has been one of the most successful held in the parish for many years; and all, despite the fact that Father Brady and his parishioners have lost their magnificent Church only the other day. The exercises, which were held in the basement of St. Bridget's Church, were crowded each morning and evening. A new feature, at least to us in Montreal, was that of holding two special sermons upon the same evening for the men; for the married men between 7 and 8 o'clock, and for the unmarried men, between 8 and 9 o'clock.

Immaculate Conception Church.

The English retreat at the Immaculate Conception Church, corner of Rachel street and Papineau avenue, which will be preached by Rev. J. J. Connolly, S.J., will open to-morrow evening, at 8 p.m. The order of exercises, during the week, will be as follows:—

8.00 a.m., Mass and short instruction.

8.00 p.m. Sermon and Benediction of the Blessed Sacrament.