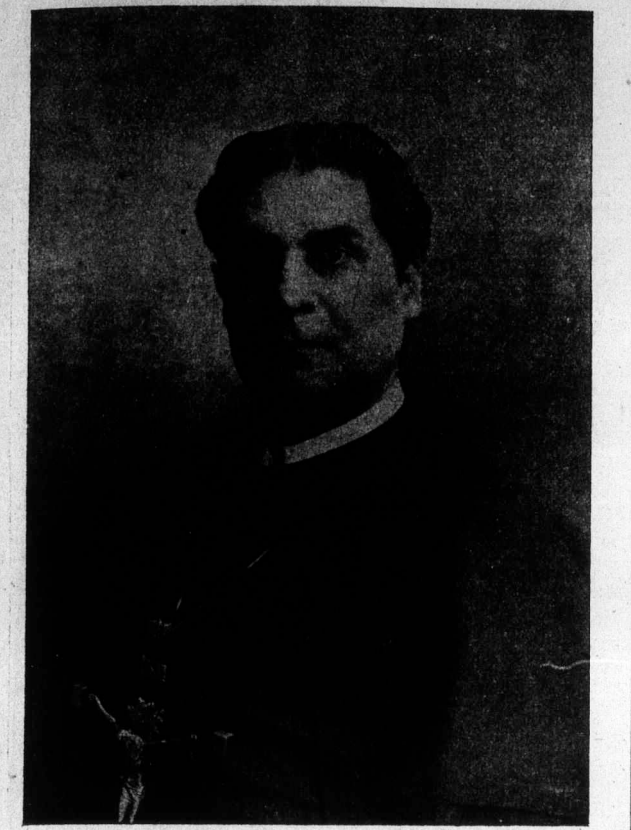


MISSION TO NON-CATHOLICS.



REV. ELIAS H. YOUNAN, C.S.P.

SUNDAY EVENING. — The Rev. Father Younan delivered a series of luminous and eloquent sermons to non-Catholics this week in St. Patrick's Church, beginning on Sunday evening last. The sacred edifice was crowded on each occasion, most of those present being Protestant. A large number received the grace of entering the True Fold, as was the case when the same zealous preacher occupied the pulpit of the same church last year, with a similarly meritorious object in view. This year, too, a question box was placed in the church for earnest seekers after truth; and only questions relating to doctrine were answered, those of a personal or frivolous character being ignored.

Montreal has long been a fruitful field for the Catholic missionary priest. Twenty years ago and at later periods, the Redemptorist Fathers, when they came to this city, directed the grand inspiring missions of which many of the generation now passing away always referred to with great fervor and pride, realized this: a local prelaton of this city, associated with St. Patrick's Church since his ordination, has for years in his quiet and humble way been instrumental under God in bringing a large number of non-Catholics into the True Fold. Since last year this good work of conversion has become more public, owing to special sermons and services in St. Patrick's. Many unthinking Catholics consider that there should be more converts than there are; but they do not know how many there are, how wonderfully numerous they are, taking all the circumstances into account; nor do they reflect on the amount of prejudice that is removed by these sermons to non-Catholics, even in cases where no conversion takes place.

Father Younan in his sermons treated of such subjects as God, His Son Jesus Christ, the revelations of God, and the teachings of Our Saviour, where those revelations and teachings are to be found in their completeness, the Church which has taught them from the time of Christ, the necessity of Faith in Christ, His Passion and His death on the cross for the salvation of mankind; and the two great sacraments of the Church, confession and communion. The opening sermon was preceded by the singing of the first hymn on the St. Patrick's Church hymnal, "Nearer, My God, to Thee!" and was followed by the singing of Cardinal Newman's beautiful hymn, "Lead, Kindly Light," by the choir.

THE SERMON. — There is nothing nobler, said the Rev. preacher, than to lead to God a soul that has been wandering outside the Fold of the Good Shepherd. It is far more meritorious, far more divine, than to gain the whole world. There are over 300,000,000 Catholics in the world, leaving out of the reckoning those belonging to the Greek and the American churches; while Protestants of all sects hardly numbered 100,000,000. If therefore, every Catholic would bring one heretical soul into the True Church there would be no more

devison amongst Christians. Christ, whose Sacred Heart is full of love for those straying souls, as well as for all sinners, is waiting for them, ready for them, calling upon them to realize this: a local prelaton of this city, associated with St. Patrick's Church since his ordination, has for years in his quiet and humble way been instrumental under God in bringing a large number of non-Catholics into the True Fold. Since last year this good work of conversion has become more public, owing to special sermons and services in St. Patrick's. Many unthinking Catholics consider that there should be more converts than there are; but they do not know how many there are, how wonderfully numerous they are, taking all the circumstances into account; nor do they reflect on the amount of prejudice that is removed by these sermons to non-Catholics, even in cases where no conversion takes place.

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God, who hates sin. Jesus hates and loathes sin too; yet all the sins of the world were upon Him and in Him, the Unspotted One; our sins were there. Let us grieve that we had a part in causing Him that agony. How sweet was the prayer He uttered at that moment of anguish! "Father, if it be possible, Thy will, and not mine, be done." No matter how full of sadness we may be, no matter what our sufferings may be, let us repeat that beautiful and simple prayer: "Thy will be done, not mine." Men have attained the highest sanctity, men have obtained certain salvation by sincerely uttering that short prayer.

Christ went to the three apostles, Peter, James and John, whom He had asked to watch with Him; but they were asleep. Their spirits were willing, but their flesh was weak, as is the case with so many of us, although they loved Him and had partaken of His bounty. He went back into the garden and His time knelt for another hour. He looks into the chalice, and what did He see? He saw, in this second agony of His, the traitorous kiss of Judas. His cruel sufferings at the hands of His enemies, His passion, His shameful death on the cross, His blood issuing from His head crowned with thorns and from His five wounds—He saw His body bleeding from head to foot. This time the chalice was full of blood. What He sinned at that night! No, He was glad. He had willed it. He was longing to pour out His life-blood to save mankind. Then His heart and soul, has a special remedy for He saw His blood covering the seething mass of all men's sins: He saw men tramping that blood under their feet in black ingratitude, despising His love and His mercy, shutting out the light of His blood from their intellects and wills, and going on sinning. This ingratitude was the cause of His second agony. Is it not extraordinary that we are grateful to strangers for little favors done to us, and are ungrateful to God for the great favors He confers upon us? Strange humanity! For a little gain men run a long way; but for the Eternal Kingdom of God, how few will follow Him!

Another inquirer asked: "How can a fallible man declare his own infallibility?" That is a contradiction, said Father Younan. The Pope did not declare himself infallible. It was Christ who declared Himself infallible, before He ascended to Heaven, left an infallible teacher, or He did not. Christ promised to abide with His Church for ever, and therefore His Church will never be without a teacher. The Pope being His mouthpiece, and the Pope being the head of that Church, and the successor of St. Peter, are infallible. If Christ did not leave on earth an infallible teacher, there could be no salvation, no Church. The Pope is not infallible in his own conduct; it is only when drawing upon the teachings of the Church, founded upon Divine Scripture, upon the rock of Peter, that he teaches on matters of faith and morals.

A communication asking twenty questions, not one of which involved a point of doctrine, was also received by the Rev. Father. It finished by stating that the writer would meet the former "in public discussion at any time." Father Younan said that he did not take part in public discussions, because they lead to nothing. He would have a private discussion with the writer, if the latter wished, although such discussions seldom led to any practical result. One of the questions was about the Trinity, which the Rev. Father was called upon to explain. "I cannot explain it," he replied. "It is a mystery, and must be received by Faith; for it is above human comprehension." If the questioner is sincere, and has ever opened his Bible, he will see many references to the Trinity. All Scripture teaches that there is but one God. In the Scripture of the New Law, God the Father is mentioned frequently, in some ten or twelve times in one chapter—My Father, "God the Father," "Our Father." There are more than thirty passages in which Jesus Christ is called the Son of God—"This is My Father, who sent me," "I am the Son," etc. It is the same with the Holy Spirit of God. Many distinct references were made to Him, as well as to the other two Persons of the Blessed Trinity. There is one God, and the Father, the Son, and the Holy Spirit, equal and distinct. This man also asks about the Scriptural authority for the existence of hell. There are one hundred and ten passages of Scripture referring to the torments of hell, not to mention the words "Eternal Damnation" in the New Testament. He must have never read the Bible, else he would not have asked such questions.

THE SERMON. — Non-Catholics who are intellectually clever are continually denying the Divinity of Christ. But look at the consequence of that false teaching. If Christ were not God, but only man, how could you account for the wonderful spread of the Catholic Church, the Church of Christ? How could you account for so many millions of men and women overcoming their passions, overcoming what is known as the "world"? How could you account for the three hundred years of martyrdom which marked the early age of the Catholic Church? How could you account for the fact that after nineteen hundred years there are millions and millions of men and women leading good and holy lives? How could you account for the fact that the Catholic Church triumphed over the mighty power of "heathen Rome"? How could you account for the fact that for nineteen hundred years the finest and brightest intellects have adored Jesus Christ as the Son of God. Surely this is not human, it is Divine. What do the clever non-Catholic men of to-day offer in place of Christ? Nothing. The denial of the Divinity of Christ, however, is not new. It was denied in the time of the Apostles. It was denied by the Jews, and then it was denied by the pagan. Hold fast, my

brethren, to your faith in Christ. Without him there can be no beauty of soul, no hope in Heaven, no salvation. Let your faith in Jesus Christ be as a rock on which you firmly stand. It is faith in Jesus Christ, it is His teachings that have elevated and purified so large a portion of mankind. The secret of peace and happiness here, and the certainty of eternal life hereafter are only found in the teachings of Jesus Christ.

What a contrast there was between Peter and Judas! Peter was generous, Judas was hard-hearted, and had a greed for gold that denied Christ, the other betrayed Him. One was raised up to take the place of Christ, to be the head of the Catholic Church, the other repented, lost his apostleship and lost his soul. We loathe Judas, yet sometimes we are worse than he, for we betray Christ more than once. He fell once; we fall several times. Had Judas been pardoned he would never in all likelihood have fallen again. Peter is always first, wherever the apostles are named in Scripture; the name of Judas comes last. Both were called chosen. Are we not chosen too? Is not Christ always calling us? Do we obey the call? The predominant passion of Judas was his greed for gold. This is one of those grave sins which grow with our growth and increase with our years. If we do not check it by repentance and amendment, Jesus loved Judas; loved him even when He inflicted such sorrow upon his heart by giving the traitor's kiss that betrayed him into the hands of His enemies. He called him by the sweet name of "Friend, friend, whereto art thou come?" Judas was the first man to commit suicide, for at the Last Supper, when Christ was about to drink Judas' partake of the wine while in a state of mortal sin, he had resolved to betray his Master for the sake of money. After the great sacrifice on Calvary Judas was sorry he went to Christ's enemies with the thirty pieces of silver he committed the sin of despair, and took his own life. Had he gone to the Master, instead of to His enemies, he would have obtained pardon, and been saved. My own opinion—my private opinion, of course—is that poor Judas did not comprehend what Christ had said so often about His approaching sufferings and ignominious death on the cross. Like them he did not comprehend how the Son of God would allow Himself to be held by His enemies, to be scorned, crowned with thorns, and nailed to a cross. He thought that being the Son of God, He could easily escape from His enemies and from the cruel tortures and death they had planned for him. Every soul has a worm, a canker in it; the fairest fruit, like the brightest intellect has this worm, this canker, eating away at it for years if it is not cut out. Go into your secret hearts, and seek out this corrupting sin of pride or human passions, or whatever fault it may be, and get rid of it while there is yet time. Go to the Master, and not to His enemies. Do not read the books of sceptics and unbelievers, but instead pray humbly and sincerely to God for grace to believe, to subdue and destroy your besetting sin. Let there be no Judas here. God is calling you. Make your minds to go to Him, to accept His teachings, to do His will, and you will certainly be happy for ever.

Peter, in his generous way, was always forward in declaring his loyalty to his Master. He cut off the servant's ear when his Master was about to be captured. He boasted that, though others might deny His Master, he would never do so. It did not enter into his mind that he could ever deny his Master. Yet these Peter gave the same answer: "Yes, Lord, thou knowest." It was the pity and love which the Master had for Peter that induced Him to ask the question three times. He desired to give Peter an opportunity of making three professions of love to blot out his three denials. The Master told him to feed His lambs and His sheep; He gave him the keys of Heaven; He raised him up to take His place at the head of the Catholic Church.

There are many in Heaven who had fallen here and repented. Through repentance their sins became stepping-stones leading to God. Peter fell; Paul, who converted pagan nations, was once a persecutor of Christ, and fell; Augustine fell; and so did others who are saints in Heaven to-day. Be generous to God. Give Him your love—nav, your lives. Let no obstacle stand, or small gap between you and God, neither the love of woman nor of father and mother. A time will come when you will be alone with God, and no women, no father or mother will be there. Life is short. It is not worth living except for God. Think

of eternity, repent, be generous in your love of God, and you will have everlasting joy and glory.

THE QUESTION BOX.—To a question evidently put by a person whose feeble criticisms on Father Younan's sermons appeared side by side with reports of the learned Frenchman's remarks in an afternoon newspaper, the Rev. gentleman replied at the outset of his discourse on Tuesday evening. The critic asked on what authority Father Younan had stated that Christ's agony in the garden on Mount Olivet was suffered as a man and not as God. Almighty God, said Father Younan, suffered during His life on this earth as a man; and He suffered as a man only. Jesus Christ is one person, true God and true Man. This one Person has two distinct natures, the nature of God and the nature of man. A Divine Person took upon Himself the nature of man. Jesus Christ has a human body and a human soul; and this human body and soul are hypostatistically united to His Divinity, to His Divine Person. Jesus Christ suffered and died in His human nature only; for a Divine Person is impossible. When we say that God suffered, we mean that Christ suffered in His human nature.

The second question was "How can I believe that God who is infinitely good, created some men who are to be eternally punished?" The answer is very simple, replied Father Younan. Man is human, not Divine, and human man has a right to human, natural happiness. His evil is natural. But eternal happiness is divine. Man has no right to it, except the right given to him by Christ on certain conditions. If these conditions are not observed, man is eternally punished. Almighty God so loved man that He gave up His only begotten Son to suffer and shed His blood for him, in order to raise him up to the position of eternal Sonship, to make him eternally happy by the teachings of Divine law, good and merciful. It is easy to keep His commandments; to accept His teachings, the teachings of His Church and to live up to them. Man has free will, and can either accept or reject the teachings of Divine Redeemer, by rejecting them he merits eternal punishment. If every man who goes on sinning were saved, there would be no goodness of God, no justice of God, no God at all.

"Justification by Faith alone," was the subject of another question. It is an immoral doctrine, said Father Younan. It is the same thing as to say: "I believe, will sin; I will sin against the light of Heaven." Faith without good works is dead, as the apostle tells us. It would be absurd if God said: "Believe in My Son, and you are saved." Faith alone cannot justify. The damned believe in Jesus Christ. The devil believe in Jesus Christ. We must not only believe, but act up to our belief. Faith and works must go hand in hand. "Justification by Faith alone" is not only immoral but blasphemous.

The dogma of infallibility came up again through a question as to whether the Pope could be deposed. His own acts as matters of faith and morals, no, declared the Rev. Father. The Pope only gives his decision on faith and morals after a council of the Church has decreed that in questions of doctrine he is infallible. The doctrines of the Catholic Church have been known to the world for centuries—from the time of the apostles. A council of the Pope, and the Vicar of Christ, is infallible when teaching matters of faith and morals. That the Church is infallible has been held and taught by the common consent of theologians of all ages. "What sort of a place is Purgatory?" is the strange query put by an inquirer. The Rev. Father answered: "I don't know. All we know is that it is a state where some souls suffer for a time before they are fit to go to Heaven. They go to Purgatory because nothing defiled can enter Heaven; venial sins must be forgiven before the soul guilty of them enters Heaven. That sins are forgiven in Purgatory is clear from what Our Saviour said about the sin against the Holy Ghost. He said that it shall not be forgiven in this world, or in the next. Belief in Purgatory has come down to us from historic ages. In olden times sacrifices were offered up for the souls of the just; and the Scripture tells us that it is a holy thing to pray for the dead. Why should we pray for the dead if our prayers did not benefit them? As to another question—where will the soul go whose body dies at the end of the world in venial sin?—It must be remembered that sincere repentance, one act of love for God, is sufficient to atone for venial sin. Besides, the sufferings caused by the world coming to an end would blot out venial sin.

There is one all important truth which I desire to impress upon you, and that is that there must be on earth a divine, infallible teacher; that it must be living and have lived from the time of Christ, and must live till the end of time; and that there must be only one true, divine, infallible Church. If that is not so, (Continued on Page Five.)

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GOLDWIN SMITH

On the Progress of Religious Thought.

In the last two issues of the "True Witness" I attempted to cram into a short space an appreciation of a few of the most striking points in Professor Goldwin Smith's article upon "The Progress of Religious Thought in the Nineteenth Century." I touched upon his elaborate introduction two weeks ago; last week I selected a few passages from the body of his contribution; this week I would like to comment briefly upon the concluding portion of that extraordinary and characteristic production. Despite the errors, historical, theological and otherwise into which the professor has fallen, one would very reasonably expect that some practical lessons would be given at the end, as a result of his elaborate study of every imaginable section of Christianity, but I am forced to conclude that the eminent writer is as far astray at the end as he was in the beginning, and that he must have taken the pains to build up this Babel monument of confused ideas merely for the purpose of displaying his extensive reading, rather than with an aim to ameliorating the situation by some practical suggestion.

Before closing, he undertakes to present the story of the Russian Church and to institute comparisons between it and the Latin, or Catholic Church. That he has read a goodly number of magazine articles upon the subject of Russia and her religion, I can have no doubt; but I seriously question if he knows any more about the Russian Church than about the Catholic one. In the case of the latter he has furnished sufficient proof already, that he knows very little about the theology of Catholicity, much less about the claims of the Church, and decidedly nothing about the spirit of that institution. I will take up a few of his concluding passages and see what can be made of them. He writes:-

"In our survey of the religious world we are apt to leave out of sight a fourth part or more of Christendom. When the Anglican bishops some years ago were challenged to say whether they were or were not in communion with the Eastern Church, that is with the Church of Russia, their answer was in effect that the Eastern Church was so remote that they could not tell."

Does he mean "remote" in its origin, or is the term taken in the sense employed by Goldwin Smith's "Traveller,"

"Remote, unfriended, melancholy, slow?"

How could the Anglican bishops, from a theological standpoint, be in communion with the Oriental Christians? They have nothing in common. Politically there might be some connection between the two churches. Both are state churches; both are governed by the mutable laws enacted by kings, or dictated by rulers. The Russian Church draws its inspiration from the autocrat of all the Russias; the Anglican Church is created by act of Parliament and maintained by the same power. The close family relationship between the Czarina and Edward VII., might constitute a binding link between the two. But otherwise I cannot see what hyphen could possibly bridge the abyss that separates these two churches. Mr. Smith says:-

"It differs theologically from the Roman Catholic and the Anglican churches on the article in the Creed respecting the procession of the Holy Ghost. But its more practical grounds of difference probably are its abhorrence of images and of instrumental music and its practice of baptism by immersion."

Does he consider that the dogma regarding the Holy Ghost is not more practical—that is important—than the question of images, music, and the form of baptism? What has become of the Professor's theological erudition? The article of the Creed concerning the Holy Ghost is the assertion of one of the fundamental dogma of Christianity; the other subjects affect the discipline of the Christian Church; the former is a "sine qua non," or is an essential; the latter may or may not be absolutely so. At all events they are of minor importance, and not, as the Professor loosely puts it "more practical grounds." He says:-

"It is more sacramental than the Roman Catholic Church, administering the Eucharist as well as baptism to infants. While it abhors images, it adores pictures, provided they are archaic and not works of art, having an instinctive perception of the tendency of art to open the door for humanity."

"Less sacramental" he means; for, if degrees be admitted in the sacramental character of churches, that which is most sacramental is the one

that places the highest value upon the sacrament and guards it with the greatest care from even the remotest chance of a profanation. The Russian Church neither abhors images (for it makes considerable use of them), nor does it adore pictures, any more than the Catholic adores any creature or created object. We are now told that the Czar presides over the councils of the church, and that the "abolition of the Patriarchate removed the last rival of his power. Peter the Great, when asked to restore the office, exclaimed: 'I am your Patriarch,' flung down his hunting-knife on the table and said: 'There is your Patriarch.'"

Just what Henry VIII. said, and did, in regard to the Anglican Church; only Henry declared that he would be the future Pope, and it was an axe, not a knife that he let drop. No wonder there should be a sympathy between the two and that Mr. Smith has been able to say:-

"Attempts have been made both by Galileans and Anglicans to negotiate a union with the Eastern Church as a counterpoise to the Papacy. But they have been baffled by the intense nationality and antiquated ritualism rather than by the difference about an article in the Athanasian Creed."

Now all this time I have been watching for some conclusion, or practical statement, or suggestion. The Professor says:-

"Such is the position in which at the close of the last century Christendom seems to have stood."

So, after all Christendom only "seems" to have stood in "such" a position at the close of the last century! What position? As to this all-important question, we are just about as wise—or a little less so, being more confused—as when we commenced the perusal of this precious document. Of course, he tries to explain the meaning by the following:-

"Outside the pale of reason—of reason, we do not say of truth—were the Roman Catholic and Eastern churches, the Roman Catholic Church resting on tradition, sacerdotal authority, and belief in present miracles; the Eastern Church supported by tradition, sacerdotal authority, nationality, and the power of the Czar."

Why "outside the pale of reason"—he does "not say of truth"? Human reason—being fallible—may reject truth; but that which is within the pale of truth, must also be within the pale of reason—for truth is logical. He asserts that the Catholic Church rests on tradition, sacerdotal authority, and belief in present miracles; very true, and three good things they are in that basis; but there are others even more important. He could have truthfully mentioned history, the Scriptures, the Fathers, the unbroken series of Christ's vicars, and the words of Christ. But where does Protestantism stand; or where did it stand at the close of the last century? Goldwin Smith says:-

"Outside the pale of traditional authority and amenable to reason stood the Protestant churches, urgently pressed by a question as to the sufficiency of the evidences of supernatural Christianity, above all, of its vital fundamental doctrines—the Fall of Man, the Incarnation, and the Resurrection. The Anglican Church a fabric of policy compounded of Catholicism without a Pope and Biblical Protestantism, was in the throes of a struggle between those two elements, largely antiquated and of little importance, compared with the vital question as to the evidences of revelation and the divinity of Christ."

Remember that this was written by Goldwin Smith, the ex-professor, the fabricator of "pure English," the enthusiastic apologist of Protestantism. Does Protestantism accept this statement as exact? He declares the Protestant churches to be outside the pale of "traditional authority;" whence, then, did they spring? If they are "amenable to reason" they must, as yet, be estranged from reason—for that which is amenable cannot be in possession of that to which it is amenable. The rest of the paragraph is mere baldness, or meaningless generalities. But the remedies for all errors that he suggests are very amusing. He thus expresses them:-

"The task now imposed on the liegemen of reason seems to be that of reviewing reverently, but freely and impartially, the evidences both of supernatural Christianity, and of theism, frankly rejecting what is untenable, and if possible laying new and sounder foundations in its place."

This paragraph settles the matter as far as Goldwin Smith, as an authority upon Christianity, is concerned. He places Christianity and

theism on the same level, calls upon the "liegemen of reason" (Tom Paines, Voltaires, Volneys, "et hoc genus omne.") to review the evidences in either case and to reject whatever they cannot understand, and thus lay "new and sounder foundations" than those laid by Christ in the beginning. Here is infidelity of the rank; infidelity presupposes an infidel, and such on his own reasoning must be Professor Goldwin Smith.

"CRUX."

REV. FATHER SEELOS, C.S.S.R.

Merits for Beatification Considered at Baltimore.

News has reached New Orleans of the sitting in Baltimore of an ecclesiastical court, in whose decision New Orleans Catholics will take considerable interest.

The court has been organized to consider the merits of the Rev. Francis Xavier Seelos, C.S.S.R., for beatification, the first step in the process of canonization. The name of Father Seelos is well known in the Redemptorists parish of New Orleans, where there are families who claim his miraculous cure of some of their immediate ancestors. Father Seelos spent only one year of his life here, where he died in the yellow fever epidemic of 1867. His remains lie in St. Mary's Assumption Church (German), over which devout Catholics bend in prayer. That part of the sanctuary has become a shrine in fact, and lighted candles attest the faith which worshippers have in the intercessory powers with the great Jehovah.

A voluminous sketch of Father Seelos was published in 1887 by Father Zimmer, C.S.S.R., and from its pages were gathered yesterday some of the most important events in the life of the candidate for beatification. Only a very few of the Redemptorists in New Orleans now were associated with Father Seelos, transferring, as they do, from one part of the country to another so frequently. Brother Hermann, who will celebrate his golden jubilee as a priest on Friday, Oct. 4, was Father Seelos' brief stay. Father DeJann, now passed away, was another who knew him well. The parishioners, however, remember him with the deepest affection, and among them he is still spoken of as "Blessed Father Seelos."

Father Seelos was born in Fuesen, Bavaria, Jan. 11, 1819. His parents were devout Catholics, and from his early boyhood he planned for himself a life in the priesthood. He was educated with the greatest care, in the best schools available; first at a village school in Angsburg, Bavaria, and then at the University of Munich. With the completion of his college education he made his plans to study for the priesthood. Inclined toward the Redemptorists' Order, he was accepted as a novice by the conventmen who had entered before him, he applied to the superior of the Redemptorists in North America for admission. He was required to think over the matter further before pressing his application, and while biding his time entered the ecclesiastical seminary of Fuesen, Bavaria, Nov. 3, 1842. He was admitted after a rigorous examination, and during his short stay there won the golden encomiums of the faculty and their predictions that he was to be a great light in the Catholic Church.

While in the seminary, the letter came, granting him permission to enter the Redemptorists' Order, and March 17, 1843, in company with two of its members, he started on his journey to America. He arrived in the city of New York, Easter Monday, April 17, and there was welcomed by the superior. Up to the time of the coming of Father Seelos, there had been no American novitiate for Redemptorists, so that Father Seelos was the first of the school that has since prepared hundreds of missionaries for the United States. He was invested with the habit, May 6, 1843, at the St. James House, Baltimore; professed, May 16, 1844; ordained December 22, 1844, by the Archbishop of Baltimore, and said his first Mass Christmas Day.

His first work as a priest was done in Baltimore. He was very shortly transferred to Pittsburgh, where Father Newman, afterwards Bishop Newman, was the rector of the house. His extraordinary qualifications for the priesthood, which developed rapidly, brought him to the attention of his superiors, and his first promotion came in 1847, when he was made master of novices at Pittsburgh. While occupying this position, he had under him, Father John Duffy, afterwards superior of the house in New Orleans, and who died in this city, in 1874. Father Seelos was made superior of the Pittsburgh house, in 1851. He died this post until 1854, when he was appointed to the rectorship of St. Alphonsus' Church, Baltimore, where he remained until 1857. He was then transferred to Annapolis, as superior and master of novices, and after one month, was sent as prefect of studies to Cumberland, Md. It was while he was in the house at Cumberland, in 1860, that he was proposed for bishop to the Holy See, by the bishop of Pittsburgh, who, resigning on account of ill health, desired him as his successor. Fearful of such responsibility Father Seelos pleaded with the superior general in Rome, to use his influence at the Vatican, to cancel his name from the list of candidates. His petition was heeded and Father Seelos remained in his convent. In 1862, Father Seelos was transferred with his students to Annapolis, away from the scenes of the war between the States. From 1863 until 1866, he

was superior of the Redemptorists' missions, and in that office visited a number of the larger cities of the North.

He was transferred to New Orleans in 1866, and reached this city September 28, where he was welcomed by the superior of the New Orleans house, Father John Duffy, his former novice. Father Seelos is quoted as voicing these prophetic words shortly after his arrival: "Here is my home, and here will I die." He was appointed prefect of St. Mary's Assumption Church and school prefect of the lay brothers, spiritual director for the Archconfraternity of the Holy Family, and spiritual director and confessor for the Notre Dame Sisterhood, offices filled now by Rev. Father Muehlstein, C.S.S.R. Father Seelos made his way at once into the hearts of the people of his parish and of the city, and it is soon to be recognized that he was a man of extraordinary piety. He was especially popular as a confessor, and as a worker in the schoolroom he had no peer at that time. He gained a reputation for miraculous healing power, and there are people living to-day who claim to have witnessed some of his cures. 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MATINEES AND CIGARETTES.

BY OUR CURBSTONE OBSERVER.

It is a question, in my mind, whether the practice of observation is a source of pleasure or of worry. It is certainly very pleasant and very amusing to remark the various peculiarities and characteristics of our neighbors, and when one has made a special practice of this more or less minute observation, the result is frequently unseen smiles produced by the recollection of what had been noticed through the day. On the other hand, there are very often painful, unnecessarily painful, reflections that spring from such observations, and which disturb the peace of mind to a degree unknown to the one who drifts along with life's current without paying any special attention to what is taking place around him. I have frequently observed things that I would have been much happier had they never come to my notice. Amongst these distracting and unpleasant observations none have ever worried me more than the day-theatres—as far as the young girls are concerned—and the cigarette smoking—as far as the young boys go. It was my intention to do down a few of my observations regarding both of these subjects, but I read, in an Ontario organ, an editorial upon the former question, which expresses so exactly my ideas that it saves the necessity of writing them out; as to the second question I will have frequent opportunity of fully treating it in detail so I will confine my observations to a few general statements.

As to the theatres, I will take the liberty of reproducing a few of the most striking passages in that editorial, after which I shall add a few personal observations. The editor in question writes:—

"The increase of coarseness in the theatre, and the complacency with which offences against good taste are regarded by audiences supposed to be representative of the most highly cultivated classes of the community, are among the most disgusting social phenomena of the day. There never was a more striking illustration of the truth of the old proverb that familiarity breeds contempt. Not so very long ago the production of a play from the French was always preceded by assurances that it had been subjected to a careful process of disinfection, but now the managerial plan in many cities—not Toronto, he it said—is to stimulate public interest in a new piece by preliminary hints concerning the improprieties contained in it, and domestic audacities are added to European abominations. It is no exaggeration to say that the conventionalities of civilized life are outraged to-day upon the American stage—not in all theatres, of course—as habitually and as flagrantly as they are in Paris, not excepting even the Theatre Antoine. And these nudities of speech and action are not only not resented, but are vehemently applauded, and are accepted as matters of course, even by young girls, still in school, or just out of it, who never ought to be exposed to such pollution, least of all in the company of young men. The evil is a very serious one, and one not at all easy to deal with. Undoubtedly the baser daily press has made itself partly responsible for the existing condition of affairs by the encouragement which it has given to unscrupulous managers and the demoralization which it has wrought in the public mind and conscience by its exploitation of all that is abnormal and disgusting; but the newspaper, although they can help a dirty play by advertising it, cannot hurt it by denunciation. Things have come to such a pass in the larger cities that the surest way to crowd a theatre, and that the manager is to say that the show in possession of the stage is not fit to be seen. This fact is notorious, and must be perfectly well known to the writers who make a practice of minutely describing all the more or less atrocious features of a vulgar or salacious representation, under the pretence of exhibiting a virtuous indignation."

"Of course, there is a considerable body of reflective and intelligent playgoers, who avoid the degenerate drama as they would the plague, not only on account of its bad morals, but its general stupidity and tediousness, and who are influenced by unfavorable journalistic reports. But these are, after all, a very small minority, and are treated as a negligible quantity by the ordinary speculative promoter of stage plays, who cares nothing about art, or manners, or morals, so long as he can draw a crowd. His excuse, when rebuked for a policy debasing to himself and his profession, is that he is impelled in the matter, being compelled by the necessities of the business to supply what the public demands."

"But if the self-respecting part of the community, the men who frequent the best clubs and the women who fill the churches, could be induced to absent themselves from the theatres which offer salacious, indelicious or vulgar shows, and to turn a cold shoulder to the men who write them, as they would to any other person who did not know how to behave himself properly in private

life, much good might be done. There is still much force in example."

On general lines nothing could be more exact than what the above-quoted article contains. Coming down to special cases, it has struck me forcibly that the afternoon performances in many theatres are a source of injury, or danger—to say the least—for young girls. I am not questioning the morality of the plays; I suppose them to be thoroughly good. It is the fact of so many girls and young ladies frequenting the matinees, standing on the curbstone outside the different theatres of our own city I daily observe troops of girls ranging from ten to twenty, flocking in about two o'clock in the afternoon. About half past four they all come out again, and generally go off for a walk with the young men who accompany them. It is vain that I ask myself what these young girls should be doing during the two or three hours that they spend, almost daily, with their "fellows," listening to some sensational dramatic representation.

Not a few of them should be in school; others have duties at home to perform that are thus seriously neglected; and all should be under the eye of some interested and attentive person, parent or relative. Many of these girls are too young to appreciate or benefit by the legitimate drama; yet they are sufficiently young to receive false impressions from the sensationalism upon the stage; and not one of them is old enough to be self-reliant and to pass through the dangers of company without risk. It is not of the theatre, nor of the manager that I complain; but of the parents who should be able to find some less dangerous past-time for their children. In this matter the parents have a sacred duty to perform the neglect of which they are sure to run sooner or later.

I have observed, more and more, as the weeks go past, that the young boys, from eight or ten up to any age, are becoming (with rare exceptions) terrible smokers of cigarettes. A man in the north end of the city, who keeps a little candy shop, told me that he paid his rent each month with the profit made upon the sale of cigarettes. I am not going to preach a sermon on this subject; I merely intend relating a few scientific facts, and I will leave the rest to the studious perusal of the readers:

I claim that cigarette-smoking is purely and simply a method of suicide. The young lad who can do away with a couple of packages in a day is on the highway to death and misery before death. There is no poison like that of the cigarette. Liquor is preferable; it may exhibit dangerous symptoms, but a good sleep will generally get rid of the immediate effect. Not so with the cigarette. They do not intoxicate one until later on in life.

There are five ingredients in each cigarette, any one of which is calculated to destroy human life. First, there is the oil of tobacco; second, the oil in the imported paper, which is nearly as destructive; third, the arsenic introduced to make the paper burn white and add a peculiar flavor; fourth, the saltpetre put in the tobacco to prevent it from moulding; and finally, the opium that is sprayed over the tobacco to give it the insidious influence which it possesses over the brain. Can you wonder that the animal life of a young man is killed with such a disease? In the cigar and pipe we have but one poison—nicotine—but it is not inhaled.

While tobacco is comparatively dangerous, the passion for cigarettes, with their opium, arsenic, saltpetre, seems to have become almost universal, and it is visibly destructive of energy and even life. I will take occasion later on to dwell more fully on this subject.

IRISH EMIGRATION LAST YEAR.

Irish emigration returns issued state that the number of emigrants who left Irish ports in 1900 was 47,107, or 10.5 per 1,000 of the estimated population of Ireland in the middle of the year, being an increase of 3,347 as compared with the number in 1899. The number of males who emigrated last year was 23,295, or 2,727 more than in the previous year, and of females 23,812, an increase of 620.

Of the 47,107 emigrants in 1900, 45,288 were natives of Ireland and 1,819 were persons belonging to other countries. Compared with the corresponding figures of 1899, the number of emigrants, natives of Ireland, shows an increase of 4,056,

but the number of persons belonging to other countries shows a decrease of 709.

Of the 45,288 natives of Ireland who left the country last year, 3,857, or 8.2 per 1,000 of the population of the province in 1899, were from Leitrim; 17,933, or 15.3 per 1,000, from Munster; 9,438, or 5.8 per 1,000, from Ulster, and 14,060, or 12.5 per 1,000, from Connaught—the total number being equal to 9.6 per 1,000 of the population of Ireland in 1899.

Comparing 1900 with 1899, Leitrim exhibits an increase of 315, Munster an increase of 2,175, Ulster an increase of 737, and Connaught an increase of 829 emigrants. The total number of emigrants—natives of Ireland—who left Irish ports from May, 1851 (the date at which the collection of these returns commenced), to December, 1900, is 3,841,419—2,003,344 males and 1,838,075 females. The highest number in any one year was 190,322 in 1852, and the lowest 32,241 in 1898.—*Pall Mall Gazette.*

CHRISTIAN BROTHERS AND EDUCATION.

It is peculiarly pleasant at a time when such bitter opposition is offered to the religious Orders on the continent to notice the testimony borne by juries at the Paris Exhibition to the work of the Brothers of the Christian Schools. Not only had the Brothers the highest awards for education in the first class, but they also had prizes in many other classes. Their agricultural institute at Beauvais was marked out for special honor, and their school for deaf mutes obtained a like distinction. To Brothers Alexis, Petronius, Senechal, Charles, and others medals indicating the notable services they have rendered to education were granted. Altogether exhibition juries gave the Brothers thirteen gold, twenty silver, and fourteen bronze medals, besides many honorable mentions for their labors in the schools against which the new bill is directed. The French Government know well enough the value of the work done by the members of the religious Orders, but they are like all politicians, at the command of those who can organize the constituencies best. It would be worth the while of French Catholics to bring over one or two American political managers for a while and to learn a little of their skill in checking enemies.—*Liverpool Catholic Times.*

A GOOD PRICE.—At an auction sale at Charlestown, N.H., last week an almanac of the year 1667 was sold for \$155. Only one other copy of this issue is known to be in this country, and that is in the library of the American Antiquarian Society of Worcester.

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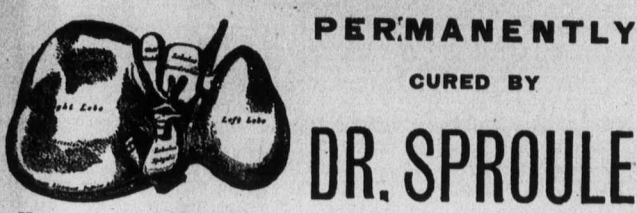
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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."

SATURDAY MAY 4, 1901.

Notes of the Week.

JUBILEE VISITS. — To-morrow the third of the jubilee processional visits to the churches indicated, will take place for St. Patrick's parish. The arrangements will be the same as on last Sunday. The men will meet at a quarter before two, and the women at a quarter before three. Last Sunday, when congratulating the men upon the splendid attendance to the jubilee regulations, the Rev. Pastor, Father Quinnivan, dwelt upon the fact that if the people of the parish were to stand together upon all occasions as they have done in this instance, the result would be far beyond their expectations. In delivering the last sermon of the retreat preparatory to the jubilee, Rev. Father Ryan made mention of the same subject, and laid down some practical rules for the future guidance of the parishioners.

FIRST COMMUNION. — After the day of one's baptism that of the First Communion is the most glorious in the life of a young person. When we contemplate that event with the eyes of Faith, we behold in all the ceremony and circumstance of the grand occasion something that appeals to the heart and touches the very innermost chords of our nature. The fact of being permitted to take Holy Communion presupposes a state of perfect innocence, a state of grace. The young soul comes in contact, for a first time, in this Sacrament of Love, with Our Divine Lord. He it was who bade the little children to go unto Him, and who seemed to enjoy beyond all other acts that of ministering to the wants of the young. Then the day is made memorable by the honors, the presents, the congratulations which the young person receives. When we look back over the years that are forever gone, we cannot but wish ourselves back to the far-away day when we made our First Communion. Life's pathway may have been rugged and very steep, the years may have been as a vast desert; but First Communion day is ever an oasis in that otherwise dreary, or disturbed expanse. It is a day of light, of joy, of peace, of green Faith, of strong Hope, of intense Love or Charity. Almost from the time when reason commences to assert itself the Catholic child looks forward with brightest anticipations to the time when the permission will be given to receive Our Blessed Lord in the Adorable Sacrament of the altar. With fervor and impatience does he behold that hour draw nigh, and does he prepare for it by learning all the elementary truths of our Holy Religion.

According to actual practice in this diocese, the First Communion is followed, almost at once, by Confirmation. For a first time, with the Bread of Life the young soul is in a fit condition to receive that fortifying sacrament which episcopal hands confer. Thursday last, for St. Anthony's parish, was that memorable day. In the early morning the boys and girls, attended by parents, relatives and friends, assisted at a special Mass, during the course of which they received Holy Communion. In the evening His Grace the Archbishop confirmed them all. The double event was most successful, and it was one of the grandest displays of devotion in the history of the parish. On Sunday, 12th May, St. Patrick's parish will enjoy a similar day, and it is anticipated that an unusually large number will participate in the blessings and graces of that occasion. The Confirmation ceremonies will take place in the evening as usual.

FATHER YOUNAN'S MISSION. — One of the leading features of this week's paper will be a faithful and full report of the mission to non-Catholics at present being carried on by the eminent Paulist, Father Younan, at St. Patrick's. We have paid special attention to the question box. Catholics, as well as Protestants, will feel a deep interest in

the manner in which the reverend preacher has answered some of the most striking and pertinent questions in the box.

CATHOLIC SAILORS' CLUB. — Last week the formal opening of the Catholic Sailors' Club took place. This week the first concert of the season was given. Everything promises a very successful summer. The Club is one of those Catholic institutions that have prospered despite all obstacles, barriers, or impediments. Mr. F. B. McNamee who, during the past two or three years, has been one of the most active members of the Club, has intimated his intention to retire from the Club or from active participation in its administration. Unless Mr. McNamee can be induced to reconsider his intended action, the Club will suffer a great loss.

A REMARKABLE ADDRESS.

We publish in full, in this issue, the very remarkable and historic address, delivered at the annual concert given by the St. Patrick's Society of Montreal, on the 15th January, 1872, by the eminent criminal lawyer of Quebec, the late John O'Farrell. Not only was Mr. O'Farrell a distinguished member of the Bar, but he was known as one of the most universally read men of his day. Above all did he excel in Irish history and literature; he was a veritable walking encyclopaedia of Irish folklore, poetry, and authentic history.

The lecture, or address, which we now reproduce is a splendid evidence of his vast store of knowledge regarding the Irish race in Canada. It is a subject that should be dear to every Irishman in this Dominion. How very few of us know anything about the part played by our people in the building up of Canada. Some of us may imagine that we possess a pretty fair idea of the story of our people here; but when Mr. O'Farrell's lecture has been read, we will all have to admit that we have been in comparative ignorance of a subject that should come home to us as a personal matter of interest.

Nearly thirty years have gone past since this lecture was delivered, and we doubt if there are many alive to-day who listened to the delivery of it. Yet the speaker said that he was only performing a work that others should continue, and the lesson he thus taught seems to have been woefully neglected, for there are few Irish Canadians to-day who attempt anything serious in regard to the history of our race in this country. In his concluding remarks, Mr. O'Farrell said, "We all must feel some pride in knowing that our race has filled so large a space in the brightest pages of Canadian history; it is also time that others should be made to feel that Irishmen cannot be considered aliens, or ostracized as such, on a soil made famous by their deeds, and hallowed by their blood."

It was our sincere approval of such sentiments that caused us to revive a brilliant effort that has long since been forgotten — even as has been the one who delivered it. We trust that our readers will enjoy both benefit and amusement from the perusal of these pages.

THE MONTH OF MAY.

May is the most beautiful month of the year, for it is the time of revival, of renewal of life, of resurrection. Poet has sung and writer has depicted in charming prose all the grandeur of this glorious month. We have no intention of attempting any word-painting of the scenes that surround us, as winter's last breath has vanished before the balmy sweetness of spring's couriers. The verdure in the valley, the foliage upon the hill, the leaping brook, the quiet lake, the noble forest, the wild-flowers in profusion, the budding trees, the returning birds, the lengthening days, the invigorating warmth; all these are phenomena in nature which we yearly experience, but which, with all our science we

are unable to explain or understand. For all the world May brings rejuvenation; but for the Catholic it has a much more important significance. It is the month dedicated in a special manner to Mary, the Mother of God.

During this month prayers will be said, canticles will be sung, and every person will be invited to the beautifully decorated shrine of that Blessed Mother. All nature contributes to the perfecting of the devotion paid to Mary. It is not necessary for us to insist upon as large an attendance, as is possible, in each parish, at the daily assemblies of the faithful, which we call so lovingly the "Month of Mary." Past experience has taught us that while some Catholics frequently grow lukewarm in their general devotions, they are stirred into activity during the month of May. The only thought which we would care to develop in a brief manner is the significant one that the Church of Christ alone pays due homage to the most honored of all God's creatures.

Frankly, we fail to understand a religion, purporting to be Christian, that neglects or purposely spurns the Mother of God. Is it possible that Protestantism—even the most serious phase thereof, can pretend to please the Almighty, or to love the Son of God, while heaping insult upon the one selected to be His mother? Of all the absurdities of error this seems to us to be the most striking. Yet, Protestantism is based entirely upon the Bible, and it refuses either to accept the Bible in its most authentic form, or else to so accept it with the provision of each chapter carefully examined and amended to suit every whim of a restless creed. Protestantism spurns the idea of saying "Hail Mary;" will not admit that the one destined from the beginning to bear in her womb the Redeemer of our race should be "full of grace;" nor will it stand erect in the presence of God and declare His Mother to be blessed. Still the Bible teaches us these things in terms the most explicit. In the Gospels you read the story of the annunciation, Open at the "Magnificat," that hymn of rejoicing that St. Luke has embodied in his Gospel, and you will learn that the "Angel of God" declared unto Mary that she was full of grace, that the Lord was with her, that she was blessed amongst all women; and the Church has ever since constantly repeated that salutation. How reconcile such precepts with a practice the reverse of that indicated by the volume of Holy Writ? This is not the place nor the time to drift into an argument upon the great truths told us regarding Mary; but we could not help pointing out the inconsistencies, the lack of logic, the absence of all seriousness in the attitude assumed by thousands of so-called Christians towards the most powerful advocate that we have in heaven.

But for the Catholic there is a warmth, a loveliness, a charm in the devotions of May that seem to carry him nearer to God, that fill his heart with a love that cannot vanish while time lasts. There is no load-stone of religion, apart from the tabernacle, that draws the Catholic more powerfully to the centre of unity and prayer, than the altar of Mary with its flowers, its lights, its perfumes, its symbols, and its general aspect of pure and deep devotion. The children of Mary cannot be other than the children of Christ. To the mother they appeal that she may exercise her influence with her Son, in their behalf; and never was it known that any one ever appealed in vain to Mary.

We are now fully into the month of May, the month of Mary, and it is for each of us to take advantage to the fullest extent of the great privileges and the countless blessings that the devotions of this month procure for the faithful. It is, therefore, with a sincere fervor that we now usher in the month of May, 1901, the first one of the young century, with words drawn from the very Bible of the Protestants' so-called belief: "Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women."

CATHOLIC SUMMER SCHOOL

The officers of the Catholic Summer School which gathers yearly at Plattsburg, have announced the programme for the session of nine weeks, which opens in July. A new departure is the introduction of three special study courses of six weeks each for the benefit of professional people, viz., a course in logic, under the Rev. Dr. Siegfried of Oberbrook University; a course in Shakespeare by Profs. Taafe and Coleman of the college of the city of New York, and a course in the writing of English by the Rev. John Talbot Smith, L.L.D.

This year an effort has been made to give the faculty of the school a thoroughly representative character as far as the prominent colleges are

concerned. The Washington University is represented among the lecturers by Mgr. Conaty, its rector; Prof. Robinson of the law department; Prof. Chas. Aiken and Prof. Charles Nelli; Ottawa University sends the Rev. M. J. Fallon; Georgetown University, the Rev. Dr. Far-down; Boston College, the Rev. Thos. Gasson; New York City College, Messrs. Taafe and Coleman; St. Thomas College of Washington, the Rev. James J. Fox. The University of Pennsylvania has a representative in Prof. James J. Walsh, the lecturer on biology and the history of scientific progress. In addition, special lecturers as the Rev. Joseph Delaney, Henry Austin Adams, the Rev. P. J. Mahoney, Miss Eugenie Ulrich, Walter P. Terry and the Rev. Herbert Farrell of New York; Herbert Caruth, Thomas A. Mullen and the Rev. Mortimer Twomey of Boston; Mgr. Loughlin of Philadelphia; the Rev. Charles Sheedy of Pittsburgh; and the Hon. Thomas Linehan, of New Hampshire, will discuss various questions.

The main topics of the regular lecture course, which is altogether distinct from the study course, are to be American history, contemporary rationalism, Buddhism, biology, ethics, economics, progress of sciences, history and literature. For the teachers of the public schools in New York examinations will be held in the study courses according to the requirements issued by Supt. Maxwell of New York's public schools. In a late circular the superintendent demands from students of the different diplomas is exactly the same as last year. The various localities in which examinations are to be held are mentioned. All applicants should notify the secretary at least one month prior to the date fixed for the examinations. And in accord with the subjoined formulas, each one of them must hand in—1st, a certificate of morality and of religious instruction, signed by the parish priest, or the priest ministering in the parish, and for the six months prior to the application; 2nd, his, or her baptismal certificate; 3rd, the fee required by the Board—which is \$5.00 for elementary diploma, \$4.00 for model diploma, and \$5.00 for the academic diploma. To be admitted to examination, boys should have passed eight years, on the first of August next; the girls, sixteen years. The following is the form to be sent to the Central Board:

"To the Secretary of the Central Board of Catholic Examiners, Quebec.

"Date.....

"Sir: The undersigned (name and surname as in baptismal certificate) born at..... (name, place), on the (give date), residing at (name place), county of (name county), have the honor to inform you that it is my intention to present myself for examination in..... (in order to undergo the examination in (state if in French, or English, or both), for an (elementary, model, or academic) school teacher's diploma. I have the honor to enclose you the sum of \$ (amount according to fees required), and a certificate of morality and religious instruction from my parish priest, as well as my baptismal certificate. My diploma should be addressed to me to (name post office). (Signature of applicant.)

For any applicant who had failed, for one reason or another to pass last June, should renew the application, mentioning the number on the role that had been assigned to him, or her, but not sending a baptismal certificate. Any of these candidates who are obliged to pay the fee over again should enclose the same. Applicants who failed last June, for a first time, provided they come up again next June, have no fees to pay; but henceforth persons failing to secure diplomas and coming up again for examination, must pay \$1.00 for an elementary, \$1.50 for a model, and \$2.00 for an academic diploma. Persons who failed in 1898 and 1899 should comply with the same conditions as when coming up for a first time.

The secretary insists upon early applications, and not to have aspirants wait till the end of May to apply. Money-letters should be registered. By following these instructions the aspirants will aid the members of the Board considerably in their labors.

ST. MARY'S PARISH.

The St. Vincent de Paul Society have been doing noble work the past hard winter in providing some thirty poor families with fuel and provisions, and the dozen active members who have spared no pains to keep those poor people comfortable, are deserving of such commendation, and they in turn desire to publicly thank the kind gentlemen and firms who have from time

to time donated money and provisions, also the kindly disposed ladies who have sent in clothing, etc. Yet now at the close of the season, finds themselves in debt, and have announced a concert to be given next Monday evening in St. Mary's Hall, Craig and Panet streets. The St. Ann's Young Men's Society have kindly volunteered to provide the entire programme, and will be, no doubt, a pleasant evening for the people of the East End. The St. Vincent de Paul Society expects from the proceeds of this concert to discharge their indebtedness and be free of any obligations at the commencement of the relief season next autumn. It is to be hoped that their expectations will be realized, and that the hall will be packed for this most worthy object.

MISSION WORK TO NON-CATHOLICS.

Father Brannan's Experiences in the Western States.

Some of the obstacles encountered by priests engaged in missionary work among non-Catholics in the West are entertainingly described by Rev. P. F. Brannan. "No one who has ever lived in a small town," writes the priest, "can realize what a potential factor an alarm of fire is in accomplishing the disintegration of an audience. At Fayetteville, Ark. I had not been speaking more than ten minutes when we had an alarm.

"I had some former experiences of a similar character, so I said: 'My friends, don't be excited. I will sit here in the judge's chair and await your return while you go down stairs and locate the fire, and if you don't locate it—and I don't think I will—come back and I will finish that I have to say.' As I expected, there was no fire, but a false alarm. I told my audience that I was going to stay for a week, and that I was no use to try to intimidate me in any way.

"Some time before that, in a Texas town, when I began my lectures they tried to drown me out with a brass band at the courthouse door. The county judge, who had been a prominent official in President Cleveland's first administration, came to my rescue and stopped the band. The next day I was currently reported that I would not lecture any more. I traced this false report till I got it to the door of the Episcopal minister. I told the people that if the courthouse stood and I was a living man I would be there every night that week, regardless of what they might hear or from whom they heard it.

WEDDING BELLS.

A most pleasant marriage ceremony took place at St. Patrick's Church on Monday morning. Rev. Father Ryan officiated at St. Michael's Cathedral, Toronto, being the celebrant, when previous to the nuptial Mass, he united in wedlock, Miss Mary Ryan, eldest daughter of John J. Ryan, and Mr. Ed. C. Ryan, son of Edward Ryan. The bride was attended by her sister, Sadie, as bridesmaid, Mr. John M. Power doing the honors as best man. The bride wore a gown of old rose cloth with gold applique, her sister being similarly attired. Many friends attended at the Church, and after the ceremony drove to the residence of the bride's parents, Dorchester street, where the wedding breakfast was served. The Rev. Father Ryan being among the guests, and who in happy words proposed the health of the newly married couple. The father of the bride thanked the Rev. Father Ryan for his kind wishes, and assured the Rev. Father that they were under lasting obligations to him for being present, and the hearty interest he had taken in uniting the happy couple. Breakfast over the wedding party accompanied the bride and groom to the G.T.R. Depot, where they took the Delaware and Hudson train for New York. The bride's going away costume being wedgewood blue lady's cloth trimmed with blue satin applique and gold braid, hat to match. The presents were numerous and costly.

A NOVEL IDEA.—According to our American exchanges the Rev. Thaddeus Hogan, pastor of St. John's Church, Trenton, N.J., is

anxious to have all the members of his church married. Father Hogan said last Sunday that after a reasonable time had elapsed he would compel each single man and woman to rent a whole pew in his church as a license fee for single blessedness. It is evident that Father Hogan's advice is meeting with a great deal of success, for since the last lecture several engagements have been announced.

AFFAIRS IN FRANCE.

The "American Messenger of the Sacred Heart," in its last number, in referring to the iniquitous Associations Bill, says:—

The dangerous and unjust character of the bill is quite well understood; it is seen to be a sop to the Socialists, who have one of their number, Millerand, actually in the Ministry, and who are in France, decidedly revolutionary. The Government is deliberately encouraging the men and the doctrines, whose fruit were the horrors of the Commune. Hence, protests have been made by men of all professions, positions and signs of a popular awakening and reaction. The nefarious measure has remained completely the same, but control the Government just now, and revealed the presence in the Chamber of a compact and disciplined body hostile to the persecution of the Church. Generally speaking, this body counts 259 deputies, many of whom are not Catholics at all, and all or most of them attached to republican institutions.

A committee, formed by prominent merchants, cultivators and manufacturers, representing 200 Chambers of Commerce, and 42,000 adherents, have published a statement signed by the heads of various societies and organizations and representing all industries and employments, in which statement it is estimated that the Associations Bill, 20,000 establishments will be closed and 200,000 persons, patrons of shops, etc., will be expelled; and that there will be a commercial loss of 200,000,000 francs. Moreover, 1,000,000 children, costing 1,000 francs each, will be thrown out of schools, and at least 100,000 will follow their teachers out of France, and so the loss to trade will amount to 100,000,000 francs, making the total loss of 300,000,000. Further, the expelled religious will probably leave a debt of 75,000,000. Nor are those all the losses to trade, and all the injurious consequences. At least 10,000 merchants will be ruined, and 200,000 male and female workmen will be thrown out of work. Think of the Edict of Nantes after all this!

LATE MR. JAMES WARREN.

It is with deep regret that we chronicle the death of Mr. James Warren, one of the most promising young Irish Catholic business men of this city. Deceased, up to his last illness, held a responsible position in the establishment of the James McCreedy Company. He was a member of the Knights of Columbus and the Shamrock A.A.A., and was highly esteemed by the members of both organizations.—R.I.P.

ST. BRIDGET'S NIGHT REFUGES.

Report for five months, from 1st December, 1900, to May 1st, 1901. The following number of people had a night's lodging and breakfast: 9,276.

IRISH WOMEN IN OFFICE.—An Irish woman has been elected to one of the leading municipal offices in Victor, Colorado. The successful candidate is Miss Nellie E. Donohue, who went from Worcester, Mass. to Colorado a few years ago, and was recently chosen city treasurer in the establishment of the office of Victor, on the Democratic ticket, defeating her male opponent on the Republican ticket by a majority of 102 votes, and running ahead of the successful candidate for Mayor 46 votes. Miss Donohue is a native of Ireland, and she and her sister, Johanna M. Donohue, took out naturalization papers in Worcester about six years ago, being the first women to take out such papers in Massachusetts.

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

MISSION NON

(Continued)

I maintain the Faith must not above men in mission. Another Almighty God under penalty love a fallible

THE SERMON proceeded to glorify the picture of Our Lord, his hearers to suffering. Why submitted to atone for our committed in tition by those who are in their hood, and those sin of the flesh and souls of the The wisest man it—by the strong heart, the Roy We are all fall not time that that we shove God for havin and Blood, sou beloved Son for being sincerely by resolving to eating Christ? His Blood in the munion, we cleansed from u how those dark the Catholic t out to every s of mercy, pard the soul who sacraments, and the Blood of C

Wednes

THE QUESTI sins against th way are the hereafter?" Th tion answered l Wednesday even as well as mo tions put to m svered in my s dies important units a sin ag and surely it that God will ful rejection of is also a sin ag

The second qu the Kingdom of Purgatory?" Sc by Him to the Answer: The B saves from the can save millio souls. But that we are to do ne gness. The ch channels thro come to our s Purgatory beca are not atoned sorrow for them their love for G Justice of King the thief on the cro God. Therefore "This day thou Paradise."

er, said the Rev then into the I Loves he know? with They are a gate Bible, whic the 5th century. King James' ve centry—eleven As all the Gosp then the Cathol the King James contain over tw The revised edit Bible goes back Vulgate, and I are in it. Let t for himself. As a carding the Ap Charles explain drawn up or tal ties. We know y history that the drew up the diff creed; and it th that put these a believe in one, Apostolic Church the church exist the apostles, and has continued to tures till the pr reason. Every d date of its begin differs from wit which began wit one says that Church is the s of the Anglican Calvinist Church Methodist Chur from one another ing some of the Church and retain it pleases them. churches existed none of them fifteen hundred Therefore, the o listed at the ti which drew up t which exists now the end of time, has promised to summary of the He guaranteed t would abide fo only true Church doctrines mu only one Church right, every othe wrong. If Presby Anglicanism mu on. As there is Faith, one Bapt theory is wrong i "Was the Pope

MISSION TO NON-CATHOLICS

(Continued from Page One)

IN FRANCE.

I maintain that faith is impossible, and that salvation is impossible. Faith must accept mysteries—truths above men's intellectual comprehension. Another great truth is this: Almighty God could not bind man, under penalty of damnation, to believe a fallible teacher.

Wednesday Evening.

THE QUESTION BOX.—"What are sins against the Holy Ghost, and why are they not forgiven here or hereafter?" That was the first question answered by Father Younan on Wednesday evening. This, he said, as well as most of the other questions put to me, I have already answered in my sermons.

JAMES WARREN.

I regret that we have the death of Mr. James Warren, one of the most promising Catholic business men in this city.

NIGHT REFUGE.

IN OFFICE.—An election to one of the offices in the office of the Rev. Father Younan.

are requested

of any change in order to be delivered of

where believed by the Church to be infallible, and does the Greek Church believe in it? was still another inquiry. This gave Father Younan an opportunity of delivering an important—for non-Catholics, of course—and unanswerable pronouncement on the doctrine of infallibility.

THE SHERMAN.—Father Younan proceeded to draw a vivid and soul-moving picture of the scourging of Our Lord, his object being to help his hearers to realize that dreadful suffering. Why, he asked, has Christ atoned for our sins of the flesh, sins committed in thought, word and action by those who are very young, those who are youthful, those who are in their manhood and womanhood, and those who are old.

HAPPENINGS IN IRELAND.

HOME RULE CAUSE.—Mr. John Redmond, M.P., speaking at a Catholic meeting, said that the Government was tottering. The session had only lasted about two months, and yet they had given the Government a shock which it had taken years to recover from.

PROSELYTISM IN PUERTO RICO.

The Rev. Jose Rivera, of St. Mary's Seminary, Baltimore, has prepared an article, in Spanish, on the peculiar methods of proselytizers down in Puerto Rico, and a translation of the same has been made for the English Catholic press of the United States.

only in name, but in reality, the Irish people had come together to support their organization and make it potent for their purposes and a terror to the enemies of their country.

THE LEAGUE.

Speaking at a United Irish League demonstration at Longford recently, Mr. John Dillon, M.P., said that himself and Michael Davitt stood around the standard of the Land League twenty-one years ago.

IRISH INDUSTRIES.

A meeting of the Irish County Councils General Council, a body consisting of delegates from a large number of Irish counties, was held in Dublin under the presidency of Sir Thomas Esmond, M.P.

A ROYAL RESIDENCE.

The question of a royal residence in Ireland which has attracted attention in certain quarters, according to an English Catholic newspaper, is believed to be coming rapidly within the sphere of practical politics.

AN IRISH CENTENARIAN.

Mrs. Ellen O'Mullane has just died at Gneeves, near Millstreet, County Cork, at the age of 118 years.

STRANGE TRAGEDY IN TURKEY.

Orthodox Mohammedans are horrified at the rapid spread of intemperance in Turkey, and they point to a recent tragedy as a striking example of the evil that is wrought by indulgence in strong drink.

BISHOP OF PORTLAND.

The vacancy in the Portland diocese caused by the death of Rt. Rev. J. A. Healy, has been filled by the appointment of Rt. Rev. William H. O'Connell, D.D., rector of the American College at Rome.

he fled for his life. In Phanaraki he had one very intimate friend, an artillery officer, and he took refuge with him and told him the whole story.

SPIRITUALISTS AND THEIR TRICKS.

"San Francisco is now and always has been a hotbed for spiritualists, trance mediums, clairvoyants and others of that kind," said a man from California in one of the hotel lobbies.

THE "CRAVEN" MIXTURE.

The "Aradia" of Smoking Mixtures. We regret to state that at the moment we are completely out of the "Craven" Mixture. Not a tin left in stock.

THE SUMMER PACKING SEASON.

has set in with us and commencing to-day, Wednesday, 1st of May, we will be compelled to keep the Italian Warehouse open every evening for the proper execution of all packing orders entrusted to us.

FRASER, VIGER & CO.

ITALIAN WAREHOUSE, 207, 209, 211, ST. JAMES STREET

MARGAUX CLARET

Owing to increased cost of bottling, we are compelled to advance the price of our bottling of "MARGAUX" CLARET to

"CLUB" CLARET (Our Bottling and our Brand)

FRASER, VIGER & CO., ITALIAN WAREHOUSE, 207, 209, 211, ST. JAMES STREET

READY-MADE FRENCH SOUPS.

In quart, pint and half-pint cans. Broths for Invalids. Beef-Tea and Chicken Broth, in half-pint cans.

MADE IN FRANCE.

French Custard, Wine Sauce, in half-pint cans. THIS SEASON'S MAKE OF MAPLE SYRUP AND SUGAR

HILLHURST FARM Pure Maple Syrup.

205 Quart Cans, Hillhurst Pure Maple Syrup, 35 cents per can, \$3.75 per dozen cans.

STANSTEAD COUNTY Pure Maple Syrup.

44 Cans J. Walsh's, Stanstead Pure Maple Syrup, in large cans, \$1.00 per can, \$11.00 per dozen cans.

MIS-INGUOIT COUNTY Pure Maple Syrup.

50 Cans James Westover's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen cans.

BROOK COUNTY Pure Maple Syrup.

66 Cans Chas. Mudgett's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen.

FRASER, VIGER & CO.

ITALIAN WAREHOUSE, 207, 209 & 211 St. James Street.

HAD HIS STOMACH CUT OUT.

Paul Krueger has had his stomach cut out at the hospital of the Illinois Medical College, Chicago. It was an alternative between dying within a week or two of a cancer that involved the whole stomach or taking his chance on the operating table.

THE DAYS THAT WERE AND ARE NOT.

'Tis Spring-time in the forest glade And from each leafy bough The wild-birds sing their song of spring.

Come with the visions of the past, That bright and joyous train Of happy dreams we dreamed in youth

I seek you in the woodland paths And in the forest shade I seek you in familiar haunts

I hear the fitful breezes sigh The tall, dark pines among Like mystic voices singing low

And these we seek from youth to age And sadly wonder why The phantoms of our early days

Montreal, April 30th, 1901.

CLEANINGS.

IRISH CENSUS.—The Irish propaganda has produced its effect upon the Irish census returns, many of the forms, much to the disgust of the enumerators, having been filled up in Irish.

THE SULLIVAN TESTIMONIAL.—The proposed testimonial to Mr. T. D. Sullivan, the veteran Irish Nationalist, poet and editor, has now reached a total of over twelve hundred pounds.

A NEW CHURCH.—With impressive ceremonies the handsome new Church of Our Lady of Good Counsel, in East Ninetieth street, New York, was consecrated by Archbishop Corrigan on Sunday last.

A DEVOTED PRIEST.—Rev. Patrick M. Tondy, pastor of St. Jerome's Church, New York, died recently of nervous exhaustion, induced by overwork.

CHINA'S BILL.—John Chinaman is just now facing the outcome of his outburst of fanatical hatred against Europeans in general.

Household Notes.

LITTLE THINGS.—If we wish to make those about us happy, we must consider their tastes, consult their feelings, think of their comfort, in a word, it means effacement to a certain extent, says a writer.

A SIMPLE REMEDY.—A Russian chemist is responsible, according to a scientific journal, for the discovery of an easy and not disagreeable way to get rid of mice.

easy and graceful will become our home manners, how elegant and appropriate our home language, how pure and lovely our home characters.

SPRING CLEANING.—Most men and some women labor under the hallucination that the only way to "clean house" is to upset everything in general and make the entire household utterly uncomfortable.

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SHOES FIT FOR A KING? The MANSFIELD \$3 Shoe For Ladies and Gentlemen.

- ENAMEL CALF, Goodyear Welt, \$3.00
BOX CALF, do, 3.00
VELOUR CALF, do, 3.00
WAX CALF, do, 3.00

MANSFIELD, THE SHOEIST, 124 St. Lawrence Street. Phone, Main 849

BOYS' First Communion SUITS. All Well Made and Nicely Trimmed

- Boys' 2-piece Black Worsted Suits, nicely pleated, with stitched edge, at \$4.00 and \$4.50.
Boys' 2-piece Black Venetian Worsted Suits, well made, all sewn with silk, \$5.00 and \$6.00.

Allans Corner Craig and Bleury Sts. 2299 St. Catherine Street.

STEINWAY THE WORLD'S IDEAL.

The Steinway Piano is the noblest musical instrument ever designed and constructed by man. It is acknowledged to be such in every part of the world.

The Steinway is above competition as it is above comparison with any other Piano. The very cost of the raw material of which it is built is double that of any other Piano.

The cost of the artistic labor put upon its construction still further enhances the difference in its actual cost over other good Pianos. It follows that, with its incomparable artistic greatness and its surpassing durability, it is, for people of even moderate means, the most desirable Piano to purchase.

LINDSAY-NORDHEIMER Co. 2366 St. Catherine Street.

whether the remedy acts equally upon rats, but the experiment could be made, although, as has already been said, chloride of lime put plentifully in rat-holes is usually successful in driving them from the premises.

THE S. CARSLY CO., LIMITED. Notre Dame Street. Montreal's Greatest Store. St. James Street. SATURDAY, May 4, 1901.

SUMMER DRESS FABRICS.

Bright and beautiful Wash Fabrics fill every counter in this section. Exquisite Organdies, Dimities, Swisses, Mousseline de Venise, Marcelline, Colonial Pique, Diaper Duck, have place of honor in The Big Store; superb things for Summer costumes.

- Colored Fabrics. White Fabrics.
New Organdy Muslins, 22c
Oragandy Muslins, Lace Effect, 24c
New Dimity Muslins, 22c

SUMMER HOSIERY.

- Ladies' Plain Black Cotton Hose, full fashioned, fast dye, all sizes. Special, 16c pair.
Ladies' Extra Quality Fast Black Cotton Hose, spliced feet, full fashioned, all sizes. Special, 22c pair.

BOYS' CLOTHING.

- Boys' Fancy and Plain Tweed Suits, in plaided, double-breasted and plain sacques, good farmer's satin lining, strongly sewn, and neat fitting garment. Special, \$3.40.
Boys' All-wool Imported Diagonal Serge, 2-piece Suits, neatly plaited, silk sewn, best trimming, good cut. Special, \$3.90.

First Communion Prayer Books.

- The largest assortment in Canada, just opened up in view of approaching First Communion, infinite in styles and interesting in prices. For example:
First Communion Prayer Books in white felt and celluloid, 13c, 20c, 25c.

Butterick's Patterns and Publications on sale at THE S. CARSLY CO., LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

CARPETS, CURTAINS, OILCLOTHS, MATS.

In season, in style, in quality and at modern prices. All of the above advantages will be established in our new premises. CARPETS IN WILTON, CARPETS IN RUSSIAN VELVET, CARPETS IN ROYAL VELVETS, CARPETS IN AXMINSTER, CARPETS IN IMPERIAL MOQUETTES

EMPIRE BUILDING, 2474-2476 St. Catherine Street. - Up-town Telephone 956

ELEPHANT KILLS A KEEPER. The report comes from Peru, Ind., that "Big Charley," a monster elephant, killed his keeper, Henry Huffman, formerly with the La Pearl Circus, a resident of Columbus, Ohio.

COUNTRY ROADS. Farmers of Wabash County, Indiana, according to the New York "Post," are building good roads by co-operation and at much reduced cost. They have an agreement among themselves on road-building, each owner of land abutting on a highway to be improved pledging in work or cash \$1.50 per each acre within half a mile of the road.

Vol. L, N Honor to Sir William Uninterrupt

The Hotel Dieu Tuesday morning, in expectation that the completion of a years during which I am Hingston, M.I. interruptedly comm hospital. Nothing w could in any way b the unique and very oration, or have ad honor of which Sir recipient.

In the surgical a fore breakfast the presented Sir William address in French. his forty years of t erous service in t veritable apostleship that asylum of suffer with all the enfe and with all the li could give and all solution which his position could bring impossible to count persons whom he restored to health, hearts of so many w diseased or cripple sons or daughters, particularly," the a "You have rendered are invaluable by g instruction in the are you know so sent, and in forms ive. When we go o struggle for istence we shall lessons of kind devotedness, which for you the ad patients and the gratitude of yo others may boast seated, in other lan great masters in th we are able to point and with undimin master who to-day l forty years of inv the Hotel Dieu."

Sir William Hings "My young friends, to-day another pro sity. During the fo I have been connecte pital I was never mit mv labor here poor health until th gripe, as you know me at the beginni and showed the inf presence more than session. I hope it w in the years that I continue to instruct of the lessons y here. I have endeav my ability permitte your duty in all c to your patients an especially to that s ented by your pr ren, and last, and yourselves. You are