





IRELAND'S HOLY WELLS.

Bishop Healy on the Health Giving Fountains—Fath vs. Superstition.

Bishop Healy, writing in St. Peter's Magazine, London, says: As a rule, the Irish saints have one or more blessed wells dedicated to their memory in the immediate neighborhood of the churches which they founded. Indeed, the church was never founded except near a well. Pure water was necessary, not only for baptism and for the Holy Sacraments, but also for the daily needs of the holy men and women whose lives were given there to the service of God. Pure water was for them an urgent need, for they led lives of extreme rigor, hardly ever tasting animal food, except a little fish from time to time. Bread, herbs and water was their daily fare; they drank neither wine nor beer nor spirits nothing but the crystal spring. What wonder these became holy wells—blessed for baptism, used at mass, giving daily drink to generations of saints, whose pure and grateful hearts blessed God who gave them these crystal springs, and blessed again and again the fountain itself that gave its grateful waters to quench their thirst at every frugal meal!

For a somewhat similar reason we find constant reference to the "blessed trout," or the "enchanted trout," that frequented the holy wells. No doubt some of the saints sought to keep fish for their own use in some of these wells and streams, as the religious of medieval times certainly did in the larger rivers, nigh to which they always built monasteries. Then no Christian would touch those little fishes which the saint or hermit kept in the stream or well near his church. It would be almost a sacrilege to rob the holy man of the little he claimed as his own, so that the fish, like the stream, would be holy things in the estimation of the people, and came to enjoy a kind of immortal life.

We have a remarkable instance of this at Aghagower, in the county Mayo. St. Patrick founded that church for his disciple Senach, who, on account of his spotless innocence, was called the Lamb of God. The church was built on the bank of a limpid river, which still flows as full and clear as in ancient days, although church and round tower are now in ruins. Patrick himself loved the place much for its sweet retirement, and was minded to stay there, as he was "weary faring round so many churches, and crossing so many floods." But the angel said "No"—It was not God's will. Whereupon Patrick left Senach there, and placed in the stream for him two salmon, as the "Tripartite" tells us, that always kept together, and could not be harmed, through the blessing of Patrick, for he left angels to watch over them. So we are told in this book, written more than one thousand years ago; and the wondrous tale has come down through the ages, and, for aught we know, the blessed salmon are still at Aghagower, as they are said to be in many other of the holy wells in Ireland.

After St. Patrick, the greatest missionary saints of Ireland were Bridget and Columcille. St. Bridget, "the Mary of the Gael, was a woman not only of great holiness, but also of great zeal and energy in doing the work of God. She made missionary journeys throughout various parts of Ireland. She founded many churches, and nigh to her churches we find the holy wells that still bear her name, and are still held in great reverence by the people. Bridget was venerated at Cam, west of Athlone, quite as much as she was in Kildare. Her comrades, or successors, were entitled to collect the baptismal penny from all the men of Hy Many, and the holy well close to her church in which they were baptized by her clerics is still one of the most celebrated of those beyond the Shannon. It is yearly frequented by great crowds of pious pilgrims, who perform the stations there on the saint's feast day, and leave many votive offerings to bind them to testify to the efficacy of her prayers at the well, and has been thus frequented from time immemorial by all the men and women of Hy Many.

So it was, likewise, with Columcille. He founded, before setting out for Iona, many churches and monasteries in the northern half of Ireland, especially in Donegal, Derry, Sligo and Meath, and at all these foundations we find some reference to the holy wells blessed by the prayers and the daily use of the saint and of his companions. Like St. Patrick, he was a great traveler, and on his missionary journeys went mostly on foot. Hence it came to pass that, often tired and weary, he sat down by the wayside to rest and refresh himself with a draught from the pure waters of the cooling fountain. Then he preached there, and baptized those who flocked to hear him, and if the place were otherwise suitable, he chose it as the site of a church, or hermitage, or monastery, for, although most of the monks lived in community, others preferred a solitary life, and sought to serve God in some deep mountain valley, or lonely island, or pathless wood, where they might live alone with Him far removed from the distractions of the world. Such a wild mountain valley is Glen Columcille, at the base of Sileve League, in the county Donegal, cut off, as it then was, from the world and looking over the wild western sea. But Columcille loved it for its very loneliness; and his holy well on Sileve League is still greatly venerated by the men of Tirconnell, who confide in the saint as their special patron and protector.

Then every diocesan patron and almost parochial saint had his own holy well, of which the memory is now sometimes lost, but in very many cases is still fondly cherished. The Well of the Well, in which St. Brendan was baptized, is greatly venerated, and votive offerings still hang around it on the bushes that grow on its margin. Another famous well was St. Mullin's, near New Ross, but we believe its ancient celebrity is now waning. Many holy wells were dedicated to the Blessed Virgin, like that near Anthery, which is still much frequented by pilgrims on the eve of the Assumption, for it is believed to possess great curative virtues. Even in remotest Connemara we find a Tober Maire, or Mary's well, in the townland of Kilbride, in the barony of Ross. This shows that the church was dedicated to St. Bridget, and perhaps the well, too, for she is often called the "Mary of the Gael." There are, however, many other Tober Maiores throughout the country, which certainly bear the name of the Blessed Virgin, most probably on account of cures believed to have been wrought through her intercession.

There was a second holy well near the monastic Church of St. Augustine in Galway, at which some wonderful cures took place. One of these has been formally attested by more than a dozen of the first citizens of Galway, both clerical and lay. It was in the case of Patrick Lynch, and took place on June 11, 1673. He himself deposed on oath, and his deposition was confirmed by the oaths of the witnesses, that he was visited by "a most grievous, desperate, dangerous disease and given over by all doctors to be incurable, and could not eat one bite since Easter last." But when brought to St. Augustine's well on the day named, and "totally dipped therein, and having also drank a cup out of the well three times in the name of the Father, Son and Holy Ghost," he at once got up of himself and walked about the well and recovered his strength and his appetite and "doth sleep as well as before," for which the deponent piously adds, the "eternal God be glorified and praised for the same for ever." It is not the well itself but the mercy of God and the prayers of St. Augustine to which he attributes the cure, but through the instrumental agency of the water of the well, just as the Jordan's waters healed the Syrian leper, who went to bathe in them by command of the prophet of God. Similar cures, but less formally authenticated, are said to occur every year at some holy wells.

There are certain superior persons even among Catholics who deem any religious reverence paid to those holy wells to be superstitious; and they are inclined to sneer at the ignorant piety of the simple faithful who perform their devotions at the sacred springs or attribute any healing efficacy to their waters. They say in effect, like the Syrian leper: "Are not the rivers of Damascus better than all the waters of Israel, that I may wash in them and be made clean?" "Would it not be better for these foolish people to go to the doctor than put faith in prayers and blessed wells?" But the water of Jordan alone could cleanse the leprosy of the sciffig Syrian, and so we can hardly blame our poor people, who, in their strong and simple faith, believe that the prayer at the blessed well and the washing in its water have more value than the doctor's medicine. With non-Catholics who do not reverence even the cross of Christ we do not reason here. But Catholics ought to know better than regard all these observances as superstitions. It is true that they sometimes degenerate into superstition; but the Catholic instinct that shows reverence to the relics of the saints, and venerates the holy fountains which they blessed, used in the service of the Church, is not superstitious. We may indeed well venerate them, for some of the ancient holy fountains around them still, and it is not too much to hope that the saints who blessed them may still look down from their high place in heaven on the faithful souls who so lovingly cherish their memories in the scenes of their earthly pilgrimage, and risk their strong prayers before the great white throne in heaven. This is not superstition, and the Church has no sympathy with the hollow smile and frozen stare of those superior persons who, with all their wisdom, do not understand the things of the Spirit of God.

This same spirit would sneer at the poor woman who touched the hem of our Saviour's garment that she might be healed, and would have no patience with the superstitious people of the Apostolic age who brought forth their sick into the streets, and laid them on beds and couches, that St. Peter's shadow at least might fall upon them, and that they might thus be delivered from their infirmities. And what would such people say of the folly and superstition of those foolish people who brought to the sick the handkerchiefs and aprons of St. Paul, which yet was powerful to drive away disease from the sick and evil spirits from the bodies of the possessed?

With this half-skeptical faith and sneering piety we have no sympathy. We believe that some of their ancient holiness still lingers round our blessed wells, that their holy patrons still pray in a special manner for those who frequent them in a pious and confiding spirit, and that God often hears those fervent prayers, and grants special requests to the faithful suppliants, through the fervor of their faith and the merits of the saints. No doubt there have been abuses. Let them be corrected, and if there is ignorance let it be enlightened. But do not brand as superstitious those pious practices which in themselves are not only blameless, but laudable;

or surely it is nothing else but laudable to visit in a spirit of prayerful faith those sacred scenes and places hallowed by the foot steps of the saints of God, where every memory moves the penitent to ask their prayers with confidence, and recalls to mind for their own imitation the bright example of their lives. Let the skeptic go to Bah, Baxton or Harrogate to have his disorders cured, but let not our poor faithful people be blamed too much if, in their own hearts, they prefer the sacred streams of the Jordan to all the rivers of Damascus.

THE BLESSED VIRGIN.

Veneration of Catholics for Mary.—The Ambiguous Word Worship—Its Etymology and Original Meaning—Mistakes of Protestant Preachers.

It was "old Hobbs" who said, in his "Leviathan," that "words are wise men's counters; they do not reckon by them, but they are the money of fools." Logicians tell us that most disputes and misunderstandings arise out of an abuse or misuse of words. Two centuries ago Bossuet pointed out that the dispute between Catholics and Protestants of the subject of the "worship" of images and the Blessed Virgin and the saints is to some extent a dispute rather about words than things. This is true even at the present day. The very word "worship" itself is one that readily lends itself to verbal jugglery and controversial ledgerdom. Reference to any standard dictionary will show that it includes two such hopelessly and generically different meanings as (1) the mere respect or honor which a man may show to his fellow-man, and (2) the supreme adoration which is due to God alone. A class of callow pulpiters and small controversialist pamphleteers avail themselves of this ambiguity of meaning to fix the tradition of an odious charge upon the Catholic body. The rank and file of their hearers and readers have no practical acquaintance with any but one—namely the divine—form of religious worship. We have, of course, been frequently charged in coarser and more direct fashion with the monstrous crime of giving divine honor to our Lady. But the great tradition of the Protestant masses has been found in no small degree (1) by the ambiguity of the term "worship," (2) by the limitation of its meaning, as stated above, and (3) by the deadly ding dong persistency with which this comparatively new idea of its meaning has been for some centuries associated, in their minds, with the legitimate honor shown by Catholics to her whom God's angel found "full of grace."

It is only within comparatively recent times that the word "worship" has come to acquire the meaning of supreme adoration, as of the Godhead. The scholarly Protestant writer Archbishop Trench, in his "English past and present" (6th ed., p. 245), shows that the word was originally written "worship" and that it meant "honor" or "only." It retained that meaning exclusively for centuries. It retains it still, though not exclusively. We reason that the notice of a certain Devonport preacher a number of old English reprints which were issued in London and Birmingham in 1868-1869. Notable among them is the "Revelation of the Monk and the Evesham," written in 1196 and first published by William de Machinlis in 1842. Throughout the whole of this curious work—which is an English forerunner of Dante's "Divina Commedia"—the word "worship" is used exclusively in the sense of "honor." Thus, a certain abbot is described as a man of "worshipful" (i. e., honorable) conversation; a monk is represented as being punished in purgatory for having unduly sought "worshipful" (or honor at the hands of the people; and the writer describes how "our Lord did so schyppe (i. e., honor) His servante—a holy Bishop—by bestowing upon him the gift of miracles. And so on and on in a score of other passages throughout the work.

The Bible improperly attributed to Wycliff—and dating from about the year 1382—translates Matthew xix, 9 as follows: "Worschipe (i. e., honor) thil fadir and thil modir," and our Saviour's words in John xii, 25 thus: "If any man serve me, my Fadur schal worschipe (i. e., honor) him." A precisely similar meaning is given to the word in "The Babes Book" (p. 37), published by the Early English Text Society; and in Langland's "Piers Plowman" and Chaucer's "Canterbury Tales." The two last named works were written in the latter half of the fourteenth century, and are easily procurable by the general reader. We have counted no fewer than nine different places in which Shakespeare uses the word "worship" in the sense of mere honor and without any reference whatever to that supreme worship or adoration which is due to God alone. The authorized version of the Protestant Bible thus translates our divine Lord's words in Luke xiv, 10:

"But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee: Friend, go up higher; then shalt thou have 'worship' in the presence of the them sit at meat with thee."

In the Church of England marriage service the bridegroom says to the bride: "With my body I thee 'worship'" (meaning, of course, "honor.") In Cardwell's "History of the Conferences" (p. 200) exception is stated to have been made to these words by Dr. Reynolds. Thereupon "His Majesty looked upon the place. I was made believe (saith he) that phrase did impart no lesse that divine

worship and adoration, but by the examination I find that it is an usual English term, as 'a gentleman of worship,' etc., and the sense agreeable unto Scriptures, 'giving honor to the wife,' etc. But turning to Dr. R. y. words, with smiling, said His Majesty: 'If you had a good wife: yourself you would think all the honor and worship you could do to her well bestowed.'"

Nobody misunderstands Tennyson when he urges a young man to "worship her (a maiden) with years of noble deeds;" nor Carlyle when he writes of the "hero-worship" offered to Mirabeau, Cromwell, Napoleon, Johnson, Rousseau, Madame de Sael and Robbe Burns. Here in the very midst of this Protestant land, Mayors and Magistrates are still addressed "as Your Worship;" the master of an Orange lodge is styled by the brethren "Worshipful" and the grand master the "Right Worshipful." A glance at Webster's or any good dictionary will show that "worship" still holds its original meaning of simple honor or respect. But it has also in the course of time acquired the later and far different signification of supreme divine adoration. It is needless to say that the merely relative "worship" (r honor paid to a creature—even the spotless Virgin Mother—differs not only in degree, but in kind, from the supreme "worship" of adoration which must be given to God alone. With Catholics the meaning of the word "worship" is defined and safeguarded by the terms of the Church's known teachings. It is quite another matter when the term is used of us with hostile or controversial intent and in the sense already indicated by Protestant preachers or writers. Without due explanation and definition the word as applied to our veneration of the Blessed Virgin, etc., is tolerably certain to mislead. It insinuates a gross and monstrous charge of idolatry. In the circumstance an honest man's plain duty is either to explain his meaning of the term or to seek a better one. Those who knowingly decline both alternatives ought to revise their moral code. Those who are ignorant of the slippery character of the term would do well to go to school again.

The teaching of the Catholic Church in the so-called "worship of the Virgin Mary" is well and tersely expressed in the following words of one of our great divines: "The Church condemns the least expression which oversteps that clear line, never to be crossed, dividing supreme worship of God from the highest honor paid to His highest saint." We accord the Blessed Virgin peculiar veneration, just because God crowned her with peculiar honors. Huss, Wycliff and the early Reformers, Luther, the authors of the Bohemian, Tetrapolitan and Basle Confessions of Faith, of the Declaration of Thorn and of the Leipzig Colloquy (1631)—all agreed in a lesser and legitimate form of "worship of the Virgin Mary." In his preface to the "The Story that Transformed the World" (1890) Mr. W. T. Stead says of the veneration of Catholics for Mary:

"Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imagination of men as that of the true ideal of the womanhood of the world (Mary)."

One of the hopeful signs of the past fifty years is the steady advance of respect and veneration for the Blessed Virgin among our Protestant brethren. It is not to be stopped by abusive or begging-question epithets nor by appeals to the feelings of ignorant hearers. As for the Catholic Church, her divine Founder prophesied that she should ever be the butt of the persecutor's hand and of the calumniator's tongue. We are the heirs of the blessings as of the trials of those who, when the Church was in the catacombs, were accused of worshipping an ass. Foolish charges and covert insinuations of rank idolatry may and do cause local irritation and effect some local harm. It is our duty to repel them as far as we may. But if they form part of the Church's cross, they will all part of her crown. "They shall persecute and calumniate you." So in substance ran the prophecy. But the gates of hell shall not prevail against her (the Church). So ran the promise. An army of sons of Ananias can no more shake the rock-foundations of God's Church than volleys of stones could shift the rock of Gibraltar. And it is a bad cause that must needs support itself by falsehood.—New Zealand Tablet.

A WARNING.

We have received a little volume intended to win converts to the gospel of faith cure, and we refer to it only to warn our readers against the whole school of literature of which it is a specimen. Every book issued in the interests of "Christian Science" and faith cure is a compound of quack medicine and quack theology. That the mind influences the body toward health or sickness, and that confidence helps toward cure in innumerable cases, are the commonest truths, and have ever been recognized as such; no competent physician neglects to profit by them. But the "quack people" quote so many Scriptural texts in justification of their theories, and the faith cure is an extremely dangerous experiment. When physicians honestly admit their helplessness in a particular case and the curists blatantly assert their power, the temptation to test that power is almost irresistible; then

a temporary or accidental improvement fixes the Christian Science delusion not only on the patient but on countless others who hear or read about his case. Thus this modern madness will "deceive, if possible, even the elect," whom ordinary heresy never could mislead. The only safe policy for those who love their body more than their soul—and lots of people do—is total abstinence from the literature of the curists.—Ava Maria.

CARDINAL VAUGHAN ON PROTESTANTISM.

The Westminster Gazette, London, publishes a remarkable interview with Cardinal Vaughan on the forthcoming act of homage by which the Catholic Church will celebrate the incoming of the twentieth century. Having given some idea of the nature of the celebrations in England, the Cardinal was asked whether by this sacred homage he anticipated any substantial expansion of the Catholic Church. "That will be as Christ shall direct," he replied. "You tell me," he went on, "that the Church of England is also celebrating in a special manner the advent of the new century. Ah, well, we shall not interfere with them. There will be nothing controversial or antagonistic in our plan of action. We are not opening a net. The Catholic Church is above that. Our celebration is purely and solely an acknowledgment of Christ's Divine sway and of the authority of His Vicar, the Holy Father. I do not connect the crisis in the Established Church with this Jubilee," the Cardinal added significantly. "The one is quite remote from the other; but as you ask me what is my opinion of the so-called crisis, I will tell you; but I cannot discuss the matter in any detail.

"It is not for me to pass judgment. The Established Church is riding for a fall; it cannot live, it will not live; it is simply a sect flourishing like the Arrians and the Eusebians for three or four hundred years, and then collapsing. When there is serious and continuous friction the end cannot be far off. I myself am confident that the end is not very distant; but," and his Eminence seemed to shrug his shoulders, "what has this got to do with our homage to Jesus Christ? Such things are impossible in our Church; we have all precisely the same faith. The learned may have a larger acquaintance with the doctrines of the Faith than the illiterate, but there is nothing upheld by the most distinguished member of the Catholic Church that is not indorsed by the most simple Catholic everywhere. The Church offers the same Sacraments of the Mass everywhere, administers the same Sacraments everywhere, observes the same festival days at the same time. No matter what nationality or political government under which he or she may live, the Catholic is, without exception, under the jurisdiction of the Pastor and the Bishop. We are essentially united. In this respect the Catholic Church excels all others. Is there not a difference?"—American Herald.

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Rates of Advertisement—Ten cents per line each insertion, single measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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London, Saturday, January 13 1900

TORONTO'S BIRTH RATE.

Toronto is somewhat alarmed by the fact that the births in that city during 1899 were 115 less than during 1898, while the deaths were 423 more.

NOT RECOGNIZED BY THE CHURCH.

According to the Liverpool Catholic Times, Viatte, who was recently reported as having applied to the Holy See to be reconciled to the Catholic Church, with his order of Bishop recognized, has failed in his effort to be recognized either as Bishop or Archbishop.

REV. A. JAYNE ON THE DEWEY INCIDENT.

It is pleasant to see that there are Protestant clergymen who are not influenced by such motives of bigotry as those which led some of the people of Washington to manifest ingratitude in the name of the American people towards Admiral Dewey, the greatest hero of the Spanish American war.

YELLOW JOURNALISM.

The ecclesiastical history manufacturer has been again at work, and this time he asserts that Pope Leo XIII. has issued an encyclical in South America, and which grants permission to priests to marry.

"I have received no such notice from Rome, and I think the report is unfounded. I am morally certain that the Pope would issue no such edict establishing a precedent wholly at variance with the ecclesiastical custom of centuries."

RITUALISTIC PRACTICES.

The Anglican Archbishop of Canterbury and York have announced that their decree on the use of lights and incense in Church services has been generally obeyed by their clergy, and that the number of those who still use these objectionable adjuncts of public worship is insignificant.

PREACHIEE ARRESTED.

A man named Daniel McKenzie has been arrested by the police at Brantford on a warrant from Port Rowan charging him with having illegally married a couple from Burford Township who have now discovered that their marriage is not legal.

MAFIAN ATROCITIES.

Some strange revelations have come to light through the trial at Milan of several Sicilians who have been charged with the murder of Signor Notarbartolo, who was at one time manager of the bank of Sicily at Palermo.

As Sicily has been and is still terrorized by the Mafia, the present Government of Italy, which is determined to put an end to the doings of this band of assassins and robbers, has had the place of trial of the murderers of Signor Notarbartolo changed to Milan, where the Court will be beyond the influence of the Mafia.

fore the present one had the courage to attack the Mafia, but it is now expected that it will be effectually uprooted from Italian soil.

A NEW UNIVERSALIST CREED.

The Universalists of the United States held in Boston toward the end of October their biennial Conference which is described as being the most important general meeting of that body since 1870, when the centennial anniversary of Universalism was celebrated.

What gave special importance to the recent meeting was the fact that a new creed was adopted which is to take the place of the Winchester Confession adopted in 1803, and the most remarkable thing about this profession of Universalist faith is its brevity, it being the boast of the compilers and of members of the Convention that it is "a creed of forty eight words."

THE FRENCH GOVERNMENT'S POLICY OF PERSECUTION.

The attitude of the French Government toward religion at the present moment is truly a puzzle. Mr. Waldeck-Rousseau, the present premier, is not thought to be popular in the Chamber of Deputies, yet he succeeded in obtaining considerable majorities in favor of all Government measures, opposed though he is by a combination of forces which one would expect to be invincible.

TO BE SATISFIED THAT A POLICY OF DECISION AND DETERMINATION BROUGHT IT SAFELY THROUGH THE CRISIS.

So far as the merely political events above referred to are concerned, the Government has deserved its present popularity, but we cannot say the same of the attitude it has assumed toward religion. In fact, Mr. Waldeck-Rousseau appears to desire to secure above all things the support of that section of the Socialists whose aim it is to destroy religion altogether, and who will support no Government which does not fall in with their views, at least with their principal projects.

CATHOLIC TRUTH.

We publish with pleasure the following letter from a Catholic layman, containing suggestions by the adoption of which the writer hopes that Catholic Truth may be made better known to enquiring minds outside the Catholic Church.

DEAR SIR:—I have often noticed in the CATHOLIC RECORD articles advising Catholic laymen to take an active part in spreading the Catholic faith first by good example, and secondly by enlightening non-Catholics as to the beauty and truth of the Catholic doctrine.

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But in order to attain supreme fellowship, we must step outside all ecclesiastical enclosures, and stand in that wider area which embraces influences not even nominally Christian.

Here we have a plain statement of the case that Universalism is that form of Christianity which embraces teachings which are not Christian at all, even nominally. Surely it would be as well that this form of Protestantism should throw off the mask, and acknowledge itself to be what it really is, unbelief under the cover of a partial acceptance of the teachings of the Bible.

As distinctive sects, Universalism and Unitarianism seem of late years to be on the decline, but this arises, not from the fact that their unbelief is less prevalent, but rather because it has become more widely spread among all the sects, and the other forms of Protestantism are becoming more tolerant of it because that unbelief affects them all to a greater or less extent.

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even against hope that it will meet just such a storm in France.

Of the other two bills introduced by the Government one is aimed at the existence of religious communities, and the other at taxing them at an enormously high rate as long as they do exist.

CATHOLICITY AMONG THE BOERS.

While public attention is being so strongly attracted toward the Transvaal, it will be interesting for our readers to know the strength of the Catholic Church among the Boers of the Transvaal and in the Orange Free State.

The Transvaal is under the ecclesiastical jurisdiction of a Prefect Apostolic, who is a priest having Episcopal jurisdiction. It was erected into a Prefecture Apostolic in 1886, and like most missionary countries is subject directly to the Congregation of the Propaganda at Rome.

There are also convent schools and academies to the number of about twelve, which are taught by ladies of three religious orders—the Sisters of the Holy Family, Dominican Sisters and the Sisters of Loretto.

YOUTH OF LEO XIII.

Account of His Early Years by French Author.

France, which shared to the full the solitude of the rest of Christendom during the recent illness of Leo XIII. has been provided with a biography of his Holiness.

There is an organization of Catholic laymen established in many parishes, especially in the cities of Ontario, for the purpose of making Catholic Truth better known, and in our opinion the suggestions of "Catholic Layman" might be acted upon by the branches of this Society.

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DIocese of London.

Father Hogan's Departure From Forest.

The following addresses were presented to Rev. Father Hogan on the occasion of his leaving Forest for his cure at St. Michael's, London, on Sunday, Jan. 7, 1900.

FROM THE CONGREGATION.

Rev. Dear Father Hogan—There are times in the records of men's lives, that they and we as an ecclesiastical, with pleasure and regret in no life are these changes more pronounced.

FROM THE PARISH.

We have heard the voice of our Bishop calling you to another field and to us it has come to us in the infant years of your priestly life.

FROM THE SACERDOTALITY.

Our church in Forest is here to give testimony. Our young men have been stimulated by your energetic labors. The children of the parish have not only been taught in the faith, but in the love of their fellow men.

FROM THE LAY FOLK.

Sacrifices of personal comfort and pleasure, were made for our sakes. You spared no pains to pay the price for a more deeply penetrated with the memory of your example, the example of a holy and devoted priest.

FROM THE YOUTH.

Our beloved pastor, Rev. Father Kennedy, you have been ever our guide and our comforter. We have seen you in the midst of our trials and our sorrows, and we have seen you in the midst of our joys and our triumphs.

FROM THE SISTERS.

Our dear Mother Superior, Mother Mary, we have seen you in the midst of our trials and our sorrows, and we have seen you in the midst of our joys and our triumphs.

FROM THE PARISH CHILDREN.

Our dear Mother Superior, Mother Mary, we have seen you in the midst of our trials and our sorrows, and we have seen you in the midst of our joys and our triumphs.

FROM THE CATHOLIC CHURCH.

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DIocese of Hamilton.

St. Columbkille's Historic Cemetery.

The annual season was indeed fruitful of good in this diocese. In all the churches the services were carried out with much solemnity. At the cathedral, Bishop Connor presided.

UPPERGROVE.

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ARCHDIOCESE OF KINGSTON.

PARISH OF ST. CHARLES, REAR.

The annual Christmas collection in St. Charles Church, Rear, and St. Patrick's Church, Richmond, amounted to \$200. This was a fair collection, but not as large as it ought to be, owing to the size and ability of the congregation.

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DIocese of Hamilton.

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WAITING FOR THE DAWN.

I am weary of the changing and the turmoil of the strife.

That is raging round my life, And my lonely soul sighs for the dawn.

For the glory that is waiting wounded hearts beyond the skies.

Yes, I'm peering through the shadows that are falling round my way.

In the twilight of the day.

For the lifting of the gloom.

When the brightness shall come.

Through the gateway of the tomb.

I am aching for the coming of a day that brings release.

Not a dawning such as these.

That are breaking in on us.

With their sorrows and their troubles and their chill of gloomy fear.

O how many and how weary are those waiting for the dawn.

When the sorrows have their borne in the silence laid away.

Are forgotten in the brightness and the glory of the day.

—Timothy Bleakheart.

FROM BRANTFORD.

Brantford Examiner, Jan. 2.

In accordance with the decree of Pope Leo XIII, appointing the 20th of January as the day of the sacrifice of the Mass, the parish of St. Michael's, Brantford, Ontario, observed the day with a solemn Mass at midnight Sunday.

St. Michael's church great preparations were made for the occasion. The church was decorated with flowers and garlands.

A grand and solemn Mass was celebrated by Rev. Father McPhillips, assisted by Rev. Father Kelly, Rev. Father Hanrahan, Rev. Father O'Connell, Rev. Father O'Rourke, Rev. Father O'Sullivan, Rev. Father O'Donnell, Rev. Father O'Leary, Rev. Father O'Connell, Rev. Father O'Rourke, Rev. Father O'Sullivan, Rev. Father O'Donnell, Rev. Father O'Leary.

The choir, consisting of twenty-four voices, rendered the music with great skill and devotion. The organ, under the direction of Mr. O'Connell, played with fine effect.

The sermon, preached by Rev. Father McPhillips, was a most inspiring and timely one. He exhorted the faithful to live in the light of the Gospel and to strive for the perfection of their souls.

The Mass was concluded with the singing of the "Gloria in Excelsis Deo" and the "Credo." The church was filled with the fragrance of incense and the sound of the organ.

The day was a most successful one, and the faithful were greatly edified. The parish is proud to have observed this day with such solemnity and devotion.

—C. M. B. A.

BRIDGEVILLE BAZAAR.

Bridgeville Bazaar, Jan. 2.

Last Wednesday evening the C. M. B. A. gave a concert in the Music Hall, at which Hon. F. W. Letchford, the Minister of Education, was present.

The concert was a most successful one, and the audience was greatly entertained. The program consisted of vocal and instrumental pieces, and was well received.

The C. M. B. A. is proud to have given this concert, and is sure that it will be remembered as a most successful one. The proceeds of the concert will be used for the benefit of the parish.

—C. M. B. A.

MARRIAGE.

BURKHART-McGOWAN.

On Monday, January 1st, Peter's cathedral, London, was the scene of a pretty wedding. The contracting parties being Mr. Henry Burkhardt and Miss Mary McGowan, eldest daughter of Mr. Wm. McGowan, of St. Colborne street, this city, the nuptial knot being tied by Rev. P. J. McKenna, of St. Michael's.

The bride, while Miss Jennie McGowan, formerly performed the office of bride's maid. A most elegant breakfast was served at the residence of the bride's parents, after which the happy young couple left for Detroit and Port Huron, accompanied by the very best wishes of their numerous friends for a long life of wedded bliss.

—C. O. F.

THE FOLLOWING OFFICERS WERE ELECTED DEC. 20, 1899.

Rev. Wm. Kloner; C. R. John Dillon; V. C. R. Alexander; Wm. Neuhoff; P. C. R. John Wahl; R. S. Fred K. Ferguson; F. S. Charles Dillon; John E. Stumpf; S. J. Anthony Biehl; J. C. Gregory Starr; J. S. Thomas Dillon; J. S. Phillip McNeill; St. Michael's, C. O. F. Trustees: Timothy Eagan, Joseph Walser and Joseph Hartlieb.

THE BUSINESS OF THE SYNDICATE.

We have a factory for the purpose of manufacturing machines and yarn only, all knitted goods being made by our shareholders at their own homes. In knitting being done on the premises, it will be seen that in manufacturing machines and yarn only, all knitted goods being made by our shareholders at their own homes.

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