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"ONLY LOVE YE TRUTH AND PEACE."

THE MONTH

NEW WESTMINSTER, B. C.

NOVEMBER, 1892.

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THE MONTH.

"ONLY LOVE YE TRUTH AND PEACE."

VOL I.

NEW WESTMINSTER, B. C., NOVEMBER, 1892.

No. II.

FEAST OF ALL SAINTS.

NOVEMBER 1

PLACARE, CHRISTE, SERVULIS.

(FROM THE BREVIARY.)

O Christ, thy guilty people spare!
Lo, kneeling at thy gracious throne,
Thy Virgin Mother pours her prayer,
Imploring pardon for her own.

Ye Angels, happy evermore!
Who in your circles nine ascend,
As ye have guarded us before,
So still from harm our steps defend.

Ye Prophets, and Apostles high!
Behold our penitential tears;
And plead for us when death is nigh.
And our all-searching Judge appears.

Ye Martyrs all! a purple band,
And Confessors, a white robed train;
Oh, call us to our native land,
From this our exile, back again.

And ye, O choirs of Virgins chaste!
Receive us to your seats on high;
With Hermits whom the desert waste
Send up of old into the sky.

Drive from the flock, O Spirits blest!
The false and faithless race away;
That all within one fold may rest,
Secure beneath one sheperd's sway.

To God the Father glory be,
And to His sole-begotten Son;
And glory Holy Ghost, to Thee
While everlasting ages run.

—Father Caswall.

HEAVEN AND PURGATORY.

FAITHFUL to her divine mission of teacher of mankind the Holy Catholic Church omits nothing in order to inculcate to her children the sublime truths intrusted to her by her spouse—One of those great trusts, and one which her children are most liable to forget, is that of eternal life. Eternal life is the sight of God face to face. Eternal life is the endless blissful enjoyment of God—heaven. But heaven cannot be obtained except by the saints, the unsullied or purified. Above, heaven awaits us as the crown after our course is run. “But, my dear children,” says mother church, “you must be holy to enjoy that happiness eternal. With God, who is all purity, no sin, no stain can be tolerated.” To keep this truth continually before our mind she has instituted feasts in honor of the saints. Since these saints were men like we are, with passions and temptations, joys and sorrows, difficulties and circumstances of life similar to ours, we cannot but be encouraged when we behold them in their glory, to fight on bravely till victory is won. The year, however, is very short, and as the number of saints is legion, how could we honor them all? Holy Church has instituted a special feast whereon she honors all the saints.

All Hallows, as All Saints' day is commonly called, is an old feast. As a proof of its antiquity we point to the customs and celebrations of all Hallow Eve. Amongst these old practices, there may be some dating back as far as the pagan times, but these, inasmuch as they were good were permitted by the church.

All Saints day comes after autumn has well begun, that is, after the harvesting is all over. The barns are stocked with grain, the cellars are filled with wine and fruits, the husbandman may rest now and enjoy the fruits of his long labors; but lest he should set his heart too much upon

his earthly goods, and to remind him of the Author and Giver of all, Holy Church says to him: “Hearts aloft; we have not here below an everlasting mansion.” Hence the reason of this feast of All Saints which reminds us particularly of heaven and excites in us a great desire to enjoy it.

Harriet Beecher Stowe, the gifted Protestant, writes in instinctive accord with the beatiful Catholic faith in the communion of saints: “We are compassed about by a cloud of witnesses, whose hearts throb in sympathy with our every effort and struggle, and who thrill with joy at every success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome—have risen—are crowned, glorified; but still they remain to us, our assistance, our comforters; and in every hour of darkness their voices speak to us: ‘So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen, we have found—and in our victory behold the certainty of thy own.’”

ORIGIN OF THE FEAST.

The origin of this feast is traced as far back as the year 607, and was first celebrated by Pope Boniface IV. This Pope had the Pantheon, that masterpiece of Roman architecture, changed from a pagan temple to a Christian church, and gave it the name of *S. Maria ad Martyres*. On the day of its dedication he caused a great number of bones and relics of martyrs, which had been taken from the catacombs, to be transferred to the basilica. Thus every year on that same day these relics were venerated, and through them all the saints above, to whom the Pantheon

had been dedicated. In the ninth century this feast became common to the whole of Christendom.

Beautiful are the hymns of the office on that day. Full of enrapturing delights the sight of the heavenly Jerusalem peopled with men of all tribes and nations and tongues! consoling the word our Blessed Lord in his sermon on the mount! In the Epistle we view with St. John the city above with its countless inhabitants, and in the Gospel we hear from the lips of the beloved Saviour Himself how we may dwell in the heavenly Jerusalem. This feast indeed satisfies the human heart.

DOES THE CHURCH MAKE SAINTS?

The church does not make saints in the sense that she can call a man holy who is unholy. She exercises her infallible judgment in deciding whether such or such a man, after his death, really deserves the title of saint, and therein she is not liable to error.

The church in canonizing is very slow, and for good reasons. There are several degrees or steps in the process of canonizing or inscribing a person on the list or canon of the saints. When a Christian dies in the odor of sanctity he is styled *servant of God*. The one whose reputation of holiness is proved by a judicial investigation and declaration is called *venerable*. This is the first step in the procedure of canonization. If a solemn judgment is given and if the holy Father allows public homage to be rendered to a departed, in certain countries only, or in particular religious orders, that person is called *blessed*. Finally if the person called *blessed* is proposed to the whole church and public homage permitted to be rendered to him by all the faithful, he is then styled *saint*. This is done by a solemn and irrevocable declaration by the Pope. It goes without saying that the greatest prudence and circumspection preside in the work of canonizing. Here we might, with advantage, recall to our mind the

anecdote of two Protestant English gentlemen, who one day had called on Cardinal Lambertini at Rome. As the cardinal was obliged to attend on the Holy Father, he had to beg his visitors to excuse him, and gave them the documents relative to a canonization, which they might peruse during his absence. The two gentlemen studied the case well, as they thought; they carefully weighed the miracles and the evidence in favor. "Well," said the cardinal on his return, "what is your opinion?" "If this man is not canonized," they answered, "you will never canonize any one." "Are the proofs convincing?" "Yes, and over." "Well, we are harder to please than you." replied his Eminence, "if no other proofs are forthcoming the case will be dropped." The two gentlemen were astonished, and they went away with the conviction that the saints of the Roman Church were of the true stamp.

ALL SOULS DAY.

Only a very few of her children has the Church pronounced holy. Millions more have died saints, but their virtue did not shine so prominently before the eyes of men, and they have not worked miracles. They also are in heaven. Again, there are countless Christians who have departed this life, friends of God, but they have not fully atoned for their sins. Their souls must first be purified in the fire of Purgatory before they can enjoy the beatific vision. These the church cannot forget. Often does she pray for them. Special mention is made of them at the Canon of the Mass. This, however, does not satisfy her tender compassionate heart. On the very day that she recalls to her children on earth the glories of the martyrs and saints triumphing in heaven, her thoughts go to that other portion of her family suffering untold pangs in Purgatory, and the day following All Saints she has set apart for the poor suffering souls. Their exile is long and hard

to bear, and how to shorten the time of their separation from God, is the concern of the Church. Hence her special prayers, hence a special day devoted to them. How consoling is the devotion to the souls in Purgatory! How natural! How reasonable! Our prayers, our alms, our works, and especially the Holy Sacrifice of the Mass, can be applied to the alleviation of the terrible pains in which

the poor souls labor before they may see their God. Who that is convinced of the truth that he can help his departed parents and friends, would not help them? Who is there that has prayed for the dead during the Holy Sacrifice of the Mass, or has knelt beside the grave of his friend and lisped a *De Profundis* and has not returned a better man?

—*Communion of Saints.*

DIES IRAE DIES ILLA.

(FROM THE MISSAL.)

NIGHER still, and still more nigh
 Draws the Day of Prophecy,
 That dissolveth earth and sky.

O, what trembling there shall be,
 When the world its Judge shall see,
 Coming in dread majesty!

Hark! the trump, with thrilling tone,
 From sepulchral regions lone,
 Summons all before the throne.

Time and Death it doth appeal,
 To see the buried ages all
 Rise to answer at the call.

Now the books are open spread;
 Now the writing must be read,
 Which arraigns the quick and dead:

Now, before the Judge severe
 Hidden things must all appear;
 Nought can pass unpunish'd here.

What shall guilty I then plead?
 Who for me will intercede,
 When the Saints shall comfort need?

King of dreadful Majesty!
 Who dost freely justify!
 Fount of Pity, save Thou me!

Recollect, O Love divine!
 'Twas for this lost sheep of Thine
 Thou Thy glory didst resign.

Satest wearied seeking me;
 Sufferedst upon the Tree,
 Let not vain thy labor be.

Judge of Justice, hear my prayer!
 Spare me, Lord, in mercy spare!
 Ere the Reckoning-day appear.

Lo! thy gracious face I seek;
 Shame and grief are on my cheek;
 Sighs and tears my sorrow speak.

Thou didst Mary's guilt forgive;
 Didst the dying thief receive;
 Hence doth hope within me live.

Worthless are my prayers, I know;
 Yet, oh, cause me not to go
 Into fire of endless woe.

Sever'd from the guilty band,
 Make me with thy sheep to stand,
 Placing me on thy right hand.

When the cursed in anguish flee
 Into flames of misery;
 With the Blest then call Thou me.

Suppliant in the dust I lie;
 My heart a cinder, crushed and dry;
 Help me, Lord, when death is nigh.

Full of tears and full of dread,
 Is the day that makes the dead,
 Calling all, with solemn blast,
 From the ashes of the past.

Lord of mercy! Jesus blest!

Grant the faithful light and rest.

—Father Caswall.

EXCAVATING THE HEATHEN.

By the Very Rev. Æneas McDonald Dawson, V. G. LL. D. Etc.

THE expression, "excavating the heathen," although now out of use, was much in vogue in the days of that eloquent preacher, the celebrated Dr. Chalmers, of Edinburgh. This worthy, together with his confreres, labored earnestly to convert the people of dark Africa. For this work he relied on that moral dynamite which is the great power of persuasion, and which the good doctor possessed in no ordinary degree. With him and his work originated the expression, "excavating the heathen," which we cannot look upon as inappropriate when we consider that his object was to raise up from the depths of heathen ignorance to the higher level of philosophical christianity the benighted children of the dark land.

With the expression has passed away, it would appear, the mode of excavating. We shall presently see. A certain person called Tucker, claiming to be a Bishop, and recognized as such by a portion of his nation, came from Africa to England in the time of the late ministry. His object was to collect funds and an army for bestowing Christianity on heathen Africa. In this he was successful; and moreover, was received at Hatfield House, the residence of the Prime Minister, and at the British foreign office, thus showing that he enjoyed the countenance of British authority in his most extraordinary undertaking. Thus backed and comforted, he set out for Africa with his well-equipped and highly disciplined army of fifteen thousand men, hoping to achieve by canon and bayonets that he could not accomplish either by diplomacy or eloquence.

Before entering on his great work of excavating heathens by coercive measures, the Bishop must perform the preliminary operation of sweeping away an impediment which he

conceived to be formidable, and which really was so. This was nothing else than a Catholic Mission which had been for sometime established in the Uganda, and was very successful. But how was this Mission an impediment? In this way, that by moral suasion and the attractive example of good life, it rendered ridiculous the magnificent military preparations of the warlike Bishop. To military power the removal of this impediment was of easy accomplishment. The soldiers of the fighting prelate attacked the Mission, and having put to the sword three hundred of its members, converts and others, completely destroyed it. The newspapers of the day give the details of this atrocious massacre.

A trading company, called the "British East Africa Company" were accomplices in the deed of horror. Nor can the English people be acquitted of blame. When the Bishop, who was in league with the said company, went to England he was received as a new champion of the Protestant cause, supplied with funds to the extent of £13,000 (thirteen thousand pounds sterling), and an army of 15,000 men. The purpose of the African Bishop was well known to the English authorities. It was freely discussed at Hatfield House and the foreign office. The necessity of combatting the influence of the Catholics in Uganda and the Nyanza region was acknowledged; and the military Prelate's idea of using force found favor with public men who could not but be considered as representing the powers of the time. An English periodical "The Eastern and Western Review," informs us that one of the hearers of these unholy discussions was so angry and disgusted with the language and spirit of the Bishop that he came to the editor and re-

lated the whole story. There can be no doubt therefore, that the iniquitous proceedings which followed were premeditated and prearranged with the full concurrence of the powers which at the time prevailed in England. Such being the case, it remained only to find a pretext for attacking the Catholic Mission. It was easily found; rifles were distributed to the English converts, and a military force under the command of two British officers, Captains Lugard and Williams, attacked and destroyed the Mission. Men, women and children were mercilessly slain, the spiritual chief of the Mission, who was a Bishop, together with two or three of the Brethren alone escaping. By a telegram from Zanzibar to the *Paris Temps*, it appears that there was a second onslaught. "The Protestant Wagandas," it says, "have again attacked the Catholics and burned their houses. Captain Williams himself burned the house of the great Catholic Chief, Cyprien Kavata. Captains Lugard and Williams told the Fathers that they meant war and took the responsibility of it before Europe."

The *Missions Catholiques* of Lyons published several letters from the Victoria Nyanza regions which corroborate what the Bishop, Mgr. Hirth had already stated. The Bishop reports that he had a conversation with Captain Williams after the fight at Lese and was told that the Captain would treat with Mwanga, the fugitive King of Uganda, on the very onerous conditions: "That he would declare himself English, that is, Protestant; that he should have none but pagans about his person; that he should hoist the flag of the British mercantile company; and that no mission station should be established without the previous assent of the British East Africa Company." "These conditions," the Lyons paper remarks, "opposed as they are, to justice, to conscience and to freedom, convict the agents of Bishop Tucker. They are the conditions which he had

premeditated. Unless Europe interferes Catholicism will be stamped out by the Protestant weapons of force and laws."

A United Press cablegram from London of date July 25th, throws additional light on this melancholy subject. "Letters have been received from the Missionary Ashe, in Uganda, which give more light on the conflict there between Protestants and Catholics. They corroborate the worst reports concerning the slaughter during Captain Lugard's conflict with the Roman Catholics. "Lugard's forces," the Missionary says, "killed several hundred men, women and children during the attack upon the island where King Mwanga and the Catholics had taken shelter." Mr. Ashe's letters show that whatever the provocation, the British forces proceeded with unpardonable recklessness, as to the loss of life which they might cause.

Shall such things pass unwhipped of justice? Queen Victoria does not easily forgive comparatively slight offences on the part of the officers of her army. What will she say to the atrocities of Lugard and Williams?

In concluding this paper, already too long, we would ask: Is it according to the mind of the Church of England that her Bishops should act as Bishop Tucker has done? Is it pleasing to our Gracious Queen and her advisers that British soldiers should be employed in cutting down defenceless Africans with their wives and families? Is it a rational way of spreading Christianity to send an armed force to crush Missions long established and that have been successful? Is it according to the thirty-nine articles of the Church of England, or any articles of religion, to make converts at the point of the bayonet? Is it according to sound statesmanship, prudence or policy that a British Government should countenance such proceedings as have recently disgraced the British name in Uganda? Is it desirable or not that a British Ministry which has had

no part in such things, either by word or act, should institute an official investigation with a view to bring the offenders to justice?

It was not to be expected that the late British Ministry should have sought to punish the murderers of Uganda. The reports show that they but too much favored the schemes and preparations which led to such scenes of blood. But we must think otherwise as regards the British

statesmen now in power. They are a selection of able and large-minded men, haters of wrong and sticklers for right. Their action in so grave a matter will be anxiously looked for.

Will France be silent, so many of her children wronged and slain? The Republic claims to have sentiment for its guide. Let us see what this nobility of mind will do.—From *The Owl*, University of Ottawa.

HOMELY DUTIES.

By Eleanor C. Donnelly.

BLESSED be God! tho' all may not be friars,
Nor eremites in deserts sanctified,
Nor Sisters of the Poor, nor nuns in choirs,
Heroic saints by awful penance tried.

Blessed be God! we may, our homely duties
And commonplace enjoyments, so refine,
That life will blossom with a thousand beauties,
And swell the chorus of a song divine!

A sweet consideration for the labor,
The woes and wounds of every heart that bleeds,
A strong, unselfish will to serve our neighbor,
And help him in his little daily needs;

To make the fireside bright and pure and tender,
With Christian love and Christian confidence;
To guard the children's souls—not help, but hinder
The modern slaughter of the innocents.

All these pass not the measure of our weakness
(The tiny deeds that win a vast reward),
But make us true apostles of the meekness
And sweetness of the Heart of Christ Our Lord.



A VISIT TO NOTRE DAME.

AMONG the many objects of interest that overwhelm the stranger on his first visit to Paris, is the great metropolitan cathedral of Notre Dame. It is befitting that the mother church of the capital of France should be dedicated in honor of the Blessed Virgin: for the French people, ever since the Christian Faith was first planted in Gaul in Apostolic times, have shown the greatest love and veneration towards the Mother of God, and still show it, in spite of the dire persecution that the clergy and religious orders receive at the hands of those who, now at the head of the Republican Government, betray the glorious cause of liberty to further their own godless aims.

The present church dates from the twelfth century—an age when the piety of our ancestors was much shown by the number and the stately beauty of the buildings which they raised. The exterior is surpassed by none of the gothic cathedrals which are scattered so lavishly over north-western Europe, and is equalled by few either in France or in any other land; the west front is especially fine, with its two square towers, dating back from the thirteenth century, it is divided into three sections, each of which contains a huge Gothic porch, greatly recessed and richly ornamented with carvings, that unhappily suffered much defacement during the dread days of the Reign of Terror. The carvings in the centre one, like the great west doorway of the Munsters at Berne, depict the Last Judgment with mediæval realism.

“Hark the trump with thrilling tone,
From sepulchral regions lone,
Summons all before the throne.”

A fearful scene of which our forefathers did well to remind themselves and their posterity.

The relief on the left portrays with much feeling and simplicity the Burial of our Lady.

Directly above these portals is the *Galerie des Rois*, a series of niches, containing the statues of twenty-eight French kings. Though the fury of the revolutionary mob broke and cast down the originals, they have since been restored with the greatest possible accuracy.

As is the usual custom in Catholic churches, the doors are open all day long, and the visitor is at perfect liberty to enter the sacred portals either to worship or to gaze at the beauties of sculpture, painting or stained glass, of which it is a veritable treasure house; the glass is nearly all ancient, and obscures the light to such an extent that, excepting in a very bright sunlight, it is difficult to get a clear view of the interior.

By paying a small fee, admission is obtained to the sacristy and treasury, where are preserved many precious relics and valuable objects of ecclesiastical art; a small portion of the Crown of Thorns, a relic of the True Cross, and one of the nails used at the Crucifixion, besides many ancient vestments and silver busts of the two patrons of France, Saint Denis and Saint Louis, the warrior king, whose blood runs in the veins of every royal house in Europe.

To those who have not seen it, it is hardly possible to realize the wealth of the treasure which remains preserved in the sacristy of Notre Dame—drawer after drawer is opened by the verger, each containing a magnificent cope, richly embroidered in gold, and in many cases studded with precious stones. Could they but speak what tales would be unfolded of the internal history of France, religious and civil, during many hundred years—of that great nation whose destinies

at one time ruled the world. In mournful contrast to these is shown a purple garment burnt and ragged, still dyed with some dark stain, which tells only too plainly of the riot and anarchy, bloodshed and infidelity that mark the dark days of the Commune of 1871. It is, indeed, none other than the souvane of Monseigneur Darboye, Archbishop of Paris, who, together with five other innocent persons, was shot down before the Prison de la Roquette, in retaliation for the death of six Communists. Sad times were those truly, for though it is hardly possible to credit that in the memory of most of us this beautiful temple, dedicated to the worship of the Holy of Holies, could be so abased and degraded, it is nevertheless a fact for some weeks during this outbreak it was used for a military depot, and an attempt made to burn it down, which happily, however, was frustrated before any damage was done.

In such a short article it is impossible to do more than just touch on the proportions of this vast building to give some idea of the size, it may be mentioned, however, that the vaulting of the nave is one hundred and ten feet high, and the church when full holds twenty thousand people.

W. E. O.

PRaise FOR THE CHURCH.

Mr. W. T. Stead, the somewhat erratic social reformer of London and the editor and proprietor of the *Review of Reviews*, occasionally shocks the Protestant sects by his broad tolerance and liberalism in matters pertaining to religion. Just now he is engaged in promoting the interests of the workmen and middle class of people by establishing halls and libraries and "exchanges" in various sections of England.

Not long ago he addressed a meeting in behalf of a People's Hall in Liverpool. In the course of his remarks he is reported to have said that

he "was not a Papist in disguise, but he must say that the ideal of civilization found its unique expression in the Catholic Church. In the old time, in the famous phrase of Lord Macaulay, it was the Roman Church which saved Europe from being a mere collection of beasts of burden and beasts of prey, and they, however much they might have separated themselves ecclesiastically from that church, were its spiritual descendants and direct heirs. They had reason to be proud of what it had done for good, and whether they were proud or not, they would be arrant fools if they did not try to learn all that was good, and try to appropriate it to their own use. If they looked at the present civilization of Liverpool, looked at its hospitals for the sick, its workhouses, casual wards for the accommodation of those who have nowhere to lay their heads, at the libraries—all these were provided for by the Catholic Church. Why? Because it was the only association that existed for what might be called the social amelioration of mankind. What they wanted was to gather in to the full all that had been done by that church, without any ecclesiastical association whatever, and to realize once more in modern times what was the great central principle of the old Roman Church—that all men should work together for the benefit of mankind."

This tribute to the work of the church in the cause of humanity loses none of its merits or force by being paid by a Protestant and a radical. We have not always agreed with Mr. Stead, but we unhesitatingly say of his present undertaking that he deserves success and hearty co-operation from all who believe in the broadest humanity in works of charity and in advancing social reforms. It must be conceded, too, that Mr. Stead had adopted a very lofty standard and set up for himself a supremely high model. He will win because he deserves to win.—*Boston Republic*.

The Month.

"Only love ye truth and peace."

THE MONTH is under the distinguished patronage of Mgr. Durieu, O. M. I, D. D., Bishop of New Westminster, B. C., and is published in the interests of the Diocese and its institutions.

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BRITISH COLUMBIA AND AUSTRALIA.

DEPRESSION AND ECONOMY.

Not long ago we read some very sensible remarks made by an eminent Australian ecclesiastic on the state of the colony in which he lives. Australia, he says, is slowly recovering from the extravagance, the swindling speculations and the ambitions of our people to get rich in a hurry. Add to this bad legislation and the unnecessary and unrestricted expenditure of borrowed public money by past Governments in the different colonies. How like our own Province! The word "boom" is unknown in Australia, but the "thing" was there. If our Government would not bear all the blame of the depression, are our cities unimpeachable? The writer continues: "All this has been changed, and now economy and retrenchment are the order of the day. The result of these I have mentioned is a stoppage of public works, a most alarming number of insolvencies in proportion to our population, and a large number of people without employment." Is not this laying the finger on our very sores? The same evils which have fallen over Australia, in a commercial and industrial view, have, in a less degree,

but for the same causes, fallen on this Province.

STILL THRIVING.

The same writer quotes some figures. In Victoria, the smallest colony of Australia, the number of bankruptcies ranged from ten to twelve per week. In Melbourne, the capital, eight or nine thousand men were out of work. "Yet, strange to say, with all this financial distress and want of employment, the number of public houses has not diminished, which is a sign that the working classes can still find money to spend on drink." The same is true here at home, with this difference, that the working class is not the only guilty class, if at all, and not only drinking houses, but others more condemnable and cursed thrive freely. How can we expect blessing from above when crime and immorality call on the avenging hand of God?

WHAT IS TO BE DONE?

In the present crisis a duty is incumbent upon all. The Government is to lead in an enlightened and honest progressive policy that will look to the increase of population by making the country accessible to the working and farming classes as well as to the capitalists; by discountenancing land monopolies, and enacting laws that will stem immorality. The civic authorities have their hands full if they wish to be useful and not look to their interests only. The moral sanitary laws should not be their least concern. It is clear, too, that every honest man who loves his country is in duty bound to aid, as much as in him lies, the home interests and to stand bravely up for honesty and virtue, without which riches are a curse.

Calendar of the Feasts of our Lord and the Saints

FOR NOVEMBER, 1892.

Tues.	1	All Saints. —D. 1st. class with octave—Holy day of obligation.
Wed.	2	All Souls.
Thu.	3	St. Malachi—Bp. and Conf.
Frid.	4	St. Charles Borromeo—Bp. and Conf. D.—First Friday of the Month.
Sat.	5	St. Zachary.
SUN.	6	Twenty-second Sunday after Pentecost. —Our Lady D. M. of Suffrage.
Mon.	7	St. Willibrord—Bp. of Conf.
Tues.	8	Octave of All Saints—D.
Wed.	9	Dedication of the Church of the Holy Redeemer—D.
Thu.	10	St. Andrew Avellino—Conf. D.
Frid.	11	St. Martin—Apostle of Gaul—Bp. and Conf.
Sat.	12	St. Martin—Pope and Martyr—Sem. D.
SUN.	13	Twenty-third Sunday after Pentecost. —Feast of the Dedication of Churches—First class with octave.
Mon.	14	St. Josaphat—Bp. of Mart.—D.
Tues.	15	St. Gertrude—Virgin—D.
Wed.	16	St. Edmond—Bp. and Conf.
Thu.	17	St. Gregory Thaumaturgus—Sem. D.
Frid.	18	Dedication of the Basilica of the Holy Apostles—D.
Sat.	19	St. Elizabeth of Hungary—Widow—D.
SUN.	20	Last Sunday after Pentecost. —St. Felix de Valois—Conf. D.
Mon.	21	The presentation of the Bl. V. M.—D. 2d. class.
Tues.	22	St. Cecilia—Virg. and Mart.—D.
Wed.	23	St. Clement—Pope and Mart.—D.—
Thu.	24	St. John of the Cross—D.
Frid.	25	St. Catharine—Virg. and Mart.—D.
Sat.	26	St. Leonard of Port Maurice—D.
SUN.	27	First Sunday of Advent. —Sem. D.—Four weeks before Christmas.
Mon.	28	The Patronage of the Most Bl. V.—D. Maj.
Tues.	29	St. Saturninus—Mart.—Vigil of St. Andrew.
Wed.	30	St. Andrew—Apostle—D. 2d. class.

N. B.—Solemn Requiem High Mass for the souls departed will be sung at 8 a.m. on All Souls Day. It is a most laudable and salutary custom to visit the cemeteries on All Souls Day, or during November, since the whole month is consecrated specially to the souls in Purgatory.

Advent-tide opens on the last Sunday of November. This holy time should be a preparation by fasting, praying and other good works for the worthy celebration of Christmas.

LONDON'S LORD MAYOR.

A somewhat significant event has lately happened in connection with the the election of London's Lord Mayor. The occasion is usually one of more or less formality. Two names (those of the senior Aldermen, who have not passed the civic chair), are generally submitted, and of these two the Court as a rule selects the first for the position of Chief Magistrate. This year Mr. Stuart Knill, being at the top of the list, was in due course chosen. But Mr. Knill is a Catholic of conscience, and such an one was not likely to be allowed to pass unchallenged on his way to the Mayoralty. The liverymen are a fighting lot, and are as doughty champions to-day in the cause of intolerance as they were only a few years back in that of maintaining against Greater London the monopolies of the "city," by what a Parliamentary committee, evidently regarded as being questionable means. So when the Lord Mayor elect came before his fellow citizens to answer questions, a great uproar followed his reply to a somewhat impertinent question as to his religious belief. This tumult only increased when Mr. Knill manfully declined to attend the services of any religious denomination but those of the faith he professes. As an empty vessel makes the greater noise, so in this case it turned out that the intolerant, if vociferous were also powerless, and on November 6th next, Mr. Knill will succeed to the Lord Mayoralty of London. Beaten by common sense and a spirit of fair play in the Guildhall, the malcontents then used all their efforts to stir up in the country that latent bigotry which needs a great deal of beer to stimulate it to the required point of enthusiasm. The cry of "No Popery" has been a potent one at various times in English history. Sacheverell and George Gordon knew its power. Titus Oates made money by it, and John Russell, himself a Prime Minister of our present Queen, did not scruple to employ

it for party purposes. Living men yet recollect the time when a Roman collar seen on English streets was sufficient to raise the pious horror of that species of Protestantism, which finds suitable expression in the breaking of windows, exhortation and mud slinging. Wiseman, Newman and Manning were each intimately familiar with these arguments of unwashed controversialists. Such methods of the intolerant are unfashionable to-day only because respect for the law, as presented in the shape of a burly policeman, render them dangerous of use. So those who feared for Protestant England because a Catholic gentleman happens to secure election to London's Mayoralty called a great mass meeting. Here resolutions reflecting on the choice made failed to carry, in spite of the fact that it was passionately supported by the disappointed candidate for honors, and a highly respected dealer in beer and spirits. Meanwhile there was in session at Folkestone a congress of dignitaries of the church established by law, and when in procession with his Grace of Canterbury at the head, these gentlemen were followed by a protesting rabble bearing banners with the words "No Popery emblazoned thereon, who vocally protested, with much vehemence, against Mr. Knill's selection. It is needless to say that the clergy of the state church did nothing, either to evince any affinity of feeling with these worthy imitators of the multitude, who nearly nineteen centuries ago angrily asserted their feelings of favor towards a certain disreputable character named Barabbas or to allay an unwarranted exhibition of bigotry, which might easily have had deplorable results in the smashing of windows with other damage to property. What does all this signify? Merely that though the spirit which sent our martyrs to Tyburn and Tower Hill three centuries ago, and which made more recently the clergy fair targets for stones or saliva, is still rampant and eager for any mis-

chief, its power is broken and crushed for ever. No doubt many persons would be only too glad to-day to repeal Catholic emancipation, and replace a Test Act on the statute books, but the power for evil so far has departed never to return in England. Cardinal Manning once declared that his fear for the Catholics of Great Britain arose from the peace in which they are allowed to live. Persecution is dead, and recent events show that intolerance itself can only be galvanized into spasmodic kicking by unusually elaborate efforts. Martyrdom is not likely to revive in the England of to-day, for its aggressive intolerance is worse than ridiculous when confided to the care of ignorant mobs led by turtle-fattened Aldermen and the like. The impotence of the intolerant in this instance is gratifying enough, but, baffled now, they will not be prevented from exhibiting themselves whenever opportunity offers. They are the objects of good humored contempt to sensible men of every and no creed, but it is hopeless to expect such people to learn from experience, for has not one of our great poets written :

"No creature smarts so little as a fool."

THE CATHOLIC VIEW OF DIVORCE.

(Extract from the *Tablet* by Canon Moyes.)

The Catholic doctrine of marriage is marked off from the Reformation concepts by a plain and pregnant difference.

The church holds that Christian marriage is a covenant, not of two, but of three.

Into the covenant enter not only two -- man and woman. Man is never greater than himself, and were it purely a covenant of the two what man had tied man could untie.

But into the covenant enter three -- man and woman and God -- man and woman taking and accepting each other, and God, in the Grace of a Sacrament, accepting and sealing the union of both.

Hence those who marry enclose themselves in a sacred *Vinculum* or bond, the ends of which are irrevocably held in the unchangeable hand of God.

It is this inclusion of the immutable God in the marriage contract which imparts to it the quality of indissolubility, and places the fixity of the bond once and forever above and beyond the reach of the parties themselves, or of any earthly power that might seek to relax it.

While the bond remains they are husband and wife "until death does them part."

WHERE SHALL WE BUY?

Where we shall buy? Why, just look over the advertisement pages of *THE MONTH*, and if you cannot find a firm to suit you, the article you wish to buy must be of a very extraordinary nature. The leading houses of New Westminster, Vancouver and Victoria are represented, and every line of business and merchandise. There are people who say what is the use of advertising? We never saw the benefit thereof." "Why, pray? Is it not precisely because you have not been persistent enough?" Advertise! Advertise! The one who advertizes the longest will draw the customers. It is like the survival of the fittest. In a new country like ours, where people come and go like the express and the steamers, advertising is the only means for business men to make themselves known and attract the buyer. No firm is too old or should be too confident and say that it is sufficiently known. The new people and the settlers in the country look up the advertisement columns of a journal before they buy an article. Now, as an advertising medium, *THE MONTH* claims not the importance of a daily paper, but it knows that its advertisements are read and that's the point. As a rule *THE MONTH* does not share the fate of dailies, which are torn up as soon as glanced over. It is in book form, and is easily read and is placed on many a drawing room table, where anyone may see it. It penetrates, moreover, the remotest corner of the Province on an average of eight hundred copies per month, and, no doubt, many an order has been received by the firms that figure in our columns. We know of some very important ones.

Not long ago an exchange editor complimented us on our appearance, and remarked that even the advertising part was a credit to the city, and conveyed abroad the best of reputations of this far western town, and from the array of the names and lines of business our friend actually made a description of the Royal City by the Fraser. In our heart we felt proud, and silently thanked our exchange, which comes all the way from England.

Now see what a variety we have! Beginning down on Front street, right by the Fraser, there is Mr. Charles McDonough. He has everything that you wish to buy, and he disposes of it in the most obliging manner possible. There is only one thing which the genial proprietor won't sell, his long flowing beard. In the new block to the right, you will find Messrs. Youdall & Sinclair, who will supply you with the best grain and feed with which their grand warehouse on the wharf opposite is stocked. On the second floor of the same building Messrs. Bell-Irving, Patterson & Co. have the finest collection of home and foreign brands. Still more to the right Pretty & Co. sell the best fish and game. To the left of Mr. McDonough's is Mr. Stephen Manahan, who supplies our houses with the most savory meats. Although he but lately entered the connubial state, he lost neither his smile nor his strict attention to business—far from it. Going eastward in the same street we see Mr. Jas. Wise's sign inviting us to enter and buy a selection of choice groceries from the good-natured proprietor.

Further on Mr. E. J. Newton keeps a fine saddler shop. A saddle is just the thing you want when you have a horse to go up the hills of the city. After climbing up the rather steep hill to Columbia street, we see before us an endless variety of stores and warehouses, a number of which were erected by Purdy and Williams. We are first inspired to go to the Queen's Hotel, where G. H. Williams receives guests so cordially and lodges them so comfortably. He is a worthy successor to the hearty Mr. Glen-cross, the former proprietor. All the business is done west; west we must go. We first step into Mr. Lavery's bread and confectionery shop, and a fine one it is. Then

we survey Wintemute Bros.' large furniture shop and ware rooms. And then we call in at W. Johnston's fine boot and shoe establishment. On the second floor of a fine corner building opposite the Postoffice, Dr. Holmes draws some teeth out very elegantly, and fills others with gold, while below him the Bank of British Columbia draws your money from your pocket without putting gold instead. But a safe bank it is, well trusted, and there is nothing at all "wild" about its management. On the opposite corner, a large and attractive show window draws our attention. See the fine silks, plushes, and what not! Mr. Jas. Harvey will put them on you for a trifle more than he paid for them. Very near to him Mr. Herring will dispense to you every medicine that any of the medical celebrities of the Royal City will prescribe for your health or for your sickness, as you like it. Mr. Curtis on the other side of the street, claims to be able to do the same. It is safe to take these gentlemen on their word. Their medicines always have effect. But that is the doctor's business. If you have some doubts about it, you are kindly referred to Mr. Murchie, who will leave no one without decent burial. He even gives you the choice of your own coffin if he is called in time to hear your last words. Up on Agnes street are Messrs. Welch & Son, the best men for painting and paper hanging. Messrs. Ogle, Campbell & Freeman believe in the principle, "beauty from within." There is a richness and profusion of every imaginable article in the dry goods line in their store that will surprise you; it will pay anyone to inspect it. The same may confidentially be said of Campbell & Anderson's hardware shop. Steel and iron, nickel and silvea, and every other metal in present use hang about in the form of some useful tool. Customers always leave with a sigh that they have not more money to spend. The same temptation of buying takes hold of customers when they inspect Mr. Crake's jewelry, watches and clocks. It must be said that the proprietor has the "nack" of making the articles very attractive. It is always a pleasure to step into Lyal Bros.' book store. Every attention is extended to buyers, and these know it, hence their

frequent and regular visits. Right above them, Mr. Thompson, like every artist, handles you rather unceremoniously when he wishes you to take the desired *pose*! As you come down, you see the "Bon Marche." Mr. Shadwell means what he says. His bargains are really most reasonable, and his stock choice, while the prompt attention given the customers deserves commendation. The Bank of Montreal is solid, no one can doubt of it; and what is better still, it is "Brymn" or brim full of money. Although the bank does not own it all, it is in surety there. The Hotel Douglas with Mr. Tolmie as proprietor, has its fair name and reputation made. Advertising brings in customers, but only good first-class work can keep them. These two principles guide Messrs. Campbell & Doherty, the New York tailors. Hence their success. J. E. Phillips, on the other side of the street, acts on the same principles, and he always has his store packed with buyers. Of course, the proprietor's good nature is quite an advertisement in itself especially since he has joined the benedicts. Right upstairs Mr. Grant is planning to build up the whole town in the finest brick and stone blocks. Witness the elegant structures he has put up lately. Mr. Tietjen's cigar factory needs no "booming," it supplies the whole Mainland; yes, and the Island, too. It's a pity all their work goes up in smoke! Not so the Cunningham Hardware Co.'s articles. Everything that they sell is solid, very solid, so is their credit. The same may safely be said of Thos. Dunn & Co., who have such splendid success both in New Westminster and in Vancouver. Messrs. McDonald Bros.' ware may break, but it was not intended to be breaking proof, quite the contrary! the more you break the better. You can buy vessels of any form and size, and for any use whatsoever. You will find the two brothers always there, and full of attention; they are inseparable, except for meal time. Just a few doors below, Messrs. Morey & Co. keep a most complete assortment of books, toys, and fancy articles. You will always find the thing you want. Mr. J. Wize is the man to go to for coal and wood, especially now that the winter is soon to set in. We walk up Douglas street and visit Mr. Ferguson. He is an

artist in his line; his bread and pastries are universally relished. Mr. P. Peebles is bound to sell his fine furniture, and hence he advertizes extensively. He has lately "set up" quite a number of newly-married couples who went into housekeeping. Coming down we pass the Central Hotel, where good accommodation can be had. On the south side of the street we see Mr. Rousseau's boot and shoe store. Anyone who could not get his fit there would be very hard to please indeed. Let us now cross over to Gilley Bros. and hire one of their comfortable hacks to drive to the Royal City Planing Mills, the old and reliable firm. It would take a whole day to inspect all their premises. The machinery is of the latest and most perfect kind. Of late they have exhibited some very elaborate carving. As the lumbering and sawmill business is one of the principal industries of this Province, quite a number of companies are in the line. The Brunette Saw Mill Co., at Sapperton, stand among the first. The buildings and machinery will deserve inspection. As we drive back to the city we see the white monuments of the cemetery on the hill, and we are reminded that they were for the most part furnished by S. Hamilton, the proprietor of the B.C. Monumental Works. During our shop visiting the afternoon has speedily passed away, and already the Angelus bell is heard. The sound is consoling, and we cannot but think of James Linforth, of San Francisco, who has furnished "Blymyer Bells" not only to New Westminster, but to all our missions up the country. Fine sounding bells they are to everybody's ear!

And now tell me if THE MONTH has not advertisers enough in every line of business to satisfy the most whimsical customer? In our next number we will invite our readers to take a trip to Vancouver and Victoria.

MISCELLANEOUS NEWS.

The decease of Cardinal Howard, which leaves Great Britain without a representative in the Sacred College, reduces to 51 the number of living Cardinals, ten of whom are of the creation of Pius IX., and 41 created by the reigning Pope Leo XIII.

Of these 51 living Princes of the church, 24 are resident in Curia—19 Italians, 3 Germans, inclusive of Cardinal Ledochowski, a Pole, and three Frenchmen, including Cardinal Zigliara, a Corsican. The remaining 27 Cardinals are thus apportioned: Italians, resident in respective Dioceses, 9; Frenchmen, 6; Austrians, 3; Spaniards, 3; Portuguese, 3; Belgians, 2; Canadians, 1; Australians, 1; Americans (United States), 1.

Archbishop Satolli, delegate Apostolic, arrived in New York on the 12th of last month. He stayed in New York over night and left for Washington on the following day. There he made a formal call on the Secretary of State and afterwards on President Harrison. His mission is to continue the work of the late Right Rev. Dr. Conroy, and to inquire particularly into the development of the Catholic Church and into the Faribault school system.

Archbishop Satolli comes under the credentials of Delegate Apostolic. He will be the representative of the Holy See while the Columbian Fair is in progress at Chicago.

The University of Notre Dame, on Thursday, Oct. 13, celebrated its establishment fifty years ago. The founder, Rev. Edwin Sorin, Superior-General of the Congregation of the Holy Cross, though nearly 80 years old, participated in Thursday's ceremonies. When he started the institution it was in a log hut. Indians of doubtful friendliness occupied the surrounding country, and he had but \$5 in money. The university is now the largest Catholic educational institution in the United States.

The board of French African Missions publishes a letter from Mgr. Hirth, head of the French Catholic Missions in Uganda. The Bishop, in his letter, says that the position of the Catholic missionaries in the Victoria Nyanza district is heartrending. The persecutions against them are as violent as ever, in spite of the treaties made in April, which should afford them protection. Thousands of Catholics, the Bishop adds, are destined to die or have already been killed. The British are trying to protect them, but confess that they are powerless.

Patrick Sarsfield Gilmour, the distinguished musician and band leader, whose fame was world wide, and who always catered the best and most refined popular music, was also a faithful Catholic. His musical ability and triumphs would otherwise not have amounted to much for eternal life.

KAMLOOPS.

THE GREAT INDIAN GATHERING.

(FROM SEPTEMBER 23 TO OCTOBER 3.)

Our Indian ceremonies were to have begun on Wednesday morning, on the arrival of Bishop Durieu, Father Chirouse and the Sechelt Indians, but owing to a bridge having been washed away near New Westminster Junction, the C. P. R. was unable to furnish them transportation till next day, so they arrived only on Thursday morning. Operations began at once. The sea coast Indians, after the hearty welcome everybody knows they received at the railway station, were kindly transferred, baggage and all, to the Indian village, all available carriages having been requisitioned for the purpose. As soon as the tents were pitched, the bell summoned everybody to the large tent where Father Chirouse opened the exercises by calling their attention to the importance of the instructions they were to receive in the evening, and asking them to listen with the utmost consideration.

The principal object of the Indians gathering at Kamloops was to impress upon the minds of those Indians of the upper country who never had the opportunity to assist at such a meeting, the necessity of leading irreproachable lives before man and God. This was done from the very first day by the exhibition and explanation of symbolical pictures, given in projections from a magic lantern—the state of the human heart, when the victim of the vices so common among mankind. Here is a picture of a heart which listens to the suggestions of the evil spirit. The seven capital sins are represented by symbols: pride, a peacock; covetousness, a demon tempting with a purse, all trying to enter into the heart, and the head bending as it were listening to the suggestions, which is the first step toward

falling into temptation. Then another picture, showing the same symbols inside the heart which they have already conquered, with the Spirit of Darkness sitting in the very middle of the heart and holding the end of a chain which binds the neck above, to show that the heart that has given in the temptation has become already the slave of Satan. The picture of the death-bed of the sinner, of the judgment of God, of the general judgment, and the fate of the reprobate were explained vividly by Father Chirouse, who possesses the proper eloquence for the Indians. Every word he says is uttered in such a way that it cannot fail to go to the very depth of the listener's conscience. How little soever they understand Chinook they are bound to perceive at once the meaning of what he says. Thus far the works of the first day.

Next morning, Friday, instructions were given for the preparation of the processions that were to take place. Some were commissioned to build the altar, others to plant the pickets, the women worked at the lanterns and gathered green leaves and flowers for ornaments. In the evening, a second sitting around the projecting magic light consisted of a series of tableaux illustrating the Passion. First you see the Lord praying in the garden. It is night, the moon shines—you see the apostles asleep—the Lord in the distance is praying. Second, the treason of Judas. This made a great impression on the attendants. Then followed the scourging at the pillar, the carrying of the cross, the lifting of the cross, the crucifixion, and the death of the Saviour, explained in such vivid expressions by the Rev. Father Chirouse, that sorrowful sighs could be heard from all sides, showing how deep was the impression made. "You see this now only paper, but to-morrow you will see the same in living figures."

Saturday morning at 9:30 everything was ready for the Passion procession. The people marched along in deep recollection, so well prepared were they by the exhortation of last night. Here you see the tableaux by the Sechelt Indians. First, the prayer in the garden, the apostles asleep in the distance; next, the Saviour before Pilate; then, the scourging at the pillar.

The carrying of the cross, the tendering a napkin to the Saviour to wipe his face. Further on, Jesus consoling the women of Jerusalem; then falling under the cross, and at last the procession comes to the foot of the bleeding crucifix where all fell on their knees. The impression is so deep that no preaching is required. A consideration of the Passion is made successively in the different Indian dialects, and the ceremonies terminate by the act of contrition. To tell the effect of this procession, it is enough to say that scores of people were seen kneeling at the foot of the crucifix at all hours until it was taken away on Monday morning.

On Saturday night a procession took place in honor of the Sacred Heart, presided over by Rev. Father Ch. Marchall from Okanagan Mission. The weather could not be finer. The display of Chinese and Japanese lanterns was unequalled on any similar occasion in the country. The brass band had torches of bengal fire, and columns of the same fire were allowed to burn at the foot of the altar at each of the repositories. After the processions the bands treated the people and the visitors to many of their choicest selections of music.

On Sunday morning a general Communion was held in the tent, over 250 well prepared people participating in the "Sacred Banquet."

On Sunday at 3 p.m. procession of the Blessed Sacrament was held, although the wind blew almost a gale. In the evening the bands again rendered some of their best music as a final treat to the people.

On Monday this gathering, so important and so instructive to those who took part in it, came to a close, and the people scattered to their distant homes, full of the impression of faith and charity imprinted in their hearts.—*Communicated to the Kamloops Sentinel, Oct. 8.*

ST. ANN'S ACADEMY.

Roll of Honor—Christine Mundorf, Mary Greaves, Alice Greaves, Mary Fraser, Maggie Cadden, Agnes Latremouille, Susie Pearce, Thomas O'Neill, George O'Neill.

Excellence in Class: Grade 2nd, 6th Class — Alice Greaves, 94 16-21; Mary Greaves, 87 1-7; Fifth Class—M. Carey, 87 Fourth Class—Thomas O'Neill, 84 1-16;

Grade 1st, 3rd Class—Mary Fraser, 80 5-18.
Grade 1st, 2nd Class—Georgie O'Neill,
84 1-3. Grade 1st, 1st Class, Susie Pearce,
80 1-2.

The attendance at the Academy is very good, the number of pupils is increasing daily. They had the honor of greeting His Lordship Bishop Durieu in their hall, where music and flowers aided the youthful group to sound the praises of their worthy Prelate. His Lordship bestowed his benediction, and gave a short and instructive address, wherein he pictured the snares met with in life, and counselled the young ladies to keep alive the impression of their younger days, also to guard the precious treasure of their faith as God's best gift to man.

The Rev. Mother General of the Sisters of St. Ann, accompanied by three nuns, spent Sunday, the 9th inst., at the Academy.

Mr. C. O'Halloran visited the Academy, and left his little daughter Cora to attend school.

NEW WESTMINSTER.

ST. PETER'S CATHEDRAL.

On Oct. 15 last the funeral of the late George A. Kelly took place. A requiem high mass was rung at 9 a.m., Rev. Father Ouellette officiating, with Rev. A. Dontenwill as deacon and Rev. J. Whelan as sub-deacon.

The pall-bearers were Messrs. William Moresby, Jas. Cash, T. C. Atkinson, James Fitzsimmons, W. H. Keary and James Wize. The last rites at the grave were performed by Rev. Father Morgan.

Flags were flying at half-mast over several buildings in town out of respect to the memory to the deceased gentleman.

Mr. Kelly was always a faithful and humble child of the church. Human respect never prevented him from asserting his faith, and no sacrifice did he shirk to defend his spiritual mother. He was a true man and a true Catholic. R.I.P.

The following is from the *Daily Columbian*, Oct. 14 :

Death has removed another well-known pioneer from our midst. Geo. A. Kelly, whose sudden illness was reported in these columns on Tuesday last, passed peacefully

away at St. Mary's Hospital last night at 8 o'clock. He never rallied from the moment he was taken down, and all hope of saving his life was abandoned before he had been ill twenty-four hours. His death will be deplored by a wide circle of acquaintances, not only in Westminster, but in all parts of the Province. His cheery smile and kind word for everyone made Mr. Kelly a warm favorite everywhere, and his thoroughly straightforward dealings in all matters of business gained him the respect of all with whom he came into contact in such matters.

George Alonzo Kelly was born in Castle Kelly, near Ballinasloe, County Galway, in the Province of Connaught, Ireland, some sixty years ago. His most intimate friends assert that 65 would be nearer the mark.

When a young man, Mr. Kelly acted as agent for Lord Claremorris, in County Galway, and afterwards entered into the ranks of journalism, a profession which he was always proud to associate his name with. His first efforts were on one or two of the leading papers from Dublin, from which city he went to London, where he acted as parliamentary reporter on the *Daily News*, and afterwards was a writer on the editorial staff of the same paper.

Mr. Kelly came to British Columbia in 1860, and was on the *Colonist* staff for a time. A year or two later he paid a visit to Ireland, and on returning to the coast took up his residence in San Francisco, where he was attached to one of the leading dailies for several years.

Returning to British Columbia, he went to the upper country, and resided near Lillooet for a time, and later went to Kootenay, where he ranched in partnership with his brother, Edward Kelly, Government agent. In 1876 he was a candidate in Kootenay for a seat in the Provincial Legislature, but was defeated by his opponent, Mr. Galbraith, by one vote. In 1879, Mr. Kelly accepted the position of tutor at St. Joseph's College, William's Lake, and remained there three years, after which he came to Westminster, residing here permanently until his death. He occupied the position of city editor on the *Mainland Guardian* until that paper was sold to the *Truth Publishing Co.*

ST. LOUIS COLLEGE.

Several students arrived in the past month.

The teaching staff has been strengthened by the arrival recently of Rev. Bro Michels from the Oblate Scholasticate, at Liege, Belgium.

Oct. 12th, the four hundredth anniversary of the discovery of America, was a holiday at the college. In the forenoon some choice and appropriate recitations were delivered before all the students assembled in the study hall; the reverend director recalled several incidents in the life of Columbus, and pointed out the lessons to be drawn therefrom. The band, under the direction of Bro. Michels, made its *debut* for this year, and reaped a harvest of success and applause.

Rev. Father Morgan, whom the students of a few years ago will remember, has been appointed professor of sacred history.

The following is the rank in the grades for the month of October: Preparatory division—First, Placid Mercier; second, Harry Guichon. First grade, first division—First, John Guichon; second, R. Briggs; Second Division—First, James Keary; second, Frank O'Keefe. Second Grade—First, Lawrence Guichon; second, Stephen Barker. Third grade—First, Joseph Barker; second, John English.

ST. ANN'S ACADEMY.

Names on the Roll of Honor—G. Fraser, N. Beaty, E. Laine, A. Henry, B. Fraser, L. Jenreaux.

Excellence in class standing, month of October, is as follows:

First Grade—B. Fraser and E. Keary.
Second Grade—P. Gilbert and L. Jenreaux.
Third Grade—F. Laine and A. Henry.
Fourth Grade—B. Neil and L. Bilodeau.
Fifth Grade—N. Beaty and E. Vachon.

On Sunday, Oct. 16, the Rev. Mother General arrived, and was greeted by the pupils. The following day she left for Victoria, passing through Vancouver, where she was also welcomed at the Academy.

ITEMS OF INTEREST.

Mr. H. Doyle and daughter, of San Francisco, are guests of Mr. and Mrs. M. English.

Rev. Father Foisy, O. M. I., of Fort McLeod, paid us a flying visit on his journey to Victoria.

Mr. McIsaac, editor of the *Charlottetown Herald*, paid us a flying visit in the early part of October.

Miss Nora O'Brien, of Seattle, is paying a visit to her old school mate, Miss M. Freese. She is in company of her mother, Mrs. O'Brien.

Mr. J. G. Moylan, Penitentiary Inspector, left for Ottawa on October 23. His stay of three weeks in the Province was usefully employed in the settlement of penitentiary affairs.

Mrs. Jas. Fitzsimmons, Deputy Warden, accompanied Mr. Moylan. He will be absent for about a month.

Capt. G. Pittendrigh already so heavily visited by the death of his wife in spring, lost his son Albert on October 27. Deceased was found with a bullet wound in his head, and survived but a few hours. It is surmised that he was shot while on duty to arrest a thief. Great regret for the departed and deep sympathy for the bereaved father and family is universal.

His Lordship Bishop Durieu returned from his pastoral tour to Kamloops and the Cariboo district. He was enthusiastically received everywhere. He administered the Sacrament of Confirmation at Kamloops and at William's Lake. His Lordship's visits are always most beneficial and fruitful. The journey having lasted over a month was extremely fatiguing, for His Lordship does not spare himself when on his visits.

The Orphanage at Sapperton was but lately very much enlarged. It is at present undergoing still another increase, necessitated by the ever swelling number of children. With hard times the poor become poorer, but charity shall never be extinguished, and the poor sisters trust more firmly than ever in the generosity of kind people whom good Providence inspires to aid their work.

VICTORIA.

A large gathering of Ecclesiasties from the Province and from the neighboring States is expected in Victoria for the Dedication on Oct. 30. His Grace Archbishop Gross, D.D., whose eloquence is well known on the Pacific Coast, will deliver the Dedication sermon. Many lay visitors from the Mainland and from the Island will attend. An account of the celebration will appear in the December issue of THE MONTH.

VANCOUVER.

Rev. Fr. Fay, who has been pastor of Our Lady of the Rosary since its foundation, has left for Scotland, his native home. When, some years ago, the rev. gentleman came to Granville, as Vancouver city was first called, there was nothing but bush. Since then what a change! Not only has the terminus of the C.P.R. become quite an important town and a commercial city, but the Catholics form a very respectable quota of the population, while for thriftiness they are second to none. The Rev. Father has always been on the van when there was question of progress, and he was well seconded by his people; witness their comfortable church. They have spared no sacrifice to contribute generously for the furtherance of parish works. To say that Father Fay's departure is much regretted is to say the very least.

In the meantime, the parish is attended by the Very Rev. Father Fayard, V.G., O. M.I., Superior, of New Westminster, and Rev. Father Jacob, O.M.I.

The Columbus anniversary was fittingly celebrated. Grand Mass was sung by Very Rev. Fr. Fayard; the sermon was preached by Fr. Dontenwill, and the choir, under the leadership of Mr. Gregory, rendered Concone's Mass very accurately.

The Vancouver community were very much grieved to hear of the rather unforeseen death of Mrs. A. King, on Friday, Oct. 21, who had but lately removed with her family to Mount Lehman. She was buried at Vancouver on Monday, 24th. R.I.P. Sunday School is well attended at the convent.

OBITUARY.

Communication from Paris was received at the Bishop's House of the death of Very Rev. Father Fabre, Superior General of the Oblates of Mary Immaculate. This event although not unexpected, is a very severe trial for the congregation of which the illustrious departed was the head. What the death of a father is to his family by blood, such is the loss of a spiritual father to his spiritual family, only with a far wider bearing. There is no doubt whatever that the deceased Father General had all the affection that a parent can have for his offspring. Placed by the choice of his brethren to rule over the destinies of the Congregation of the Oblates of Mary, he considered himself called by God, submitted to the inevitable, and surrendered heart and soul to the welfare of his family, whose every member could look upon him as a true father in whom he could lovingly confide. What a rich depository his heart must have been, wherein over fifteen hundred spiritual children found a place for their private thoughts, their troubles, their trials, their hopes and their joys, and that during thirty-one years! How many a missionary had found him the friend sincere, the counsellor enlightened, the consoler! He is no more visible to his own whom he hath loved, but he is still with them in spirit, and from on high he will not cease to watch over his beloved children with that other father, the first one, the venerable founder himself, Bishop de Mazenod. His spirit will live after him; so will his work, and the sweet odor of his virtues will long linger amidst his bereaved children to console and encourage them. Whosoever will be elected to succeed him could not do better than to tread in the footsteps of him who has just been called to his reward.

Very Rev. Father Joseph Fabre was born near Marseilles, Nov. 14, 1824. He made his religious profession on February 17, 1845; was ordained to the priesthood May 29, 1847, and after the death of Mgr. de Mazenod was elected General on Dec. 5, 1861.

The readers of THE MONTH are requested to join their prayers to those of the Oblates the world over for the repose of the soul of the departed Father.

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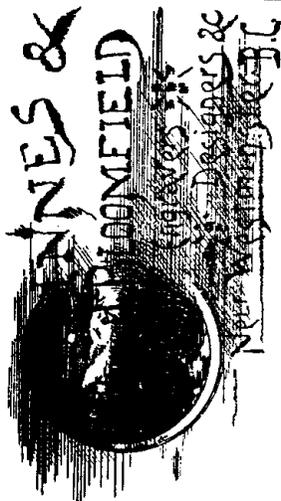
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