

of the total population of this province? The use of the word "Manitoba" in connection with the "Parliament" and the suppression of the word "Evangelical" can deceive no one, as that only indicates a keen sense of appreciation of the necessities of our language.

One of the cardinal principles of the Public School Act of this province is that "no separation of pupils by religious denominations shall take place during the secular school work." The matter of separation is, therefore, for some reason, eminently undesirable, and yet the contrary principle seems to meet with universal approval in the Older Boys' Parliament: "No Jew, Greek or Catholic shall be a member of that Parliament, unless he gets caught up in some way with one of the evangelical churches or the Y. M. C. A." And look at the difference of treatment accorded different groups. The young "evangelical" is the literal fulfilment of the scriptural query: "How shall he be honored whom the King hath a mind to honor?" He is given the full, free use of the magnificent public building, which the province has erected for its Government offices and legislature. No rent or coal bill to pay, with "lashings of everything" and the province paying the fiddler.

Now turn and look at the other picture. The Jews, Greeks or Catholics who wish to form Mock Parliaments must be content with humbler surroundings and be prepared to pay for them. Or if, for conscience's sake, they wish to give their children the religious education, about which the Religious Education Council behind the Older Boys' Parliament is so very insistent, they must build their own schools, provide equipment in which fortunately, leather chairs are not prescribed, heat them, pay the teachers, etc., etc., and then the very buildings which serve as schools must pay school tax for the support of the Public Schools, where the young "evangelical" has been or is being educated. Coming and going, the young "evangelical" has the best of it, but: *Is it quite fair?*

The only thing omitted at the opening of the session of the "Parliament" was the royal salute. If the Government has not established a very unwise and dangerous precedent, we would suggest that next year this last honor be accorded the young "legislators" for there does not seem to be any good reason why the tail should not go with the hide.

## RELIGIOUS TREND IN ENGLAND

The Examiner of Bombay, India, gives an interesting analysis in a recent issue of the religious trend in England. It says that the Protestant Bishop of Durham, in the columns of the "Morning Post," has been taking the Anglo-Catholics so called, to task for many things of which this modernistic prelate heartily disapproves. Among other things, this Bishop says that the Church of England, meaning the Anglican Church in this country, has not less than two and one-fourth million communicants. If the figures are reliable, they are an interesting revelation. To realize the true significance of these figures, one needs to look back a little over the past history of the National Church. Brought into being by the revolt against Rome and founded over the prostrate and outraged body of the ancient Catholic Church, this creation of the State started in life with every conceivable advantage. It enjoyed the ancient Catholic Cathedral and parish churches with the pious endowments given through centuries by Catholic benefactors. Numerous Acts of Parliament were passed to its advantage, with the intention at the same time of stamping out and utterly destroying the Catholic religion. No imaginable privilege of the law was omitted. Yet today, the statement of one of its own Bishops, it counts very little less than two and one-fourth million practicing adherents. On the other hand, what is the Catholic position? For more than three centuries the Catholics were the victims of legal persecution and political propaganda ordained to their extinction. Less than a hundred years ago they were practical outlaws, being deprived of their rights as citizens until 1829. Today, the Catholics in England and Wales number just under two million. The statistics taken for 1921 gave their exact number as 1,965,787—there is no reason for doubting that at the present moment they have reached, and possibly passed, the two million mark! The average Catholic increase by conversions alone in any year may be set down roughly at 10,000. In some years this average is exceeded; but ten thousand may be taken as the general average of conversions alone. In the last statistical year the baptisms of children in the Catholic Church totalled some 73,922. So that the total number of souls added to the Church in the last statistical year was 84,743. The Anglican Church professes to be the Church of the nation; it is commonly supposed, on account of its alleged numerical superiority, to represent the religious opinion of the nation. But the day cannot now be far off when, if numbers are of any account, the Catholic Church will be the dominant single religious confession of England and Wales.—Catholic Transcript.

## CHRIST IN THE CHURCH

It may be said, without the possibility of contradiction, that in not one of the great world-religions, in not one of the smallest and most arrogant sects, has the proclamation ever been made that the Founder lives a mystical but absolutely real life in a Body composed of His followers. There have been mystical phrases used occasionally, in certain forms of Buddhism, for example, faintly suggestive of this presence of a Master with His disciples in a very intimate and transcendent manner; but never has it been asserted, in Buddhism, Mohammedanism, Confucianism, in any form of Protestantism, in any savage creed, that the great bulk of the faithful compose a living organism whose dominating personality is Divine. Never, except in Catholic Christianity, has the assertion been solemnly made and deliberately acted upon—"I am the Vine—you are the branches." "He that heareth you, heareth Me."

It is sufficiently remarkable that the Catholic claim is a unique one. "I have read," says St. Augustine, "all the sages of the world; and not one of them dares to say 'Come unto Me.' I have looked, the Catholic may say today, upon all the churches of the world, all the world-religions, and all the sects, and not one of them dares to take upon her lips the words of very Deity. Many say, 'I possess the truth, I teach the way, and I promise the life,' but not one, 'I am the Way, the Truth, and the Life.' None, except one, and that the Catholic Church claims to be actually Divine and to utter the Voice of God. The Anglicans dare not excommunicate for heresy; the Nonconformists do not wish to; the Oriental Christians out of communion with the Holy See, though they utter brave words, yet do not exhibit by proselytism and missionary enterprise that confident self-consciousness which Divinity must always show. There is but one body in the world, and that the Catholic Church, which behaves, moves, and speaks as only a society conscious of Divinity can behave, move and speak.

But the significance of the uniqueness of this claim is multiplied an hundredfold if in any way it can be justified. If it can but be shown that the claim is a Catholic commonplace, that all the Church's actions are based upon that supposition, that the success of her policy depends upon it, that the unique phenomena of her life spring from it, that, in fact, the very heart of her life is the very assertion itself; if, finally, that assertion made by her, and made by Jesus Christ in the Gospels, produces the same results, and those results impossible of production on any other hypothesis, then, so far as moral proof can go, the claim is vindicated. If, in short, Jesus Christ has succeeded in producing such a society as this, giving her a confidence that is more than human, and a success unparalleled in human history—if He is able to present to the doubter such a Body as this in which He lives, able to extend hands and side to side to touch of skepticism, in proof that it is indeed Himself risen again and again from what is more final even than death to all merely human energies, then it is hardly possible to imagine any other response but that which Thomas made—"My Lord and my God!"

For the appeal of the Church is in its essence an extraordinarily simple and direct one. Certainly it is possible to state that appeal in elaborate and intricate terms, to describe, justify, and indicate by illustrations, metaphors, and the rest, until the case seems too utterly complicated to be true. Yet the appeal itself is as simple as that of a mother to a child. I believe there are very learned books written on the motherly and filial instincts; it is possible to describe a smile in terms of muscles and sinews, and to analyze tears into lime and hydrogen and other elements; yet for all that smiles and tears are the simplest things we know. The appeal of this intricate society, claiming to possess as she does the wisdom of the eternal and the source of all love, is for all that as direct and as simple as the glance of a woman's eyes into the eyes of her child. All the eloquence of her orators and the learnings of her divines, and the elaborateness of her worship, may be summed up in that single sentence that can only adequately be pronounced by the lips of Divinity—"Come unto Me."—The Reverend Robert Hugh Benson.

## GOLDEN JUBILEE

On Saturday, 5th inst., a very pleasing event took place at St. Joseph's Convent, Pembroke, when Rev. Mother Vincent, Superior of the Sisters of St. Joseph, celebrated her Golden Jubilee. At 9 a. m., His Lordship, Bishop Ryan celebrated Pontifical Mass in the Convent Chapel, assisted by Rev. Mgr. Lorrain. Rev. W. R. Breen and Rev. T. Holly. His Lordship, Bishop Ryan preached an eloquent sermon. Present in the Sanctuary were Rev. P. S. Dowdall, Rev. T. Sloan and Rev. Father Dwyer. Among the visitors for the occasion were Rev. Mother Carmelite, Superior General of the Sisters of St. Joseph, Peterboro; Rev. Mother St. Charles, Superior of Lindsay Convent; Sister Anselm (Rev. Mother Vincent's sister) and Sister Dostheus of St. Joseph's Convent, Hamilton.

Besides the Sisters of St. Joseph from the local houses, there were present representatives from the Convent of Mary Immaculate, the Grey Nuns' Hospital and Sisters of the Holy Family.

The gifts were numerous and useful, among them being generous cheques from the C. W. L. local branch, and from the Children of Mary, St. John Baptist Church, and other friends. Rev. Mother Vincent entered the Community of the Sisters of St. Joseph, Toronto, fifty years ago. When a Mission was opened in Port Arthur, 1881, Mother Vincent was one of the volunteers for that place. After laboring there for many years, the Jubilarian of today gave her services in Peterboro Community.

In August, 1921, Bishop Ryan of Pembroke, established his diocesan Community of the Sisters of St. Joseph. Mother Vincent was chosen Superior General from among the Sisters who came from Peterboro to form the new diocesan Community.

The good work of the Community is progressing well under the guidance of Rev. Mother Vincent whose wide experience is very helpful and valuable to the new Community.

## REV. C. W. BROHMANN CELEBRATES SILVER JUBILEE

Mildmay, Jan. 9.—Rev. C. W. Brohmman, pastor of St. Mary's Roman Catholic Church, Formosa, celebrated yesterday the silver jubilee of his ordination to the priesthood. Solemn High Mass was celebrated by Rev. Father Brohmman, with Rev. Father Gehl, of Preston, acting as deacon; Father Philip, O. F. M., of Chicago, as subdeacon, and Rev. Father Haller, of Deerpark, as master of ceremonies. Rev. Father Shaughnessy, of Formosa, was torch-bearer. Monsignor O'Sullivan, of Hamilton, preached an eloquent sermon. About 25 members of the clergy from all parts of the Diocese of Hamilton were present.

## BURSES

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No man can serve two masters.—(Matt. vi. 24.)

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The Rosary is not a special devotion, but unites all devotions. It distinguishes no order, but all orders. It is to the laity almost what office is to the clergy. A true Catholic mind can hardly be formed without it. It is distinguished above all other devotions by the approbations of the Church.

Its peculiar power on earth is in forming character, so that it is a Catholic touchstone. Its influence from heaven is shown from its

being revealed; its influence in Purgatory from the immensity of its indulgence. It is a profession of faith also, and a shield against many temptations. It illustrates the position of our Lady to our Lord, and is another way of looking at her mysteries. It teaches also how she is a way to Him. It is what she did all her life herself; she rose to great heights by incessant meditation of Jesus. Therefore it shows us what she wishes us to do; it is her testament as the Holy Eucharist is the testament of Jesus. Hence it is the truest means of loving her, for love consists in obedience and in imitation.—Father Faber.

Never is the mind less fitted for self-examination, than when most occupied in detecting the faults of others.—Whately.

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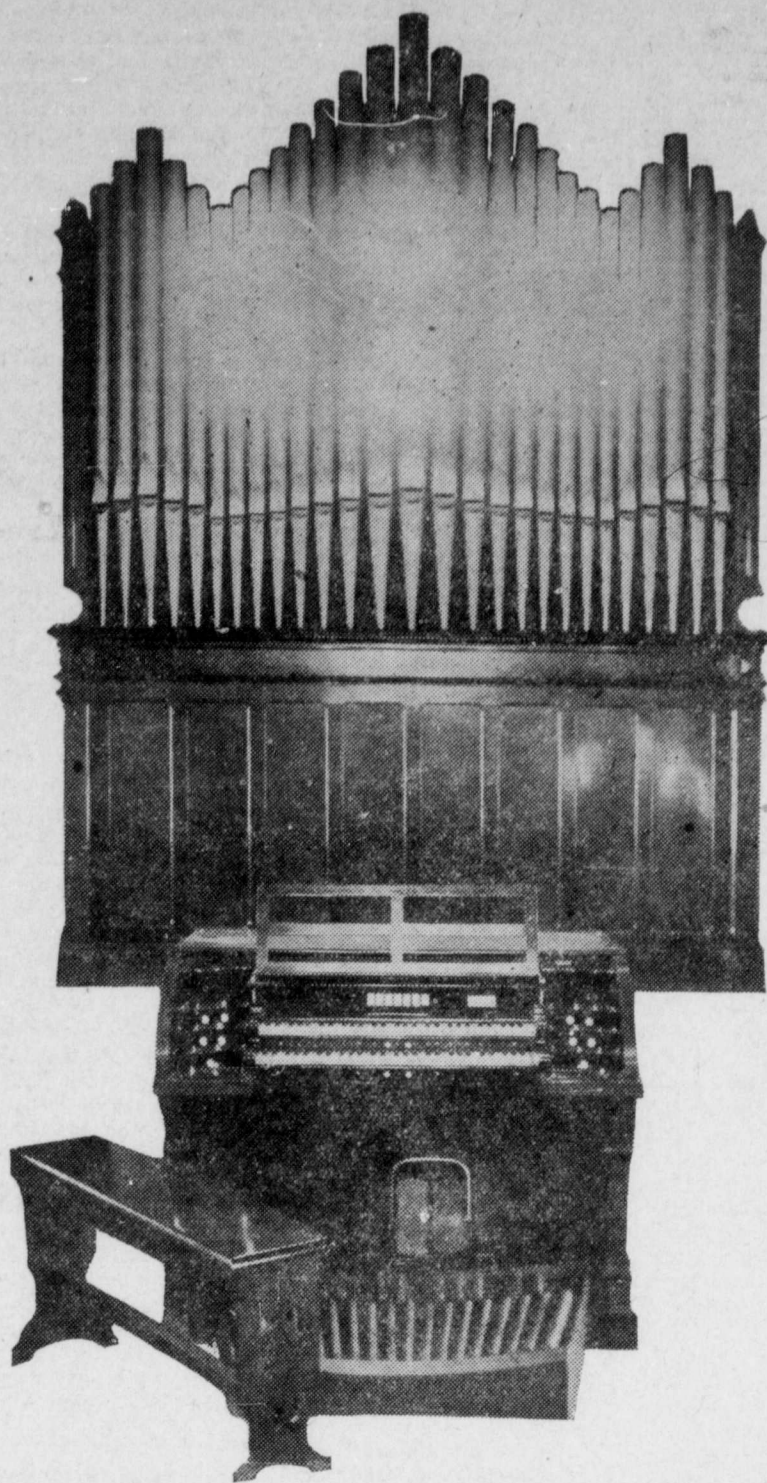
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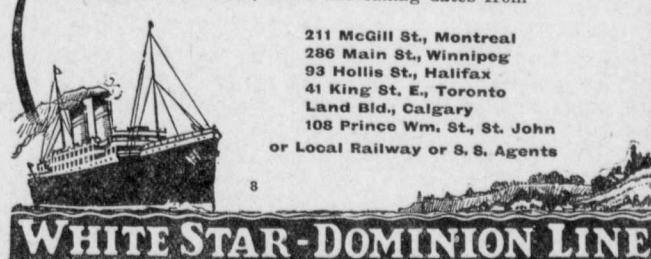
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