

## 7. Father Quinlivan's New Year's Discourse.

At St. Patrick's Church on the morning of the New Year's Day, 1899, Father Quinlivan delivered a sermon on the New Year's Day.

God's mercy, brethren, we have seen the close of still another year. It is a short time since we entered the New Year, and yet it seems to us that we are a year older, and that we have been struck by the twelve seemingly passing years. But short as it appears to have been, there is so much to be learned, so much to be done, so much to be accomplished, that it seems to us that it is a long time. We have seen the close of still another year, and yet it seems to us that we are a year older, and that we have been struck by the twelve seemingly passing years. But short as it appears to have been, there is so much to be learned, so much to be done, so much to be accomplished, that it seems to us that it is a long time.

But for most of us, the year appears to be a long time. We have seen the close of still another year, and yet it seems to us that we are a year older, and that we have been struck by the twelve seemingly passing years. But short as it appears to have been, there is so much to be learned, so much to be done, so much to be accomplished, that it seems to us that it is a long time.

We are here a parishioner, and I do not think it will hurt to look over to you at least a little from the history of that celebration. On the chief corner of the following year since then, Senator Murphy, who presided at the meetings; William Edwards, Judge Barry; Owen V. M. P. Ryan, John McIntyre, Murphy, Bernard Emerson and many others.

As a principal contributor to the fund, and a very considerable fund at that time, you will remember the five principal contributors who gave \$1,000 each, there is living: John B. Murphy, Hon. Murphy, Hon. Senator Ryan and Hon. Senator Edwards. Of the five principal contributors, only one is still living. He is John B. Murphy, who has contributed \$500 each, and who is one of the five. They are all men. And so, in going over this list of contributors, I may say, comprised all the parishioners of St. Patrick's, it is a list of men who have dropped out, and how many have gone, and how many have remained. I have named—St. Patrick's, brethren, facts are stronger than any theory you may have. They teach us a sad and a lesson, because, if there is any sin that we must repent, it is that. Nothing short of a miracle from God can point out that it is likely to happen in the next year, unless by considering what has happened in the past. There is an extraordinary cause to bring about the disappearance of so many; it is a result—the will of God; and the next eleven years will be very similar.

And as a people, we have thank God for in the year that has passed. As to personal mercies and as though they are known only to God, still we should not gratefully acknowledge them. All designs not only to accept our sins, but of which, of course, He has forgiven. He even expects them, looks at them, and generally makes them a part of the bestowment of future blessing. Then, in our interest to be to God, we owe it to Him; and if, we consult what is best in us, we will prompt us to express our gratitude to God.

God has bestowed much blessing on the past year. We have the blessings of peace and plenty, moderate, but reasonable, share in worldly affairs. We are exempt, through God's goodness, from those great disasters and misfortunes that came to some nations in the past year. From the blessing of a people that once ranked amongst the powerful nations of the world, in the days of their strength, when God blessed them, they were true to the belief and the old faith, they had the signal honor, of giving this continent to the civilized world. Day came, alas, when, like the day of old, their great ones forgot their leaders and powerful men their names to anti-Catholic organizations; when they aided and abetted the wrongs of God's Church. From that day the beginning of their degradation and humiliation. For their cot-

rection, let us hope, God has delivered them into the hands of their enemies; and by a signal effect of His justice, as many believe, that same America which was the cause of their glory, has become in their unfaithfulness, the source of their defeat and humiliation. We have seen, brethren, a lesson to learn, and it is, that no one can mock God with impunity, neither nation nor individual. God is patient and long suffering, but the day of reckoning must come, and no one can escape it.

"We know not, dear brethren, what the year that has just been ushered in holds in store for us. That is God's secret, which He has wisely concealed from man. Enough for us to know what is necessary to make our days profitable and meritorious; and in order to do so, there is just one thing necessary and that one thing is, good-will. When the angels on that first Christmas night proclaimed to the world the glad tidings of the birth of a Saviour, it was only to men of good-will; that the peace and reconciliation of God came—pax hominibus bonæ voluntatis—(peace to men of good-will.) What was so then remains so still. There is no peace for the wicked," says the inspired text; that peace, that pardon and mercy of God is given only to men of good-will; that is to say, to all those who truly serve and endeavor to do the will of their Creator.

"On this day of a new year I sincerely pray and wish that this great grace of good-will may be accorded you; that each and every one of you may have that great gift, that grace of serving God, and of faithfully cooperating with His graces, and I sincerely pray and wish that this may be given not only to yourselves, but to your children, to all those of whom you have charge, to your relatives, your benefactors, to every soul in this parish; that each and every one, young and old, may receive from Almighty God that great and precious grace of good-will; that good will that may not only begin on this day, but that may persevere and continue during the entire year. And more especially do we implore this grace from God for our young people. They have had the happiness of spending eight days in the company of God, in prayer with one another, in the presence of the Most Blessed Sacrament; they have had the advantage of hearing the word of God explained to them and the truths of salvation brought to them. They took good, sincere resolutions. Oh, that God, during this year, may grant them the good will to keep these resolutions, to persevere in them and to be retained in the grace which God gives. This is the great grace which I wish for every one. I will now ask for you here, in the presence of God, before the Blessed Sacrament—for each and all of you, for your families and all those whom you wish well, the blessing of Almighty God.

## TRIUMPH OF CATHOLICITY IN AUSTRALIA.

Most Rev. Dr. Carr, Archbishop of Melbourne, delivered an eloquent lecture, illustrated by diagrams and views, at St. Patrick's College, Maynooth, Dublin, recently. The Right Rev. Mgr. Garzon, president, occupied the chair. His Grace spoke as follows:

At the invitation of the reverend president of the college I am here to speak to you on a subject which, from its many historical associations, cannot fail to have a special interest for Irish ecclesiastical students. Just three years ago this great national college held its first festival on the occasion of the centenary of its foundation, and only seven years before the people of Australia were rejoicing that their country had completed the first century of its national life. Thus the history of Maynooth goes back to the very dawn of civilization in that east continent, whose material and spiritual advance within one century has far surpassed all anticipations, and whose possibilities of future development are simply immense. Judging from personal experience, it is clear that the notion prevalent in older lands egregiously underestimates the extent of territory comprised under the geographical designation—Australia. I have occasionally received letters addressed to Melbourne which were intended for places that were actually two thousand miles distant from it, the writers having evidently thought that there would be no difficulty in delivering the letters personally or sending them by messenger. Such was their limited conception of the great southern continent. A definite idea of its area may be conveyed by saying that if it were parted into equal lots it would make twenty-six kingdoms as large as that of Great Britain and Ireland combined, and that fertile Victoria, the garden of the colonies, and of which Melbourne is the capital, is only a thirty-fourth part of Australia.

To the ordinary student of history there is, at least, something noteworthy in the coincidence that an institution now confessedly the largest and most important seminary in Catholic Christendom, and a great colony of the British Empire, came into existence within the same decade. But to the Irish ecclesiastical student there will appear to be something more than a mere coincidence in these events. He can easily recognize a loving design of God in the fact that what was to be practically an Irish church in the other Ireland beyond the seas, should be founded almost contemporaneously with this great Irish college, which has sent to Australia so many of her illustrious students. An illustrious Spanish discoverer, De Quiros, strong in the night of Peter's blessing, espousing this new continent amidst the waste of waters, had hailed it as the "Tierra Austral del Espíritu Santo," which has since been abbreviated to the present appellation Australia. But the light of Irish faith was the first to shed its glory on the land; Irish missionaries were the first to teach on its shores the truths once delivered to the saints; and Irish martyrs, in will and endurance, if not in actual consummation, were the first

to sanctify the soil by their sufferings and their heroism. And the student of ecclesiastical history cannot fail to note what is surely more than a coincidence.

From the very first this distant daughter of the Irish Church has shared in the vicissitudes of her mother's fate and fortunes. In the centennial year of 1808 we have had brought in review before us a mournful chapter in the national annals of Ireland, and we have had a still further proof how much dearer to the heart of Ireland are the dishonored graves of her loyal, though it may be, mistaken sons, than all the honors and all the emoluments that could be purchased by the betrayal of her cause. There is then, I think, a peculiar appropriateness in an Australian bishop taking up the thread of that sad chapter, and tracing the story of the men of '98 in the land of their exile. No doubt, a "little flock" was to be found on Australian soil a few years previous to the Irish rebellion; but there was no pastor to watch or tend the scattered sheep. True to the instincts of our race, an Irish priest had, even then, volunteered his services to his countrymen "neath the Southern Cross"; but just as true to their cherished principles, were the consistent advocates of the rights of private judgment, amongst the home authorities, in peremptorily refusing the permission which it was then necessary for a priest to have before setting foot on Australian shores.

It was only in 1798 that an unjust and iniquitous sentence passed on three Irish priests, who were innocent of any complicity in the Rebellion, made it at all possible for their countrymen in Australia to obtain spiritual comfort and aid. And though these three confessors of the Faith reached Australia in 1800, the exercise of their sacred office was a penal offence for several years, till at last the government granted conditional emancipation, and allowed them, under most rigorous restrictions, to partially exercise their ministry. Of these priests, the first to reach Port Jackson, as Sydney Harbor was then called, was Father James Harold, P.P., of Saggart, in this neighborhood. From what I have been able to gather, the crime imputed to him may be reduced to this:—He had fearlessly denounced the reckless barbarity of the yeomanry and military, at a time when the very whisper of liberty was construed into treason, and when a man could hardly love his country or his Faith without being deemed a rebel. He was seized at the altar while he was celebrating Mass, and having been imprisoned for some months, he was without any form of trial transported to Australia, which he reached in January, 1800. A few days later there arrived at the same port Father James Dixon, a priest of the diocese of Ferns, against whom the chief charges at his trial were the singing of a song with the refrain, "Hurrah for the Shamrock and Erin-go-bragh," and the wearing of a badge on which was inscribed the treasonable motto "Erin-go-bragh." For these high crimes and misdemeanors he was sentenced to death, but the sentence was afterwards mercifully commuted to transportation to Australia. In the beginning of the following year the third convict priest, Father Peter O'Neill, formerly professor in the Irish College, Paris, and at the time of his banishment a parish priest in the diocese of Cloyne, was tried on a suborned charge of having abetted murder. After having been subjected to a most cruel flogging, he, too, was banished to the same distant penal settlement. Those devoted priests were doomed to witness, if not to share the very last degree of human misery when the unmerciful prison officials had them sent to Norfolk Island.

After the lapse of sixty years our hearts thrill with emotion as we recall the sad and stirring story which the late Archbishop Ullathorne wrote of the hapless dwellers in that living charnel house, to whom he had been sent by the government as prison chaplain. "I had," he says, "to announce life to all but thirteen of these death. A few words of preparation, and then their fate. Those who were to live wept bitterly; whilst those doomed to die, without exception dropped on their knees, and, with dry eyes thanked God that they were to be delivered from so horrid a place." But cruel as were the physical sufferings and agony to which the Irish confessors were subjected, their mental was such as language cannot sufficiently express. The officials must have exhausted every device of dishonor, and must have sounded the lowest depths of deceit when they endeavored to make the Catholic convicts believe that their priests had played the part of common informers against them, and by their secret representations had caused them, to whom they had given absolution by stealth, to be flogged. The charge against Father O'Neill was so transparently false, and the proofs of his innocence so indisputable, that he was allowed to return home within a couple of years after his sentence. Father Dixon came back to Ireland five years later. He would have remained in Australia after he had obtained his emancipation, but he was practically forbidden to render spiritual assistance to the Catholic convicts. With a refinement of cruelty the Government officials attached such conditions to his so-called emancipation as would make the exercise of his sacred office impossible. To Father Dixon belongs this peculiar distinction—he was certainly the first priest who could with the permission of the Executive, celebrate the divine mysteries in Australia, and it may be that he was not absolutely the first priest to offer the Holy Sacrifice in the southern continent. Father Harold, who came with the studiously vacillations interposed with his ministrations, departed from Sydney in 1810. After their return to the old land we find them promoted to the charge of parishes, and living amidst the love and loyalty of a faithful people. The Irish race and the Irish Faith are now over-spreading the American States. But the sowing was in tears, for it was the Irish convicts, transported by Cromwell, to the Barbadoes, on account of their faith, who were the first of our nation to find permanent homes on American soil. In Australia God has similarly dealt with our people.

For nine dreary years after the departure of the last of the priests of '98 the Catholics were deprived of every spiritual ministrations. During this period, as Judge Therry informs us in his "Reminiscences," the local government promulgated a regulation that the whole prison population, without regard to the rights of conscience, should attend the Church of England service under penalty of

twenty-five lashes for the first refusal, fifty for the second, and transportation to another penal colony for the third refusal. But the convict priests had not abandoned their flock. When they could no longer minister to them in person, they were with them in spirit, and, through the most influential agents, kept representing their pressing needs to the Propaganda. Acting on these representations the Rev. Jeremiah Flynn was made Prefect Apostolic of New Holland, which included all Australia and some of the islands nearest to it. Father Flynn having applied to the Colonial Office at home for permission to act as Catholic Chaplain in Australia, and having sailed in good faith that the permission would flow from him, found himself on his arrival in Sydney treated almost as an escaped felon. The permission to exercise his priestly functions was not only refused him, but he was distinctly told by the Governor, Macquarie, that Australia must be a Protestant settlement into which no "popish missionary" should intrude, and so a few months after his arrival Father Flynn was cast into prison, whence he was deported to Ireland by the earliest home-bound ship.

Father Flynn, it must be remembered, had violated no statutory regulation, but the officials who then ruled the colony had brought from their own land of penal enactments the most violent and unscrupulous party spirit. Father Flynn had said Mass secretly in the house of a pious Catholic in Sydney, where the Blessed Sacrament was subsequently reserved that the Vatican might be brought to the dying. Owing to his sudden arrest he could make no provision for its removal, and I would ask you to tell me the page in the whole history of the Church where a more soul-stirring act of adoration is recorded than when the "little flock" used to gather Sunday after Sunday before the hidden God of the Eucharist, and pray Him to have pity on their forlorn state, to send them from the old land a priest who would comfort them in their affliction, and celebrate for them the august rite of Christian worship, the sacrifice of the altar. The humble home in which our Blessed Lord thus condescended to dwell has been fittingly called both "The Cradle of Australian Catholicity," and "The Catacombs of Australia." Every portion of the house from floor to roof-tree was henceforth deemed a pious preserve. The silken covering of the pyx, preserved in a silver shrine, is in the keeping of the Sisters of Charity in Sydney. One portion of the cedar press in which the Blessed Sacrament had been placed was made into a small dormitory for the Sisters of Mercy. Pymble, another was shaped into the ante-porch of an altar, and is venerated in Manly College; and the cedar beam supporting the roof of the room which formed the episcopal throne for the Cathedral of Adelaide. Mr. Davis, the owner of the house, had been charged with making pikes for the insurgents of '38, and had been transported, without the formality of a trial, to Australia, where he was frequently flogged for the further crime of refusing to attend Protestant service. For years it was his fervent aspiration that a permanent abode for the Blessed Sacrament might be erected on the site of its former hiding-place, and the good old man lived long enough to see the fulfillment of his heart's desire. Blessed with means, he gave his dwelling and the adjoining grounds, together with a subscription of £1,000, and now, standing on this Holy House of Australia, is a splendid church, raised to the glory of God, and dedicated to the National Apostle of Ireland.

The barbarous and utterly illegal treatment Father Flynn had received aroused the indignation and won the sympathy of unnumbered men. Every manly heart was touched, and the condition of the Catholics in Australia became the subject of a debate in Parliament, when the Government yielded so far as to provide for the support of two Catholic chaplains, one of whom was to minister in Sydney and the other in Van Diemen's Land. Father Conolly, of Kildare, and Father Therry, of Cork, volunteered, in 1839, for this self-sacrificing mission, and arrived in Australia the following year, with peculiar appropriateness, on the Feast of the Exaltation of the Holy Cross. With the advent of these two devoted priests the period of the Church suffering in Australia ends and that of the Church militant begins. Father Therry, having no place wherein to celebrate Mass but the court-house, in which sentences of flogging or of death were pronounced weekly, resolved almost immediately after landing to erect a becoming edifice. He chose the most fashionable bush then, but now the most suitable site in Sydney, and there was such a dawn of toleration that Governor Macquarie attended in state and laid the corner-stone of St. Mary's Church, on whose foundations there now stands the glorious pile of St. Mary's Cathedral, Sydney. The heroic labors of Father Therry entitle him to conspicuous prominence in the early history of the Australian Church. His name and his fame are still green in the hearts of the people. Two more priests came a few years after Father Therry, and in 1832 there arrived Father McEnroe, whose career occupies a large space in the ecclesiastical history of Australia, and sheds a bright light on this his Alma Mater, to whose students he most affectionately dedicated his work on "The Wanderings of the Human Mind."

The number of Irish convicts in 1802 was, according to an official statement, 600, and most of those are set down as "convicted of sedition and rebellion practices." In 1830 I find the Catholic population of Sydney said to be 6,000, out of a total population of 13,000; the Archbishop of Dublin in 1832, declares that the number of Catholics in Australia was not less than 16,000 or 18,000. The great moral triumph gained by O'Connell in 1829, had an immediate and most salutary effect in Australia. One of the Liberator's youthful lieutenants, Mr. Roger Therry, was sent by the Home Government to Sydney as a Commissioner of the Court of Requests, from which office he was finally promoted to a seat in the Supreme Court of New South Wales. In 1832, Mr. John Hubert Plunkett, another devoted follower of O'Connell, came to the colony as Solicitor-General. He subsequently held positions in various administrations. These two men gave a sound tone to Catholic public opinion. To the influence of O'Connell was probably due the appointment of Sir Richard Bourke, an Irish Protestant, to the governorship of the colony. He had many Catholic relatives, and had

learned lessons of toleration from the lips of his illustrious namesake, Edmund Burke. Throughout his administration he was the staunch friend of Catholics and of Irishmen. The Church in Australia having thus increased in number and social strength, it was felt that its Bishop's residence should be in a place more accessible than the Mauritius, which was distant above 5,000 miles. Dr. Ullathorne, subsequently the distinguished Bishop of Birmingham, arrived in Sydney in 1833, having jurisdiction as Vicar-General of the Bishop of Mauritius. The records he has left us of his missionary days in Australia read more like a pious romance than the facts of history. But Dr. Ullathorne's career in Australia will ever be memorable for two great triumphs. He let the sun's glare upon the enormities practised upon the hapless convicts, and he brought to the dust and practically expelled from the colony the bigot, Judge Burton, who had given it as legal dictum that Catholic marriages were invalid.

In 1834, Dr. Polding arrived as first Bishop of Australia. When he landed on Australian shores he found only four priests, including the recently arrived Vicar-General, and after the lapse of six years he found himself and twenty-six priests so unequal to the work of his mission that he had to petition the Holy See to make a division of his apostolic labor. In 1832 the Diocese of Hobart was created; in 1833 that of Adelaide; in 1835, Perth, and in 1838, Melbourne, Maitland, Port Victoria, Wellington and Auckland. When, in 1877, the Master of the Vineyard summoned Dr. Polding to account for his stewardship, he could point to the erection of the several auxiliary bishoprics, namely, Goulburn, Armidale, Bathurst, Brisbane, Ballarat, Sandhurst, Dunedin, and the vicariates of Kimberley and Cookstown. During the last four years of his episcopate his labors were lightened by the energetic and whole-hearted help of a devoted coadjutor, the Most Rev. Dr. Vaughan, whose career flashed like a brilliant meteor across the southern skies. The six years of Dr. Vaughan's episcopate were full of fruitful labor. Cut off in the

midst of his brilliant career, he was succeeded in 1884 by the present illustrious Cardinal Archbishop, whose name is venerated by all Australian Catholics as that of an uncompromising patriot and devoted Churchman.

The progress of the Church in Sydney has been on all sides a triumph. Since Dr. Polding's death it has been found necessary to create new dioceses, having their centres respectively in Rockhampton, Grafton, Sale, Christchurch, Port Augusta, Wilemanna, Geraldton, and the vicariate of Kimberley, not to mention the several vicariates in the South Sea Islands. The Catholics have not only built and maintained their own schools, but have had to pay their proportionate part for the building and maintenance of the extravagantly expensive secular State schools. Taking the Archdiocese of Melbourne, of which I can speak with the confidence that comes from knowledge, I am able to affirm that the Catholic people have, during the past twenty-five years, spent considerably over seven hundred thousand pounds in the cause of primary education; and even this immense outlay does not represent all that has been done in the cause of education, for, in addition, twenty superior schools and two colleges have had to be provided for. The wants of the poor, the aged, the sick, the orphan, and the outcast have not been overlooked. For instance, the Good Shepherd Nuns, in furtherance of the object of their institute, have expended on the buildings alone no less than £110,000; the Little Sisters of the Poor, in like manner, have spent £30,000; the Sisters of Mercy and the Christian Brothers have erected orphanages at a cost of £50,000. But, besides the institutions named, the Sisters of Charity, the Sisters of St. Joseph, and the Society of St. Vincent de Paul have largely provided for other pressing claims of charity. The Archdiocese of Melbourne cannot make any exclusive claim to the triumph of the Church in Australia. I speak of Melbourne because I can do so with absolute knowledge. But every Australian bishop, speaking of his own diocese, would tell a similar story of trial and of triumph.

## THE RELATION OF CATHOLICS TO SECRET SOCIETIES.

You will confer a favor by answering in the Review the following:

I. "Are Catholics allowed to be members of the Woodmen and Royal Neighbors societies?"

II. "Can a priest permit the sad societies to attend the funeral service in the church, and read their ritual service in the Catholic cemetery?"

III. "Are the Grand Army of the Republic and kindred societies allowed to read their ritual in the Catholic cemetery over one of their members?"

IV. "Is any ritual-reading permitted in the cemetery outside of the Church service?"

Catholics are forbidden to be members of a society, whether it is named "Woodmen," "Royal Neighbors," or anything else, in the following cases:

1. If the constitutions of such society require from its members, under oath or otherwise, absolute secrecy regarding the motives and acts done under the authority of said society, by absolute secrecy is meant the keeping of a thing from one who has a right to the knowledge of it, such as the guide of conscience who represents God's law, or a third person whose temporal or eternal interests are injured by withholding from him the means of saving himself, or the civil authorities who require such knowledge for the common good, the preservation of peace, order and prosperity of the community.

2. If the constitutions of the society demand either by oath or mere promise from its members a blind and unconditional obedience to those who represent authority in the society. Such blind obedience involves a renouncing of one's own judgment and freedom of will, to the exercise of which every man is entitled, and which he may renounce only when the things commanded are in harmony with the divine law.

A person who promises blind obedience to the commands of a secret society deprives himself of the power to judge whether the act he is urged to perform is good or bad, and he thus absolutely renounces the free exercise of both reason and will. This no man may do, not even in a religious society, because there the vow of obedience is always clearly understood to exclude acts which are contrary to the law of God.

3. If the societies are organized for the purpose of making open or secret opposition to God's Church or against the lawful civil government. Such societies are forbidden because they destroy order, obedience and public morality, although they may have been founded from motives which mainly appeal to patriotism and a sense of liberty. The defence of liberty which neglects obedience to the law of God is sinful license.

4. If the societies have their own minister or chaplain (not ordained in the Church of God), their own (religious) ritual, and their own (religious) ceremonial, they are out of communion with the Catholic Church, and forbidden to Catholics.

Now, whether any particular society is to be classed in one of several of the above-mentioned categories is not indicated by its name. The Church has indeed declared certain secret societies as excommunicated and has mentioned these by name, because their character and object were well understood; but she has declared as forbidden (though not by name excommunicated) all secret societies whose object and character are essentially subversive of good order and religious principle.

The names of such societies cannot be a sure clue to their real character, because:

which might be resorted to by the same societies in Canada, may become secret political organizations, and this without changing their constitutions and laws, but merely by an interpretation that the pledge of secrecy is to extend to their deliberations in matters concerning politics as well as to questions regarding the hours of work, wages, exclusion and the rest.

3. A society may have different grades or branches, some of which come under the head of forbidden secret societies, whilst others are purely beneficial societies. Thus it happens that a member of an Odd Fellows' lodge finds that nothing is ever said or done in the meetings which might be construed against religion or civil obedience; he is sure that he knows it all, because he has been a member for more than ten years. But he does not know that he belongs only to that great crowd which, by the support of a lucrative mutual insurance business, furnishes capital, and at the same time turns public opinion off its ground so as to support and shield the secret movers in higher places. Such societies may have two, or more sets of constitutions and the common name only serves to familiarize the members of the lower grade with the beneficent character of the organization which is a convenient cloak for party transactions and gives the leaders a splendid opportunity of puffing out and training members capable for the work they do in secret.

All in all, we should therefore answer the inquiries of our reverend correspondents:

I. But the questions above enumerated to those who wish to join or have already joined the "Woodmen" or the "Royal Neighbors." If they cannot answer the questions, let them inquire on a matter which affects their liberty of conscience they should obtain definite assurance, given in a plain answer by the heads of the society. The constitutions of a society should make it clear whether its object and methods are lawful or not.

II. A priest may find it difficult to prevent the attendance of secular societies of whose disposition towards the Catholic religion he is doubtful; but as the official superintendent of the Catholic cemetery he can—and as a priest he is bound to forbid the use of any ritual or ceremony except that which is prescribed by the liturgy of the Church and sanctioned by ecclesiastical usage.

III. IV. This last-mentioned rule is of universal application, and so well defined by numerous decisions of the Holy See, that even parish societies, pious confraternities, and approved religious orders of the Church are prohibited from using any rite, ceremony (special banners and crosses in places where such emblems indicate the right of parochial precedence), or public prayer, which would suggest that these are to supply or complete the prescribed functions of the Roman Ritual.

The prohibition includes the use of certain sacred vestments which are not expressly mentioned in the Ritual as permissible, because these might indicate some official participation of its wearers in the liturgical functions of the Church. As for the national flag, the Sacred Congregation (S. Off. 3 Oct. 1887) decided only a few years ago that it may (tolerari posse) be carried in the funeral procession, behind the bier, and hence, we suppose, into the cemetery. But the fact that the same congregation expressly declared it unlawful to introduce the national flag on occasion of funerals into the church plainly indicates that the secular representation, however noble in its sphere, has no right to assume the performance of ritual functions, which are exclusively the domain of the priesthood.—Ecclesiastical Review.

\* Confraternitates laicorum, inuncta associationis cadaveris, nullo modo possunt erigere crucem propriam, phasceate cruce parochi, quae sola in funeribus erigi debet.—S. R. C. Decr., 25. Nov. 1831; id., 24 Nov. 1708; S. C. Conc. Decr., 16 Dec. 1741. Mulieres Societatum utriusque sexus nequeunt associari cadaveris sub speciali vexillo, nec huiusmodi associationem permissam ex universalis regionis consuetudine reputant.—S. R. C. Decr., 26 Jan. 1760. In funeralibus deferenda est unica tantum crux, et illius ecclesiastica tantum ad quam corpus defuncti datur.—S. R. C. Decr., 20 Sept. 1814.