VENT

# The Catholic Record.

Published Weekly at 484 and 486 Richi street. London, Ontario. Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messas. Luke King. John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall St.

Rates of Advertising—Ten cents per line each Approved and recommended by the Archhishops of Toronto, Kitzston, Otbawa and St.
Boniface, the Bishops of Hamilton, Peter
borough, and Oxdensburg, N. Y., and the
clergy throughout the Dominion.
Correspondence intended for publication, as
well as that having reference to business,
should be directed to the proprietor, ard must
reach London not later than Tuesday morning.
When subscribers change their residence is
important that the old as well as the new
address be sent us. is important that the old as well as the new address be sent us.

Agentor collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada March 7th. 1900. fe the Editor of THE Catholic Record, Oak:
London, Oak:
Dear Sir: For some time past I have read
Dear Sir: For some time past I have read
some catimable paper. THE CATHOLIC RECORD,
and congravulate you upon the manner in and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a bruly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, DEC. 6, 1902.

THE IMMACULATE CONCEPTION.

On Monday, the 8th inst., the Catholie Church celebrates the feast of the Immaculate Conception of the everblessed Mary, the Mother of God.

By this is meant that, by a special preserved from the first moment of her conception from the stain of original against the Son, for sin which passed down upon the children of Adam in general.

As Mary was descended by the ordinary mode of generation from Adam, she was by nature subject to the common lot of mankind : but by the special will of God, and by virtue of the atonement which Christ was born to offer for the sins of the human race, it was as much within the power of God to preserve Mary entirely from falling into original sin as to blot out the stain and guilt after it had been incurred.

By the definition of the doctrine of the Immaculate Conception, the Church declares that God has done this, and that Mary never incurred the guilt of original sin, being preserved from it, not from any merit of her own, but hy a special grace from God.

No Son ever loved His mother as Jesus loved Mary, for He was the model Trinity. Son whom all sons should imitate. As a necessary consequence of this love, the graces and prerogatives of Mary must have excelled those conferred upon every other creature. In grace she was the queen of all who ever enjoyed the favor of God: Queen of Angels, Queen of Patriachs, Apostles and Martyrs, and of all Saints. Homage and love are therefore due to her beyond all the Saints of God, for, according to the Apostle St. Paul, "honor, and glory, and peace" are due "to every one that worketh good." (Rom. ii, 10.) Mary stands pre-eminent among those who have done good, and she must, therefore, be pre-eminent among those who are deserving of glory, honor and peace, from God as well as from man. Therefore, also, an angel was sent as a or from the adorable Trinity to express the high honor in which God holds her, and to announce to her the new dignity which was to be conferred upon her, that of Mother to God made Man, the Saviour of His people. And because of this dign'ty the angel addresses Mary by a title not hitherto given to any creature, which we translate into English, "full of grace.'

It is true that we have in our English version of the Holy Scripture the expression "full of grace and truth" in St. Jno. i. 14, applied to Jesus, and in Acts vi. 8 "full of grace and fortitude " to St. Stephen the first martyr; but the Greek word used by the Evangelist in the address to Mary is different from that employed in the other instances. It is kecharitomene, the perfect passive participle of the verb signifying "to make gracious." It inplies, therefore, that long before Mary had received the fulness of sanctifying grace from God, she was most beloved of God, Hence the Bull of Pope Pius IX. which promulgates the doctrine of the Immaculate Conception declares the traditional sense of these words to be that

"This special (singularis) and solemn ion which was not elsewhere shows that the Mother of God heard, the seat of all divine graces, adorned with all gifts of the Divine Spirit, almost the unbounded treasury and inexhaustible abyss of these same graces, so that she was never subject the curse, but was with her Son a sharer in perpetual benediction and deserved to be addressed by Elizabeth who, under the inspiration of the Divine Blessed art thou among women, and blessed is the fruit of thy

The love of our Lord Jesus Christ for communistic teachings.

His Mother Mary did not begin with the moment of His birth, but existed from all eternity, as from all eternity He knew she should be His mother, and must necessarily have loved her as such. For centuries before Christ was born or conceived, she was named in Holy Scripture as the Virgin by excellence of whom the Saviour of mankind should be born:

"Behold a virgin shall conceive and pear a Son, and His name shall be called manuel." (Is. vii. 14.)

Whatever Christ knew, He knew from all eternity, and we cannot conceive that He would permit her whom He loved as His mother to remain even for a single moment under the power of His ene ny and the enemy of all mankind. The only alternative is that His Mother Mary should have been conceived without any stain of sin, and that the fulness of her graces should have existed from the first moment of her life on earth.

The prophet David says: (Ps. lxvii. 36:) "God is wonderful in His saints." In a more special manner He is wonderful in the sanctity of His Mother, the Queen of alt Saints.

We find in the Apolcalyptic vision of St. John (Apoc. xii. 13-17) that the great red dragon of seven heads and ten horns, who was satan, and who caused one-third of the heavenly host of angels to rebel against God, sought to devour the Son of the woman who appeared in heaven clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

This Son was Jesus Christ our Redeemer, and the woman was Mary grace or favor from God, Mary was His Mother. The anger of the devil was directed as much against Mary as

> "He persecuted the woman who brought forth the Man-child. . . . and the serpent cast out of his mouth after the woman water as it were a that he might cause her to be earried away by the river . . . . . and the dragon was angry against the rest of her seed who keep the commandments of God, and have the testimony of Jesus Christ."

Thus we find that God Himself. Who is the author of Apocalypse, associates Mary the creature with the Son the Creator in the work of redemption. the constant belief of the Church. No one can separate those whom Almighty God has thus joined together the contradictory teaching is sacriin this great work. Christianity requires that we worship our Redeemer, Our Lord Jesus Christ, but we must associate with Him in the great work of Redemption the Mother with whom He so closely associated by the adorable

even as she was the mother of Christ man.' when for our sake and for our salvation He came down from heaven. We must therefore place reliance upon ber as our intercessor with God. We are commanded to pray for one another while we live on earth. Her prayers will be much more powerful offered for us now that she is in heaven, enjoying the vision of God and His happiness. than they could possibly have been when she dwelt as a sojourner and pilgrim on earth. Let us, therefore, with confidence ask the Immaculate Mother of Bible proves that Mary had other

SOCIALISTIC PROPAGANDA A recent issue of the Boston Congregationalist asserts that Socialistic Sunday schools have been in operation in Great Britain for many years with headquarters in Glasgow, and branches forth her first born Son (Jesus). throughout England and Scotland.

The purpose of these schools is openly but gradually to inculcate a hatred of each other, and of hatred for civil and the waters were dried upon earth.'

ecclesiastical authority. of these Socialistic schools, and many up, but that it never returned. more in the other cities of the two and may fructify when the children are | birth of Christ. grown to a mature age.

The wiles of the enemy to man's more incumbent on Christians, and Protestants call apoeryphal. especially on the elergy, to guard the passage is: young against the dangerous teachings which are thus propagated under the guise of elevating the status of the

working classes. Socialism is not necessarily infidel in

THE VIRGINITY OF MARY, THE MOTHER OF GOD.

C. R., Alberta, enquires whether there is proof of the perpetual virginity and the immaculate conception of Blessed Virgin Mary, and whether the statement of some Protestants can be sustained that the Blessed Virgin had other children before or after the birth of our Lord Jesus Christ.

Our correspondent further informs us that some proselytizers, who have been endeavoring to propagate this heresy among their young hired girls in the North-West, have likewise drawn the inference that, having had these other children, the Blessed Virgin could not have conceived and born without sin, and that therefore the Catholic doctrine of her immaculate conception is an error. Thus they endeavor to draw the girls from their faith.

Answer, 1. It cannot be maintained

that the Blessed Virgin had other children beside Christ, whether before or after His birth. The constant faith of the Catholic Church against such a teaching is sufficient proof of this, for the Church cannot err in matters of faith. St. Paul in his first epistle to Timothy, (iii. 15,) says that the "Church of the living God" is "the pillar and ground of Truth :" and in St. Matthew's Gospel (xvi. 18) we are assured by Christ Himself that the gates of hell shall not prevail against it, (the Church). The following decisions of the Church, and declarations of the creeds approved by the Church, are, therefore, decisive on this point. Note here also that most Protestants admit the authority of these creeds.

The Council of Lateran in A. D. 649

Whosoever does not confess, in ac cordance with the Fathers that the blessed and immaculate Mary, Mother of God, was always a virgin, permanently and after child-birth, let him be condemned.

The Apostles' Creed declares that Jesus Christ . . . our Lord was . . born of the Virgin Mary."

The Nicene Creed has the same doc trine; and it should be noted that virginity herein mentioned is implied to be perpetual.

The Fathers of the Church constantly taught the same, showing that this was St. Ambrose declares frequently that legious, thus (on the institution of Virginity c. 5-9:) "Some denied that ginity of Mary the burden of proof that she (Mary) persevered as a virgin. We have preferred to pass over in silence so great a sacrilege. Mary did not cease to be the mistress of virginity, and it could not be that she who gave birth Mary is our mother and protector, to God should also give birth to a

Hence Mary was named by the Fathers aci-parthenos, which is the Greek of " ever-virgin."

St. Basil the Great, a Greek Father, virgin." (Homily 25.)

C. R. seems to intend to state that persons have endeavored to pervert young Catholics in his neighborhood by representing to them that the children after the birth of Christ.

We presume that the chief passage of the Bible which has been quoted as are children also of His mother Mary? try that the Russian Government may proving this as the one to which Pro-"Before they (Mary and Joseph)

came together she was found with child of the Holy Ghost . . . and he (Joseph) knew her not till she brought From this it is inferred that she

had other children from Joseph. It was a common mode of speaking "clericalism and capitalism," as it is among the Hebrews by such expressions asserted by the propagandists of Social- as "before they came together," istic doctrines that all religions are in or "till she brought forth" to indicate league with wealth to increase the events which had happened, without power of the "evil giants" of oppres- implying that something of the same sion and exploitation. Hence, the kind would follow or had followed after-Socialistic leaders desire to unite the ward. Thus we have in Genesis viii. working classes of all nationalities and 6, 7, "Noe sent forth a rayen which races in the bonds of brotherly love for went forth and did not return till This does not imply that the raven In Glasgow there are said to be eight returned when the waters were dried

In Isaias (xlvi. 4) God says: "I am kingdoms. A half-penny magazine and till you grow old." This does not a text-book of Socialistic teaching are signify that God will then cease to also issued which present socialistic exist, but that He is for ever and ever, doctrines in easy language suited to and the same is meant of the intercourse the minds of children so that their of Mary and Joseph, that she remained minds may be filled with these teachings, a virgin after, as well as before the

There is another example of this in salvation are innumerable. It is evi- mitted as an evidence of the Hebrew dent that children thus taught will usage, independently of the question of grow up into infidels, and it is the the divine authority of this book, which The

> "And they (the Hebrew army) went up to Mount Sion with joy and gladness, and offered holocausts, because not one of them was slain till they had

returned in peace.' This means that they were not slain tendency, but it is usually used as a either before their victory at Epron, cloak for the propagation of infidel and or before or after their triumphant return to their own country.

Similiarly, Mary was a virgin after, as well as before the birth of her divine

Also, the term first-born does not imply that other children followed. The first-born child had certain privileges under the old law. Thus Esau sold his birth-right to Jacob with all the privileges thereto. (Gen. xxv.) It was therefore a proud distinction to be the first-born, and the privileges belonged to the first-born, even though there were no children in the family afterwards. Hence the first-born held the title even in this case, and Christ was the first-born of Mary though she had no other children.

Thus also, the first-born of men and beasts was dedicated specially to God, independently of there being other children. (Ex. xiii. 2.)

The following passages of Holy Scripture also show the virginity of Mary: The prophecy of Isaias (vii. 14) is quoted by the Evangelist St. Matthew (i. 23) as meaning that Christ, Who is Emmanuel" or "God with us" should be born of a virgin.

The words of the prophet are: "Be hold a virgin shall conceive and bear a Son: and His name shall be called

Emmanuel. (God with us.)" From St. Luke (i. 26 etc.) we learn that God sent an angel to a virgin . . . and the name of the virgin was Mary. Mary also declares her virginity 'how shall this be done, because I know not man?" The angel's answer shows that the birth of Christ, her Son. shall be miraculous through the power of the Holy Ghost, the Most High, so that her virginity shall be respected even by Almighty God, and her Son shall be the Son of God.

We see from this how highly Almighty God esteemed virginity, and we must infer that the virginity of Mary, though she was the wife of Joseph, had been voluntarily kept as a state of greater perfection, and that God Himself recognized it in this sense and respected it in His handmaid.

Even if we had not the anthority of the Church, founded upon an Apos tolical or Divine tradition, to prove that Mary remained always a virgin, this passage would be sufficient to assure us that Mary persevered in her virginity which she and Joseph had so religiously guarded before the birth of Christ. At all events, it throws upon those who deny the virshe ever ceased to be a virgin. Such proof they will never to be able to furnish.

We shall now consider certain passages in which the brethren of our Lord are spoken of, as in St. Matt. xii.46. "As He was yet speaking to the multitudes, behold, His mother and His brethren stood without, seeking to speak to Him."

(St. Matt. xiii-55.) The Jews say: says: "The ears of those who love not His mother Mary, and His brethren, that a few years contact with the Cana-Christ do not endure to hear that the James and Joseph and Simon and dian people will change their strange Mother of God should ever cease to be a Jude? And His sisters, are they not ways, and that, to some extent, they all with us?"

In St. Mark vi. 3 we have the dian population. same event related with a slight variation in the words, and in Gal. i. 19, St. the people and press of Canada that Paul tells of his meeting with "James | they were too precipitate in extending the brother of the Lord.'

Do not these passages prove that these brethren and sisters of our Lord viction has gained ground in this coun-

To this we answer: decidedly no. not have been so much to blame in testants frequently appeal as if it Among those who ministered or sought favored this notion-St. Matt. (i. 18-15): to minister to Christ, whether nailed to the cross or laid in the tomb, there be the case. Canadians themselves were certainly three Marys: His were obliged to use compulsion in mother Mary, his mother's sister Mary (the wife) of Cleophas, and Mary Mag- though our Government has certainly dalene, as mentioned in St. John xix, not meant to persecute them on account

> St. Matt. xxvii. 56 mentions Mary the Mother of James and Joseph, and from Acts i. 13, we learn that James was the son of Alpheus, and Jude was his brother.

Here are three of Christ's brethren accounted for. They were the sons of are made certain that at least three of only to wean them from some foolish the brethren of Jesus were not actually his brethren, but his near relatives, as the Jews were accustomed to name the near kindred brothers.

Accepting the general opinion of commentators, the whole matter becomes clear. Alpheus and Clophas are two names of the same person, who is the husband of Mary, the sister of the Blessed Virgin Mary, already referred

It was not an unusual occurrence 1 Maccabees v. 54, which must be ad- thew and Thaddeus of St. Matthew's territory where they might enjoy gospel are called Levi and Jude respectively in St. Mark ii. 14, St. Luke ious principles without any interferv. 27, Acts i. 13; and in Acts 1, 23 we have Joseph, called Barsabas sur- The religious liberty they demanded named Justus, on Acts iv. 36 apparent- was that they should govern themselves ly the same Joseph is also called Barnabas.

Hence James, Jude and Joseph were first cousins to Jesus; for Jude is truly the brother of James, as he himself states in his epistle verse 1, and in St. Luke vi. 16.

for. He was probably also the son of the tion, so that all negotiations in that same Cleophas or Alpheus; and thus the whole number of the brethren are found to be cousins of Jesus and not actually His brethren. But even if the exact relationship of these four were not determined to a certainty, the fact remains that three of them are not actually his brothers, and it cannot be said that the remaining one was neces sarily so.

Here the authority of the Church and the reasoning we have followed in showing the perpetual virginity of Mary the Mother of God will supply any deficiency which might occur in the merely Scriptural proof. But the burden of proof rests upon our adversaries, who have no right to assume, against all the probabilities of the case, that the brethren and sisters of our Lord have any nearer relationship to Him than that of being first cousins.

For the present, our correspondent may read in another column our remarks on "The Immaculate Conception."

## THE DOUKHOBORS.

The latest report from the land of the Doukhobors is to the effect that the re- LL. D., Principal of the Normal cent pilgrims are tired of the folly which led them on their aimless march to Winnipeg. The sufferings endured have the prayers of the faithful attendthrough privation of the comforts of ing Vespers in St. Peter's Cathehome were great, notwithstanding that dral asked for the repose of the bounty of the people was freely extended in supplying them with the prominent Catholic layman, but a man necessaries of life and in alleviating the discomforts they would have endured had they been left to their own

Having been compelled to return to their homes, they have now settled down quietly to their business. They are convinced of the folly of their recent scapade, and notwithstanding the religious scruples they have hitherto entertained against the cruelty of employing animal labor for the cultivation of their farms, or of using animal food, cultured and one felt all the better and they are now buying horses and cattle to replace those which they let loose on him. Such men are rare and we cannot the prairies only a few months ago.

they went forth from their homes to other column be publish the press desconvert the world to the Doukhobor patch giving particulars of his death, creed are still exhorting them to follow the supposedly divine impulse of going forth en masse on their mission of teaching their doctrines to the unregenerate population by whom they are surrounded; but the Doukhobors have lost faith in their preaching, and now pay no attention to them.

It is not to be supposed that the whole Doukhobor population partook of the craze of letting loose their domestic animals and going forth to preach the Doukhobor gospel, as only about 1800 out of the 8,000 entered upon this wild scheme. But, after all, being now freed from their curious delusion, they may turn out to be good and indus-'Is not this the carpenter's Son? Is trious citizens. We have no doubt will become assimilated to the Cana-

The pilgrimage escapade has shown so cordial an invitation to these people to settle on Canadian soil, and the contheir treatment of the Doukhobors as was in the first instance represented to order to restrain Doukhobor fanaticism, of their religious belief. The Doukhobors, however, have thought themselves persecuted when measures were taken to force them to get upon the railway trains which were to carry

them back to their homes. We do not doubt now that any treatment which they experienced from the Alpheus, and not of Joseph. Thus we Russian Government was intended notions they had got into their heads and which would be of serious injury to themselves and their families and to the more peaceful and less fantastic people who were settled in their neighborhood on and near the mountains of the Caucasus.

While the pilgrimage craze was on, and when it was discovered that the Canadian Government was determined to put an end to the mania. the leaders of the movement among the Jews for a person to bear made formal application to the two names. Thus the Apostles Mat- United States Government for a liberty to put into practice their religence on the part of the authorities. after their own fashion and according to their notion of the law of God, without being amenable to the laws of the United States.

An answer has been given by the United States Government informing the petitioners that their request can-Simon now remains to be accounted not be acceded to under any considera-

quarter must be regarded as being at an end.

A similar request has been sent to the Sultan of Turkey, but we cannot conceive that they will receive any greater encouragement from the enthroned assassin of the Armenians than they have already got from the more civilized countries of British Columbia and the United States. Such fanatics cannot be desirable settlers anywhere, and if Abdul Hamed should even accept them, we might justly entertain the suspicion that when he would find it convenient he would not scruple to send his hordes of soldiers among them to diminish their numbers by wholesale massacres. Perhaps they will now settle down into quiet settlers in our North-West, and in that case they may yet become promoters of the prosperity of Canada.

### A SAD LOSS.

It is a long time since the Catholics of Canada have been called upon to mourn the loss of a layman of more prominence than Dr. John A. MacCabe, School, Ottawa. We received the news in London on Sunday last in time to his soul. The deceased was not only a in every regard deserving the name. In every phrase of life he was admired for his rectitude of character, for sterling honesty, and for his sincerity. He was a friend whose friendship was of value because it came from the heart and was never prompted by evpediency. The publisher of the CATH-OLIC RECORD feels that he has lost one of his most valued acquaintances. it was a pleasure to know Dr. MacCabe, for he had a brilliant mind, admirably happier after social intercourse with help feeling that the hand of death The leaders under whose persuasions takes them from us all too soon. In an-

RELIGIOUS INSTRUCTION IN

upon his soul!

May heaven's light shine perpetually

THE SCHOOLS. We notice by the Toronto Globe that the special committee of the Anglican Synod of the Diocese of Toronto appointed to consider the question of religious instruction in the schools has forwarded a letter to Premier Ross in which it is represented that parents should have greater facilities in the public schools for securing religious instruction for their children. The reforms desired in the public school system are included in the following propositions:

" 1. Freedom and facility for every child to be taught the religion of its parents, or that which the parent desires it to be taught.

The actual average cost of the secular education of every child in every Public elementary school to every be defrayed out of pub'c uncs.

"3. Voluntary schools equipped as Public schools to be affiliated and recognized as an integral part of our ablic school system.

Religious instruction to be imin every Public school during parted the first half-hour of each day-such religious instruction to be no inational in all common Public and the managers of voluntary Public schools to be free to provide whatever religious instruction they may desire the schools under their control. proper conscience clause to be applicable in all schools.'

The Canadian Church of England in its synods, or at least the synod of Toronto, has very constantly advocated religious instructions in the schools, and it very properly follows the example of the Church in England, but the imparting of religious instruction in the public schools of Ontario is impracticable on account of the diversity of sects among the Protestants. The question would naturally arise, who shall be the teacher? If a Presbyterian, he might teach predestination and reject the necessity of Bishops.

If a Baptist, he might teach the necessity of baptism by immersion and reject infant baptism, and so on for the rest. Thoughtful men among the Anglicans admit the impossibility of teaching religion in the Public school. Rev. Dr. Langtry of the Church of England, Toronto, said in a sermon, which appeared in the Toronto Globe of Oct. 21st. 1901:

"It is one of the results of our accursed sectarianism that where the teachers are permitted, nay are required to teach all the truths literature and history and science, they are not permitted land to teach the truths of the Christian religion, and no attempt has been made by our legislature to get over this great slur upon this Christian land."

This is as true now as it was in 1901.

The world has not, I believe, a body of men, who are more contented, better satisfied with their lot in life and the work they are doing than the priests of the Catholic Church .- Bishop Spalding.

Pittsfield, Mass., No The black-gowned Sisters lic Church and the sisters of the Shaker order dined last week. The me

prearranged.
Six miles to the west the largest and most prosp in the United Mount Leban Shakers ba known as the best-managed this country, and the renow farms and their medical

farms and their medical has gone far and wide. has been a gradual declin-The numbers are growing now outside workers in the in their mills are employe With the decline has in the management of For the first time, this ye went to New York and gation of their cloaks and pr and other handiwork. The new era in the life Shakers at Mount Leban seen the world and longe This brought about the n Catholic and Shaker Siste Last week while on a sh

Pittsfield the Shaker wor they had some time to sp made the proposition tha Joseph's Convent and were received l superior of the convent warmly. The quarters their chapel, dormitory a were shown to the S Before leaving, the invited to dine with the invited to dine with the The Shakers were so we their reception at St. Jos ave written a letter express their thanks for friendship which omen bestowed on th

## TO INCREASE THE PO An application is now bei

ig Act The host success one of the most success well as one of the oldest in Canada. For its dependence of the control of the k, an institution begind and the savings & that the new 'Ho Canada' will re anada will o Savings Bank, Foronic Savings Statis, counts of the depositors Savings Bank will be in bank without any break of the institution. It is a bank will begin business a paid-up capital of \$1.00 fund of one third or \$333. United Savings & Loan Leavings & Lo stock in the new bank holders receiving the fu per cent, reserve fund o half of the reserve fun amount paid on the sha paid-up capital or the majoing half of the tinued as a reserve capital. The balanc-up this capital of \$1, subscribed. It is impo

A GOOD PRIEST AWAY Father George Brohman

boit from the sky. The miss rood priest, one of the steemed of the clergy in was indeed sudden and une Father Brohman had (Wednesday, the 25th inst., of St. Jerome's College, Mary's parish house, and it of Golph on Thursday me should conference of the trict. During the afternoof eld in medicine that afforded Dr. Cline was called in medicine that afforded Towards evening the pain the sand during the early part father Lebmann of Mactonime. Early in the morning the sand during the carry part that time Father Brohms did not waken for some to moved about in bid he we could not be aroused. Readministered the last rites and Dr. Lackner were but when they arrived the they arrived the sand Dr. Lackner were but when they arrived the when they arrived to and in a few minutes

His death was a great s Right Rev. Bishop and Hamilton diocese but to and students of St. Jerome generous nature and open priestly character.

On Friday norming his the students of St. Jerd Mary's chrech, and a Sol Mass was celebrated for the Rev. Dr. Fehrenbach, Presidence of Rev. Dr. Fehrenbach, Presidence of Rev. A. Waechter ma Affacthe service the rem affacthe service the rem affacthe service of an in his sorrowing parishion eneeds good father Brothmis sorrowing parishion eneeds good father Brothmisoked after for five years high Mass. Coram Episer Rev. Dr. F. hrenbach to Clement Brohman deaconsubdeacon, Father Haim while tit. Rev. Bishop through the tt. Rev. Fishers Jo Acymans.

Arymans.
Father Schweitzer of Swho had been a classme breached the funeral serm Rev. Bishop had given His Lordship referred in to the death of Father Br to the death of Father Br good and faithful priest." Bishop, "ever faithful to faithful io the performan andem death is a lesson ever be prepared for the st Father Bohman was it tery o. St. Clements, amo large cortege following grave. Among the rev. addition to those alread Fathers Foerster, New S. B. Toronto; Brady, H. D., Hamilton; Gaam. Macton; Wey, New Ger