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is the fullest satisfaction and

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of satisfaction in my possession

of these emblems, bear ample

to this fact. I will quote here

only received last year from a

friend: "The Catholics of the

ties ought to be thankful to you

for the good of religion. Instead of

after a few days, we have in your

year round, a faithful reminder

of the Resurrection and the grand

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The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME"—St. Pacian, 4th Century.

VOL. 7.

FOR THE WEEK ENDING SATURDAY, MARCH 14, 1885.

NO. 335

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Irish Ecclesiastical Monthly.

LITURGY.

1.—THE NUMBER OF REQUIEM MASSES ALLOWED ON A PRIVILEGED DAY.

In former papers we mentioned the different classes of days on which, by privilege, Requiem Mass may be celebrated. Here an obvious inquiry suggests itself touching the number of Masses allowed on these privileged occasions.

Are two or more allowed, or one only? To illustrate the following cases:—A corpse is present in a church for the two or three days preceding the burial; is it allowable, in virtue of the privilege, to have a solemn Requiem Mass on each of these mornings, or to celebrate two such Masses on the day of the obsequies?

Again, to make a more plausible case, suppose that the body of the deceased lies for a day or so in the church of the parish in which he died. The burial, however, is to take place in another parish, and accordingly, for convenience sake, the corpse is carried, before the third morning, to the church of this parish, where, by arrangement, the Solemn Requiem Mass is to be said. It may be asked whether a Solemn Requiem Mass might not also be celebrated in the other church before the body was removed from it, even though the day was a double feast.

Is this the meaning of the privilege which allows, as we stated, Solemn Requiem Mass, "sponte celebrata," on any day, except (a) a double of the first class which is also "de precepto," (b) the feast of the Titular of the Church, and (c) the three last days of the Holy Week?

Let us take another illustration from the 30th day after the date of the death or burial, which, as we have seen, also enjoys certain privileges. Now it may occur to one to ask, does this privilege permit two or more Masses, one in this district and another elsewhere? Or, if the Month's Mind be held on the 30th day from the date of the death, is it within the extent of the privilege to celebrate another on the 30th day from the date of the burial in the same or in different churches? In short, is the concession on the occasions we have classified as privileged granted for numerically one Mass only, or does it extend to two or more; and if it be granted for two or more, in what manner are they to be distributed?

We reply that the concession on all these privileged occasions applies to only one Mass numerically, if we except the occasion (a) of the announcement of the death of one "de grenio congregationis," and (b) that of the Anniversary Mass. In what sense these are exceptional cases we shall explain later on.

This is the common teaching of Rubricists. It is founded on the ruling of the Sacred Congregation of Rites, which, in its decisions relating to these privileged days, sometimes expressly mentions that the concession extends to one Mass only (omnis Massae), and sometimes positively excludes a second. In no decision of the Congregation are two Masses allowed. Hence, no matter how long the body of the deceased is lying in a church; no matter whether it was placed first in this and was afterwards removed to another church, only one Requiem Mass altogether is allowed in virtue of the privilege. So also the privileged Requiem Mass on the occasion of a Month's Mind cannot be celebrated in more than one place, and but one Mass is recognized as such.

This decision applies to all privileged occasions, with the two exceptions mentioned above. The first of these is the day of the announcement of the death of a member "de grenio congregationis." It is exceptional to this extent, that one Mass de Requiem is allowed for a deceased brother in each monastery, or separate house of the Order or Congregation, as soon as they receive the notification of his death; but more than one in the same monastery is forbidden. This follows from the decisions of the Sacred Congregation sanctioning this privilege, inasmuch as it supposes the celebration of Mass in the church of every distinct community. Hence Bouvry writes, "Unica Missa, ratione primi nuntii videtur permissa cuiusque ecclesiae ubi accipitur nuntium. In decretis enim Missa non limitatur ad unam Ecclesiam sed, contra, praefata Missa supportur celebrari in pluribus ecclesiis. Et revera eadem militat ratio pro singulis ecclesiis, non autem pro pluribus Missis in eadem ecclesia." And De Herdt says, "hanc Missam posse cantari in quolibet ejusdem congregationis monasterio, cum primum ibidem de obitu accipitur nuntium." Tom. i, p. 1, n. 57. This is the common teaching of rubricists.

The founded Anniversary Mass is the other exception. This also is exceptional only in the sense that there is no prohibition to found an Anniversary for the same person in many churches. "Testator," writes in query, "possit tot anniversaria fundare in diversis ecclesiis quot sibi placuerit, modo unum in unaquaque fundatur." Again, "et rubrica

et decretis delictur anniversarium absolute et ratione sui privilegii, ita tamen ut favor ad unam extendatur in eadem ecclesia, quamvis non limitetur ad unam ecclesiam."

II.—THE FOUR MISSAE DEFUNCTORYUM: FOR WHAT OCCASIONS EACH OF THEM IS INTENDED.

Having now treated of the days on which a Requiem Mass may be celebrated, we pass to the next question of importance in connection with this subject, which is to determine the rules one Mass to be read on any given occasion.

Every priest knows that there are four "Missae defunctorum," styled in the Missal respectively, the first:—"In commemoratione omnium fidelium defunctorum;" the second:—"In die obitus seu depositionis defuncti;" the third:—"In anniversario defunctorum;" and the fourth:—"In Missis quotidianis defunctorum."

The difference between these Masses is but slight. It may be reduced to the prayers only. For the Introit, Gradual, Tract, Prosa, Offertory, and Communion are the same in all four, and it is left to the celebrant to choose which of the four Epistles and four Gospels he will read in any of the Masses, according to the following rubric:—"Epistolae et evangelia superiora posita in una Missa pro defunctis, dici possunt etiam in alia Missa simpliciter pro defunctis." It is also known to every priest, that, notwithstanding this slight difference, these four Masses may not be said indifferently on every occasion. How then are we to determine which is the proper one to read?

CONTINUED.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF OTTAWA, ON FREEMASONRY.

JOSEPH THOMAS DUHAMEL.

By the Mercy of God and the Grace of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, &c.

To the Clergy, the Religious Communities and Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

VERY BELOVED BRETHREN.—There is on earth the Kingdom of God and the Kingdom of Satan; we must belong to one or the other, we must be servants of God or slaves of the devil.

Each Kingdom has its sovereign and its army, each army its generals with a general in chief, its officers and its soldiers.

Jesus Christ is the King of God's army, Satan ruler in the other camp. The Bishops are the generals, having the Pope for general in chief, the other pastors are the officers, and the faithful the soldiers.

The army of evil obeys hidden and tyrannical chiefs, who receive their inspirations from hell.

The fomenters of evil combine in a supreme effort to attack the children of God, the servants of Jesus Christ.

In the presence of such a peril and in the face of an attack at once so formidable and so persevering, it is a duty to make the danger known, to point out the enemy, and as far as possible to make vain their schemes and plots.

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vice. "Lie not one to another." Our Divine Master Himself has said: (John viii, 44) "The devil... was a murderer from the beginning and he abode not in the truth, because truth is not in him; when he speaketh he lieth and the father thereof."

The dissimulation and deceitful appearance of freemasonry clearly show that this society is a wicked one and the offspring of him whom the Saviour calls "the father of lies."

SECOND REASON.

"Those who are admitted into the society must promise and engage that they will render implicit obedience and fidelity to the dictates of their leaders and teachers; that they will carry out their commands at the least sign and indication of their will; otherwise they will have to meet the most dire consequences, and even death itself!"

And, moreover, if any one shall be judged to have betrayed the discipline, or resisted the commands of the superiors, extreme punishment is often inflicted upon them.

Thus, Dearly Beloved Brethren, freemasonry reduces its adherents to the state of bond-slaves, it arrogates to itself the right of using them in all manner of crime. Who but comprehends that the society of which we speak "is formally opposed to justice and natural morality."

Therefore, how deeply are to be pitied those who, forgetting the warnings of the Church, have signed their names to the bond of slavery, by giving their names to the masonic sect. It is through commiseration for these dupes that our Holy Father the Pope has facilitated during an entire year, the obtaining of pardon, to those who sincerely desire, by abandoning the society, to become again the children of Christ.

THIRD REASON.

"The ultimate end of freemasonry is utterly to overthrow that discipline of religion and social order which Christianity has founded, and to erect upon its ruins a new one... on the principles and foundations of mere naturalism."

It is urgent that all who tend to understand that all which tends to destroy Christian influence should inspire us with the most lively horror. Moreover, we are aware that naturalism was condemned by the Sovereign Pontiff and this should suffice to keep us aloof from any society adopting this reason, giving the reason for condemning freemasonry, and all those other sects which are its sisters and allies; it is our duty then to detest and shun them.

Catholics should consequently avoid on their part, reflection, in societies about which they know little or nothing, and which have not been approved by ecclesiastical authority, whether the object of these societies be religious, social or merely intellectual.

The duty of our Episcopal charge obliges us to caution you against these men who appear to you well informed and who, relying too much on human reason, give earance to doubts on all or some of the revealed truths, or declare an open warfare against the Church. The least pernicious of their sayings and writings, apparently, which refer to religion, are still to be considered very dangerous. Hence ensues the obligation of never lending a forbidden ear to those who reveal the secrets of the Church, and likewise that of refraining from the condemned perusal of their writings.

We shall continue, in another pastoral letter, to expose you the reasons which have determined the Vicar of Jesus Christ, to fulminate against freemasonry.

Fully to enter into the spirit which animates our Holy Father the Pope, we must pray with increased fervor, to obtain from the Sacred Heart of Jesus, through the intercession of Mary Immaculate, that those of ours who are pledged to secret societies may have the courage to abandon these lodges and re-enter the divine fold where the Good Shepherd awaits them.

But what can be said of those Catholics who refuse to shake off the chains with which they are laden? Or of those who persist in remaining in the sect? For those also we must pray and with that unrelenting fervor against which heaven cannot resist. Then, again, let us weep over their unfortunate situation and their woful blindness, and condemn, in the most energetic terms, their dangerous perversity.

Shall the present Pastoral Letter be read and published at parochial mass and at Chapter in religious communities, the first Sunday after its reception. Given at the diocese and countersigned by our Secretary this fifteenth day of December, one thousand eight hundred and eighty-four, octave of the Immaculate Conception.

Faithful to our engagement, We wish to continue exposing to you the reasons which have caused the Vicar of Jesus Christ to anathematize all secret societies, of which freemasonry is the parent. Do not be astonished if we treat the same subject in several pastoral letters, for it is required to combat, under the command of our common chief, the terrible and cunning enemy that the undaunted Leo XIII. has courageously signalled and most openly denounced.

Without further preamble, We come to a fourth reason.

Freemasonry aims at destroying in the midst of civil society the mastership and authority of the Church. Hence freemasons endeavor to spread the idea "that the separation of the Church from the State is of an absolute necessity."

Since the promulgation of the Encyclical letter, *Humanum genus*, the men of the revolution incessantly give most evident proofs of the accuracy of the Pope's appreciation of the principles of the masonic sect. They have acknowledged that their object is the separation of civil and religious society. Listen to what has been written in one of the thousand journals which are in favor of the noxious theories preached in the lodges.

"The idea of the union of Church and State can no longer be entertained in modern times, and there is no prospect for it in the future. As years roll on, the separation of the two domains, the spiritual and the temporal, will widen and be complete. Besides, let us not be deceived; the safety of the Church lies in this separation and no where else. The Church cannot hope to recover, under a new mode, her former grand situation, but upon the condition of avoiding all intermeddling in politics, making faith and dogma her stronghold, and taking no part in political contests."

Very Beloved Brethren, 'tis an error to believe that religion should remain an absolute stranger to politics and reciprocally. Religion and politics must go hand in hand to lead man, one directly and the other indirectly, to his final and supernatural ends. And how could politics, which are but the application of evangelical moral to the government of States, make abstraction of religion without which this moral would be without basis and sanction. How could religion, the guardian of right and justice in what order soever it may be, remain indifferent to the respect or to the violation of justice and of right? How could she not have principles and rules for public life, whose very essence is to have them for private life?"

Corruption and debauchery are displayed in literature and in arts. Children's souls are depraved in Godless schools. The sanctity of matrimony is violated. Family rights are slighted. God is banished from society by impious laws, and the man who no longer recognizes a Saviour, has recourse to suicide to rid himself of the vexations of life.

Such consequences, brought by the action of the masonic sect, should inspire us with the most lively horror for this society, and should induce us so to unite our efforts conformably to the express will of the Pope that this sect may not become all-powerful in our own country.

Let us begin by a more faithful practice of our religious duties. Let us uphold one another by enlisting in Catholic associations and by helping each other mutually with a sincere and ever increasing charity.

Shall the present Pastoral Letter be read and published at mass in Parochial churches, and at Chapter in Religious communities, on the first Sunday after its reception.

Given at Ottawa under Our hand and the seal of the diocese and countersigned by our Secretary this second day of March, one thousand eight hundred and eighty-five.

J. THOMAS, Bishop of Ottawa.

By Command, J. SLOAN, Priest, Secretary.

THE KNIGHTS OF ST. JOHN.

A GLANCE AT ITS HISTORY.

This excellent organization is almost unknown as yet in the Dominion of Canada. I think it my duty to-day to give to the numerous readers of the RECORD, a few notes, which may prove interesting, relative to the foundation and subsequent rapid growth of the Roman Catholic Union of the Knights of St. John organization which, I may fearlessly say, has no equal in this country.

I would that it were to spher pens than mine to trace the history of the "Union," but, as it is, I can but submit to the lot which has befallen me to make known, and not unwillingly, to the numerous readers of the RECORD, the aims and objects of the Union, as well as the numerous advantages, both spiritual and corporal, which accrue to every member of the order.

The Roman Catholic Union of the Knights of St. John was organized in 1879, at the call of the Maryland knight-hood, in Baltimore, the primate See of the United States and where civil and religious liberty was first proclaimed by the exiles of the A.D. and the B.C.

Although various commanderies of the Knights existed prior to the formation of the Union, nevertheless it may be more truly said that it is only from the first convention of the said Union, 1879, that any new impetus was given to the order which is destined to occupy such an active part in the future of Catholicism in America.

The Union, as its name implies, was established to unite all Roman Catholics, irrespective of nationality, race, color, or party; to create and foster a feeling of fraternity and fellowship among the members of said commanderies, as are by sickness or other misfortune unable to pursue their usual avocations, and by uniform, discipline and drill, which might throw credit upon the Knights in general, to revive the spirit of the chivalrous knights of bygone days. It aimed, also, to promote due respect to the religious authorities of the Catholic Church, and to assist as far as practical all Catholic charitable endeavors.

At that convention, the first in the annals of Catholic Knighthood in this country, which took place, as above stated, in June, 1879, and at which there were representatives from Baltimore, Washington and Cincinnati, the Most Rev. Archbishop Gibbons was elected Spiritual Director.

The second convention was held in Cincinnati, 1880, at which were present representatives from Buffalo and Cleveland, in addition to those present at the first convention. During the ensuing year, John Donnelly, Esq., of Baltimore, succeeded by able correspondence in greatly increasing the membership in various directions, so much so that when the third convention met in Buffalo, 1881, there were representatives from Rochester, Cleveland, Washington, Buffalo and Baltimore.

At that convention a new constitution was presented, which had been drawn up by Jos. J. Greeves, Esq., of Cleveland, Ohio—as the former one was very defective, and in some places, inconsistent. This, with a few amendments, was adopted as a whole, and there, in Buffalo, the Union received new vitality by large accessions of an energetic membership from Buffalo, Cleveland, and Rochester. His Grace Archbishop Gibbons was re-elected Spiritual Director; John Donnelly, Esq., Baltimore, President; Fred. Domestini, Esq., Buffalo, Secretary; and Joseph Hesselinger, Rochester, Treasurer.

The President and Secretary worked hard that year, and the Cleveland Convention, June, 1882, was an immense success. In this month the *Catholic Record* was started as a monthly in the interests of the Order, and its benefits have been numerous. Through its efforts the Knights' bearings have generally been known, and since then branches were organized in Michigan, Illinois, California and various places in New York State and Ohio.

Miss. were admitted at the Cleveland Convention, at which Right Rev. Bishop Gilmore addressed the Knights, and in the course of his remarks, stated he was proud to see colored delegates amongst the members. The parade that year was very large, several commanderies being present from Rochester and Buffalo, and one from Detroit, representing five different nationalities.

The fifth convention was held at Rochester, 1883, at which Bishop McQuaid, then Spiritual Director, addressed the delegates and gave them some sound advice. Here Casper J. Drescher, Esq., of Buffalo, was elected President, with Jos. J. Greeves, Secretary, and Joseph Hesselinger, Treasurer.

During the ensuing year their efforts in the cause of the Union redounded to their own credit, as well as to the benefit of the order. For the convention of Detroit, 1884, recognizing the eminent success with which their efforts had been crowned, not only re-elected them, but also added "Supreme" to their titles. Chicago was chosen as the place of convention for the present year, 1885, and the Most Rev. D. Feehan, D. D. of Chicago, was elected Supreme Spiritual Director.

Such is the history, short though it may be, of an order which, at the present time, is recognized by the ecclesiastical authorities in general as one of the great bulwarks of Catholicity in America, and which is advancing to the front rank in the noble phalanx of Catholic organizations which aim at the spiritual and temporal welfare of the people, and the downfall and destruction of those monster secret societies whose fundamental principles are the overthrow of religion and the usurpation of civil authority. And to-day it stands pre-eminent as a civil organization, the most pronounced champion of the One, True, Holy, Catholic and Apostolic Church. Its constitution, aims and objects have been repeatedly and carefully scrutinized by bishops and priests, and most heartily approved, and, above all, at the last Convention in Detroit, June, 1884, the Knights assembled had the happiness of receiving the approbation of His Holiness Pope Leo XIII. Amongst his numerous advantages, known as the "Widows' and Orphans' fund," which it is optional to join, and which has proved in many cases quite a boon to families deprived of their main support.

As yet there is only one commandery in the Dominion of Canada, viz: the Knights of St. Augustin, Windsor, Ontario. This is not astonishing, for it is only since the last two or three years that any rapid growth has taken place in the membership of the Union, which now contains 68 commanderies. This rapid increase is due in greater part to the exertions made by the present officers of the Union.

I have now accomplished the task allotted to me. I have given to the readers of the RECORD the history of the Union, and I would think myself repaid by seeing commanderies being organized in those cities in the Dominion where Catholicity has taken the deepest root. For let all Catholics bear in mind the force of this advice, "Union fait la Force." JOHN J. BRUNNAN.

Quebec, March 1, 1885.

CORRESPONDENCE OF THE CATHOLIC RECORD.

MONTREAL NOTES.

THE LENTEN MISSION.

In St. Anthony's parish closed 1st inst. The church was filled every morning and evening during the previous week. Rev. Father Jones, S. J., conducted the exercises and preached some very eloquent and touching sermons. In the course of his instructions on Sunday he strongly urged his hearers to read good books and subscribe to Catholic papers instead of the trashy weeklies which were now so common. In the evening at 7:30, His Lordship Bishop Fabre addressed a few words to the congregation and gave the papal benediction and afterwards solemn benediction of the Blessed Sacrament. Father O'Donnell and his zealous assistant, Father O'Donnell, have reason to be proud of the success of the mission, as over a thousand persons approached the Holy Table.

The literary academy of the above society held its fifteenth monthly conference on Thursday, 5th inst. The Vice-President, Mr. M. J. Murphy, occupied the chair, and in a very pleasing speech explained the advantages of membership, as a means not only of cultivating the intellect but also improving the religious character of its members, by its different rules for spiritual guidance. He then introduced Mr. P. M. Wickham, who gave a dramatic reading in good style. "The Bride of Malahie," a declamation by Mr. J. McCarthy, displayed that gentleman's elocutionary powers to advantage.

Mr. J. J. Fobrer's essay, "The Evil Effects of Anger," was well treated. Mr. J. A. McCann gave a reading in his usual pleasing style. A reading was also given by Mr. J. McDermott. P. J. Mullin read "Marmion's reply to Lord Douglas" in an admirable manner. J. Coffey read an essay on "Independence."

In the musical portion of the programme Messrs. J. P. Hamill, J. M. Boyle, J. Kelly and Signor Emblein rendered efficient service.

Messrs. Edward Murphy, H. J. Moran and a number of prominent gentlemen, as well as some Western visitors, were in attendance. The conference closed with a few well chosen remarks by the Rev. Father James Callaghan, Moderator of

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