

everyone who has made the history of Christ's mission and stay on earth, a subject of study and reflection. They are explanatory of and symbolize great events connected with man's redemption, and ought to have the reverence of every human being. At this time fasting and praying should characterize the life of the Christian, for Christ is the model. The fast Lent is no new fangled device of the Catholic Church, it is of the highest antiquity and may be traced back to the Apostles themselves. It had its origin in a desire to imitate our Divine Lord and to enable us to celebrate in a worthy manner the great festival of Easter with such a purpose. Catholics, while eager to disabuse those who entertain wrong impressions of the Church's doctrine, can afford to endure the scoffs and hard sayings of those who believe not as they do. If they are true to their religious duties, sooner or later the force of their good example, (shown in their appreciation of the mysteries of the Christian religion) will prevail over the perverted ideas which now prevail in regard to them.

CELIBACY—WHY PRIESTS DO NOT MARRY.

While the Church teaches the dignity and sanctity of the sacrament of matrimony, she makes Holy Orders a "diriment impediment." When a young man receives the order of sub-deaconship, he takes a vow of perpetual continence, and cannot either lawfully or validly get married. Christ does not permit the preachers of His Gospel and ministers of His Sacrament to be married, and St. Paul gives the reason in his first epistle to the Corinthians: "He who is unmarried careth for the things of the Lord, how he may please God. But he who is married is solicitous about the things of the world, how he may please his wife, and he is divided." In these words of the Apostle of the Gentiles, we find warrant for the celibacy of the clergy.

God will not have a divided service, and the conscientious discharge of the duties of a priest are incompatible with the life of a good husband. If priests were married few people would approach the tribunal of penance, for they would very naturally fear that the confessor would not keep intact the seal of confession. Again in case of pestilence, it would be too much to expect the husband to risk his own life, and that of his wife and children to bring the consolations of religion to the dying victim. The case of the priest and the doctor are altogether different. The latter merely requires to look at the patient, ask a few questions and write a prescription, while the former must spend hours in the chamber of death trying to reconcile the dying sinner with his Maker.

The founder of our religion showed his love for virginity by selecting a virgin precursor, St. John the Baptist, and a virgin mother. We suppose that even the pastor of Plymouth Church will admit that St. Paul commended celibacy when he advised the unmarried and the widows to continue so; even as he did. When he gave that advice to the Corinthians, he could have meant only those who wished to serve God at his altar.

St. Peter was the only member of the Apostolic College who was ever married, and he after his vocation to be "fisher of men" did not continue to live with his wife. His answer to our divine Redeemer, "Behold we have left all things to follow Thee," shows that in becoming an apostle he became a celibate. But lest there might be any doubt about this condition of the Apostleship, our Lord names the wife among those cherished objects the renunciation of which will give an everlasting reward.

We do not mean to assert that Jesus Christ personally established the celibacy of the clergy, but that he so commended it that His priests should lead lives of continence.

Without entering into the question of the priesthood in a sacrificial sense it will suffice to say it is eminently proper that the man who offers at God's altar the Body and blood of the Lamb without spot should be unmarried.

If we look back at the history of the Church we shall find indisputable evidence that the discipline of the Church has always been to prohibit priests to marry after ordination. In his epistle to Pammachius St. Jerome states as a fact in contemporary history that "bishops, priests, and deacons are chosen from virgins or widowers." The same holy father, in his work against Jovinian, says: "You certainly admit that he cannot remain a bishop who begets children in the episcopacy; for, if convicted, he will not be esteemed as a husband, but condemned as an adulterer." From that it is manifest that the marriage of a bishop was invalid and the fruits of it illegitimate.

The testimony of St. Epiphanius places the practice of the church beyond the confused realms of controversy. He expressly declares that "he who leads a married life is not admitted by the Church to the order of bishop, priest, deacon or sub-deacon."

The entire legislation of the Church in her councils, both general and provincial, presupposes the celibacy of the clergy; and in those unhappy times when discipline became relaxed the Popes were persistent in their efforts to uphold the doctrine of St. Paul. For Catholics there is—there can be—no difficulty in admitting the divine wisdom, which exacts a vow of perpetual chastity from all in Holy Orders, and strengthens that vow with the sanction of an ecclesiastical law. We believe the Church to be "the pillar and the ground of truth," that the spirit of wisdom animates her laws, and that Christ will be with her until the end of time. Catholics know that there is the Gospel, in which, besides the precepts, compliance with which is necessary for salvation, are contained the sublime counsels of poverty, chastity and obedience. With priests chastity is not a mere evangelical counsel; they take on themselves the awful dignity of the priesthood and with it the obligation of leading lives chaste as the angels in heaven.

Non-Catholics, in discussing this question, do great injustice to themselves, their families and their friends, and unwittingly impugn the wisdom of Jesus Christ Himself and His apostles. They call celibacy contrary to nature, and declare it impossible in practice. Surely they cannot mean to say that the God-Man lived a life opposed to human nature. In denying the possibility of priests and nuns keeping the vow of chastity, our adversaries attack the reputation of their own unmarried sisters, daughters and sons. They forget the words of God, who says: "Thy appetite shall be under thy power, and thou shalt rule over it." It is truly said that there is no virtue the devil hates so much as chastity, and it would seem as if the arguments brought against celibacy were suggested by him. He can quote Scripture, and the counsel, "Increase and multiply," is frequently urged in opposition to celibacy. If that injunction of God were a commandment then the thousands of unmarried ladies and gentlemen in this city are leading lives opposed to God's will. The arguments derived from the command given by God to our first parents is a two-edged sword more dangerous to those who wield it than to Catholics.

STANLEY.

Great men are often ruined by their successes. Prosperity and fortune demoralize them. Stanley's speech before the Royal Geographical Society of London, on the 5th Feb., is drawing some pretty sharp comments from American critics. Col. Forney writes to the Philadelphia Press:—

"I have a sincere regard for Stanley and for his marvellous labours, but the man seems to have lost his head. The company he met could not have been more distinguished if Benjamin Franklin had been the guest, or George Washington, or even Shakespeare or Milton. But either of these characters, like the living Garibaldi, or General Grant, or Laboulaye, or John Bright, would have shown their greatness by that humility which the really eminent mind always shows in the presence of a generous popular recognition. As I heard Stanley's loose and nonsensical egotism, I thought of the modesty of the lamented Dr. Kane, and the clear, gentle accents of the departed Agassiz. I do not wish to criticize, but to deplore an exhibition so far beneath the man and the occasion."

RITUALISM.

Several ritualistic clergymen in the English Church, according to the Liverpool Courier, "have formulated the terms on which they propose to secede to Rome. Some members of the party propose to make an appeal to the Pope, or rather to the Congregation of Rites, on the following points:—

(1.) That the married clergy may be re-ordained, continuing in the married state, and allowed to act as priests not possessing the cure of souls (this would exclude them from hearing confessions). (2.) The privilege of reciting the Anglican rite for the communion service in English, with the exception of the canon of the mass, which would of course be in Latin. (3.) That these regulations shall entail no precedent, but be distinctly regarded as an exceptional concession to clergymen in the English Church—all priests notwithstanding these privileges to be allowed to follow the present rules of the Latin Church if they choose. This would permit them, for example, to recite the whole service in Latin if so disposed. These are the points on which Rome is invited to grant a relaxation of Christ discipline for the accommodation of certain clerical rebels now in the English Church. The concession as to marriage is evidently the main difficulty; but it is said that they are only claiming the same indulgence as Rome already grants to priests in the United Greek Church, not the Orthodox Russian Church, but that branch which flourishes in Greece and Poland. The practice there is to a large extent for young men in training for the priesthood to get married before they are made deacons, and they are then admitted to the regular priesthood as married men, and have the cure of souls in all respects except the hearing of confession. These English ritualists want the same tolerance of a married priesthood, with the same limitation as to hearing confession."

AN AMERICAN OPINION OF CANADIAN WOMEN.

A correspondent of the N. Y. World describing the late ball which was given in honour of the Governor-General, writes of the Canadian ladies:—

"Suffice it that better taste was never shown by fairer women than at this ball. One word, however, for the women of Montreal and Canada generally. It is a common and impolite saying that the average English girl is at once the freshest, the most staid creature ever met in society. Be this as it may, I am sure that the Canadian women have all the innocent freshness and purity of their Mother

Country, while they talk quite as well as their cousins on the other side of the border, and in talking have that beautiful voice and accent which are the pride of English women in every part of the world. There is, too, about them a healthy robustness which comes from plenty of outdoor exercises and which excites the admiration of all men who had heard of nerves, sick headache and those other symptoms of "little health" which go in wraps and easy chairs. One other thing I noticed in the ball room which seemed a little odd to me, and that was that the Canadians have either not given up or have taken up again the old fashion of hopping in the waltz. After the smooth and gliding motion seen in an American ball room, I can't say this looked pretty, but it was done with no little agility, and the dancers appeared to be having a good time. I talked the other day with an American from the South, and he expressed his astonishment at the wonderful hospitality met with on all sides, and which I am sure is the rule in Canada. He said that he had expected to find only "cold northern hearts and rude northern tongues," but instead found each one filled with good feeling and generosity, and living as though the latch string of his door was always on the outside.—Montreal Cor. N. Y. World.

A MERITED REBUKE.

When Mr. Cartwright was at Aylmer during last summer, he depicted Sir John Macdonald and Senator Macpherson as worthy descendants of Highland clans, whose predatory instincts had formed an illustration in these two worthy descendants. And he quoted the lines of Sir Walter Scott:—

"Show me the Highland Chief who holds
That plundering Lowland flocks or folds
Is taught but retribution due;
Seek other cause 'gainst Roderick Dhu."

Said he:—

"I wish to be just, and I believe that the present is a very curious instance of the truth of the saying that instinct is stronger than reason. The ancestors of these gentlemen, in times gone by, stole many a head of black cattle, and if they got caught they were sometimes hanged for it."

This attack upon the gentlemen in question, because they were descended from Highland Scotchmen has been warmly resented by Senator Macpherson, who administered such a dressing to the assailant of his ancestors in his recent pamphlet as he is not likely to forget. This defence of Fatherland and of its memories has been the cause of a flattering testimonial to Mr. Macpherson from Glengarry, which took the shape of an address, signed by 530 residents of that county. A correspondent says:—

"After the presentation, Mr. Macpherson entertained the delegation and a number of members of the Senate and the House of Commons at lunch in the Senate restaurant. A feature of the occasion was the presence of a piper from Glengarry, who played in the interval of the toasts. The deputation represented that the strongest feeling exists among the Highlanders of both political parties at the wanton insult cast upon their race by the Minister of Finance."

We think that Highlanders in Western Ontario—and there are many of them—would like to see a copy of the address, and also of Senator Macpherson's reply to it. One can admire the pluck of Mr. Macpherson in hurling back a libellous stigma and the recognition which the Glengarryans have made of the services thus rendered to their nationality.—Free Press.

THE TWO KEYS OF THE MEDITERRANEAN AND BLACK SEAS.

As usual the news from the East seems still to be as unreliable as ever. The combatants have drawn off for a breathing spell, and the great powers are about to try what diplomacy can accomplish to soothe the outraged feelings of the Bulgarians, the Servians, and the Montenegrins, for atrocities unparalleled in modern warfare, and equaled by only one nation, even in the ages of barbarism. At this time a brief sketch of the two strongholds—one held by Turkey, the other by England—may not be out of place.

Constantinople is to the Black Sea what the Gibraltar is to the Mediterranean. It is the key of the East as the latter is the key of the West. There is much plausibility, to say the least, in the report that England proposes to seize Constantinople now, as it did Gibraltar over a century and a half ago, and holding it, allow the other powers to carve the rest of Turkey in Europe to suit their own palates. Gibraltar, as every one knows, is an insulated rock, the most southern promontory of Spain, connected with the mainland by a low, narrow strip of sand, between the bar of Gibraltar on the West, and the Mediterranean on the East, forming one of the "Pillars of Hercules." Ceuta on the African coast just opposite, being the other. Gibraltar is fourteen hundred feet high, and is accessible only on the northern and western sides. Properly garrisoned, it is claimed to be absolutely impregnable. England has spent millions to render it one of the strongest fortresses in the world; and the rock of Gibraltar has become the synonym of anything invulnerable; but what is more to the point, it commands completely the passage between the Mediterranean and the Atlantic. In a word, England by having possession of that rock, is entire mistress of the commerce of the whole of Southern Europe. The Moors held it in the days of their power. England wrested it from Spain about the year 1704, by surprising the garrison. Several attempts have since been made to deprive England of this rock, which is indeed one of the most precious stones in the Crown's jewels of Great Britain. The most memorable attempts was made by the French and the Spaniards in 1779, which siege was continued without intermission for over four years. This was perhaps the most determined siege and defence of military history. England guards Gibraltar as the very apple of her eye, and justly so. By retaining that little spot of ground, she manages to retain her position as a power in Europe, and holds on to her possession in the East. It has a mixed population of about twenty thousand.

Constantinople, Ancient Byzantium, is situated on the Bosphorus, where it commands the Black Sea. It has a triangular peninsula with the "golden horn" on the north, and water on every side, except the west. It occupies seven hills, and is properly fortified and garrisoned, would be as impregnable, and commanding as Gibraltar itself. It was founded by the Emperor Constantine, and almost admirably situated for being the capital of an empire, embracing the two continents. History tells us that this

city has been subjected to no less than twenty-four memorable sieges. The Crusaders captured it in the early part of the thirteenth century, and it was finally won by the Turks two centuries later. It is a city of about one million inhabitants, about one half of them Mohammedans, the balance Christians and Jews. With these two keys in her hands, England might bid defiance even to the "Ursa Major," and proclaim herself mistress of Europe, and Queen Victoria, instead of being Empress of India might have as many titles attach to her position as the Emperor of China.

DEGENERATE SPAIN.

"The degeneracy of Catholic Spain" is a favorite topic with the non-Catholic press. "Look at the fruits of Popery," they exclaim, "Behold how degraded, weak, and despised, has become a country which has been Catholic for 1,500 years or more!" It matters not to these critics that whenever a really sensible non-Catholic visits Spain, spends some time there, and keeps his eyes and ears open, he comes away with all his preconceived notions dissipated; with a very high opinion of the people; and, not infrequently, with an interior light which leads him into the bosom of the Church. We recall as we write, the experience of two acquaintances of our own; one was an orthodox Episcopalian, the other an educated but very determined infidel. Each of them went to Spain, at intervals not very distant, and remained there several months travelling from place to place and mixing freely with the people. They both returned with the opinion that the Spaniards were among the most truly happy and enviable people on the globe. "The women," they said, "are chaste; the domestic life of the Spaniard is a model of thrift, contentment and homely happiness; the men are brave, frank, and incorruptibly honest; and they know what duty means." But such testimony as this, which is practically inexhaustible, goes for nothing in the estimation of our aforesaid critics; nor does the fact that whatever of evil there is in Spain, of a moral, social, or political character, may be traced directly to the anti-Catholic and revolutionary element introduced there by the secret societies, and that this evil is only to be seen in the large cities; nor does the other fact that both at the Vienna exposition and at our own Centennial, Spain made a display which put several other countries to shame, and which could never have been furnished by a degraded, weak and indolent people.

But a fresh proof of the falsity of the hackneyed assertion concerning the degeneracy of Spain has just been supplied. For nine years the Spanish Government—monarchy, regency, republic, and monarchy again—has steadfastly held the insurgents in Cuba, at bay, and has at last put an end to the conflict by awarding to the vanquished terms of pardon so liberal that they were constrained to accept them. We say nothing here as to the merits of the conflict; or as to the chances that Cuba free, or Cuba annexed to the United States, or Cuba the scene of an irreconcilable conflict between the natives and the Spanish inhabitants, would be any happier than Cuba as she will now continue to be, a colony of the Spanish crown. Our present point is that Spain, by the firm tenacity with which she maintained her authority against the revolt; by the willingness with which her people, under every form of government, spent their blood and money to maintain this authority; and by the terms she has now awarded to the vanquished, has emphatically disproved the assertion that she is either weak, or ignorant, or degraded. There is scarcely another country on the globe that would not have quailed before such a task. England would have thrown up the sponge before the first shots were fired; Australia and Canada to-day could shake off their allegiance to England by simply declaring their intentions. The governments of the world, it may be added, have a far higher opinion of the prowess and the pluck of Spain than that entertained by our non-Catholic critics. Not one of the powers ventures to treat her with contempt; if a demand that she considers unjust is made upon her, she knows how to resist it. To use the slang of the day, "she doesn't scare worth a cent." The only peril for Spain is from the machinations of the anti-Catholic element from outside, working through the secret societies. Her strength, her glory, and her happiness depend upon her remaining firmly Catholic.

THE CANADIAN INDIAN.

Between the Canada Indians and our own there is all the difference between wild and tame, besides the vast disparity of numbers. When the Connecticut was first colonized by the French and English, two distinct lines of policy was observed in dealing with the Indians. The French colonists were more adaptable than the English, and less prone to exacting. They made but little show of taking hold of the country. They came as missionaries and traders, and gave their forts the appearance of temporary lodgments. They entered immediately upon trade in the principal article the Indians could offer in traffic—furs and peltry. To profit by this article of trade it was necessary to preserve the Indians in the country, with as little change of habits and pursuits as possible, and maintain at least the friendship of trade. Trading posts were rapidly established, which became the points of contact between the colonists and Indians; and the settlements of Quebec and Montreal were scarcely begun before the whole extent of Canada was dotted with trading-posts, from Bell Isle to Lake Superior, where Frenchmen, attached to the posts as factor, clerks, laborers, and voyagers, lived from year to year. These posts became the homes of the Indians and traders, and points of settlement, where a semi-civilization was established and the French mind led by the zealous missionaries who always accompanied the traders, molders the civilization and religion after the French idea. The short term of generation sufficed to establish a race of half-breeds, of no mean proportion to the native population, born to the use of a common language and common faith with the colonists, and trained to a civilization advanced to the requirements of their condition, who naturally yielded fealty to the colony and loyalty to France. They were adapted to the country as it was, and did not require it to be changed for their accommodation; while they constituted a link between the new and old races, and a natural bond of peace. This too was an open and safe field for missionary operations, where the ever-zealous Jesuits did not fail to sow seed that has taken deep root and spread far beyond this race.—Atlantic Monthly.

PERSONAL.

LAURIER.—Mr. Laurier spoke at the St. Patrick's concert, Ottawa, on St. Patrick's night.

SCOTT.—The Honorable Mr. Scott addressed the audience in Ottawa, on St. Patrick's night.

ROSSA.—O'Donovan Rossa lectured in Toronto to a meagre audience on St. Patrick's night.

O'LEARY.—Mr. Peter O'Leary left Montreal for Quebec, en route for England, last night.

BULL.—Sitting Bull is missing, some say he is laid up with yellow fever.

ANGLIN.—The Hon. Mr. Anglin, made an eloquent speech on St. Patrick's night, at the concert in McGowan's Opera House.

O'HANLEY.—Mr. J. P. L. O'Hanley has written a very able and beautiful letter to the Ottawa Herald on Ireland's aspirations.

MACDONALD.—Sir John A. Macdonald spoke at considerable length in Ottawa, on St. Patrick's night.

METROPOLITAN.—It is said this his lordship the Metropolitan, is about to resign. All classes and creeds of our community will be sorry for this.

MACKENZIE.—MACDONALD.—The leaders of both our great parties courted the Irish vote at Ottawa on Monday night.

COSTIGAN.—Mr. Costigan gave an eloquent lecture in honor of St. Patrick and Ireland, in Ottawa on St. Patrick's night.

BELFAST.—There was some rioting in Belfast on St. Patrick's Day. The trail of the serpent—Orangeism—still begins the capital of Ulster.

SMITH.—Mr. J. Q. Smith, Consul-General of the United States, vice Dart, has arrived in town, and is at present at the St. Lawrence Hall.

LYNCH.—On March 14th, Bishop Lynch of Charleston, celebrated the twentieth anniversary of his elevation to the Episcopate.

BINE.—Mr. Bine the great Temperance advocate is at present undergoing trial for an indecent attempt at assaulting a young girl of fifteen.

BILEY.—The Revd. Father Biley, who preached such an eloquent sermon on St. Patrick's Day is a native of Augusta, Georgia.

KIERMAN.—A gentleman of the name of Kierman will be ordained priest at St. Catherine's to-day by His Grace the Archbishop of Toronto.

FLORENCE.—The city of Florence, lately the Italian capital has suspended payment. In plain terms it is bankrupt.

WILLIAM.—The Associated Press Telegrams say that the Emperor of Germany has congratulated His Holiness Leo the XIII. on his accession.

COSGROVE.—This is the fourth time that the house of Mr. Owen Cosgrove of Toronto, Grand Marshal of the Toronto Irish societies, has been wrecked by Orangemen.

HAYES.—President Hayes and Secretary Schurz, reviewed St. Patrick's Day procession in Washington yesterday, and they were saluted by each organization as it passed along.

BENNET.—The enterprising proprietor of the New York Herald has obtained the approval of the President of the U. S. for Act in aid of another Polar expedition.

CHINIQUEY.—The Revd. Mr. Chiniquey is beginning to entertain the idea that Protestantism is too weak for his stomach. He wants something stronger.

G'DONOGHUE.—Mr. Costigan seems determined to keep the G'Donoghue matter before the House of Commons, and with every appearance of success.

PETRE.—A further publication on the subject of Catholic Liberal Education by the Hon. and Rev. William Petre will be published shortly in London.

MORGAN.—Another Welsh fasting girl has come to light. Her name is Morgan. She is about 15 years of age, and is said not to have eaten or drunk anything since the 30 of October last.

HEARN.—On dit, that the Hon. John Hearn will stand for a Quebec constitution at the coming elections, and will therefore resign his seat in the legislative Council.

MCSEANE.—Alderman McShane was examined by a committee of the House of Commons on Monday, relative to the meat traffic between Canada and England.

CARRAY.—BELL.—We are happy to be able to state that those young men, lately the objects of Orange Assassination are improving in health and likely to recover.

STIRLING.—It is said that the late Sir William Stirling-Maxwell has left an account of the more noteworthy incidents of his own time, including new facts relating to the episode of Lord Melbourne and Mrs. Norton.

COURTNEY.—The friends of Courtney, the oarsman, who lives in Auburn, N. Y., have offered to put up a stake of \$10,000 that he can defeat any competitor who will go to Oswego Lake and row against him.

MACPHERSON.—The action of the deputation which waited on the Hon. Senator Macpherson lately is causing considerable excitement amongst the Glengarry Scotchmen who for the most part approve of the step.

HAYES.—The N. Y. World says if the Senate had not adjourned till Monday the President to-day (Saturday) would have sent the Fishery Award correspondence, probably accompanied by a message advising payment.

GLADSTONE.—Dean Stanley says that when he and Mr. Gladstone were at school together near Liverpool, they were both noted for their dullness at figures. The dean adds that he never improved, but that Gladstone has become one of the best mathematicians in Europe.

CROMBIEHOLME.—When Father Crombieholme was in Canada he did much good work amongst the labourers on the Lachine Canal. One of the indirect results of his labours was witnessed on Monday when for the first time there was a procession at Lachine in honour of St. Patrick's Day.

KENNEDY.—There died at Chicago, on March 7th, an old Irish woman named Mrs. Ellen Kennedy, who was one hundred and six years old. She retained up to her death, vivid recollections of the Napoleonic wars. She was an eye-witness of the Irish rebellion of '98, and saw many acts of barbarity committed by the English soldiers and authorities.

CAUGHNAWAGA.—The Indians of Caughnawaga are a stiff-necked race. The war Mr. Chiniquey beforehand that they don't want him. "What can we think of such a people, what can we do with them. They don't want pork, they don't want blankets, they don't want the reverend Mr. Parent and now they don't want the reverend Mr. Chiniquey."

JOHN.—A pamphlet has been issued in California dealing with the subject of Chinese labour. It is spirit decidedly hostile to the Celestials. An estimate is made that ten Chinamen can exist where one white man could live, and an attempt is made to show that not only labourers, but the community at large are sufferers by the immigration of the Chinese. "A strong feeling in opposition to John" is the result, and a party has been formed, whose motto is "The Chinamen must go," and whose emblem consists of a hanging noose.