



LEO XIII'S GOLDEN JUBILEE.

Precious Gifts from Every Corner of the World—Fifty Years Since His Ordination as a Priest.

Leo XIII, fifty years after ordination as a priest, will celebrate his jubilee in the Vatican on the 29th of June, 1892. P. U. G. M. from all over the world are en route to Rome, or are already at the shrine.

When Leo was chosen to be the 250th Pope of Rome Pius IX. having died soon after a celebration similar to the present one, he found the Church in perilous straits. With a firm hand he has guided it out of danger.

Joseph Vincent Pecci, known as a scholar and diplomatist, was elected by acclamation. He had ruled over Perugia and Spoleto, and had been Papal Nuncio to Belgium.

Under Pope Leo the Church has regained its strength and added to it. Bismarck has surrendered, and France is more than friendly.

Pope Leo early recognized the power and the faithfulness of American Catholicism, and it was by his order that the third Plenary Council was held in Baltimore.

The value of the church property in America is something enormous. New York City alone has 200 churches, 150 parochial schools, many asylums and quantities of real estate.

It is said that on the fiftieth anniversary of his entrance into priesthood the Pope will resign his title of "The Preserver of the Vatican" by throwing off the last shroud of the P. Nono policy and driving through the streets of Rome King Humbert, who has shown himself brave, good-hearted and sensible, would, it is believed, be the first to show his veneration for the Pope.

The Jubilee Mass, which the Holy Father will himself celebrate, will cost 1,000,000 francs, or \$200,000. It will be on a scale hitherto undreamed of.

Marshall and Madame McMahon will send two magnificent silver vessels.

The Society Bibliophiles de Paris, will send a magnificent volume containing the Pater Noster, printed with illuminated text, in 150 languages.

Alsace will send a curious reproduction of the Strasbourg clock, complete to every particular.

The Archbishop of Rheims will send a reduced copy of the colossal statue in bronze of Urban IV., recently unveiled at Chantilly.

Perhaps the most remarkable gift is the colossal organ built by Caville-Coll for St. Peter's. Hitherto it has been wanting a melodious voice to match its volume of sound.

The students of Catholic colleges all over the world will erect a statue in the name of the Pope to St. Thomas Aquinas.

The thirty-two Austrian Archdukes send a collection of relics of the saints.

The Empress of Austria sends a splendid tiara.

Gounod has written a composition entitled "Leone XIII."

The Pope now wears a precious diamond ring given him by the Turkish Sultan.

China will send a high percentage with rich presents, including a large contribution from the Empress-Regent.

The Pope contributes \$60,000 toward an exhibition of art to be held in the Vatican.

DEATH OF BISHOP CARBERY.

Distinguished Career of an Irish Dominican.

A cable despatch on Monday from St. Mary's Priory, Cork, announced the death of Bishop Carbery, of Hamilton, Ont. In July the Bishop left his diocese to seek rest in his native land, and intended also to visit the Eternal City before returning to Canada.

To all appearances the Bishop was in fair health, but the change of climate must have affected his constitution even more than was then to be seen. To a man, in his age, over 62 years at the time of his consecration as Bishop of a Canadian See, the change from the mild climate of Italy to Canada was not without many dangers.

Dr. James Joseph Carbery was born in Mullingar, County of Meath, in 1822. He received the rudiments of his early education in the principal school of that town, under a teacher whose name and abilities have not yet died out of the memory of that locality.

Then he passed on to the academy attached to the Diocesan Seminary of Navan. At the end of his course the young seminarian expressed his desire to join the Dominican Order. At that time there was no Dominican convent in his native town, and he determined to embrace the state of priesthood in the Order of Friar Preachers.

When his vocation was satisfactorily tested by Dr. Wm. Vincent Harold, the then Provincial, he was accepted as a postulant for the religious habit, and sent with a companion aspirant to the same state of novitiate, which he entered in Italy, to enter on his novitiate. The convent of "Our Lady of the Oak" (the Quercia), lying at a short distance outside the city of Viterbo, was chosen by his Superiors for his novitiate house.

It is in the month of November, 1843, he was admitted to solemn profession on taking his religious vows, and was detained in the same place to make a course of two years' philosophy under excellent professors, Fathers Vincent Aquaroni and Pellicanetti, and here he received subdiaconship from the hands of Cardinal Finetti, Bishop of Viterbo.

He was then sent to the Irish Dominican Convent of St. Clements, where he read theological lessons under Father Ciolette, a Spanish Lector and member of the same community, while every day he attended the classes of theology in the celebrated schools of St. Thomas in the University College of the Minerve, where he read under the two famous Regents, Spanish divines, Xarvo and Pige, having as the same Father Guillelmotti as Master of Studies. Having received deaconship from Cardinal Palzicola, and the order of priesthood from the Cardinal Archbishop of Constantinople (having already taken his degrees), Father Carbery returned to Ireland in 1849. The first appointment he received in the service of religion and his Order of Friar Preachers was his immediate assignment in 1850, to the Church of St. Mary's, Pope's Quay, by the then Provincial of the Hibernian Dominicans, Dr. John Pius Leahy, now the Venerable Bishop of Dromore. Not long after he was chosen as sub-prior, reappointed to the same office in 1854 and again in 1858. In November, 1859, he was removed to Limerick, where on several occasions he was elected to the office of Prior. During his stay in that city, owing to his great

POPULARITY AND INFLUENCE, co-operating with his zeal for the beauty of God's house, he induced the clergy in all the parishes, Father Carbery rebuilt in a marvellously short time the beautiful church of St. Saviour's for his Order, as it now stands in that city. In the Provincial Chapter, held in Dublin in 1876, he was raised by the suffrages of the assembled Capitular Fathers to the important charge of Provincial Superior of all the houses of the Order in Ireland. At the termination of his quadrennial period of holding that office he was recalled to Cork, to be placed at the head of the community as Prior of St. Mary's, in the year 1880. He was scarcely settled down with the prospect of spending the remainder of his days in Cork, to the bishop, clergy and people of which he was so sincerely and steadfastly attached, when he was raised to a post once more viewed by the priests of the Seminary and then placed in the vault.

At High Mass in Notre Dame Church, on Sunday last, (Rev. Curé Sentenne delivered an eloquent panegyric on the late Father Flavien P. Martineau, whose death occurred last week. The reverend speaker dwelt particularly upon the last moments of Mr. Martineau and stated that he had passed away most peacefully, retaining consciousness till the very last moment. Being the founder of several leading congregations, the Rev. Curé Sentenne stated that he was entitled to numerous plenary indulgences. The gentlemen of the Seminary, by the death of the late Father Martineau, had sustained such a "void" that would probably be very difficult to replace him. As deceased had worked hard in the interests of his flock, he hoped that now that he had joined

THE LATE ABBE MARTINEAU.

The Great Apostle of Temperance Passes Away Suddenly—The Funeral.

The Catholic portion of the community was greatly surprised Wednesday when it became known that Rev. Abbe Flavien Martineau, P.P., of the Seminary of St. Sulpice, had died at 10.15 that morning, of congestion of the lungs, after but four days' illness. The reverend gentleman was born at Lucon, France, in 1830.

After attending the Seminary of that place for a number of years, during which time he made a brilliant classical course, he entered the priesthood and was immediately appointed a professor of rhetoric. About the year 1860 he joined the Order of St. Sulpice, and in 1862 was transferred to Montreal, where he fulfilled for some time a mission in connection with St. Joseph's church, Richmond street. In 1864 he was sent to Notre Dame church, and ever since has fulfilled his duties to the satisfaction of all.

By special request, His Holiness Pope Pius IX., in the year 1870, decided that the month of May should be dedicated to the Blessed Virgin, and, by special permission, the Rev. Abbe Rousselot, the then curé of Notre Dame church, but now of St. James, appointed the Rev. Abbe Martineau to preach the special exercises, and two years ago the present Pope decided that the month of October should be dedicated to the Rosary. Again the Rev. Abbe Martineau was selected to conduct these exercises, and fulfilled his work so well that several of his sermons were subsequently preserved in full and kept in the archives of the Seminary as the greatest treasures.

The late Mr. Martineau was a great musician, and was also the founder of nearly twenty different congregations, chiefly composed of ladies. Dr. Kotter attended deceased during his illness. At four o'clock Wednesday afternoon special prayers for the dead were recited in the mortuary chamber.

"The history of the Seminary," said a prominent clergyman to our representatives, "was there such an imposing ceremony as those which took place at Notre Dame Church Friday morning in connection with the death of the late Abbe Flavien Martineau." Long before the appointed hour (8.30) the vast edifice was crowded with citizens of all creeds and nationalities, and it is expected that when the ceremony commences there must have been fully 10,000 citizens present.

The service was very impressive, the choir, which was composed of 480 voices, rendering in an able manner Rev. Abbe Fessenden's harmonized Requiem Mass, with orchestral accompaniment. The choir was directed by Mr. Charles Labelle, and was composed of deputations from the Jesuits, St. James, St. Mary's, St. Peter's, St. Bridget's, St. Ann's, St. Gabriel's, St. Henri's, Ste. Cune-gonde's, the students of the Montreal College, the Grand Seminary and the Christian Brothers' school attached to the Oratory. They rendered the *Domine Jesu Christe*, while at the Communion *De Profundis* was sung. At the conclusion of the service a solemn Libera was sung by His Lordship Bishop Grandin, of St. Albert, Manitoba, who had come purposely to Montreal for the occasion.

His Lordship was assisted by his secretary and Rev. Curé Sentenne, of Notre Dame, and Grand Vicar Maréchal, of the Archdiocese of Quebec. Among the members of the clergy who occupied seats in the Sanctuary were Rev. Messrs. Valouin, Leclair, Strubbe, Longan, Rousselot, Demareux, Giband, Hamon, Decary, Reed, Maroux, Lesage, Tasé, Chevrefils, Ebrement, Racicot, Provost, Laporte, Deguire, Schmidt, S.J., Oaise, S.J., Salmon, Adams, Lashpette, J. E. Baudouin, J. Leclair, Longan, Morin, Gastonguay, Carrière, Desrochers, of St. Martin, and numerous others whose names could not be ascertained. Rev. Father Campan, of the diocese of Burlington, represented His Lordship Bishop de Gosselin, and Rev. Father Maroux, of St. Hyacinthe, represented His Lordship the Bishop of St. Charles, of the Archdiocese of Quebec. A funeral cortege was formed. Among those who followed the hearse were several hundreds of priests and citizens, also delegates of nearly all the Catholic congregations of the city. The remains were taken to the Grand Seminary, where, prior to being placed in the vault, a solemn Libera was sung, at which His Lordship Archbishop Grandin presided.

In the afternoon the remains were once more viewed by the priests of the Seminary and then placed in the vault.

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A SCOTCH THEOLOGIAN, OR FAITH AND MORALS.

To the Editor of THE POST and TRUE WITNESS:

SIR,—The following observations owe their origin to an article in the Star of Saturday, November 20, entitled "A Scotch Theologian." I presume you wonder, very naturally, that I did not send these remarks to the paper in which the aforesaid article appeared. I would have done so with pleasure; but having, on a previous occasion, written something of a kindred nature for publication in the Star, the manuscript was kindly returned with thanks, as being at that particular season "inopportune." Happening to be of a different opinion, I sent it to THE POST, where it subsequently appeared. I have again taken the liberty to send you the result of my cogitations on the peculiar theology of a Scotch theologian, Professor Flint of Edinburgh University. The following are his words:—"It was the special temptation of teachers and preachers of religion to exaggerate the merit of faith and belief, and to denounce as mere belief either in mere belief, or in mere doubt; there was merit only in believing or doubting according to truth."

On the supposition that Christianity is a mere human invention, like Calvinism, Methodism or Tambourinism, &c., the professor is undoubtedly correct; for my part, I would not believe the dogma of the Trinity, nor any other Christian doctrine on no better authority than any or all of those multifarious and discordant sects could produce. But if Christianity is a divine revelation, I ought humbly to believe whatever Christ has propounded through the medium or channel that He established for my instruction. Before proceeding further, it may not be amiss to have a correct definition of faith. Christian faith is the ready and unwavering acceptance, as truth, of whatsoever God has revealed to man, whether in the written or unwritten word. How are we to learn what God commands us to believe? I answer, through the Church that Christ—true God and true man—established for that purpose. "Hear the Church; he that hears you hears me, &c.; behold I am with you all days, even to the consummation of the world; I will send you the Paraclete, who will teach you all truth." That Church must consequently exist at the present day, unless we admit that Christ's promise of perpetual guardianship has failed. That Church must be the One, Holy, Catholic and Apostolic Church, and it can be shown that there is another, more ancient, more united, more holy, more Catholic and Apostolic than the Church whose centre is in the city of Rome, and of which Leo XIII. is the successor of St. Peter, the High Priest. He is also the one shepherd of the one fold, which he cannot lead astray, because Christ prayed that his faith should not fail. With such guarantees possessed by the Church for teaching the truths of divine revelation—leaving miracles aside—faith, I maintain, is highly meritorious, and doubt an insult to God, and highly sinful. According to Prof. Flint, however, "there is no merit either in mere belief or in mere doubt; there was merit only in believing or doubting 'according to truth.'" In so speaking, Prof. Flint is, in my opinion, guilty of a solecism. I cannot with propriety be said to believe that the whole is greater than a part. I know it to be a fact, and there is no merit in my acknowledging it as such. The merit of faith consists in conquering doubt. For instance, the astronomer, in calculating an eclipse of the sun, does not believe it will occur at a certain time or place, or at a certain hour, or at a certain season, such as total, partial or annular; to him it is a truth. On the other hand, the philosopher is impressed with the gulf between his insignificant knowledge and the superior, almost godlike intelligence of a being like himself, yields up his doubts as the only tribute he can pay to science, and calmly and with faith awaits the result. In this discussion, I cannot well pass over, without notice, what the Star styles "an impressive and carefully elaborated address" on "Honest Doubt," delivered in Erinian church, on Sunday, Nov. 27. "The preacher took occasion to point out the distinction between honest doubt and the mere loquacious chattering of those who were but repeating what they had heard from others. He fully endorsed the sentiments of Professor Flint." "Honest doubt"—the Rev. gentleman remarked—"had done immeasurable good in helping to solve many of the religious questions brought before the world, and the man who had doubted and puzzled himself over the truths of Christianity, eventually finding faith, was certain that the knowledge and faith which he had acquired was his own." How doubts and puzzling oneself over the mysteries of Christianity can be considered as safe guides leading to divine faith, or how darkness—a mere negative—can be transformed into the source of light—is a mystery to me. Such rambling talk can only be characterized as "loquacious elaborated chattering." But granting that the puzzled doubter has acquired faith through this novel process, it is altogether worthless, as being wholly human; in fact, it is no faith at all. Yet, to do the Rev. gentleman justice, I concede that there is such a thing as "Honest doubt" in matters of faith; but every Catholic must avoid it as poison. "Honest doubt" has led, and is daily leading numbers of our separated brethren of every phase and grade of society

THE FUNERAL OF BROTHER JOHN AT QUEBEC.

Yesterday morning the funeral of the late Rev. Brother John, Director of the St. Patrick's School, took place from the school house (which is opposite) to the St. Patrick's Church, thence to Belmont Cemetery, where the Christian Brothers of the Quebec diocese are buried. Long before the hour of the funeral service the sacred edifice was crowded to repletion with members of the St. Patrick's congregation and citizens from every other community in the city.

Amongst the number present we noticed Senator Baillargeon, M.D., Chevalier Robitaille, M.D., affiliated with the Christian Brothers Institute, Paris, France, for four years service, gratis, Hon. Mr. Oulmet, Superintendent of Public Instruction, Paul de Guesse, Esq., Secretary of the Department of Public Instruction, M. A. Heon, Esq., O.C., Monseigneur Legrand, representing His Eminence Cardinal Taschereau, Fathers E. Maguire, Labrecque, D.D., Director of the Grand Seminary, Drolet, ex-Curé of Sillery, Brother Christian, Superior and visitor of the Quebec District, Brother Arnold, Director of St. Ann's School, Montreal, Brother Alphonsus, Director of the Mother House, situated on Cote street, Montreal, Brother Chrysostome, Director of the Brothers School, L'Islet, Brother Denis, Director of Commercial Academy, Montreal, and all the directors of the Quebec Christian Brothers schools, as well as their assistants and the pupils of the same, to the number of 4,000, who wore mourning badges, composed of a white and black rosette. The St. Joseph society from Diamond Harbor, of which the late deceased was the founder, turned out in regalia with banners, likewise the whole main portion of the St. Patrick's church, who were most eager to pay their last tributes of respect to the departed Brother John, who was endeared to the hearts of all who ever came in contact with him for his nobleness of character and honesty of soul.

The sacred edifice was deeply draped in mourning, including the three altars and galleries. The Rev. Father Hayden, C.S.S.R., rector of St. Patrick's church, celebrated the Mass, assisted by the Rev. Father Cronin as deacon and Dracou J. Finnan, from St. John's, N.B., as sub-deacon. The ceremony was most impressive and at times hardly a dry eye could be witnessed. At the close of the solemn ceremony, the six brothers in religion, viz. Bro. Stephen of the Commercial Academy, Bro. Jerome, of the St. Roch school, Bro. Patrick, of the St. Sauveur school, Bro. Paulson, of St. John's school, all the directors of the schools as foregoing mentioned, assisted by Brothers Morris and Turillibit, acted as pall bearers and carried all that was mortal of the remains of the deceased brother to the elegant hearse and thence to the Woodfield Cemetery, followed in the following order:—St. Joseph's Society, with banner, headed by officers in regalia; the pupils of the schools, presided over by the Christian Brothers to the number of 1,600; members of the St. Patrick's Congregation to the number of about 500, who all walked to the St. Foye's toll gate, about one mile from the city, where all took vehicles to the cemetery and the estimated number of vehicles who followed the remains from that point was 300, and without doubt one of the largest funerals that ever took place in Quebec. We were nearly forgetting to mention that the Rev. J. O'Reilly, of Manchester, N.H., U.S., and the Rev. P. O'Kelly arrived in the city to attend the funeral. The scene at the cemetery was very affecting, and the tears that came from the eyes of many of the late Brother John's friends flowed most copiously, and showed many a bleeding heart and deep affliction. When the body of the deceased was contained in its last resting place, the multitude left in silence for their homes. We cannot close our report without mentioning the energy and admirable services rendered by Mr. Germain Legrand, undertaker, who was most zealous in every preliminary connected with the funeral.—Telegraph.

IRISH PUBLISHERS TO BE PROSECUTED.

LONDON, Dec. 19.—The Government, as the result of Saturday's discussion of Irish matters in the Cabinet Council, is determined to prosecute the editor or publisher of every newspaper publishing reports of meetings of the League branches whose suppression has been proclaimed, and it is asserted that Mr. O'Brien will be re-arrested the moment his present term of imprisonment expires unless his paper, United Ireland, ceases in the meantime its persistent repetitions of the offences for which its editor was indicted and jailed.

BALFOUR AS A LIBELLER.

Mr. Barrett, who was arrested recently on a charge of obstructing the Irish police, but whose case was dismissed for lack of evidence, has expressed his determination to continue his action for libel against Chief Secretary Balfour for having stated in a public speech that Barrett had been convicted. Mr. Balfour, when his attention was called to the inaccuracy of the statement, wrote a letter to the press to correct his mistake, but Mr. Barrett does not deem the secretary's explanation adequate and will have nothing less than an apt apology or substantial damages at the hands of a court of law, neither of which, however, he is likely to get.

ENFORCING THE CHIMES ACT.

It is probable that the present week will witness a vigorous enforcement of the Chimes Act in Ireland in pursuance of instructions issued yesterday and despatched post haste to Dublin Castle.

RELIGIOUS PEACE IN FRANCE.

President Carnot will send costly Jubilee gifts to the Pope. President Carnot appears to be on inaugurating an era of religious peace. He has given orders to have the regular services in the Elysee chapel resumed.

NO NUNCIO FOR ENGLAND.

The opinion prevails in various places that if diplomatic relations be resumed with England, a high dignitary will not be sent as nuncio to England, because the Irish bishops would object to obsequing a prelate officially accredited to the English Government.

Our fields are sown with tears, grief grows in every furrow of the lowland.

The thoughts of all your now sorrowfuls shall be as troubles passed away two thousand years ago, when Christ shall circle His glorious arms about your head and you rest in an infinite compass of surpassing glory, or when glory or ripened grace shall be within you and without you, above and below, when feet of clay shall walk upon pure surpassing glory. The street of the city was pure gold. —[Rutherford.]

The ministry are set for the defence of the truth.

We must lead the van in our onset, thy God hath said, "I have made thee a watchman," and amid the discoveries our position opens to view, we cannot feel indifference and be innocent. We must accommodate our actions to our circumstances: we must stand in the evil day, and prove to the interests of the truth as it is in Jesus a lack of defence. —[Rev. James Romain.]

Virtue traverses a steep and rugged road.

If not supported at every moment she will assuredly succumb.

A watch, stolen from a Wilkesbarré woman

seventeen years ago was returned to her recently by a Roman Catholic clergyman, who received it in the confessional.