

C. M. B. A.

Stamford, Ont., Nov. 4th, 1885. Mr. S. K. Brown, G. S. C. M. B. A. Dear Sir and Bro.—Yesterday evening I organized, in accordance with your instructions, Branch No. 39 at Neustadt, county of Grey, in Rev. Father Brohmann's Parish. It starts with sixteen charter members, all energetic men and quite enthusiastic in the C. M. B. A. I am sure this will be a prosperous Branch and as the officers are good business men, I do not think you will have any trouble. The following is the list of officers. Yours fraternally, D. J. O'CONNOR, C. M. B. A. Deputy.

Funeral of Mr. James Dowdall. A large gathering of sorrowing friends. The closed stores on Thursday morning last, coupled with the arrival of numerous conveyances and the number of people on the street, all bearing and faces, testified to the fact that something unusual was about to take place, and that the people's hearts had been deeply touched. The mournful occasion had called for such a general expression of sympathy and sorrow was the funeral of the late Mr. James Dowdall, the hour for which had been fixed for ten o'clock. Long before the hour had arrived people from far and near began to pour into town, and from the youngest to the eldest all evidencing the pain felt at the premature decease of one so well and favorably known. Nature appeared to share in the general grief, and mingled her tears with those of the mourners. Long before the hour for interment a continuous stream of persons made their way to Mr. Dowdall's late residence to take a last look at the familiar face as he lay in the casket in an apparently peaceful slumber, and with but little evidence of the ravage of disease perceptible. Some idea of the respect in which he was held could be formed by noticing the crowd retiring from the presence of the dead, each looking as though conscious of the loss of a personal friend, many making no secret of their tears. We were particularly struck with the genuine sorrow evinced by the children. The casket, which was a very rich one, bore several very beautiful floral tributes. Amongst others there were very handsome wreaths presented by Miss Menzies and Miss Braniff; a cross by Dr. and Mrs. Lynch; a pillow by the Separate School Board (of which the deceased was Chairman); and an anchor by the Catholic Mutual Benefit Association. Shortly after ten o'clock, with the rain steadily descending, the funeral cortege was formed in the following order, and led by Dr. Lynch:

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A LARGE GATHERING OF SORROWING FRIENDS.

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Cricket Club. Catholic Mutual Benefit Association. Mourners. County Court Judge and Members of the Bar. Mayor and Town Council. Board of Education. Separate School Board. Roman Catholic Day School. General Public on Foot and in Carriages.

The procession, which was of great length, proceeded through Union street to Main street, across the bridge to the Island, thence to Mill street, Bridge street and the church. The sacred edifice, which was tastefully draped, soon became densely crowded. High mass was celebrated by the Rev. Father Devine, of Osceola, assisted by Rev. Dr. Faure, of Buffalo, Father Chaine, Arrprior, Father Lavie, Father Lamm, Father Donohue, Carleton Place, Father Dowdall, Pembroke, and Father Foley, Almonte. The remains were borne to the grave in the new Roman Catholic cemetery in the same order as before, and the vast crowd led the burial ground fully convinced that many others could have been spared. We repeat what said last week, that the flight of time will reveal more and more how much he is missed and wanted. We cannot attempt an enumeration of gentlemen from a distance who came to attend the funeral, and we can only say in general terms that they came from Pembroke, Renfrew, Arrprior, Pakenham, Brockville, Ottawa, Perth, Smith's Falls, Carleton Place, Lanark, and all the region round about. The following gentlemen acted as pallbearers: Thos. Murray, M. P. P., Pembroke; G. Galvin, Arrprior; Dr. Kelly, Ottawa; W. McGarry, Drummond; J. L. Murphy, Carleton Place; J. O'Reilly, Almonte; J. Silvestry, Almonte; P. J. Doherty, Almonte.—Almonte Gazette, Nov. 6.

MODERN JULIANS.

N. Y. Freeman's Journal. Paganism is a word which had its origin in the devotion of the pagani—the dwellers in fields and farm-lands—to their gods, when Rome and Alexandria, and the other great cities under Roman sway, had accepted Christianity. They clung to Pan and the worship of Isis when Rome and Alexandria had cast out their gods. But Paganism has come to have broader meaning, and to-day it covers many in the cities. It has gone out of fashion to offer libations to statues of Venus and Mercury, but the essence of which this goddess and god were the symbols got the same constant service as of old. The Emperor Julian, surnamed the Apostate, longed for the gods which had been overthrown. He foreswore Christ and trampled on His Cross; but his demons could not save him. He—the Emperor—was forced to admit that it was useless to fight against the Galilean. "Thou hast conquered!" he cried at last. Culture and luxury, the command of a word, the power of magic, were futile to save the soul of the apostate from despair. To-day there are many Julians. It is the age of apostasy. Everywhere we hear the doctrine preached that belief in Christianity is of no importance, provided a man "keeps his word" with the world that he pays his bills and does not become involved in a great scandal. People who let go Christian dogmas must, sooner or later, let go Christian morality. One flows from the other. The dogma, "I am the Lord thy God," precedes the commands of Divine Law. Without it, they would be impossible. But our Neo-Pagans cry out that they will be moral without dogma—without Christ. We have schools that are non-Christian; a literature which is non-Christian. But that world which assumes to view the most wonderful fact as a thing apart from itself—a curious phenomenon, worthy of half-respectful analysis—pretends to a civ-

Illustration created by the very Christianity it denies.

The average rich citizen of our time is a Neo-Pagan—little better, if we are to believe newspaper sketches from real life, than the participants whipped by Juvenal's satire. The citizen who is not rich, but who wants to be rich, worships material things with his whole heart. Light from God comes at times into his soul, but he turns away from it. "Success" is before him; it means a fine house, horses of good breed, diamonds, bonds and securities. And, beyond that, social consideration, dangers of supreme excellence, a brief spell of idleness before death comes, and the Galilean conquers him. Christianity has had no place in the life of such a man though he endowed a college and bequeathed relations hired an expensive clergyman to preach a grandiloquent sermon over him. Like Julian, in a Christian time, with the evidence of Christianity around him, he turns from Christ and dies with his gods—or rather, his gods outlive him. His house, his horses, his diamonds remain while he "lies howling."

Everywhere around us we meet with this new Paganism. It is shameless, open. It frankly acknowledges its god—Money, and then Venus or Bacchus—each one to his taste. But the chief modern god is a demon called Respectability, a kind of gilded hypocrisy, empty and hollow, but served by thousands. This is the god most frankly worshipped, though others be served in secret. The lares and Penates are modelled after him. It is respectable to have a picture gallery—arranged by experts—decorations by great artists for one's dining-room, an English butler, and dinners with the feasts of Lucullus were simple. Our modern Julian does not enjoy these things. He has neither the time, the taste, nor the training for such enjoyment; but he would damn his soul rather than not have them; he would impoverish the widow and the orphan—in the way of business, of course—rather than not have them, but his only pleasure is in the possession of things that the voice of the world declares to be valuable, and proper for a rich man to have. He does not have his slaves flogged to the lampreys, as Juvenal's rich citizens did. Christian laws would forbid it, and lampreys are out of fashion; but he makes the lives of those employees who are helplessly dependent on him miserable by dragging from their pitances contributions to his pleasures. It is respectable to put his name down for some ostentatious charitable object; he may make a good round offering to his god, but it makes no difference to him whether his clerks are tempted to steal by the almost unendurable hardships of their lot. He has a hundred slaves and egyptophants, and his clients attend him, almost ready to do murder at his bidding. Juvenal's patriarch had, at least, the traditions of his order. He could be noble in the Pagan manner, and the fine arts elevated him mentally, though his heart was corrupt. But our modern Pagans are never noble. They can understand nothing beyond their own pig-like passions. Success that does not bring respectability is not a desirable word. Self-sacrifice and purity of intention are silly inventions. These are out of their grasp. Their gospel is the Wall Street bulletins, and their prayer-book the daily newspaper. A St. Paul or a St. Augustine could not come from this materialism, and the greater miracle than he did when he converted the fiery Paul or the noble Augustine.

But low, base, sordid, hoggish, un-Christian as we know modern Paganism to be, its materialism will choke our fervor and dim our hope, unless we fight it with hourly prayers.

"THE WEEK" AND CARDINAL NEWMAN.

Ottawa, Oct. 31, 1885. Editor Catholic Record. DEAR SIR:—The last issue of this interesting paper, The Week, contains among other remarks upon the great Cardinal Newman the following:—"But Cardinal Newman is not a Jesuit or an Ultramontane, in his heart he detests them, their syllabus, their Papal infallibility and all their works; he has never succeeded, at least never since the first days of his conversion, in narrowing his intellect to the conception of the Church of Rome, as the only true Church outside of which there is no salvation," and farther on (mark, however, with less firmness of assurance) "he no doubt regards the Church of England as a bulwark against Atheism." But he also regards it as his virtual ally against Ultramontanism and Jesuit party in the Church of Rome. As we have no reason to believe that the Week is the keeper or guardian of either the professed or the private religious tenets and opinions of Cardinal Newman, it may not seem audacious to bring the pen to task, whose cacophonous scribbles has urged it to ventilate somebody's personal pique against the Jesuit (or what this somebody would have anonymous) the Ultramontane party in the Church of Rome by an ostensible panegyric upon Cardinal Newman. The writer's conception of the Jesuit rests upon the same ground of puerile prejudice as that which supports the universal Protestant appreciation (?) of this powerful foe to heresy; however, it is not my intention to dwell upon this point, if I may show that the writer of the above remarks is, like Agamemnon, the victim of a delusive vision. It is to be hoped that the stern and stubborn truth which I shall summon to my assistance shall not awaken him too rudely. It is a temptation, though hardly worth the labor and time of indulging it, to reveal to this ultra-Protestant moralist the real and only meaning of which the word Ultramontane is susceptible when applied to Catholicism, that would, however, be an aimless deviation from my starting point. It is a temptation to reconcile ourselves to the alarming fact—fact since the Week uses the plainest and most emphatic of all affirmative language to express it—that Cardinal Newman "in his heart detests the Jesuits and all their works," including their "syllabus" which is the pure exponent of that creed to which, as the whole world knows full well, Cardinal Newman has sacrificed all human and worldly considerations. If Cardinal Newman has "never been able to narrow his intellect to

the conception of the Church of Rome as the only true church outside of which there is no salvation," why did he say in his "Apologia pro vita sua," which was given to the world purposely, that it may know the processes by which his intellect became adjusted to those dogmas and convictions, which can never go forward to meet any intellect even though it be that of a "Charles I." on account of their God-given immutability, why did he say, "There is no medium in true philosophy between Atheism and Catholicity?" Why did he further say, "There are but two alternatives, the way to Rome and the way to Atheism." Anglicanism (which the Week would have him support as a bulwark against Atheism) is the half-way house on the one side, and Liberalism is the half-way house on the other!

Cardinal Newman is too well known and too well fortified by the love and veneration of the century, to make him a successful instrument of individual religious intolerance. It must be granted him, that through all the trying stages of his active moral development, he never forgot the worth of his first, because of the care with which he ever preserves his present faith. We all agree that Anglicanism, when compared with worse infidelities, may be used as a temporary bulwark against Atheism; any phase of Christianity will, in a measure, answer this purpose, and as common believers in God, we are all in the ranks against Infidelity. So we may grant our "sublime creeds," but to try and convince us Catholics that the great and glorious Newman has not been able to outlive the impressions of his earlier mistaken convictions far enough to enable him to speak truthfully and conscientiously about the Church of England, where necessity compels him to speak at all, is a poor and vain endeavor indeed. I see his quiet and respectful confirmation of his ultimate awakening to the truth in the words of his immortal Apologia, "when I look back," he says, "on the poor Anglican Church for which I had labored so hard, and upon all that appertained to it, and thought of our various attempts to dress it up doctrinally and aesthetically, it seemed to me to be the veriest of verities. "A mere national institution" he was obliged to call her, when his eyes had been opened to real light, and to that religion, which is by striking contrast—cosmopolitan.

I looked at her (the Catholic Church), at her rites, her ceremonial and her piety, and I said to myself, this is religion. Without dwelling upon the insinuated meaning of this very natural conclusion, we can see from other sources, what sort of attitude Cardinal Newman found himself forced to sustain toward the Church of England. That he "expects to meet" his friend "Pusey in Heaven" (at which I never get there) has no bearing upon this view of the mind assist at the writing of the Week article (read in more senses than one) properly understood the abstract Catholicity of our faith he would not be astonished that he would meet less zealous and less worthy souls than Dr. Pusey's from among our separated brethren, in this view of the mind assist at the writing of the Week article (read in more senses than one) properly understood the abstract Catholicity of our faith he would not be astonished that he would meet less zealous and less worthy souls than Dr. Pusey's from among our separated brethren, in this view of the mind assist at the writing of the Week article (read in more senses than one) properly understood the abstract Catholicity of our faith he would not be astonished that he would meet less zealous and less worthy souls than Dr. Pusey's from among our separated brethren, in this view of the mind assist 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