

VICAR-GENERAL M'AULEY

SHERBROOKE'S GOOD PASTOR HONORED.

A Short Sketch of the Universally Beloved Priest Who Has Recently Been Appointed Vicar-General of Sherbrooke—A Life of Devotion, Benevolence, Zeal, and Self-Sacrifice to the Interests of the Church.

We had intended extending to Rev. Father McAuley, the newly appointed Vicar General of the Sherbrooke diocese, our sincere congratulations upon the high and well-deserved honor conferred upon him, and of giving our readers an account of his useful and religiously zealous life; but we prefer to let the praise come from people who are immediately connected with the diocese in which he has labored so long, from the pen of a French-Canadian writer, and from a source that is best calculated to do justice to the fair name and good fame of this venerable and noble priest. Consequently we take from the columns of *L'Etoile*, of Coaticook, the sketch that will be found below.

Before giving the words of praise and justice that appear in the organ referred to, we desire to say that the TRUE WITNESS is under many obligations to Vicar-General McAuley, and that we wish to extend to him our hearty and sincere congratulations upon this great occasion, and to express the fervent hope that he may live long years, in health and happiness, not only to enjoy the new honors, but also to continue the grand work which he has so long and so successfully carried on in the land of his adoption. The McAuley family has been ever noted for its kindness and goodness; Sister Mary Patrick, of the Mother House of the Providence Community, is a sister of the new Vicar General, and is widely known for her benevolence and countless deeds of charity; Mr. McAuley, of St. Ann's Market, is a brother of the newly appointed Vicar-General and of Sister Mary Patrick, and he and all his numerous family are noted for a kindness, hospitality and generosity, especially Mrs. McAuley, that reflect as great a credit on their lives in the world as do all the virtues of the brother and sister reflect upon their lives in religion. With these few comments we will allow "*L'Etoile*" to express its views on the subject of this most popular appointment.

"On the occasion of the consecration of the new bishop of this diocese, our venerable parish priest received the title of Vicar-General—a title which he has well deserved by his long career of devotedness as pastor and by his high administrative abilities. The clergy of the diocese, and all the bishops present at the ceremony, received this news with profound satisfaction, and hastened to warmly congratulate the recipient of the title, whose deep humility caused him to be the most surprised of all. Rev. Mr. McAuley is one of those men who desire neither honors nor titles. For him, duty and zeal are far above all honors. Good priest, good preacher, good administrator, easy of access, lively in conversation, always gay, and ever ready with a good word for all, he knows how to charm and please every one with whom he comes in contact. His only ambition seems to have been to do good, and he has been successful most completely in all his undertakings. But rather let us follow him along his lengthy career and we will be better able to judge.

"He was born in 1833, at Carickmacross, in Ireland. Fourteen years later—in 1847—he left his native country and with his parents came to Canada, where that same year he lost both father and mother. He remained alone with his two brothers and two sisters. Relying upon his own resources, he entered the St. Hyacinthe seminary to complete his studies; and in 1856 he took the ecclesiastical gown. Noticing his taste for teaching his superiors sent him, the next year, to St. Dunstan Seminary, Prince Edward Island. In the fall of 1858 he was recalled by Bishop Prince, of St. Hyacinthe, to take the direction of St. Charles-Borromeo Seminary, of Sherbrooke, which was founded three years before; and on the 21st August following he was ordained priest and appointed

curate at Ste. Pie, in the county of Bagot. There, as everywhere else, he was remarked for his zeal and bright qualities of heart and mind. How often have we not heard his *cours*, the lamented and witty Mr. Orevier, telling his praises! We remember well the words of that good priest, when speaking of him: "My Irishman is without an equal, he would make the dead laugh." Though then young, these words have remained engraved on our memory, and often have they come back to us, while holding intimate converse with him.

"In 1860, he was made parish priest of Granby, which then consisted of Adamsville, St. Alphonse and a part of Ste. Pudentienne. While there he built a splendid presbytery. Knowing his fine administrative ability, Mgr. Prince's successor, Mgr. Joseph Larocque, gave him the mission of West Sheffield, in 1864; that parish having no church he set to work and in less than four years had a very suitable one built, paid the debts of the fabrique and increased the value of all properties. In 1868, Mgr. Charles Larocque, who succeeded his brother, named him parish priest of Stanstead, in order to re-establish on solid basis the finances of that mission, which were not too flourishing, for it was in debt to the amount of \$1,800, and the church revenue was only \$270.

Although the presbytery was not yet complete, and despite all other disadvantages, he did not lose courage. Setting to work with fresh ardor, he soon paid off the old debts, built a large and beautiful convent, and raised a temple to God, which then, and even now, might rival in beauty and style those of other parishes in the diocese. During the five first years of his sojourn at Stanstead, where he had enough to do, he had to attend to eleven other places, which formed part of the State of Vermont, and the names of which are, Salem, Newport, Coventry, Albany, Lowell, Jay, North Troy, Barton, West Burke, Wells River and Bradford. He built churches in the principal ones of these: namely, Lowell, Albany, Barton, and Wells River, and he organized the others into regular districts. Wherever he went he left his mark, and everywhere kindly remembrances of his passage are kept. The Bishop of Burlington, under whose jurisdiction these places are, publicly recognized the great services that he rendered to the Catholic population of that region. And during the ten other years spent in Stanstead, he raised the standard of religion, especially in the estimation of Protestants, amongst whom he made friends and admirers. He knew how to carry off their friendship and esteem, and his reputation as a sociable gentleman is as well established with them as it is with all others who may have come in contact with him.

"In 1883, seeing that Coaticook needed a pastor of his stamp and ability, the first bishop of the diocese, the regretted Mgr. Racine, did not hesitate to name him to the parish, although he well earned the right to end his days in peaceful enjoyment at Stanstead. No sooner was he here for a few months, than the face of things became changed; we no longer knew ourselves. It was since his advent, and under his direction that have arisen those beautiful monuments which are the pride of the Catholics here. It was he who built the temple whose spire seems to shoot high above all the turmoil of wickedness! It was under him that was built that admirable commercial academy that is doing so much for the rising generation! It was he who gave to the parish a presbytery worthy to lodge the highest ecclesiastical dignitary; one would think he foresaw the honor which has just been conferred on himself by our new and distinguished bishop, Mgr. Larocque. It is since he came here that the convent was enlarged to double its former size! To him we owe the possession of such a convenient and suitable place to lay the ashes of our dead! It is to him, in fine, we owe the honor of having the pastor of our parish entitled Vicar-General—the highest title within the gift of a bishop.

"Re-echoing the sentiments of all, we salute our Vicar General McAuley, and we say to him, from our hearts, gazing upon his sixty years of life: *Ad multos annos!*

WORTH ITS WEIGHT IN GOLD.

Dear Sirs,—I can truly say that Haggard's Pectoral Balsam is the best remedy ever made for coughs and colds. It is worth its weight in gold. Harry Palmer, Lorneville, Ont.

THOSE JESUIT VOWS.

OBLIGATIONS TAKEN BY INITIATES.

Full Text of All the Vows Required of or Taken by Members of the Society of Jesus.

Without any purpose or willingness to enter upon a discussion of the relative merits of the Jesuits and any other society, but to meet the strongly expressed feeling of interest in the matter, the Democrat presents the accepted vows required of Jesuits. If it be inquired what proof there is that these are the genuine vows, it must be answered that all Jesuits unite in the statement that no other obligations are taken by or required of them. The taking of the vows is always done in public. The Rev. Dr. James F. X. Hueffer, president of Creighton University, himself a Jesuit, says: "There are no other Jesuit vows."

THE FIRST VOW.

The first of the Jesuit obligations is as follows:

Almighty and eternal God, I, though most unworthy in Thy divine eyes, yet trusting in Thy infinite goodness and mercy, and impelled by the desire to serve Thee, vow to Thy Divine Majesty, in presence of the most blessed Virgin Mary and the whole court of heaven, perpetual poverty, chastity and obedience in the Society of Jesus; and I promise to enter the said society forever to pass my life in it, understanding everything in accordance with its constitution. I beseech Thee, therefore, by the blood of Jesus Christ, that in Thy infinite goodness and clemency, Thou wilt deign to accept this holocaust as an order of sweetness; and that as Thou hast given me grace to desire and offer it, so also Thou wilt grant me grace to fulfil it. Amen.

THE SECOND VOW.

When a lay brother has been in the order some ten years and has given satisfaction to his superiors, he is allowed to pronounce the last vows of the temporal coadjutors or lay brothers. Here is the formula or last vows of the temporal coadjutors or lay brothers:

I promise to Almighty God in presence of His Virgin Mother and whole heavenly court, and to you Rev. Father N., general of the Society of Jesus, holding the place of God in my regard, and your successors; (or to you Rev. Father N. in place of the general of the Society of Jesus and his successor, etc.), (God's Vicegerent), perpetual poverty, chastity and obedience according to the manner expressed in the apostolic letters and constitution of the said society.

THE THIRD VOW.

At the close of seventeen years of hard study the brother is allowed to take upon himself the following obligation:

I promise to Almighty God, in the presence of His Virgin Mother and the whole heavenly court and to you, Rev. Father N., general of the Society of Jesus, holding the place of God in my regard, and to your successors, (or to you, Rev. Father N., in place of the general of the Society of Jesus and his successors, holding the place of God in my regard) perpetual poverty, chastity and obedience, and in accordance with that obedience, a special devotion to the education of boys according to the manner expressed in the apostolic letters and the constitution of the same society.

THE FOURTH VOW.

After undergoing an examination showing him to be fitted for a college professorship, the Jesuit takes this obligation:

I make my profession, and I promise to Almighty God, in the presence of His Virgin Mother and of the whole court of heaven and of all persons who stand around me, and to thee, provincial in the place of the general of the Society of Jesus, and of his successors holding the place of God in my regard, perpetual poverty, chastity and obedience, and in accordance with that obedience a special devotion to the education of boys; in accordance with the mode of life prescribed by the apostolic letters of the Society of Jesus and its constitutions. Moreover, I promise special obedience to

the Sovereign Pontiff with reference to missions, according as it is contained in the same apostolic letters and constitutions.

THE FIFTH AND LAST VOW.

After pronouncing the foregoing the newly professed father takes the following vow:

I, a professed father of the Society of Jesus, promise to Almighty God in the presence of His Virgin Mother and the whole heavenly court, and in the presence of provincial holding the place of the general of the society, that I will never in any way do anything or consent to anything whereby the poverty ordained by the constitution of the society should be changed, unless at some time, for a just cause, the exigencies of the case might seem to require that poverty be made more stringent.

I promise moreover that I will never do anything to seek even indirectly to be chosen or promoted to any post of honor or dignity in the society. I promise, moreover, that I will never seek or ambition any preferment or dignity outside the society; nor, as far as in me lies, will I consent to my being chosen, unless forced by my obedience to him who can command me under pain of sin. Again, if I learn that any one seeks or ambitions any of the two aforesaid dignities, I promise that I will manifest the whole matter to the society or its general.

Moreover, if at any time it should happen, that, despite these promises, I be elevated to any dignity in the church, having a care of my own salvation and of the right fulfilment of the duty imposed upon me, I promise that I will so regard the general of the society as never to refuse to listen to the advice which he himself, or some other person of the society whom he shall constitute for himself in this matter, may deem to give me. And I promise that I will thus always follow advice of this kind, if I judge it to be better than that which occurred to my own mind; understanding all things according to the constitution and declarations of the Society of Jesus.

IN CONCLUSION.

According to the statement of all Jesuits, the foregoing are all the vows required of members of the order. Reverting to the question of the proof, the same rule must be followed as in the ordinary affairs of life. Everybody who knows anything about the Jesuits knows that their vows are taken in public. In this country there are scores of most highly reputable members of the order. They are gentlemen of veracity. They assert that the foregoing are all the vows required of or taken by them. Their word would be accepted on other subjects. On other subjects their statements would be taken as a proof. The same principle applies in this case.—*The Western Cross*.

DOMESTIC READING.

We forgive just as long as we love.

All history is a record of progress from ignorance to knowledge, from weakness to strength, from bondage to freedom.

There are crowds that trample a flower into the dust without once thinking that they have one of the sweetest thoughts of God under their heel.

We look back on our happy days of yore and discount the present, but forget that these, too, will be days of yore; and if we do not make them happy we shall discount the future.

Any summary of the women of the middle ages must be faulty, even as a matter of philosophical or ethical inquiry, which ignores the omnipresent and almost omnipotent influence of Mary, Mother of God.

Religion is the atmosphere of the soul. It vivifies, colors, gives strength and light and beauty. The inner spirit of religion is more than an intellectual question; it is a question of conduct, of self-government.

As one of the Holy Fathers has said, the beginning of all things is a holy Catholic Church. There it stands as a landmark in history. There it stands as a monument to the brotherhood of man that was never dreamed of by mere human agencies. Now we are brethren of God and we can walk the earth and can say truly we are the children of one God.—Archbishop Redwood.

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