

more parting, no more pain. No, many will have no rest in this world; it will be toil and struggle and suffering on the way up. But God has a crown for these. He is now making it, and whenever the tear drops He sets another gem in that crown. Whenever there is a pang of body or soul He puts another gem in that crown, until, after awhile, in all the tiara there will be no room for another splendor and God will say to His angel "The crown is done, let her up that she may wear it." What matter then all these cares and heart rendings. What matter then the slights and adverse criticisms of this miserable world. Heaven compensates for all. The Sweet Mother of God, she whose loving heart was pierced by the sword of sorrow will welcome you. Life is brief at best. Today, tomorrow, we know not how soon we may be called to that reward. How much to gain that reward lies within the reach of every woman. Many truths may be refuted but the influence of the good Catholic Mother following in the steps of Her who intercedes for us with Her Divine Son.—The good Mother in the Christian household, living in the faith and consistency of our Holy religion. Nobody can refute that! The greatest sermons are not preached on celebrated platforms; they are preached with small audience and in private home life. A consistent, consecrated, Christian service is an unanswerable demonstration of God's truth. Then to the weary, tired ones, let the watchword be, Heaven! Heaven, and the company of those sanctified ones gone before!

Obituary

MR. PETER D'ESCHAMBAULT.

We regret to have to chronicle the sudden death last Friday, (Jan. 15) of Mr. Peter d'Eschambault, who was born and bred in the Hudson Bay districts of the north, his father having been a leading official with the Northwest Fur Company and afterwards a chief factor of the Hudson's Bay Company on the amalgamation of the two rival concerns. The deceased passed through all grades of the service to the honorable position of chief factor, and had charge of important posts in the Cumberland and Saskatchewan districts at various periods previous to his retirement ten years ago. He then took up his residence in St. Boniface, where live several of his relatives, and where he was a highly respected citizen.

The funeral occurred Monday at 9 a.m., proceeding from the family residence to the cathedral, where Requiem High Mass was celebrated by Rev. Father Poitras, assisted by Rev. Fathers Camirand and Deshaies, as deacon and sub-deacon respectively. Miss Isabella Chevrier sang with beautiful effect Schubert's "L'Addio." The pallbearers were Messrs. Rod McFarlane, William Clark, Sheriff Inkster J. McMillan, Victor Mager and A. Carriere, some of whom were fellow officers of deceased in the service of the Hudson's Bay Company. A large number of friends were present and accompanied the body to the churchyard, thus paying their final tribute to the sterling worth of Pierre d'Eschambault.

The Review offers its sincerest sympathy to Madame d'Eschambault and to the whole family so recently afflicted by the death of Mr. P. d'Eschambault's brother-in-law, Mr. Arthur Leveque.

THE HABIT OF PRAYER.

The habit of prayer is no burden to any one, for we can pray worthily at any time in any place and in any posture. Even the motion of the lips is not necessary; the mind and heart can be engaged in it while we read or converse or go about our daily work. Moreover, prayer produces a delicious feeling of hope and rest in God, and this feeling is worth more than all the happiness that wealth can produce or the world can give.

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FATHER DOWLING ON RACE SUICIDE.

The recent lecture of Father Dowling, of Omaha, on Race Suicide, has attracted a great deal of attention and precipitated no little discussion, a portion of which has found its way into the columns of the daily press. In the Omaha Bee of Sunday November 22, a writer, signing herself Ann Tagonistic presents the case from the standpoint of mothers who believe in race suicide. Father Dowling answers this communication in an article which we copy from the Omaha Bee of last Tuesday:

The gist of Ann Tagonistic's argument can be gathered from the reply. She lays particular stress on the dangers of child-birth, on the difficulty of feeding, clothing and properly educating a numerous offspring, and holds that those who are least able to do justice to their children are the very ones who carry out most faithfully the injunction, "Increase and multiply." She maintains that the world is no better off for such an army of waifs and outcasts thus brought into existence, that this class fills the reformatories, jails and penitentiaries; that quality ought to count more than quantity; that a woman's only vocation is not child-bearing; that a wife several times a mother has a right to set a limit to the increase of her family; that if men the experience would not be often repeated. She excludes the priesthood from the controversy in this fashion: "Father Dowling, who, I am told, is a good man and a brainy one is in no position to dictate or censure or sit in judgment, for as a Catholic priest, his preaching and practice are not in accord." Father Dowling in his reply says:

I see by the communication of Ann Tagonistic in last Sunday's Bee that I am ruled out of all participation in the discussion of Race Suicide, that on account of being a priest I am utterly and irredeemably disqualified. What right has a celibate to impose obligations on those who have entered the married state? What does he know about it? Well, it is not necessary to become an actor in a play in order to understand fully the plot of a drama. Because a priest has not assumed the obligations of matrimony, it does not follow that he has no right to point out their providential duty to those who have. It is his duty to speak out upon vexed questions dealing with the moral law, the gospel and the commandments; that is what he was ordained for. Inasmuch as he has bound himself by vow not to marry, in order that he may with greater singleness of purpose devote himself to his ministry, the problem does not come up to him for personal solution. His own tastes and relations, do not affect in the least his right and duty to act as teacher and guide in his own proper sphere, in which he may be all the more reliable because he is a disinterested observer, without family ties. . . .

It would be strange indeed, if a person had to be a graduate of law before being qualified to pass judgment on the questionable conduct of a lawyer, if he had to be a doctor in order to take cognizance of a violation of medical and Christian ethics. The conditions might soon be pushed so far that he would have to be a thief or gambler in order to express his disapproval of stealing and cheating; he might have to become an actor before being a playwright, a finished performer before acting in the capacity of a musical critic. I opine that all this comes very near to constituting unmistakably what the logicians call a reductio ad absurdum. If Ann Tagonistic had her way the entries for this discussion would be exceedingly limited. Still the number she admits is purely arbitrary. Any one else has the same right she has to establish qualifications, and I respectfully suggest that all disputed points ought to be left to parents who have reared ten children instead of into two principal classes, married people and single people. The former are subdivided into those who have children and those who have not. The last mentioned consist of persons who defeat the end of marriage, and those who do not.

Those who have children comprise parents who restrict the growth of their families and those who do not. It seems to me that all the various classes and sub-classes ought to be ruled out except the last, for the same reason that all the men and childless women are excluded. Only the heads of large families know by experience what a full compliance with the divine dispensation entails, and experience seems to be an essential.

Sentiment is good in its way but reason is better. Very seldom is a case based on pure sentiment presented fairly. False sentiment is easily aroused and it is not difficult to distract attention from the main issue, which in this case is to find out what God wills. I find all the necessary ingredients for a misunderstanding in the letter of Ann Tagonistic. Here is the recipe: Sorrows of child-birth—brood of neglected children—paupers issuing from the slums—waifs thrown upon the cold and unfeeling world—inheriting of poverty, disease and degeneracy—work houses, reformatories and penitentiaries looming up in the background of want—high types of manhood and womanhood—quality vs. quantity—good citizenship, clean living, wholesome birthright—intelligent, respectable and patriotic limitation—difficulty of providing for numerous offspring. All abnormal and unusual conditions, bunched together in one typical case that never happened, are made to do duty in the attempt to correct the work of God and heal the ills of society, with a sub-conscious understanding that they all point the way to the prudent restriction of population, as an absolute necessity of our times.

I cannot quite persuade myself that the children of large families are inferior in mental or moral endowments to the spoiled and petted darling of the contracted domestic circle, that they lack the higher qualities supposed to be developed in what are commonly regarded as the more favorable homes. As one of a family of ten children, I think I am qualified to speak of the conditions and ideas prevalent in such households. All large families do not necessarily issue from the slums, all are not poorly provided for, all are not ill bred, all do not swell the dangerous classes, all are not a menace to the security of the commonwealth. Often it is the pampered child of indulgence and selfishness, with no fellow in the family circle to keep him company that sears the hearts of parents, and makes them wish he had never been born. The outcast from the school of adversity often outstrips the favored of fortune and the rejected child of today often makes the honored citizen of tomorrow; none can read his horoscope, or predict his future, till by the free exercise of virtue or vice he has ennobled or marred the makings of a man.

It is passing strange that the prudential check so frequently invoked in behalf of the poor unable to provide for children is invariably applied in practise by the wealthy, who are amply able to rear numerous sturdy sons and daughters fit to be the bulwark of the nation. The outcry does not come from those who have large families. Such parents do not consider themselves hardly used, or subjects for pity; rather they are generally happy in the possession of these household blessings. It is a spirit of rebellion against the providential conditions of a state which they were free to enter or not if they so willed, which makes most of the trouble for the wedded. Let us be honest and put the contention on its true and proper basis. Married people who deny the boon of existence to offspring who naturally come to them pleading for a chance to live, are not as much moved by the desire to furnish a better dowered child to the family or a superior citizen to the state. Their motives are often less disinterested; and instead of taking their stand on the high plain of supposed moral and intellectual excellence, greater wisdom and more intense devotion to and common good, they might more truly admit that they shirk obligations which savor of a plebeian caste, because it is inconvenient to bear burdens which entail the sacrifice of many pleasures, because each addition to the family requires some chapters of travel, dress and

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