## he Catholic Record.

"Christianus mini nomen est, Catholicus vero cognomen."-"Christian is my Name, but Catholic my Subname."-St. Pacian, 4th Century.

VOLUME 9.

LONDON. ONTARIO. SATURDAY, OCTOBER 30, 1886.

NO. 420.

Health and Enediction in the Lord.

Dearly Beloved Brethren:—Whilst enjoying all the blessings and privileges of this Jubilee year, granted by our Holy Father Leo XIII, and uniting our prayers and supplications for the needs of the Church, with all faithful Christians on earth during the month of October, we should not lose sight of the debt of charity indicated by the Holy Father. You are aware that he has extended the prayers and indulgences of the month of October to the second of November inclusive, to remind us that whilst we pray for the Church militant, we should cherish a loving and salutary remembrance of the Church suffering, in which doubtless are to be found the souls of many dear departed friends, souls of many dear departed friends, whom we once loved with all the intensouls of many dear departed friends, whom we once loved with all the intensity of pure affection. At no other season of the liturgical year does this duty come so forcibly before us, as at this time, when we celebrate the triumph of all the Saints, and commemorate the sufferings of the faithful departed. As we hope that amongst the Saints now reigning with Christ in Heaven, there are many with whom welived and worked, so also we may reasonally conclude that amongst the suffering souls there are to be found some, to whom we were bound by bonds of blood and affection, and the love and charity we have for them dares to imitate the charity of God Himself. For, dear Brethren, when we pray for the souls in Purgatory, we exercise an act of the love of God, for we shew thereby that we love thome because He loves, and we love them because He loves, and we love them because He loves them, and to further His glory, and magnify His praises.

At this season of the year, the Church presents the rare instance of uniting under one solemnity two of her greatest festivals. While she assembles us on the feast of all Saints, proclaiming with the Psalmist, "how precious in the sight of the Lord is the death of His Saints," (Ps. 115), her joyful accents so suitable to the occasion have hardly ceased, when

and their prayers in our behalf; for while yet on earth they prayed with effect for their brethren, as the apostle tells us—
"you helping withal in prayer for us, that this gift being obtained for us by means of many persons, thanks may be given by

of many persons, thanks may be given by many in our behalf." (II Corinth. Brethren, it is a tenet of Catholic

faith, that those Saints having since passed into Heaven, do still continue to pray for their fellow-Christians in this life, and that their prayers are still life, and that their prayers are still acceptable to that effect. And it is to incite us to call for their intercession, that the Church has appointed the an-nual commemoration of their departure from this world, which we solemnise on class of our deceased brethren, of whom also she would have us to be mindful at this time; and in whose behalf she would this time; and in whose behalfshe would fain incite us to become intercessors in our turn. It consists of her faithful children who have passed out of this life; not indeed involved in the guilt of mortal sin, and therefore not liable to everlasting condemnation; but stained nevertheless with the suilt of many impreference. with the guilt of many imperfections, which they must expiate in pain and sorrow, before they can attain that kingdom. of which the Evangelist St. John assures us that nothing that is defiled can ever enter it. Apol. XXI.

the commemoration of the Saints who are already united with Christ in Heaven, and the commemoration of the departed faithful, the full remission of whose sins has been recommended. whose sins has been reserved for the world to come, in spite of our Re-deemer's declaration in the 12th of St.

It was indeed a magnificent concep-tion that suggested the union of these festivals, for it presents a sublime illus-tration of that Communion of the Saints, tration of that Communion of the Saints, so emphatically proposed in the Apostles creed as a dogma of Catholic Faith; that communion, which unites in one bond of love and active benevolence, the faithful now dwelling in Heaven with the faithful here on earth; and unites with both those departed members of the Church, who are debayed from Heaven by the who are debarred from Heaven by the rigorous justice of God. For their relief, special intercession is made at this time

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INSPECTION INVITED.

PASTORAL LETTER ON PURGATORY
BY THE

Rt. Rev. James Joseph Carbery, S.
T. M., Bishop of Hamilton.

JAMES JONEPH,
BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF HAMILTON, To the Clergy and Faithful of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHEN:—Whilst enjoying all the blessings and privileges of this Jubilee year, granted by our Holy Father Leo XIII, and uniting our have departed from me, my kinsmen have

Catholic country. But our lot is cast amidst a thousand sects of religionists, amidst a thousand sects of religionists, who, hardly agreeing on any other point, are yet found unanimous, and as it were by a curious accident, in rejecting the Catholic doctrine of purgatory, and the consequent Catholic practice of praying for the dead. Under these circumstances, it becomes a positive duty of the Pastor to vindicate this doctrine, greatly misunderstood as it is, and by so many Pastor to vindicate this doctrine, greatly misunderstood as it is, and by so many, in whose salvation we are bound to take a charitable interest. We find that duty expressly enjoined by St. Peter, and he tells us to discharge it at once, with firmness and moderation, "being allows ready to satisfy everyone who with firmness and moderation, "being always ready to satisfy everyone who asketh the reason for the hope which is in you; but with modesty, having a good conscience, whereas they speak evil against you; that they may be shamed who falsely accuse your conversation in Christ." I. Peter, c. 3.

Brethren, it is in this spirit that I am any ious to treat the applient before us

loves, and we love them because He loves them, and to further His glory, and magnify His praises.

At this season of the year, the Church presents the rare instance of uniting gundar one solemnity two of her greatest festivals. While she assembles us on the feast of all Sants, proclaiming with the Psalmist, "how precious in the sight of the Lord is the death of His Saints," (Ps. 115), her joyful accents so suitable to the occasion have hardly ceased, when we hear the first note of her plaintive requiem for her suffering dead. In solemnizing the memory of the Saints, we hardly ceased, when we hear the first note of her plaintive region at the consummation of the atonemn of the Cross in their persons, and learn to aspire to that holiness of life, by means of which they have attained their crown; though once surrounded, as we are still surrounded by the snares of a sensual world. Let us lift up our hearts to these members of the Church triumphant, confident in their sympathies and their prayers in our behalf; for while wet on earth they prayed with effect for the loves them the subject before us.

Brethren, it is in this spirit that I am anxious to treat the subject before us.

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It will not be possible on this occasion to go into all the details and bearings of the swork, in which he treats of the swork, in which he treats in the subject before us.

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own doctrine of Purgatory, as we find it in the words of the Council of Trent: 'Whereas the Catholic Church, instructed by the Holy Spirit, has taught in her Councils, from the sacred writings, and the ancient traditions of the Fathers; the ancient traditions of the Fathers; and this synod now recently declared that there is a Purgatory, and the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; therefore this holy Council enjoins it on all the Bishops, that they be particularly careful that this doctrine concerning careful that this doctrine concerning Purgatory, so delivered by the Holy Fathers and Councils, be taught, and held, and believed, and everywhere preached." Ses XXV.

Here, we have the true extent of the doctrine of Purgatory as a document.

doctrine of Purgatory, as a dogma of Catholic Faith. And so anxious was the doctrine of Purgatory, as a dogma of Catholic Faith. And so anxious was the Council to guard it from misconception and abuse, that it expressly forbids the agitating of any abstruce speculations on the subject, as well as the following of any practices which might savor of superstition, or sordid gain. You will perceive that in laying down the doctrine of Purgatory, the Church abstains from requiring our assent to any opinions or conjectures touching the nature, or the duration of the sufferings in the middle state of the dead, by which sufferings the souls therein detained are made to expiate their several imperfections, before they can enter into Heaven, accordingly, no Catholic is bound to believe as a tenet of faith that these souls are suffering the punishment of fire; but simply that they are suffering in some way known to God; and again, that He is pleased to accept our devout prayers and other good works for their help, but more especially our offering of the holy sacrifice of the mass.

Now, there is one point quite manifest.

more especially our on a crifice of the mass. sacrifice of the mass.

Now, there is one point quite manifest from all these premises, namely: that believing in this doctrine, we are bound by every tie of Christian charity to aid our departed brethren who may thus be shut out from Heaven. Our predecessors in the faith from the earliest ages acknowledged this Christian duty, and endeavored to fulfill it by the constant practice of prayer, and every other good special intercession is made at this time both in heaven and on earth.

No wonder that the apostle should describe this Communion of Charity which binds us, whether living or dead, to Christ times. We find St. Jerome, the most

mort. He treats in another place the case of a man engrossed in worldly pursuits, rather than the great business of salvation. Such a man not only leads a troubled and unblessed life on this earth, but after this life he will have to suffer either the pains of Purgatory or the pains of hell. (Lib 2 in Genesis.) what does he tell us in his work on the City of Godd. "Refore the last independ to the salvation of the national force had perished. And the salvation was discovered on examining the and after. For not all that die are con demned to eternal fire, what is not expiated in this life is remitted in the next." (Lib. XXI.) Again he says (Lib. XXIV.)
"the prayers of the Church and of some good persons are heard in favor of those Christians, who depart this life, not so bad as to be deemed unworthy of meroy, nor so good as to be entitled to immediate happiness. So also at the resurrection of the dead, some will be found to the dead, some will be found to tion of the dead, some will be found to whom mercy will be vouchasfed, having gone through the pains to which the souls of the dead are liable. Otherwise it would not have been said of some, as it was by our Lord in the XII Chap. of St. Mat., that their sins shall not be forgiven, neither in this world or the world to come; unless there are some sins, the remission of which will not be obtained in the world to come." Such is the testimony of St. Augustine: and in

only safe course of inquiry for men really disposed to find the truth.

Now listen to her own statement of her thing like novelty in the Church, as his people, as a precious national record. great work—the prescriptions against the heretics—sufficiently proves: yet, this very Tertulian tells us, when he speaks of the practice of praying for the dead and making oblations, that this practice existed in the Church from the days of the first Apostles. He accordingly inculcates it, and in the most earn est manner, as a great Christian obliga-tion. Lib de Corona. Lib de Monog. Now let us listen to Eusebius, Bisnop of Cæsarea—the father of Ecclesiastical history—the intimate friend and councillor of the first Christian Emperor, Constantine. In describing the funeral obsequies of that celebrated man, he tells us—that after the military. ells us—that after the military and other onors which his son and successor, Constantius, rendered to his remains, the Priests of God, accompanied by multi-tudes of the faithful, advanced into the tudes of the faithful, advanced into the middle space in order to perform divine worship; when having extolled the deceased with many praises, the people joined with the Priests in offering up prayers for his soul. The historian adds, that by this act they rendered a most acceptable service to this truly religious prince.

In truth, Brethren, the unanimous In truth, Brethren, the unanimous voice of antiquity; the monuments of every Christian age; the liturgy of every national Church, bear testimony to the doctrine of Purgatory as a Christian dogma, and to the concurrent practice with Christians of prayers and oblations for the dead. And so certain is this fact, that we find it distinctly admitted even by the well known Calvin, in the 3rd book and 39 sect, of his institutes. He tells us that having carefully examined book and 39 sect. of his institutes. He tells us that having carefully examined the writings of the ancient fathers, he found them unanimous in their belief of the doctrine of Purgatory; and he admits that the practice of prayer for the dead can be traced even back to the time of the Apostles of Christ. But then he tries to extricate himself from the consequences of this admission by insinuating that those Apostles connived at this practice, whilst they must, as men inspired, have known it to be nothing better than a rank superstition, to which their countrymen, the Jews, had been long addicted. Such is the frantic excess to which the pride of private judgment could transport even the

one another." (Hom. XLI, Hom. XXI in acta Apoet.)
St. Augustine, in speaking of the Christian usage of burying the dead in the cemetries of the Martyrs, tells us that it is done to the end that the survivors be reminded to beseech constantly these martyrs for their intercession before the Lord, in aid of the deceased. De cura mort. He treats in another place the case of a man engrossed in worldly pur-

City of God? "Before the last judgment it was discovered on examining the bodies of the slain, that their avarice had this life; some after death, others before tempted them to retain on their persons

bodies of the slain, that their avarice had tempted them to retain on their persons certain articles of gold, which they had lately seized, whilst destroying one of the idolatrous temples of the enemy.

By this act they had undoubtedly transgressed against the law of Moses. But their countrymen, knowing the sincerity of their faith, were persuaded their conduct had not been influenced by any leaning towards idolatry; and tast, although they bad acted unlawfully and sinfully in this instance, yet, that sin was such a one as might find remission in the next life. And, accordingly, with the intent to help the deceased in obtaining that forgiveness at the hands of God, the high priest and the nation of God, the high priest and the nation at large, did procure the sacrifices to which this passage refers. Such were the circumstances of that memorable the circumstances of that memorable transaction. In examining the inferences which it warrants, I will for argument sake, take the books of the Maccabees as mere history. They are, however, not only an authentic piece of history, but one of the highest character, for veracity; since we find the great Jewish historian Josephus using them invariably throughout his work, as a record of undoubted authority.

Now, if the offering of sacrifice and prayer for the dead that they might be loosed from sin, was not one of the received rites appertaining to the Jewish worship; if the avowed principle on

worship; if the avowed principle on which that sacrifice was offered in the instance here related, was not one of the received and familiar tenets of the national faith : if this whole passage was but a daring libel on the memory of Judas Maccabeus, and on the memory of the people of his time, it is manifest never have been preserved by the people, as a precious national record. But in point of fact these Books were so preserved by that nation; and therefore it is certain that the sacrifices in question had been offered as these books testify. And now the argument stands thus, Was the sacrifice thus offered for the dead an act of rank superstition, as the reformers would persuade them. the reformers would persuade themlves ? Was Judas Maccabeus a man likely to

perpetrate a rank profanation on the national worship, and at such a crisis, whilst the best blood of the nation was daily and profusely shed in martyrdom for the vindication of that worship, throughout a contest in which he himself was the leader and hero, and in which he eventually persevered until he nobly fell? The High Priest, Judas Maccabeus, e who had just wrested the sceptre of Juda from the grasp of an idolatrous alien—he who had so lately purified the temple and altar of Jerusalem so long desecrated by that usurper; an event which the Jewish church continued to which the Jewish church continued to commemorate by a solemn religious festival, from year to year even down to the days of our Divine Redeemer; is this the man who is to be charged with the crime of a renewed profanation of that altar, by an act which Calvin would fain characterize as a rank superstition? No, Brethren, that charge is as absurd as it is wicked, when applied to this great and good man, to whose exalted virtues his own nation never ceased to render just homsge; so never ceased to render just homsge; so that we find the great historian, Josephus, that we find the great historian, Josephus, thus summing up his character, more than two centuries after his death: "He earned for himself an imperishable name; not only as the champion of his country's freedom and religion, but by his pure administration in his office as the high priest of that religion." (Hist. 3 book) Such was the man, whose pure and exalted reputation we should be required now, after a lapse of two thousand years, to consign to infamy, if the effering of prayer for the sins of the dead were to deemed a rank superstition. Bu this is ned a rank superstition. Bu this is not all.

I have stated already that the solemn

learned amongst the Holy Fathers of the fourth century, referring to it in his consolatory letter addressed to Pammachius on the death of his wife, Paulina, as woman of distinggished virtue. Other husbands, he says, strew with various inwers the grave of a departed spouse. But you Pammachius bedow the venerable remains of Paulina with the sweet casences of charity. Knowing that as water quencheth fire, so do alms-deed switch and any better the continued the put to his sinus that we might mean and so of charity. Knowing that as water quencheth fire, so do alms-deed switch and any be put to his sinus that in the comment of the comment of the put to his sinus, that the tempt of the put to his sinus, that the tempt of the put to his sinus, that the put to his sinus that in the sacred mysteries we ment to the dead, at imploring for them of the Lamb that lies of the world, I state of the dead, thinking well and religiously and offerings. Nor were these means lightly and offerings. Nor were these means lightly and offerings. Nor were these means lightly and devised, nor is it in vain that in the sacred mysteries we ment on the dead, imploring for them of the Lamb that lies there taking away the sin that it is dead, as has the Divine spirit ore the dead, of his provided the farthful flock, entrusted to his care, into a public participation in his crime? I see first the considered that the surface of the Refored for the since the considered that the surface of the Refored for the since the considered that the surface had to hoped that those who were slain state one another." (Hom. XLI. Hom. XXI does not have the considered that the surface had the province of the form of the province of the form of the province of the pro And therefore their conduct, in relation to the practice of offering up prayers and sacrifices for the dead, that they may be loosed from sin, must be considered as warranted by divine inspiration. It is therefore not a novelty, nor a superstition that the Catholic Church maintains at this day, as she has ever maintained—namely, that it is a holy and a wholesome thought to pray for the

This conclusion is irresistible even for those who are unwilling-because of their unhappy prejudices—to receive the books of the Maccabees, in any other character than that of an authenother character than that of an authen-tic history: but for us Catholic Chris-tians, who receive them as a portion of the Holy Scriptures, it is quite decisive of the present controversy. With us the principle is still sacred, even as it was of old with God's chosen people— that it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. Believing as they did in a future state and judgment. they did in a future state and judgment, and knowing as they know, from sad experience and observation, how few go forth to eternity out of this world of peril and temptation, so pure as to ente at once into the mansions of the blessed we are consoled by the assurance, that there is still reserved be ond the grave a place for penitence and remission. a place for penitence and remassion.

And therefore it is, that no man deeply impressed with the truths of revealed religion; though, perhaps, not yet a Catholic, ever loses a dear friend or relation by death, without feeling the impulse struggling in his heart, to be eech the God of mercy in behalf of the

Thus, brethren, it is evident that the Catholic Church, so far from broaching a novelty in maintaining the doctrine of Purgatory, has but preserved that doc-trine, and its consequent practice known so the faithful under the old law and to the faithful under the gospel, from the very days of the Apostles of our Lord. Woe to him, who had spurned this inexhaustible source of Charity and con-solation for the faithful of Christ in their journey through this life, saddened as it is from hour to hour by the ravages of death. Has death suddenly removed from amidst the engrossing pursuits and distractions, and exciting caus-s which must involve even the just man, suddenly cut off in midst of a thousand imperfections, do you not doubt that— that spirit was entitled to enter at once into Heaven? And if you must thus doubt, you must come next, and of necessity, to the conclusion that it is doomed to hell; denying as you do, that doomed to hell; denying as you do, that there is, in the next life a place for penitence and remission, for without penitence there is no remission of sin. This is indeed a sad alternative; and no wonder that they should be "sorrowful concerning those who are asleep, even as others who have no hope." I. Tnessal, IV 12

IV. 12
I now willingly take leave of this portion of our subject, to renew for a moment the appeal to your sympathies at this season, in relation to those who are yet suffering in the middle state of the dead; and concerning whom, your faith assures you, that they may be helped by your prayers and good works. I have already expressed my own fears that we are too justly liable to reproach in this respect. Yet it is not to the more humble IV. 12 are too justly liable to reproach in this respect. Yet it is not to the more humble classes of our communion that the charge will apply. Every dole extracted from their poverty by the passing beggar, every contribution to a work of charity is consecrated to the relief of their deceased beathers in Christ Engage. brethren in Christ. Every prayer that ascends to heaven from their lips, con-cludes with the ardent recommending of the souls in Purgatory to the mercy of God. They are themselves too intimate God. They are themselves too intimate with pain and sorrow to be able to discard their sympathles even for the dead, who are still in the communion of love and faith with the Church of Christ. It is chiefly the prosperous and happy of this world that appear to have forgotten altogether, the many over whom the grave has closed. True it is, that they sellom neglect to procure the solemn offices of the Church on the decease of a near relation. The custom of the country impels them to make a large expenditure on an them to make a large expenditure on an ornamented casket or coffin to satisfy the goze of a curious world, and display vanity even in death. And this casket, after a short parade to the cemetery, is put into the earth to rest. Again, modern usage requires that floral tributes be laid on the remains, and this is done to mani their countrymen, the Jews, had been long addicted. Such is the frantic excess to which the pride of private judgment could transport even the acute mind of Calvin in his rage to cry down the Catholic Church. Indeed it is

convictions that you, who could assist them, have forgotten them. Do you them, have forgotten them. Do you ask—who are they? the parents whose arxieties for your advancement in this life drew them aside but too much from their higher duties:—the children who are expiating their sins occasioned by your culpable neglect. It is these you have forgotten. No wonder they should exclaim in the language of Job "why do you also persecute me as God doth?" you also persecute me as God doth?" I will forbear to press with too heavy a hand on the many sad and tender recollections, which this anniversary must renew in every heart still alive to the charities of religion and nature. To the salutary influence of both I commit the claims of the dead. May they find rest this day in that

Heaven which suffereth the violence of prayer and charity; having been aided by the intercession of their brethren already in heaven; and by the prayers already in neaven; and by the prayers and good works of us, their brethren, who are yet lingering in this troubled and uncertain life. Amen.

Given at our residence, in Hamilton, this first day of November, 1886

+ JAMES JOSEPH,

Bushon of Hamilton

Bishop of Hamilton.

E CARRE, Secretary.
This Pastoral is to be read in all the Churches and Chapels of the Diocese, on the Sunday before Ali Soul's day. It is also to be read in all religious com

## BENZIGER'S "CATHOLIC HOME

The "Catholic Home Almanac" (Benziger Bros) opens with a superb oleograph of His Eminence Cardinal Gibbons. Miss Eleanor C. Donnelly contributes a few pretty lines, "Our Baby Boy." Then follows a great array of prose and verse, appropriately illustrated. There is enough good reading here to keep the family busily engaged around the cheerful hearthstone for many winter evenings:—"The Angel of the Prison," adapted from the French of Raoul de Navery; "St. Francis d'Assisi," "In a Tenement Heuse," by Maurice F. Egan; "St. Leo IX. and Hugo ven Egisheim: A Legend," "The Children's Hour" (Longfellow); "The Lost Pearl," "The Seven Angels," "Canute the Dane." "Monsieur the Cure," "The Discovery of the Missission!" by Page 18 Seven Angels," "Canute the Dane," "The Seven Angels," "Canute the Dane," "Monsient the Cure," "The Discovery of the Mississippi," by Rev. R. S. Dewey, S. J., with a full page historical illustration; "Radolph of Hapsburg," by Miss Mary M. Meline; "Through Peace to Light," with an exquisite picture; "Most Rev. Michael Augustine Corrigan, D.D." with portrait; "A Pilgrimage to Lourdes," "Roselle's Prayer," by Christian Reid; "Most Rev. William H. Elder, D.D.," "The Centennial of St. Alphonsus de Liguori," by a Father of the Coogregation of the Most Holy Redeemer, "The Dumb Singer," by Maurice F. Egan; "Cardinal Taschereau," "Columbus and the Egg," full page picture, "Scala Santa," by Eliza Allen Starr; "The Heart of an Augustinian Eestatic," 'Only a Maid of All. Work," "Archbishop Croke," with portrait; "Some Notable Events of the Year, illustrated with portraits of Very Rev Jos. Heiler, S. J., Cardinal Mozella, Daniel O'Connell, Charles Stewart Parnell, and William E. G'adstone

The editor of the "Home Almanac" has spared no pains or expense to secure contributions from well known of the contributions from well known of the secure contributions from well known of the contributions from well known of the secure contributions from well known of the contributions from t

spared no pains or expense to secure con-tributions from well-known Catholic tributions from well-known Catholic writers. In giving so much entertaining reading matter in small space he has struck a popular vein.—New York Freeman's Journal.

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## ST. ANTHONY'S CATHOLIC YOUNG MEN'S SOCIETY, MONTREAL.

RESOLUTIONS OF CONDOLENCE ON THE DEATH OF OUR LATE FELLOW MEMBER, THOMAS E. DONOVAN, ADOPTED FRIDAY, OCT. 15, 1886.

Whereas, It has pleased the Giver of Life to take from our midst a dear friend and valued member of our Society, Mr. Thos C. Donovan, Be it Resolved, That while we how with

submission to the will of our Heavenly Father, who does all things for the best, we must always regret the loss to St. Anthony's Catholic Young Men's Society of a worthy member and to his family of a loving son and dear brother, Be it Resolved, That we tender our heart-

felt sympathy to the family of deceased in their bereavement. Best further Resolved, That these Resolutions be