VOL. XL.-NO. 5.

MONTREAL. WEDNESDAY, SEPTEMBER 4, 1889.

PRICE. - - FIVE CENTS

Rev. Bernard Vaughav, S J., Replies to the Protestant Bishop ot Manchester.

A Masterly and Eloquent Sefutation of Sterotyped Charges Against the Catholic Church.

In the church of the Holy Name, Manchester, In the church of the Holy Name, Mandessey, which was througed to its utmost limits on Sunday, the Rector Rev Bernard Vaughan, S. J. replied to Dr. Moorhouse, the Protestant Bishop of Manchester, who in his recent charge to his clergy and churchwardens made an attack on the Catholic Church. For one hour and on the Catholic church, preschar held his on the Cartonic Charles. Lor one nour and audience rivated by a masterly discourse, which we regret, owing to extraordinary pressure an our space, we cannot give in full. Taking as his test, "All things have their reasons—a time to keep silence and a time to speak "(3rd chap. keep silenes and a time to speak" (3rd chap. Ecc es.) he said it took a priest all his time to look after his own, without sallying forth aggressively to attack others; but when a high efficial of the state—a bishop of the state church in this country—mounted his warhorse and rode rough shod over the pastures, it was time the good shepherds dog gave tongue and barked. It is on occasions such as these that the Catholic priest had to remember the warning of the prophet "not to be as dumb as dogs." The bishop thought fit to devote three parts of his recent charge to attacking the Catholic Church. Let them for a short time look at the position of the Protestant church of this country.

Let them for a short sime look at the position of the Protestant church of this country.

What, the prescher asked, is the scene that lays before us? On the one hand we have the Bishop of Lincoln and High Church party claiming community with the old religion of England, and on this plea, plus royalistes que le roi, outdoing the Catholic Church in the gorgeographs of its high calebrations, in the glory geousness of its high celebrations, in the glory of its vestments, in the fineries of its millinery, in the intricacy of its ritual, and in the simplic in the intricacy of its ritual, and in the simplicity of its pious practices, in the rigor of its feats, and in the frequency of its confessions. Quite Asiatic is the glory of the scene that flashes upon us. On the other hand you have the Bishop of Manchester in the Low Church party, claiming no less than the high continued. the Bishop of Manchester in the Low Church party, claiming no less than the kigh continuity with the religion established by Jesus Christ, and for this very reason "rejecting many of the practices, at present in full swing among his High Church brethern, as unscriptural and superstitious, obscuring the truth of the gospel, scandalizing men of knowledge and intelligence, and degrading the vast multitude of the ignorant and earthly-minded who put such superstitions in the place of spiritual religion. As ant and earthly-minded who pursuen supersui-tions in the place of spiritual religion. As Catholics, my brethren, the scene we gaze upon to-day forces on our minds the words spoken by our Divine Master: "A house divid-ed against itself cannot stand." Sconer or later, like the tower described for us in the Old Testament, it must be abandoned, or if you will, disestablished or disendowed.

What is there keeping it together at the preent moment? Agree macy of the Roman Pontiff, viz, that it is a thing of medieval growth. "Only that and So long as this untempered nothing more." norming more. So four as ones—and it is giving here and there signs of crumbling away—the Established Church may continue to stand; but even to-day the country is beginning to cal culate how many years it yet has no live. The Protestant Bishop of Manchester in determining the relations of Protestantism to Catholicism, declares "We are not separated from that church only by minor quarrels about orders and forms of service. The true grounds of our separation from her," goes on to say, "lie deeper. We have rejected the Papel supremacy as a usurnation founded originally upon mistakes and forgeries. We have rejected many Roman doctrines, and especially the doctrine of Infallibility, and the whole Roman system of Sacredotalism, as unscriptural, superstitious, etc." and he adds. "these are facts, and it can do nothing but harm to conceal This wholesale condemnation, like the Pennsylvania flood, seems to sweep away near-ly all before it, including one section of his own church, and, in fact, to clear the ground of everything ecclesiastical, but the Bible and the

Dr. Moorhouse, as Protestant Bishop of Manchester, at his consecration took an oath of homage to the head of his church, to the Queen, "the supreme head on earth under Christ of the Church of England." It ran thus: "I—, Doctor of Divinity now elected, confirmed and consecrated Bishop of Manchester, do hereby declare that your Majesty is the only supreme governor of this, your realm, in spiritual and ecclesiastical things as well as temporal, and that no foreign prelate or potentate, has any jurisdiction in this realm." And the queer, by her coronation, pledges herself "to uphold to the utmost of her power the Protestant reform. ligion as by law established in this realm. The Bishop of Manchester's attitude then to-wards Catholics who repard the successor of St. Peter as their supreme spiritual head by Divine right, is intelligible enough. Not so is the attitude of his brother, the Bishop of Lincoln, and "No man," says our Lord, "can serve two masters," and he who accepts the royal supremacy must ispo facto reject the Papal supre macy. But how about the presses was sold both? What master does he serve? That remains to be proved.

Before 1534 every bishop at his consecration took the following oath, which I ask you to compare with that now in use at a Protestant tompare with that now in use at a Protestant bishop's consecration: "I will be faithful and toedient to the Blessed Peter and the Holy Apostolic Roman church. I will take care to defend, preserve, increase and promote the rights, bonors, privileges and authority of the Roman Church of one Lord the Present his last year's theology. During his presence in first last year's theology. During his presence in the last year's theology. The formal presence in the last year's theology. The last year's Roman Church of our Lord, the Pops and his successors." Why was the Papal supremacy rejected by the reformers in the sixteenth century? The bishop is satisfied that he can trace the positive cause of it to the revival of the latters and the new learning that had set in. To such persons as wish to consult history about this change I should recommend them to reside Gasquet's "Henry VIII, and the Monastories," Brewer's "Uife of Blessed Lohn Fisher" (Anshria). The former will teach dogmatic tead Gasquet's "Henry VIII, and the Monas-bries," Brewer's "Life of Blessed John Fisher." teries," Brewer's "Life of Blessed John Fisher."
Cobbett's "History of the Reformation," and slleged "Antiquity of Anglicanism," by Sydbey F. Smith, and I think they will be satisfied in apite of the bishop's epocial pleading, that the great change was really due to Henry, relative for the colory of the present the satisfied and who will teach ethics and natural law, and the great change was really due to Henry, relative for the present the satisfied and who will teach ethics and natural law, and the great change was really due to Henry, relative for the present the satisfied and the satisfied and the satisfied and the satisfied the satisfied and the s in spite of the bishop's special pleading, that the great change was really due to Henry relation with Ann Boleyn. "Two things," writes metaphysics. The professors of astronomy, mathematics and growty, of physics and metaphysics. The professors of astronomy, mathematics and growty, of physics and metaphysics. The professors of astronomy, mathematics and growty, of physics and metaphysics. The professors of astronomy, mathematics and growty, of physics and metaphysics. The professor of sources of sources are the who have made their course of studies at who have made their course of sources are will be Fr. John Prendergast, for some years connected with St Francis Xavier's College New connected with St Francis Xavier's Col

Vienna contain a protest from the rep tives of nearly every diocese in England against the new form of sovereignty over the church, including one from the Dean of Archives in the province of Canterbury. And surely if the natural result of the revival of learning was the so-called reformation, how are we to explain that this tide of revival did not sweep away the Papal supremacy and bring about the reforma-tion, say, in Italy, Austria, France, or Spain? Or, how comes it that Blessed Cardinal Fisher and Blessed Thomas Moore, with others too numerous to mention, did not how to this great tidal wave trat had set in, and, like their weaker brethree, subscribe to the cash of supremacy? I cannot doubt but that the Bishop of Macchester will allow that Sie Thomas Moore was a man of "intelligence and knowledge," and yet, with nothing to gain in this world and his head to lose, he felt compelled in conscience to say, "Though I would not deny to swear to the succession, yet unto that oath that was there offered, I could not swear without the jeo-

pardizing of my coul to eternal damnation."
This cost him his head.
Once more. If Protestantism is so intimately bound up with the revival of letters, how comes is that with the spread of literature, and the increase of education, Protestantism has not kept pace? Tell me what nation she has converted to her 39 articles? Show me, if you can, what ground she has gained in our island home? To what purpose has the spent her millions in trying to proselytise a nation which even the Birhop must admit is not wanting in "knowledge or intelligence" (the sons and daughters of St. Patrick in Irsland). I will not put my Protestant fellow countrymen to shame by asking them for a record of their work done in foreign missions; of the barrenness of that work we have had more than enough during the past year from their own brethren. Now, in all fairness and in all charity, I may be permitted to ask them what is the present state of their Church at home? Among the laity, is the reunion of all belief in any doctrine whatever taught in the New Testament? Among the clergy, is there any revealed truth about which they say they are all of one mind?
And among the Bishops, should we have any better hope of finding a unanimous agreement about orders, sacraments, the necessity of baptism, or the eternity of punishment?

Before concluding, let me put you a question, on the answer to which so much depends in the present controversy. What was the character of the reformers of the sixteenth century? This question, fortunately enough for us, is answered by one who certainly has no sympathy with the Catholic church—Dr. Littledale calls them "irredeemable villiains," and in his lecture on "Innovations" he writes: "Documents hidden from the public eye for centuries in the archives of London, Venics and Simancas are now rapidly being printed, and every fresh find establishes more clearly the utter scoundrelism of the reformers." Having quoted Luther, Bucce, Erasmus and Henry VIII, in corrobor in the contract the archivest continued. tion of this statement, the preacher continued: My brethern, if substitutions of the the royal supremacy, if the throwing down of the altar of sacretice for the communion table, if the rejection of sacerdotalism with the chasuble for trust to her guideance, "When in our difficulties we look up into her sweet, hopeful counten-ance, and hear her clear and definite, we re-member the word spoken to her, "He that heareth you hearth Me," and we are a peace. Call this loyal, loving, clinging trust in her "the paralysis of thought and the abrophy of conscience" if you will; we call is the glorious liberty of the children of God. Seeing that she is so much to us, our mother and our queen, be not surprised, take it not amiss if we are sensitive about her fair name, if we rise to our feet and stand between her and any word breathed against her loyalty to Him who is our Redeemer, our God, and our All, for Whose sake we believe in her and cling to her, and love her as never did child its natural mother, for she gave us our spiritual life, she has watched over our tender years, she has guided us through this anarchical world, and she will never leave us the altar and the stale of penance, have for their fruits such issues as the reformers themseives have described for us, how can it be ex pected to stretch ferth our hand, and partake of these fruits the tree of knowledge of the new learning? We are satisfied that for the Papal supremacy

there is the Word of God, whereas for the Royal supremacy there is but the word of man. We are quite satisfied that in the tribunal of penance there is the forgiveness of sins and that without it "in re" or "in vote" there is no absolution. We are satisfied on the Wood of absolution. We are satisfied on the Wood or Christ that in Holy Communion it is His Sacred Body, Blood, Soul and Divinity that we receive as the seed of our immortality. The Catholic Church has been a good, tender, compassionate, loving mother to us, as she was to our forefathers gone before. We are her children, and as such, believe in her word, and can till she has released us from embrace, for the embrace of Christ. When you come to know her better, my brethern, you will be able to say with John Henry Cardinal Newman, "All I can say is that from the day I became a Catholic to this day I had never had a moment's misgiven that the communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the adoption of sons and the convenants, and the revealed law, and the service of God, and the promises, in which the Anglican communion, what ever its merits and demerits, whatever the great excellence of the individuals in it has, as such, no part.'

Rev. Father Garceau S.J., who for a number of years past has so successfully conducted the days of the Apostles. Nothing could be more aufamous Gesu church choire, has just sailed for gust or sublime than the priesthood. Kings, and England on board the S.S. Parisian, to make

Respondences. The professors of astronomy, metaphysics. The professors of astronomy, metaphysics of the passing of corrupting in the professor of the distinct and professors of astronomy, metaphysics. The professors of astronomy, metaphysics of the passing of corrupting in the professor of the distinct and professors of astronomy, metaphysics of the passing of corrupting in the professor of the distinct and professors of astronomy, making the principles of the passing of the professors of astronomy, making the principles of the passing of the professors of astronomy, making the principles of the passing of the

## ORDINATIONS.

Elevation of Revd. Luke Callaghan to the Priesthood - Eloquent Sermon by Revil. Martin Callaghau, brother of the newty

A ceremony of a solemn and imposing character took place in St. Patrick's church Sunday morning. The edifice was crowded, it being Faculty of Arts of Laval University; de la Vigne, P.S.S., director of the philosophical branch of Laval; Roinard, Urique. M. A; Lepoupon, Lelandais, D. D., director of the Little seminary; Dupret, burser; Schlickling, M.A.; Laliosrte, M.A.; Portier, Cherrier, Denis, Danguy, D.D., of ecclesiastical branch of Laval; John Bray, Tremolet and Tragesser, chaplains of the Hotel Dieu; Hebert, C.C.; Lafortune, C.C.; Jobin, C.C; Alfred Dequoy, deacon; John Brophy, sub deacon; Euc. Brien, S. D; Jos. Forbes, S.D.; Le Riviere, S.D; Lagace, minor orders; L. Perrin, tonsure, and Arthur Turcotte, tonsure. Those presenting themselves for ordination were Gustave Ber themselves for ordination were Gustave Ber neche and Férreol Jobin, upon whom the ton-sure was conferred; Louis Mortimer Shes, who was raised to subdeaconship; Rev. P. Labreche, who was ordained deacon; and the Rev. Luke Ignatius Callaghan, who was ordained

The Sermon.

which was preached by Rev. Father Martin Callaghan, a brother of the newly ordained priest, was a beautiful piece of oratorical elu-quence. The talented priest was evidently at home with the subject of the Christian Priest-hood, of which he treated, and at times he was noticeably affected. The reverend gentleman took for his text:

Jesus answered: "My Kingdom is not of this world." St. John, 18, v. 36. If I appear somewhat prominently upon this siding he would fain furnish another pledge of the undisguised, cordial and generous sympathy which binds him to the English speaking por-tion of his flock. I am not surprised at all to see you bers in such a large and imposing number, filling the pews and thronging the aisles. You feel conscious of the homage which you owe your chief paster and you avail your selves of this opportunity to tender it publicly. You are swayed by the noblest and the most irresistible impulse. Faith has led you into this temple, where you may freely breathe ar atmosphere teeming with the most salutary in fluences, where you may experience emotions of the highest supernatual kind, where everything wears a peculiar attractiveness and appeals to your inmost soul. You inherit a spirit never could be conquered and always remained triumphant. In your hearts burns pure, bright, strong and undying the flame which was borrowed from heaven by the Incarnate Son of God, enkindled in the Irish breast by the saintly band of Patrick and transmitted from generation to generation during a period of fourteen hundred years—the flame which ali the devices of hell, error and crime could not extinguish. Your ancestors loved the priest tenderly, sincerely, judiciously and consistently. This fact is sufficient by itself to solve the problem of your national history. You love him similarly. In this love lie the secret of your present social ascendency and the realiza-tion of your most brilliant prospects. At all times you have hastened to show your appreciation of the priesthood. Most creditably did you show it on the day when two venerable septuagenarians figuring in the sanctuary whose locks have whitened in the service of the altar, and whose energies have been for fifty long years dedicated to the cause of religion, conjointly calebrated their Golden Jubilce within these sacred precincts. Not less creditably do you evidence it on this day by the sentiments which aminate you and by the motives which prompt you to assist at this ordination. I congratulate you upon these sentiments and upon phese motives. The scene which unfolds itself to your gaze is rich and exhaustless in its suggestiveness, broad and deep in its significance. You entertain the proper idea of the priesthood. Your idea is not by any means exaggerated but thoroughly justifiable. It is such as God would wish it, such as Christianity alone could inspire and such as did always prevail since the gust or summe that the priesthood. Alogs, and even angels, testify to the transcendent excellence of this dignity and bow profoundly in acknowledgment of its superiority. What does it presuppose? Nothing less than a divine vocation. By whom was it instituted? By Jesus Christ Himself. Can anything be compared with the functions it prescribes? No, they are incomparable. We cannot dispense with God. Nothing happens without His will. His Providence is ruling the universe—shaping the des-tines of individuals, families and nations. There are several different states of life. God does not intend that all men should live the same way. and He calls each man to the state that answers him. The ecclesiastical state is in many respects

more excellent than all the others. Hence it should presuppose a vocation bearing more dis-

abrikingly outlined and emphasically acceptuated. Anybody who would enter this state without having had such a vocation would grievously

bransgress a law enacted by the Divine Majesty and incur the guilt of a most sacrilegious usur-

araoteristics, a vocation more

cipient of such a call. David had the privilege of listening to the very words in which is was conveyed and which he enshrined in his inpsaltery. St. Paul saw enough in these Imposing Ceremonies at St. Patrick S He repeated them as they had been uttered by the lips of God the Father and penued by the hand of the royal prophet. "Thou are a priest forever." The apostles were the first priests of the christian law. How beautiful was the ministry which they exercised, and how pro-digiously plentiful the spiritual harrest which it yielded! They were not solicited by any rouce issuing from this earth, but by a voice from heaven, to undertake the work in which they were engaged. "You have not," says Christ, "chosen Me, but I have chosen you and inty-five years successful and control was witnessed ing. His Grace E. C. Fabre, and Montreal, officiated, the chaplains to His condition—was witnessed ing. His Grace E. C. Fabre, and Montreal, officiated, the chaplains to His condition—was witnessed ing. His Grace E. C. Fabre, and Montreal, officiated, the chaplains to His condition and Martin. There were also present Rev. R. Dowd, P. P., J. Tourin, J. A. McCallen and Martin. There were also present Rev. P. Dowd, P. P., J. Tourin, J. A. McCallen, M. Callaghan, J. Callaghan, J. Callaghan, J. Callaghan, J. Quinlivan, of St. Patrick's, T. A. McCatty, P. P. of St. Gabriel. Biggs, P. T. His joys and sorrows, in all His hopes and on the later, hold Him in their hands, carry Him close to their breast and keep in their presension the key of the tabernacle in which Hedwells. They are the ministers of Christ. What He did upon earth they do. When they speak Hesteaks. When they act He acts. They hold His place. They are nothing less than His vice-regents and ambassadors. He had in view only the glory of His Heavenly Father. So have they. "As the Father hath sent me, I also send you." Our Divine Lord was indispensably necessary. Not less necessary are they. If they could cease to the father would not serve its purpose are staged. Who with the secretary and the father hath sent me, I also send you." Our Divine Lord was indispensably necessary. Not less necessary are they. If they could cease to the father would not serve its purpose are staged. Who with the secretary and the secretary and the province of the philosophical than the secretary and the province of the philosophical than the prov have appointed you that you arould go and bring forth fruit and your fruit should remain." thirty-five years since a similar service—that of ordination—was witnessed within that building. His Grace E. C. Fabre, archbishop of Montreal, officiated, the chaplains to His Grace being the Revs. A. Tremoles and Dupret, and the masters of ceremonies were Abbes J. A. same goal! The priests are singularly honored. same goal! The priests are singularly honored. In this sacred office. By the Mass all the wants of They are the bosom friends of Jesus. They are man are abundantly supplied and all the initiated into all His secrets and identified with all His dearest interests. They share in all sacrifice Christ immolates Himself, and by this His joys and sorrows, in all His hopes and fears. Immolation He pays His Divine Father the His death would prove of no avail. If they disappeared who would impart His reachings or apply the graces which He merited, who would dispel the clouds of intellectual darkness or stem the torrents of iniquity, who would enlighten our steps, who would enable us to sur-mount the obstacles which impede our march and to secure the prize of eternal life which awaits us? Without the p lests religion would be a mere abstraction and humanity a hopeless wreck. Happy, exceedingly happy, are all those whom God calls to the priesthood. Who will de-cribe the happiness which they enjoy during the celebration of the Mass, and during the recitation of the holy office, in their frequent meditations and visits to the Blessed Sacrament, in all their relations with the people committed to their charge? What an unfailing source of the purest delight to know that their chief and only occupation is to promote the glory of the Most High and the sauctification of souls, to feel that they are serving the Lord their God. and preparing companions for His angels? The priest is not for himself. He is everybudy's disposal both day and right. With St. Paul he should exclaim: "To occasion, it is simply in compliance with a wish intimated by His Grace the Archbishop. This wish might be construed into a great personal compliment, but I would prefer to consider it as directly resulting from the kindliness of disposal to the Barbarians, to the wise and to the unwise, I am a debtor." He must look upon timself as dead to all the vanities of flesh and position, from the delicacy of thoughtfulness and courteousness of manner which mark all his dealings with the clergy. His presence is a solemn assurance of the exalted rank which you hold in his thoughts and affections. In president of the sauctuary, and hold in his thoughts and affections. In president of the sauctuary, and by the black robe which he wears, by his prostation of the sauctuary, and by the various obligations which he voluntarily should shield him with my sworld sidning he would fain furnish another pledge of imposes upon himself. The sacerdotal dignity and cover him with my imperlal mantle, is not human either in its conception or institut You should not forget to pray for the priest tion. It is a masterpiece of the Divinity. It fervently and on all occasions. They need your was instituted by Christ amid circumstances prayers so that they may fulfil their mission which reveal all the depths of his charity. What and correspond with the designs of Divine which reveal all the depths of his charity. What greater blessing could be confer upon mankind and what more important legacy could be bequenth to all succeeding generations? This greatest of all blessings He conferred, and this pitiously upon him who is being ordained. He most important of all legacies He bequeathed, on the eve of His Passion—on the day when He was made a victim of the foulest treachery and doomed to die upon the most infamous of gibbets. Having gathered the chosen Twelve in the supper-room as Jerusalem, He inaugurated in their presence the sacrifice which had been foreshadowed by all the ancient sacrifices and portrayed in its minutest details by the prophets, but notably by the prophet Malachias. times and places. He presented bread to His Apostles, szying: "This is my Body," and splender and inperishable bliss. Amen. Apostles, saying: "This is my Blood." The Rev. L. I. Callaghan, who was obtained been wine, adding: "This is my Blood." The Rev. L. I. Callaghan, who was obtained been raised to the priesthood. The who has been raised to the priesthood. The words He did all that a sacrifice of the New His parents, who were very piously inclined, Law and celebrated the first Mass. Under care to Canada from the diocese of Kilkenny, required. He instituted the sacrifice of the New Law and celebrated the first Mass. Under what appeared to be bread was His Body and under the appearance of wine was His adorable lood. His Body seemed to be separated from the discovery of the remainding the His Body and shortly afterwards settled in Montreal. The family numbered ten child-like His Body seemed to be separated from three of whom have died. Of the remainding the His His Body and shortly afterwards settled in Montreal. His Blood, and would be in reality if it could He was seemingly dead-speechless, motionless

and liteless. He thus chose to be the victim of

His own sacrifice and thus immolated His victim. What He did at the Last Supper He

wistim. What He did at the Last Supper He wished to be continued and represented throughout the world and during the lapse of ages. Addressing His Apostles, He said: "This

do in commemoration of Me." By these words

He endowed them and their successors with

the power of sacrificing which He had just exercised, Now this power is necess-

arily involved in the idea of the priesthood and indissolubly linked with this dignity. "Every high priest taken from among

men is ordained for men in the things that apperbain to God, that he may offer up gifts and sacrifices for sins." What wonder, then, if St. John Chrysostom should trace to God alone the

origin of the priesthood, and thus express himself:— Though the priestly office is discharged upon earth, yet it should be ranked

which proclaim its grandeur in tones of the

supremely interesting, instructive and edifying to

develop them at full length. Tregree that I can treat them only rapidly and superficially. One of the principal functions is to preach. God has condescended to reveal all the things which it is necessary for mankind to know. The priest is entrusted with the prardianchip of this revela-

tion. He is the doctor of the law upon which salvation depends. He is the interpreter and

exponent of the law. His duty is to promulgate

the gospel by inculcating all the teachings of the church. His dectrinal authority is binding

with Equal force upon the old and young, upon

the ruler and subject, the nobleman and peasant, the millionaire and beggar, the scientist pro-

fessor and his pupil, the learned and uneducated.

He masters the science of sciences—the science

before which all others pale, and which is of priceless value for eternity. He wields a two-fold, sovereignly over the human soul without

develop them at full length. I regret that I can

preaching, the priest is charged with the administration of the Sacraments. What a sublime function! How important and diversified in the advantages which it bestows! By Baptism you became the children of God and by Penance you were reconciled to His Offended Majesty. By the Eucharist you were nourished with the Bread of Life. By Marriage the conjugal union is blessed, and by Extreme Unction the soul is prepared for the all decisive moment of death, By the att decisive moment of death. By the Sacraments you are raised to a supernatural condition, you are enabled to live as writhy christians and die like the predestined. They serve as so many stars which illumine your pathway and so many channels through which the waters of grace should flow before you can reach them. The priest is authorized to administer the Sacraments; but for this purpose what a great, wonderful and ineffable power is not required! The celebration of the Mass is the most prominent feature, the most essential characteristic and the crowning glory of immolation He pays His Divine Father the noblest tribute of adoration. In this sacrifice He thanks Him for all that He has given us and asks Hum for whatever we would wish to have. All that He asks is granted, and His thanksgiving is enough to caveel all our indebtedness. When a Mass is celebrated our Blessed Lord shows Hunself the best friend of the sinner and pleads for mercy in his behalf. The anger of God is appeased. The thunder-bolts of His vengeance fall harmlessly from His hands. The sinner is converted. Recognizing his guilt, he regrets it and earnestly seeks for the high seas and a fleet was on the point of being submerged. The admiral saw close by a little child. Taking it in his arms he lifted it towards the heavens, saying:—'O Lord, we are guilty, but his child it in the count of the country to the co his child is innocent, and for the sake of its innoneuce protect my ships and spore my men."
This perition was granted on the very instant.
Every morning the priest ascends the altarsteps. Taking in his hands the Holy of Holies,

and raising him towards heaven, he prays for the wicket and just, for the living and the dead. Such a prayer cannot be refused. What a magnificent act of religion the Mass is Could anything surpassing or even equalling is in magnificence be the sgined or accomplished on earth? There is a twofold obligation incumtent upon the children of the Church towards the pricate. In the first of the Church towards the pricets. In the first place you should respect them. Is there any title of recommendation which they lack? Are they not deserving of your respect by reason of their Sacramental character? Do they not stand conspicuous before the whole world for their apirit of piety, charity and generosity, for the most exquisite refinement of gentlemanly feeling, for the superiority of their You should not forget to pray for the priests fervently and on all occasions. They need your Providence. Pray for all those upon whom any ecclesiastical distinction has been conferred to pitiously upon him who is being ordained. He is welcome to the ranks of the priesthood where prevails the purest and noblest, the more beautiful, eacred and perfect type of brotherhood. He will not be exempt from all trial. The Lord is the portion of his inheritance He will prove his pillar of strength, his beacon of light and balm of the sweetest consolation May he live long years and years rich in all kinds of benedictions! Always treat the priest as you should. He is another Christ. Comply with all your obligations, and rest assured that

er three are now priests-Martin, James and Luke, and two others occupy lucrative positions in the city. The Rev. Martin Callaghan and bis younger brother, Luke, were both ordained by Archbishop Fabre, and the Rev. James Callaghan was ordained deacon and priest by Cardinal Guibert, Archbishop of Paris.

## A Barkeeper's Conscience.

"I havd a funny sort of experience last night," said a barkeeper to me last week. "I was standing behind the bar when a stranger hurried in and said in a determined sort of way, as he threw down a dollar : "Give me a drink, and a big one; I haven't tasted a drop of liquor in two years, but I'm going to get drunk to.night."

"Well, sir," continued the barkeeper. "do you know, a queer sort of feeling came over among the celestial goods, since it was not established by any man, angel, archangel, or by any oreased power, but by the Holy Ghost straight at him for a minute and said:

Himself "To this office are attached functions Partner you can't get drunk here. If you Partner you can't get drunk here. If you have not had a drink in two years, I won' most persuasive eloquence. It would be be the man to sell you the first one. "You are the dickens of a barkeeper" said

the fellow.
"That's all right partner, but you can't wake up to-morrow wishing you were dead and cursing me for making you drunk." An hour afterward I met the barkeeper again. His face was bright and smiling and

he seemed happy over semething.

"I sew the fellow just now who wanted the drink last night," he said.

"He thanked me very kindly for refusing to sell it to him, and said it had probably saved him from a drunkard's grave.

"He said he was mad when he left my saloon, but before he reached the next one he began thinking about what I had said, got ashamed of himself, and went home to his wife sober, resolving never to take another drink as long as he lived."—Albany Journal.

THE LATE OURE ROUSSELOT.

of a Venerable Parish Priest, Who Was Full of Good Works,

In the death of the Rev. Cure Rousselot, curé of St. James parish, which occurred on Saturday morning, the Roman Catholic Church has out an able exponent and one of its most distinguished priests, and the city of Montreal a citizen who, since he has lived amongst us, has been most zealous in good works. The late Father Rousselot was born in Cholet, France, on the 17th of January, 1823. He was educated at the seminary of St. Sulpice and was ordained a priest in 1846. The first years of his ministry were spent in his native parish, but in 1853 he came to Canada and was attached to the old parish of Notre Dame, becoming the cure of the parish in 1866. In 1882 he was transferred to the parish of St. Jacques, where he remained until his long and fatar illness seized upon him. A trip to France brought no beneficial change, and he came back to Canada to die. He was the founder of a great many Catholic institutions of this city, among which are two creches and the asylum for the blind on St. Catherine street. He also contributed very largely to the founda-tion of Notre Dame bospital, and a few years ago he founded the flourishing farming orphanage of Montford for boys and girls in the township of Wentworth. His life had indeed been full of good works for the advancement of the condi-tion of his fellow creatures, and he most freely spent of his means for charitable purposes of various kinds. His work while care of Notre Dame is a standing monument to his energy and zeal and since his removal to St James parish he built the fine chapel of the Sacred heart, and bad just begun the addition of a new wing and general repairs to the church when illness forced him to relinquish his ardous duties and retire to the infirmary of his order, where he has just died after several weeks suffering. He had a great many Probestant friends who will miss

him in every day life.
The death of Rev. Our Rouss-lob was alluded to on Sunday morning in all the Catholic Churches of the city, prayers being offered up by the faithful for the repose of his soul. The funeral rives over the remains of the late la-mented prices, which took place in Notre Dame Church yesterday morning, were attended by at least 8000 people. The only drapery noticeable least 8000 people. The only drapery notices is was the crape on the main altar. Rev. Father do Guire, the deceased's successor as parish priest in St. James Church, officiated at the Requiem, and Rev. Messrs. Pelletier and Guyot acted as deacon and sub-deacon respectively. Grand Vicar Marechal presided over the 150 priests attending in the sanctuary. After the Libera was chanted the funeral procession to the Grand Saminata was organized. cession to the Grand Seminatre was organized. Rev. Father Dowd, supported by Kev. Fathers Large and Larin, were the chief mourners, fol-lowed by Rev. Fathers Chevrier of the College lowed by Rev. Fathers Chevrier of the College of Montreal, Laurier of the Seminary, Plessis of St. Hyscinthe, Turgeon, S.J., and Hudon, S. J., of St. Mary's College; de la Vigne, Professor of philosophy at the Seminary; Cucq, Director of the Grand Seminary; Colin, Provincial Superior of the Sulpicians; Mgr. Labelle, Curè Sentenne; Catulle, C. S. S. R.; Savard, C. S. S. R.; Bro. Antoine, Prior of the Trappiets at Oka, and about 125 other priests, followpists at Oka, and about 125 other priests, followed by Justice Taschereau, Jette and Loranger, Sheriff Chauveau, Wilfrid Marchand, members of both Houses of Parliament, the nums of Providence, Misericord, of the Orphan Asylums of St. Joseph, Bethlehem and Nazareth, and hundreds of others. At the Grand Seminary His Grace Archbishop Fabre and two hundred priests in retreat in the Seminary received the cortege and His Grace chanted the Libera once more. The remains were then placed in the crypt of the Sulpician Fathers in connection with the Grand Seminary.

## A. T. Stewart's Romance.

There was a romance in the life of A. T. Stewart, the New York millionaire, sad as any thing that novelist's pen has ever painted. Years ago there was settled side by side in the North of Ireland two familes, the Stewarts and the Morrows. Both followed the occupation of farmers and both were intimate. Young A. T. Stewart and Abble Morrow were childish lovers, although the former was much her senior. Young Stewart made his way to New York to better his fortune, but he wrote frequently to his little sweetheart beyond the Atlantic. Years rolled on and Abbie's parents were laid to rest in mother earth, followed soon after by Stewart's. Stewart recrossed the Atlantic to settle the estate and while there induced the Morrow brothers, William and David, to seek their fortune in this country, at the same time renewing his engagement with Abbie. The Morrows settled outside Cleveland, Ohio, and A. T. Stewart started in business in New York with \$600—the proceeds of his parents' farm. A few months later he visited Abbie in Ohlo, the first and the last visit he ever paid her in this country. The successful business man of New York forgot the Irish girl, his letters became less frequent and finally he married another. Year after year he sent Abbiestlk dresses but she never wore them. They were all returned to the donor at her death. She refused many offers of marriage, for she had lost her taith in man. Her heart was crushed, and within a short time she died and was buried on the farm. Later her body was removed to Lakeview Cemetery and rests side by side with her brothers.

A fair reputation is a plant delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night, like the gourd of the prophet, but, like that gourd, it may perish in a night.

We should not forsake a good work because it does not advance with a rapid step. Faith in virtue, truth and Almighty goodness, will save us alike from rashness and despair.—Bosnet.

The family does not make the individual noble, but the individual epnobles the family. . . A vile man, descended of worthy ancestors ought to be hunted by all.—Dante.

Never allow yourself to be avercome by whites. If a spider breaks its web fifty times, flity times will it mend it. Nothing is worth having which

A member of the Peace Society is said to life is a burden to them seem surprised at the have objected to live on the earth because it is intimation that they are making it a burden to the