

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1909.

Mr. Thomas Coffey

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus,
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1909.

Mr. Thomas Coffey

Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,
+D. FALCONER, Bishop of Larissa,
Apost. Deleg.

LONDON, SATURDAY, OCTOBER 23, 1909.

Editorial Correspondence CATHOLIC RECORD. THE PLENARY COUNCIL.

The following is the translation of the sermon delivered in French in the Basilica at Quebec, Sept. 26, by Bishop Emard, of Valleyfield, reported and translated specially for the London CATHOLIC RECORD.

"Repleti sunt omnes Spiritu Sancto."
(They were all filled with the Holy Ghost.)

Your Excellency, My Lords, My Brethren,—Who are those men of whom we speak in such an unusual and strange manner? What marvellous operations have been accomplished in their souls, and what have been the consequences for the centuries to come? Behold what I wish to make known to you during this instruction, under the general title of the "Episcopate." The subject is as great as it is exalted. I can only touch on it lightly, leaving to your piety the task of filling up the voids and to draw practical conclusions, inspired by the solemnity of the occasion.

Jesus Christ, the Son of Man, came on earth to redeem man. Astonishing and admirable at the same time is the fact that it is among the people He wishes to choose His auxiliaries, who will assist Him to accomplish and continue His task. He chose some from the border of a lake, in fishermen's boats, others whom He chanced to meet on the roads, all from amidst the humble, ignorant and poor. He calls them saying "Follow Me," and they follow in His footsteps. He grants them His love and affection and they become His intimate associates. When addressing them He does not employ language made obscure by parables. He speaks to them with an open heart, because it is given unto them to know the mysteries of God. When fatigued He brings them with Him to rest. They are the usual witnesses of His prodigies, of His abasement and of His triumphs. With a divine patience and kindness, He reprimands their faults and accustoms them to the practice of virtues almost ignored up to then, and which they were later to carry unto heroism. He initiates them in their future ministry and sends them, two by two, to preach in the burghs and cities, and to give weight to their words. He even communicates to them the gift of performing miracles. He does not wish them to be isolated; on the contrary, he groups them under a proper name, and gives unto them a Chief, whose authority is limitless, and which is to perpetuate itself by a legitimate succession unto the end of time. He even identifies Himself with them by saying—"He who listens to you, listens to me. He who mocks you, mocks Me, he who receives you receives Me and receives Him Who sent Me." On the eve of His passion and death He again gathered them around Him and then in a supreme colloquy He demonstrates His love for them, He formulates a testament which gives them, on His holy person, by the most august of mysteries, the power to keep it always present in this world which He came to redeem. After His glorious resurrection, during the forty days which He passed on this earth, it is to His Apostles He makes known His presence more frequently, to them He speaks, accomplishing through them the promises which He made to them before dying.

Henceforth, Peter is the Pastor of Pastors, the fundamental rock on which the Church rests, it is to Peter that the keys of the kingdom of heaven are entrusted; he is in reality the Pastor of Pastors and the Apostles, with him, received the power to bind and unbind with the mission of preaching and baptizing. Jesus broadens their minds and gives them the knowledge of the Scriptures. He promises them strength from above which will be given them through the virtue of the Holy Ghost, and with them, as with Peter, or rather with all, He will be until the consummation of time. Behold those who, the night of the Ascension of Our Saviour, entered the guest-chamber. They are accompanied by the Mother of Jesus Christ and a number of disciples. They spend ten days in common and in waiting the coming of the Divine Consoler. In the meantime they make certain changes, rendered necessary by the avaricious betrayal of Judas, and

Matthias is elected and made one of the Apostles. I leave aside the exterior phenomena, under the symbolism of which the Holy Ghost descends upon the Apostles, and I will only speak of what this expression signifies—"They were all filled with the Holy Ghost."

The Holy Ghost descended upon them in the form of tongues of fire, penetrated their entire beings and transformed them. They are no longer the same men. Priests from the time of the Lord's Supper, according to St. Jerome, for the immolation of the Divine Victim, behold them Bishops by the plenitude of the sacerdotal power, with the power to communicate to others, by the imposing of their hands, the Holy Ghost, whose grace overwhelms them, and there is almost no limit to the spiritual power which they have and which makes them the depositaries and dispensers of the treasure of the riches acquired and gathered by the Saviour, and formed of His infinite merits. All the sacraments are in their hands. They confirm the faithful, and in touching their foreheads, mark the soul with a new character, that of the perfect Christian. Reserving for themselves, in a most special manner, the task of preaching and of presiding at prayer, they become, through the Sacrament of Holy Orders, assistants who will serve the Church in all the degrees of the ladder of hierarchy established by Jesus Christ, and soon will call unto themselves brothers in the Episcopate, who will possess the same powers, and by means of this spiritual generation they will have unto the consummation of time successors also possessing the sublime dignity which is attached to the plenitude of the sacerdotal order. "Repleti sunt omnes Spiritu Sancto." When the consoling Spirit shall descend upon you, said their Divine Master, He will teach you all truths. After the Last Supper, the Apostles did, in fact, receive these truths, in a supernatural revelation on the part of God, and by which all mankind finds itself elevated to an order of knowledge to which its native forces would not have permitted its pertaining to, and the Apostles went forth to preach this doctrine which they possessed in its entirety, because the Holy Ghost Himself came to fill their intelligences with its ineffable light. They are the doctors of this world, and those only will be saved who listen to their teachings.

The Holy Ghost, who thus confirms and completes in them the teachings of the Church, will always shield them against error and failure. It is another prerogative coming from the same divine source as that which constitutes the grouping of the Apostles around St. Peter, the Pastors of souls, the spiritual Chiefs of the nation. They are those whom God had chosen to be the columns of the edifice of which Peter would remain the solid foundation. They will be under a supreme commander, the chiefs of the equipage of the spiritual vessel, which will, unto the end of time, sail with perfect security through storm and tempests.

The Holy Ghost has established them to govern the Church of God and the Caesars themselves cannot stop their lips from framing the divine words, they must obey God rather than man, and in the name of God command from man the same submission.

Behold, my dear brethren, the Apostolic college, as instituted by Christ and as presented to the people on the great feast of the Pentecost. Such is the Episcopate itself in its germs, or rather in its cradle, and until the end of time, bishops, successors of the apostles, will exact from all the rights attached to a legitimate descent, and will form by their union with the bishop of Rome, whom they will always recognize as their chief, because they will know that he holds the place of Peter, the Episcopate in the Church, without doubt, by an admirable attention of the Saviour, and on account of the particular wants of the infant Church, each of the apostles had personally received the double privilege of doctrinal infallibility and universal jurisdiction. Each of them, during his entire life, fortified against all error, and knowing no limit in the field of his ministry, could always and everywhere preach the truth, distribute the gifts of grace, organize particular churches, govern them, or invest with authority other chiefs. And these prerogatives were to cease with them. But by the divine constitution of the church, they were subject in all things to him whom Jesus Christ had established the supreme pastor of the Apostolic College, and this constitution was to exist forever. It is through this virtue that the Episcopal body receives and possesses in itself that which was given to the Apostolic college, and which consequently is kept in the Church, in its march through the centuries, by the infallibility of its teachings, unity by the inflexibility of its attachment to the Holy See, holiness by the character of its precepts and the austerity of its discipline. Through it, assisted by all those whom the fulness of its sacerdotal permits it to join, the pursuance of its task and the exercise of its zeal, the Church, from the day of the Cenacle, up to the disappearance of the last Apostle, has always shown resplendent before the eyes of the people striking signs by means of which it is easy to recognize the divinity of its origin and mission.

In no greater degree than the Apostles do the Bishops choose their offices and career, they require the double vocation of God and of the Church. Like the Apostles, they were chosen from among men, to be, by their ministry, established in the domain of things which concern God and the souls which He has redeemed, like them they were established by the Holy Ghost to reign over and govern the Church. And if the revelation terminates with the last breath of the last surviving Apostolic college, all the truths which it contains form a sacred deposit which the Episcopate should keep intact, intangible, and that the collective infallibility which it possesses will permit it to maintain in its integrity unto the end of time.

Do you wish to see at a glance, the work of the Catholic Episcopate? While the persecutions lasted it was before the praetorium, in prisons, in the midst of all torments, at the head of those thousands of martyrs whose blood so gloriously

makes purple the diadem of the infant Church. In the face of heresies, under whatsoever name they appear, the Episcopate, defender of the faith, its glance forever upon Him Who is to confirm His brethren, speaks through its numerous doctors; the ensemble of its teachings protects against every stain the perfect purity of the doctrine of Christ, His seamless robe remains intact. Standing alone with the Church, which it supports in the uproar of a world which is crumbling down, facing the countless phalanxes of barbarians who wish to annihilate civilization, the Episcopate welcomes the new people who ask to be baptized and to receive the faith of Christ. New nations are formed and the Church, through its Bishops, presides over the work from which Christianity will come. Uniting themselves in the one centre by the ties of the same subordination, notwithstanding the distances, the variety of the morals, the diversity of the languages, they will at all times and in all places maintain the same faith and the one baptism. We erect the same cross, because we adore the same Christ, we offer on the same altar the same victim, we preach the same gospel, that which the apostles preached in the Cenacle, and through the influence of this same gospel, of all the truth which it contains, of its precepts and advices, of the action of the Episcopate, which is the depository divinely constituted, the world is transformed, enters into contact with God, Who bestows His gifts through the ministry of His Church. And when later, new continents offered themselves to the light of faith, the Episcopate crossing the seas, coming to this promontory of Quebec, to establish as a stronghold, from whence they would, according to opportunities, circumstances and the times, spread the divine truth throughout North America. And thus it is that after a relatively short time we count a large number of bishops in this immense country—it is a portion of the universal Episcopate re-tied by its proper affiliation to Apostolic origins and always closely united to the Holy See. They are always the rays of light, of warmth and of life coming from the same hearth, branches of the same tree and of the same root. Thus it is only just to apply to them the words of my text—*Repleti sunt omnes Spiritu Sancto*, and to recognize in the Canadian Episcopate in particular the dignity, the prerogatives, the functions and the rights flowing from the effusion of the Holy Ghost. But the Episcopate does not only exercise this beneficial action through the zeal of its members in the divine portions of the vine confided to their respective cares. In such a manner as in the human body the blood which has come from the heart to circulate through all the members of the body, comes back to its source, from thence to flow again and to bring the warmth of life in to every member of the body, and so at intervals we see the Episcopate reflowing towards the heart of the Church and its members grouping themselves more ostensibly around the Pope; and there in those solemn assemblies, called councils, making, for the good of the Church, decisions in face of which they can, as the Apostles at Jerusalem, inscribe these words—"It has appeared to the Holy Ghost and to us." What is done in these Councils you have already been told, and there is no need for me to repeat it. You have even been explained that apart from all those assemblies gathered around the Pope, all the Bishops of the Church work with a common aim, to procure, with the glory of the Church, the sanctification of the souls under their charge. You have before you, my dear brethren, united in this Plenary Council, the Bishops composing the Canadian Episcopate; is it not something similar to the Pentecost that which is being enacted in this memorable basilica, where Bishops, coming from all parts of the territory, closely united in the same sentiments of love for the church, professing the same faith, administering the same sacrament, offering the same sacrifice, addressing the same common Father, with the same filial love, the tribute of the same attachment and of the same submission?

Rejoice, my dear brethren, in these great things which the Lord has done for you, and privileged witnesses of these august solemnities, pray as they prayed in the Cenacle, that the Holy Ghost, descending in the midst of us, will renew the effusion of His grace, and that at the end of this Council we can truthfully say, in the presence of decisions made and of the reanimated zeal of your pastors, *Repleti sunt omnes Spiritu Sancto*. Amen.

St. Patrick's Church, Quebec.

With weather all that could be desired the parade held in honor of the Fathers of the Council by the Congregation of St. Patrick's Church on Sunday afternoon, the 10th inst., was a magnificent success. A week previous—on the evening of the 1st inst.—a great street demonstration had been planned, which owing to rain had to be postponed. It was all for the best. The day was free, it being Sunday; and the hour was more suited, three o'clock in the afternoon. This visit to St. Patrick's was to pay honor to the female portion of the congregation. The men turned out as an escort in such numbers and order as to make the whole parade an attractive and imposing scene. About a thousand men marched four deep from St. Patrick's to the Archbishop's Palace, with the Papal flag, several banners and the Dominion flag. A band, followed by the boys of St. Patrick's school and the young members of the Hibernian Cadets with eight hundred members of the congregation, formed the procession. The band took its place in the palace courtyard where they played several appropriate airs. As soon as the prelates had taken the carriages provided for them the procession started, four cadets accompanying each carriage. Upon reaching the Presbytery the Delegate and the other prelates entered to put

on their vestments. As soon as all were ready the procession started by the street for the main entrance of the church. The sacred edifice was packed from the vestibule to the sanctuary. As soon as all the prelates and the rest of the clergy had taken their places, the choir intoned the *Veni Creator*. This being finished His Lordship Bishop O'Connor of Peterboro ascended the pulpit and delivered the following eloquent sermon upon the dignity and true position of woman:

"Who shall find a valiant woman? The price of her is as of things from afar, and from the uttermost coasts. (Prov. xxxi-10.)

Your Excellency, Most Rev. Fathers, my dear friends:

It is with feelings of great pleasure and satisfaction that I address in this Catholic city of Quebec the women of St. Patrick's parish, daughters of Erin, who have brought from the Isle of Saints the Catholic traditions of their ancestors and have cherished them in this new world.

The women of Ireland have been strong in their attachment to the old Faith and to the practices taught by St. Patrick. In every age they have been renowned for their piety and chastity, those virtues that give a brilliant lustre to womanhood. They have lived through centuries of persecution, during which their only consolation was their Catholic faith and the holy Mass, often heard by them in the secret fastnesses of the mountains. In famine and hunger and even when dying, they have resisted the enemy, offering gifts of food and life. Truly they lived for God alone, and preferred death rather than offend Him. You are the daughters of these mothers, valiant women, the price of whom is as of things from afar and from the uttermost coasts. Who is the valiant woman of the present age? In considering the exalted position that woman holds to-day in contrast with her degraded condition two thousand years ago, every impartial student of history must admit that woman is indebted to the Catholic Church for the elevated station she enjoys in family and social life. We need but to call your attention to the great contrast that exists between the condition of women before and since the preaching and practice of Christianity. Before the time of Christ she was held in contempt, she was kept in perpetual bondage or unending tutelage; she was regarded as the slave and victim of man's passions, rather than his equal and companion, by nearly every nation of antiquity; and she is still so regarded in all countries where Christianity does not prevail. Her history in pagan countries has been a record of bondage, oppression and moral degradation. She had no rights that her husband felt bound to respect, and her life was one of abject misery and toil.

The Catholic Church, carrying out the maxims and precepts of the Gospel, proclaims woman the peer of man in origin and destiny; in redemption by the blood of Christ and in the participation of his spiritual gifts. "You are all," says St. Paul, "the children of God by Faith in Christ Jesus."

There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus." (Gal. III. 26-28.) The meaning is that in the distribution of God's gifts He makes no distinction of person or sex. He bestows them equally on bond and free, on man and woman. As woman's origin and destiny are the same as man's so is her dignity equal to his. As both were redeemed by the same Lord and as both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are partakers of the same spiritual gifts, so should they share alike the blessings and privileges of domestic life. In the mind of the Church, however, equal rights do not imply that both sexes should engage promiscuously in the same pursuits, but rather that each sex should discharge those duties that are adapted to its physical constitution and sanctioned by the rules of society. Some among the gentler sex interpret the words equal rights as synonymous with similar rights. It is no doubt owing to this misapprehension of terms that some of the strong-minded of the fair sex strive to participate in pursuits that are becoming only to the sterner sex. To debar woman from such pursuits is not to degrade her. To restrict her field of action to the gentler avocations of life, is not to fetter her aspirations after the higher and the better. It is on the contrary to secure to her not equal rights, but those supereminent rights, that cannot fail to endow her with a sacred influence in her own proper sphere; for as soon as a woman trenches on the domain of man, she must not be surprised to find that the reverence once accorded her has been in part, or wholly, withdrawn.

But it was by vindicating the unity, the sanctity, the indissolubility of marriage that the Catholic Church has conferred the greatest blessing on woman-kind. The holiness of the marriage bond is the safeguard of woman's dignity, while polygamy and divorce involve her in bondage and degradation.

If virginal and conjugal chastity is held to-day as the brightest gem in the diadem of woman; if the wife is regarded as the equal of her husband, and not as his slave and the toy of his caprice and passion, as are the wives of unchristian people; if she is honored as the mistress of her household, and not regarded as a tenant at will; if she is respected as the queen of the domestic kingdom, to be dethroned only by death, and not treated as the victim of rival queens, like the Mohammedan and Mormon wives, she is indebted to the Catholic Church, that always held inviolate the unity and indissolubility of marriage. The Roman Pontiffs never failed to enforce the law of Christ, Who said: "What God hath joined together let no man put asunder." (Matt. XIX. 6) Sooner than grant a divorce to Henry VIII. the Sovereign Pontiff allowed a whole nation to fall into schism and heresy, for he could not even consent to evil that good might come.

What woman can reflect upon these facts without blessing the Catholic

Church, under God, the Savior of her sex?

The superiority of the Christian civilization over all others is chiefly due to the elevated standard of its morality, and the visible manifestation of this superiority appears in the high position of the Christian woman. In pagan civilization woman was without honor or rights, the slave of man. In Christian civilization the pure Virgin of Nazareth, from whom God Incarnate was born, became the ideal woman, and in Mary all womanhood was elevated. Henceforward woman was the queen of the home, and as the Christian religion grew in power, so grew the dignity of woman in influence and in the respect awarded to it. The hope of pure morals, the hope of high civilization is stainless womanhood, and all woman's power for goodness comes from her purity and the love of purity, which she has been able to cherish and maintain in the world around her. With the decay of social purity woman's reign declines and the Christian home becomes a house of sin; with the degradation of women true civilization perishes. Man's part is to fashion the world; woman's part is to maintain the moral standard by which the work must be judged.

If woman has been elevated and ennobled by the Gospel, she has not been ungrateful for the blessing conferred. She merits the gratitude of the Christian world for the influence she has zealously exerted and is still exerting in behalf of religion and society. Not to mention the immense army of consecrated virgin, comprising the numerous religious orders of the Catholic Church, those devoted virgins who have chosen the better part and are fanning the flame of faith and charity throughout the world, how many thousands of homes are there from which God withholds His avenging hand, and to which He shows mercy solely on account of a pious mother, or daughter, just as He was willing to show mercy to Sodom for the sake of a few righteous souls, and as He restored life to the young man borne to the tomb for the sake of his mother the widow of Naim? How many brothers, who had been long since buried in the grave of sin, are brought back to a life of virtue through the intercession of a pious sister, just as Lazarus was raised from the dead by the prayers and tears of Mary and Martha? How many are in their families angels of expiation; atoning by their prayers and mortifications for the sins of fathers, and sons, and brothers? If women are not apostles by preaching, they are apostles by prayer, by charity and by good example. The model held up to woman, by the Catholic Church, from the very dawn of Christianity, is the perfect and immaculate Mother of our Redeemer. She is the pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untiring devotedness of the mother. The Christian woman is everywhere confronted by this great model; in her portrait on the wall, and her statue on the altars. Temples are dedicated to her honor and placed under her patronage; festivals are celebrated in her praise and books are written to describe her virtues and prove her influence with her divine Son. The Virgin Mother is indelibly stamped on the intellect, the heart, the memory and imagination of the Christian daughter. The influence of Mary in the moral elevation of woman can hardly be overestimated. She is the perfect combination of all that is great, good and noble, with no alloy of degradation. She is the Immaculate Mother, conceived without sin, and preserved from sin throughout her life, by her ready and faithful correspondence with God's graces. She is the exquisite beauty crowned with a diadem of stars. In her we find moral strength and heroism without the sacrifice of feminine grace and honor; a heroism of silent suffering beneath the cross, rather than of noisy action in public places. What mother ever displayed so much fortitude as Mary exhibited at the foot of the cross?

Not only the amiable and tender qualities of Mary and of holy Christian women are placed before us for imitation, but also the strong and robust points of their character. The Holy Scripture pronounces a lengthened eulogy on woman in the Book of Proverbs. What does the Holy Ghost especially admire in her? Not merely her sweet and amiable temper or her gentle disposition, though of course she possesses these qualities, for no woman is perfect without them. No, He admires her valor, courage, fortitude and the sturdy virtue of self reliance. He does not say "Who shall find a gentle woman?" But rather: "Who shall find a valiant woman?" As things brought from afar and from the uttermost coasts is the price of her? It is only heroic virtues or virtues in an heroic degree that the Church canonizes.

The noblest work given to mothers is to properly care for and educate their children. The most important part of her apostleship should consist in instructing them in the ways of virtue. The education of the young child should begin at the mother's knee. The mind of a child, like softened wax, receives with ease the first impressions, which are always the deepest and most enduring: "A young man according to his way, even when he is old, he will not depart from it." (Prov. xxii. 6) A child is susceptible of instruction much earlier in life than parents generally imagine. Hence the mother should be the first instructor of her children. The mother who remains at home caring for her family and training them in a Christian manner deserves all honor and respect from the public as well as from the family. The mother is the queen of the home and if she be loving, religious and devoted to her children, all will accord her honor, respect and obedience. She will be the wife well beloved, and the mother better loved, for her influence and example will be all powerful. Her husband will always know where to find her, ministering to his own and the family's wants, and breathing an atmosphere of Christian restraint and the saving grace of cheerfulness and peace about her. Her children will find her in the home lovingly spending herself in their tem-

poral and spiritual training, and they will be slow to forget the kind and tender care she bestowed on them, in her desire to protect them from the dangerous and alluring influence of the street. The children of such mothers will imbibe the true spirit of Christians, and be thereby strengthened for life's battles which they will have to encounter in later years.

The home is the cradle of the family; it is necessary that religion should permeate it, for religion alone can form truly firm characters and good citizens. "Doce me bonitatem;" "teach me goodness," is the first requisite of a Christian education, and that should be taught in the family and from early years. Woman is the greatest factor in the formation of the family, as she has more directly the training of the child, the instilling of Christian principles, the moulding of the pure innocent mind to virtues. Chiefly on the mother depend the morals of the child. We want to keep the woman for the home and not to project her into the public platform, because we love her and respect her, and because we know her influence in rearing up a virtuous people, that will make this a happy and Christian land.

Let Christian mothers recognize their sublime mission; let them bear in mind that to them is confided the most tender portion of the flock of Christ, which on that account should be watched with the greatest care. On them devolves the duty of directing the susceptible and pliant minds of their children, and of instilling into their beautiful hearts the principles of piety. It is theirs to plant the seed of the word of God in the virgin soil, and when a more experienced hand is required to cultivate it the ministers of God will not be wanting in developing its growth.

"If any one have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than infidel." (I Tim. V. 8.) What a source of consolation it will be for faithful Christian mothers in their declining years, when they reflect that they will leave after them children who will inherit not only their name, but also their faith and virtues. They will share in the beautiful eulogy pronounced by the Holy Ghost on the mother of the family: "Who shall find the valiant woman? She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her blessed; her husband hath praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favor is deceitful and beauty is vain; The woman that feareth the Lord shall be praised." (Prov. xxxi.)

Third Public Session of Plenary Council.

Sunday the 10th inst. witnessed the third public session of the Plenary Council. Solemn High Mass was sung by His Lordship Bishop Pascal of Prince Albert, Saskatchewan. Immediately after the gospel His Grace the Archbishop of St. Boniface ascended the pulpit and preached upon the life of grace. The following is a translation:

"I am come that they may have life and may have it more abundantly. (St. John x. 10.)

Your Excellency My Lords, my dear Brethren,—It is the Divine Master, He Who said "I am Life," who addresses these words to you. He thereby reveals to us the design of love and of infinite mercy which induced God to unite Himself to man and to elevate him unto Himself, and to render him a participant in His divine nature. The mystery of Christian life of which we now treat is so sublime that the mere thought of it throws us into a state of terror, and it is at the same time so touching that we must perform fall on our knees and thank God for this "inexpressible gift," announced to the samaritan by the Good Master more than nineteen centuries ago, and which even to this day gladdens the hearts of the faithful souls who have the privilege of possessing it. You understand, my dear brethren, that a Council like the one which unites at the present time all the Venerable Pastors of the Church of Canada, has for aim to proclaim the principles of faith and morals which should direct and actuate Christian life in the souls and to disperse, by salutary reformation, or paternal warning, the obstacles which may fetter the same life. It is then these words of the Divine Master will be fully realized—*Ego Veni ut vitam habeam et abundantius habeam*.

Therefore, we shall speak of the nature of Christian life and we shall say how it should abound in us.

May the Blessed Virgin Mary, of whom we are celebrating the divine Maternity, by reason of her greatness and of all her privileges come to my aid, so that I may worthily treat of such an elevated subject.

CHRISTIAN LIFE.

Man is a marvellous composition of several lives, which exist in him without intermingling, some being superior to others, but all under the subjection of a sole master, which is the Immortal Soul. Man grows, thrives like the plants, he rejoices in this life and suffers as does the beast, and he is gifted with an intelligence similar to that of an angel. And thus this composition of so many marvels, this abridged world, this king of the universe, who calls himself man, could but be called to know God, to love and glorify Him on earth by his reason. But we know that God, in His infinite bounty, called man to supernatural life when nothing in nature exacted or deserved this divine gift.

Alas! our first parents imitated the rebellious angel who did not remain in the Truth. They lost, with sanctifying grace, the light which illumined their intelligence and the dignity of the flesh revolts, and their bodies were delivered up to suffering and death.

The work of God was ruined! Satan triumphed! Adam culpable could henceforth without doubt transmit natural life—inferior life—to his descendants; but he could no longer transmit the supernatural life, of which he was deprived. His children will be mutilated beings, fallen, despoiled, sons of wrath, *Filii irae*. Will God renounce His task? No, far from that! There where sin abounds, grace will abound.