

OUR CURBSTONE OBSERVER ON MARRIED MEN.

SOME short time ago, I met with a short and pointed article, in the form of a detached sheet from a little Catholic magazine. Now, I do not happen to know "whose" it is, nor whether it is an old or a new publication; but I do know that the article impressed me as full of common sense, without any flourishes of rhetoric. It was entitled "Married Men." I had often intended to dot of a few of my observations on this very subject, and to add to them a bunch of reflections. Well; this little article contains all the moralizing—more than I could make in forty pages—so I will take the liberty, without its author's permission, of reproducing it. Here is what it said:—

"Does it ever occur to you, married men, fathers of families, that you have a home, and that, in that home, dwell all that are dearest to you in life—your wife and children? It would appear from the conduct of a great many men that there is no such place as home for them. They spend their evenings on the street, in the saloon, in gambling dens, in the homes of their neighbors, in clubs, or, in fact, anywhere but in their own homes. Now this is all wrong. I see no need of denying a man a night or so in a week, to be absent from his home, but the practice of absenting himself from home continually is what calls for condemnation. What is there that should more interest you than your home? There is your wife, whom you took in the holy sacrament of matrimony, as your companion for life. Has not she more right to your company after your day's toil than anybody's else? You labor during the day to provide for the home. She labors during the day to keep the home. Why, then, when all labor is over, abandon her for the companionship of others, since to her belongs your companionship? And there, too, in your home, are your children—your own flesh and blood—are they not dearer to you than anything else in the world? Yet, as they grow up, they become more and more estranged from you, because they see so little of you. During the day you are at work, and consequently they do not see you. During the evening you absent yourselves from home, and when you return they are in bed. The result of this is that children see little of their fathers on account of this mania of so many of our married men to forget their homes; and consequently that natural love, filial love, of children for father is chilled, weakened and frequently destroyed. Fathers! for your own sake, for your wife's and children's sake, for the happiness of your home, stay at home at night—become better acquainted with your children, spending all the time you can possibly, in their midst; educating them by your conversation and good example; and, as they grow in years, love, reverence and respect for you will grow with them."

AN EXAMPLE.—One time, about two years ago, I had occasion, in the evening to go down to the billiard-room at the Windsor Hotel. I was looking for a gentleman whom I had been told was going down there. I found him, and, in a couple of words told him what I had to say—it was an urgent business matter—and was about to go away, when he said:—"Hold on a moment, I will be with you; I just came down, as you did to see a party for a minute, and I am in a hurry." A couple of other gentlemen had been evidently in conversation with him; and one of them said: "Don't be in a hurry, stop and have a game of three-ball billiards." He insisted that he could not possibly do so, as he had a special engagement for eight o'clock; in fact, a lady expected him at that hour, and he wished to spend the evening with her. Of course that settled the question, and he went out. When we had reached the street I asked, "Which way are you going?" "Home, of course," was his reply. "But your engagement?" I suggested. "My engagement is there," he answered. After a moment's pause he continued, "If the lady back at home were to know that I was away from home, she would be angry."

home; but I could never enjoy a game outside while I felt that she was all alone at home, waiting for me, or possibly anxious about me." We parted at his own door; he gave me a hearty hand-shake, and hastened with all the delight of a youthful lover going to see his affianced. I turned away saying, "There goes a good husband, a true father."

NOT ALL ALIKE.—But, as I stand or walk upon the curbstone, especially at night-time, and contemplate the scenes that present themselves for my study, I am forced to admit that all married men are not like the one mentioned in the foregoing paragraph. I meet them at all hours, and rarely do I find any one of them pursuing the path duty. I do not pretend that they are all doing wrong, in the sense of contracting evil habits, or squandering means intended for their families. But, my experience, especially as a practised observer of men and things, has long since taught me that a man is rarely doing right when he is absent from his own home after certain reasonable hours of the evening. There are always cases of special business engagements, of meetings of societies, and such like, which explain the presence of a married man on the street during the late hours. But no such excuse can be advanced for his presence in a saloon, in a gambling resort, or in any place of pleasure, nor his association with companions whom he would not dare bring to his own house, or introduce to his family.

WHAT CHILDREN SEE.—It must not be forgotten that what children see their parents do they also, sooner or later, seek to imitate. Above all are young boys inclined to act as their father acts. When a boy comes to know that his father prefers outside associations and companionship to any he finds at home, that boy grows curious about the forbidden world in which his father so mysteriously circulates; and some day he will go forth to seek that society which must be so attractive since it possesses so many charms for his father. The example of neglect of home set by the parent is sure to produce an evil effect upon the son. It is rare that a boy will not long for freedom to do that which his father does with impunity. When a man is married he should know that he is no longer alone in the world, that he has assumed responsibilities and obligations that belong not to single life. He should learn that he has sacrificed to make that his state in life demands. He must be able to sacrifice certain pleasures, pastimes, associations, indulgences which, in his unmarried days he was quite at liberty to enjoy. Unless he be prepared to do so, he should never undertake the responsibilities of a home; he should never selfishly abandon the obligations that his solemn engagements entail.

OTHERS HAVE DUTIES.—While all these reflections, about married men and their homes, may be justified, still there is another phase of the question that should not be overlooked. A wife has a right to her husband's company; she is entitled to every consideration on his part; she even can claim justly certain sacrifices from him. But the wife must remember that the very best husband on earth is only human, and that she must, on her side, put forth her every effort to make the home so bright, so pleasant, so happy, and so attractive, that her husband will always feel a sense of loneliness when absent from it, and will always find his powerful distractions far more attractive than all the allurements of outside pleasures or associations. If the wife is not sympathetic, considerate, kind, loving, no matter what her intentions may be, no matter how good and exemplary a mother she may prove, no matter how devoted to household duties she is, there is a something wanting—and the absence of that something creates a blank for the husband to fill.

ST. PATRICK'S NEW CURATE. Rev. Thomas Ryan, ordained at the Cathedral, this city, by Bishop Emard at the Christmas ordinations, officiated at Vespers on Sunday last in St. Patrick's Church, where he is now stationed. Father Ryan is a native of Webster, Mass. He made his theological studies at the Grand Seminary, Montreal.

St. Michael's Parish.

On the occasion of the retirement of Mr. Edward Barry, of Park Ave., from the position of organist of St. Michael's Chapel, in the north end of Montreal, that gentleman was made the recipient of a presentation by the parishioners. It took place in the Hibernian's Hall, Berrt street, a few evenings ago. Amongst those present were noticed, Rev. Father Kiernan, P.P., Rev. Father McGinnis, and Rev. R. E. Callahan. The presentation was made by Mr. J. Dillon, who referred in high terms of praise to the enthusiastic manner in which Mr. Barry performed the duties associated with his position. Mr. Barry who was taken by surprise, replied that although retiring from the position of organist, he would always take a deep interest in all that concerned the welfare of St. Michael's parish. Mrs. Barry received a beautiful bouquet of roses from the ladies of the parish. Mr. Barry retires from the office owing to the demands of his private affairs.

Father McMennamin's Farewell To Parishioners of Clinton.

From the Clinton "News-Record," we clip the following account of a demonstration in the parish of Clinton-Blyth, Ont., which serves to illustrate how highly a former Montrealer—Rev. Father McMennamin—is esteemed in the sister Province of Ontario. Father McMennamin, as many of our readers are aware, was born in St. Gabriel's parish, and is a son of our esteemed fellow-countryman, Mr. Jas. McMennamin, superintendent of the Canada Sugar Refinery. He was the first Irish-Canadian ordained in St. Gabriel's parish, and he preached the first sermon at the opening of the new Church. The report says:—

The members of the Clinton-Blyth parish deeply regret the coming departure of their beloved pastor, Rev. D. P. McMennamin, and are giving expression to it in word and deed. After his farewell service in the Blyth Church on New Year's Day the members of the congregation presented him with an address in which they assured him of their deep appreciation of his efforts as their pastor and of the many eloquent sermons during the four years of his life among them. The address, which concluded with regrets at the severance of the pastoral tie, was accompanied by a purse of gold as a token of esteem and love. Miss May Bell read the address while Miss Kate McCaughey made the presentation. Father McMennamin made an appropriate and feeling reply.

On Tuesday night the members of the C.M.B.A. tendered Father McMennamin a banquet which was held at the residence of Mr. and Mrs. James Flynn of town. The cosy home of the worthy couple was thronged with representatives from all parts of the parish for whose entertainment ample preparations had been made. After the banquet the president of the C.M.B.A., Mr. J. J. McCaughey, presented Rev. Father McMennamin with an address and a purse of gold. Following this Miss Harriett McCaughey read the following address from the parishioners, which was accompanied by a well filled purse presented by Miss Minnie Reynolds:

To Rev. Father McMennamin:— Rev. and Dear Father,—We, the parishioners of St. Joseph's Church, Clinton, have assembled here to-day for what to us is a very sad and painful task, viz., to say farewell to you, our kind and loving pastor. When we heard of your intended departure we were filled with the deepest regret and our first thought was, what shall we do without him? And, indeed, when we remember your great ability, untiring zeal and unflinching courage, we feel that it will be many, many years before even your slightest acts of kindness will be forgotten and fall from our memory, indeed if they ever do. For the past two years you have devoted all your time to the service of the Church

with the zeal and ability of a pastor were coupled the kindness and patience of a very dear father or brother, so that in parting from you we are losing a very dear friend, one who has our best interests at heart. But God orders all things for the best and when we lose others gain, for we know wherever you go your earnest life and noble example will result in great good.

Rev. Father, we know that your services are always rendered cheerfully and without hope of reward, so you will not consider the accompanying gift, which we beg you to receive, in any other light than as a token of good will, friendship and gratitude of the parishioners of St. Joseph's Church, Clinton. Signed on behalf of the parishioners,

DANIEL SHANAHAN, JAS. REYNOLDS, Sr. THOS. CARBERT.

Father McMennamin was much affected by his parishioners' expression of regard and in his reply said that what had been accomplished since his appointment to the parish was only possible because of their hearty co-operation. Their relations as priest and people had been of the most harmonious nature, they had grown to esteem and love each other and the two years of his residence in Clinton were among the happiest of his life.

Father McMennamin will preach his farewell sermon in St. Joseph's Church next Sunday forenoon, and leaves for his new parish of Bid-dolph on Wednesday.

St. Gabriel's Temperance Sentinels.

The annual election of officers of St. Gabriel T. A. and B. Society, took place in their hall, on the above date. Mr. P. O'Brien, chairman of the Executive Committee, presiding; and resulted as follows, viz:

- President and Spiritual Director, Rev. P. McDonald. 1st Vice-President, Mr. M. McCarthy. 2nd Vice-President, Mr. Chas. O'Rourke. Recording Secretary, W. H. O'Donnell. Financial Secretary, Mr. E. J. Colfer. Treasurer, Mr. P. Polan. Librarian, Mr. Ed. Miles. Marshal, Mr. J. Wheeler. Assistant Marshal, Mr. H. Dunphy. Executive Committee, Messrs. Patrick O'Brien, John Lynch, James Burns, John McCarthy, James McCarthy, James Kane, William Orton, Timothy Sullivan, James Phelan, John Harrington, Richard Coliver, Alexander Grant.

Notes of a Religious Profession

Truly imposing was the ceremony which took place on Thursday, Jan. 8th inst., within the sainted walls of the old mother house of the Congregation of Notre Dame, St. Jean Baptiste street, when Miss Maud McKenna, with about forty other young ladies, bid farewell to the pleasures and frivolities of this world, to follow the Divine Master, and practice that poverty, chastity and obedience which Christ taught while here on earth.

Miss McKenna is the youngest daughter of James McKenna, the well known and much esteemed florist of Cote des Neiges, and of the late Marguerite Quinn. She is also a niece of the Rev. Sister McKenna, bursar of the Grey Nuns, Guy street.

Sister Marguerite is most accomplished and of marked abilities; her unassuming and pleasing character has already won for her the love and confidence of her pupils. She is proficient on French, as well as in her own language, and she bears religious the name of Marguerite de la Visitation. The foregoing item of interesting news conveys a very beautiful lesson. Here we have Mr. McKenna, sr., giving to God, and to the Church, a member of his family in the person of a beloved daughter; and the second generation beholds the same faith inspired generosity in the example of Mr. McKenna—the son—who also gives a daughter to the same holy cause, but to another religious community. Is it not thus that the faith has ever been preserved by the Irish race? Silently the great work of its perpetuation went on, and still goes on, each family almost contributing its proportionate share to the ranks of the Church

A Lay Priesthood.

(By An Occasional Correspondent.)

The contradictions of Protestantism are, beyond a doubt, unnumbered; but a writer in "The Methodist-Review"—Rev. W. E. McLennan, of Evanston, I.—has certainly given evidence of the most illogical of all Protestant reasonings. In dealing with the layman's interest in religion, this reverend gentleman seems to set forth, in a brief space, the entire system of Methodism. We always knew that the Methodist did not believe in a priesthood, nor in regular ordination, nor in any episcopal power, or authority; but we had yet to learn that he made no distinction between minister and layman, and that he scouted the idea of authority, transmitted, or otherwise. In fact, Rev. Mr. McLennan would leave us under the impression that the people, the lay people in the Church, should have as much right to preach, direct, guide, and propound as has the accepted minister. If such be the case, how comes it that Rev. Mr. McLennan assumes a title to which he has no more right than has the last layman in his congregation? We can understand, we are not so stupid, how he may object to a sacrificing priesthood, and how he may not believe in Apostolic succession, and how his teachings clash with the idea of direct representatives of Christ on earth; but when he praises the Franciscans and Puritans as mighty forces for good, claiming that their status as laymen, called by Christ to spread the Truth, and not any ordination or exceptional powers or missions, must account for their Christian work, we are at a loss to know what he means. If he means anything, it is that a member of the priesthood—or a religious order—may be an instrument of God for the salvation of souls; but that he is such an account of his having, as a layman, accepted a call to religion, and not in virtue of any ordination, or power, or authority that he may have received. What he says of the Franciscans he means to apply to all other orders and to the priesthood in general, and to equally apply to Puritans, Methodists, Salvationists, and all other bodies of preachers. He evidently concludes that St. Francis, for example, would have been just as great a missionary, and would have done just as much good for religion, had he never been other than a layman. He does not deny the good done by the orders in the Catholic Church, nor by her priesthood; he merely contends that the laity is the real power, possesses the real authority, and constitutes the Church of Christ. "God's men, like God's truth, should be accepted on their merits without labels of any kind." A queer saying, which seems to mean that you should accept the preaching of any man, who claims to be a man of God, without seeking for his authority to preach or teach. In explanation of this peculiar statement the reverend advocate of the "priesthood of the people" tells us this:—"They" meaning the ordained priests and ministers "cannot be depreciated, for their claim to respect and acceptance proceeds from no laying on of human hands, nor is it based on any presumed right to open the doors of the kingdom of heaven to men, but from a divine call as revealed in their tone of authority joined to their humility, love, and zeal. That such men should be recognized as possessed of a gift for ministering, and set apart by the church as worthy of confidence, is admitted at once; but the call of God and the fruits of service are the real tests after all. To such a people the whole body of God's people is called. Never was such a ministry needed more than now. Never were the opportunities for Christ-like service so numerous." He then explains the need of a general ministry consisting of the laity, by telling us that:—"In Christian lands there are millions growing up right around our church doors—many of them the sons and daughters of church members—who never cross the threshold of a church from one end of the year to another. The rich, many of them, are growing up as purely pagan as were the Romans under the Caesars. The working classes, as a rule, will have nothing to do with the church. Our cities, admitted to be the plague-spots of the earth, are working out their destinies without any particular concern for the church or for Christianity. What is the remedy? There is but one. It is the

same means which organize the church and sent it forward on its glorious career; the same which made the Waldenses, the Franciscans, the Puritans, the early Methodists, such mighty forces in the world of their day. The laity must arise."

We are not now arguing a question of faith, nor setting forth any claims of Catholicity to the possession of the Truth of Christ, we are simply taking this expression of Methodism to illustrate the rank nonsense that men of supposed erudition write, and that many consider to be the essence of wisdom. Leaving aside all the others, we can speak, at least, for the Franciscans. According to Rev. Mr. McLennan, the remedy for all the evil and lack of religion in the world is to be found in the rising up of the laity, which made the Franciscans (Amongst others) such a mighty force in the world "of their day"—we suppose he means when the order was founded, for they are a greater force at this moment than ever in the past.

We feel almost ashamed to take this matter seriously; but was there ever such a jumble of false generalities and disconnected arguments, in favor of an absurdity? One must be a Catholic, and possess some idea of the Church's teachings, to fully appreciate the wavering, meaningless, illogical character of such utterances. Coming from a member of the Methodist clergy, we fail to understand how a system of religion could obtain for an hour when based upon such theories. It means simply the abolition of all ecclesiastical authority, the reducing of the entire human family to the exact same level, in as far as the propagation of Christianity is concerned. It strikes us that this clergyman should commence with himself, and, since no one man, by virtue of any transmitted authority, has more right than another to speak God's Truth and explain it, he should abandon his title of Reverend, descend to the ranks of the laity, and cease presuming to preach to others.

Ottawa D'Youville Reading Circle

(By Our Own Correspondent.)

Ottawa, Jan. 12, 1903. There was a fairly large attendance of the D'Youville Reading Circle in the Rideau street convent on Wednesday last, considering that that was the first gathering of the Circle since before the Christmas vacation. The few who were absent missed a very interesting meeting.

The three following subjects were briefly spoken of, viz: The Labor Question, the Associations Law in France, and the Educational Bill in England.

In speaking of the Associations Law, mention was made of its great significance not only in France, but in the whole Christian world. It was said that the Educational Bill in England pleased the Anglicans, Catholics and Methodists of that country, and had just the opposite effect on the Non-conformists. With all its amendments it was shown that the predominate character of the Bill remains.

The subject proper for the evening was:—"The Representative Poets of the 19th century." The Circle always devote a portion of each meeting to current events, while the remainder of the time is taken up with the alternate studies of the English Renaissance, and the poems of Tennyson, Browning, Coventry Patmore and Aubrey de Vere. Patmore was particularly spoken of as manifesting the greatest reactionary tendencies, and his "The Angel in the House," was specially alluded to.

At a future meeting the great allegorical poems of the world shall be spoken of in order to find the place of Tennyson's "Idylls of the King."

The last lecture in connection with the Reading Circle was given by Mr. Stockley, the subject being Sir Thomas More's Utopia. This lecture might be called a Socialist one, but needless to say it expressed the kind of Socialism which does good, not harm. Our series of lectures shall be continued during the year. The next one shall probably be given by Rev. Father Fulham, of the University, on the "Eternal City." We hope to hear Mr. John Francis Waters on "Arthur Hallam" in February, and Doctor Schaeffer on a scientific subject in April. The convent library was enriched by a number of volumes sent by friends of the institution at Christmas time. Among the donors of books were:—Rev. Dr. Griffin, of Washington University; Mr. R. W. Shannon, Miss O'Connell, Miss O'Brien, Mrs. W. H. Davis, Mrs. Perry, and many others.