



A SOLEMN DAY.

THE IMMACULATE CONCEPTION.

Cardinal Manning on this Great Feast—Reasons for the Defeat of the Truth.

The 8th of December is the feast of the Immaculate Conception of the Blessed Virgin Mary, and a holiday of obligation. The great Cardinal Manning has this to say about the celebration: The great mystery was the mystery of the Immaculate Conception of the Mother of God, and the fact of which we ourselves were witnesses was the definition of the doctrine some thirty years ago by the Sovereign Pontiff Pius IX. of blessed memory. Some have said if the Immaculate Conception be a truth, why was it not defined before then. What is necessary now must have been necessary of old. Some scrupled thus at the definition, forgetting that the Spirit of God does not know the time and seasons, and the Spirit of Truth alone has in all ages progressively, and step by step, unfolded and defined all the mysteries of our faith, not all at once, but in succession and as needed by the faith. The articles of the Apostles' Creed have been assented and defined one by one: first, God the Father and Creation; then God the Son and the Incarnation; then God the Holy Ghost—have all met with denial; some upon the Holy Sacraments, some upon the doctrine of grace, some upon the nature of the doctrines of sin. All the errors we have are progressive, and as errors have unfolded themselves, so the definitions of the Church in time and in season have likewise unfolded the whole truth of God. As every error has arisen there has been needed a definition to condemn it; and because in these latter times special errors affecting the doctrine of grace spread over the face of the nominally Christian world, it was in season that

THE GREAT MYSTERY
of the singular sanctification of the Blessed Mother of God should be defined, not only as a definition of the truth but to put the key-stone on many other doctrines of the whole structure of the revelation of God. There have been three periods in every doctrine in the Church. In the first period, with a living spiritual consciousness of the divine illumination, the Church has believed the whole revelation that was committed to it; secondly, comes the period when the intellectual perversity of controversies and conflicts of human minds compels the Church to analyze and to search in every doctrine, and to sift out from it the elements of misconception and error; thirdly, comes the time when the analysis and examination is complete and the Church defines it by a scientific expression of bishops in the form of a definition. We have this exactly in the dogma of the Immaculate Conception. There never was a time, either in the East or in the West, that the disciples of Jesus Christ did not believe that Mary the Mother of God was without sin. They believed her to be sinless, and what is more, to be sanctified with a sanctification of holiness greater than any one else, and coming from God alone. This was the first period. Then came controversies about original sin and actual sin, and it became necessary for the Church to analyze this faith. There never was for a moment a doubt that the Mother of God was without sin; the only question was whether she was before her existence without sin; whether she was born without sin; that was

THE ONLY QUESTION
the Church entertained. Lastly, when that analysis was complete, Pius IX., surrounded by some four hundred bishops of the Church, and sustained by the unanimous declaration of all the bishops under heaven—for some misunderstanding thought that twelve pastors of the Church, who hesitated whether the doctrine should then be defined, doubted whether the doctrine was true, which no one ever doubted—sustained by the whole pontifical under heaven. Pius IX., declared that Mary, the Mother of God, from the first moment of her existence, was by the special grace of the Holy Ghost, and through the merits of her divine Son, exempt from original sin. Pius IX. had another bright jewel in his tiara. He not only closed this question and invested the blessed Mother of God with her high privilege, and placed on her head the diadem which declared her Immaculate Conception, but in that very act he put in exercise his own infallibility. In that very act the head of the Church on earth taught the whole Church on earth with an infallible voice; and some years after, it was reserved for him, in the council of the Vatican, to define as a doctrine of faith that prerogative as head of the Church, which he exercised when he defined the Immaculate Conception of the Mother of God. The world, which looks at the Church from without, and cannot enter into spiritual illumination and cannot know that inward consciousness that comes from the Holy Ghost, scruples at these two great definitions of the Church; and the best answer that can be made to those in the world is, "What man knoweth the Spirit but the spiritual man that is in him?" The least grace that he could conceive is proportionate to the dignity of the Mother of Jesus Christ, the Son of God, is that she herself should be without sin; and the least prerogative that he could conceive proportionate to the office and responsibility of the head of the Church on earth and vicar of Jesus Christ, who stands in the stead of his divine Master, was that he who was the guide of others and the teacher of the faith should himself be

exempt by the divine guidance from error. Therefore the Immaculate Conception seemed to him to be primary grace required by the dignity of the Mother of God and exemption from error by the spirit of truth perpetually guiding him seemed to him to be the least prerogative proportionate to the responsibility of watching over the truth, in all ages throughout the world, and condemning error wherever it arises and contradicts the truth.

CATHOLIC CULLINGS.

God is never greater than when man thinks him little.
Dews of the night are diamonds at morn; so the tears we weep here may be pearls in heaven.

So weak is man, so ignorant and so blind, that did not God sometimes withhold in mercy what we ask, we should be ruined at our own request.

He who has renounced the world or despises it should resemble a statue which does not prevent itself being dressed in rags, nor being despoiled of the purple which ornaments it.

The better thou disposeth thyself for suffering, the more wisely dost thou act, and the more dost thou merit; and thou wilt bear it more easily thy mind will be prepared for it and accustomed to it.

The truths of religion are best communicated in the form which befits their association to the beautiful. The Church everywhere engages the senses to attract the mind to the intelligence of the teachings of faith. This is applicable especially to the young and uneducated.

God regards the motive and not the action. It is not the importance of the action that He considers, but the excellence of the intention which prompts it.

To my mind music is an important part of education, where boys have a turn for it. It is a great resource when they are thrown on the world; it is a social amusement perfectly innocent and what is so great a point, employs their thoughts.—*Cardinal Newman.*

The older I grow—and I now stand upon the brink of eternity—the more comes back to me that sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes. "What is the chief end of man? To glorify God and enjoy Him forever."
—*Thomas Carlyle.*

St. Dominic made the "Hail Mary" the measure and the melody of the incarnation. St. Francis the congratulation of her seven earthly joys; St. Thomas of Canterbury of her seven heavenly joys; St. Philip Benizi of the condolence in her seven sorrows. All through the 1,900 years of the Church the "Hail Mary" has been pouring forth its sweetness and its variety like a long strain of endless harmony.

St. Patrick's Congregation.

The ladies of Charity of St. Patrick's parish have for the past month been actively engaged in arranging for the oyster festival in aid of the poor of the parish, which opened last evening, in the Victoria Amory hall, and will close on Thursday evening. Judging from the interest being shown, the success of the festival is assured. The Harmony band has been engaged for the occasion and to supply music during the festival. A different programme has been arranged for each evening, comprising vocal and instrumental music, addresses, tableaux, etc. Amongst other attractions there will be flower stalls, guessing tables, etc. The undertaking is a most meritorious one, and will undoubtedly be well patronized.

Cranks in Council.

There is in England a body entitled "Israel's Identification Association," which seeks to show that the Ten Lost Tribes of Israel are the British people. An address has been delivered before it by the Rev. Philip Carlyon, who argued that the Ten Lost Tribes migrated from the regions near the Euphrates to the Carpathians, from there to the shores of the Baltic, and thence in the course of time to England, so that the ancient English were of Hebrew origin. The Rev. Mr. Carlyon quoted from the Book of Esdras the statement that the Ten Lost Tribes "wandered across the sources of the Euphrates to a region called Ararat," and he said that this statement was corroborated by Herodotus, a contemporary of Esdras.

The Evenings in Catholic Homes.

The days are getting shorter and there will be less outdoor exercise for some months. This affects both young and old in the household, but especially the young. Catholic parents have a grave obligation upon them to supplement as far as possible the religious and intellectual education which their children receive in the Church and school. The work of the priest or teacher may be strengthened or weakened according to the influence of the home circle. Hence the suggestion lies near that parents provide as much as possible for the proper employment of their children during the evenings at home. There must be

recreation, but there is also a certain amount of discipline required to make that recreation useful and salutary. There are families where some of the members, if not the father or mother, select a few suitable books for reading in common during the winter evenings. A good Catholic paper or a magazine, such as the Ave Maria, or the Messenger of the Sacred Heart, or the Rosary, supply generally a selection of just such reading as will suit both old and young in the Catholic family circle. As to books, there are plenty of good and elevating novels, but they ought to be selected with care and after consulting with some competent person versed in such matters. Let the best reader in the family be selected, and sometimes give the younger ones a chance to read short pieces after having prepared them. This will act as an encouragement for them and help them to profit by their school work.

But apart from this there is in such practices, if regulated with some foresight, a very salutary influence which tells eventually upon the heart and mind of every one who takes part in such wholesome recreation. There is a great deal of common-place in the conversation of even sensible people; and nothing dries up the source of charity in social intercourse as common-place talk, which is always next to gossip, or vanity, or detraction. Good reading diverts such tendencies to which all mankind is natural heir. It does this more when the reading is done in common and abroad than when one runs through an interesting book by oneself, because it creates comment and arouses greater attention, and thus lodges more deeply in the mind. They have something to talk about which is new and wholesome. The old folks are often weary, sore of eye, and prefer to listen. It pleases them to hear their boy or girl read intelligently, and they are thus induced to take a more definite interest in the progress of their children at school. Thus everybody is benefited and to many this early practice becomes a stimulus for other good actions, such as are suggested in the reading of good books or papers. A blessing will come upon those who begin work of this kind in their homes.—*Catholic Standard.*

The Confessional.

How many are the souls in distress, anxiety or loneliness, where the one need is to find a being to whom they can pour out their feelings unheeded by the world. They cannot tell them out to those whom they see every hour; they want to tell them and not to tell them. And they want to tell out, and yet as if they were not told; they wish to tell them, yet are not strong enough to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load in order to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom they can betake themselves, if necessary, from time to time, while they are in the world.

How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinances altogether! If there is a heavenly idea in the Catholic Church—looking at it simply as an idea—surely, next after the Blessed Sacrament, confession is such. And such is it ever found, in fact; the very act of kneeling, the low and contrite voice, the sigh of the cross, hanging, so to say, over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm is there which the world can neither give nor take away.

Oh, what a piercing, heart-sounding tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul—the oil of gladness as the Scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away forever. This is confession as it is in fact, as those who bear witness to it know by experience.

Mr. O'Brien on the Priesthood.

Speaking at Cork on Tuesday last, Mr. Wm. O'Brien, referring to a recent speech of Mr. John Redmond, said:—"I do not know whether really, speaking to my own fellow-citizens of Cork, it is worth my while to stoop to wrangle with Mr. John Redmond. As to his lying versions of our private conversations in Boulogne, I am content to put my humble character for truth and for honor before my fellow-citizens in comparison with his; and I believe that my fellow-citizens will not doubt me to-night when I declare solemnly that that man's statement as to my views of the priesthood of Ireland is as utterly base and baseless a libel as ever passed the lips of man. I have had to differ with good priests in Ireland on questions of National politics, and I challenge any man living to say that I ever in public or in private referred to the priesthood of Ireland as a body except in terms of veneration and affection as true friends of their people, as priests above stain or reproach, and as the very cream and salt of all that is best in our Irish nation. That has been my opinion of the priesthood of Ireland in public and in private all the days of my life; and I say that any man knowing me who says the opposite knows in his own heart of hearts that he is a liar, and knows that every fibre of my being beats with the Faith and with the nationality and with the true hearts of the faithful priesthood of Ireland."

The Feast of St. Jean de la Croix.

At the Carmelite Church at Hochelaga on Tuesday morning, the feast of St. Jean de la Croix was celebrated with more than usual ceremony. The relics of the Saint were exposed for the veneration of the faithful.

JUSTIN MCCARTHY

ON THE IRISH PRESENT SITUATION.

Kind Words for His Departed Opponents—Reflection Will Bring Peace.

Mr. Justin McCarthy has accorded an interview on the Irish situation to a representative of the French journal *Le Matin*, as follows:

"Mr. McCarthy's name," writes the correspondent, "often heard during the progress of the split in the ranks of the Irish National party, is still more prominent since Mr. Parnell's death. Mr. McCarthy was among the very first to oppose Mr. Parnell, although up to that time he had been one of his most devoted followers. His views on the situation are consequently of much interest, as I have succeeded with considerable difficulty in getting him to break the comparative silence he has preserved since the death of the 'chief.'"

"Do you look for a continuation of the civil strife, or do you anticipate the re-establishment of union?" I asked.

"I am not a prophet, and cannot say what may happen," said Mr. McCarthy. "I can only say what I hope for, and give my reasons for such expectations. What has divided the two sections of the Irish party is not a question of principle, but a question of personality. Not one of us ceased to have the deepest and most grateful regard for Parnell. Not one of us forgot his struggles and sufferings for the sacred cause. Not one of us even wished to consider his part as played. Our idea was that, in order to allow public opinion, roused to an intense pitch by the Conservatives, time to calm down, he should temporarily retire. Our code of morality is purer than elsewhere, but even among us, even in Scotland, in England, or above all, in Ireland, we do not estimate a man's whole career by a slip in his private conduct. Parnell owed it to Ireland, for which he had sacrificed so much, that he should forego his fighting attitude. Acting on bad information and advice, he did not understand that. He only saw in my wishes the anxiety of a man anxious to supplant him. He suffered much, morally and physically; and like all sufferers, he naturally, so straightforward and trusting, had become so suspicious as to proclaim at a large meeting in Cork that he considered those who had separated from no longer as political foes, but as

PERSONAL ENEMIES.

who wished to have his life. We loved Parnell, but we loved Ireland better; and on account of our affection for Ireland we still cherish Parnell's memory. We used to say that one day he would regard our opposition in its true light, and would freely forgive us, notwithstanding his own sufferings, what we had done for Ireland. His death came almost like a bolt from the blue, and yet in a manner expected."

"Expected?" I interrogated.

"Yes, our poor Parnell used to remain sometimes for forty-eight hours without food, suffered from constant insomnia, was a prey to a continual fever, and during his last weeks was only the shadow of his former self. His death has not seen our hopes realized. None the less do we believe that in sending his love from his death bed to his old colleagues he was thinking of us, too. His words should be interpreted in this sense—'Let all Ireland assemble at his funeral, and let unity be restored at his tomb.' From heaven he would have blessed our united ranks. But certain stormy spirits—some with the conviction that it is their duty to avenge Parnell; others the elements of disorder to be met with in every party—did not understand him thus. They have created an agitation which is much over-estimated, for while millions of Irishmen are faithful to us, they have only succeeded in winning over a few thousands. But they were numerous enough to create disturbance and to prevent our joining in the funeral ceremonies."

"But they are disinterested in their attitude?" I suggested.

"Just think of the blindness of their passions, disinterested or otherwise. The two men, of all others, against whom they are most embittered, are precisely those who were slowest to break away from Parnell, and who have done so with a delicacy that Parnell himself never failed to acknowledge and appreciate—I mean Messrs. Dillon and O'Brien. When the crisis arose they were in America. On their return they had a conference at Boulogne with Parnell, with the purpose of

ARRIVING AT AN UNDERSTANDING.

as to the future management of the Irish party. These conferences finished without effecting anything; but at least there was no feeling of bitterness left on either side. Nevertheless, Dillon and O'Brien have been threatened and insulted as much as, if not more than, I have, and have been forced to absent themselves."

"Do you, then, think reconciliation impossible?"

"Not at all. In those days of sorrow minds were easily inflamed. They did not weigh their words. Such and such people were pointed out as the cause of Mr. Parnell's death, and that was believed. Reflection will bring peace."

"But are you of opinion that the Parnellites will yield up their arms?"

"Some of them, no; and for a good reason."
"What?"
"Don't ask me to answer. Some Parnellite members would like to prolong the struggle. They may do so alone, without a following. For, I repeat, the

Irish people are with us, and the few dissentients, deceived by grief and excitement, shall soon return to us.

"You will be the leader of the new party, I presume?"

"You are quite in error. I have no qualification for the position—neither ability, past services, nor, allow me to add, the slightest inclination. There are better and more worthy men than I among us. Our leader, it is useless to name him. He shows himself without our aid. He rises from our midst by the force of circumstances. Look at O'Connell! Look at Parnell! They never needed a special nomination. One day all their colleagues and all the National party hailed them as their chief; no anticipation; no preparation. It will be the same now."

"But are not the Irish in America against you?"

"At the present moment. They have mourned Parnell's loss in common with ourselves. But they have always remained strangers to our struggles, interfering only to advise peace and union."

Ordinations.

Mgr. Fabre made the following ordinations at the Gesù last week: Tonsure, Fr. Mathieu, Franciscan; minor orders, Fr. Ange-Marie, Franciscan; sub-deaconship, J. Lechner, Synagogue; J. Gadbois, St. Hyacinthe; deaconship, J. B. Gagnon, Montreal; P. J. Quinlan, London; S. A. Barley, Hartford; J. B. Farrell, Brooklyn; M. McKormack, London; A. J. Hayes, Synagogue; P. J. O'Malley, Springfield; C. A. Parent, London; R. F. Pierce, Ogdensburg; M. A. Griffin, Springfield; F. P. O'Neill, Hartford; E. Lafond, C. S. C.; priesthood, R. P. P. Forham, S. J.

St. Ann's Y. M. S.

The annual general communion of the members of the above society for the benefit of their deceased fellow-members, will take place in St. Ann's Church on Sunday, 29th inst., and in the evening at seven o'clock a special sermon, appropriate for young men, will be preached in the same church by Rev. Father Strubbe, C.S.S.R., Spiritual Director of the Society. On Monday evening, 30th inst., a grand musical and dramatic entertainment will be given in St. Ann's Hall, for which an excellent programme is being prepared. The dramatic section of the Society will present a five-act tragedy entitled "For Faith and Country, or the Martyr's Glorious Victory." The evening classes for the study of French and shorthand, which were opened in the Society's hall on the 10th inst., are largely attended. The society is to be commended for its enterprise in opening these classes, which will no doubt prove to be very advantageous to the members. The various departments of the Society are now in full operation, including the library, reading room, gymnasium, recreation rooms, etc. Arrangements have been made for a photograph exhibition for the benefit of the fully qualified members, which will be given next month.

Miraculous Cures.

Amongst the latest news from Rome comes the ardent desire of Our Holy Father, Leo XIII. that an "Oratory of the Holy Face" should be erected in the Holy City; and in response to his desire subscriptions are flowing in, the greater part coming from France. The priests of the Holy Face have a residence in Rome, and their little oratory is crowded with devout worshippers. Miraculous cures effected by the application of the "oil" burning before the representations of the Holy Face are announced in the French *Annales*, and truly the words of Our Saviour to Sister St. Pierre are verified: "I will open my mouth to plead with my Father to grant all the petitions that they will present to me." Spiritual and temporal favours are showered down on all who pay special homage to the Holy Face. Those who place a picture of the Holy Face of Jesus in their homes, and, if their means permit, burn a light at least one day a week, receive special blessings from heaven. We select from a number one of the latest miracles:—At Metz a young girl, nineteen years of age, suffered from a polypos in the ear. The doctor was obliged to cut off morsels of flesh each week, which caused her the most dreadful agony. Moreover, she was about to undergo a terrible operation. Matters were thus when a pious nun, learning the sad state in which the young girl was, sent her some "oil" from before the picture of the Holy Face, advising her to put it into the ear. She did so, and found herself better. She slept soundly the same night, an occurrence which had not happened for a long time previously. The next day she had scarcely any marks of the evil, and delighted with her changed condition, she hasten to the church to thank Our Divine Lord for His infinite mercy towards her, and to-day not the slightest trace of her ailment has appeared.

Every Day is Sunday.

The Greeks observe Monday, the Persians Tuesday, the Assyrians Wednesday, the Egyptians Thursday, the Turks Friday, the Jews Saturday and the Christians Sundays; thus there is a perpetual Sabbath being celebrated on earth.—*Baltimore American.*

The modest virgin, the prudent wife, or the careful matron, are much more serviceable in life than petticoated philosophers, blustering heroes, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quiver or their eyes.—*Golden Rule.*

PARNELL'S

POLICY OF OBSTRUCTION.

How the Irish Question Became the Foremost Factor in British Politics.

The following is an interesting extract from Mr. Channoy, M. P., eloquent eulogy on Parnell delivered at the Parnell Memorial meeting in New York. "He became master of the rules of the House and then used them to stop its business. With only three who dared to follow he attacked six hundred and odd, entrenched in the forms, the usages, and the traditions of centuries."

"No measure shall pass until the demands of Ireland are granted," was his battle-cry.

Tories were shocked, Liberals indignant, Radicals amazed, and the Speaker paralyzed. Isaac Butt feared the result and withheld his support; Shaw thought the movement was not respectable and most of the Irish members agreed with him.

Parliamentary procedure is the growth of generations of representative government. It is the pride and the glory of England. It preserves the constitution, and crystallizes into law the opinions of the people. It permits the weight of popular sentiment to balance parties as to put power into the hands of the one which, for the time, best voices public opinion. To interrupt the smooth and accustomed working of this venerable machinery was believed to be flat treason.

Obstruction buried for the moment partisan animosities and ambitions and brought together all elements to crush the obstructionists. Though threatened with unknown perils and punishment and the frightful possibilities of being named by the Speaker; though menaced with suspension and put under the ban of personal and social ostracism; though treated with derision in the House and contempt in the press, the undimmed leader stood with his little hand across the path of public business, demanding justice for Ireland.

He baffled the statesmen who had led the House of Commons for generations by showing them that they could neither stop nor suspend nor expel, for he was acting strictly within their own rules and fighting with weapons from their armory. Then said Mr. Gladstone:

"When you show us that a majority of the members from Ireland want legislation, we are prepared to listen and act."

This proposition could not be satisfactorily answered. Parnell believed that the people of Ireland were with him, but he knew, as did the House, that their representatives were not. Senates do not go behind the senators to canvass their constituents, and Parnell recognized the fatal force of Mr. Gladstone's proposition. Party leaders, as a rule, are eminent and powerful within recognized lines, and by the skillful handling of men and measures great crises develop original genius for the emergency, like Abraham Lincoln. They win triumphs by methods which the veteran soldier has learned neither in school nor on the field, and which he either derides or detests. Parnell was the most resourceful of men, with unlimited confidence in himself, and the rare faculty which inspires unquestionable obedience in others. He said to the Irish people:

"If you believe in me you must be represented in Parliament by members who will act with me, and who can neither be misled, nor intimidated, nor bought. Give your answer to Mr. Gladstone's challenge."

The response has no parallel in the history of the electorate under free governments. It was "select your own candidates, Mr. Parnell, and we will elect them." Experience has shown that under the pressure and temptations of Westminster and the disintegrating influences at home, something more than a common sentiment was required to keep constituencies solid and members constant.

For this purpose, Parnell took control and perfected the machinery of the Land League which had been organized by Michael Davitt.

Thus, in gaining control of the Land League, Parnell had the deepest interests of the people as the foundation for political sentiments and personal loyalty. When he entered Parliament at the head of 85 out of 103 representatives from Ireland he held in one hand party power and in the other the homes and fortunes of his people. He had returned in triumph. The Commons were bewildered; the calm and confident leader who had defied them with three followers, now faced them with the larger number of the Irish members behind him.

"I have come with the majority you demanded," he said. "Will you listen now?"

From that hour the Irish question became the foremost factor in British politics, and Parnell the most powerful member of the House of Commons.

The steamer *Mountain Maid* was sunk at her dock at Margot. She rests on the bottom in seven feet of water.

Ill-humour arises from an inward consciousness of our own want of merit from a discontent which ever accompanies that envy which foreshadows the envy of others. Money and time are the two burdens of life; and unhappiness of all mortals are those who have more of either than they know how to use.—*Golden Rule.*