

The Northwest Review

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The Northwest Review

WEDNESDAY, APRIL 10.

EDITORIAL COMMENT.

We wish all our readers the choicest blessings of this glorious Easter season.

Father Fouquet's letter this week is replete with valuable Freemason avowals. We publish elsewhere another quotation, not from a "dissatisfied brother" nor an ex-Mason, but from a Grand Master in full regalia, speaking as late as five or six years ago, and reported in one of the monthly organs of the craft.

Father McCarthy's letter effectually pulverizes the "Corporal." The Free Press, unable to say anything in reply, went off on a tangent about loyalty, insinuating, with its usual sneering snicker, that, though Canadian priests might be loyal, French priests could not. Yet it was a French Bishop, Mgr. Briand, from that same Brittany whence came so many distinguished Oblate Fathers, who communicated all such French Canadians as sided with the American Montgomery in his attack on the English at Quebec in 1775.

We once asked an Indian how it was all their public speakers spoke so well, with grace of manner and wisdom of words. He replied that no man was allowed to cultivate public utterances unless he was truthful, sensible and naturally eloquent. If any young man tried to speak who failed in one of these three requisites, he was mercilessly hooted down with cries of "you lie"; "you're too silly"; "you don't know how to talk."

The Catholic Truth Society of Winnipeg does not "assume a censorship over the Catholic press," but wishes to remain on the kindest footing with that press, because it recognizes that the Catholic press, when truly Catholic, and working in harmony with the ecclesiastical authorities, is the most powerful agent of Catholic truth in our days.

United Canada, in its two columns of abuse of the Catholic Truth Society, which it politely and elegantly calls "Doe & Co," propounds three pretentious questions and comments. These same questions previously appeared in the Free Press, from one of the two tailors of Tooley Street now residing in Manitoba: (See Father McCarthy's letter in another column.)

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Father McCarthy. If United Canada will read his letter, it will find its questions answered, and by publishing Father McCarthy's letter in its columns it may do much towards removing an uneasy feeling among our Catholic Ontario compatriots.

As a matter of justice it should do so, but as a matter of fact we don't care a cent whether it does or not, because "our Catholic Ontario compatriots" do not draw their inspirations or feelings from United Canada. With such truly Catholic journals as the Catholic Record, the Catholic Register and the Canadian Freeman, all of them under high ecclesiastical patronage, "our Catholic Ontario compatriots," who are too intelligent to be duped by a discarded and repudiated politico-Catholic (?) journal, will be able to cast aside any "uneasy feelings" they will be suspected of having, and will be able to form a just and true estimate of the position of their compatriots in Manitoba.

THE CATHOLIC TRUTH SOCIETY VS. UNITED CANADA.

A political weather-cock, calling itself a Catholic newspaper, but with a record so un-Catholic as to cause the venerable and saintly Archbishop of Ottawa to withdraw his sanction and approval from it, years ago, comes out in its issue of the 30th of March with a two-column article, slandering the Catholic Truth Society of Winnipeg and making untruthful and misleading statements concerning two leading Catholic citizens of Winnipeg.

Now, had the French Clergy been the first to plant the cross upon the banks of the St. Lawrence; had they been the first to erect an altar to the Living God and offer up the Holy Sacrifice of the Mass; had they been the first to shed their blood in testimony of the Gospel of Jesus Christ; had they evangelized, civilized and converted to the Faith the Indians of this country, then they might consider the remarks of United Canada an impertinence, but as history cannot fail to give that honor to United Canada, then we humbly submit that the French Clergy should pass a resolution of thanks to United Canada for its very gracious words about them.

JESUIT OBEDIENCE.

Mr. Charles C. Starbuck, of Andover, Mass., one of the most learned Protestants in America, lately wrote an article, headed "A Centenarian Calumny" in the Independent, which gives a complete and authoritative exposure and refutation of a popular calumny against the Jesuits, namely, that their rule invests their Superior with the power of commanding the members to commit sin, and obliges the inferiors to obey such command.

On reading the above, Father Drummond, at the suggestion of a friend, addressed to Mr. Starbuck, a copy of his pamphlet "Controversy between Dr. Little and Father Drummond on the Constitution of the Jesuits," (Winnipeg, 1889.) By return of post, he received a long and interesting letter from the learned Protestant writer, of which we are allowed to print the following extract:

Accept my thanks for your pamphlet in answer to Dr. Little. I am glad I did not receive it before I wrote my article, for such a display by Little of ignorance and disingenuousness would have done too much for my temper, whereas not having any one particularly in mind my paper was written without any exacerbation of feeling.

Dr. Little's disingenuousness (which is the mildest word possibly allowable) reaches its climax in his endeavor to evade the crushing fact that his four solemn vows are expressly induced with the power obligandi ad peccatum.

Is it not true that the Papally ratified constitutions of the Society of Jesus declare that they "do not bind up into sin, mortal or venial," unless in the command of a superior, given in the name of our Lord Jesus Christ, or in virtue of obedience?

"NO QUARREL WITH THE FRENCH CLERGY"

United Canada, with a gracious burst of pathetic sympathy informs its readers that it has "no quarrel with the French Clergy." This is very condescending on the part of United Canada when it is remembered that the French Clergy owe so much to that journal. And besides when it is borne in mind that United Canada claims to be a Catholic journal of advanced "Catholic" principles, it emphasizes, as it were, its gracious condescension in not quarrelling with the Catholic Clergy.

(1.) Because they form such a small proportion of the Catholic Clergy of the Dominion.

(2.) Because, on their arrival here, some few years ago, they found planted upon our shores, the standard of the cross and were welcomed here by the Catholic press especially by United Canada whose glory it is to claim that it was among the first to sow the gospel of Christ upon these shores.

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The calumny, says the Boston Pilot, in a recent issue, originates in a mistranslation—a willful one it is to be feared—of the phrase inducere obligationem ad peccatum—in reference to the binding force of the rule of the Society of Jesus.

Mr. Starbuck can evidently neither understand nor sympathize with what he truly calls the "positive" and "ferocious" evil which they think they may have discovered in Catholicity. He does not love the Jesuits himself, yet does these much-maligned men are concerned, he pleads for the limits to the permissibility even of theological slandering.

That the original company of Christian priests, whose absolute personal disinterestedness is not called in question, should in the maiden innocence of their institute have applied to the Head of the Church for formal permission to impose on their members, for the greater glory of God, the obligation of violating God's essential will by the commission of sin, and that the Chief Pontiff, at a time when charges of pernicious teaching infinitely short of this had spoken his authority to his foundation, and ref. from him a good third of his flock, should, in the hearing of all the world, Catholic and heretic, have solemnly authorized this in the name of God, is an accusation of which I may safely be said, that what it charges is psychologically and logically, metaphysically and I might almost say, physically impossible. Not only are the motives assumed mutually irreconcilable, but the terms employed are absolutely self-contradictory.

Is it not true that the Papally ratified constitutions of the Society of Jesus declare that they "do not bind up into sin, mortal or venial," unless in the command of a superior, given in the name of our Lord Jesus Christ, or in virtue of obedience?

"Undoubtedly. The normal conclusion from this to a normal frame of mind, would be that, as no superior can possibly, in the name of the Holy Lord Jesus, command that which the superior himself acknowledges as sin, the phrase 'inducere obligationem ad peccatum' must have a technical sense which needs to be inquired out. Catholic theology has various technical terms, some of which, rendered crassly into English after the stiff, unidiomatic English fashion, convey a sense strangely remote from the sense intended."

Mr. Starbuck then shows that no Catholic enemies of the Jesuits in past times, nor even their greatest enemy in our day, Dr. Dollinger, have ever dreamed of preferring this charge against them; and that Dr. Steitz who has given the most thorough Protestant exposition of this whole subject, "which has the more force for his intense antipathy to Jesuitism," protests against "fettering upon it" impossible affronts of immorality.

Dr. Steitz finds the same expression—so wickedly mistranslated in the case of the Jesuits—in the rules of the Franciscans and the Dominicans. Dr. Steitz, says Mr. Starbuck, "reproaches German Protestant learning, which we find and to be not so all-comprehensive as we had imagined on the side of Roman Catholicism, with quietly asserting that the phrase 'obligare ad peccatum,' or 'ad culpam,' is only found in the Franciscan, Dominican and Jesuit Rules, whereas, as we might have thought, it is found in the medieval theology, and in the scholastic discussions of the binding force of monastic vows, and especially in the same fashion into English, and under the same sense."

The words of St. Thomas Aquinas, the great authority with the original Jesuits, as to the binding force of the monastic rule, are even for Dr. Steitz a sufficient explanation of the phrase obligare ad peccatum.

Mr. Starbuck has not much patience with the dishonest attempt to evade the force of the demonstration of the true meaning of this phrase, by urging that as a Jesuit is bound to "a certain blind obedience," he cannot inquire whether the command of a superior is sinful or not. The subject's obedience is limited to all cases "where it cannot be defined that any sort of sin is involved," and the superior's power to command under pain of sin is limited to the precepts of the rule, in which no one has discovered anything unlawful.

We wish Mr. Starbuck would do honest Protestants a further service by taking up for them in similar style another calumnious mistranslation of Jesuit teaching—the end justifies the means."

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Dr. Little's disingenuousness (which is the mildest word possibly allowable) reaches its climax in his endeavor to evade the crushing fact that his four solemn vows are expressly induced with the power obligandi ad peccatum.

Of course we can understand a Doctor of Divinity of the Church of England [Mr. Starbuck seems to be a Methodist, Ed. N. R.] being profoundly ignorant of matters nearer home than the Jesuit Constitutions. But what can we think of the management of the Encyclopedia Britannica, that years after Gieseler had confuted and Ranke had unequivocally retracted this charge, asked such a man to write on these matters!

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I thank you again for your kindness in sending me your pamphlet, and after I have examined it thoroughly, will see that it is duly placed in the library of our Divinity School. I hope that the pangs of mortification I experience, as a Protestant, in reading Dr. Little's evasions, may not be unprofitable to him.

Letter From The Editor Of The Northern Star.

To the Editor of the Northwest Review. Sir,—Finding that you have published an open letter from the Rev. L. Fouquet, O.M.I., Calgary, addressed to me, I beg leave to state through your columns, that I inserted the letter he alludes to, from a correspondent to the paper of which I was editor and manager. I commented upon it in a short editorial, and his recent letters only go to confirm the opinions I then expressed. I beg most emphatically to state that there is nothing in Masonry, in antagonism to any Christian church or state.

A number of detached extracts from the works of men who as the Rev. Mr. Fouquet says, were "Traitors Dissatisfied Brothers," etc., prove nothing, and I repeat that I distinctly understood that it was on account of the secrecy of the order, that Masonry was condemned by the Catholic Church.

While printing Mr. Stanley's emphatic denial, we beg to remark that such denials on the part of oath-bound men "prove nothing." They are instructed so to deny: it is a part of their nefarious obligations. Moreover the particular form of Mr. Stanley's denial may be literally defensible; there may be in the Masonry he knows of "nothing in antagonism to any Christian church or state," that is, there may be no explicit attack on Catholicism, or any other form of Christianity; but there undoubtedly is, in the very ritual of the least harmful kind of Freemasonry, a setting aside of all forms of christianity to set up in their stead a fraudulent natural religion that embraces all the falsest and most ridiculous kinds of worship.

Mr. Stanley is right in saying that the church condemns Masonry "on account of the secrecy," but that is not the only motive of the condemnation. Masonry is the sworn antagonist of everything Catholic and the channel through which anti-Catholic principles are sluiced upon the world.

The "traitors" who betray the secrets of Freemasonry are morally justified whenever they think those secrets are dangerous or bad. To take a secret oath like the Freemason's oath is against the natural law, it is a bad action; and to keep it, when the keeping involves wrong, is another bad action.

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tion or animosity, and children and parents of both sections were the best of neighbors, in spite of occasional daguogues who were restless spirits, trying, for their own ends, to set the people at each other's throats.

I further bear testimony to the fact that the French and English speaking Catholics worked harmoniously together, and with equal generosity aided in the furtherance of church and school interests. Furthermore, I always observed that those Irishmen who were and are ever harping on the idea that the Irish alone pay are the very men who never give anything themselves. "Empty vessels make most noise."

The French nightmarish which seems to oppress Mr. O'Donohue makes him see the Irish people—school money and property misapplied—used for church purposes, sent off to France, etc., etc. As I was here all through these school managements, and being an Irishman like Mr. O'Donohue, I have a right to speak too. The facts are that the school sites, houses, furniture, etc., were provided by money sent from France, except as I said what Mr. Deschambault paid (\$1,500), the English and French paying their quota of taxes, or subscriptions to pay teachers, etc. I respectfully request Mr. O'Donohue to produce evidence that they were not so paid, which by the bye, should have been done before the accusation was made.

In 1886 and 1887 two new school houses were erected, the present Brothers' school and the Holy Angels school, with money borrowed by the fathers of St. Mary's (\$4,750), which schools were used by the trustees of the Winnipeg Catholic school district, and for which they agreed to pay the fathers \$200 interest or rent yearly. This was paid for two years, till the wolf came down on the fold, and since 1890 instead of the fathers receiving rent, they have had to help the efforts of their generous people by personal sacrifices amounting to several hundreds of dollars yearly.

I would like to know where we get the money Mr. O'Donohue tells United Canada that we pack off to France, since we want it so badly at home just now. The fact is that the gre it bulk of funds for church and school purposes in Winnipeg came from France, without counting the clerical education of all the priests who came here. St. Joseph's and Immaculate Conception schools were erected and equipped on same line.

A truly religious and Catholic spirit actuated the whole of our parishioners of Winnipeg in their dealings with church and school matters, and not a sectional or national spirit. Of course, there was always a black sheep—one or two Catholics, who, not living up to the rules of our religion, were never in touch with church interests—having some spleen to vent, or axes to grind, popped out from time to time to create trouble, to criticize what they were ignorant of, and to lend a hand to the enemies of the peace of the country.

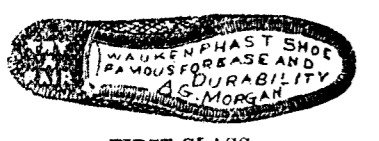
It was even tried to bring in the Irish priests and make people believe that nationality divided them on this question of the schools. All the Oblate Fathers who passed at St. Mary's, whether Irish or French, were always a unit with the late and present archbishop on the principle of separate schools. Their Graces Archbishops Tache and Langevin never hampered or prevented us Irish priests from comparing methods, and devising means of securing equal results with the public schools, but requested us to follow up and improve the system by every means.

To sum up: Here are my answers to the three questions put by United Canada: 1. Is it true that the taxes, which are paid for school purposes, are not entirely expended for those purposes, but are partially applied to other purposes? It is not true—I will rest upon the categorical denial, so long as detailed charges, specifying time and place, are not made—when an accusation is made, the burden of proof lies on the accuser.

It is not true. Here again I might await specific charges, and ask what school is meant. But I have given above a detailed answer. 3. Is the movement dictated solely in the interest of one dominant nationality, which, in Mr. O'Donohue's language, "does the bossing," while the Irish "do the paying"? It is not true. I consider foregoing remarks on the subject sufficient proof of this third and last denial.

JOSEPH MCCARTHY, O. M. I. St. Mary's Presbytery, Winnipeg, April 5th, 1895.

Place aux Dames. The Toronto Daily Globe of April 18th will be edited, managed and issued entirely by Canadian women, following a plan recently adopted in some of the larger American cities with great success. This is the first time such an enterprise has been entered upon in Canada, and the profits will be applied to philanthropic purposes, and as the undertaking will give the women of the country an opportunity of showing what they can do as journalists and publishers, we bespeak a great success for our "journalistic sisterhood."



Waukenphast -- Boots LADIES', \$3.50. MEN'S, \$4.00.

Honest Shoes, rightly made from Best Materials, by intelligent workmen. They are all. It's considerable too. New styles. Low prices. is what tells.

A. G. MORGAN, 412 Main St.

CALENDAR FOR NEXT WEEK.

- APRIL. 14, Easter Sunday--The Resurrection of Our Lord; First-class Feast with octave. 15, Easter Monday--First-class. 16, Easter Tuesday--First-class. 17, Wednesday--Office of the Octave; Commemoration of St. Anicetus. 18, Thursday--Office of the Octave. 19, Friday--Office of the Octave. 20, Saturday--Office of the Octave.

CITY AND ELSEWHERE

The number of patients treated at the St. Boniface Hospital last week was 90, of whom 67 were males and 23 females.

The members of St. Mary's Court No. 278, of the Catholic Order of Foresters, hold a regular meeting in Unity Hall on Friday evening.

Point Douglas is the busiest part of the city just now. All the mills and factories are running, and the locality presents quite a scene of industrial activity.

The Roman Catholic church and the convent, at Fort William, were completely destroyed by fire this morning. This mission is one of the oldest in the north-western part of Ontario and is in charge of the Jesuits. The Rev. Fathers' residence has been saved.

There were very large congregations at the church of the Immaculate Conception on Sunday last, particularly at vespers, when a number of strangers were present, and the pastor, the Rev. Father Cherrier, preached a most forcible and impressive sermon on the gospel of the day. Between vespers and benediction Mr. Tomney sang "The Palms."

The members of Branch No. 163 of the C. M. B. A. will attend in a body at the 8.30 mass, at their parish church, the Immaculate Conception, on Easter Sunday, and receive Holy Communion. All members of Branch No. 52 living in the parish are invited to join them. They will assemble at the Branch hall at 8 o'clock. The societies connected with St. Mary's parish will unite in receiving Holy Communion at the 8 o'clock mass at that church on Low Sunday.

The regular quarterly meeting of Branch No. 38, of the C. M. B. A. Relief Association, which was to have been held on Thursday last, was postponed until Tuesday of this week, the officers thinking it well to await the arrival of the new constitution before calling the members together. A convention of the Grand Council has recently been held in the city of Montreal, at which the final steps were taken for the incorporation of this organization, and some important changes were made in its constitution. We intend next week to refer to these latter in detail, so that all the members may have a chance to make themselves acquainted with the present rules and regulations. We would only say now that the association is making steady leadway, especially in Eastern Canada, and that financially its success has been wonderful. It certainly deserves, and should receive, the warm support and encouragement of all C. M. B. A. men.

Illness of Mrs. Leon Cherrier.

It is with great sorrow we have heard of the very serious illness of this good lady, the mother of the pastor of the Immaculate Conception church, but we are most happy to say that enquiries made at the latest possible hour before going to press elicit the information that she is somewhat on the improve. We trust that next week we may be able to announce that the earnest prayers which all the members of the Northend congregation have during the past week offered up in her behalf, and which we are sure all our other readers will join in, have been answered in the way they one and all hope for, and that Mrs. Cherrier may be speedily restored to perfect health, and be spared for many years more to carry on the active and self-sacrificing, though at the same time quiet and unobtrusive, work which is her delight, and to which she has devoted herself for years past.

25 Royal Crown Soap Wrappers. Mailed to the ROYAL CROWN SOAP CO. WINNIPEG, MANITOBA. GIVES YOU FREE BY MAIL YOUR CHOICE OF THE FOLLOWING BOOKS AND PICTURES: - Modern Home Cook Book, - Ladies' Fancy Work Book, - Large List Standard Novels, - Six Beautiful New Pictures. List of Books and Pictures mailed free on application. MAKE OUT ROYAL CROWN SOAP WRAPPERS RECEIVED.

HOLY WEEK SERVICES.

St. Mary's.

At this church the services on the last three days of the week and on Easter Sunday, will be as follows:

Holy Thursday--High Mass at 10 o'clock; devotions at 7.30 in the evening, at which a sermon on the Blessed Eucharist will be given by one of the Fathers of the parish.

Good Friday--The Mass of the Presanctified at 10 o'clock; Stations of the Cross at 3 o'clock; devotions at 7.30 in the evening, with a sermon on the Passion by one of the Jesuit Fathers, after which there will be the Adoration of the Cross, during which the choir will sing the Stabat Mater.

Saturday--Mass, commencing at 8 o'clock.

Easter Sunday--Masses as on ordinary Sundays. At the 10.30 Mass the choir will sing Rossini's Grand Mass, and as they have been strengthened by the addition of Miss Edith Miller--Winnipeg's favorite alto--it is safe to say that the service will be one of the finest ever heard in the city. Special music will also be given in the evening, when it is also possible that His Grace the Archbishop will assist at the service.

The Immaculate Conception. The following will be the order of the services at the Northend church:

Holy Thursday--High Mass at 10 o'clock; devotions at 7.30 in the evening, with sermon on the Blessed Eucharist.

Good Friday--The services will be at the same hours as on Thursday, viz. Mass of the Presanctified at 10, and Stations of the Cross, with probably a sermon on the Passion at 7.30.

Saturday--Mass at 9 o'clock.

Easter Sunday--Masses at the same hours as on ordinary Sundays. The Rev. Father LaRue, S. J., will celebrate High Mass, at which the choir will give Weber's Mass. In the evening there will be other special music at both vespers and benediction, and Rev. Father LaRue will preach on the Feast of the day.

BLESSING OF A BELL

At Tarsus, North Dakota--Instructive Sermon by Rev. Father Accorsini.

On March 19th, Feast of St. Joseph, there was the solemn blessing of a bell; at 10.30 solemn High Mass by Very Rev. Father Malo, Dean, assisted by deacon and sub-deacon, Rev. Father Bachand (the pastor) master of ceremonies.

The large and commodious church of St. Paul of Tarsus, was filled to its utmost capacity with English and French-speaking people. The ceremonies lasted till 1.30 p. m. A magnificent collection was taken up for the bell, and the pastor is more than satisfied. Something worth noticing is the fact that on that day, St. Joseph's Feast, was also the feast of four of the reverend fathers, viz.: Revs. Jos. Malo, Jos. Accorsini, Jos. Dupont and Jos. Bachand. The bell weighs 800 pounds, and is one of the largest in Bottineau county, with a beautiful, silvery tone.

After the gospel Rev. Father Dupont, of Belcourt, N. D., preached an eloquent sermon in French. Immediately after High Mass, at the consecration of the bell, the J. A. Accorsini, of Laureat, N. D., ascended the pulpit, and preached a brilliant and forcible sermon in his usual manner, taking for his text the words of Psalm 28, v. 4: The voice of the Lord is powerful; the voice of the Lord is full of majesty. He said:

Rev. Fathers and Beloved Brethren,

God has many voices by which he makes himself heard; the voice of thunder from the clouds; the voice of the priest in the temple; the deep resistless voice of conscience. There are voices, myriads of them, in heaven and in earth, in nature and in grace, in time and in eternity, ever sounding in our ears if we but list. The church also has a voice by which it speaks to us of God; that voice is the Catholic Bell. As they consecrate the priest, who speaks to us of God in the temple, so do they consecrate the Bell which speaks to us of Him out of the temple. Everything used for the service of the Almighty must be consecrated to Him, in building the church the foundation is blessed, the corner stone is also blessed, when finished in like manner receive the benediction of the most High through the ministry of the officiating priest. The altars, linens, ornaments, sacred vessels; each and all receive a blessing. Nothing profane can be used in these sacred rites and ceremonies. In like manner, this sounding metal, destined to assemble the faithful, will perform the first part of the public worship, awakening their hearts and minds to the most important of all duties; hence it must receive the church's benediction. If the Divine majesty is so great, and all that is destined for His praise and glory should be thus sanctified, with far greater reason may we say how holy should the Christian himself be; his words and his works, nay his very thoughts, be so many acts of continued homage to the Most High. Among God's ancient people sacred trumpets were used instead of the bell, being objects of special care. Confided to the vigilance of the priests they called the people to their solemn assemblies. We all know that at the sound of the trumpet the mighty walls of Jericho fell; those of Jerusalem were also levelled. We are also told in the Holy Scriptures, that the sacred trumpets held by the angels themselves, on the last day of judgment, shall echo and re-echo through the four quarters of the earth; their penetrating voices shall be heard and obeyed even in the very depths of the tomb.

In the present age the sacred trumpet is the church bell, it is the voice of gladness and of mourning by which our Holy Mother the church announces to her children, her joys, her sorrows and her triumphs. Has a new born soul, by the regenerating sacrament of Baptism, been added to the great Christian family, the bell publishes far and wide the tidings of joy. This infant increasing in grace and wisdom, becomes a youth, then dawns upon him the most beautiful day of his life that of his first Holy Communion, the church bell again carries the good news abroad publishing this joy of the family and of Jesus Christ Himself. Quickly and pleasantly glide on the too short and happy years of

childhood. Again strikes another solemn and momentous hour; when one soul links its destiny to that of another for life; hour of joy and of fear; anew the voice of the church, the bell is heard, even in heaven, invoking the divine blessings on the newly wedded pair. The years still flow on sweetly and rapidly. From the nuptial banquet to the evening of life, the interval is often very short in our sad pilgrimage here below. Death comes to strike its dreaded blow. The mournful tolling of the bell reminds us of the unceasing of the church regarding the fate of the departed soul, thus urging the faithful each moment to pray for his eternal repose. Thus we see the voice of the bell is like a guardian angel placed near man from the cradle to the grave; striking its warning notes through all the chances of life; it brings help in the time of need, and adds to his joys in the time of gladness. When the fiery element sweeps over the dwelling of man, the city and the village bells sound the alarm. When devastating floods spread ruin and desolation, the church bell again peals forth the sad tidings, calling for assistance in this dire necessity. Yes, the bell insensible though it be, becomes the echo of our sentiments, our desires, our necessities and our petitions to God. On awakening in the morning the angelus renders our first homage to the Creator; in the evening is heard again its powerful voice ascending heaven to heaven, faithful monitor, reminding man what he should do at the dawn and the close of the day. At noon the solemn tones of the bell invites you to raise a moment, raise your head, your heart and mind so long occupied with worldly cares, above the things of earth, up to heaven, your true country, your future and better home. The voice of the bell is indeed the voice of the church triumphant, calling from the height of heaven. It is also that of the church suffering, reminding us of our brethren, of friends nearest and dearest to us, whom the expiatory flames are now purifying from their last stains, in the fires of purgatory. Finally it is the voice of the church militant, mingling with all our earthly trials. The end of all these combats will be our heavenly home. The church bell is then like an arrow shot upward, like a friendly hand showing us the way to heaven. How sweet to the Christian's ear is this sacred melody, ah! my friends, how it rejoices the soul, making the heart throb anew. In his sad retreat the great captive of St. Helena (Napoleon Bonaparte), found consolation even in the sound of the church bell. On this day especially, should we be most joyous and docile to the inspirations this occasion suggests. On Sunday, as we know, the church bell calls to the foot of the altar all the children of our great family, for this reason it then redoubles its summons, its entreaties, saying: "Come hither, adore the Lord your God, all you children of men; taste and see how sweet the Lord is." It is the voice of entreaty, both sweet and maternal, by which our Holy Mother the church gathers around her all those whom she loves, and let it not be, dear friends, that she cries in vain. On the contrary when each Sunday you hear the call of this tender mother, as docile children, you will quickly respond, increasing the Christian family assembled in the temple of the Lord. I do not hesitate to declare that this is the chief of all to which the bell summons you. To think otherwise would be to imitate the Prodigal son, who left his father's house; more guilty than he would you be, to leave each Sunday the house of your Heavenly Father. This bell which is now to be blessed, dear friends, will never give forth an uncertain sound for you. Like soldiers, at the sound of the warrior's trumpet, fly to the combat. Like the Israelites, at the sound of the sacred trumpet, fly to the temple. Be thus ever prompt to go wherever this bell shall call, whether to the assistance of man or to the temple of God.

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to renew their oath of fidelity. All the people then cried as with one voice: "We will serve the Lord." Then Joshua caused a huge stone to be placed near the sanctuary and said, "If you fail in your oath of allegiance, this stone shall be a witness against you." Ah! my friends, this bell shall also be a witness against you if you prove unfaithful to the Lord. To-day near the sanctuary, to-morrow it will be elevated high above the people, every stroke of it being so many voices echoing to heaven the infidelity of those children of the Church, who prove untrue to their obligations, at the same time chastising them upon their heads the Divine censures and curses. But no, my God; it will not be thus with the pious people of St. Paul's church. The ceremony which has called us together will not be useless to you. Oh, Lord, cast upon these people gathered here one look of mercy and love. Bless, oh Lord, our zealous, indefatigable and self-sacrificed Bishop for the welfare of our Holy Mother the Church in this diocese. Bless all the clergy for their devotion and energy in co-operating with their Bishop in his strenuous efforts to build churches and provide priests for the spiritual welfare of his flock. Bless his active pastor with piety, devotion and zeal; enlighten fervor among his docile flock. Bless the worthy persons who have assisted, by their presence, their voice and their names, rendering this great solemnity more impressive. May their pious example incite others to imitate them. Bless, in fine, our whole country, with its inhabitants, so that this bell may never need to sound the tocsin of alarm; and when, sometimes it may toll the funeral knell, may it always be to announce the glad tidings that another redeemed soul has entered the sojourn of the blessed, where God grant we may all one day be admitted--the blessing I wish to you all in the name of the Father, the Son and the Holy Ghost. Amen.

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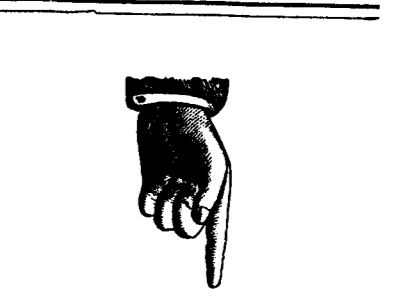
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