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Vol. VI.

Toronto, Saturday Feb. 13, 1892.

No 1

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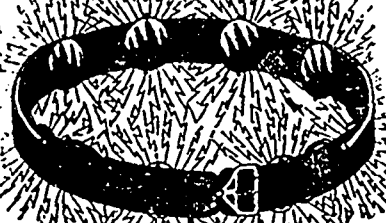


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Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday Feb. 13, 1892.

No 1

Sacrilege at St. Mary's Church

On Thursday morning of last week when the caretaker opened St. Mary's Church he was horrified to find that a shocking act of Profanation had taken place, the chapel having been entered during the night by some miscreant the tabernacle broken into, and some of the communion vessels stolen, and, most horrible to relate, the consecrated Eucharist insulted, polluted by profane hands and thrown from the sacred vessels upon the altar cloth. The machinery of the police force was at once set in motion, but up to this date without any practical results. One of the stolen ciboriums (two were taken) was discovered in a lane near the Church on Sunday last, by some boys and returned to the church.

A solemn act of reparation was made on Sunday evening last, the Sacred Host being carried in procession around the church and the Litany of the Holy Name of Jesus recited. The *World* of Monday published the following account:

The enormity of the crime can only be realized by devout Catholics when it is remembered that every Catholic believes that the Holy Eucharist is the body, blood, soul and divinity of Jesus Christ, under the appearance of bread. Then, and only then, can the feelings of the parishioners be imagined at seeing that Eucharist taken out of the sacred tabernacle and trampled under foot. As many of them said, they could better endure seeing the church torn down brick by brick. They could endure anything else in the church being taken out and burned in a heap, but the very thought of offering insult to the Eucharist is shocking beyond expression.

On Sunday night a solemn act of reparation was offered up by the congregation, and seldom in the history of the parish was the church so packed with people.

Although the service did not begin until 7.30, yet at 7 o'clock the building was jammed to the doors. Men and women almost crowded the choir out of the gallery, and even the steps of the pulpit were used as seats.

After vespers had been sung, Rev. Father Ryan, a distinguished Jesuit, addressed the congregation. He is a powerful, and at times even dramatic, speaker, so well did he hold the attention of the assemblage that the mass of humanity seemed to sway with the motion of his hands.

In the first part of his address he spoke of the love which all Christians have for God, and pointed out that Catholics by their faith believed Him to be really present on the altar. He pointed to the large congregation before him as a grand confession of this faith. Then, after mentioning the

sacrilege that had been committed, he said that it was the duty of the people before him to offer up a solemn act of reparation to the outraged God.

Archbishop Walsh delivered a short but forcible address from the altar. The hearts of the faithful, he said, had been wounded by the appalling crime that had been committed in their midst. No wonder they were almost dumbfounded when the body of their dear Lord had been taken from the tabernacle and trampled in the dust. The congregation should have no feeling of revenge towards those who had committed the deed. All he would say was, "God help them." They needed His help and mercy, for one had but to look to the pages of history to learn of the terrible judgment that had befallen such men. The venerable archbishop's voice trembled as he dwelt time and again on the atrocity of the outrage and his words had a very visible effect on his hearers.

His Grace said he rejoiced to see so many of the faithful attend on this occasion. God would rejoice at such a confession of faith. While on earth He allowed himself to be persecuted in order to save mankind, and He would continue to allow Himself to be outraged as He had been during the week, in order that he might see such a vast assemblage of the faithful bow their heads in such a solemn act of reparation. This act, he said, was the duty of every Catholic in the parish. No such crime had ever been perpetrated there before, and the reparation was a duty they owed to God.

The Holy Eucharist was then carried around the church by the Archbishop followed by a solemn procession of priests and altar boys, each holding lighted candles. When again inside of the altar railings His Grace concluded the act of adoration, in which the congregation devoutly joined.

The whole proceedings were the most solemn ever held in the church, and made an imprint on the hearts of the parishioners which will not soon be effaced.

St. Alphonsus Club.

The regular meeting of the above Club was held in their Hall on McCaul Street on Tuesday night, President Cottam in the chair. After the transaction of routine business the question of Free Trade vs. Protection was discussed. Able addresses were delivered in support of both sides, but on a division the Free Trades carried it. Next Tuesday evening will be devoted entirely to the discussion of the life and works of John Boyle O'Rielly. The discussion will take the form of recitations, reading and essays on the life of this author.

Profession and Reception at Loretto Abbey.

A most interesting and imposing ceremony took place last Wednesday morning in the pretty little chapel of Loretto Abbey. As it consisted of a two-fold nature the interest was heightened both for the spectators and those taking part in the ceremony.

Five young ladies received the white veil, which is a preparatory step towards profession, and four others made their final vows.

The chapel presented a most delightful scene. A charming confusion of wide-spreading palms, tall, graceful lillies, choice flowers and innumerable lights adorned the altar and sanctuary. His Grace Archbishop Walsh kindly officiated, assisted by Vicars-General Rooney, McCann and Rev. Father E. B. Kilroy of Stratford. Amongst those present were also Rev. Dean Cassidy and Rev. Fathers Ryan, S. J., of New York, Walsh, Cherrier, Krien, C.S.S.R. Sheehan, McBride, Cruise, Coyle and Reddin. The pupils, occupying one entire side of the sacred edifice, contributed towards the musical portion, which was pronounced by all as being most effective, their sweet young voices like an echo of the angelic choir being in perfect harmony with the sentiments engendered by the occasion. To add to the other advantages was the enjoyment of a magnificent sermon delivered by Rev. F. Ryan S.J. taking for his text the comprehensive words: Harken, daughter and incline thine ear, leave thy home and thy father's house for the king hath greatly desired thy beauty; he commented upon them in a manner that left nothing undesired. He spoke of the two-fold ceremony as being one of sacrifice and sanctity. Those presenting themselves for Reception, felt the recent separation from home and friends. Therefore their oblation was purely sacrificial; but the others tried by a probation of anxious waiting were to receive what? Not the welcome greeting, come ye blessed of my father," no, that is yet to come, for the kingdom even that what would hardly suffice, but they were to receive the king as their own. Well might they sing the canticle that only they can sing who follow the Lamb.

He also dwelt on the nature of the sacrifice saying these young souls were giving up not what was sinful, nor wrong, nor dangerous, but what was purest and best, and why? Because God will have nothing else. "My child, give me thine heart." There is a mistaken notion prevailing that those entering religious orders are utterly devoid of feeling, or tired of the world, or the world tired of them; but he clearly showed it is because they do feel that they can make the sacrifice.

Continued on page 11.

THE CHRISTIAN BROTHERS—AN ORDER OF SCHOOL-MASTERS.

From a late number of Merry England.

VI.

AFTER a deliberation lasting two days, Brother Bartholomew was elected on May 18th, 1717, having for his two assistants the Directors of the houses at Paris and Rheims.

As soon as Blessed de la Salle was free from the cares of government, he not only refused to give any orders, but he would not do the least thing without asking permission. In the refectory he insisted on having the last place after the serving Brothers. At recreation he remained with the youngest, and the only privileges he retained were those of saying Mass, confessing the Brothers and novices, and directing their consciences.

One of his former opponents, M. Rogier, had by way of reparation left him a considerable sum in his will, and he was obliged to go to Paris for the necessary formalities. He reached that city on October 4th, 1717. He refused to stay at the Brothers' house, fearing the honours that would be paid him there, and begged for hospitality at the Seminary of St. Nicholas-de-Chardonnet, where he hoped to be quiet and unknown, and where he edified all the inmates. His biographer says:

"Despite his age, he rose at the same hour as the others, and he was always the first at the exercises, at the morning meditation, at the spiritual conferences, and at Divine Office. In spite of his infirmities, he would not be dispensed from a single point of the Rule, and denied himself everything that approached an alleviation. During this winter that he passed in Paris, he never had a fire in his room. Instead of warming himself at recreation with the others, he used to walk in the garden with some young seminarians whom he was trying to influence with the love of God and detachment from this world. In all things he was poor and humble. His clothes were of the coarsest serge. In conversation, he never spoke of himself or of what he had done. He deferred meekly to others, and was always ready to yield to their opinion, seeming to forget all that he had been, and all that he had done. He looked upon himself truly as the lowest in the house."

He found it hard to leave this quiet retreat. The Brothers at St. Yon were impatient for his return, but he lingered on at St. Nicholas. He wrote thence to Brother Bartholomew:

"I am a good-for-nothing, and the Institute ought to look upon it as a special mercy of Divine Providence to be rid of me. I want to be led, not to lead. It is time I should look after my own sanctification; I have been looking after other people's long enough; since God has given me such a good opportunity, I must profit by it, and if I were to let it escape, I should have to regret it for the rest of my life; I have been commanding long enough. The day has come for me to obey; and I ought to try and teach you all, by my example, to prefer the state of dependence to that of authority. All things considered, I have a mind to end my days where I am."

Brother Bartholomew at last came to fetch him, and he re-entered St. Yon in March, 1718. Here he set to work to put everything in order, for he foresaw his approaching death. He formed the novices, taught the young boarders, and worked at some books for the Brothers, amongst them "A Method of Mental Prayer."

One more trial awaited him. The Bishop of Boulogne, who in 1716 had been his friend and full of sympathy, was an ardent Jansenist, defending Quesnel's book and appealing against the Bull *Unigenitus*. Part of his clergy had gone over with him, and they hoped to induce the Brothers to join them. In order to influence them, they said that M. de la Salle himself inclined to the new doctrines, and that he also had appealed against the Bull *Unigenitus*. Upon this the Brothers wrote to him, when he answered:

"I don't think I gave the Dean reason to say I was of the number of those who were appealing, my dear Brother. I never dreamed of appealing, any more than of embracing the new doctrine of the appellants to the future Council. I have too much respect for our Holy Father the Pope, and too much submission for the decision of the Holy See, not to acquiesce."

During the Lent of 1719, he was afflicted with asthma, and tormented with rheumatism caught by sleeping on damp linen in his exposed cell at the little house of Vaugirark. Yet, in spite of this, he refused to moderate his austerities. He insisted on observing the Lent strictly, saying: "The victim is going to be immolated, we must work at its purification." At length, his asthma increasing, his confessor forbade him to abstain. Soon after, a door fell on his head, and, perhaps mercifully, hastened his end. But, though the doctor warned him that his illness was mortal, he rose from bed to attend all the exercises, until he was no longer able to move. When, however, the feast drew near of his beloved St. Joseph, under whose protection he had placed the Institute, his strength rallied; so that he was able to fulfil his cherished wish of saying Mass that day in the midst of his Brothers. He spent the day amongst them, giving them advice. But the result of the exertion was that he became worse, and the Cure of

St. Sever warned him that he was about to appear before his God. "I know it," replied Blessed de la Salle; "and I am quite resigned to His orders. My fate is in His hands. May His will be done!"

On Wednesday in Holy Week he received Viaticum. His surplice and stole were put on him, he was raised out of bed, and seated in a chair. There he sat waiting until he heard the sound of the bell before the priest. He at once fell on his knees, and in that posture received Holy Communion with extraordinary devotion. Next day Extreme Unction was administered to him. From that time until Good Friday evening he lay in bed, with gradually sinking strength, but entirely conscious; advising his disciples and even strangers who came to him. On Good Friday evening he was for a time unconscious, and they began the Prayers for the Dying. Then, for a few moments, he came to himself; but as he was advising the Brethren against intercourse with worldly persons, if they would preserve their vocations, the agony came upon him. Throughout Good Friday night he may be said to have hung on the Cross with his Master; till, towards two in the morning, he regained consciousness, and began to recite the prayer—*Maria, Mater gratia*. The Brother Superior asked him if he accepted all his sufferings with joy. "Yes," were the last words of de la Salle, "I adore in all things the designs of God upon me." For an hour longer he lay with placid face, though agonised body. Then, at four o'clock, he joined his hands, and with lifted eyes rose in his bed, and died. It was the morning of Good Friday, April 7th, 1719.

His remains were laid to rest in the Chapel of St. Suzanne in the Church of St. Sever, being borne to the grave by six Brothers followed by an immense multitude of mourners. On his tomb is engraved the following inscription:

"Here awaits the resurrection Venerable Jean Baptiste de la Salle of Rheims, Priest, Doctor in Theology, Canon of the Metropolitan Church of Rheims, Founder of the Brothers of the Christian Schools. He died on Good Friday, in the sixty-eighth year of his age, on April 7, 1719, in the House of the Brothers of St. Yon in this parish. May God grant him rest!"

M. Ravelet says of Blessed de la Salle's personal appearance and character:

"Blessed de la Salle was rather above the middle height, and well proportioned. His constitution, delicate in childhood, had grown strong from exercise and work, until mortifications and excessive fatigue weakened his health. His forehead was broad, his nose straight, his eyes large and of a bluish grey, his skin was tanned by exposure and travelling, his hair, which curled and had been chestnut in his youth, was grey and white in his declining years. His countenance bore the stamp of great sweetness and dignity. His air was modest and serene, his manners were simple and gracious. An atmosphere of holiness breathed from his whole person. We are here but reproducing the incomparable portrait of his body traced by his first historian, than which nothing could be more truthful and accurate in every line. Let us now reproduce that of his soul, drawn by the same master-hand. "Nobody," says Canon Blain, "had more the air of a Saint. Grace enthroned, as it were, on his countenance, seemed to show forth to men what he was before God, and depict there the beauties of his soul. You were drawn towards God in looking at him. Everything in him breathed the perfume of the virtues of humility, modesty, sweetness, charity, tranquility, equality of mind, mortification, and deep piety. Always the same under all circumstances of sorrow and trouble, in so many painful and vexatious events, and when suffering under all this anxiety and inward care, he was like unto a man whose heart, fixed on Heaven, takes no interest in what is passing here below; he strove to regulate all his thoughts and desires according to God's glory and solely with a view to the Divine will. His life was the Gospel put into practice. To do penance, to deny oneself, to mortify and crucify the flesh, to pray, to converse with God, to appear amongst men only to labour for their salvation or to receive their contempt, to devote oneself wholly to the poorest and the most abandoned, to suffer everything, to give way to everyone, never to complain, never to feel offended, always to see oneself in the wrong, to bless God, to take His will in all things for the rule of our own will, to love our friends in Him, and our enemies for Him, to see and desire only God in all things, to be interested only in His glory, to forget all else, to have no aversion from anything but the world, to hate nothing but sin, to fear nothing save to displease the Sovereign Majesty, to desire only to imitate Jesus Christ, to be attracted only by the Cross, and to love God alone—this is the epitome of the Gospel and of Blessed de la Salle's life. What examples of self-forgetfulness, of severity for the body, of contempt for the world, of thirst for justice, of purity of heart, of a holy passion for humiliation and suffering, of detachment from all earthly things, of union with God and sacrifice of self, does not the history of this saintly priest offer to us! What graces are hidden in his interior life, and what merits accumulated in that life crucified by suffering, will be manifested on that day when the secrets of hearts shall be revealed.

To be continued

The day after a debauch, or any intemperate indulgence, a single teaspoonful of the *Father Mathew Remedy* will remove all mental and physical depression.

FOR THE REVIEW.

THE ONTARIO LEGISLATURE.

YOUNG as we are wont to consider ourselves, the fact remains that it is just a hundred years, come next September, since the first legislative assembly of Upper Canada, now Ontario, was convoked. If we allow ourselves to turn for an instant to accompany the fifteen elect in their passage through the woods, out by way of Indian trails to the seat of government, and in the same instant to return and survey the situation as it is to-day, with the huge assembly hall going up, and the railways running in the members at a few hours notice, we shall conclude that some advance has been made at any rate in that hundred years. Whether that advance has been all we could have desired, and whether progress for the future shall continue to meet our expectations are matters beyond our present scope. There is a very pleasing interest to be aroused in such as choose to inquire into the early history of this Province, the singular characteristics of its first governors and settlers, and indeed all the little passing mentions that are handed down to us by archives and the little Boswells of the time.

How the whole bedecked person of General Simcoe seems to have swelled with the importance of an empire's trust as he spoke of the paternal goodness of the King, of the duties he and his good subjects owe that King, and of the supreme merits of the Constitution of Great Britain.

To understand the precise bearing of the situation at that time it will be as well to review the conditions that occasioned this new parliament. The essential demand arose from dissatisfaction on the part of the English settlers with the administration of laws, and with the laws themselves that existed in French Canada at the time. For it must not be forgotten that although the loyalists had found their French fellows to be of very acceptable service as allies in the late war, the settlers were still in all their habits and views pre-eminently English. The whole natures of the two peoples were different. The French in settling, betook themselves to the profits to be made from fur trading; the English at once implanted the village system of their homes. The French were satisfied, although indeed there was little help for it, with a strong paternal government; the English introduced the salient features of representation into all their councils. The French land system was made up of a survival of feudalism, with its seigneurage and its peasantry; the English preserved and perhaps largely instituted the system of freehold, for although that system was and is actually the vogue in the old countries, there is but small chance of any small farmer being anything more than a tenant. French law was the law of the land, which land was made to cover, by the terms of the Quebec Act, an area whose farther boundaries were very hazy in the minds of British statesmen who decided them, an extent of territory, indeed, that embraced an immense district now populous and thriving, but no longer British, the Northern and Western States of the Union. We are told, also, that the schools of the American Colonies had reached a state of proficiency greater than that which was ours at the end of another fifty years, and we may have no scruple in supposing that the instruction imparted was not such as to endear the institutions of the colonists' hereditary enemies, the French. Under these circumstances, and being no doubt fully cognizant of the part they had played in defending the King's domain, there must, in the nature of things, have been a strong desire to introduce the political customs and usages to which and upon which they had leaned and still hoped to lean for support, and in defence of which they had made hazard of every comfort and lost.

This combination of circumstances it doubtless was that gave rise to the Imperial legislation known as the Act of 1791, which effected a partition between the two peoples of his Majesty's still loyal subjects, not, however, without strong remonstrances.

Governor Simcoe, the first who took office under the new order, was a man stamped by nature with all the marks that went to make up the man of the hour. He was ardent, and, we suppose, fearless in his devotion to the Crown. In a recent very noticeable work, we are told that George III. had all the notions of a petty prince who looked upon the acquirement and possession of territory as the highest aim of a king, and that all finer ideas of the good of the race were lost upon him. General Simcoe, with his attachment to the person of the Sovereign, with a hearty detestation of democracy, and an unconquerable faith in the merits of the British Constitution, was surely above all others the one to take hold of affairs in the new settlement.

In those days the British had not yet yielded up Fort Niagara, nor did they until 1796. Under the cover of its guns the General chose the site of his capital at Newark, now Niagara. Early in 1792 the Governor cast about him for an assembly that would make legislation by virtue of the terms of the new disposition. Accordingly, with true Saxon disregard for any ordinary obstacle to such a parliamentary gathering, the fifteen gentlemen were called to meet on Sept. 17th, just when the harvest was upon them. This must have been an ordeal for the statesmen of the day, and we are not able to say how many withstood it. There was one of the chosen, however, by the name of Dorland, who was a Quaker, and who would not, in consequence, take any oath of office. He remained at his farm while another took his place at the forum. The day arrived in due course when the plans

of the Governor were to mature, and how many soever as appeared were received with all manner of military pomp. The soldiers were drawn up, guns were fired, the very best uniforms were at their brightest, and the good and faithful legislators, that were to be listened to a most loyal address. The welcome over, they got down to business, and here arose such an anomaly as was possible only under such conditions. With his boundless respect for the Constitution, General Simcoe knew that under that Constitution any law might be passed and any law repealed. There were no limitations save those that existed in the refusal of the people to obey. So our Governor and his Upper Canada Legislature, disdaining all paltry considerations, forthwith repealed certain sections of an Act passed in the fourteenth year of His Majesty's reign, and which is known to us as the Quebec Act. In our day certain constitutional authorities have questioned the power of the little assembly to override an Imperial statute, and there seems to be some excuse for the temerity of these persons. However, by whatever means it was attained, the desire of the people was evidently served, so trial by jury and the English land system were engrafted and remain.

Cabinet making began in due course, and while there was not yet material for a pair of quarrelling parties, all was not smooth sailing. Questions were not in those days settled as they afterwards were in Jefferson's time by the writing of a letter. A gentlemanly recourse to bloodshed was deemed much more proper and conclusive, and so it happened in a short time that the Attorney-General chose to settle the merits of a cause whose claims engaged him and another member of the Government upon opposite sides of the argument. The Attorney-General, a Mr. White, may have known his law, but the other, a Mr. Small, was more probably right, as Mr. White died a few hours after the encounter. There were plenty of office holders whose names we hear to-day and read in our journals. One gentleman named Smith seems to have been nearly everything possible.

Newark, as a parliamentary seat, had no very long life. In 1799 the session began in May, and the birthday of the King, June 6th, was made the occasion of much disporting. There was a ball, where at were sixty men and twenty women. We may be sure these twenty were all of them attractive under such circumstances. Indeed we are told so. But the Governor soon bought a big tent and pitched it where the monument is in the exhibition grounds at Toronto, which then became in due time Little York. The seat of Government followed. There, too we may cursorily follow.

CYRIL.

MIXED MARRIAGES.

DISCOURSE DELIVERED BY REV. J. F. X. O'CONNOR, S.J.

"Christ's Sanction of Social Life Applied to Mixed Marriages" was the subject of discourse of Rev. J. F. X. O'Connor, S.J., at St. Francis Xavier's Church, New York, on Sunday, January 17, as reported in the *Catholic News* of that city. Though addressed to a New York audience it is applicable to the entire continent, and puts the teachings of the Church very clearly and definitely. It is as follows:

At the wedding of Cana in Galilee Christ was present. His presence there was a sanction of the event itself, the marriage, and of the social festivities which followed and accompanied it. In considering Christ's sanction of social life we shall examine what social life is, what Christ sanctions, and what he does not sanction, and the obligations of a Christian, the hours of whose life ought to roll away under the approving gaze of his Master, Christ.

At the end of January in the year 30, for the life of Christ was beginning to mark off the years of the world's history, there was a wedding at Cana, a little village of reeds about five miles to the north-west of Nazareth, where our Lord had been living in obedience to Mary and Joseph for the last eighteen years, ever since the return from the temple where our Lord had been lost at the age of twelve.

The country around about is hilly and fertile, and now over the house where the marriage took place may be seen the ruins of large churches about to be restored, and where on certain days the holy mysteries are celebrated.

According to the custom of the Jews the marriage feast lasted one or two weeks, some of the guests were invited, and others came without invitation and were supposed to bring presents. Our Lord was among the invited guests as we learn from the text of the Gospel. The feast took place in the house of the bridegroom, although the marriage was celebrated at the house of the bride's father.

The painter Veronese has represented to us the scene of this wedding in all the splendor of his brush, and there we behold an ideal magnificence; while Mary is portrayed as speaking to her son, and the steward is holding to the light the water made wine.

The reality of our Lord's generosity in the present that he made to the groom as an invited guest may be understood, when tradition tells us that the six jars of water turned into wine contained one hundred and twenty gallons. Of this miracle St. Augustine says: "He that made wine on the day of the marriage feast does every year the like in the vines, for as that was changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine

by the operation of the same law. The Lord that said to the sap of the vine, be thou made wine, the same Infinite Power said to the water in the vessels, be thou made wine, and it was so.¹⁸

By His presence at this marriage feast Christ approved of the marriage; by His generous gift He approved of the festivities in honor of the joyful event, and as in the Scriptures what Christ did was not for a day or a year, but for all time, He gave then the seal of His sanction to marriage, and to lawful rejoicing in honor of the event. The bridal couple were both of the same religion. If one had been a Samaritan or a Gentile it would have been against the law of the Jews, and Christ would not have sanctioned by His presence, and so freely, a marriage against the law, a mixed marriage. Christ's sanction of social life is His sanction of domestic society, consisting of the family, parents, children—the family which is the foundation of civil society. And marriage is the bond of domestic society. What is Christ's sanction of marriage? Does the sanction of Christ fall upon mixed marriages? The teaching of the Church upon mixed marriages is very clear, very definite and unmistakable. There are many who have their own judgments in regard to it, as they have never learned what is the teaching of the Church upon this matter. In speaking to you, my brethren, I have no other motive but that of St. Paul. With him I say, "By the grace of God I am what I am: by the grace of God I come as an apostle, not of men, neither by man, but by Jesus Christ. For I give you to understand, brethren, that the Gospel which is preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ."

Mixed marriages are those which are contracted between a Catholic and a non Catholic. By non-Catholic is meant all who are outside of the one true Church, and belong to some sect: who are baptized and included under the general name of Christians. Such marriages, although valid, if entered upon without the dispensation of the Roman Pontiffs are illicit. The Sovereign Pontiffs, for grave reasons and under certain conditions, have granted dispensations where the eternal salvation of parents and children were provided for, as in some cases has occurred in America and in England. But where these precautions have not been taken, or faithfully carried out, grievous injury has been done to religion in the falling away from the faith of innumerable souls. And therefore the Church, in her care for the souls of her children, has made her laws very explicit.

The teaching of the Catholic Church on mixed marriages is this: That they are generally illicit, as not approved by the natural and by the divine law, and by the ecclesiastical law they are altogether forbidden. Where there is a just cause, a legitimate exception may be made, but it is always an exception and can be made only for grave reasons, and the law is strongly and positively against it.

How mixed marriages are not approved by the natural law is explained by theologians as follows: Every one is obliged to avoid a grave danger of perversion and consequent loss of his soul. Now, in mixed marriages, that there is such a danger does not require much reasoning, and is made evident by the sad experiences of many shipwrecked lives, ruined homes and lost souls. Non-Catholic sects profess to lead a more comfortable life; fasting, abstinence, confession and not a few other obligations which make the life of a Christian a life of self-denial, the "narrow way," are rejected. Besides, there is a hatred against the truth; hard as it is to admit this among sensible men, the fact is there, and as they will not bear, or scarcely bear, with the profession of these religious actions which the Catholic Church commands, such as the hearing of Mass on Sundays, and other obligations or sacred duties, it is exceedingly difficult to resist with a strong soul the constant endearments and threats, as well as open vexation that are brought to bear upon a Catholic who strives to be faithful to religion and duty.

Secondly, mixed marriages are disapproved of by divine law. God forbade the Hebrews to marry with infidels. The same reasoning holds in relation to the marriage of Catholics with non-Catholics. In the seventh chapter of Deuteronomy the Lord says to the people of Israel: "Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his, nor take his daughter for thy son. For she will turn away thy son from following Me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee." (Deut. 7: 3.) And again St. Paul says to Titus: "A man that is a heretic, avoid." St. Ambrose, speaking of this danger of perversion, says: "If this in other cases is true, how much more in marriage, where there is one flesh and one spirit, for how can charity be there when the faith is different?" Again St. Paul gives the laws for Christians entering upon marriage. "Let her marry," he says, "to whom she will, only in the Lord." But only that one can be judged to marry in the Lord who marries in the true Church of Christ, with the Lord approving and sanctioning the nuptial bond that wedding to which Jesus is invited.

How does the positive legislation of the Church of Christ regard mixed marriages? Not only has the Church always detested the marriage of Catholics with non-Catholics, but, moreover, by several sanctions of councils, ecumenical as well as particular, has mostly severely forbidden their celebration.

Not to enumerate the canons of the Council of Nice, Carthage, and

Toulouse, we cite the fourteenth canon of the Council of Chalcedon, 451. "One who is to be married should not be joined to a heretic, Jew or pagan, unless the person who is to be married promises to belong to the orthodox faith." The thirty-first canon of the Council of Laodicea "sanctions that one must not celebrate the ties of marriage with general heretics, nor give to them their sons or daughters, but rather receive them if they promise to become Christians." Christians in the sense of Catholic—as opposed to heretic—non-Catholic. Thus many other councils sanctioned and inculcated the same. These canonical sanctions the Roman Pontiffs have ratified, and have acknowledged as having the force of law for universal Church. Pope St. Leo the Great, Boniface V., Stephen IV., Boniface VIII., Clement VIII., Benedict XIV., Pius VI., VII., VIII., Gregory XVI., who never desisted from urging their observance.

It is clear, then, what was proposed, namely, that the marriage of Catholics with non-Catholics is regularly illicit, as not approved by the natural and divine law, gravely forbidden by ecclesiastical law, and, without dispensation for grave reasons, and fulfilling prescribed condition, cannot be contracted without committing grievous sin.

And that we may not suppose these canons of the councils and wishes of the Holy Pontiffs do not apply to us in this country, listen to the words of the Second Plenary Council of Baltimore—our own bishops for our own people, who are placed as shepherds over our souls, for which they shall have to render an account.

In the IX chapter of the V. Title of the II. Conc. Balt. says: "The Church has always detested the marriage of Catholics with heretics, nor have our predecessors been wanting in their duty. For it was determined in the Fourth Provincial Council of Baltimore 'Let all the priests of this province remember by the ancient law of the Church, which the Holy Pontiffs have not ceased to inculcate, to forbid the marriages of Catholics with non-Catholics, since the sanctity of the sacrament demands that each in faith, and other dispositions of the soul be prepared to receive the grace of the sacrament, and many grave inconveniences and evils often follow from such marriages, namely, domestic discord and the perversion of the Catholic party and of the children. And if circumstances should sometimes persuade them to be permitted by the Apostolic Authority, special care must be taken that freedom of conscience and the free practice of religion be secured to the Catholic party, and that the children of both sexes be educated in the Catholic faith. Otherwise the priest will not be themselves allowed to assist at the marriage. Let priests remember that it has been forbidden by many decrees of the Holy Pontiffs to make use of any sacred rite, or use any sacred vestment, while this knot is being tied, which is not to be done in the church.'"

"Every effort is to be made to deter the faithful altogether from such marriages. We therefore exhort Pastors of souls that at least once a year (especially in Advent or Lent) they should seriously instruct the flocks entrusted to them of the evils that result, and at the same time point out the dangers to Faith which threaten the Catholic spouse and the future offspring, showing how serious were the motives by which the Church of Christ was impelled to seriously forbid that kind of marriage, and even now forbids it." These are the words of the Second Plenary Council of Baltimore.

A Christian marriage should be in the morning, with a nuptial mass and the blessing of the ring, after the preparation of a good confession and the reception of the Holy Communion, recommended by the Council of Trent, that, at the foot of the altar, united in faith, in grace, in union of heart and soul, bride and groom may begin together a life of holiness that will bring them to the Throne of God. In a mixed marriage, what a contrast! No union of hearts in faith! no reception of communion together! no mass! no nuptial blessing! no marriage even within the Church! no blessing of the ring! and why?

In the words of Pius IX. to all the archbishops and bishops on mixed marriages: "In order that in the minds of Catholics, the memory of these canons may never be obliterated which detest such mixed marriages, and of that constant care with which Holy Mother Church never ceases to warn her children and deter them from contracting these mixed marriages to their own ruin and that of their children."

To come still nearer home. The Fourth Provincial Council of New York says, Art. XXII, Chap. XI: "The Church has always detested the marriage of Catholics with heretics." And repeats in the words of Pope Leo XIII, "It can hardly be hoped that souls differing in religion can agree on other matters. 'For how,' says St. Ambrose, 'can charity be there, where there is a difference of faith?' Moreover," says the Holy Pontiff, "they give occasion for forbidden companionship and communication in sacred things, they create a danger to the religion of the Catholic spouse, an obstacle to the good education of the children, and they accustom the mind often to think that all religions are good, and thus to take away the difference between the true and the false."

"Wherefore priests should take every care in time to deter the faithful from these mixed marriages. If the circumstances are such that by the Apostolic Authority a dispensation is granted the condition of such a marriage must be made clear to the spouse."

"1) The non-Catholic must promise full freedom of conscience and exercise of religion to the Catholic.

"2. Catholic education of both sexes, even if the Catholic party die early. (These two required in writing.)

"3. The Catholic must promise to strive for the conversion of the non-Catholic.

"4. There must be no fear of any twofold ceremony before a priest and before a minister.

"5. The priest must honour the ceremony by no sacred rite, shall wear neither stole nor surplice, nor assist at the mixed marriage in the church or the sacristy."

There may be exceptions and modifications to these laws of the council, but in the diocese they require the episcopal authority, and although a ceremonial is given in the ritual, this does not show that the Church still does not disapprove and use every effort in time to deter her children from such alliances.

Is Jesus invited to such a marriage? Can he be invited, and will he be present and give it the sanction of His blessing, where there is not the sameness of faith in Him, not the use of the means of grace He prescribed, not the obedience to His teaching?

Happy is the marriage to which Jesus is invited. There is the grace of the sacrament to give help for trials and difficulties of life. The trials of life are many, but not of the Christian espousals could be said the words of Theophilus Renandus in his work of martyrs: "I look upon it as certain," he says, "and my own experience induces me to believe that most of the martyrs of Christ suffered fewer torments than most married people." For if they bore their trials with the same patience and the same holy intentions as the martyrs suffered from heaven, why the angels would hardly be able to find palms enough to give them.

In the Christian family, where father, mother and children have the same faith, there is a peace, a union, a bond that can never be found in a mixed marriage, however noble the natural qualities possessed by both parties. The threefold cord is not easily broken, was an axiom of the Hebrews, and by this is meant the bond of marriage, which unites three persons together—the husband, wife and child. The closer the union of hearts and minds among those three, the greater the happiness and prosperity. But how can there be a close union of hearts and minds where there is a difference in the knowledge, the worship and the love of God?

With unity of faith there is a sacred obligation of fidelity, union and devotedness. In mixed marriages that holy obligation is not held with a divine reverence; for there comes disunion and the danger of divorce that must ever be present on the part of those who profess that marriage can be dissolved.

And it is a remarkable thing what Serrarius relates that Albertus Gentilis gives the law of the early Lutherans by which they were forbidden to marry Catholics, through danger of losing their religion. And the same law existed among the Islamites and Calvinists, as being at variance with the natural law.

There is the danger of the wife losing her faith. For the Holy Ghost says by the mouth of David: "With the holy, thou wilt be holy, with the perverse thou wilt be perverted." A holy wife may make a husband holy; but how often, unfortunately, is it proved that we are more easily incited to evil than to good, and married people imitate each other's vices far more readily than they do each other's virtues. A young woman has been brought up as a good Catholic, lived an innocent and fervent life, has borne herself as a Christian, faithful at mass and the sacraments weekly given to prayer, meditation and self denial. If she marries a man totally different, without religion, given to pride and vice, as a man without religion will be, who lives not in fear of God, but for himself and the world, then indeed have we an unhappy marriage. Such a man will not give his wife time for prayer and her religious duties. He will oppose them on very high religious ground, he who has no religion at all, of higher duties to home life. He will prevent her, directly or indirectly, from often going to church, will not allow her to keep the laws of the Church. What does he believe in these things? He will make her live a life of worldliness.

What a temptation to such a soul? Does she not require a miracle of grace to keep her innocence, piety and love for God under those circumstances. Unless she is a Clothilde in heroism, the spirit of piety will grow cold, she will lose her taste for spiritual things, and following her husband's example, growing weary of the battle with difficulties, she will in the end lead an idle, fruitless, and unchristian life. Would that this were not the case. And if such is the effect of a non-Catholic husband, what will be the effect of a non-Catholic wife? It would seem that because they are the lords and masters of families no danger is to be feared of their being led away into religious indifference by their wives. Eve made Adam transgress the divine law, and Solomon, though the wisest of men, was led by his wife to turn his back on the true God and bend his knee to idols. He wishes to please her, and "an unchristian woman in a household," says a strong writer, "can do more evil than a wicked man, and generally speaking pious men are more frequently perverted by their wives than pious wives are by their husbands." Cornelius of Lapide says: "Palatius thinks that a good wife is a sign of predestination for her husband and children." To a perfect marriage Jesus must be invited.

He cannot be if either husband or wife are apart from belief in the religion He came to teach the world. The glorious exceptions in the world's history do not change the sad consequences for the many. The happy results we occasionally witness are only stray beams of light amid dark clouds of unhappiness. The holiness of a St. Clothilde gained the faith of a Clovis, and she has her imitators. Her obedience was saintly, for when Clovis manifested his will she ever said: "My lord, I left my will in my father's house; here I have no will but that of my husband." Of her Clovis said: "I have a wife of great understanding and excellent memory, but she has no will." Happy is the man of Catholic faith who can repeat the words of Clovis. But every wife is not a Clothilde, nor every husband a Clovis.

Marriage, therefore, between Catholics and non-Catholics, for these reasons, and many others no less grave, is not approved by the natural law and by the divine law, and is strictly forbidden by the ecclesiastical law. It is disapproved by the several councils of the Church, and by particular councils, and by the Sovereign Pontiffs. S. Leo, Boniface VIII., Pius VI. VII., VIII., Benedict XIV., Gregory XVI., by the Plenary Council of Baltimore, the words of Pius IX., the II. Provincial Council of New York, the words of Leo XIII. If dispensations are sometimes granted, it is always with reluctance, to avoid other greater evils, and as our Lord said of divorce in the old law, *propter duritiam cordis*, "on account of the hardness of their heart." Sometimes they turn out happily. For one that is happy there are ten, nay, twenty, that bring loss and unhappiness and ruin. There is a complaint that there are no nice Catholic young men or ladies. How is it that the Protestant young men are so willing to take a Catholic wife; there must be some good ones. And how that Protestant young ladies are eager to secure Catholic husbands. If these rarely prized and much sought for Catholics could be brought together, and let the others take care of themselves, what a bringing about of happiness would there not be in the Church of God. Why some of the grandest men and noblest women upon earth are Catholics. Outside of the Church you would search for their parallel in the world in vain. If this doctrine of mixed marriages is wrong, then Leo XIII. is wrong and Pius IX. is wrong, the New York Provincial Council is wrong, and the Plenary Council of Baltimore, and the Councils of Nice and Chalcedon are wrong, and Gregory XVI., and Benedict XIV., and Boniface VIII., and St. Leo X. are wrong, and Christ Himself is wrong, and the teaching of His Church.

Shall we ask then, after what we have heard, does the Church of Christ disapprove of mixed marriages? Shall we ask why she disapproves of them? Shall we ask this with the thought of the union of heart and mind and faith that should exist between husband and wife who are made one? Shall we ask it, when we think of the yearning of the heart of that wife that he whom she should love next to God, with her whole being, may be one with her in sympathy, one with her in interest, one with her at the foot of the altar, one with her in the education of the children, one in the hope of eternal union in heaven? Shall we ask why, when we think of that young life darkened by that cloud, her early years turned into an agony of prayer for his salvation, when joy should have begun with the dawn of that married life? Shall we ask why, when we see brothers of the religion of the fathers and daughters of the religion of the mother going apart in their young lives? Sisters praying that their brother may not be shut out from eternal life? When we see little ones growing up perplexed. Whom will they believe? Father or mother? To whose church will they go, to that of father or of mother? For never can they kneel down on the same bench to pray with the same faith as both mother and father. Shall we ask why, when we see father and mother giving up religion for the sake of peace; and for the sake of that same peace allowing the child to grow up without knowing its God? Shall we ask why?

Even granted that it may not be always so. For one that you know that has been converted numbers and numbers have remained in irreligion, and the evil has gone on from generation to generation. There is scarcely a Catholic who cannot recall some such fact among relatives, friends or acquaintances. Even if the promises are kept, to use the words of Ecclesiastics: "One building up and one destroyed; what does it amount to but labor? One praying and the other cursing; whose voice will God hear?"

Every word that has been spoken to you, my brethren, is from the love of truth and Catholic teaching. If it seem hard to any who have not so looked upon the truth and the teaching of the church, let them remember this is the teaching of Christ. If they are wise men, let them with a calm and attentive mind weigh the words which St. Ambrose wrote to the emperor Theodosius: "It is not royal to deny the liberty of speaking, nor priestly not to say what you believe. There is the difference between good and bad princes: the good love liberty, the bad slavery. For in the priest there is nothing so full of danger before God, so base before men, as not freely to say what he believes. And thus I do above all, through love for you, my brethren, for your sake, and through zeal for the eternal salvation of your souls." And this, my brethren, is Christ's sanction of social life, that spouses in the Church of Christ should be one in faith, as Christ and His spouse the Church, are one.

The Catholic Weekly Review.

JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Rev. Father of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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REVISION OF THE WESTMINSTER CONFSSION OF FAITH.

The committee of Revision of the Westminster Confession of Faith has adopted the following clause, as a protest against the usurpation of Popery:

"There is no other head of the Church but the Lord Jesus Christ, and the claim of the Pope of Rome to be Vicar of Christ, and the head of the Church Universal, is without warrant in Scripture or in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

All Christians must necessarily believe with St. Paul, that there is but one Lord, one Baptism, one God and Father of all. They must also believe that there is one corner-stone of the building, Christ our Lord, on which the whole edifice of religion and of man's salvation rests securely. For there is no other name under heaven given to man by which he can be saved. But it was not in the order of God's Providence that Christ our Lord should always remain on earth, since He returned glorious and triumphant into Heaven. Has He delegated any human being to represent Him, or the Spiritual Order which He created? It would seem meet and necessary that He should, so that feeble and erring mortals would have some spiritual authority, some one divinely appointed to look up to, and to consult in time of difficulty. Therefore did our Blessed Lord appoint Peter, "whose Faith should never fail," "to feed the lambs and feed the sheep," that is the whole flock of Christ, to be a Rock of immutable solidity against which the gates of Hell should never be able to prevail, who would have power from on high to "loose and to bind," to "pardon and to retain." The committee of Revision of the Westminster Confession must be difficult of seeing and hard to please, if the above passages that might be quoted at length, do not constitute a warrant in Scripture, for the visible headship of the Vicar of Christ. The warrant in fact is found in the undeniable fact that the immense majority of believing and practical Christians have always acknowledged, and yet do acknowledge, Peter and his successors in the Holy See as the representatives of the Spiritual Order, and the divinely appointed Vicars of Christ upon earth. If there is no warrant in Scripture or in fact for the primacy of Peter and his successors, there is no warrant for any living authority in this world. An appointment made by God Himself is no usurpation. Then how can it be dishonouring to God? Is the governorship of Canada a usurpation dishonouring to her Majesty the Queen, who made the appointment. Are the Moderators of the Kirk, who, although not divinely appointed, rule over the assemblies, and represent for Presbyterians the spiritual order, are they an usurpation dishonouring to Jesus Christ? If so, then there is no authority anywhere. The spiritual being above the temporal, all authority ceases. Confusion and chaos are the natural and logical outcome of the Westminster Confession of Faith.

CHARACTERISTICS OF A "GOOD SHEPHERD."

"The will of the late Cardinal Manning has been opened. It shows that he possessed less than £100, which was in consols, and a collection of books. This fact speaks louder than words in showing the benevolence of the Cardinal."

The above was cabled last Friday. It is just what we expected. The fact of the small sum of less than \$500.00 being locked up in consols, of which he could with difficulty reach but the interest, explains why any sum at all was left. Had this sum been at his instant disposal, it would, no doubt, have long ago disappeared into the coffers of some poor widows or struggling families. It reminds us of the small amount found in the bank book, after his death, of our late Archbishop, a little over \$400.00. When it is considered that very large sums passed through the hands and were at all moments at the disposal of those prelates, the little they kept for personal use is a most convincing testimony of their utter unselfishness, as it is of the true Catholic spirit which gave life to their work and distinguished them as truly good shepherds. If they did not lay down life for their flocks, it happened because the occasion did not arise for martyrdom. But it can not be denied that they gave up their whole life and their substance and their emoluments for the benefit of the flocks committed to them. "I am the true shepherd," said their Master, "and I lay down my life for my sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth; and the wolf catcheth and scattereth the sheep, and the hireling flieth because he is a hireling and he hath no care of the sheep."

How the late Cardinal exemplified this pastoral character of the true Christian bishop is known to all. The moderate means left in his will would scarcely suffice to afford his remains the honour of a Christian sepulture befitting his rank as Prince of the Church.

It is very rare, if ever found, that total self-abnegation has distinguished in life and death the prelates or dignitaries of any other than the Catholic Church. And, although not laid down as one of the marks of the true Church—which are four in number, viz.: Unity, Sanctity, Catholicity and Apostolicity—yet we conjecture that, as a rule, self-abnegation or self-sacrifice on the part of its priests and bishops, might very easily be added as an additional mark. No doubt there are exceptions. All men, even priests, are not fashioned alike, and some are called to more difficult work and to a more exalted state of life than others. But when we consider the multitudes of missionaries who leave all, to bury themselves in the wilds and solitudes of distant climes, or of the great number that have laid down their lives in plague-stricken cities, while hirelings fled in panic; the mark of self-sacrifice on their part must impress itself as distinguishing the true Church of the Good Shepherd from all other human or self-constituted institutions bearing the name of Church.

All the reports that have reached us concerning the demise of the late Cardinal mention that he was strengthened by the last rites of the Church, that priests surrounded his death-bed, and administered to him the Holy Viaticum, with the sacrament of Extreme Unction, and that his last moments were consoled by the blessing of the Holy Father, wafted over the wires to him in most endearing and affectionate terms. Cardinal Simeoni also, it is said, died fortified by the consolations of our holy religion, and reception of the last sacrament. And in such words, or similar terms, reports of deaths of distinguished men who were Catholics, always reach us. Protestantism, it appears, has no comfort or help for the dying. The celebrated Baptist preacher, Rev. Mr. Spurgeon, died lately at Mentone, in Italy. As he was, deservedly, on account of his extraordinary talents as a pulpit orator and his admirable traits of character, a most conspicuous man in the English speaking world, every detail of his early and sad departure from this mundane sphere was cabled to the associated press. He died peacefully, it is said, no one being present but his afflicted wife and the family physician. There was no stoled priest present, to administer any consoling rite or point the way to Heaven, or to accompany his soul with prayer to the judgment seat of God. Thus died Lincoln, thus died Garfield! Thus died lately the presumptive heir to Britain's Imperial Crown! The dispatches stated simply that: "Soon afterwards he became a shade better and toward midnight he fell into a sleep which, while it was disturbed more than usual, was considered bene-

ficial. At 2 o'clock in the morning he again became worse and the members of the family who had withdrawn from the room were hastily summoned. They all remained at the bedside till death occurred. Both the Prince and Princess of Wales look haggard and worn out by their continued watching by the bedside of their son. They are in deepest distress, and nothing can afford them consolation for the loss sustained."

It must be admitted that whatever of comfort, whatever of encouragement, whatever of pleasure or gratification Protestants may offer to the living, she brings neither help, nor balm, nor solace to the dying or the dead.

DENOMINATIONAL EDUCATION IN PRUSSIA.

In last week's number we referred to the debate on the Separate School question which occupied all last week the attention of the Lower House of the Prussian Diet. A committee of 28 was appointed by the House to amend the Bill in such a manner as to render its clauses acceptable to both sides of the House. The news reached us on Monday that all the provisions made for denominational education in the Bill were passed by a majority of 16 against 14. By still a larger majority were all the measures favoring Christian schools carried triumphantly in Parliament. The advanced Liberals, Socialists and Nihilists are wild with disappointment and vexation. They had no idea of the numbers and strength of the Conservative ranks, into which all Catholics and well-meaning, God-fearing Protestants were driven by the savage and unscrupulous attempts of the Liberals to deprive their children of the blessings of a Christian education. As the report says, the majority was so confident of right-doing that the House rushed the successive paragraphs of the Act, heedless of the protests of the Liberals. When it was stated by the Finance Minister that the new education law would involve an increased outlay of 9,000,000 marks annually, the Opposition raised the cry "that this estimate is not sufficiently large, as the provision enabling any sixty families living in one district, who may claim the right, to have a Separate School at the cost of the State, will multiply the schools and burden the treasury." Meanwhile, the popular agitation is spreading throughout the Empire. It is stated that "the Liberals, in every State, recognizing the fact that the victory of the clericals in Prussia will enable them to triumph elsewhere, are organizing demonstrations against the proposed new law." It is very presumable, indeed, that the agents of evil, and ministers of Satan generally, will leave no stone unturned to frustrate the designs of the Emperor and his Government in framing laws for the moral training and religious education of the country's future citizens and law-makers. But so far the clericals have signally triumphed over the plottings of the secret lodges and the machinations of Socialists, who, with unbelievers and Latitudinarian Protestants, are opposed to the growth of piety or practical Christianity in their own and every other country.

In this connection we should hope the *Presbyterian Review* does not reflect the opinions and views of the Christian body of which it is the recognized organ. In its issue of February 4th it gives unmistakable signs of its adhesion to the anti-Christian programme of the German Liberals. Referring to Bishop Hedley's funeral sermon of the late lamented Cardinal Manning, where the preacher spoke of the educational battle now raging throughout the world and which must soon be fought "to a finish." The *Presbyterian Review* says: "To have all education of their children in the hands of the church is the world-wide and steady policy of Rome, as we in Canada know to our cost." It would be well to ascertain, if possible, what it ever cost the Presbyterians to educate Catholic children, especially when it is admitted that the church took charge of their education. What blundering folly invariably accompanies the sayings and doings of bigots!! Did Catholics ever call upon Presbyterians for aid or encouragement in the education of their own children? What, then, did it cost them? Will the *Presbyterian* attempt a reply to these simple questions? But on what grounds does the *Presbyterian Review* object to the Catholic Church educating her own children? Why should it hold up to derision "this world-wide and steady policy of Rome?" Is it not the steady and British-wide policy of the Kirk to give a Presbyterian edu-

ation to its own children? else why maintain at such cost Presbyterian colleges and John Knox Universities in every country and province where the English language is spoken? It is true, Presbyterians do not insist upon primary separate education for their children in this province. The reason, however, is obvious enough; the majority of teachers, both in the primary and collegiate institutes belong to the Calvinistic school, and the Presbyterian children are practically, if not nominally, in the hands of the Kirk. Is it not a piece of gross inconsistency, then, on the part of the *Presbyterian Review* to accuse Rome of pursuing a "world-wide and steady policy" that the Presbyterian Kirk has always pursued, and still pursues, as it says, "to our cost."

It has been several times mentioned publicly, and never contradicted, that the Mowat Government donated Principal Cavan with lands in Algoma valued at \$150,000 for the benefit of Knox college in this city. These lands in course of years, may be worth millions, and it has not been heard of that the eloquent whilom Equal Righter, Principal Cavan, has advocated the justice of making a similar grant to St. Michael's College, that, so far, has never received, as endowment, one foot of land from any Government.

The *Presbyterian Review* not only agrees with the Socialists and infidels of Prussia in opposing Christian education. It has also a word to say in favor of the "Sixteenth Amendment" now proposed to the Constitution of the United States, to the following effect: "No State shall pass any law respecting an establishment of religion or prohibition of such, or authorize any money raised by taxation to be used for the founding, or aiding, any religious or charitable society or institution which is wholly or in part under sectarian or ecclesiastical control." The *Presbyterian Review* favors the passage of this amendment because it is intended to meet "the assaults of the Romish Church on the school system." It would be much nearer the truth to state, that this projected Sixteenth Amendment, has for sole object to aid and abet the Liberals, Socialists, freethinking Protestants and all sundry agents of Satan in debarring the youth of this continent from the blessings of Christian training and enlightening education.

Our Calvinistic contemporary is not even satisfied with the Sixteenth Amendment since it would only affect the States and leave the general Government free. Look at the numerous bands of wild Indians out amid the fastnesses and plateaus of the Rocky Mountains, that have been tamed and civilized by the Jesuit missionaries, who have built churches and established schools that are maintained by grants from the general Government at Washington. Why should this be tolerated? Why should the wild Indians be taught the story of Bethlehem and Calvary and be influenced in their lives and morals by the religion of a loving and crucified Saviour? Is not Rome at the bottom of all this? Therefore, saith the *Presbyterian Review*. "It is well enough to prohibit the separate States from giving sectarian grants; but why leave the general Government free to do so? The administration of Indian affairs at Washington shows the Congress needs restraints as much as the individual States, if not more. It is never safe to give Rome an inch. She will take an ell."

Rome has certainly done her share, and more than her share of good work among the Indians of the Western States and the Rockies. The Presbyterians, who reckon their converts by tens, are enraged against the Government at Washington: for not allowing the same annual grant to them, as to the Jesuits, who reckon their converts by thousands, and who have erected large, well-aired and well-heated schools in great number for the crowds of Indian children who frequent them. The Rev. Dr. Dorchester, who was sent out as Government agent, closed some Catholic schools, and was censured for his bigotry, and also for charging \$5,000 for the services of an assistant, who was discovered to be his own wife. The Government at Washington has found out who are the friends and who the fleecers of —lo! the poor Indian.

EDITORIAL NOTES.

Most people would suppose that there was hardly room for the introduction of another religion among the babel of contradictory voices, but a generation which has seen the establishment of the Peculiar People, the Salvation Army, and Esoteric

Buddhism will find on full consideration, says the *Liverpool Catholic Times*, that there is practically no limit to the creeds, fantastic or otherwise, to which the principle of private judgment may not give rise. The probabilities are, that before the century is out we shall have a dozen more added to the list. The new religion, which is advertised in the *London Times* as if it were a soap or a patent medicine advertisement, is to be called "Our Father's Church." The founder is a well-known Unitarian, Mr. Page Hopps. It is to be apparently a sort of humanitarian church, but it is very vague and certainly does not demand the exercise of very much faith. The introduction of a new religion by means of a newspaper advertisement is altogether original. Now that this extraordinary method of propagandism has been discovered it may have the effect of letting loose a great number of religious cranks who have hitherto aired their theories only among a select circle or in the columns of obscure journals.

His Grace the Archbishop will preach a charity sermon on Sunday evening next at St. Helen's Church, in aid of the local Conference of the St. Vincent de Paul Society. Musical vespers will also be sung, the choir being under the direction of Rev. Fr. McBride.

With this number the *Review* starts upon another year of its existence. That its course in the past has been such as to commend itself to the good wishes of a great portion of the community, is a source of gratification to the management. The efforts that have been previously put forth to make the *Review* the equal of any paper in Canada, will be redoubled, and the high reputation of the paper maintained. In order to still further extend its sphere of usefulness, and to place the subscription price within the reach of all, it has been decided to reduce it to the sum of \$1.50 per year, when paid strictly in advance, otherwise the old figure of \$2.00 will be charged. The support we have received heretofore has enabled us to make this reduction, which will give our friends greater opportunities of still further advancing our interests.

Our contemporary, the *Montreal Witness*, is to be congratulated upon securing the services of Mr. J. K. Foran as its editor-in-chief. A brilliant writer and talented journalist, he is an accession to the ranks of purely Catholic journalism. In this connection, a word of praise must be given to the *Sunbeam*, a journal for the youth, published at the same office, and having for its editor a well known Montreal priest. Its pages are a marvel of neatness, and its articles such as to at once captivate and command the attention of its readers. The only juvenile Catholic paper in Canada, it merits, and should receive, cordial support.

With regret we learn that Rev. Father Cronin, the talented and versatile editor of the *Union and Times* of Buffalo, has, through failing health, been compelled to temporarily relinquish his editorial work, and try to build up his shattered strength by a few months sojourn in a warm climate. That he may be successful in this, is as much hoped and desired in this country, where Father Cronin has many warm friends, as it is in Buffalo. Certain it is that at the hands of Father John Talbot Smith, late editor of the *New York Catholic Review*, the *Union and Times* will lose none of its prestige. That Father Smith has come so generously to his colleagues aid, and by giving his services, rendered possible Father Cronin's vacation, has given him a warm place in the hearts of the latter's friends.

An eminent London physician, lecturing a few days ago on the subject of suicide, told his audience that out of every 1000 people who die, five perish by their own hands; and that on

the average, every three minutes a suicide rushes into the presence of his Judge! It is an appalling thought, and Englishmen would do well to ask themselves why it is that the crime of despair is so much more common in Protestant than in Catholic countries. Self-murder is least frequent in Catholic Portugal, most frequent in Protestant Germany. That this is no mere coincidence is proved by the fact that it is precisely in that German kingdom which is most thoroughly Protestant—Saxony—that self-slaughter is most prevalent. There are in Saxony forty Protestants to one Catholic; and for every Portuguese who takes his own life, thirty nine Saxons destroy themselves. Clearly, the fear of God is stronger in the Catholic country than it is in the home of Protestantism.

The infamous act of sacrilege and profanation perpetrated at St. Mary's church last week, when the Holy Eucharist was polluted and sacred vessels stolen, has caused widespread horror amongst Catholics throughout the city, and is the first case of the kind in the history of the archdiocese. That any could have the temerity to determine and accomplish such a sacrilegious act is marvellous, that the Divine Redeemer did tolerate this second crucifixion and submit to the indignity, is proof of His wondrous love and toleration. Ananias, for a crime of lesser degree, was stricken down, Judas, for a parallel crime, hung himself, and he or they who violated the sanctuary of St. Mary's, despoiled the Tabernacle, and insulted and outraged the Body of our Blessed Lord, will have a weight of remorse to carry that will, in the end, bring them to the ground. Inscrutable are the ways of Providence, and though the guilty may apparently go free, justice overtakes them in the end, and bitter and hard indeed is their lot.

That the congregation of St. Mary's are shocked and indignant cannot but be expected, the while pouring out their sympathy to their beloved rector, Very Rev. Vicar-General Rooney, and to his assistants in this hour of their affliction. Any affliction which, if it were personal, would have been willingly submitted to by them without murmur, could it have prevented this sacrilege.

Our most noble Archbishop sorrows, and feels the pangs as keenly as does the lowliest parishioner of St. Mary's Church, partaking in the same act of reparation on Sunday night, and joining his prayers with theirs to appease the wrath of the Creator.

The opposition which is being offered to the generous and creditable resolution of the Oxford City Council to erect a statue to Cardinal Newman is what might have been expected from the ultra-Protestants. Their dread of Catholicism has prevailed over their feeling of admiration for greatness. From the report of the proceedings at their meeting on Tuesday evening it is quite evident that they have entirely misconceived the object of the promoters of the memorial. The monument is designed to honour the memory, not of Newman the Catholic but of Newman the illustrious Oxford scholar and the most distinguished English writer of his day. If a number of narrow-minded Protestants, acting on the bad traditions handed down from Reformation days, refuse to recognise and appreciate goodness and ability which reflect credit on the nation simply because these qualities are exhibited in the person of a Catholic, they cannot certainly be taken as representatives of the British people. The doctrine that no good can come from Rome is now obsolete in this country, and those who hold it only expose themselves to general ridicule and contempt in expressing their fossilized sentiments.

The *Pall Mall Gazette* has assuredly given expression to the feeling of all classes throughout Great Britain in proposing

that a memorial to Cardinal Manning should be erected in Westminster Abbey. In the National Valhalla it is especially great men of the people who should be remembered: and Manning was essentially "the people's Cardinal." If we take the popular demonstration, says the *Catholic Times*, at the funeral, and the testimonies of the press, the pulpit, and the platform, it must be admitted that there has not been in recent times any man of whom it could be said so truly as of Manning that he lived in the hearts of the people. The Cardinal himself desired no other monument; but it is only fitting that as the type of a great Englishman and a national benefactor he should be commemorated in the temple dedicated to the nation's great men.

CARDINAL LEDOCHOWSKI CARDINAL SIMEONI'S SUCCESSOR AS PREFECT OF THE PROPAGANDA.

A SKETCH OF THE FAMOUS CONGREGATION.

The importance of the office which the death of the lamented Cardinal Simeoni recently vacated necessitated the early appointment of his successor by the Holy Father, who the other day nominated Cardinal Ledochowski prefect of the Congregation of the Propagation of the Faith, and, at the same time, named Cardinal Vanutelli prefect of briefs and Cardinal Ricci prefect of memorials.

The new Prefect of the Propaganda is one of the most illustrious and heroic figures in Roman ecclesiastical circles, and his appointment to be the successor of Cardinal Simeoni was hailed with great joy by all those Catholics who are acquainted with the story of the sacrifices he made for the church during the days that he held the archbishopric of Gnesen and Posen, in Prussian Poland, and it must be especially gratifying to the priests and people over whom he then exercised episcopal jurisdiction, and who have not forgotten the glorious record the cardinal-prefect then made for himself by his opposition to Bismarck and the edicts of the abominable Kulturkampf which the ex-chancellor was enforcing at that time with an iron hand. Here is a brief biography of Cardinal Simeoni's successor: Mieczslas Cardinal Ledochowski was born Oct. 29, 1822, of an illustrious Polish family at Gork, and having early shown an inclination for the priesthood, he was sent to the College of St. John, Warsaw, taught by the fathers of the Congregation of the Mission, for his preparatory studies. After the completion of his classical course, he entered upon his first theological year, at the end of which he was tonsured by the bishop of Sandomir, whose bishopric lies in Prussian Poland and is one of the oldest of the Polish episcopates. From St. John's College he next

went to Vienna, where he continued his theological studies for a while; and thence he proceeded to Rome, where he entered the *Academia Ecclesiastica* that Pius IX. had founded for the especial instruction of ecclesiastics who were distinguished for more than usual ability and acquirements. Ordained a priest at the termination of his theological studies, Father Ledochowski was invited by the Holy Father, who had become acquainted with his abilities and who read aright thus early the promises of his future, to remain in Rome, and after a few years the late Pontiff made him, first, a monsignor, next, a Prothonotary Apostolic, and then sent him on diplomatic missions to Madrid, Lisbon, Rio de Janeiro and Santiago de Chili successively, at all of which places he acted the part of auditor to the Papal nuncio, and acquitted himself so well of his duties that, on his return to Rome from Chili, he was preconized, Sept. 30, 1861, archbishop of Thebes, *in partibus*, and appointed nuncio to Belgium, a post that had been held before him by Leo XIII. Archbishop Ledochowski remained four years in Belgium and won golden opinions by the tact and ability which he displayed in the discharge of the duties that devolved upon him there. In 1866 a vacancy occurring in the primatial see of Gnesen and Posen, Pius IX. nominated the Belgian nuncio for that place, and the archbishop at once proceeded to Posen and took possession of his archdiocese.

Archbishop Ledochowski's administration of Gnesen and Posen went on smoothly enough until Bismarck got the insane notion into his head that it was a part of his office as Prussian chancellor to rule the church as well as the state. Prussian Poland, always viewed askance by the chancellor, came in for an extraordinary share of his oppression of the church, and the Kulturkampf was enforced there in all its rigors and severity. So fierce was Bismarck's persecution of the primato's district that at one time there were no less than 200 parishes deprived of their priests, thus leaving a Catholic population of a quarter of a million without any spiritual guides. This condition of things, of course, caused the zealous archbishop to protest in the strongest possible manner against the action of the government, and so vigorous did he make his declamations, that Bismarck ordered his arrest in 1874, and had him incarcerated in the dungeons of Ostrowa, where he remained in captivity for about a year. Rome, however, rewarded his bravery and loyalty by creating him a cardinal in the secret consistory that was held March 15, 1875, the same consistory, by the way, in which his lamented predecessor in his present position was created a cardinal *in petto*, and the following year, Feb. 9, 1876, the cardinal archbishop was released from prison on condition that he should reside outside of Prussian territory.

From Posen, as soon as he had regained his freedom, Cardinal Ledochowski proceeded to Rome, where he was most cordially welcomed by the Pope, who assigned him an apartment in the Vatican. When Leo XIII. ascended the Papal chair, he also bestowed many marks of favor on the exiled cardinal, with whom he almost daily

To be continued

Continued from first page.

They have hearts, large hearts, generous hearts, pure hearts. Why so many hear not the voice of God is because they are not at home when He speaks; their home was not happy and they deserted it—this home is the heart. Like the young man in the gospel who entered into himself, have all religious acted, hearing the voice of God calling them. Hearken, daughter, and incline thine ear, leave thy home and thy father's house for the King hath greatly desired thy beauty. The voice is that of a strong God, but it is gentle as a whisper and can never be distinguished in the din and tumult of the world's confusion.

He called a special blessing on those parents who were making, perhaps, a greater sacrifice than their daughters. Those mothers who, though their hearts were breaking, gave their children to God with a parting blessing, he compared to the mother of the Maccabees, the valiant woman, the Blessed Mother herself, who allowed the sword to pierce her heart as she offered her precious victim in the Temple. Thank God there are still Christians who are magnanimous enough to part with those nearest and dearest; we need examples like this in our day, and would there were more of them. He spoke of the solemnity of profession, which though not a sacrament, yet St. Thomas Aquinas tells us that it is equal to a second baptism, by reason of the martyrdom of the will involved therein.

These young souls depriving themselves of what they cherished most, he compared to the valiant woman who stood beneath the cross, pierced by the sword without and within. Their external sacrifice had been completed during the term of probation; they had already given up the world, their home, and dearest friends: to-day they were to sanctify their offering by the interior denial of their own will in the difficult vow of obedience.

The sermon was followed by the ceremony of reception. To the worldly looker on, there seemed a vein of sadness in the thought of five young maidens giving up all that was dearest, and embracing the hardships of a religious life, but a keen observer would not fail to remark the look of anxious expectancy on each countenance leaving the chapel, to lay aside forever every symbol of worldly vanity, and the returning procession betokened such peaceful joy, that no one could doubt the sincerity of their choice.

When clothed with the religious garb, His Grace addressed them in the beautiful words of the Ritual for the occasion, bidding them to look forward to the joy of profession.

This was followed by the more solemn making of vows by the four novices. It was most impressive to hear His Grace ask: "My children what do you demand?" And the answer coming clear and distinct from the depths of each young heart—the

demand for the holy habit in the Institute of the Blessed Virgin Mary. After warning them of the trials and difficulties they were about to embrace, and each time receiving the assurance that they willingly undertook all, His Grace presented each with the veil, ring, girdle and rosary, emblematic of the different virtues to be practiced in the ascetic life.

Mass was then celebrated, and after the adorable victim had been offered to His Father, an was about to enter each heart prepared to receive Him, the novices read aloud their final vows, signing with their own hand the death warrant of what was dearest to each—her own will. Again the consoling words of the Ritual were pronounced by the Archbishop—I receive your vows and promise you in the name of the Father, as hundred fold in this life, and life everlasting in the world to come if you are faithful to your promises. The last word had scarcely died away when, as if in harmonious continuation, the sweet words: "*Veni Sponsa Christi*," were sung as if from a heavenly messenger, sent with the joyful greeting.

The ceremony concluded with a grand *Te Deum*, as a fitting carticle to give expression to the feeling of each heart. The prevailing emotion was indeed one of joy and thankfulness to the Almighty, for the grace accorded these chosen few, to deny themselves, give up all and follow the Master.

For the Review.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

St. Basil's Branch (No. 145) of this Association, in order to make its meetings more interesting and instructive, suggested that papers be prepared and read at various times by the members, the duty of preparing the first one falling upon myself. As a fitting subject for the inception of this movement, that on "The Aims and Objects of the C. M. B. A." appealed to me, and, though conscious of my inability to do the subject the justice it demands, still, if it has the effect of bringing our Assn. before the notice of Catholics, and inducing others to do likewise, its object will have been attained.

It is high time a better knowledge of the merits of our association and its large-hearted philanthropy was spread abroad, and Catholics thereby informed of the great benefits to be derived by becoming members, so that it may be through no fault of ours if they neglect the opportunity of providing for the future comfort of their families at a small cost to themselves. Being once convinced of the many advantages accruing, the large benefits secured for a small outlay, the general good work we are continually doing, and the fact that we have the full approbation of the Hierarchy of Canada and have His Grace the Archbishop of Toronto as our spiritual head, every Catholic who is alive to his own interests and has that of his family and religion at heart, will unhesitatingly seek admission to our ranks. We have also the still more authoritative approval of His Holiness the Pope in a late Encyclical Letter, wherein he commends in a special manner Catholic benevolent and insurance societies as a "means by which the working man may without difficulty acquire by his labor not only present advantages but also the certainty of honorable support in time to come," and we are encouraged to join them and avoid the allurements of non-Catholic societies wherein our religion would be exposed to peril.

Of the great importance of the subject under consideration I think there can hardly be two opinions among Catholics who possess a sufficient knowledge of it to command a hearing.

To begin with, I may say that modern friendly benevolent associations are the outcome of the trades or craft guilds of the Middle Ages. They were formed for the mutual improvement and benefit of their members and met for consultation and social entertainment, they also possessed property in common. The modern associations fill the vacant niches created by the speculation and destruction of the medieval trades guilds, and were formed for bettering the condition of the working classes and by mutual assurances for the relief of members in seasons of distress. This scheme, it was thought, would prevent general misery and poverty, and at once secure the community against beggars or parish poor by providing that members in need could claim assistance as their due, not ask for it in charity.

The last half century has been marked by the production and prolific growth of various secret benefit associations which profess to have in view similar purposes to those for which we have been organized. And certainly, in so far as extending aid and assistance to their members during life and in relieving the wants of the beneficiaries after the member's death is concerned, I think they have been eminently successful. The present generation has witnessed an enormous increase in their membership, and it seems no we regulated town is not without one or more of these associations.

The great power possessed by large bodies, formed for other purposes, is exemplified in the trades and labor unions of to-day. Witness what their great strength effects. We have to acknowledge they are not only the means of advancing their art, obtaining justice and remunerative wages from their employers, and improving their individual condition, but they also exercise a wonderful influence in the management of public affairs in any community where they exist. Like the press, they assist in moulding public opinion, and are a power in the land. Their influence when exerted, whether for good or evil, is inevitably felt.

Now, as you are aware, some fifteen years ago a few good and zealous gentlemen, viewing with alarm the accession of many Catholics to the ranks of non-Catholic secret benefit societies, conceived the happy idea of founding an institution for public favor to include in its membership only those strictly within the pale of the true Church, and which would meet the wants and demands of all classes, without reference to any qualification of race. The aims of this association, in the words of the constitution, are "to improve the moral, mental and social condition of its members and to educate them in integrity, sobriety and frugality, to endeavour to make them contented with their position in life and to aid and assist members or their families in case of death." It is therefore our bounden duty to further onward by all proper means in our power that which was so nobly begun by these gentlemen for the benefit, health and comfort of the members of their beneficiaries in time of need, sorrow and affliction. The laws and rules of the C. M. B. A. promulgate honesty and thrift as the basis of the institution, and, guided by these motives, deceit, envy and discord cannot enter its branches. Let us be sober and diligent and ever mindful of the three great moral duties of life. First,

in relation to God, second, in relation to our families, and, lastly, in relation to the great world around us, which constitutes the state and society in which we live. If we properly acquit ourselves in these respects we can be truly said to have strictly conformed to the demands of our constitution.

Life assurance in companies of any nature is certainly one of the great blessings of modern times and the extent to which it has been made available may be judged by the enormous sums for which they are liable under their policies and the annual premiums payable therefore. The chief points of importance to insurers are liberality in the terms of policies and smallness of premium required. A straight life company is like a mercantile enterprise whose partners are seeking the best investment for their surplus money and from which they expect the greatest returns, after the payment of the liabilities or claims are outlay for management and other incidental expenses. The immense profit yielded from such investments are amply evidenced by the magnificent and costly edifices erected by these companies for the transaction of their business, whilst, at the same time, paying a handsome interest to shareholders.

What a double blessing, therefore, to the Catholic community is the existence of the C. M. B. A. whose premiums, in the shape of assessments, will not reach half the amount called for by the regular stock companies and are within the means of the humblest member to pay. In many respects it differs very materially from, and has great substantial advantages over, the straight life company. There is no cost of management, no paid canvassing agents or high officials and no interest on invested capital to be met. The amount of each beneficiary certificate at the time of death being the only claim for which members are liable and the expense to meet which is reduced to a minimum. The simple and easy plan of insurance, the great care exercised in the selection of candidates for admission, the careful and economical management and a policy the validity of which, when once issued, unquestioned and payment promptly met are facts which should impress it indelibly on our minds and be forcibly placed before those whom we are seeking to add to our ranks. The C. M. B. A. Relief Society (an auxiliary to the C. M. B. A.) established a couple of years ago by some enthusiastic C. M. B. A. men in Montreal to meet the wants and demands of the times has been a marked and deserved success. Members are, for the payment of a small quarterly fee, secure in the event of sickness, of a comfortable weekly allowance thus placing them above the necessity of seeking assistance and making them comparatively independent. In presenting the advantages of our Association this should not be forgotten but the benefits derived should be especially explained to and impressed on our young men. This feature has a great attraction for those who are totally dependant on their selves for support. I believe the relief afforded in case of sickness by non-Catholic Mutual Benefit Assns. have been, and still is, the great inducement extended to our young men. Our Relief auxiliary is deserving of earnest and active support and we should exert our best efforts in furthering it and thereby save our youths from the baneful influences of godless associations. The young men of to day will be the sages of the future, and when we have paid the debt of nature we are numbered with the silent majority, into their hands will pass the destinies of our grand association.

True, unlike straight-life certificates are not negotiable, and cannot be given in security for advances or sold for a consideration, and is void in some instances it is just as well such should be the case. I may be said we are not an association doing business on strict business lines, and that there is no absolute guarantee for the fulfilment of the contract in the distant future. This, however, is in the hand of the members and to make it such rests entirely with them and on their energy and loyalty. Proper pilots at the helm will steer the ship safely through the perils. Dangers and storms she may in her course encounter. With the Church at our back its stability is secure and its permanency guaranteed. What warrant have holders of straight life policies that they will not be overtaken by misfortune at some period of their life and through adverse circumstances be unable to meet, at the specified time, payment of the annual premiums? We know how exacting these companies are, and failure to punctually meet their demands in this respect would vitiate the policy, regardless of the amounts already paid, thus entailing a great loss to the individual. They are wealthy and can afford litigation. Cases of their refusal to pay on the death of the holder the amount of the policy issue are of common occurrence. Often, too, on a very slight pretext, which is easily found in some one of the numerous conditions with which these policies are encumbered, do they attempt to compromise by a part payment. How different is it with the C. M. B. A.! Here should a member be overtaken by trials and troubles which would prevent the prompt payment of his assessments, his brother members would immediately come to his assistance and tide him over his difficulties. Should death come, with all its attendant trials, there would be no litigation, and no pretext sought to avoid prompt and full payment of the amount of the beneficiary certificate, but every brother would seek anxiously and diligently to have the money in the hand of a perhaps needy widow and family. This, then, is the spirit of our constitution and obligation. Is not the benefit accruing to members and their families, indirectly, from the principles of morality, is

tegrity, sobriety, and frugality inculcated by our association, of paramount importance to the mere monetary benefit to be derived under the beneficiary certificate?

Apart from the monetary benefit derived by the beneficiaries under the certificate, I submit our association is an auxiliary to the Church, in that it is an educator as well as a provider. The solemn obligation which a member takes on his initiation, and the charge of the presiding officer, instil in his mind the duties he owes to God, his neighbor, and himself. He is reminded of his duties as a practical Catholic, and that failure to perform them will incur expulsion, and by our procedure he is taught to invoke the blessing of God on all his undertakings.

Moral truths are sufficiently plain but when taught they need enforcement, and enforcement by sign or action appeals to the eye and is the easiest possible method of education taking lasting effect where mere verbal teaching would have little impression. In no way can these truths be better taught than by a strict compliance with, and conformity to, the ceremony prescribed by the ritual in all our proceedings. No matter how trivial it appears, it is of vital importance at the initiation of new members and should be religiously adhered to and strictly carried out as having a great tendency to the maintenance of order and decorum, and aids in elevating the mind and forming the character.

We do not permit our members to engage in broils or unseemly debate, we enforce proper decorum and claim respect for our officers and a ready obedience to our laws, which will make them both beloved and honorable. Our laws are just and liberal, consistent with the general welfare of our whole brotherhood. The social barriers which under class from class, existing between those kneeling at the same altar, adoring the same God, are removed. A brotherly and fraternal feeling prevails, and each individual member has equal rights and privileges and may attain to the highest honors in the Branch or Councils of the C. M. B. A. In thus fostering and inculcating fraternal love, we are obeying the commands of God, it is intended to connect us with each other and by doing so binds us to Him.

Benevolence, friendship, and brotherly love are our objects. Morality, justice and liberty are our characteristics. We claim to be good fathers and husbands, and faithful children of the Church. We are social beings, we act and react on each other and the discipline exercised and the training received in our meetings has such a lasting influence that it is brought to bear outside, and a member's own affairs are benefited thereby. It is a well known fact that the most orderly and attentive element at public meetings are members of associations of this nature. The mind is expanded, the range of thought broadened, and thus meeting on a common platform in free and open discussion with each other creates self-reliance and self-government, enabling one to give more satisfaction in the position of life he may be called upon to fill. It is eloquent in the extent of its usefulness. Men are found in our ranks who, owing to the training they have received, have shown much ability in managing and directing affairs of great importance. Thus do they improve as citizens and improve in a way which conduces to the welfare of the community.

Now-a-days men have awakened to the fact that to be a member of some benefit association is a necessity. It is part of our duty to increase our membership, having due regard to the character of the candidates seeking admission as well as to that of those whom we solicit. The larger the association the greater the selection of members to pick from and naturally command the better talent in the higher grades of officers; therefore its affairs are better managed and conducted. I cannot too strongly urge the desirability of judiciously multiplying our numbers, and if our affairs are firmly and wisely administered, we will become more effective. In seeking to increase membership the fact that quantity will not make up for quality must not, however, be lost sight of. We can make our association a power for good in the country, and our strength and influence when exercised, will be felt and prove a great factor in the management and control of public matters, particularly those affecting Catholic interests.

The C.M.B.A. combines with its moral, intellectual and social elements the greater one—charity. This ennobling and elevating virtue is cultivated, expands and diffuses itself in, and permeates the whole organization. In the hour of trial and tribulation its members relieve the pressing wants of a needy brother, they visit him during his illness, encourage him to bear his sufferings with Christian fortitude and resignation, they solace his anxious concern for the future of the partner of his joys and sorrows and their offspring with the comforting assurance that he has, by his foresight and thrift, made provision for them so far as his slender means would permit. At his death-bed they weep over his pangs, and endeavor to alleviate and shorten them, and as the moment the spirit takes its flight arrives, they raise their hearts to the God of Mercy in his behalf and fervent prayers are offered up for the repose of his immortal soul on its onward journey to J. disc. As soon as possible after the last tribute of respect to his remains has been duly and solemnly paid they procure the amount of his certificate and cheerfully hand over to the widowed mother and fatherless little ones the sum secured to them by his small contributions, and, if need be, by their advice and council direct her as to its proper investment. This enables the broken-hearted mother to edu-

cate and bring her group of little ones up in the true faith and ornaments of society, who, under other circumstances, might be cast on the cold charity of the world with the portals of the poor house in full view, or starvation staring them in the face. The good priest, too, and the people of the parish are relieved of a grave and burthensome charge. Providence seems to smile on and surround them with honor and comparative comfort and ease as the result of the prudent father's frugality and thrift.

Now let us pass on from this pure and genial air of benevolence, charity and tenderneess to the cold and cheerless atmosphere surrounding the offspring of the thriftless and improvident father. What a marked contrast! How different the situation! He, through carelessness, seeking of pleasure, thoughtless, lavish expenditure and consequent inability to afford the expense, or lack of a proper appreciation of his duty to his family, has neglected and failed to avail himself of the advantages and benefits extended by benefit assns. His children seem doomed to misfortune, disappointment, drudgery, obscurity, and perchance dishonor. How chilling the prospect in store for them. The position is a sad one. The wife of his bosom, who is perhaps a lady, educated in a ladylike manner, beginning her career in affluence and comfort, married him to share his fortunes, she participated in his joys and joined him in his misfortunes, and is now left in her sorrow and misfortune alone without means or friends. Imagine, if you will, such a father on his bed of death, there the grief stricken wife stands with her group of little children around her. He is grieved at the sight of their misery. The cry of the little ones fill his ears and his dying moments are embittered by their wails. He looks out upon the gloomy world and sees his wife consigned to the poor house to await a pauper's grave, and for the little innocents he sees a future of ignorance and crime.

An incident in point occurred a short time ago well worth relating. Whilst visiting a friend who was dangerously ill, his little boy coming into the sick room ran to the bedside and kissed his father. The dying man's eyes filled with tears as he exclaimed "My God what a criminal I am. I have not a cent's insurance on my life, have made no provision whatever for my children and see the amounts I have uselessly spent."

Then let us be up and doing and bestir ourselves in the interest of our fellow man. Let us exert all our influence with our fellow Catholics to avert the occurrence of so sad a scene.

The venerable Bishop Ryan, of Buffalo, has lived to see the acorn he helped to plant grow to a vast tree, sheltering under its spreading branches some 45,000 members. This is a long procession for a man to live to see and few have ever witnessed such fruits of their labor. The fifteen years which have passed since the formation of the C.M. B.A. has been marked by wonderful progress. They have witnessed a remarkable expansion of the movement, a period of rapidly growing boyhood. They have seen, as I have said, the few members with which the association began its career increase to some 45,000, and paid out between 3 and 4 million dollars in benefits besides accumulating a Reserve Fund of over \$100,000. With this in the past what is our future to be? Will the next fifteen years show equally great results, I believe they will if our members continue to show the same energy, perseverance devotion and loyalty to the association, and the same spirit of unity and concord, as in the past.

The ennobling character of the C.M.B.A. and its educational value should be placed on record for the information of the public and brought home to the heart of every Catholic. Persevere them brothers in maintaining our grand association, in swelling its ranks with desirable members thus filling its hands with the means to enable it to pursue its calm but glorious career of placing the widow and orphan outside the reach of poverty and beyond the cold charity of a heartless, merciless and relentless world. I believe that in thus encouraging you I am advancing the best interests of yourselves. And that the small pecuniary cost to you which might be given for pleasure or otherwise uselessly squandered will return a hundredfold, redound to your credit and fulfill the solemn obligation you are under and the bounden duty you owe to your families and to society.

I hope I may have thrown some light into the mind of even one amongst us here this evening and let him see how fortunate and blessed is the man who knows his position concerning his family. I hope that those to whom my words convey no light may at least be given encouragement to persevere in the good work in hand.

The future of the C. M. B. A. is in the hands of its members and it will be what they make it.

In faithfully carrying out the aims of our association the end is successfully attained.

L. V. BYRNE.

Branch 145, Toronto.

—O for the gift to rise in full degree,
Not like the showy fungus of a night,
But fed with soft delays, a branching tree!

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Slow growth, cool sap, and temperate air for me,
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1	Prize worth \$250	\$250
1	Prize worth \$100	\$100
100	Prize worth \$50	\$5000
300	Prize worth \$25	\$7500
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- Concert Programmes
- Tickets, etc.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Southampton Work," will be received until Friday, the 5th day of February next, inclusively, for Works in the Harbour of Southampton, Bruce County, Ontario, according to a plan and specification to be seen at the office of the Village Clerk, Southampton, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. F. ROY, Secretary.

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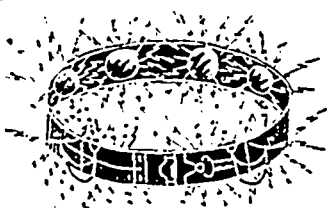
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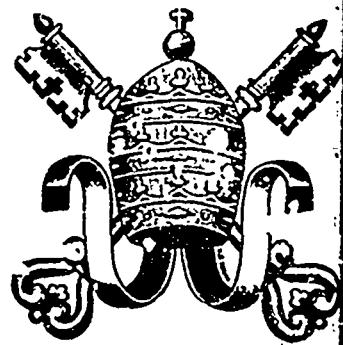
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