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MONTREAL, WEDNESDAY, MAY 29, 1.

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Their Opinion on Chamberlain's Plan of Beparate Parliaments in Ireland-The Trestment of the Protestant Minority in Canada Queted.

At a meeting in Dublin a couple of weeks ago of the Protestant Home Rule Association the chairman, Rev. Professor Galbraith of Trinity College gave his views as to Irish Protestant interests in the matter of Home Rule. Professor Galbraith was one of the gentlemen who with Isaac Butt and John Martin and A. M. Sullivan and others formed the original Home Rule, or, as it was then called, Home Government Association, twen. ty years ago. We make the following extracts from the Professor's speech :—

A pamphlet had been recently published by the Liberal-Unionist party, and a preface had the Liceral Onsumer party, and a premograd been written to it by Mr. Joseph Chamber-lain (hisses), and after various references in that pamphlet to fisheries and railways, there was a part "Local Government for Ireland." They were aware that a messure of local government had been applied to England-a good, ilberal, radical measure. A bill had also been brought in for Scotland, though as far as he could see not much progress had been made with it nor was likely to be made this session. He was quite sure that these measures of local government for Eogland and Scotland were about as bitter a pill as ever Lord Salisbury swallowed. (Laughter.) But he couldn't help it because the instant that he set his face against such measures the "crutch" (the Liberal Unionists) would fail him. Now, their business was to consider whether it would be for the interests of Irish Protestants to have local government here in such a form as had been adumbrated by Mr. Chamberlain and his friends in Birmingham. He (Prof. Galbraith) did not propose to go minutely into the measure, but it was very extensive and sweeping, and com-mitted very large interests to the boards or councils that were proposed to be erected in this country. But the general feature of it was this. Mr. Chamberlain was opposed to what they would all like, namely-a parliament in Dublin, and proposed four councils one for Ulster, one for Munster, one for Connaught, and one for Leinster. Now, these four provinces were

Very Ancient Divisions.

and at one time may have been associated with the social and political conditions of the country, but in his opinion they had long since ceased to have any such relation to their interests as Irishmen. (Hear, hear.) At a remote period there were not only kings for these Provinces but a fifth kingdom, which had a kind of supremacy ever them all, so that if there were to be councils on this hould be five instead of four. But in his opinion this mode of distribution of the local management would be absolutely disastrone to Protestant interests. How did the matter stand ? In Leinster the Uatholios were to the Protestants as 6 to 1, in Muneter they were 16 to 1, in Connaught 20 to 1, while in Ulater there were 12 Protestants to 11 Catholics. The last figures put au eud to the absurd statement of the Liberal Unionists that Ulster was altogether a Protestant Province. It was no such thing. As regarded the representation, there were [in Ulster] 17 Nationalists to 18 Tories; but the way to account for that was that there was

Plenty of Protestant Support.

given to the Nationalsts in the North of Ireland. (Applause.) But witout attributing any malignity or malevolence to the "Papists," as they called them, he would say that it would be very bad for Protestant in-terests to leave the whole of the Province of Connaught delivered over to them to manage -20 to 1. What would the one poor man be in a council of twenty? The others might be amiable to him and benevolent to him, but as a politicial entity he would be nothing at all. The same might nearly be said of Munster, and, as regards the province in which they were (Leinster), six to one was a heavy prependerance. Therefore, this proposal, so far as l'rotestants were concerned, would not be acceptable at all. It would be far better for them if they were to consider their interests adverse to those of the Catholics, but they were not adverse to them-(hear, hear, and applause)-to meet them in common assembly in Dublin, the old metropolis of the country, and in that house which they all venerated, sanotified as it was by the memory of the glorious men who illustrated the Irish cause by their eloquence and wisdom and magnificent debating power. (Applause.) And the Protestants being only about one fourth of the whole population of Ireland he and his friends on that platform would sooner meet the opposite party—if they were to consider them as opposite—on a common floor, and do the best things they could by their elequence and wisdom and common sense than surrender themselves to this

Birty Patch-work Business of Four Councils.

(Hear, hear.) The old Castle system and the Grand Jury system and the like were doomed. The question, then, was, Were they to have Home Rule on such a grand scale as was offered them by Gladstone and shadowed forth by Butt, or were they to have this dirty, miserable, patch-work system of four so-called National Councils? Turning his eyes across the Atlantic he saw what the Protestante of Canada were able to do when in contact with the Catholic people of that country. A great question was raised there and settled only in the month of March of this year—that of

The Jesuits Estates Bill.

tants, and yet they came to a reasonable and | ceive to be the most dangerous element abroad | dent malediction implied in the words sensible conclusion, and the matter had been set at rest forever. (Applause.) If they did that he did not see why the same thing should not be done here. In the Province of Quebec the Protestants were in a considerable minority-not more than 14 or 15 per cent of the population, -and yet they were able to live in perfect harmony and contentment with their Catholic neighbors. (Applause.) And he was sure that the Pims (laughter)-he mentioned them because they were the most illustrious Liberal Unionist family in Ireland-would, if the necessity were put on them, rather have a single as-sembly in College Green, to which representatives would come from all parts of Ireland, than those miserable, patch-work assemblies. The next question was, Supposing they should be placed under Home Rule,

How should they Behave?

Some people said that if the Imperial Parliament and Queen Victoria were to resolve on such a measure they would not obey at all, but would immediately take up arms and become what they said they were now—rebels.
(A voice—Nonsense.) General Saunderson (one of the Orange M. P.'s)—(laughter)—it was said would take the field at the head of 50,000 men, and Mr. Wm. Johnston (another Orange M. P.) for whom he had a great respect, for he was an old pupil of his, would line the ditches. He did not wish to speak disrespectfully of the Orangemen, for they were not deficient in pluck and courage and would be, he thought, good Irishmen in the end; but that talk of their leaders was

Bankum Worthy of Combastes Furlosc.

The Crangemen should remember that in such an event they would not have the regiments on their side as heretofore, but against them, which would make a vast difference. they would not have the advantage, as some of them hinted, of the leadership of Lord Wolseley, for, without saying anything de-rogatory to the brave soldier and general, he was much too sensible a gentleman not to know which side of his bread was buttered. (Applance and laughter.) Then there were other Protestants who would get into the sulks and do nothing. That would be preposterous, for if they were to live they must do something, and at school sulky boys and girls were always put in the corner. Others said they would not stay here; but where could they go to? Neither Holyhead nor Chester would be able to keep them, so that he would recommend them to make up their minds to stay where they were and try and make friends with their neighbors. He would conclude by reading for them some passages from a speech made in the House of Commons of Ottawa on the Jesuits Estate Act by Mr. C. C. Colby, a Protestant, on Tuesday, March 26th, in this year. The question was as to what should be done with estates that had belonged to the Jesuits, and the dispute on the subject being within the bosom of the Catholic Church.

The Matter was Referred to the Pope as

and he gave 160,000 of the \$400,000 in ques tion to the Jesuits and the balance to the bishops. That had to be legalized, and the bill was brought into the Quebso Parliament for the purpose. At the name of the Pepe the Protestant drum was beaten all over the country. (Laughter.) It was settled in the Quebec Parliament, however, not with standing that, but the Orangemen of Toronto threatened to become rebels or to join the United States, aided by that pestilent crank, Gold win Smith; but his efforts failed. The following were the words of Mr. Colby:

I believe there is nowhere in this dominion body of Protestants more willing to vindicate their rights, more willing to make sacrifices for the preservation of their rights, than are the Protestants of the Province of Quebec. I do not believe they are distoyal to Protestant ideas. But the Protestants of the Province of Quebec heve lived for many years in close relation and in close contact with their fellow-citizens of a different religion, and many prejudices which the one might otherwise feel against the other have been worn away by contact.

The Protestants and the Catholics of the Province of Quebec,

so far as I know their relations, live happily together upon mutually respecting terms, each respecting the others rights, each respecting even the other's sensibilities and prejudices, and co-operating together, working together, for what they believe to be for the common interest, without jealousy, without friction, without over-sensitiveness, recognizing the good things in each other; if they differ, quietly differing, and not making themselves obnoxious to each other. These are the relations which have grown out of long years of personal contact, living together side by side, meeting and knowing each other. That is a happy condition of affairs, but it is an actual condition of affairs in those parts of the Province with which I am personally acquainted. That is a condition of affairs that the Protestants of Quebec, and I think I fairly volce their sentiments, acknowledge if they do not acknowledge it to be so, it is a fact—that there never was a minority in any country

Treated, With More Justice—With Here Liberally—With More Generosity,

than the Protestant minority of the Province of Quebeo have been treated, irrespective of political parties. They have always had the control of affairs that most concerned them, those matters connected with education and other matters concerning which the Pretestants were most interested as Protestants, and they have had as much control over such questions as if they had had an entire Legislature of Protestants; they have not been meddled with, they have simply been permitted to manage their own affairs, and

in the earth to-day. The Catholic Church recognizes the supremacy of authority; it Old Testament to demonstrate the characteristics teaches observance to law; it teaches respect for the good order and constituted authorities of society. It does that, and there is need of such teaching; for the most dangerous enamy abroad to-day in this land and on this continent is a spirit of infidelity; is a spirit of an' archy, which has no respect for any institution, human or divine; which seeks to drag down all constituted authorities from their seats, the Almighty from the throne of the universe, and lift up the goddess of Reason to the place or highest authority. This dangerous enemy, this insidious enemy, is infecting the popular mind, not so much in Canada -thanks largely to the safeguards thrown

about its people by the Oatholic Church." The silence with which they had listened to these words showed that they sppreciated them more than they would appreciate anything that he could say. For his part he must say that from 20 years' experience of contact with his Catholic fellow-countrymen as friends and neighbors he felt nothing else but perfect confidence in their good faith, and he deprecated the abominable doctrine put forward by men like Baliour-that these men meant any mischief to the Protestants of Ire-

THE BANS OF MATRIMONY.

The Reasons for Publicly Announcing Them.

To some people it seems an old, needless place of church legislation and discipline to publish on three public festivals, on Sanday, the names of the parties intending to be married. But to the wise it is of quite a dif-ferent character. It is not to have people tease the matrimenial intended, or to furnish gossip, or to put to blush the ladies in ques-

In old, mediæval days, the barons, knights and exquires were pretty hold fellows, with a dash of despotism. When the ladies caught their glances and fired their bosoms, it was no uncommon thing to pounce upon her home, and hurry her away to some stronghold and by "hook or crook" force her into marriage. Or sometimes love-sick swains and remantic girls, whose union was properly opposed by their parents or guardians, stole off and were wedded in private. And such mode of wedlock vias called clandestine, i. e., secret. That it led to great abuse and worked lajury to society is beyond question. It interfered in some instances with the freedom of choice required for the validity of so lasting and serious a contract. It semetimes brought dishonor upon families.

Hence the publication of the hans was ordered. First the prevent abductions and to notice to society that such and such parties wre about to enter upon new relations with it; Eifth, that all the congregation should offer up prayers for blessings on the couple.

Even between Catholics there can exist many impediments. They may spring from blood relationships, or relationship from wedlock called afficity; or from the sacraments of baptism or conformation, etc. Now the parish priest does not always know of impediments between members of his flock. They may be ignorant themselves of their existence or force. But the results are too serious to have ignorance in this respect. The matter of sacraments must be certain. How will the priest find out impediments or obtain the needed information? By questioning the parties themselves and by questioning the outside public. The former he does in private audience, the latter in the publication of the bans. When such publication is made, it is a challenge to all to bring forward their reasons, if they have them, why such persons cannot be legitimately and validly united in marrage, and lays upon all who possess invalidating information to come forth and state it. It places the couple on record as a desirous to do all things proper and to leave nothing undone to show their honesty and to bring down God's blessing on themselves and their posterity. Not only that, but it makes the entire community witness to the marriages and thus secures them from fraud and repudiation in the future. Articles of marriage drawn up without witnesses, and on the level of a business contract can be denied, and there is no way to prove genulismess. But the Catholic, married after the requirements of the Church, is amply pro-vided for and against himself. He cannot deny his Onion, and he has every necessary means to establish its facts. The Church is wise in her legis lation, and experience with the vagaries of human kind has taught her the best methods for public weal .- Pitteburgh Catholic.

TEMPERANCE WORK.

Annual Demonstration of the Irish Catholic Temperance Convention.

The annual demonstration of the Irish Ca thelic Temperance Convention at St. Gabriel's church took place Sunday afternoon. Shortly before three o'clock the societies met at St Ann's Hall, formed in precession and marched by way of Young, William, Murray, Wellington, and Centre streets to St. Gabriel church in the following order :-

St. Henri Band, flag. St. Gabriel T. A. & B. Society.

St. Ann's T. A. B. Society. St. Patrick's T. A. & B. Society. Rev. Fathers McCarthy, H. Brissette, and A. McCallen, took part in the procession

We have it

and were seated in a carriage drawn by four

text. He quoted examples taken from ment with which God 'visited his people' > the days of old as a consequence of drunker. ness, adding that the mysterious sentence which Balthaszar had read upon the wall during his drunken orgie might be oftentimes written with equal meaning upon the walls of many once happy homes in our midst, Human means must necessarily fail to free victime of intemperance from their passions. They must look to God for their deliverance. All good men array themselves on the side of purity, justice and temperance; yet when it comes to action the old church is always foremost. She not only preaches the practice of temperance, but binds men together in those powerful associations of temperance, and places them under the influence of her sauramental system from which they derive a divine force and religious character which places them above mere conceptions of the muman mind. The rev. father then dweit upon the various means that could be employ-

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a man he will be able to withstand its temp tations. After the sermon the pledge of total statinence was administered by the Rev. Father McCarthy. Solemn benediction of the Blessed Sacrament brought the ceremonies to close, Rev. Fa'her J. A. McCallen of St.

ed to advance the cause of temperance, chie

amongst which he said was in training the

young. Teach the child from the beginning

to avoid the drage of intemperance, and when

Patrick's being the colebrant. Seats of honor were arranged in front of the rail, and were occupied by the following officers: Mesers. P. Doyle, Jas. J. Costikau, A. Brogan, N. P., M. Sharkey, Ald. P. Kenedy, A. Cullan, M. J. Ryan, P. Flannery, B Taylor, J. S. Reilly, John Lynch, C. McGuire, Jas. Meek, John L. Jensen, B. Emerson Thos. Latimore, J. Hayes, A. T. Martin, P Mahoney and others, Rev. Fathers Mc-Carthy and Robillard, of St. Gabriel's, Rev. Fathers J. A. McCallen, of St. Patrick's, Rev. Fathers C. Brissette, of St. Charles, and other clergymen were seated in the sanctu-

RELIGION AND EDUCATION. Father Consty Before a Protestant Audience.

"The Irishman should be proud of the record of his country in the work of education. It is too true that we are taunted with our poverty and our ignorance and we are told that it is because we are Catholics. It is because our fathers would not give up their Catholic faith that the English robbers, after stealing the land, wanted to steal the Faith. England, Protestant England, by the most infamous code of penal laws, isgislated our people out of learning and held them for centuries in ignorance. We should its needed graces: Fourth to simple the sacrament in all its needed graces: Fourth to simple the sacrament in all its needed graces: Fourth to simple the sacrament in all its needed graces: Fourth to simple the sacrament in all its needed graces: Fourth to simple the sacrament in all its needed graces: Fourth to simple the sacrament in all rick at Armach interactions. in the ninth century had 7,000 students, repre-senting all the countries of Europe, and Finian at Clonard in 530, 'whence issued,' said Useher 'a stream of saints and scholars like Greek warriors from the wooden horse at Troy.' The Saxon clod was in barbarism when the Irisl acholars went to his land to civilize him and teach him his letters. Montalement says that in the Irish monastic schools were trained an entire population of philosophers, architects, painters, musicians, poets and historians.' Heinspiration arose from the teachings of the Oatholic Church. Why, then, do men say that the Jatholic

Church is a fee to education and should not speak on the question of schools. To her the world goes to-day for all that is great in art. In her architecture has its highest inspiration, and th mighty names of a Michael Angelo, a Bramante. and a Pugin shive from her walls, and men are great to-day inasmuch as they copy the grand old cathedrals. The song that resounds through her sistes is freighted with the names of men who seem to have heard the heavenly strains and adapted them to earthly ears. Mozart, Haydn, Rossini, and Lizst have been great be cause of the sweet influence of the Holy Sacrifice She blessed Columbus discovering a New World, and De Soto finding a mighty river. She gave Dants a refuge when exiled from his native Florence; she crowned Petrarc as lyric poot. What could not be said of the epoch of Bede, Alcuine, of Alfred the Great, of Charlemange, of Leo X., Gregory the Great, and Louis XIV. They are ages of literature, and they were ages of Christian, Catholic faith. Let us hear her voice when she calls us to her schools that she may train her children in the way in which they should walk. She will not be satisfied with mind culture alone, for she knows that Greek and Roman culture did not save Greece and Rome from destruction. She proclaims that true civilization does not consist in the cultivation of letters and art. elegance of dress or manners, wealth and material prosperity, but in good morals based upon an exact knowledge of Jesus Christ and a faithful practice of religious duties. She believes that not even republics can have stability unless founded upon intelligence and virtue, and that virtue must be Christian. She says that the mould in which children should be formed must be a Christian mould, that their education must be Christian. This school is such a mould, and you should welcome the day when your children under the shadow of Mother Church shall drink at the fountain of Christian knowledge. The community should feel that stronger influence is here for good than any where else, and should rejoice in that which will make your children better men, truer mem-bers of the family, more devoted citizens, and this must come from Christian education."

ST. OATHARINES.

Dedication of the Roman Catholic Church.

ST. CATHARINES, May 20.-Yesterday will loug be remembered in Romm Catholic circles here, it being the occasion of the blessing or rededication of St. Catharine church. This edifice has recently been greatly enlarged and im-proved, and is now one of the inest church buildings in Ontario. At no time in the history

of his the Dean Harris and Father Smyth of St. Catharines. The building was crowded to its utmost capacity, including in the congregation many Protestant citizens. The procession inside and outside the building was in the follow-

sate and outside the building was in the followin worder; Cross-bearer; 24 young boys, dreassteen in white surplices and black gowns, each
hold ing a candle, walking two by two; Father
Pins,
deacon of honor; Father Smyth; subdeacon of honor; Father Allen, of Merriton,
the mass; Father Shonnahan, sub
deacon of the mass; Bishop O'Connor, full
apparations in bes; six boys, dreased in purple sacerdotei r. bes; six boys, dressed in purple eoutanes:

The process. In passed down the main siele of the church, out through the large doors, and made a complete tour of the of the outside walls, the bieloop as interrals sprinkling the walls of the building with the holy water, and walls of the befollowing prayers were recited

-- "Actiones nostras," etc.; "Anti phonnam asperges me," was next incomed; than the "Mierere" was recited by the clergymen alternate

Arriving at the main doors again, proparatory to entering, the bishop read the prayer, "Domine Deus." On entering, the Litany of Saints was recited, proceeding to the canctuary, where the litany was completed. Then the various sistes and wings of the church were visited, the blessing being repeated at stated times, accompanied by the psalms, "Ad Dominum," "Let avi Osculus Meus," "Let attus Sum" the whole concluding by returning to the sanctuary and saying different orisons. A pontifical high mass was then celebrated by his Lordship Bishop O'Connor. This was the first celebration of a pontifical high mass in this diocess outside of St. Michael's cathedral, Toronto, Bishop Walsh then delivered an eloquent and powerful sermon In the evening the scared edifice was again filled to repletion. Bishop Walsh presided, Father Meyer, superior of the Car-melites, and delivered an interesting and elo

PRIESTS MARKED FOR VEN-GEANCE.

Anonymous Thresis of Death Because of the Raptisms of a Mebrew Convert.

Mayor Grant yesterday sent a communication to President French, of the Police Board, into President French, of the Police Board, in-closing four anonymous letters received by Rev. Francis J. Fremel, a priest of St. Stanislaus's Church, and by Rev. H. Klimacki, pastor of the church No. 67 Stanton street, in which threats are made against their lives. The facts made known in the case are that Father Fremel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her near relatives, and she did not return to her near relatives, and they were very angry because she had been baptized in the Catholic feith. Pastor Klimecki soon received anonymous letters threatening his life as well as that of the young woman who was baptized. The letters are said to be in the same

handwriting.
Mrs. Roms called upon Father Klimecki Monday. She said that the Rabbi had sent twice for her, and asked for advice. The priest responded that, being now a Christian, she need not go to the Rabbi, and she did not call upon

The Mayor asks for a police investigation, and the anonymous letters will be turned over to Inspector Byrnes for action.—New York World, May 22.

The Lily of Israel.

Albertus Magnus, says: "With justice is Mary called the Virgin of virgins, for she being the first who offered her virginity to God, without the counsel or example of others has brought to him all virgins who imitate her." Hence St. Ambrose calla Mary, "The standard-bearer of chastity." For this too she is beautifully named, "The Lily of Israel."

Devotion to Mary.

In that charming book, "A Treatise on the True Devotion to the Blessed Virgin," by the Blessed Leuis-Marie Grignon de Montfort -translated by Father Faber, with a letter to his clergy by the Rt. Rev. Bishop of Salford, -the learned and devout author says: In a word, God wishes that His Holy Mother should be at present more known, more leved, more honored, than she has ever been. This no doubt will take place if the predestinate enter, with the grace and light of the Holy Ghost, into the interior and perfeet practice which I shall disclose to them shortly. Then they will see clearly, as far as faith allows, that beautiful Star of the Sea; they will arrive happily in harbor, following its guidance, in spite of the tempests and the pirates. They will know the grandeurs of that Queen, and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her sweetnesses and her maternal goodness, and they will love her tenderly like well beloved children. They will know the mercies of which she is full, and the need they have of her succor; and they will have recourse to her in all things as to their dear advocate and mediatrix in Jesus Christ. They will know what is the most sure, the most easy, the most short and the most perfect means by which to go to Jesus Christ; and they will deliver themselves to Mary, body and soul, without reserve, that they may thus be all for Jesus Christ."

A Beautiful Prayer.

Which should be commissed to memory by every son and daughter of Ireland. In a little book lately issued in Dublin, there is a prayer for Ireland which one may wish that every Irishman breathed. It is to the Sacred Heart, and among other things it asks that the Irish nation may be preserved in faith, in purity and in charity. "May the former glory of its spostolic faith again reappear. May it become Religious susceptibilities, which were most difficult and dangerous to deal with in polidifficult and dangerous to deal with in politics, were called into play; and yet this questics, were called into play; and yet this play the rising generation see its rights restored,

The serior of the church the organ
is now note of the finest church
the rising the church the organ
is now note of the finest church
the rising the church the organ
the rising the church the organ
the rising tartics, carried by Rev. Father

Outswell fine the price of the church the organ
the rising tartics, were called into play; and there such a gent in the risin gent

THE ASCENSION OF CHRIST

Thoughts on the Return of the Son of God to His Throne in Newca.

Thursday, May 30, will be the feast of the Ascension, which is thus described in the Acts of the Apostles:

To the Apostles he showed himself alive after his passion, by many proofs, for forty days appearing to them and speaking of the

kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the pra-mise of the Father, "which you have heard," saith he, "by my month: For John indeed baptized with water, but you shall be haptized with the Holy Ghest not many days

hence." They therefore who were come together,

saked him, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?"
But he said to them: "It is not for you to know the times or moments, which the Fisher hath and in the moments. Father hath put in his own power. But you shall receive the power of the Holy Chost coming unon you, and you shall be witnesses unto me in Jerusalem, and in Judea and Samaria, and even to the uttermost part of the earth.

And when he had said these things, while they looked on he was raised up ; rnd a cloud received him out of their sight.

And while they were beholding him going up to heaven, behold two men stoud by them

in white garments.

Who also said: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you to heaven, shall so come as you have seen him going into heaven."

On Thursday following the fifth Sunday ofter Easter, we celebrate the Ascession of our Lord. For forty days after he ross from the dead he remained with his apostles, to teach them that he was truly risen, to explain to them the types and the figures which foreteld him in the Old Testament, and to send them forth into the world to preach, to

teach and to save the redeemed race.

The solemnity of the Ascension was instituted by the apostles on Thursday, for tradition tells us that at noon this day he wont up into heaven. The apostles had gathered all together in the large hall, where the first Mans was said by our Lord the night before he suffered, and he came and sat and eat with them. That upper hall is to be seen today in Jorusalem, and now the Turks occasionally allow the Holy Sacrifice to be celebrated within its hely walls. The Savier led them out beyond the wall of Jerusalem. Five hundred witnesses followed him along the road to Bethany, the length of a Sabbath day's journey, nearly a thousand paces, to the Mount of Olives.

From there, before the eyes of all, by his Went un into hoaven cloud received him from their sight.

That cloud was the souls of the holy ones of the Old Testament, to whom he descended at the moment of his death, to tell them of the joyful news of their redemption. These were the dead who came forth from the tomb, when the Sun of Christ died on the cross, and appeared to many on the streets of the holy city. Then having fulfilled their mission of

being present at the crucifixion of their Lord, whom they had longed to see, they laid them-velves down again in death, till they will riso again, like all the children of Adam, when called at the end of the world.

The writers of the early times tell us that before he ascended from the earth, he left the marks of his boly feet in the rock, as the prophet foretold.

Even when Titus took and destroyed Jeruealem, the imprint of the Lord's feet remained, and over them the Empress Helens built a beautiful church. From there she wrote to her son, the Emperor Constantine: "With worthy devotion, the impressions of our Savior's feet are honored."

In memory of the ascension of our Lord, they used to have a procession each Thursday in the first days of the Church, but afterwards, because the people could not always come on week day, Pope Agapitus changed it to Sunday, when the people could all attend. This procession is spoken of by many writers of the early times, and appears to have been commenced by the early Christians, to keep the people from attending the pagan procession on this day in honor of Jupiter, and also to bless the bread and the new fruits of the earth. There is no fast on the eve of the Ascension because it falls within the Easter Beagon.

The parchal candle which tells of Christ. the light of the world, is lighted from the time it is blessed on Holy Saturday, Easter Sunday, the three days following Easter, at the high Masses of all the Sundays and feasts, and at the Vespers of the Easter season till Ascension Thursday, when, after the Gospel is finished, it is quenched, to show that our Lord on this day, as the light of all men went up into Heaven.

From near Bethania the Lord ascended. And well was it called by this name, which in the Hebrew means chedience of all to the successors of the Apostles, and without obsdience to God and to His Church, no ene can

go to Heaven. The services of Ascensien day are held in Rome, in the great Church of St. Peter. What a happy thought, to units around the temb of the Apostles the faithful followers of the Lord, who on that day ascended into Heaven where He sits at the right hand of the Father! For many ages the Pope, with the whole College of Cardinals, went to St. John Lateran to end these hely rites in the Church built by Constantine in honor of the Savier.

The Gospel of Ascension day is taken from

St. Mark, and tells the history of our blessed Lord going up into Heaven in the presence of all His holy followers.

A recent Decree of the Sacred Congrega-tion of Rites has decisred the validity of the process instituted in raris by Apostelic

process instituted in Taxes by Apossed authority, with regard to the sanotity, virtues, and miracles of Mother Barat, the foundress of the Ladies of the Sacred Rear the Sacre Mentor Victor ; Preuer Omendand of Greed; Will say Amen.