

The Catholic Record

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCOSTO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, Nov. 17, 1900.

A. REV. P. P. A. POLITICIAN.

A special despatch to the Toronto Globe from Winnipeg states that the Rev. J. C. Madill, who is well known in this Province as having been the president of the now defunct P. P. A., busied himself greatly with the recent election, having taken the stump, to the great disgust of many members of his congregation who are opposed to his politics.

Our readers will remember that Mr. Madill took a prominent part in the election of the only two avowed members of that association who secured seats in the Provincial Legislature, being the members for the two ridings of Lambton.

AN ACT OF JUSTICE.

The distinguished convert, the late Marquis of Bute whose death occurred recently, was extremely charitable to the poor; and the last act of his life was to purchase one of the old monasteries which had been confiscated in the reign of Henry VIII., and after putting it into a complete state of repair and restoring it to its former beauty, to present it to the Church to be put to its original use. These old monasteries had fallen into the hands of English noblemen, and no fitter reparation for the injustices done to religion in the sixteenth century could be done than for a nobleman of the present day to give back a property which had once been consecrated to God and His service.

A GREAT EVENT.

In another part of this week's CATHOLIC RECORD we reproduce from a contemporary an interesting sketch of the one hundredth anniversary of the establishment of the Order of the Sacred Heart, which will be fittingly commemorated by the Religious and their pupils in the four hundred convents scattered throughout the civilized world, on the 21st of the present month.

To the festivities at the Sacred Heart Academy which was founded in this city nearly half a century ago, are invited the numerous students who during that time were privileged to receive their education within its precincts. The important event will be commemorated in a most appropriate manner, and we believe it is the intention of the old pupils to present a substantial gift to the convent as a testimony of gratitude to their beloved teachers, whose highest endeavor it was to build well and strong the foundations of noble characters, and to whose blessed influence in childhood and in youth they were able to enter the battle of life well equipped with the armor of true womanly goodness and nobility.

It can truly be said that during the half century which has elapsed since the Order was established in this city it has accomplished an incalculable amount of good, for besides the admirable training of its numerous pupils, enabling them to adorn the highest positions of society and to be models in the home, not to speak of the many privileged ones who have themselves chosen the better part, it has likewise been the fruitful source of charities without number. Truly, then, it is not to be wondered at that God's blessing has descended upon the convent and its inmates! And the reunion on the coming Feast of Our

Lady's Presentation will, we feel assured, be a bright and joyous one for both religious and pupils, marking as it does a wonderful epoch in the history of the Order of the Sacred Heart. The former students will again visit the old familiar scenes of their childhood—and once more will be renewed the delightful intercourse of the long ago—and pleasant reminiscences fraught with innocent pleasures will be recalled to enhance the joy of the happy present. And many a fervent prayer will be said for the departed teachers and companions who have gone to their reward. Thus, in the renewal of by-gone memories, and in the participation of the delightful religious, musical and literary celebration which is to commemorate the centenary, we have no doubt the 21st November will be for the ladies of the Sacred Heart a day of unalloyed happiness.

That the Order may be as prosperous in the future as it has been in the past is the earnest wish of the publisher of the CATHOLIC RECORD.

A PAPAL ENCYCLICAL.

Despatches from Rome state that the Holy Father has issued an encyclical letter to the Bishops of the Catholic world, the date of which is Nov. 1, and the subject "the Redeemer."

The Pope makes reference in this encyclical to the great assemblage of Catholics in Rome during the Holy Year from all parts of the world. This demonstrates, he says, that the nations of the earth are marching towards Christ, our Redeemer, and he exhorts them to seek Christ, who is the "way, the truth, and the life."

The despatch quotes the following as part of the encyclical:

"As Christ's coming to the world reformed society, so the latter in turning to Christ will become better and will be saved by following His doctrine and the divine law, by discountenancing revolt against the constituted powers, and avoiding conflicts."

If nations acted on these principles, the Holy Father declares, they would all love one another as brothers, and obey peacefully their superiors. "Neglect of God," the encyclical continues, "has led to so many disorders, that people are continually oppressed with fear and anguish." It urges the Bishops of the world to make known effectually to all mankind that our Redeemer and Saviour can bring salvation and peace to the earth.

It has been known for some time that an encyclical was being prepared by the Holy Father, the subject of which was announced to be "Peace," and it was said that it would contain a touching appeal to nations to cultivate peace in the settlement of disputes, instead of appealing to the arbitrament of war so frequently, as has been the custom in the past.

It was stated that the encyclical would represent that the losses incurred even by the nations which are victorious in war are great, and are surpassed only by the disasters which fall to the lot of the vanquished.

From the short summary given by telegraph of the Encyclical which has been issued, it would seem that it is the same one which was expected to treat of peace. As a matter of course, the Holy Father, as the representative of the Prince of Peace, burns with love for the people of all nationalities, but it is to be feared that worldliness has so powerful an influence over the nations that his advice will not be so fruitful in results as is to be desired. Nevertheless it is right that the truth should be told in order that the Christian nations may know their duty. This knowledge will of itself fructify to some extent, even though its effects fall short of what they would be if it fell upon attentive ears. It is, however, a consolation that the Holy Father sees hope for the future in the fact that so many hundreds of thousands have visited Rome during the year of Jubilee, and have thus proved that the faith of the nations in the power of godliness, and the efficacy of Redemption is, growing stronger with the lapse of time.

Rome is always attractive to travelers who are there brought face to face with the history of over twenty-six and a half centuries, but the celebration of the Holy Year of Jubilee has brought from all parts of the world, not mere sight-seers, but a concourse of devout pilgrims who have manifested the liveliness of their faith in thus visiting the Eternal City for the purpose of gaining the spiritual blessings which are offered to pilgrims who perform piously the devotional works necessary for gaining the Plenary Indulgence attached to the Holy Year.

Not a week passes without thousands of pilgrims arriving from different countries. During the hot summer months the number of visitors decreased

considerably, but during October it rose again, and it is expected that the great influx will continue to the closing of the Holy Door, which will take place on Christmas Eve with great solemnity.

The first visit of the pilgrims is made in almost every case to St. Peter's Basilica, and when there the pious visitors, after making the sign of the cross on themselves with the holy water which is in the font near the door of the church, kiss devoutly, according to custom, the toe of the bronze statue of the Prince of the Apostles which is near the door of the church, and then proceed at once to the chapel of the Most Blessed Sacrament to return thanks to our divine Saviour for their safe arrival in the Holy City. After this they make their visits to the other basilicas to fulfil the conditions of the Jubilee, praying for the intention of the Holy Father. These visits are made by some on foot, and by others by the trolley cars which now run to all parts of the city, and out to St. Paul's church, which is two miles from the nearest gate of the city, which also bears St. Paul's name.

Thoughtful people cannot entertain any doubt that this visit of so many thousands and hundreds of thousands of pilgrims to the city which is the centre of Catholic unity, will have the effect of strengthening the tie which binds them to the Catholic Church, and that the Holy Father is correct in his statement that it is an evidence that the people of the world are coming to Christ.

THE GUNPOWDER PLOT.

Whenever the 5th of November comes round, we are sure to be treated to parades of Orangemen who go to some church or other where a frantic sermon is delivered by one of their chaplains on the bloodthirstiness of Catholics, who are accused by the preacher of having endeavored on the 5th of November, 1605, without provocation, to blow up the British Parliament House while the King, Lords and Commons were assembled to make wise laws for the government of the country, and the permanency of the glorious Protestant religion.

Until recently, the Church of England too encouraged these misrepresentations of history, having had a special service of thanksgiving for the delivery of the country from the wiles of the bloodthirsty Papists. It is one of the things for which Queen Victoria deserves high credit that she abolished this absurdity. Nevertheless we deem it desirable to say a few words in explanation of what really occurred on the celebrated 5th of November, 1605.

First let us assume that the history of the matter is just what is usually published in our books of history; and what are the facts?

On the day mentioned culminated the Gunpowder Plot, when Guy or Guido Fawkes was arrested in a vault under the House of Lords at Westminster where thirty six barrels of gunpowder had been stored, which were to have been exploded at the moment when King James I. was opening the houses of Parliament.

Fawkes, a tall and powerful man, and of determined character, undoubtedly had the intention to put the design into execution, and at the moment of his arrest he had on his person a watch, a tinder box, and some touchwood: everything necessary to carry out the plan which had been decided on.

The explosion was undoubtedly prevented by Fawkes' timely arrest; but the question arises, what justification have the Orangemen of today to keep up the memory of this plot, and to represent it as a plan of the Catholics of England to seize upon the government of the country after having succeeded in destroying the King, Lords and Commons of the realm?

From all that can be learned of Guy Fawkes, he was of resolute, but not of bloodthirsty character. We are told even that when he belonged to the army of Flanders, where he assisted in the taking of Calais by the Archduke Albert in 1598, he was greatly in the confidence of the Archduke, and his society was sought by those who were most distinguished for nobility and virtue.

How is it, then, that we find this same Fawkes engaged in the desperate Gunpowder Plot of 1605?

We have not a word to say in defence of that undertaking. It was a monstrous attempt at wholesale slaughter, but it is fair to add that it was planned by a few men who were goaded to desperation by the most cruel penal laws which diabolical malice ever conceived.

To understand the situation, it must

be remembered that when James I. came to the throne of England, the laws against Catholics, and especially against priests, were most severe and relentless. Under Queen Elizabeth one hundred and fifty priests and fifty laymen were put to death for their religion, a much greater number had been imprisoned, and thousands were plundered of all their property by heavy fines of £20 per month for not attending Protestant worship. In fact a royal proclamation was issued just before Queen Elizabeth's death commanding under pain of death that all Catholic ecclesiastics should leave the country within three months.

When James came to the throne, the Catholics entertained some hope that these laws would be moderated, and in fact James promised to moderate them, but instead of doing so all the laws of Elizabeth's reign were put rigorously into force, and though the majority of the English Catholics bore persecution meekly, there were some restless spirits who felt the deepest resentment against the king and his advisers and the Parliament which enacted these laws.

Catholics, however, were not the only sufferers under the penal laws. Non-Conformists in general, and especially the Puritans, were also subjected to severe penalties, but the laws against Catholics were the most oppressive, as the avowed object was the extermination of the Catholic religion. Then a new Act of Parliament was passed to provide for "the due execution of the statutes against Jesuits, seminary priests, and recusants." Catholic colleges were already not allowed in England, and it was now decreed that every person who should thereafter study in any foreign college or seminary, that is to say, in any Catholic college, should be incapable of inheriting, purchasing, or possessing lands or property of any kind in England.

During the year 1605 there were indicted in the County and City of York alone, about 1000 "Popish recusants," in Lancashire 500, and in like proportion throughout England, making a total of 6,126. Is it wonderful that some of those thus hunted should have recourse to desperate measures for self-protection or revenge?

Robert Catesby was one of those who felt resentment. He had suffered for his religion, and had even abandoned it, by conforming to the Established Church of England to escape persecution, but taking courage again he determined to cling to the ancient faith, and to devote himself to the relief of his fellow Catholics after his own fashion.

Catesby had been fined £3,000 during the reign of Elizabeth for engaging in some intrigues with the hope of relieving the Catholic body, and when he found that James proposed to continue Elizabeth's persecuting policy, his resentment was unbounded, and the Gunpowder Plot was the plan he decided on to obtain the desired relief.

At first Catesby secured a following of four other men, of whom Guy Fawkes was one. Afterwards five others were induced to join in the conspiracy, and these ten desperate men were all who entertained for a while the thought of carrying out the horrible design; but neither the Catholic laity in general nor any Catholic priest participated in it in any way, though any honest-minded man will admit that there was very great provocation. The idea of the conspirators was, we may presume, that in the confusion which would follow the accomplishment of their design, a change of government would follow under which the persecuted Catholics might experience some relief, as it seemed impossible they could be in worse condition than they were in already.

We have said above that we do not and cannot approve of Catesby's plot, and the Catholic Church has never approved of deeds of such a character; but we maintain that it is a gross injustice to attribute Catesby's design to the Catholics of England in general, and a much greater injustice to hold the Catholics of the present day responsible for it, as the Orangemen are so fond of doing. The responsibility rests rather on the King and Parliament who by unjust and cruel laws goaded these hot heads to desperation, and on the men, Orangemen and so-called ministers of religion of today, who upheld such oppression.

It was undeniable that Cecil, the Prime Minister of King James, had a knowledge of the plot days before the date fixed for its accomplishment, as he was informed of it by one of the conspirators who betrayed his accomplices, and, to suit his own purposes, and to create public alarm, he deferred the public discovery till the critical moment when Parliament was about to assemble, so as to turn public indignation more strongly against the whole Catholic body, who were perfectly innocent in the matter, so that he might have an excuse for introducing into Parliament still more oppressive laws than were already in force; and this he did; and so pleased was he with the success of his plans that King James used afterward to call the 5th of Nov. "Cecil's holiday."

It is here further to be remarked that Lord Montagu, a Catholic peer, ten days before the assemblage of parliament, received a warning to absent himself, as a terrible blow was impending. The fact that he at once laid the letter thus received before Cecil and the King showed that the Catholic body had no complicity in the conspiracy. On the contrary, the Catholic Lords and Commons were in as much danger as the Protestants, as no one but Lord Montagu received such a notice. In fact there is good reason to believe that this notice was sent to Lord Montagu from Cecil himself, who wished to implicate him and other Catholics, but the plan did not work, as Lord Montagu at once revealed what he knew of the matter. This made it useless to endeavor to implicate others, and no more such letters were sent.

It is generally stated by Protestant historians that the first knowledge of the plot was gained through the letter to Lord Montagu. If this version of the history be correct, it was due to the loyalty of a Catholic that the catastrophe was averted, and very poorly was he compensated for his fidelity, whereas the event was made a pretext for greater severity than ever in the anti-Catholic penal laws.

As we have here treated this matter at some length, it will be necessary to take some notice of the fact that Father Henry Garnett, the Superior of the Jesuits, was among those executed for complicity in the plot. Does not this show that the Catholic Church was implicated in it? we are sometimes asked.

To this we answer that at a time when all priests were subject to the death penalty merely for being in the country, it was not difficult to find a pretext on which to execute Father Garnett. He was in no way an accomplice in the plot, and there was no proof implicating him. The most that was laid to his charge was that Catesby had consulted Father Garnett as to the lawfulness of taking vengeance on the King and Parliament for the iniquitous laws which were in force against Catholics. Father Garnett had disapproved of all plans of vengeance, and had even gone to the trouble of obtaining the theological opinion of the Pope and of the General of the Jesuit order in regard to such plans, which were unhesitatingly condemned both by the Pope and the General.

Father Garnett was not aware of what was intended, though it appears he was made aware under the strict secrecy of the confessional that certain persons were inclined to vengeance, but he had no knowledge that they would attempt to put any such designs into execution. This is evident from his letters, which have been preserved.

On July 24 he wrote to the General of the Jesuits that he had on four different occasions prevented a disturbance, and that he believed he should still be able to hinder any outbreak, unless that (beyond his control) the Catholics of some particular province should rise in insurrection in which they might be joined by those in other provinces, "for," he continued: "There are not a few who cannot be strained by the bare command of his Holiness. These persons protest that no priest shall henceforth be privy to their designs, and they complain more especially of us (the Jesuits) and even some of our friends join in this complaint, that we oppose an obstacle to their success."

On August 28 he wrote again: "For anything we can see, Catholics are quiet, and likely to continue their old patience, and to trust to the King and his son to remedy all in time."

This is the last evidence available to show that Father Garnett had any knowledge of any insurrectionary intentions, and even so, the only knowledge he had of the matter was to the effect that such intentions, if they had existed, were no longer entertained.

In any case, it was impossible for him to use knowledge obtained through the confessional only to betray those who consulted him on a matter of conscience.

There are two lessons taught us by all the saints of God. The one is that they and we, religious and secular, as our names may be, are bound, by law of our supernatural existence, to love each other's perfection; the other is that we rejoice in each other's works.

THE CENTENARY OF THE SOCIETY OF THE SACRED HEART.

Mother Madeleine-Sophie Barat, its Foundress.

The history of the Society of the Sacred Heart is coeval with that of the Nineteenth Century, begun, as it was, on the eve of it. Its development is one of the marvels of an age of rapid growth alike in the spiritual and the material orders.

It has averaged four foundations a year, since now, on the eve of its first centenary, it counts four hundred convents. Thus does it rival the early glories of the Order of St. Benedict, and it has even a wider field than it had at the outset wherein to plant its sturdy saplings.

Convents of the Sacred Heart are spread all over Europe and North and South America. The Society has crossed "the summer of the world" to plant itself in Australia and New Zealand. It is known in Asia and Africa. But such is the fidelity of the Order to its primitive spirit and customs, that passing from an American convent to an English or Irish one, and thence to Paris, or to Athens, or to Sydney, New South Wales, one finds but a duplicate of the mother home and family ways, set against a new landscape.

The Society of the Sacred Heart is founded primarily for the education of the children of the nobility or the wealthier classes, though the scope of its labors includes schools for the children of the people, and at need, orphan schools, and schools for the deaf-mutes. Its convents are ordinarily edifices of great architectural beauty, with noble churches attached, recalling the stately ministers with which the daughters of St. Scholastica adorned the face of Europe in bygone days.

To say nothing of the famous houses in France, the motherland of the Order, we need but call in our own land, the familiar names of Manhattanville, Kenwood, Eden Hall, St. Michael's—to bring before the eyes visions of religious loveliness, and sweet traditions of piety and scholarship.

Like the Jesuits in their influence on boyhood, the Nuns of the Sacred Heart, whose rule is modeled on that of St. Ignatius Loyola, have a wonderful gift for attracting feminine youth, to form it to virtue. The history of their schools, wherever established, is largely the history of families of honor in the State and in the Church; and the influence going out from them has helped to keep home and social life pure and sweet.

Yet, a hundred years ago, these four hundred convents, this multitude of consecrated virgins, these myriads of pupils of every nation and tongue, this distinction, wealth, and influence that inhered in the very name of the Society as a corporate body, were only in the germ in the brain and heart of the young daughter of a humble vine-dresser of an obscure French village.

Seven years before, for the fruitfulness of those who sowed the wind, the whirlwind broke on France, and the visible Church was all but obliterated from the land. The court of the Fourteenth and the Fifteenth Louis rivalled the iniquities of the courts of Pagan Rome. The nobility were oftentimes forgetful of humanity in their dealing with their fellow-mortals of low estates.

God suffered the outraged people to arise in their wrath against both. Alas! that the people in wicked Paris, at last, lost sight of God, or tested Him by their cruel fellow-man.

When at last, the ruin was cleared away, and the Church began her work of reconstruction, God brought down the eyes of the proud by raising up examples and teachers for the nation from among the lowly.

Conspicuous among those was the child of the plain people, Madeleine Sophie Barat, destined to receive the religious obedience of princesses, and to train the daughters at lordly houses in the ways of learning and virtue.

But the daughter of the vine-dresser was lowly only in her origin. As King Copetha adorned the poor maiden of his choice with his own cloth of gold and jewels for her espousals, so did the King of kings adorn this child of His Heart with the choicest gifts of person, character, and mind.

She was fair to look upon and most delicate and fascinating in all her ways; yet for her feminine daintiness and charm, she joined a man's robust intellect and capacity for prolonged intellectual application. She had a horror for the slightest untruth; and her humility was real, because founded in justice.

She was trained to domestic duties, like her glorious countrywoman, Joan of Arc, and her strong and brilliant intellect might never have had its meet development were it not that she found a tutor in her elder brother and godfather.

Louis Barat was studying for the priesthood in the troubled last decade of the eighteenth century in France. During his vacations and occasional enforced retirement in his parents' house, he applied himself to the training of his sister's mind, grounding her not only in the usual branches of education, but in the sciences and in Latin and Greek.

As soon as some degree of quietude had descended on Paris, he took her thither, and gave her a still severer training in learning and virtue, so that, when on Nov. 21, 1800, she consecrated herself with her companions to the Sacred Heart of Our Lord, being then not quite twenty-one years of age, she was what would be called even in these days of female colleges, a learned woman.

In less than a year, the building com-

munity were asked to take charge of little boarding school, in Amiens which had been declining steadily under its previous management. The year also brought the Society two of its most notable early members, Genevieve Deshayes and Henriette Grizard. The school in Amiens had been in charge of the aunt of the latter. The pupils were diverse ranks in life, through perhaps the "well-born," he world has it, were in the majority.

The school was reconstructed on very advanced plan—for those days—and Madame Sophie Barat was placed in charge of the higher classes. The religious were at that time known as "Ladies of the True Faith" or "Ladies of Christian Instruction," the name as emblems of the Sacred Heart—to which they had made their consecration, being considered edifying, as they were emblems of the Vendécians!

The house was poor and small. The best of it as well as the best of everything else, was given over to pupils, and the nuns endured great hardships in following their vocation. In 1802 Sophie Barat, then scarcely twenty-three years of age, and youngest member of the community, was chosen Mother Superior by votes of her Sisters. The decision was announced to her by the venerable Father Varin, who had been the father of the little Institute, as he was also of that other teaching order, Sisterhood of Notre Dame, founded about the same time.

Scarcely was the gifted daughter of the vine-dresser installed as "Mother," than the daughters of the old nobility of France hastened to become her children in the modest convent at Amiens. We find the names of Mlle. du Ternay, of the family of the Chevalier Bayard, Mlle. Catherine de Charbonnel, Jusse, of a grand old family of Veluphille Dachesne, afterwards foundress of the order in America, Ephrosyne Jouave, her niece, many others.

Meantime, the fame of the Nuns' teachers grew; their services were readily sought, and new houses were opened. By the year 1805, it was evident that the form of government of society and its rules and constitution must be definitely fixed, and must thus befitting a work with a greater future. This was duly done under direction of Father Varin. The election of a Mother General resulted, the choice of Madame Barat, by majority of one vote.

Father Varin then withdrew himself from the government of the Institute, and it remains ever since in the hands of a monument of the administrative ability of women, which would surpass the calm reality the wildest claims of certain non-Catholic women who make for practical recognition in line. Think of the general government of four hundred establishments scattered over the world, and representing an educational apostolate in every nationality, rank and condition in the hands of one woman and counselors. Think of the human dominion required for the administration of these vast temporalities greater than those of any ancient Abbess, who also ruled of vast estates. Think of the spiritual wisdom required for maintaining of holy discipline in piety and contentment, among a body of women of far more than average culture and intellectual ability. Think of the mental breadth and flexibility demanded for the chief direction of these schools and pious confraternities.

Yet, the vast system moves with a jar; the ranks depleted by death are filled promptly, and the society, large as it borders without effort, all this wonderful work was built by a daughter of the people, who little more than a girl when a full of authority scarcely ever before conceded to a woman, was put into slender hands.

She exercised her office for fifty years, or until her death, in 1865. She was spared, therefore, to work all her ideas, to perfect all her plans, and see the world-wide spread of the Society. What was the secret of her marvellous success? It may be found in watch words—"Courage and patience." It may be found further herself. "I have been," she said, "with the Blessed Mother of God, the Magnificent, who would say: that is mighty hath done great things in me."

She loved her own low estate, was happy when anyone remembered the cottage at Joligny, and the humble line from which she had stepped. Space fails us to speak of the sweet and magnificence of her virtues, which were based on His Who had said: "When I am lifted up, I shall all hearts to Myself."

Her paucity will be present from many altars on the centenary of her Society. The Church has to set its seal upon the holiness of her virtues, and she has already the title of Venerable. May her Beatification come as an early glory in the centenary of her Order.—K. E. Boston Pilot.

FEAST OF THE PRESENTATION

November 21.

The Presentation of our Blessed Lady is a mystery full of beauty, yet a which can hardly be called its own. It is a lovely sight in truth to see. Is the miraculous maiden of three old, mounting the temple steps the gravity and dignity of age, offering herself to the House of God with the full use of the most comprehensive and majestic intelligence which the world had ever known at that early age.—Father Faber.

The first rule of Christian charity becometh us only if we have not seen it: be silent if we have seen it.