

MAY 28, 1897.

INDECENT LITERATURE.

Kingston News, May 17. Before the council adjourned last night the mayor stated that his attention had been called to indecent literature that was being distributed in the city; consequently he consulted the city solicitor at once, and decided to take steps to prevent the continuance of the distribution. He understood that the literature was unfit for the citizens to read.

Ald. McIntyre—You are right. Ald. Thompson—Are these doctors blessed people. The Mayor—I don't know.

Ald. McGuire said they had licenses, and that the head men employed Canadian graduates so as to get over the difficulty. Otherwise they would be liable to a fine of \$50.

Ald. Thompson said he thought the mayor's action commendable. Pamphlets were sent from door to door which were being used to contaminate even children.

Ald. McIntyre—On your side of the house.

Ald. McGuire—Speak for yourself.

Ald. Thompson said that on looking at Ald. McIntyre it reminded him that he had one of the symptoms—a bald head. (Laughter) It was time the authorities interfered in behalf of children. No citizen or alderman who had the interest of the city at heart should remain idle in the matter. Three of the pamphlets were thrown on his door step and when he went home his children were reading them. Then again, the doctors of the city should be protected, the same as any other class of citizens who paid taxes.

These foreign doctors have no more right to come to this city and do business than foreign traders, without being taxed. In the lower provinces even commercial travellers are taxed.

Ald. C. Robinson—What about lawyers? Ald. Thompson—They are a harmless lot, but these doctors are not.

Ald. Phelan said that the visiting "doctors" either employed Canadian graduates or broken down practitioners to do their work in Ontario. He thought a stop should be put to the spread of unclean literature, which was put into every house. He saw some of the pamphlets at the school house door on Rideau street, which no doubt would fall into the hands of children. The doctor also said that one could hardly take up a paper now a days without being confronted with two columns of immoral reading.

Ald. McGuire said it might be well to have a by-law framed which would cover the matter. If such a thing could be done, it should be looked after at once. The Mayor said he would look after the matter at once.

Ald. Phelan—Can you prevent them from coming.

Ald. Hobart—They could be taxed so heavily that it would not pay them to come.

An Order Has Been Issued.

Kingston News. To-day the police authorities notified J. Q. Willy, agent for Dr. Kegan, that the circulation of the physician's circulars must cease. James Agnew, city solicitor, sent the mayor the following memorandum:

"With regard to the medical publications which have been and are being so profusely distributed in the city, and alleged to be immoral, the following appears to be the law governing the case: Such immoral and indecent publications as tend to corrupt the mind and to destroy the love of decency, morality and good order, are also offences at common law. Parties circulating publications coming under the above definition are liable to be indicted."

Bishop Cleary's Sermon.

To the Editor of the Daily News:

Sir—I read an extract from Bishop Cleary's last night's discourse, in the News of to-night, the sentiments of which seem to me to be opportune and wholesome. Both Catholic and Protestant alike should thank Bishop Cleary for his fearless presentation of the truth respecting the vile trash called medical literature which is periodically scattered amongst our population by men who style themselves "doctors," and who travel about from town to town for the purpose of making money out of those who are simple enough to be caught in their nets. While warning the parents and children of his own flock against the removal of such demoralizing publications, his voice, through the medium of the press, has reached thousands beyond his own people, and will, we trust, be an evangel for good wherever it may come. Bishop Cleary has spoken like a man of sound common sense and extensive education; and it is refreshing to find such an eminent clergyman so ably defending the good, and the pure and the true in medical science at a time when the names of reverend gentlemen without number are to be found appended to certificates attesting the value of almost every new cure introduced to the notice of the public. Medical men are chary about referring to these abuses because the public are so prone to impute motives of selfishness to them when they do so. Some of us, however, who feel that our desires for a more extensive practice have abated, and that we are not wholly dependent upon one of the most uncertain things on earth—namely, the daily routine of practice—for a livelihood, should join with Bishop Cleary in trying to give the laity just views of medical science; to convince them that their own country and their own city can afford them medical and surgical skill of superior quality, and that men who are really eminent in their profession have no need to travel about seeking patients, but can remain in their comfortable homes, and have patients in abundance coming to seek them. No medical man of any standing would stoop to advertise, for according to our *esprit de corps* this is beneath the dignity of a professional man; much less would he descend to the lowness of traducing others and boasting of his own greatness. None of the great ones in our profession do any of these things, and hence those who do them are not great men. I, with Bishop Cleary, deprecate the moral perversion to which these pseudo medical publications give rise, for I have seen it in its most heinous forms and think it full time that the strong arm of the law interposed for their suppression.

Yours truly, THOMAS R. DUFFIN.

MGR. DE MAZENOD.

Glimpses of the Life of a Great Prelate and Servant of God.

By J. M.

Favored by your kindness, I had the pleasure of presenting to your readers some time ago some prominent facts and distinguishing traits in the life of a truly great man—Mgr. Charles Joseph Eugene de Mazenod, Bishop of Marseille, and founder of the Oblates of Mary Immaculate, who died in the odor of sanctity in May, 1861, at the advanced age of seventy-nine. In the brief space then allotted to me I could not do more than draw a very imperfect outline of that grand character, whose life and labors have called forth many volumes from the pens of gifted intellects, and yet leave room for others to profitably employ their time in the same work. With your kind permission I shall, therefore, supplement my former remarks by others in which a glimpse will be given, here and there, into the inner life of us whose career was most eventful and fruitful in the accomplishment of good in behalf of God and humanity. Seldom does it fall to our lot to review a life so truly beautiful in all its phases and so replete with evidences of lofty aims and purposes; exalted virtues and rich endowments, rarely to be met with even in those who are called upon to take a prominent part in conducting the affairs of men. Such noble qualities and God-like virtues as adorned that great prelate should not, in the opinion of the writer, be allowed to lie hidden in the archives and chronicles of the society which he founded, but made known to the world at large, that men may see the beauty and loveliness of sanctity as exhibited by a true servant of God, whose glory will thereby be proclaimed and promoted. Such is the motive and object which the writer has in view in placing before your readers the following information which has been obtained from the most carefully prepared and authentic data available.

As mentioned in the previous article, Eugene de Mazenod was descended from an illustrious family of Aix, in Provence. His father was admitted to the intimate friendship of the Dauphin, the father of Louis XVI. Signs of future greatness and sanctity began to manifest themselves at an early age in young Eugene de Mazenod. Whilst yet a child in the arms of his nurse, an infallible means of silencing his cries when he wept was to take him to a church. There he instantly became calm and still, no matter how excited he was before entering the sacred edifice. This is a presage of that deep reverence for the sacraments of God which became a striking characteristic of his after life! A great force of will began to show itself in him at an early age. He never asked for anything with the sob and tears of a child; but with calm resoluteness, would say: "I will have it." Such proud bearing in a child so young often provoked a smile of the onlooker-on; but more thoughtful observers would predict for him a future marked by a strong will, either for good or evil. Happily it has been for the former.

Surrounded by a numerous retinue of domestics all ready to lavish their services upon him, young Eugene refused to receive at his hands any service that was not absolutely required, or which he could not render to himself. He was scarcely six years old when he began to exercise acts of benevolence towards the poor, even at personal inconvenience and sacrifice. One day at this age, he met in the street a poor little charcoal vender, all in rags. Moved with a sudden feeling of compassion, he quickly divested himself of his jacket, and joyfully placed it on the shoulders of the poor half-naked boy. On another occasion, whilst visiting the family of an acquaintance, he perceived that they had no fire, though the day was cold. "What!" he exclaimed, "you have no fire on so cold a day?" A lady present wishing to test what she had heard of his compassion for every sort of suffering in others which came under his notice, feigning poverty, said: "We are poor and in wood is dear. Hearing these words Eugene quickly bowed and withdrew. An hour elapsed, and a knocking was heard at the outer gate. It was young Eugene rolling a small wheelbarrow filled with pieces of wood which he had collected. Advancing with his precious burden, the fruits of his charitable labor, he deposited it at the door, saying: "Now you can make a fire and warm yourselves." Wiping the tiny sweat drops from his little brow, he hastily retired. Many years afterwards the members of the family who witnessed the act related the occurrence with tears in their eyes. The exhibition of such rare virtues at so tender an age was but an evidence of the richness of a highly gifted nature, and the plenitude of divine grace which lay hidden in a heart which was destined to shed the light of its heavenly influence and the warmth of its charity over countless souls, and by these means win them to God. His early education was admirably calculated to still further develop and perfect the rare endowments with which grace and nature had clothed him, so that as years advanced he also increased in virtue and knowledge. As he approached manhood his biographer says of him: "Eugene has now arrived, in appearance, though not in years, at man's estate. In person he was tall and well proportioned. A manly beauty shone in his countenance; his bearing was courtly, without being in any way effeminate. A great gentleness of manner, combined with a cheerful disposition, graced his intercourse with those around him. He was a close observer of men and things; in conversation he could pass, with any transition, from the great questions of religion and politics, which were then agitating Europe, to the elegant critique on works of ancient and modern art. He had a rare power of putting his soul into his words, especially when virtue had to be defended, or the cause of the poor and afflicted pleaded. We need not feel surprised that, whilst at Palerme, he should become quickly the favorite of that distinguished society which was then assembled there, where the royal family of Naples were holding their court. He was in particular relationship with the family of Prince Vintimelli, with whom he was connected by ties of kindred. The holy Princess Vintimelli



+ C. J. Eugenio Episcopus Massiliensis

desired very much that her two sons, who were grown up youths, should be brought, as much as possible, into contact with Eugene, to be benefited by the example of his extraordinary virtues. He had a second home in the beautiful residence of the Prince Vintimelli. It was there that he became the intimate companion and friend of the unfortunate Duke de Berry, brother of the martyr-king, Louis XVI, who was a frequent visitor.

It requires a virtuous and truly grounded as that of Eugene's to resist the false charms and enticements which the world put in his way at this time of life. He was possessed of these qualities which would seek meat for in its favorites—rank, beauty, a noble bearing, sparkling powers of conversation, a winning fascination of manner, ready wit and the prospect of some day inheriting great estates and wealth. He might have become one of its idols, had he so chosen. The paths to its honors and pleasures were open to him. Tempters were not absent, who brought all their powers to bear on his young heart and imagination. Those vices which are too often in the atmosphere of courts, rise as a stumbling block in his way, but they did not cause him to stumble. His heart ever remained chaste and pure. It was tender to overflowing, and full of loving sympathies, but it was also firm as a rock in resisting the torrent of evil. The chastity of the young Christian heart under temptation is a thing not of sentiment, but of faith. O yes, it is that faith which opens heaven and hell, and the view of the judgment seat of God, to the eye of the young soul under temptation, which keeps that soul chaste and pure. It is that faith which revolts God's perfidious to the gaze of the soul, and fills it with the love of His eternal beauty; that disenchants it from the spell of earthly fascination. His faith was Eugene's safeguard. Living in the midst of a court, assailed by the most seductive forms of temptation, sometimes having to battle against special temptations, wickedly and designedly put in his way to cause his fall, he allowed not the innocence of his soul to be sullied.

The Revolution having laid waste and desolate the once fair dominions of his native country, was no less destructive of the spiritual order. Churches and temples erected by the piety and munificence of ages were in ruins or totally destroyed; priests who had ministered to the faithful flock, were sent to the scaffold or into exile. Though a few managed to escape, they were obliged to conceal themselves, and were broken down by privations. Everywhere was apparent the ruin which had been wrought by the bloody deeds of that awful and ever memorable event in history, the mere recital of which, even at this day, fills us with profound horror. The spirit of the poor in country places, was appalling. In sight of those terrible evils, the desire of renouncing the world and of entering the priesthood became irresistible in the breast of Eugene de Mazenod. He was seized with a holy ardor and longed to spend himself in reclaiming souls and restoring peace and order to his beloved country, which had been so ruthlessly destroyed. Accordingly he entered the famous Seminary of St. Sulpice, in Paris, over which the renowned Abbe Emery presided. He was a holy and learned man, and an interdict confessor of the faith, who had suffered imprisonment and was condemned to be guillotined, but escaped death by a sort of miracle. Doubtless his life was spared by God's providence to fashion others according to his own heart in the knowledge and sacerdotal virtues which he possessed in so eminent a degree. His skilful hand was needed to mould the future apostle on the perfect priestly type, whose virtues were illustrated in his own life. Under his influence and training the great gifts and powers of De Mazenod were fully developed and brought to their highest perfection. "The virtues and the spirit of the saintly Emery," says his biographer, "seemed to run, like liquid gold, into the mind and heart and bearing of young De Mazenod, in whose life they will often appear in bright traits of priestly, religious, and episcopal perfection."

After his ordination to the priesthood his virtues and distinguished merits opened to him the path to early preferment, but he sought not the honors of the sanctuary. It was not for that that he relinquished the honors, pleasures, and riches of the world. During the years of his seminary life, he had constantly before his mind the motive which had induced him to abandon the world and embrace the ecclesiastical state—that of laboring for the salvation of souls and his own sanctification. His great heart led him to seek a field of labor amongst the poor. He felt

that this was his mission. "God," said he, "has sent me to evangelize the poor." Amongst such he felt a burning desire to labor, especially prisoners and those condemned as criminals, for whom he remarked, he experienced an interior impulse or predilection. He sought the most abandoned sinners and the most plague-stricken localities for his priestly ministrations. One day he became the victim of a terrible malady whilst exercising this heavenly charity in his native city of Aix. His life was despaired of, few had ever recovered from the dreadful disease which had seized him. Whilst lying amongst the victims of the deadly plague, a deep and universal sorrow spread amongst the inhabitants of the entire city, and the churches were filled with devout people, imploring God to restore His servant. Their prayer was heard; and a jubilee of thanksgiving was offered to God for having spared the beloved object of their pious petitions, who, upon his recovery, joined in expressing his gratitude, and resumed his labors amongst the poor.

But Father de Mazenod aimed at doing greater good than could be accomplished by his individual efforts. To satisfy his zeal and give full scope to his untiring energy, association with kindred spirits became a necessity, in his mind, for the evangelizing of the masses of the poor on the scale which he desired. He looked around him for those who would be fit and willing to share his labors; he prayed and sought for light and assistance from such kindred spirits. The selection of the missionaries should not only be men of action, but men of prayer, in order to walk worthily in the footsteps of the Apostles, and gain souls to Jesus Christ. He also felt that if the missionaries were to sanctify themselves whilst working for others, the exhaustive labors which they would be obliged to undergo, should be preceded and followed by fitting intervals of community life, with its circle of religious exercises, its practice of obedience and humility, and its opportunities for sacred studies and quiet reflection. His first aim was to bring around him men fitted with a spirit of interior piety—lovers of solitude and retirement, but ready for the good of souls to go forth at the call of obedience into the midst of the crowd, yearning to do good to the earth, if the saving of souls demanded it. He felt it difficult in finding suitable companions, since, from the very beginning, God seemed to have blessed his noble project—conceived with the sole view of promoting His honor and glory. But he had not yet found that man who would be his second self in the foundation of the work to which the divine spirit was leading him. God is not slow in seconding the designs of those who labor with a pure intention for His glory. At that time the recollection of a young priest, the Abbe Templier, with whom Father de Mazenod had formed an acquaintance when both were pursuing their studies at St. Sulpice, and whom he esteemed very highly for his great piety, rare prudence, learning, modesty, and spirit of regularity, came vividly before his mind. An interior voice after whom you have been seeking as the ascetic of your undertaking. Presently after an invocation of the Holy Spirit, he set down and wrote to the Abbe Templier, who was then at Arles, the following impressive and beautiful letter:

"Aix, October 9, 1815. "MY DEAR FRIEND—Read this letter at the foot of your crucifix, with the intention of listening to the voice of God alone, and of considering only what the interests of His glory and the salvation of souls demand of you. Impose silence in your soul on all cravings of the natural man for the goods of this life; renounce all desires; reflect seriously on the spiritual destitution of our poor, especially in rural districts; consider how great the number of those who have fallen away from the faith, and what multitudes are now exposed to like danger. Irreligion and apostasy are making a frightful havoc of souls in our midst, and little is being done to impede the progress of such evils. Question your own heart, and ask yourself what sacrifice are you prepared to make, in order to take your part in remedying these disasters, and then answer my letter without delay. "In truth, my dear friend, and I will speak to you plainly, you are necessary for the work which I feel the Lord has inspired me to undertake. The Head of the Church is firmly of the opinion, that in the present deplorable state of France, nothing of more consequence can be done for the faith which they have actually abandoned. And the views of the supreme pastor are fully borne out by all that we know of

the spiritual desolation of different dioceses. I am profoundly convinced that in missions lies the remedy for this deplorable state of things. Full of this conviction, and placing entire reliance on God, I have undertaken to found in this diocese a house of missionaries, who, giving the example of a truly sacerdotal spirit, will endeavor unceasingly to destroy the empire of Satan, and draw souls to God, by their labors amongst the poor, especially in rural districts. We shall live together in a house which I have purchased, according to a rule which I have almost unanimously adopted. We shall have but one heart and one soul. One part of the year will be employed in the conversion of souls, and the other in retreat, study, and our own sanctification. I shall say no more to you about it just now. This is enough to give you a foretaste of the spiritual pleasures we shall enjoy together. If, as I hope, you will become one of us, you will not find yourself in an unknown land; you will have four companions. As yet we are not more numerous, for we wish to choose men who have the will and the courage to tread in the footsteps of the Apostles. We must begin by laying solid foundations. We must first induce and establish the greatest regularity in the house as soon as we enter it ourselves. And this is the precise reason why you are so necessary for me; for I know you have the courage to embrace, and the steadfastness to follow out, a life of strict religious observance. When I receive your reply I will give you all the details you may wish for. But, in the meantime, my dear friend, I would not treat you not to demand taking part in the great work, which is one of the greatest we could undertake for the interest of God's Holy Church. It will be easy to find somebody to take your place in the post you now occupy. But it is not so easy for me to find men who wish to devote and consecrate themselves to the glory of God and the salvation of souls without any reward upon earth, but with the certain prospect before them of much fatigue, and of many of those trials and contradictions which our Lord predicted would be the lot of His true disciples. Your refusal would be exceedingly detrimental to our rising work. I speak with sincerity and reflection. Your modesty will suffer, but no matter. I will even go so far as to add that, if I thought it necessary to go to Arles in order to determine you, I would do so at once. Everything depends upon our beginning well—on our being of one mind and united in devotedness. With you at my side this will be possible. Lose no time, then, in sending me an affirmative answer, and I shall be satisfied. Adieu, my beloved brother.

To the foregoing letter the following reply was forwarded by the Abbe Templier: "MY DEAR BROTHER—May God be blessed for having inspired you with the design of establishing a house of missionaries to preach the Gospel to the poor, especially those poor people who, living in remote country districts, are most destitute of spiritual aid. I assure you, my very dear brother, that I completely share your views. Far from needing you pressing entreaties to join in the work, I have been acquainted with your plans I would have been the first to beg admission into your society. Accept my humble thanks for judging me worthy to be your fellow laborer in the work of promoting the glory of God and the salvation of souls. It is true, I do not possess the gift of eloquence. Contrary to my wish, I will try to effect by my catechetical instructions and familiar discourses, by my labors in the tribunal of penance, and by such humble-works of zeal for establishing the reign of Jesus Christ in souls as may come within my reach. I shall find nothing low or painful in any of the mission or laborious functions of the missionary. I will make me more familiar with the duties of the holy ministry than I am at present. Moreover, I clearly see what you wish to find in those you choose as your fellow-laborers. You want priests who, as our Father director in the seminary used to say, 'do not follow the aims of the Apostles, and labor for the salvation of souls, without expecting any return on this earth, but much toil and hardship. By God's grace, I feel in myself this desire, or if I feel it not, I eagerly wish to do so. I am sure with your help everything will become easy to me; so you may rest assured that I will not be able to fully reckon upon my good will and cooperation. God-bye, my very dear brother. Thus the desire so dear to the heart of Father de Mazenod was realized, when Abbe Templier became his zealous and faithful co-laborer in his missionary project, which was destined to achieve so grand and lasting results. It would be a pleasant task, did space permit, to quote the further correspondence which took place between these holy men—kindred aims and purposes, so many noble traits, and displays the richness and beauty of their minds and hearts, aglow with the ardor of divine charity. The spiritual relationship thus formed continued unbroken for a period of forty-five years, during which there was no diminution of the love and friendship which existed between these chosen souls from the beginning. Father de Mazenod having purchased a residence for his new community—an old Carmelite convent, from which the daughters of St. Teresa had been driven forth in the time of the Revolution, and which had since then been in secular hands, the foundation of his future society was securely laid. Father de Mazenod was chosen, contrary to his wish, his first co-laborer in the community, the members of which rivalled one another in the ardent love of God, and in heroic charity for their neighbor. The fragrance of their virtues went abroad, and other disciples came to range themselves under the guidance of Father de Mazenod, who possessed an extraordinary power in moulding souls upon his own type. He had the faculty of setting hearts on fire with the purest flames of holy love simply by his ordinary conversation. This came from his vivid faith. It was his habit to speak of the mysteries of faith as if they were not mysteries, but things that he saw and touched and handled. The brightness of his faith was ever acting on the tenderness of his

heart; hence the copiousness of his weeping at the foot of the altar, which frequently overtook him whilst celebrating the Holy Sacrifice of the Mass, or whilst officiating at exposition or procession of the Blessed Sacrament." Many instances are given by his learned and pious biographer in which the holy man was overcome with affectionate emotions so as to attract the attention of those around him whilst in the discharge of these sacred functions. So great was his zeal for souls that his mind seemed to be constantly engaged in devising methods for the accomplishment of that object for which alone it was evident he lived. His followers soon became infused with this spirit, and manifested the same indefatigable zeal. Their missionary labors daily extended more and more, until finally they were admitted among the duly constituted religious bodies of the Church by Leo XII, who gave them the name of Oblates of Mary Immaculate, under circumstances which warrant, it is believed, the conclusion that he was inspired. Their fame as missionaries spread rapidly, so that in a short time they were to be found laboring in all parts of the world, appeals having been made to Father de Mazenod for their services. With a singleness of purpose seldom equaled, he always gave preference to the most abandoned races and the most remote countries. His holy ardor and all-embracing charity knew no limit when it was a question of saving souls; so, whenever it was possible, he generously responded to the appeals made to him, and his sons were equally anxious to go forth at his bidding and teach the nations that lay buried in the darkness of error. Hence, during his life time they were engaged in the work of evangelizing the most remote and barbarous countries on earth, as well as in the most densely populated cities of Europe and America, everywhere bringing the people under the gentle sway of the Gospel and the healthy ways of industry and sobriety. The history of their labors and success amongst the North American Indians, and the African negroes especially, attest the power of Christianity in civilizing those savages, and elevating them to the dignity of manhood. Instead of roaming barbarians, these people have become trained and educated to the duties of citizens, and made useful members of society, who have likewise a realizing sense of their moral responsibility to God. The virtues practiced by those once pagan nations or tribes would put to shame many of our highly cultured and so-called Christian countries, according to the accounts furnished by the missionary Fathers who have labored amongst them, and to whose zeal they owe, under God, their salvation. The appointment of Father de Mazenod as Bishop of Marseille—a position which he accepted in deference to the wish of the Sovereign Pontiff Leo XII, at whose hands he had previously declined the honors of the cardinalate—did not cause him to lose interest in or abate his energy with the design of establishing a house of missionaries to preach the Gospel to the poor, especially those poor people who, living in remote country districts, are most destitute of spiritual aid. I assure you, my very dear brother, that I completely share your views. Far from needing you pressing entreaties to join in the work, I have been acquainted with your plans I would have been the first to beg admission into your society. Accept my humble thanks for judging me worthy to be your fellow laborer in the work of promoting the glory of God and the salvation of souls. It is true, I do not possess the gift of eloquence. Contrary to my wish, I will try to effect by my catechetical instructions and familiar discourses, by my labors in the tribunal of penance, and by such humble-works of zeal for establishing the reign of Jesus Christ in souls as may come within my reach. I shall find nothing low or painful in any of the mission or laborious functions of the missionary. I will make me more familiar with the duties of the holy ministry than I am at present. Moreover, I clearly see what you wish to find in those you choose as your fellow-laborers. 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It would be a pleasant task, did space permit, to quote the further correspondence which took place between these holy men—kindred aims and purposes, so many noble traits, and displays the richness and beauty of their minds and hearts, aglow with the ardor of divine charity. The spiritual relationship thus formed continued unbroken for a period of forty-five years, during which there was no diminution of the love and friendship which existed between these chosen souls from the beginning. Father de Mazenod having purchased a residence for his new community—an old Carmelite convent, from which the daughters of St. Teresa had been driven forth in the time of the Revolution, and which had since then been in secular hands, the foundation of his future society was securely laid. Father de Mazenod was chosen, contrary to his wish, his first co-laborer in the community, the members of which rivalled one another in the ardent love of God, and in heroic charity for their neighbor. 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Correspondence of the Catholic Record.

FROM MONTREAL.

What an all important, beautiful and never-to-be-forgotten day is this, and if I now refer to it, it is to excite a reminiscence of early feelings for our whole life should be a continuation of our first communion.

For a long time prior to this event has Reverend Father Martin Callaghan prepared the children of St. Patrick's for this solemnity. The children spent the last three days in retreat, in order that they may devote themselves to meditation, and to serious preparation for the solemn event that is to occur. At last the expected day arrives. Early the church bell gives the signal. The girls assemble in St. Patrick's school; thence they proceed under the guidance of Rev. Mother Aloysia to the church. This is a highly affecting spectacle, the boys are neatly attired in black, the girls are clad in white dresses, simple, beautiful and modest. But the most beautiful and touching of the whole is the expression of devotion in their countenances; the piety manifested in their gait, look and demeanor. As they enter the church the organ strikes up its sweetest notes, accompanied by a chorus, of the clearest, but, withal the tenderest harmony like an angelic salutation from above.

The children now approach the altar-rail and receive their Divine Lord for the first time from the hands of Rev. Father Toupin. Many eyes gaze in rapture at the young communicants as they retire to their seats with hands joined and downcast eyes. In the evening Rev. Father Martin Callaghan explained to them their various duties and obligations. It was a magnificent sermon and was listened to with rapt attention by the children. The most important act of their life is now brought to a close by a solemn benediction of the Blessed Sacrament. Among the young communicants are G. Cunningham, N. Egginton, M. Cunningham, E. Morley, N. Morray, M. Lappin, M. Maloney, S. Dwyer, T. Dowd, T. Monette and a great many others.

May 16, 1897.