

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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Columbus.

Behind him lay the great Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone."
Speak, Admiral, what shall I say?"
"Why, say, 'Sail on! sail on! and on!'"

"My men grow muttonous day by day;
My men grow thistly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
"Until at last the bleached mate said:
"Why, now not even God would know
Should I and all my men fall dead."
These very words forgot their way,
For God from these dread seas is gone.
Now, speak, brave Admiral, speak and say—
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the
mate:
"This mad sea shows his teeth to-night.
He curls his lip, he lies in wait.
With lifted tooth, as if to bite,
Brave Admiral, say but one good word?"
"What shall we do when hope is gone?"
The words leapt at a leaping word:
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that
night
Of all dark nights! And then a speak—
A light! a light! a light! a light!
It grew a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
His grandest lesson: "On! and on!"
—*Joquin Miller*

THE HOLY ROSARY.

Encyclical Letter of His Holiness Pope Leo XIII.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN COMMUNION WITH THE APOSTOLIC SEE.

Venerable Brethren, Greeting and the Apostolic Benediction.

CONTINUED FROM OUR LAST.

Besides this excellent feature of the Rosary arising from the prayer, it affords a certain easy method of inculcating on the mind and impressing the principal points of the Christian faith; which, it may be said, another most admirable recommendation. For it is chiefly by faith that man properly and truly approaches to God and learns to reverence in mind and heart His singular and immense majesty, His sovereignty over all things, and His supreme power, wisdom and providence. For by that cometh to God most believe that He is, and is a rewarder to them that seek Him." (Heb. xi, 6). And since the eternal Son of God took upon Himself humanity and shone forth to us, and is present as the way, the truth and the life, it is therefore necessary that our faith should moreover embrace the exalted mysteries of the Divine Persons of the sacred Trinity and of the Only Begotten of the Father become man. "Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii, 3). A very great favor, indeed, did God bestow upon us when He gave us His holy faith; by which gift we are not only raised above what is human as witnesses of that which has been done and shared of the Divine nature, but we have this in addition as a cause of pre-eminence for eternal reward; and our hope is therefore supported and confirmed that sometime we may look upon God Himself not through the imperfect likeness of things, but in unclouded light, and be in the enjoyment of our ultimate good forever. But, in truth, the Christian is so full of the cases of life and so easily diverted to what is trifling that unless frequent admonition comes to his aid, he gradually forgets the highest and most necessary things, and on that account his faith languishes and even perishes. In order that she might prevent this too great danger of ignorance in her children, the Church, then, omits no counsel of vigilance and diligence, nor is that the least aid to faith which she has been accustomed to look for in the Rosary of Mary. For in it the principal mysteries of religion, connected in a certain order by a most beautiful and fruitful prayer, are successively recalled to mind and brought under contemplation; and first of all those in which the Word was made flesh, and Mary, a perfect virgin and mother, discharged the maternal duties towards Him with a holy joy; then the sorrows of Christ suffering, His torments, His execution, at which price the salvation of the human race was accomplished; then the mysteries full of glory, and the triumph over death, and the ascension into Heaven, and the brilliant splendor of Mary taken up on high; finally, the everlasting glory of the Mother and the Son. This series of manifestly admirable doctrinal points, wondrously brought to the minds of the faithful, are laid before them; and this infuses into the minds of those who devoutly practice the devotion of the holy Rosary a certain ever-fresh sweetness of piety, affecting and moving them just as if they heard the voice of the most tender mother relating those mysteries and imparting many salutary lessons. Wherefore it will not appear too much to say that no loss of faith through ignorance and pernicious errors is to be feared in those places, and families and peoples, where the ancient honor of the Rosary of the Blessed Virgin is kept up by custom.

But another service which the Church is exceedingly desirous of securing for its children by means of the Rosary is not less conspicuous; this is that they should regulate their life and morals by the standard and precepts of holy faith. For if, as all hold, according to the Divine saying, "faith without works is dead" (St. James, ii, xx.), because faith draws life from charity, so the outcome of charity is an abundance of good actions; for the Christian will assuredly receive no advantage for eternity from his faith unless he has directed it by his conduct in life. "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" (St. James, ii, xiv.). On the contrary, men of this kind incur far heavier censure from Christ their Judge than those who are lamentably ignorant of the Christian faith and doctrine, and who do not, like them, daringly belie their faith by their lives, but who, inasmuch as they are without the light of the Gospel, have a certain excuse, or, at least, are less to blame. In order, therefore, that the Faith which we profess may the better flourish with a befitting luxuriance of good fruit, the soul is at the same time wonderfully stimulated to virtuous objects by the mysteries themselves which the mind is following up and considering. For, how the soul-saving work of Christ the Lord stands out before us as a pattern, and is resplendent in all its parts! The great, omnipotent God, moved by exceeding charity towards us, reduces Himself to the condition of a miserable human being, resides amongst us like one of us, no distinction, converses with us in a friendly manner, and instructs and educates individuals and the crowd in all justice, a teacher excelling in discourse, and in authority God. He gives Himself up to the service of all persons: from diseases of the body He relieves weary sufferers; and the more serious disease of the soul He heals with paternal pity; those who are in distress, or whom trouble harrasses with anxiety He addresses and calls first of all with most soothing voice: "Come to Me all you that labor and are burdened, and I will refresh you" (St. Matt., xi, 28). Then, when we rest in His embrace, He breathes from that mystic fire which He brought down to men, and generously and gently pours into us some of his own mildness and resignation of soul, virtues by the practice of which he desires us to be sharers in the true and sound peace of which He is the Author. "Learn of Me because I am meek and humble of heart; and you shall find rest to your souls" (St. Matt., xi, 29). And yet for all that light of heavenly wisdom and the remarkable abundance of favors for which men should have felt indebted to Him. He bears men's hatred and the most cruel wrongs, and fastened to a cross. He pours forth His Blood and Spirit, looking forward to nothing more eagerly than that by His death He may secure for them life. It is altogether impossible any one can think over and weigh with attentive reflection those most precious memorials of our loving Redeemer without being inflamed with gratitude towards Him. But, in truth, the power of tried faith is of such efficacy that whilst the mind is illuminated and the soul powerfully stimulated it almost forces the whole being to follow the footsteps of Christ Himself, even as far as indicated in testimony worthy of Paul: "Who then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?" (Rom. viii, 35) "I live, now not I; but Christ liveth in me." (Gal. ii, 20).

But lest, alarmed by the consciousness of our natural weakness, we should be disheartened at the examples—undoubtedly the greatest possible—which Christ set in person, together with His mysteries, we have presented to us for contemplation the mysteries of His Most Holy Mother. She sprang from the Royal stock of David, but nothing was left her of the resources or grandeur of her ancestors. She spent her life obscurely in a humble town and beneath a still more humble roof, being the more happy in her retirement and poverty because she could more freely raise her mind to God and wholly attach herself to Him as her sovereign good. But the Lord is with her, filling her and making her happy by His grace; and she is marked out by a heavenly message as being the woman from whom shall be born in our humanity, by virtue of the Holy Spirit the expected Saviour of the nations. The more she admires this sublime degree of dignity and regards it as a favor from the all powerful and merciful God, the more profoundly she humbles herself conscious of no merit of her own, and with a ready will she declares and devotes herself to be the handmaid of God, whilst she becomes His mother. And what she religiously promised, she readily and religiously takes upon herself, a perpetual community of life with Jesus her Son, being thenceforth established. She will thus obtain a degree of glory which no one else, either man or angel, shall ever attain, because no one can be compared with her in merit: thus belongs to her the Crown of the Kingdom of Heaven and of the Kingdom of Earth through

being the Invincible Queen of Martyrs; and so she will sit crowned beside her Son throughout all eternity in the heavenly city of God, because constantly throughout all her life, and especially at Calvary she drank with Him the chalice overflowing with sorrow. In Mary, then, the good and foreseeing God has given us a most perfect model of all virtues; and in looking upon her and contemplating her, we do not lose courage, as when dazzled by the splendor of the Divine Majesty; but finding an inducement in the tie of a common nature, we endeavor to imitate her with greater confidence.

If we give ourselves up entirely and especially with her aid to this imitation it will be certainly within our power to reproduce in ourselves at least some traits of such great virtue and sanctity and in conforming our life as she did admirably to all the dispositions of Providence, we shall be permitted to follow her to Heaven. Let us continue then to pursue with courage and constancy the pilgrims' path on which we have entered, though it be rough and beset by many difficulties; and in the midst of our trials and labors let us not cease to raise our hands supplicantly to Mary, addressing her in those words of the Church, "To thee do we send up our sighs, mourning and weeping in this valley of tears; turn thine eyes of mercy towards us; grant a pure life, prepare a safe way, that, seeing Jesus, we may rejoice forever" (from the sacred liturgy). And how opportunely and willingly will she come to our aid, with what charity will she heal us, with what virtue strengthen us—she who knows well the weakness and corruption of our nature, without having thereby suffered, and who is the best and most devoted of all mothers. As we proceed along the way consecrated by the Divine Blood of Jesus and tears of Mary, we shall find a sure and easy entrance to participation in their most blessed glory.

Therefore the Rosary of the Virgin Mary, in which are found suitably and profitably united an excellent form of prayer, a fit means of preserving the faith and a remarkable example of the perfection of virtue manifestly deserves to be in the hands of true Christians and devoutly recited and meditated on. And we desire to commend it specially to the Association called after the Holy Family which we have lately praised and regularly approved of. For if the mystery of Christ Our Lord having so long passed a silent and hidden life within the walls of the house of Nazareth has led to the formation of this association, so that Christian families may apply themselves with zeal to imitate the example of the Holy Family divinely constituted, it has, also a singular connection with the Rosary—especially in respect to the Joyful Mysteries—consisting in the fact that Jesus, after having manifested His wisdom in the Temple, came with Mary and Joseph to Nazareth and was subject to them, preparing, as it were, the other mysteries concerning more closely the instruction and the redemption of men. Let the members, then, consider how diligent they ought to be in their own devotion to the Rosary and as propagators of it.

For our part we ratify and confirm the favors granted in former years by holy Indulgences to those who, during the month of October, will duly fulfill the prescribed conditions, but, venerable brethren, we count much on your authority and zeal in hoping to see, especially amongst Catholic nations, a blessed rivalry in cultivating devotion towards the Blessed Virgin, the Help of Christians.

But to finish our exhortation as we began we wish to attest again, and still more expressly the sentiments of love and of gratitude full of the sweetest hope which we feel toward the great Mother of God. We also beg the suffrages of the Christian people devoutly engaged in prayer before her altars, on behalf of the Church, which is buffeted by so many trials and troubles, and also on behalf of Ourselves, who at an advanced age, overwhelmed with labors, contending with the greatest difficulties, and supported by no human aid, have Our hand on the helm of that Church. However, Our hope in Mary, Our powerful and benign mother, daily increases with experience, and affords us greater gratification. If we owe to her intercession the many and remarkable blessings we have received from God, we also, with more abundant thanks, attribute to her favor now accorded Us of attaining the fiftieth anniversary of Our episcopal consecration. For, a great favor it is, considering that such a long time has been spent in the pastoral office, with such a pressure of daily care, especially since we have been governing the universal Christian flock. In this lengthy period, as in the case of men's lives generally as in that of the mysteries of the life of Christ and His Mother, causes of joy have not been wanting, and with these reasons for rejoicing in Christ have also been mixed numerous and bitter causes of sorrow; and all these we have endeavored, with submissive and grateful mind, to turn to the good and advantage of the Church. And—for the rest of Our life will not

differ from that which is past—whether fresh joys are awaiting Us, or new sorrows threaten Us; whether we are to have any *ecclat* of glory or not, accepting all in the same spirit and with the same sentiment, and seeking only the heavenly glory that comes from God. We shall rejoice in saying with David: "Blessed be the name of the Lord; Not to us, O Lord, not to us, but to Thy Name give glory" (Ps. c. xliii, 1). To Our children whose zeal for Our honor is so ardent, we look for sincere thanks and prayers to the great God, and good wishes rather than for congratulations and praise; specially pleased, if they obtain for Us that whatever strength and life may still remain to Us and whatever authority and grace we may possess, may be of benefit to the Church, particularly in bringing back and reconciling enemies and those in error, whom we have long been inviting within the fold of Christ. May all on the occasion of the anniversary, which, please God, we are soon to celebrate, receive in abundance the grace of justice, peace, sanctification and all other good gifts; this is what we ask of God with fraternal love: We express in His own words: "Hear me, and bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as frankincense. Send forth flowers as the lily, and yield a smell; and bring forth leaves in grass and praise with anticles and bless the Lord in His works. With the whole heart and mouth praise ye Him, and bless the name of the Lord" (Ecclesi. xxxiii., 17-20, 41). Should wicked men who "blaspheme what they ignore," mock these thoughts and desires, may God in His mercy pardon them; and that he may be the more propitious through the intercession of the Queen of the Most Holy Rosary, receive as an augury and a pledge of our benevolence the Apostolic Benediction, which we grant affectionately in the Lord to each of you, to your clergy, and to your people.

Given at St. Peter's Rome, on the 8th of September, 1892, the fiftieth year of Our pontificate.

LEO XIII., POPE.

SPECIAL TO THE CATHOLIC RECORD.
DIOCESE OF LONDON.

WOODSLEE'S GREAT DAY.

Monday, September 26, was a day not soon to be forgotten by the people of the parish of Woodslee. On that day His Lordship Bishop O'Connor visited Woodslee for the first time since his consecration to the holy office of chief pastor of the diocese of London.

The day was beautifully clear, and nature seemed to smile as if in unison with the joy which appeared on every countenance in anticipation of the great event.

His Lordship, accompanied by Rev. Father Ryan, of Amherstburg; Rev. Father McMenamin, of Maidstone; and Rev. Father Langlois, of Tilbury; arrived at South Woodslee station, where carriages were in waiting to convey them to North Woodslee. They were met at the station by Rev. Father Hodgkinson, of Woodslee, and, on arriving at their destination, were joined by Rev. Father Menieur, of Belle River, who had come on the previous evening.

At 8 o'clock Mass was celebrated by His Lordship Bishop O'Connor, at which sixty children of the parish had the happiness of receiving for the first time our blessed Lord in the holy sacrament of the Eucharist. The children were, as is the usual custom on such occasions, neatly attired. The young girls, emblematic of the purity of their lives, presented a very pleasing and edifying appearance.

At 10 o'clock High Mass, *coram pontifice*, was celebrated by Rev. Father Langlois, during which His Lordship was assisted at the throne by Rev. Fathers Ryan and McMenamin. After Mass the holy sacrament of confirmation was administered to about one hundred candidates, fifteen of whom were adults, and four of these converts. After confirmation His Lordship delivered a very impressive address to all present, but especially to the children; and brought his very lucid advice to a close by administering to the males, who were candidates for confirmation, the pledge against all intoxicating drinks.

At the conclusion of His Lordship's address Mr. M. McHugh, Woodslee, presented, on behalf of the people of Woodslee, His Lordship with an address of welcome which was substantially as follows:

To the Right Rev. Denis O'Connor, Bishop of London:

MAY IT PLEASE YOUR LORDSHIP—On this, the first occasion that we had an opportunity of doing so since it pleased Almighty God to call you to the high and holy office of chief pastor of the important diocese of London, we beg to tender you our most hearty congratulations on your appointment by the Holy See to such an exalted station in the Master's vineyard, and to bid you a most cordial welcome to our midst, on this occasion of your visit.

Indeed, my Lord, an appointment so well calculated to fill the void caused in the diocese of London by the elevation of your illustrious predecessor to the archiepiscopal See of Toronto, cannot fail to reveal, even to a casual observer, the workings of Divine Providence.

And as the Good Shepherd is always solicitous for the welfare of His flock, we feel that the occasion is opportune to testify to Your

Lordship our attachment to the Holy See, and our great respect for a pastor in whose hands rests most directly the work of administering to our spiritual wants. Our kind and zealous pastor leaves undone nothing which he considers calculated to contribute to the well-being of the parish. With this laudable object in view he has created by voluntary subscription on the part of the parishioners a fund to be used after the lapse of a few years in the improvement of the old church, or in the work of substituting for it a new one, as shall seem to your Lordship meet. The liberal manner in which nearly all have subscribed, and the rapid rate at which subscriptions are being paid in, cannot fail to show that the people are with him in this noble work, and that it cannot fail to reach a successful termination.

Hoping that the bonds connecting pastor and people may long endure, and that Your Lordship shall be, at all times, the recipient of heaven's choicest blessings, we are, My Lord, Your Lordship's most humble and most devoted children.

Signed on behalf of the congregation,
Francis Fourth, John Moran, Patrick Daly,
—McLean, John Mullins, Bernard Moran,
Matthew Henry, —Deener, M. McHugh.

His Lordship made a happy reply, thanking the people for their expression of kind wishes, after which all repaired to the cemetery to be present at the ceremony of the blessing of a new cross erected there.

This ceremony to a close, the vast throng of people began to take their departure for their homes, all impressed with the conviction that the day was one not soon to be forgotten by the people of Woodslee parish.

OBSERVER.

ARCHDIOCESE OF KINGSTON.
Cornwall's New Church.

The consecration of the Church of the Nativity, East Cornwall, took place on Sunday morning, Oct. 2. Work on this sacred edifice, which is built of stone, and cost in the neighborhood of \$40,000, was begun by the Rev. Father DeSaunhae about two years ago, has a seating capacity of one thousand people. Between 9 and 10 o'clock the crowd began to gather, and then the holy place of worship was blessed by Archbishop Cleary of Kingston, assisted by His Lordship, Bishop Macdonell, of Alexandria, Filatre, D. D., of Ottawa University, Macdonald, of St. Andrews; Corbett, of Cornwall. Fully fourteen hundred people, a large number of whom were Protestants, filed into the church. Pontifical High Mass was sung by Father Couchar, Father Derouchi, of Bourget College and Rigaud, acting as deacon and subdeacon. His Lordship Bishop Macdonell spoke in the highest terms of Father DeSaunhae, and congratulated him for having accomplished such a noble work in so short a time. Although only three years in Cornwall, the Rev. Father had accomplished a work which would go down in the brightest annals of the diocese in which he was laboring. Father Filatre followed, speaking in French about half an hour. At the evening service the church was also well filled.

EARNST HOME RULERS.

The Home Rule committee of the Irish National League met in Toronto on the 4th. Among those present were: Hon. Frank Smith, Hugh Ryan, J. B. Hayes of Ottawa, Patrick Boyle, W. T. Murray, James Ryan, J. L. Lee and M. J. Ryan. The following subscriptions to the Home Rule fund were received:

J. B. Hayes	\$2,000
Hon. Frank Smith	1,000
Hugh Ryan	1,000
George Kely	1,000

Hon. Frank Smith and S. H. Blake were appointed joint treasurers. The latter has written the following letter to Mr. Smith:

"MY DEAR SENATOR,—I have considered the proposal made by you and Mr. Hugh Ryan that I should become along with yourself joint treasurer of a fund to be raised to aid the Irish National party in the promotion of the cause of Home Rule for Ireland.

"I am desirous rather of lessening than of increasing the work that now falls to my lot. I feel, however, that at this juncture it is the duty of every loyal subject to aid the statesmen of the empire in the solution of the long-standing Irish difficulty; and to help to the extent of his power towards the formation of a well-considered plan whereby the Irish people may, with due safeguards for all interests, be granted the right of local self-government, while for all common and Imperial affairs they shall remain united in the Imperial Parliament.

"My opinion is that of the principle of Home Rule, of which we have so wide an experience on both sides of the line on this continent, furnishes the best prospect of solving the Irish difficulty, and that it will not be long before that principle, though perhaps in some other form, will be adopted for themselves by some of the other divisions of the United Kingdom.

"It seems to me disloyal folly to cry 'Peace, peace, where there is no peace'; to close the eyes to grievances until they burst out in rebellion; to suppress long-enduring and reasonable national aspirations, and to refuse to a people the control of their local affairs.

"It is the part of loyal, wise citizenship to have regard to the wrongs of each portion of the body politic; to apply reasonable remedies and to con-

cede moderate demands, undeterred by the unwise and unreasonable claims and apprehensions of extremists on one side or on the other.

"The history of our own continent teaches that the policy of disregard to the just demands of British subjects for the right to control their own affairs is disloyal and tends to the disruption of the empire, while a policy of generous consideration and concession preserves and increases those feelings of cordiality and affection, without which a formal union is a mockery and a sham.

"Believing as I do that the preservation of its integrity and efficiency of the Irish Parliamentary party and the furtherance of its objects, pending the final struggle now about to commence, is most important to a fortunate ending to that struggle, and that all loyal men, and particularly all loyal Irishmen, should aid that end, I gladly agree to act with you as joint treasurer of the proposed fund. S. H. BLAKE."

EXCAVATING THE HEATHEN.

The Ottawa *Ont.* has the following reference to that elegantly written article of Vicar-General Dawson's, which we publish in another column:

"One from the able pen of the Very Rev. Anacrus McE. Dawson, V. G., LL. D., etc., needs no recommendation, as anything emanating from this learned gentleman will be highly relished by the reading public, for he has by his sterling qualities and scholarly accomplishments won a national reputation as one of Canada's most powerful writers.

"Though far be it from us to stir up racial enmity in our fair Dominion, we cannot refrain from expressing our surprise that such a state of affairs as the rev. gentleman describes, should occur in this nineteenth century, despite all its boasted enlightenment. It is most surprising that an Anglican Bishop should so far forget the teachings of Calvary as to assume the sword and buckler, in order to coerce the poor benighted heathens of Africa into becoming Protestants. No! this was not enough, he must first massacre the Catholics, that he might more effectively attain his end. We thought that proceedings of this kind were characteristic of barbaric ages. We were mistaken. Had a Catholic Bishop been guilty of such a step what a future would have been raised! This Bishop Tucker would have held up his hands in holy horror, pronounced the Pope the arch-enemy of mankind, and declared Catholics the opponents of liberty and freedom. That such an act should be countenanced, as it evidently was, by the late Prime Minister of England and those in high authority surpasses our comprehension. We have heard, in season and out of season, that wherever floated the English flag, there reigned peace, happiness, prosperity and religious toleration. Alas! this seems to be an idle vaunt, for it was English soldiers and English officers that perpetrated this distasteful outrage, by which a great number of Catholics were butchered, the Catholic King Miranga driven from his throne and a Mussulman established in his kingdom. The late English Government has not much reason to feel proud of its stand on this question, and were it not that this ministry has been relegated to the cool shades of Opposition, and that we place more trust in the fairness of the Gladstonian ministry, we would be led to conclude that the wanted liberty and religious toleration beneath the Union Jack, was a delusion and a snare."

A Wise Catholic Boy.

A graduate of one of our Catholic schools was last week brought into a controversy, the subject related to the Holy Eucharist. A non-Catholic friend told him candidly that he could not believe in it. "Do you believe the word of Christ?" asked the other.

"Most decidedly," was the reply.

"Then, here are His words, which are recorded in every Bible, and language cannot be plainer: 'This is My Body; this is My Blood.' Unless you eat of the Flesh of the Son of Man and drink His Blood you have no life in you." He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day. 'My Flesh is meat indeed, and My Blood is drink indeed.' As the living Father has sent Me, and I live by the Father—this is consubstantial—so he that eateth Me, even he shall live by Me."

"But I can't understand it, all the same," said the Protestant friend. "But what can we understand?" asked the other; "It does not follow because we don't understand a fact, that the fact does not exist. Go into a wheat field in the spring of the year and root up with your knife what seems a blade of grass. At the root you will discover a rotten grain of wheat. That grain was the seed. But from it in the harvest time spring up two dozen grains! It had rot before it reproduced those other grains! Can you understand that? No! But it is a fact. God's power is there, the same as it is manifested in the Holy Eucharist."

That Protestant boy is now studying up the Catholic tenets, and God, no doubt, will bring him out all right.