

VOL. XL., NO. 26.

MONTREAL, WEDNESDAY, JANUARY 29, 1890.

PRICE, 5 CENTS.

A Familiar and Beautiful Explanation.

RELATING OUR LORD'S LIFE.

The Mass is a Book Fall of Meaning for All Christians.

The following beautiful discourse was prevared for the New Jersey Oatholic Journal by a Trenton Priest :

THE DESIRE FOR TRUTH.

Dear Friends :- God having created man's Intellect for truth, man is ever seeking it. No matter how poor or uneducased he may be, his first and last object is truth. He will not rest till he gets possession of the truth. In this he has no liberty. Every day we are unconsciously fighting error that we may pas-zees truth. We must necessarily seek truth and no less necessarily love it. When truth is presented to me I must necessarily accept Truth pure and undefiled cannot be cast aside. How often do we forget those great iruths ! We centere those people-many of them good and holy-who do not believo as We blame their ignorance. We despise their prejuisces. But is truth presented to them so that they cannot reject it? Do we know our religion sufficiently to explain its leading tenets to our neighbor ? Can we even give a general idea to cur Prozestant friends of the beauty and simplicity of our Catholic ceromonial? Why is the Mass said as it is? Perhaps we do not know. But we ought to know. In season and out of season we must famich the truth, and to fu.nish it we must know it. I propose then this morning to explain for you the coremonics of the Mass. From time to time I propose to present to you ceromonies written centuries ago by able preachers. I shall study to follow the spirit and the letter of these once colebrated orators. Such a change will be beneficial to us all, and most interesting to many The result, let us hope, will be of us. lasting,

THE MASS IS A BOOK PULL OF MEANING FOR ALL.

God commanded His prophet to write on tables of stone what he had seen so that "He may run who readsit." Holy Mother Church in the Boly Sacrifice of the Mass has written the whole life of our Blessed Lord that we may try to follow in His footsteps. Many

The Epistle is read to commemorate the preaching of St. John. Christ is yet silent, and hidden from the world's gaza. The Gra-duale then follows. It signifies the penance preached by S:. John, and the "Alieluias" remind us of the spiritual juy of those who

heard the good tidings and did penance for their sine. At this time we are brought face to face with the fast in the desert, and we rejoice that our Saviour overcame the tempter. The server carrying the book sig-nifies that after the demon had been cocquered angels came and ministered to their God. The removing of the book from the right to the left brings to our mind the great truth that the Jaws were repailed and the Gentilie chosen to hear the Gospel or good tidings of great joy. At the end, however, of the Mass the book is brought back to the right, be-cause at the end of the world the Gospei will be preached to the Jews and many will be converted-" A remant will be saved."

THE " COSPRE."

The priest goes from the Epistle side to the middle of the alter, and then to the left hand side to sing or read aloud the Gospel. This donates the return of Christ from the desert into Galilee to begin His preaching. The Gospel is sung or read aloud, because

at this stage of His life Carlst publicly preached. It is said on the luit-hand side of the altar, for Christ came to call the sinners and not the just to repentance. The priest signs his forchoad, his mouth and his breast with the sign of the Cross that we may be lieve the Gospel in our heart, confess it with our mouth and never be ashamed to proclaim it before men. His hands are joined and elevated, because Christ began to work and teach, and because he joins miracles to his preaching. The Baptist did not do this, and, consequently, the bands of the priest are not joined whiles reading the epietle.

The organ is played at the beginning of the Gospel, because to the utmost bounds of the earth has the sound of the Gospel gone forth. Candles are borne in the hand, because the Gospel is the light of the world-the light that enlighters those who sit in darkness and in the shadow of death. The people stand up to show their willingness to follow the Gospel precepts. Incense is used at the Gospel, for the preaching of Christ was of more avail than the Baptlet. The Gospel preached by Christ gave grace. It not only filled the ears of the hearers, but it softoned the hearts and moved the will to do good. Incense, of the Gospel. The Gozpal is kissed, because it was love induced Christ to 'preach it, and It was by love the world was brought under subjaction.

claimers of the Gospel. It is recited in the ture." The Priest then burdent middle of the altar, because the Gospel will says "Placeat," to teach us that he is waiting be preached to the whole world; his hands for the coming of the Holy Ghost. The bless are elevated, because faith must be joined to ing denotes the coming of the Holy Spirit works. In the end he signs himself with the into our hearts to refresh them, and into our Sign of the Cross, because the Cross must be minds to strenghten them. The Gospel of taken up and carried by all the faithful. 15 is recited in a loud voice, for our voice must of the Gospol to the whole world by the be prefessed openly and intrepidly.

in prayer." He elevates his hand like Mores [Candles are then lighted that we may not for-(Exod. 16), as signifying the efficacy of prayer. get that darkness covered the earth at our Saviour's death. The priest makes five crosses

over the chalice to designate the five wounds of Jesus. He strikes his breast, and, in a loud volce, he saye, "To ut sinners," in imi-tation of the Centurion and the Jews who tation of the Dentution and the Jaws who cried out, "This is truly the Son of God." He says, "Remember, Lord, in imitation of the peritent thief; "Remember me. Lord, when you get to your kingdom." When the veil is removed from the shoulders of the Subdeacon we recall to mind the tearing asunder of the veil of the Temple. The cha lice is uncovered, because at the death of Christ the tomb was open. The species of bread is separate from the species of wine to signify the death of Christ, and the pouring of His blood for mankind.

FROM THE " PATER NOSTER " TO THE END OF THE MASS.

The " Pater Noster "-"Our Father," is sung or read in a loud voice and signifies the patition of Joseph who boldly asked Pilate for the body. The prayer that follows, " Li bers"-"Doliver us from sin"-and the signing of himself with the paten reminds us of Christ being taken down from the cross. The paten is placed under the Sacred Host to remind as of Christ's burisl, and the priest is profoundly inclined to teach us that Christ rescended into Limbo. Afterwards the abalice is uncovered to remind us of the stone removed by angels from the tomb of the risen Saviour. When the breaking of the Host into three parts take place, we are to call to mind the Church triumphant, the Church suffering and the Church militant. A particle of the Sacred Host is put into the chalics in romembrance of the Resurrection of our Lord, whose soul and body were then united. (The Divinity was never absent from the body, although the coul was. Hence, if one of the apostles taid Mass when Christ's soul was in Limbo, the Stored Host would not contain the soul.) The peace of the Lord is added with the sign of the Crops, because when He arose from the dead He becought Heavan's peace for His disciples. Then is said, "Lamb of God, who taketh away the size of the world," for then Christ eave power to His apostles to remit sla-When the pricet takes the Body and good, Carlat is taken from us, and His gar zious Ascension is brought to mind. Below the priest receives them he makes with the n the alga of the Cross for Christ ascended into Heaven, blessing His own chosen companions. Then he takes the wine and water, for therefore, signifies the sweetness of the grace of the Gospel. The Gospal is kissed, because it was love induced Christ to 'preach it, and it was by love the world was brought under subjection. THE "CREDO." The "CREDO." The "CREDO." The "Credo" is then said. It signifies the fruit brought forth by the General ambrend on the desires and carrieting of the spec-the data and patriarchs accompanied Christ. Then he goes to the right hand side, because Christ sits at the right hand of God. He afterwards says the "Dominus Vobiscum," because Christ has said, "Bahold, I am with you all days oven to the consumma-tion of ages." The prayers that follow de-

The "Credo" is then said. It signifies the bion of ages. 100 prayers that the apos-fruit brought forth by the Gospel embraced noto the desires and sozieties of the apos-the prior the prior the prior the ties, and, after them, the faithful, to follow gins it, because Christ began to preach, and Christ into Heaven. "Ite Missa est," Christ St John at the end brings to mind preaching upostles. Near the end of the Gospel the tract priest genuficets, because at the end of the world Christ, our Judge, will be adored by all. Having finished the Gospel he leaves the altar and enters the sacristy, because Christ will lead the elect into Heaven after the lest judgment.

SERMON ON MARRIAGE. Interesting Review by the Rev. Father Clarke.

Want of Purity in the Young Caused Work Accomplished By Ohristianitv.

The Rev. Rebert Francis Clarke, at the Church of St. John of Jerusslem in London, Eng., continuing his course of sermons deal-ing with the evolution of civilized society under the influence of Christlanity, came upon the burning question of marriage, round which explicitly or implicity the battle between faith and infidelity rages with perhaps more violence than any other of the cardinal doctrines of Christianity controverted by the intellectual unbeliever. The work accompliabed by Christianity, he said, was one which was never completed, and which had, to a large extent, to be done over again by each succeeding generation. It had, however, as time went on, better material on which to work, and a gradual but accumulating tradition of experience both of good and evil. In dealing with the subject on which he was to speak that day, it must not be for-gotten, he said, that the old Hebrew religion, the religion of the Jews, was a preparation for that established on earth by Onr Bienced Saviour.

The law was our schoolmaster to bring us to Christ, so that the history of the Church did not begin with the birth of our Lord, but went back to the beginning of human time through the ages an increasing purpose ran, and the first beginnings of the special doctrines of Christianity were to be discerned not enly two, but three, or even four, thousand years ago, This was the case in regard to the particular doctriae of which he had to speak, for the primary cause of the inferiority of women in ancient society was the want of parity, in the young, for without that purity, from which nuptial chastity took its rice, there could be no true recognition of the worth and dignity of womanhood. Now this absolute necessity for purity in youth entirely ignored in ancient society-amongst the Romansas well as amongst all other civil-load pagan communities of which we had any knowledge. Vice amongst the young was simply thought nothing of. When was it ever reprehended ? asked Cicero ; when was it ever not allowed ? The remarkable thing was that it was only in the inspired literature of the Jewish religion that they had any censure of censure of condemnation pronounced against these vices of vonth. Never cleewhere in the ancient world were these vices

either for good or for evil. This view of woman's virtue, which first proceeded from the mouth of Pericles, passed into a proverb in Greece. That being so, there naturally followed a disinclination for marriage, mon asking themselves why they should be content to the themselves to those inferior, ignor-

ant and soulless creatures, whom they had made soulless, ignorant and inferior by their the Decay of Ancient Civilization- | treatment of them, who knew nothing of any of those things for which men cared. There had always been plenty of jokes in the spirit sens of New Orleans,

world. One of the chief osuses of the downfall of the old civilization was the fall-off in population. The Roman Senate, on one oc-casion discussing the question of the general indisposition to enter into marriage, a strange speech was made by one Metellus Numidicus : "If Romans," he said, "could live without wives we should all keep free from the source of trouble; but since it is an ordinance of nature that men cannot live agreeably with wives, and also that without them the human race would perish, let us consult the perpetual endurance of mankind rather than our own pleasures."

This unwillingness to marry grew to such a plich that the law was invoked to remedy it, Augustus, granting certain privileges to the father of three children, and by imposing certain disabilities on the unmarried, trying to compel mon into matrimony. There they had a train of cause and effects. First, youthful vice and the consequent degradation of marriage. Now the Christian religion laid the greatest stress on the virtue of purity, thus keeping pure and uncontaminated the very source and fountain of life, a great original duty on the part of a religion, careleasness as to which could not be companeated for by diligence in any other. The next great step in the purification of the world was taken by Our Lord when He made marriage really free by making it non-compul-sory. The error of the aucient world in locking upon marriage as the only natural and normal state of life was scarcely less degrading than the other error ho had first referred to. They all know, for example, how persicious was the effect of these romances, pooms and novels which represented sexual presion as indomitable, and the only, or almost the only, inforest of human life, These romaness in wall'y exactlified vice, for the plat i on did not follow the rule of reason, and did not rise or subside as it commanded, and the werst consequences fellowed from them in locanthiance in the unmarried and unfeithfulness in the married.

Our Lord made marriage free by showing that there were other kinds of life than the married and that marriage was not the only natural life nor the chief alm of any human reprehended, unless, indeed, they attained to some striking and startling pitch of extrava-gance-never had one single pagau author conditional startling bitch of extrava-bend attained to some striking and startling pitch of extrava-gance-never had one single pagau author conditional startling bitch of extrava-bend striking and startling bitch of extrava-lived a virgin. So did fils beloved disciple John, and St. Paul and St. Peter and all the American St. Ball and St. Peter and all the

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quar-ters of the Globe-

"Life of Cardinal Tascheres !" by Cinon Fascaarelli, is announced from onie. Ray. J. O'Connor. S. J., bas been e, inInted one of the counsellors to Archbishop Jans-

Archbishop Corfigan of New York asiled of the old saying that "when a man's single Archbiehop Corrigan of New York sailed he lives at his ease," but this view of things for Rome last Saturday, accompanied by his was no matter for jesting in the ancient secretary, Rev. Charles E. McDonnell, D. D. The creation of a suitable building for their own use is under consideration by the O. T. A. Society of SS. Peter and Paul's South Boston.

The new Church of the Holy Cross, Bar rison, N.J., will be dedicated on Sanday. Feb. 16, The new church will replace the old church of St. Plus.

Rev. Thomas W. Hayes, S. J., late vicepresident and treasurer of Holy Cross Cel-lege, Worcester, Masz., conducted a mission at Conewaga, Md., last week.

St. Patrick's parish, Elizabothport, N. J., has acquired a valuable tract of land adjoin-ing the church. The property cost \$5000. A home for aged women will be erected on it. Rev. S. Lalumiere, so long in charge of the Jesuit church in Milwaukes, has been trans-ferred to Olucinnati. On his departure he was presented with an address from bis par Îshloner:

The annual report of St. Bernard's parish, Brockville, Ct., Rov. J. J. Furlong, pastor, shows the parish to be in a flourishing condition. Over \$2100 was paid on the new property acquired on Park street.

Rev. John P. Sullivan, who went from Hudson to Marlboro, In N.Y. state, to assist Rev. P. A. McKonna, was well remembered by the Cutholics of the former place. They presented him with a purse of several hun dred dollars.

The oppresention of Most Rev. Dr. Mac Redmond, coadjutor bishop of Killalos, took place in the esthedral, Eanis, county Clate, on Sanday, Jan. 12; and that of the Mos: Ray, D., Egan, bishop of Waterford, at the Cathedral, Waterford, on the 19:h.

Rev. J. A. Stephan of the Catholic Indian bureau, while in St. Paul, said it was true that Sister Catherine (nee Drexel) would hul'd a convent in Terresdale, a few miles from Philadelphia. Torresdale is the country residence of the Drexel family.

Latest mail advices from England state that the Vatican has recently appointed the Right Rev. Dr. Wilkingon blebop of Hexham and Nowcastle, and the Very Rev. Canon Gor-don, D.D., V. G., coadjutor bishop of Lords, with the right of succession.

Amongst the national pilgrim

indeed do not know how to read the writing, and may consider that no one can read it, as it is a conglomeration of mummery and nonsense. The mass is a book full of meaning for the learned and full of happy suggestions for the plous. The prefound scholar and the simple child can learn to read it, and all alike can gather wisdom from its pages. The mass is but a history of the life of Christ, The three principal portions of Christ's life are represented, viz., the Incarnation, the Passion, and the Resurrection. From the beginning of the Mass to the Canon our Lord's career from the Incarnation to the Passion is suggested ; from the Canon to the moment the priest puts a pertion of the Sa-cred Host into the Challee the time from the Passion to the Ressurection is brought to. mind ; and from that to the end the time intervening between the Resurrection and the Ascension is vividly brought before us. Hence, when the priest begins Mass, he signs himself with the sign of the cross, because the mystery of the cross was the first thought of our Blessed Lord, slthough the last act of Als life. He stands before the altar as one before the tribunal of the Most Holy Trinity as the advocate of the whole human race, and He begins the Psalm, "Judge Me, etc.," which reminds us of the Counsel of the Holy 'Irinity regarding man's redemption.

FROM "CONFITEOR" TO "GLORIA,"

After this follows the "Conüter," He says "Through my fault," because from that time God placed all our sins on the shoulders of His beloved Son. Hence he prays with head and shoulders inclined to teaun us that he takes upon himself, as Christ did before him, the sins of his people. He thus acknow ledges himself a sinner.

He then goes to the middle of the altar. namely, the stage of this world, and kisses the altar, that ie, he salutes the Qaeen of Heaven. There he prays a short time, as though awaiting the reply of the Virgin, and having, as it were, obtained it, he goes to the corner of the altar to read the Introit. During the Introlt we are reminded of Carist's entering the womb of Mary. He then goes to the middle of the altar and says nine times the Kyrie Eleison in honor of the nine Cheira of angels, and also in honor of the nine months which Mary carried the Infant Jesne in her womb. Then he joins his hands and intones or reads aloud the Gloris. He inclines his head, because when the hymn was first sung by the angels Ohrlet was reclining In the manger of the stable at Bethlehem. The choir continues the hymn because "With the angels were a multitude of the heavenly host praising God." He finishes the hymn with the sign of the cross, because although angels and men rejaiced, the cross soon followed, namely, the circomoision and the flight into Egypt. The offering which is made at the altar signifies the gifts presented by the wise men who came from the East to adore the Infant Saviour.

THE "EPISTLE."

He then says "Dominus vobisoum"-"The Lord be with you." He is but uttering the words of the Baptist-" There is one in the midst of you whom you know not, the lachet of whose shoes I am not worthy to loose," He then goes to the side of the altar and

THE "OFFERTORY,

The Offertory is then said, because Christ foretold His passion to His disciples-"Behold, lat us go up to Jarusalem." In the meautime the choir sings the Offertory, because the Jews in the meantime "took counsel with one another how they could seize Jeeus and put Him to deata," The priest prays secretly to represent the time that followed the resurrection of Lazarus, for then Christ did not walk openly with the Jews. into the city of Ephraim and remained with His disciples. The offering made at the altar poured ointment on the head of Jeaus in the house of Simen.

The priest offers bread and wine like Moses. Ohrist knew the time of His Passion had come, and He prepared Himself for it. and desired that it should come soon, on that unless it was His hely will no one could injure Him. Honce He pours wine into the chalice. He is soon to drink. He makes water with the wine, because He was united by the hypostatic union to all humanity that the merits of the Crees might be applied to ne, and that we might profit by them. Christ washed His hands, because about that time of His life He proclaimed His innocence. "Why," said He, "do you seek to kill Me who have spoken the truth ?" Which of you will convince me of sin. Ali this the pricet does in ionitiation of our Blessed Lord. The priest then recites come secret prayer, because before Carlst's Passion He prayed secretly in the Garden of Olivez.

THE " PREFACE,"

The Preface, which is sung or recited in a loud voice, signifies the triumphal and publie entering of Christ into Jerusalem. The "Sanotus" and the "Benedictus" are sung by the choir in memory of the victoriour intide sung by the children and the people who welcomed Joans to Jerusalem. The ringing of the bell then denotes the rejolding in the city when they heard of their King coming to visit them.

THE " ELEVATION."

Having made due preparations for the Consecration, he afterwards makes many crosses in remembrance of Carist's Passion, He then consecrates the bread and wine. He genufisots before the Blessed Sacrament to recall to mind the prayer on Mount Olivet, Then follows the Elevation of the Hest. We are then reminded of the hasty condemnation

of Christ to be nailed to and elevated on the oross. The Elevation of the chalice signifies the pouring forth of the blood on the cross. The soven words, "Do this," etc., remind us South America. There are three fathers there, of the seven last words of Christ. The bell and they have built a residence. The Indians Christ praved for the human vace when He touring sounder of the Louply, and the other | their hunting excursions to gather in the retired into the desert --- " He spent the night prodigies that occurred at Christ's death, church and the convent for instruction,

SIGNIFICANCE OF ARTICLES USED.

How beautiful are the ceremonies of the Catholic Church ! How significant ! How full of reasoning ! Everything we are in the Church is an elequent sermon. The altar rebecause they sought His life, and He went minds us of Calvary. Its table of the table used by our Lord at the Last Supper. The lamp ever burning before the Blessed Sacrasignifies the generosity of Magdalaue, who ment is continually speaking to us of the sternal light within the Tabernacie. The lighted candles on the altar are emblems of our faith and sanctity, which should ever shine before men. They tell us of the burning charity that should be consuming our hearts. They tell us, too, of our persecuted forefathers; who had to use candles and lamps in the catacombs and caves.

How mysteriously beautiful is the Catholic Cnurch. She is beautiful. She is great, beonuse divice. Many are prejudice.' against Her, because She claims divine at istance. Millions love Her, not because she claims divine ald, but because She is divine. She is divine. She is God's, and all her ceremonies must be God-like, reasonable. The more we study Her, and the more we know Her, the more we lova Her. The longer we study Her, the stronger becomes our faith. The greater our intellect, the more wonderfully grand She appears. Study Her. Know her doctrines, he able to explain her ceremonies, teach your friends, and they will say of Her divine Founder, "She has done all things woll.'

Rev. Banedict Sestini, S.J., one of the most learned astronomers and savante in this country, died P-they morning, Jus. 17, as the novitiate in Frederick, Md., from a stroke of paralysis. He was a native of Florence, Italy, where he was educated at the Brothers of Pius school, and became a member of the Jeauit Society. In 1848 the revolution compelled him to leave Europe. He went to Maryland and taught mathematics and astronomy in Woodstock and Georgatown Oolloges. He published a number of astronomical works, and was often consulted by leading European savants. He published the Messenger of the Eacred Heart until forced by illness to quit work. He was 74 years of age.

The Rev. Father Foy of the Order of Preachers sends good news from Canelas, in South America. There are three fathers there, reads the prayer in a loud voice because is rung to signify the earthquakes and the love the pricats very much, and even give up of another sort. Obrist prayed for the human race when He is in the love the love is the running expansions to gather in the is the oblef men

Christianity had made itself felt ; yet they found that the first few chapters of the Book of Proverbe, a book that dated from the some of the wealth and civilization of the Jewe, were taken up by an exposition of the duty of youth to be pure, and a condemnation in the strongest and severest terms of the vices in question. That was a very striking con-

In this book they had laid down the foundation of the dignity of womankind, and the purity of society and of family life. The writer of Proverbs opened his book with these chapters and closed it with one dealing entirely with the dignity of woman. His last words were in praise of the virtuous women as his first were in the denunclation of youthfulvice. Now that was a very strange state of things as compared with the absolute indifference with which the whole of the ancient heathen world treated this subject. The attitude of the heathens in this respect consorted well with their attitude towards slavery and cruelty, for who was more a slave, who more thoroughly and utterly imbued with the degradation, the sycophancy, and all the other vices of the slave, than those poor, degraded, miserable sacrifices, those holocausts of civilization, whose lives were spont in vice and in corrupting others, and who for the most part succumbed to maladies and miseries which inevitably beset them who went into dishonored graves, cursed by generations which had not known vices they had helped to spread ? Who was more cruel than the man who spent his sub-

stance, not in rescuing such poor, miserable beings, but in encouraging and confirming them in the miserable lives they led? Who was more cruel than the man who gave to the wife he took to his bosom only the dregs of himself and his strength, and who translated to his childron weakness and perhaps disease ? The tenderness, delicacy and beauty of love entirely depended on and grew from previous temperance and self control. It was in the garden enclosed and from the fountain sealed of which they read in the Song of Solemon that this beauty flowed. That vice which, as he had said, was ignored by the ancients was the first source of the degradation of weman-

kind in the old society. In addition to this, in ancient Greece and ven in Loome, the corruption or public morals | they, as to the frequency of these divorces. induced by the unbridled inxury of the young caused restrictions to be placed upon the lives of girls and women, even free women, which were incompatible with their being in any sense the equals or the companions of men. In old Greece they never went out unless attended by a slave, never went to the public games or celebrations at all, and were first wife. It would be obvious to them that kept in a special part of the house. They never sat down at a dinner or feast or banquet, but romained spart in their own chamber, having only for company their slaves and their children, while these were very young, for they were taken away from their influence at an early age. Living thus seeluded and apart, they had no education, and were no companions to their husbands or the men of their family, and when a Groek wanted the companionship of women he chose associates in the ordinary sense of the word.

The chief merit of a wife in the eyes of a Greek was that nothing should be said of her | your child in his presence.

condemned them before the influence of Apostles. His Most Holy Mother was a type and example of this +xaited purity, and we call her the Blozeed Virgin in commemoration of it to this day. The religious orders lustituted by the Church reminds the world that passion was not everything---their neglect of things temporal and earthly being the fountain of the Divine compassion of Christianity. That was the second great work of Josus in the parification of the world. The third was to make marriage indissoluble. The Jews had succeeded in gradually weakening the marrisge tie when our Lord reaffirmed the indissolubility of that bond which was not to be broken for any cause whatever. It necessarlly followed that where divorce, with remarriage after separation, was allowed that these coparations and remarriages should gradually increase in number, and be granted for slighter and slighter and more and more trivial causes. For example, in Greece the law relating to divorce was simply this : that the man who wanted to divorce his wife had merely to burn her out of doors. That act determined the marriage, and his only remaining obligation was to return the marriage dowry, and to hand over to her relatives a sum sufficient to maintain her. The wife could also obtain divorce on easy terms, although she had to go before the magistrates for the purpose. In Rome little by little there was established an equality of status between men and women, but in the earlier condition of the State the father and husband had them for the physical consequences of the power of life and death over the wife and family and slaves, and at that time naturally one heard nothing of divorce.

When, however, the two sexes bacame equal and women had property in their own right, divorces increased, and were granted for the alightest causes. Olcero, for example, divorced his wife because he wanted a dowry with another woman, while another Roman put his away without assigning any reason, and when asked why he had done so, replied : "My shoe is new, and it looks well. but no ones knows whore it pinches me but myself; and so it is of my wife, and my putting her away needs no justification." An-other divorced his wife for attending the public games to which women were allowed to go. Cato put away, his wife in order that she might marry his friend Hortevelue, and when Hortenning died he took her back again. Ami Marcial mentioned a woman who had eight busbands in ten years; another author spoke of the Roman ladles counting their husbands by the consuls who were appointed annually; and St. Jerome told of a case in Rome of a woman who had married her twenty-third husband, she herself boing the man's twentythese were not marriages at all, but morely temporary illicit unions which were so called. When once divorce had grown to this extent it extinguished marriage. He would suy to those who said they would marry and afterward, if they saw cause, would obtain a divorce breaking that marriage-and they ought to weigh it well and remember itthat if they chose so to degrade themselves Don't tell the faults or oute sayings of

Vatican in the coming year will be a joint pilgrimage of the various races of the Balkan poninenia. Servante, Roumaniane, Montenegrine, Roumellote, Bulgars and Greeks will be presented among the pilgrims,

The Pope celebrated Corletman in Rome by causing to be distributed 300,000 france in pharities to poor families, widows and orphane of former servants of the Vatican. A further sum was given by him of 14,000 france for distribution in the parishes of Rome by priests and Sisters of Charity.

Mr. W. N. B. Vance, Packman, editor of the Anglican Church Review, and organizing secretary of the English Church Union (the principal Ritualistic organization) in Mogland, has been received into the Catholie church, and received confirmation at the hands of his eminence the cardinal archbishop of Westminster.

The Catholic schools in Beiglum, at the examinations just held throughout the country. which were conduted by government officials, beat the public schools and the semipublic schools (both of which latter are kept ap by the state funds) in all branches. The general average was far higher than that attained by pupils in the national schools,

Ordinations were hold at St. Josoph's Seminary, Troy, N.Y., ou the fcast of the Epipa-any. Rev. James E. Goggin of the archdiocess of New York was raised to the deaconate ; to the sub-deaconate, Rev. Thos. Crowley of the diocese of St. Augustine, Fia., was elevated. The ordaining prelate was Right Rev. Francis McNierny, bishop of Albany.

The corner stope of the new cathedral at Oharleston, S.O., was laid on Sanday, Jan. 12, with imposing coremonics, Cardinal Gibhone chicksting. Speaking of this event, the News and Courier of that city says : "The day and the occasion were well matched. 'Sweet day, so calm, so bright, the bridal of the earth and sky;' an anapicious omen, lot us hope, of the benchiction of beaven upon the work of mon's hands in the building of a magnificent temple to the Most High, where-In shall dwell righteoucness."

Statistics complied up to date for the archdionese of New York are as follows : Catholie population, 800,000 ; churches with restdent priests, 152 ; without, 44 ; total 196. The shapile musice Cr , station without ohurohes regularly visited, 48. Priests :-Secular 323 : not effiliated, 27 ; regular, 146; total, 496. Brothers, including novices and postulante, 391. Religious women, including novices and postulants, 2268. Siminaries, 2, with 262 students. Colleges, 2, with 1167 studonte. Academies for boys, 18, with 1116 students. Academics for girls, 32, with 2405 stadouts. Orphanago schools, 7, with 1710 students. Industrial and reform schools, 10, with 3247 pupils. The city has 50 parochial schools attended by 65.367 boys, and 50 schools attended by 15,172 girls. The country districts of the diocese have 30 schools attended by 3721 boys, and 30 schools attended by 4023 girls. Homes for destitute and wayward children, 19, with 10,250 inmates ; hespitals, 6, with 5127 inmates ; homes for the aged 3, with 806 inmates ; insane asylums, 1, with 56 inmates ; foundling asylums, 1, with 1670 inmakes. There are 44 conferences of the Society of St. Vincent de Paul with 1200 members.