PRIME NOT STREET

## FEBRUARY 3, 1882.

Moments With the Angels. GOD KNOWS BEST. LEGEND.

A mother would not be comforted for the loss of her little son, and God sent an Angel from Heaven to show her in a vision that had her son arrived at manhood he would have died a felon's death.

a irea a feion's death. I feli asleep, lulled by a stream That murmured at my feet, A dream both sad and sweet. I thought an Angel wondrous bright Was by me, standing bigh. Around him floated goiden light Of dazzling brilliancy.

His head was bent as if in prayer, And words he whispered low. A Messenger from God was there, And why I fain would know. After brief space, he raised his syes, And said in accents mild; (I seem to hear them still) "A rise! And come with me, my child."

I felt no fear; he took my hand, And far beyond the sea, He bore me to a southern land, A clime all strange to me. He led me to a little bed, A widow knelt beside: Her blue eyed babe was lying dead; Her only hope and pride.

That very morning they had strayed To rose and woodbine bowers, And happily together played, When iol amid the flowers A venomed serpent lay in sleep; "The babe in treading o'er. Roused it:-and now, poor mother,weep! Its voice thou'lt hear no more.

"Oh, Angel, 'tls a cruel sight That sad, lone mother's grief: Her baby was her sole delight, Its life-span, why so brief? Why were its blue eves closed in death' Why did its cheek grow cold? Why should it wear the funeral wreath Yet barely three years old?" wreath

The Angel answered, "Murmar not, Arise and come with me." Arise and come with me," Then led me to a lonely spot, And said, "Now look and see; This vision, loit to thee is given, To show thee God knew beet To take the little babe to Heaven Ere sin had stained its breast.

"For now 'mid Angel bands above He dwells in ceaseless bilss; Had life been spared, far from God's love He would have come to this." I raised mine eves and trembling stood, For what did I behold? "Twas in the middle of a wood; The ground was strewn with gold.

And near it sat a guilty one, And near it sait a guilty one. Crime stamped upon his face, He had a deed of murder done There, in that lonely place. To gain the wealth that lay around, He, like a second Cain, Had struck a brother to the ground, And bore the blood-mark stain.

I shuddered, as I turned my head, For in the figure there I recognised the baby dead, The same-time infant fair: I knew him by the eyes of blue. So sunk and glaring now; I knew him by the golden hue Of curls around his brow.

"Oh! Blessed Spirit," I exclaimed; Tears streaming down my face, "Would he have sought God's grace? Would he have sought God's grace? Would he have sorowed for his sin?" The Angel grave replied, "Guilty through life he still had been, And unrepentant died!" A. M. H.

### LIFE OF CARDINAL NEWMAN.

No one but a Catholic could delineate No one but a Catholic could defined John Henry Newman, and perhaps no one but a Catholic who had begun life is an Anglican, and had loved the Angli-can Church as the great Oratorian once loved it. Nevertheless, wi can not be sorry that Mr. Jennings-a Protestant journalist connected with the Birming-ham press-should have undertaken to compile such a biography as was possible have for a Professor of lying, that he does not lie! But Mr. King-ley reassures me: "We are both gentlemen," he says, "I have done as much as one English gentleman can ex-pect from another." I begin to see: he thought me a gentle-mat the yerv time that he said I taught. o him with limited learth of new materials.

even at this hour of the day, give a formal sanction to the publication of the

which found its way into the Standard, some think providentially, and others the reverse. His Eminence him-

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agitation.

before

even the Times, notwithstanding its Protestant leanings, spoke out strongly, and declared that the result of the trial would deal a terrible blow to the administration of justice in England, and that Roman Catholics would have good cause in future to assert that here there is no turns on a cause which arouses the Pro-left for dead at the battle of Chatillon turns on a cause which arouses the Pro-testant passion of judges or juries." But, in recording the contest with Kingsley, there was a comment which Mr. Jennings need not have added. If a man's widow be his biographer the world gains in the intimacy of the portrait drawn with the subscription of the sone area of the finest soldiers that ever drew a sword. drawn-at the expense, in some cases, of His name is Patrick, and he is known in the fidelity; and if Mrs. Kingsley chose to the family by the familiar appellation of His name is Patrick, and he is known in the family by the familiar appellation of Paddy. Of all the Anciens Irlandais the late Count Nugent was the most popular. He was an active member of the French committee for the relief of the victims of famine last year, and one of the most constant contributers to all Inish charities. say that her husband generously sllowed Dr. Newman to get the best of the battle, Dr. Newman to get the best of the battle, because he understood that the Oratorian was in poor health, which might be made poorer by defeat, we should be barbarous to wish to deprive a widow of any consola-tion she may have in such a delusion; but charities. we do deprecate, as ridiculous, the serious translation of such a sentiment from her I have lost in him a devoted friend of long years' standing, and Ireland has lost one of the noblest of her exiled pages to those of the impartial biographer or historian. What, indeed, had Mr. sons. Kingslev to say, and where was mode of

"Mr. Kingsley begins then by exclaim-"Ar. Kingsley begins then by exclaim-ing,—"O the chicanery, the wholesale fraud, the vile hyporisy, the conscience-killing tyranny of Rome! We have not far to seek for an evidence of it. There's Father Newman to wit: one living speci-men is worth a hundred dead ones. He, a Priest writing of Priests, tells us that

lying is never any harm." Interpose: "You are taking a most extraordinary liberty with my name. If I have said this, tell me when and

where." Mr. Kingsley replied: "You said it, Reverend Sir, in a Sermon which you preached when a Protestant, as Vicar of St. Mary's, and published in 1844; and I could read you a very salutary lecture on the effects which that Sermon city during several weeks past engaged in collecting funds for the support of the Catholic missions founded in West Central Africa by the illustrious Bp. Marion de Brisillae more than a quarter of a century ago. Fr. Zimmermann has spent several years had at the time on my own opinion of laboring among the savage tribes of Liberia. His health failing him he was

vou. I make answer: "Oh . . . Not, it seems, as a Priest speaking of Priests; but Not, it

Let us have the passage." The boyed states in August, Mr. Kingsley relaxes: "Do you know, I like your tone. From your tone I rejoice, greatly rejoice, to be able to believe that you did not mean what you said.'

oin; "Mean it ! I maintain I never whether as a Protestant or as a c." I rejoin; "Mean it ! I maintain I never Catholic

Mr. Kingsley replies: "I waive that beard.

Mr. Kingsley replies: "I waive that point." I object: "Is it possible! What? Waive the main question! I either said it or I didn't. Yon have made a mon-strons charge against me; direct, distinct, public. You are bound to prove it as directly, as distinctly, as publicly; or to own yon can't." "Well," says Mr. Kingsley, "if you are quite sure you did not say it, I'll take your word for it; I really will." beard. He is a native of Lucerne, Swit-zerland, and is just beginning to speak English. In his manners and conversa-tion he is courteous and entertaining, his descriptions of African life being exceed-ingly interesting. A representative of The Western Home bis sojourn in our city and cheited the following interesting facts during the cour e of AN HOUR'S CONVERSATION

"Well," says Mr. Kingsley, "if you are quite sure you did not say it, I'll take your word for it; I really will." My word ! I am dumb. Somehow

AN HOUR'S CONVERSATION which he had with him concerning the progress of the church in Africa, and the I thought that it was my word that happened to be on trial. The word manners and customs and modes of wor-

compile such a biography as was possible | man at the very time that he said I taught

we can well understand. In the first place his Eminence would be naturally sensitive about putting himself forward in connection with a biography in which he was the subject of warm praise; and in the second place, in doing so he would have done an injustice to his friends by leading them to suppose that the bi-ography contained new records. More-over, the Cardinal could not possibly, even at this hour of the day, give a

Ireland was represented by the Very Rev. Dr. McNamara and the Rev. M. Burke, of the Irish College, Paris, where he was educated. He leaves four sons well worthy of such a father. The eldest, who inherits his title, held high rank in the Austrian service, but when the late war broke out came to France, and was left for dead at the battle of Chaillan poor girl was nearly torn to pieces they left it hanging to a tree before an idol. This, said the missionary in a voice of deep emotion, is what the devil is doing in Africa to-day. In answer to the question whether all the natives are given to these idolatrous and inhuman practises, he said, yes, they all practise idolatry in SOME FORM OR ANOTHER some FORM OR ANOTHER. In the kingdom of Dahomey the natives

THE CATHOLIG RECORD.

DEVIL WORSHIP.

Companions.

adore serpents. Among the Niger tribes snakes are abhorred, and idols of wood and stone are given divine honors. Fr. Borgoro of our mission was taken prisoner and confined in the town of Abomey. The father was unable to sleep at night on account of the heartrending cries of human beings who were nightly sacrificed in an adjoining temple. He was in prison but a short time when he effected his escape and lay concealed in the woods by day, travelling only by night in order to elude his pursuers.

African missions.

MASS.

on the Meaning of the Ceremonies.

II.

The Holy Sacrifice of the Mass is not a

night as he was making his way over a large field he discovered a number of poles driven into the ground. To each pole or stake a human being was bound. All of these poor creatures were dead. They were sacrificed to Sango, the god of thunder and war, and their bodies had already become the food of worms and

As Practiced by the Savages of Africa Not only are sacrifices offered to these -Human Sacrifices-Death of Rt. Act only are sacrines onered to these same sacrines of calvary repeated, floring the dead and simply for pleasure. When Guzo, the grandfather of the present king of Dahoney, died, a large grave was made into which 60 of his wives were placed during the Sacrifice represent the different during the Sacrifice represent the during the Sacrifice during the Rev. Bp. Marion de Brisillae and

Detroit Home Journal. Rev. P. Zimmermann, an African mis-sionary and member of the society of foreign missions, the mother house of which is Lyons, France, has been in this Into which of of his wives were placed after first being bound and stupefied with liquor. At the same time 3,000 slaves of the deceased were killed in order that he might have both slaves and wives in the other world. When Fr. Laffitte was in the town of Above on a great facting day, he was

When Fr. Laffitte was in the town of Abomey on a great festival day, he was commanded by the king to appear at the festivities. The occasion was the inaug-uration of the CRAND CUSTOMS OF DAHOMEY.

These festivities take place but once in a monarch's lifetime, and continue for several weeks. The frightful ceremony is performed in honor of a deceased king, and is carried cut by his successor. Each the more also do we find to engage our recalled to France about a year ago and came to the United States in August, ting tries to have a greater number of vic-tims than the former one had, and it often host cannot fathom it. None but God king tries to have a greater number of vic-tims than the former one had, and it often happens that bloody wars are waged for the purpose of obtaining the requisite number of victims. On this occasion, Fr. Lattitte was con-ducted to a large open field, in the centre of which a high platform was erected and decorred in a next rect grave and alore a God of such infin-decorred in a next rect grave and alore a cod of such infin-

decorated in a most gorgeous manner-according to Dahoman taste-with skins ite love. We are created because God loves us and if we fulfil the end for which He is a native of Lucerne, Switwe were created, we will enjoy the love which caused our creation. When there-fore we seek a greater knowledge of God of animals, and cloths on which were rudely painted the most hideous figures. The king, attended by his wives and prinrewards. Several hundred slaves were bound hand and foot and placed in bas-God in our behalf. To seek this knowl-

bound hand and foot and placed in bas-kets on the platform. They were the victims, at the sight of them the surging mass of savages danced and yelled around the platform and cried out, "We are hungry ; feed us O king." The king arose and pushed one of the victims off the platform into the midst of the erowd be-low. The savages fought desperately over the body, which they literally tore into pieces. The one who secured the head of the wictim received a reward from the manners and customs and modes of wor-ship which obtain among the inhabitants of that semi-barbarous laud. In every country, said the good father, in which the gospel of Christ has not yet taken deep root we find Satan triumph-ant on the aitars of idolatry, and nowhere does he exercise his tyranux with more the victim received a reward from the king. On this occasion several hundred throne for itself on earth, and that throne is our altars during the Holy Sacrifice, our tabernacles when he dwells in them human beings were in this manner ander the veil of His humility. Let us

see

im press-should have undertaken to im press-should have undertaken to phin with limited opportunities and a lying on system. After all, it is not I, lying on system. After all, it is not I, lying on system. After all, it is not I, lying on system. After all, it is not I, but it is Mr. King-ley who did not mean what he said. "Habenus confitentem "thed a sort of imprimatur of his own to "thed a sort of imprimatur of his own to The children are intelligent and tractable. The missionaries purchase hundreds of them on the slave markets every year, where they are exposed for sale by their parents or captors. Five or six dollars is considered a fair price for a boy or girl, but as high as \$15 has been paid for an exceedingly intelligent boy. When the missionaries visit the markets the children or out out to purce source into a state of the prints of the second state of the prints of the cry out,

"OIDA. OIDA !"

The priest offers the chalice with wine. creased in numbers, and gradually flour-Jesus is scourged, and His blood flaws down in streams upon the earth. The priest washes the tips of his fingers at the Epistle corner of the altar. Pilate washes h s hands, and declares our Saviour innoishing schools and missions were estab-lished in the principal towns of Liberia. At the present moment there are about 130 young men and 40 Sisters in the several novitiates of the society, preparing themselves for the arduous labors of the his fands, and declares our saviour mino-cent and a just man. The priest bows himself down before the middle of the altar and prays. Jesus Christ is humbled exceedingly by being crowned with thorns and treated as a mock king. The priest The Best Way to Hear it is to Meditate

and treated as a mock king. The priest turns to the people and says aloud, "ORATE TRATHES," "Pray, bre hren." Jesus Christ is shown to the people by Pilate, saying "Behold the man." The priest prays in secret. Jesus is condemned to death, and receives besus is condemned to dearn, and receives his unjust sentence in silence. The priest says aloud the Preface, and at the end of it the Sanctns. Jesus is loaded with the cross. The angels in heaven break forth with compared to all due and holies in The Holy Sacrifice of the Mass is no, a simple ceremony commemorative of the Passion of our Lord. It is much more. It is a Sacrifice truly and really. In it is offered up to the eternal Father the Sacriwith amazement in alleluias and holies in

face of Calvary. It is not like Calvary, bloody, but it is the same Victim. This Sacrifice is commemorative and real. It represents the Sacrifice of Calvary; it shows the death of our Lord in a mystical manner, yet none the less true. This is done by the scattered consecution of the His praise. The priest begins THE "CANON" His praise. The priest begins THE "CANON" and prays in secret for all the necessities of the Church. Jesus is led to be crucified and in silence offers His sufferings for our mid in silence offers His sufferings for our and in silence others in suitarings for our salvation. The priest at the "Memento," "Remember O Lord," prays for himself and others living. Jesus Christ turns to the holy women and tells them to weep for themselves and their children. The done by the separate consecration of the bread and wine. By this consecration they become the Body and Blood of Jesus Christ. The Mass is therefore the same Sacrifice of Calvary repeated, though priest spreads his hands over the bread and the chalice. Jesus is laid naked on the Cross and spreads out His hands and feet to be nailed to it.

feet to be nailed to it. THE CONSIGRATION. The priest consecrates the bread and raises ap the Sacred Host for the ador-ation of the people. Jesus is raised upon the cross, a bleeding victim, to the sight of all the people, a victim for our sins. The priest consecrates the wine and raises the chalice with the Blood of Jesus in it for the adomtion of these urgent. The

for the adoration of those present. The streams of blood flow for our size from wounds of Jesus while He hangs on the cross. The time from the "Elevation" to the "Communion" denotes the three ours our Saviour remained alive on the coss. The times between these points cross. when the priest speaks about denote the last words of Jesus on the cross. The priest receives the Body and Blood of Jesus Christ.

THE CONSUMMATION OF THE SAURIFICE. Jesus bows down His head and dies for Jesus bows down fits head and dies for our salvation. "As often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come."—I Cor. xi.

### AFTER THE COMMUNION

the priest purifies the chalice and covers the priest purfies the chance and covers it. Jesus is taken down from the cross, wrapped in clean linen and laid in the grave. The priest turns about to the people and says "The Lord be with you." Jesus rises from the dead and appears again and again to His disciples and gives them His peace. DEO GRATIAS.

DEO GRATIAS. The priest makes the sign of the cross over his people and imparts to them his blessing. Jesus Christ raises His hands and blesses His Apostles and other dis-ciples before He ascends into heaven. The priest goes to the gospel side of the altar and there reads the first chapter of THE goesel. OF ST. JOHN

THE GOSPEL OF ST. JOHN which treats of the divinity and majesty of Jesus Christ. After blessing His apos-tles and other disciples Jesus Christ ascends into heaven and sits at the right hand of the Father. Thus we see how true and real is this Sacrifice and indeed the ceremony of Mass when understood, help to form our intention, and rivet our attention when we are present at it.-S. S. M. in The Catholic Columbian.

A Valuable Secret.

It is related of Franklin that, from the window of his office in Philadelphia, he noticed a mechanic, among a number of

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highly n gold. l like a Ohio. st-paid,

COUNT NUGENT OF FRANCE. famous letter which he wrote to his Bis-hop at the time of the Vatican Council,

### Distinguished Descendant of an Irish Exile Dead-True to the Land of

else he would not have withheld it-for he owned, of the feelings which it exwrites the following sketch in the Dublin Nation

pressed, that "he was continually asking himself whether he ought to make them After a few hours' illness, the venerable After a few hours' illness, the venerable Count Nugent died, a few days ago, at his Chateau de Meneuls, near Rambouillet, surrounded by his family and regretted by the large circle of his friends in Paris and around his paternal estates. Count Nugent was descended from Richard, 8th Baron of Delvin, and from immediate ancestors who since the battle of the Boyne distinguished themselves in the Irish. Brigade. His father, who was the public," yet did not. Perhaps it was well, after all, that such a letter which must itself (or others to the same purpose from the same hand) have one day ht, should have been published its purport could be misunder. stood; for assuredly it will need some knowledge of the events and the newspaper articles which preceded the defini-tion of Papal Infallibility to know why Cardinal Newman felt "little else than Irish Brigade. His father, who was the Infallibility to know why vman felt "little else than nay;" and what he meant La Meneuls in July, 1859, at the age of was making "the heart of whom the Lord had not made fear and dismay;" and what he meant when he charged "an insolent and aggresthe just sad, whom the Lord had not made

brave soldier in Mr. O'Callagnan's ad-mirable work on the brigade. His son, whose loss is deplored to-day, was one of the bravest men that ever lived. He was present as a volunteer at many of the sorrowful. If, indeed, there was one reason more than any other why we should regret the existence of that letter it is certainly not most important battles in Algeria. He

existence of that letter it is certainly not one of pity for M. Veuillot, whom his Eminence seathingly compared with Murphy, the No-Popery lecturer; but that the words of the Cardinal will perpetuate memories which we should all be glad to forego, and the recollection of distresses which the decision of the Vatican Council finally and for ever dispelled. And now, in the hanny sense of security which the decision are not performed. All approximates and the position in French society, and his recep-tions at his town house in Paris were in the happy sense of security which followed that decision, is is difficult to most brilliant. A Legitimist and sincerely devoted to the Bourbons, he suffered know whom most to commiserate—the party who did not hesitate to agitate that the Council should give such and such a definition, or the party who dreaded that the Council could be influenced by such an the Council could be influenced by such an

malkenr," he was also devotedly attached to the country of his anecstors, and presided at the diner des Anciens Irlandais last year and the year before, and spoke eloquently of Ireland. Born in the year 1796, he had reached the age of seventy-five, but looked strong and vigorous to the last. He cave graphic second soft It has been the fate of Cardinal Newman to be ever in struggle with himself or in controversy with others-typical in this of his age. Open the biography where one will, the eye seems to light upon a wayfarer rather than on one at the last. He gave graphic accounts of the dinners of the Irish exiles as far back upon a wayiarer rather than on one at rest, and on a soldier rather than on one at peace. How he left the City of Con-fusion for the City of Saints is told by Mr. Jennings as nearly as possible in the Knife with Achilli is recorded, and Mr. Jenning does well after giving the wart of Knife with Achilli is recorded, and Mr.

cincts of the temple. No opposition is made by the attendants and as his godship creeps through the streets he is saluted and adored. If, when in one of those migra-tory moods he should seize upon and devour a child, a thing which frequently happens, the parent of the child does not bewail its loss, but, on the contrary, es-teems it to be specially bonored by the god. Idols of wood and stone are also wor-bimed by the outputs and thousands of

shipped by the natives and thousands of human lives are annually sacrificed in the tropical sun.

before the idol. The executioners first gather the blood of the victims in a large vessel, then mingle it with a kind of clammy oil, which mixture is then poured over the idols and feathers scattered over it, and the more hideous is its appearance the greater confidence have they in its

on one occasion several of the fathers stationed at the mission of Adjaje while walking with the pupils of their school discovered a small hut in the woods a short distance from the mission house. Curious to know who inhabited so queer a structure, the missionaries entered the place and were horrified to discover the body of a full grown man nailed head downwards to a beam. His arms were fastened to the ground and his head cut off and nailed above his feet. The heart of the unfortunate victim was torn out and placed before an idol. Horrified beyond description, the fathers fled the spot and

becoming fatigued shortly afterward sat down in the shade to rest. Scarcely had their little party been seated than a great Mr. Jennings as nearly as possible in the General Latayette in the Allerian i

single temple. When they are satisfied they have been purchased by the fathers. with food it frequently happens that five or six of the natives carry one of them in a sort of religious procession through the although it is exceedingly dangerous for inguished Descendant of an Irish e Dead-True to the Land of his Fathers to the Last. John P. Leonard, of Paris, languages, it is the practise of the fathers to study one each. They are quite suctanguages, it is the practise of the fathers to study one each. They are quite suc-cessful in their schools, and although it is but a few years since the noble work of Christianizing the savage tribes of central and western Africa was commenced, won-derful indeed has been the progress made by the holy missionaries, and singularly have their labors been blessed by our dear Lord.

The missions were founded by the illustrious

BP. MARION DE BRISILLAE

EP, MARION DE BRISILLAE about 30 years ago at the express com-mand of his Holiness the late Pius IX. The good bishop, said Fr. Z. with much enthusiasm, was not only pleased to ex-ecute the wishes of that venerable pontiff, inter-

tropical sun. At other times the victims are tor-tared OVER A SLOW FIRE but was anxious to be personally inter ested in the work. He at once engaged in the noble undertaking, and shortly afterwards reached Africa with six com-

panions. But alas ! in a little band of heroes fell But alas ! in a few weeks this

VICTIMS OF THEIR CHARITY AND ZEAL. The bishop and the vicar-general were the last to die. One evening, feeling that their last end was drawing nigh, they confessed one to the other and prepared

for death. An hour or two afterwards, the pious prelate breathed his last in the arms of his faithful vicar-general. About midnight this good priest, observing that his strength was failing, made his way into the rude chapel, and, after consuming the Blessed Sacrament, expired in a few mo-ments at the foot of the altar.

A strager, hearing of the sad yet glor-ious fate of this heroic band of martyrs, sent the melancholy intelligence of their death to the city of Lyons, where the grief of the people was both deep and touching. Humanly speaking, it seemed as if the work of this young society was to be checked in its very inception. But the ways of Providence

ARE MOST MYSTERIOUS. Soon, other missionaries whose hearts were inllamed with the love of God, and

The missionaries, as a rule, are treated with much kindness by the natives, although it is exceedingly dangetous for wranned after His death at the altar is clothed wranned after His death at the altar is clothed so cold, gloomy or sunless, the happen smile danced like a sunbeam on his cheerful countenance. Meeting him wrapped after His death. After arranging this cloth and placing the chalice thereon, he marks out the Mass which he sets apart for the day. Now HE BEGINS THE HOLY MASS

HOW CLOSELY THE CEREMONIES OF THE

MASS REPRESENT THE SCENES OF OUR

at the foot of the steps of the altar. His coming down from the altar to this place denotes Christ leaving His disciples in the garden, to pray to His eternal Father. At the Confiteor he represents Him falling down in an agony of bloody sweat. When he goes up to the altar and kisses it, it goes to read

di the three Divine Persons of the Most Holy Trinity. Then on joyful or feast days, the priest says the "Song of the Angels," beginning with the words by which the birth of Jesus Christ was an-nounced to the shepherds. After this he

turns towards the people and says, "Dominus Vobiscum," goes to THE EPISTLE

THE EPISILE side, reads the prayer and lesson of the day. Jesus Christ is taken from Annas and led before Caiphas, the high priest. He is falsely accused before Him, and by

of the day. Jesus Christ is sent to Herod, and shows us by example

THE LESSONS INCULCATED BY THE GOSPEL in sustaining, with unparalleled meekness, patience and humility, the most unjust treatment. The priest returns to the altar and recites the "Credo," which is a profession of faith. Jesus Christ is sent

profession of faith. Jesus Christ is sent back by Herod to Pilate, before whom he professes Himself a king, and that He came to bear witness to the truth. The priest takes the veil from the chalice for

cheerful counterance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits. "It's no secret, doctor," the man replied. "I've got one of the best wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go the home she is sure to meet me with a At smile and a kiss of welcome; and then ling tea is sure to be ready; and, as we chut in the evening, I find she has been doing so many little things through the day to be goes up to the altar and kisses it, it brings to our minds the comfort he de-rived from prayer, the going to meet his enemies and the kiss of Judas. When he unkind look to any body," And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften goes to read THE "INTROIT," Jesus Christ is taken, bound and dragged before Annas. Then the priest repeats the "Kyrie Eleison" three times in honor of the three Divine Persons of the Most cost nothing, and go far toward making

home happy and peaceful.' ....

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to daat a moment upon its waves and sink into darkness and nothingness. Else why is it that the high and glorious aspirations which side, reads the prayer and lesson of the dav. Jesus Christ is taken from Annas and led before Caiphas, the high priest. He is falsely accuraced before Him, and by him condemned as a blasphemer. The priest comes back to the middle of the altar, and, bowing down before it, says the "MCXDA COR MEUN" before reading the Gospel. Jesus Christ is brought before l'ilate, and bears in silence all the false accusations made against him. The priest goes to the gos-pel side and reads the Gospel for the Mass of the day. Jesus Christ is sent to Herod, and shows us by example terrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here passed before us like visions will stay in our presence for ever.

# Two Organs.

Regulate first the stomach, second the liver; especially the first, so as to perform their functions perfectly and you will remove at least nineteen-twentieths of all the ills that mankind is heir to, in this or any other