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SHAMROCK AND MAPLE LEAF.

(The following beautiful poem was composed for and read at the St. Patrick's Day concert given by the pupils of the Mount Saint Louis Institute. The author is the well-known Irish-French-Canadian poet and litterateur, James Donnelly—now Reverend Brother Thomas of the Christian Brothers.)

A Shamrock, once, by wind and wave,
Was borne across the stormy sea,
To light the dark and dreary
A land of forest wild and free,
The nature holds her reign supreme,
The mighty rivers ever flow,
The giant oaks and lofty pines,
The mountains stretch from pole to pole,
And a wreath in this majestic scene
The Maple-leaf sat like a queen.

From the plant from the Emerald Isle,
With head bowed down in silent grief,
And tears for dew drops, on his brow,
Faintly told his tale to Maple-leaf:

"My humble home lies far away
Among the Islands of the West,
No corner land beneath the sky,
No prairie gem on ocean's breast;
No river dashing over rocks and falls,
No poplar hills, no slender dales,
No mosses on the golden rays of dawn;
No meadow lands with clover sowing
No nation's pride or country's fall;
No sweeter harp was ever strung
In cabin or in castle-hall.

But when, alas! the stranger's laws
Had closed our fields from green to red;
When from poor Erin's barren shore,
The exiles of her sons had fled;
No longer pined by kindly hand,
I, too, forsook my native land."

"Sad is thy tale, poor Shamrock-green,"
Said Maple-leaf, the Forest Queen;
And as she spoke the zephyr sigh'd,
Caught from her lips a tender sigh,
For Earth, ever at its craft,
Had wounded her with mortal shaft.

But hers were royal heart and hand,
And ever at the State's command,
Nor had her hand could she bestow
Unless the nation willed it so.

Around her throne the nobles all
Assembled at their sovereign's call;
The valiant men and warriors of the
The oak whose leaf defies the storm,
The elm that crowns the neighboring rocks,
The cedar tall with hoary locks,
The beech in mantle smooth and bright,
The birch in robes of snowy white,
All welcomed Erin's Shamrock-green
As a guest to their Sylvan Queen.

The faithful wreath is on her brow,
And hymns speak the solemn vow;
For though she wears the crown of gold,
The oak leaf like merry wedding-bells—
While the broad forest's deeper note
Falls from her mouth of shamrock-green
A Maple-leaf, my happy queen,
As ever since that happy hour,
I have lived as lovers in their tower.

ST. JOSEPH

THE PATRON SAINT OF MARCH.

A Beautiful Essay Upon the Foster-Father of Christ and Husband of the Blessed Virgin.

St. Joseph the most highly honored and privileged of God's saints, because he was chosen to be the spouse of the Immaculate Virgin Mother, and the foster-father of Our Lord Jesus Christ, was born in Bethlehem, or Nazareth, about fifty years before Christ. The exact place of his birth, like St. Patrick's, Homer's, and other great ones, is in doubt. Bethlehem, not content with the honor and glory of Our Lord's birth within its precincts, claims also St. Joseph among its sons. The tradition of the Copts, Egyptians, and early Oriental Christians, uphold Bethlehem's claim. Nazareth's claims are very weak, as its strongest, that the Gospel of St. Luke calls Nazareth the city of Mary and Joseph, may only mean that it was his place of abode and not his birth place. Indeed, we know that they did reside for some time in Nazareth in that holy house in which the Divine Word became incarnate.

St. Joseph was most likely presanctified in his mother's womb by the Holy Ghost as were Jeremiah and John the Baptist. The opinion that he had this glory and grace of antenatal sanctification was brought up at the Council of Constantinople, 449, by the learned chancellor of the University of Paris, John Gerson, who is credited with supporting it in the following: "This dis-ambiguity may be noted between Mary and Joseph, that Joseph after contracting original sin, was sanctified in the womb by the baptism of the Spirit, so it is declared in the Jerusalem office, composed for St. Joseph." Lapide says: "Truly if God gave this privilege of antenatal sanctification to others besides the Blessed Virgin it seems impossible to deny that he gave it to her spouse."

P. Scriver: "Joseph was enabled and singularly privileged with the honor of spouse of the Mother of God; a dignity which is a solid principle, from which it follows, with every mark of probability, that St. Joseph was not only sanctified, as we maintain, in his mother's womb, but that he was afterwards confirmed in grace and exempt from evil, so that no man—we say it boldly—no man on this earth was ever holier than Joseph." St. Chrysostom, Theophilus, Isidore, Carthagena, Diego de Valencia, Fr. Reiss claims as defenders or supporters of this belief.

Suarez says that "Joseph attained more perfect grace than St. John the Baptist, for his office was apparently more excellent."

Since Joseph's dignity, office and ministry were after the Blessed Virgin Mary's, unequalled among creatures, it certainly seems probable that God conferred upon him who was to be so near to Jesus in his spiritual and physical relations as one of the Holy Family, all the graces and virtues necessary for membership in this "Holy Trinity" of God's on earth.

Of the early life of St. Joseph little or nothing is certainly known. His means of livelihood is even somewhat in doubt. St. Matthew's words "Son of the artisan" seems to have several meanings. The Jews called Christ the mechanic's son and the carpenter's son. Cardinal Hugo

is credited with saying he was a goldsmith. St. Ambrose says he worked at felling and dressing trees, building houses, etc. He may also have made yokes and plows. It seems that these classes of work might have been performed by him as a mechanic in wood works or as a general village carpenter. The general opinion is that he was a carpenter.

His life must have been most holy and edifying for he certainly lived an ideal virtuous one as a prelude to his vocation as "spouse to the Mother of Jesus and to replace the Father, with the Word made Man, whom he had to support with the labor of his hands and hold in his arms as tutor and guardian of that fountain of and divine example of purity."

It is most likely when he was about fifty years of age that he was espoused and married to the Blessed Virgin Mary. The Protevangelium of St. James and the Gospel of the Nativity of Mary merely state that he was old. Some writers on the subject claim that he was eighty, others thirty-three. That he was neither young nor old but of prime and mature age seems to be the opinion of Baronius, Suarez, Vasquez, Sandino, Sabami, Card. Toledo, Capizucos and the Protestant Montague. The Hebrews married before they were twenty. The Talmud forbids marriage of young maidens to old men and classes such with things most disgraceful. Therefore it is hardly probable that the Blessed Virgin, St. Joseph and the priestess would have violated the law. The story that St. Joseph had married a Melca or Ecet, or Salome and was a widower and parent when he married the blessed Virgin seems most incredible. It is only founded on rejected and apocryphal works. That Joseph was a virgin when he was married seems to follow from his divine election as the third member of the "Earthly Trinity" which was the union of Jesus with the two holiest and most immaculate persons that ever lived, Mary and Joseph. Of Joseph's virginity Goulthier writes: "Joseph when he became the spouse of the Blessed Virgin, because he was to be a support to her, it was necessary that he should approach her in all virtues and imitate her no less in virginity. Moreover if our Redeemer on the cross commended His mother with his dying lips to a virgin disciple, how could he have waived so noble a prerogative in the faithful guardian of that mother?" St. Jerome affirmed that Joseph was ever a virgin as well as Mary and by his virginity was worthy to be called the father of the Lord." Gerson says, "As it became Mary to shine forth with the greatest purity, so it became coming for her to have a most pure spouse, who would remain before and after in perpetual virginity." Tillemont claimed "that the Sovereign Pontiff, which chose to be born of a Virgin Mother, would also give her a virgin spouse." From what all these learned authorities write we must naturally conclude that Joseph was never married to any one but Mary.

After their marriage Mary and Joseph went to visit Zachary and Elizabeth when they likely remained for some weeks until they returned home to their cottage in Nazareth.

Of Joseph's joys and sorrows after this most holy and happy marriage promising free from all cares and anxiety we can learn lessons and counsels for ourselves in our daily lives. In this world joy and sorrow rapidly succeed each other and the holiest and most blessed of God, Mary and Joseph, were not free from these experiences. But joy and grief are not permanent and with ever changing variety make up our lives. St. Joseph was only a short time happy in the love, trust, confidence and amiable, admirable society of the Blessed Virgin when he was troubled with the thoughts of her maternity. These thoughts came either from his not then knowing of the visit of Gabriel to the Blessed Virgin and that she was to be the Mother of Him who was God incarnate for the salvation of man, the long desired of nations for whom Joseph himself was waiting; or knowing this truth he was probably troubled by his humility and its thoughts in relation to this august mystery and its dignity that he was not worthy nor deserving of being with the Virgin Mother of the Most High, and also his inability to obtain the comfortable luxurious surroundings for Mary and Jesus which his heart suggested that they should have and were entitled to enjoy. We can easily believe that he suffered pain and sadness when he was obliged to humbly set forth, in obedience to the decree of Caesar, to enroll his name and pay his census tax, because the Blessed Mother in her delicate and sensitive condition was forced to endure. This was greater still when he found he could obtain no room for her at the inns or taverns at Bethlehem; but the greatest of all very likely was when he realized that his Divine charge was coming into the world in the cave or stable where he and the Blessed Mother had taken shelter. This pain and sadness was quickly turned into joy and happiness when the angel's canticles of "Gloria in Excelsis Deo" were heard and he saw the ecstatic adoration of his Virgin Spouse and the expression of her sublime happiness in which he was also able to join. Joseph's sorrow always had the consolation of succeeding joy, as we learn from the tradition of the Church. He always received evidence of God's watchful care over the Holy Family, notwithstanding all his cares and anxieties to protect and provide for all the needs of Jesus and Mary in Egypt and Nazareth. It is believed that he lived for thirty years after Jesus' birth, and during these years he passed his life living quietly and reservedly from the cares of the world, contented and happy with Jesus and Mary. We only know of his appearing at public ceremonies when he

went with Jesus and Mary to Jerusalem to fulfil the obligation of visiting the Temple at stated times. It was on one of these occasions that Jesus went into the council of the Rabbis and Doctors of the Law while Joseph and Mary thought Him lost. When Joseph found Him and presented Him again to His mother, and thereafter the records of his public life end. Of his private life with Jesus and Mary we can only conjecture how sublime and most holy it must have been. Jesus working with him at his labors and happy to assist him, Mary seeking all that can honor and please Joseph, and Joseph doing all he can to honor and give comfort and happiness to Jesus and Mary. Morning and evening and during the days Jesus, Mary and Joseph were united in praising and praying to the God Most High. What an inspiring magnificent sight it would be for us if we could only look upon them and see the faith, fervor, recollection and happiness of this "Earthly Trinity" when at prayer. There must have been times when Joseph prostrated himself in admiration and adoration of Jesus, calling Him God, and others when he rested speechless and, as it were, annihilated when Jesus called him father." Mary was most affectionately loved by Joseph because of her virtues and particularly as she was the Mother of Jesus. What tender kindness and attention he must have rendered to her who always honored him with the calm, generous trust, faith and affection which Mary gave him as her spouse and protector. The virtues of his life the Gospel sums up in the words "Joseph her husband being a just man," and thus he lived until he was about seventy (70) years of age when he died in the arms of Jesus and Mary as the tradition of the Church tells us.

It is commonly believed by holy and learned writers among the theologians of the Church that Joseph arose at the death of Jesus, when some others arose from their graves, and that he ascended with Him into Heaven on the day when Jesus went up to Heaven in the presence of His Mother and Disciples. In favor of this belief are the facts that neither his tomb is supposed to have been nor in any part of the world is any relic of St. Joseph's body venerated. St. Bernadine of Siena is asserting that "St. Joseph is in Heaven glorious in soul and body."—T. J. Dillon, in the "Catholic Review."

Ireland at the Big Fair.
LONDON, March 16.—In the Commons, today, Mr. John O'Connor again raised the question of Irish representation on the British-Chicago Columbian Exhibition Commission. Sir Richard E. Webster, the attorney-general, replied that the Irish members of the House misunderstood the matter. There had been no personal selection of members of the commission. It was composed of the Council of the Society of Arts, selected without regard to the Chicago exhibition. The commission would not overlook Irish interests. It was a mistake, Sir Richard said, to suppose that there were no Irishmen on the commission. The official list showed members representing the woollen and linen industries of Ireland. If the Irish members favored him with other names they would be added to the committee. Fourteen representatives of Irish industries now assisted the commission. Ireland would be a large exhibitor at Chicago. Already twenty-eight important Irish firms had applied for 3,229 square feet of space. The allotments would soon be made. At the end of February two-thirds of all the space available for the United Kingdom had been applied for. He admitted that there might be difficulties in the way of establishing a separate Irish department. Proper arrangements would depend upon right classification of exhibits. He said he trusted that the Government would not be sparing in their outlay.

Mr. Mundella concurred as to the necessity for an increase in the grant. Mr. Sexton observed that what the members from Ireland considered more important than the comparison of various branches of Irish industry was that America should have an opportunity to find out what exhibits were Irish. Sir Richard Webster promised that in the work of classification care should be taken to see that the wishes of Irish members were carefully considered. Mr. Mundella asked Mr. Ballour whether the Treasury would consider the expediency of increasing the grant (cries of "Hear, hear?"). Mr. Ballour replied that the matter would receive the earliest consideration of the Government, (cries of "Hear, hear?"). A vote of £10,000 was then approved.

During a recent violent storm a French fishing schooner of Fecamp lost her masts and threatened to founder. The crew made a vow to the Blessed Virgin and awaited their fate. Despite the fury of the tempest, the dismasted vessel succeeded in reaching the port of Saint Valery, whence she was towed back to Fecamp. Five thousand people were crowded on the piers awaiting the arrival of the crew, whom they considered miraculously preserved from shipwreck. The twenty-two sailors disembarked in silence, and, without greeting parents, wives or children, proceeded at once to Our Lady's Chapel, there to accomplish their vow. The spectacle was a moving one, and its touching simplicity impressed all who witnessed it.—*Ace Maria.*

Father McCullion of West Cincinnati, O., is the third priest that archdiocese to celebrate his golden sacerdotal jubilee. The first was Rev. E. Lieb, of Chillicothe, now deceased. The second was Rev. Matthew Desclaux, who is now fifty-five years a priest, and is still rector of St. Michael's Church.

THE ANNUNCIATION.

A PROTESTANT WRITER ON THE SUBJECT.

Paintings, Mosaics, and Other Works of Medley Art Illustrative of the Annunciation.

We must recall at the beginning some of the legends of the Annunciation which are found in the apocryphal gospels and in the poems and romances of the Middle Ages. These are, indeed, the first and most childish efforts of art, and the imagery which the poets and story-tellers used in their narrative is often repeated by the painters and sculptors in their works.

The unknown writer whose fragments of the history of Mary is preserved for us by St. Jerome adds only as a single touch to the story of the Annunciation, but it is a very graphic one. He says that the angel, coming in, "filled the room where Mary was with a great light." The author of the book called "Protevangelium of St. James" gives a much fuller narrative. He tells us that Mary had been chosen by lot from among seven maidens of Nazareth to spin the royal purple for a new curtain in the Temple. One day, as she was returning with her pitcher of water from the fountain, she heard a voice saying, "Hail, thou art full of grace!" She looked to the right and to the left to see whence the voice came, and then, trembling, went into the house, and setting down the pitcher, took up the purple and set upon her seat to spin it. And behold, the angel of the Lord stood by her, and said, "Fear not, Mary, for thou hast found favor in the sight of God."

In the Medieval poems of Germany, Mary is described as crossing the courtyard to wash her hands at the fountain when the angel first appeared, and as sitting among her companions, who were working discontentedly at the conerium of the Temple, when he came again to complete his message. These details are often repeated in the early works of art. It is the first appearance of the angel that the artist has chosen to depict, he shows us the fountain and the pitcher, or the walls and pillars of the court through which Mary is passing. It has been chosen the second appearance, the scene is laid within-doors, and we are reminded by some naive and obvious token of the work in which Mary was engaged. There is an abundance of such representation of the Annunciation among the ancient mosaics and carvings in ivory and wood and stone. Rohault de Fleury, in his special volumes, has described a number of them.

The mosaic from the Church of Santa Maria Maggiore, in Rome, is interesting chiefly because it shows the earliest date at which these legendary particulars became the common properties of art. It was made in the fifth century; and here are the skins of purple on Mary's lap and the distaff on her arm.

The most significant and the most enduring imaginative detail in the art of the Annunciation was introduced by St. Bernard. He says that the Virgin was reading in the Book of the Prophet Isaiah, and when she came to the verse, "Behold, a virgin shall conceive and bear a son, and she would be a handmaid to serve one so blessed, the angel drew near and said: "Hail, Mary! blessed art thou among women." The thought is so beautiful that it is no wonder that art adopted it. The book, lying open on Mary's knee, or on a desk before her, or clasped against her bosom appears in the most and the best of the Annunciation pictures.

Other emblems, with a meaning more or less mystical, were associated with the story, and came gradually into use among the artists, with slight variations depending upon personal choice and training. The lilies, which seem to us the most natural symbols of virgin purity, became common in the twelfth century. They are growing in a pot beside the maid Mary, or carried in the angel's hand. Sometimes he bears in their stead a branch of olive, the emblem of peace, or a royal sceptre surmounted with a cross or a globe. When we see the palms of a garden in the background of a picture, the artist is reminding us of the verse in the Song of Solomon, which says, "A garden enclosed in my sister, my spouse." The flawless mirror is an allusion to the phrase in the Book of Wisdom, "speculum sine macula." The bush that burns, but is not consumed, is taken from the vision of Moses. The dove is the universal symbol of the Holy Spirit. I have seen a picture of the Annunciation into which the artist has introduced a basket of fruit and a pitcher of water, to signify Mary's frugality; or a cat, to denote, perhaps her domesticity. Sometimes a painter will put a little scene from the Old Testament in the distance, representing Eve, because she is the mother of humanity; or Bathsheba, because the Davidic line descends through her that was Uriah's wife. But the strangest and most mystical of all the Annunciation emblems is the unicorn. I have taken an illustration of it from an old German painting in Weimar. The explanation is found in the allegory which occurs first in the works of an unknown writer of the eleventh century called Physiologus, and became, somewhat later, one of the favorite themes of medieval poetry. It runs, briefly, in this wise:

The unicorn is an animal of such wondrous wisdom and strength that no hunter can take him, and of such gracious quality that his horn wounds only to heal. This represents the Saviour. He

is pursued by a heavenly huntsman, who is God the Father, and four hounds, which are named Truth, Peace, Mercy and Justice. Coming to a pure virgin he takes refuge in her bosom, lays aside all his wildness, and is captured at last.—From "The Annunciation," by Henry Van Dyke, in Harper's Magazine.

RELIGIOUS NEWS ITEMS.

At San Francisco a new church (St. Theresa's) was dedicated on Feb. 14, by Archbishop Riordan.

Last Friday was the twenty-sixth anniversary of the consecration of the Most Rev. John J. Williams, Archbishop of Boston.

It has been decided to replace the present St. Patrick's church, Milwaukee, with a magnificent new edifice to cost between \$35,000 and \$40,000.

Much sorrow has been caused the Holy Father by the loss of his bosom friend and chief counselor, Mgr. Gabriel Boccia, Papal Auditor, who died Saturday.

Editor Stead, of the "Review of Reviews," pays a fine tribute to Cardinal Manning his latest issue. The whole bench of Anglican Bishops (he writes), with the Archbishops at their head, might wither from their sees and be no more with us, and a less palpable void in English public life than the death of this man.

Pere Monsabre has been addressing large audiences of workmen from the stages of Paris theatres, his texts being taken from Pope Leo's Encyclical on the Labor Question. The Paris "Univers" comments most favorably upon the result, saying that the audiences were made up for the most part of those who had not seen the inside of a church in years.

Rev. Paul Ponziglioni, S.J., the well-known Indian missionary, is now permanently located in Chicago, after thirty years of his life spent among the Indians, principally the Osages. Father Paul has taken upon himself the task of forming the Italian population of the city of Chicago just west of the river into a parish, and says that there are about 300 families of them.

The German Emperor has given £25,000 toward the erection of more Catholic churches in Berlin, and the Catholic churches of Cologne, are collecting subscriptions with the like object. The Prussian capital has a population of 100,000 Catholics today, and yet there are less churches for them than in a small provincial town of Southern Germany. The principal parish, Sankt Avope, has been divided into three, but the two new parishes are without proper accommodation. Most of the Catholics in Berlin come from the provinces.—*London Universe.*

Mother Superior Vincentia, of the Visitation Convent, St. Louis, is reported dying. The venerable Sister is well advanced in years, and has occupied her present position at the head of the Order from time to time for the past twenty-five years. The laws of the Order prohibit a member from holding office for more than two consecutive terms of three years each, but after resigning the office for one term, the retired officer is again eligible for office. Mother Superior Vincentia's maiden name was Maratte. She is very popular at the convent, and is a lady of known ability. The order will lose an efficient officer in her death. She was prostrated from an attack of la grippe.

If Archbishop Ireland comes home from Rome a cardinal, his promotion will be in large part due to those individuals who sought to injure the archbishop by making senseless charges against him. Leo XIII is fond of bestowing red hats upon prelates who are unjustly accused. He acted thus in the case of Cardinal Ledochowski; he did the same thing for Cardinal Mercelloni, lately deceased, and he has done it in many more instances. Of course, other motives will conspire to make him honor the St. Paul metropolitan, in case he does make him a cardinal; but the attacks of Dr. Ireland's enemies on him will also be a strong consideration in his favor.—*The Republic.*

Bishop-elect Gabriels of Ogdensburg and McDonnell of Brooklyn may perhaps be consecrated together, but the chances are that each will prefer to be nitrated in the cathedral over which he is in future to preside. Should such not be the case, and if Rome should soon name the expected coadjutor to Bishop Ryan of Buffalo, there would be a chance for New York to behold again such a ceremony as she witnessed when the first bishop of Brooklyn was consecrated; for then occurred the first tripple consecration ever held in this country. Drs. Loughlin, Bayley of Newark and DeGoesbriand of Burlington all being invested with the purple in old St. Patrick's Cathedral on Mott street.

Mr. George Parsons Lathrop recently wrote in proof of his assertion that converts coming to the Catholic Church are simply returning to the faith of their fathers: "The Lathrop family is old Yankee stock, and has produced many Protestant ministers. Rev. John Lathrop was a separatist from the church of England, and became the Puritan pastor of a church at Scituate, Mass. But his ancestors and mine, the Lowthorpes of Lowthorpe, Yorkshire, Eng., in the thirteenth century, were devout Catholics." This statement of fact is not at all pleasing to the Anglican element of the church of England, and nearly all of their journals published in the British Isles are devoting a large amount of space to attempting to prove the ridiculous assertion that the church of England existed in England before the church of Rome did. However, Mr. Parsons need have no fear of having told anything but the whole truth.

IN THE HOLY LAND.

FOLLOWING IN THE FOOTPRINTS OF OUR SAVIOUR.

Nazareth, the Home of the Holy Family—Scenes Sacred to the Memory of Christ.

The Franciscan Father met us at the gate of the Church of the Annunciation, and in solemn procession entered the sanctuary where we said the Rosary of the Blessed Virgin. Next morning Father Baldi had the privilege of saying Mass in the sanctuary built over the place of the Annunciation, and the impressions of this quiet and retired village with the commanding view of varied and picturesque scenery was most agreeable and refreshing.

Nazareth has been described many times, and no doubt many of our readers are more or less familiar with its holy associations. Our attendants camped at the Fountain of the Virgin, an open greensward surrounded by olive groves and wide spaces in which people spend hours in social chat and recreation. The women of Nazareth come to this fountain to fill their earthen jars, pitchers and gourds with the sparkling and refreshing water pouring from the springs. The work of drawing water is as much a woman's work in ancient countries to-day as it was in ancient times; customs do not change in the east as they do in the west; idioms, manners, modes of living, dress, etc., are the same as in biblical times.

The Father conducted us down a flight of steps to the grotto of Mary and chapel, adorned with paintings and burning lights like all the holy places. The grotto is extensive and cut out of solid rock; the kitchen part being under the dwelling of the Holy Family, now the Holy House of Loreto, and profoundly venerated by the native Christians and pilgrims.

After the death of the Blessed Virgin Mary, the apostles consecrated her house as a church, and erected a little stone altar on the east side which is still preserved, whereon they raised a small cross upon which they painted the image of the Redeemer and a statue of the Virgin Mother in cedar wood, fashioned by the hands of St. Luke the evangelist. Nazareth was besieged and sacked in the year 74 of the Christian era, but the house of Mary was saved from predatory hands by divine interposition. St. Helena, mother of Constantine the Great, went in the year of 307 on a pilgrimage to the house which she surrounded by a stone wall of great thickness. In front of it she erected a temple on which was inscribed: Hæc est ara in qua primum jactum est humanæ salutis fundamentum. After the varying fortunes of the crusaders, Nazareth at length saw the basilica erected by the pious empress and other holy places menaced and desecrated by the unbeliever, and it was only in 1291, on the night of May 10th, the little brick dwelling of Mary was snatched from profane hands by a direct and miraculous interposition, and detached from its foundations by angels and deposited upon the Dalmatian shores of the Adriatic, on a little hill between Tersatto and Fiume, named Rainizza.

One of the best views of this ancient little city is to be had from the Campanile of the Church of the Annunciation. In the distance is the brow of the hill to which Jesus was led by the enraged multitude who attempted to throw him from it. In the foreground stands a modern house with a roof which reminds one of the house at Capernaum, into which the four bearers let down the bed whereon the poor palsied man had lain. It has the same peculiar roof and the same outside stairs leading to the roof, so that the task of lowering a man through the roof was not a rare or singular occurrence in the east, as the householder makes his roof for more than a protection from the weather. It is a sleeping place, place for observation, place for social chat and place for evening recreation. As a rule it is not very heavy or very strong; rafters are thrown across from wall to wall, say a yard apart, small twigs are entwined between them like net work, over these a layer of branches, thickly coated with mortar, and over all a foot or two of earth, rolled level and often sown with grass seeds and flowers.

The Father accompanied us to another grotto, not far from this same house in a narrow street, it is called St. Joseph's Workshop. A little chapel is erected on the site of the carpenter's shop. Over the altar is a picture representing Mary and Joseph instructing Jesus. Another painting represents Jesus assisting His father at work. There are no accessories of the carpenter shop now to be seen, but there are hundreds of planes, rules, saws, hammers, chisels, and glue pots, fashioned after the traditional tools used by Joseph in his work, exposed for sale, besides other souvenirs which pious pilgrims purchase when visiting these holy places. The dwellings too of the native Christians are well provided with mementoes of the holy family; even the stones of the foundation upon which their modest dwellings of two rooms had rested, have been clipped off and carried away by pious Christians to their rooms in remembrance of Jesus, Mary and Joseph, and the house wherein they had spent the greater part of their lives.

Of the "Faith of Our Fathers" by Cardinal Gibbons, forty editions of 5,000 copies each—200,000 copies in all—has been sold. The forty-first edition is now on sale.