of the Catholic light in which as always been ful. Hence she

Church, cherishmmaculate Virgin loving her with holics have been something high in aspiration and low and vulgar onduct that pre-arnation came to devotion to the

he parents who ly, and how num. and mothers who tions in their off-

whenever it wishes to itself. Later ls to obtain what f it be denied anys, it keep up as way. Indulgent thing to keep it thing to keep it becomes more and ore and more ex-nore imperious the

its excite jealousy ild. If they want it, for instance, and eetend to give the lace. Instantly the etched to grasp it. repeated a score of e has been accus-deprive others of all that it can for has no taste for

They speak to it to they insist upon r command. They
every time that it
sequently it minds
like doing so, and
ees of punishment circumstances are cents neglect their

fish, irritable, envi-headstrong, and beyond control, the ler how their darlsuch hateful traits NON-CATHOLIC TRIBUTE. N. Y. Freeman's Journal.

N. Y. Freeman's Journal.

The following tributes of respect and admiration to the supreme visible head of the Charch, coming as they do from conspicious non-Catholics, cannot but be gratifying to Catholics.

President John G. Schurman, of Cor-

nell University, speaking of Leo XIII.,

thus writes:

"The reverend head of the greatest spiritual organization in the world, Christians of all denominations, delight to recall his potent and exalted service to recall his potent and exalted service in the promotion of justice, virtue and piety among all peoples. I have always been greatly impressed, too, with the high and wise statesmanship which Leo XIII. has exhibited in dealing with the fundamental problems of the modern state . of the everlasting but still unsettled rights of man. My earnest desire is that a man so good and great may for years to come still be spared to the Catholic Church, to Christendom and to the world." Christendom and to the world.'

Dr. Lyman Abbott says:
"While all broad-minded Protestants will recognize the piety and the theo-logical scholarship of Leo XIII., it is his service as a statesman and a diplo-mat that will most call forth their appreciation. We Protestants have been accustomed to identify the Roman Catholic Church with the monarchical form of government, and to regard that Church as on the one hand necessarily a support of monarchy, and on the other hand naturally, if not necessarily inimical to democratic or popular insti-tutions. Pope Leo XIII. has rendered, in my judgment, an incalculable service, not only to the Roman Catholic Church, but to Europe, and indeed to humanity at large, by what he has done to dissipate this impression that the Church and democracy are inimical to each other, and to make it clear that one can be a loyal and faithful son of the Church, and a loyal and faithful citizen of a free Republican govern-

The Rev. J. S. Thompson, of Los The Rev. J. S. Thompson, of Los Angeles, in a recent sermon said:

"The present Pope glorifies the Papal crown; for he is a scholar, a thinker, a poet, a genuine philanthropist, a true friend of every wise measure for the benefit of the race, a skilful and practical manager of vast and complicated affairs, a member of a noble family, a gentleman and a saint."

SOME CALUMNIES OF DR. BURT,

The Rev. William Burt, D. D., is a Methodist missionary resident in Rome. Writing to the Christian Advocate of w York, he says:
"The Freeman's Journal (Roman

Catholic) referring to our article, 'Why Do We Send Missionaries to Roman Catholic Countries?' published in the Christian Advocate, Nov. 13, 1902, speaks of us personally in very uncomplimentary terms, instead of replying to our facts and arguments. We are accustomed, however, to such methods of attack on the part of papists. Special exception was taken to what we said in reference to the

to what we said in reference to the adoration of Mary."

The Freeman's Journal simply followed its usual custom of branding a calumny when it sees it going about. The Rev. Burt's misrepresentation of Catholic worship constituted a calumny and our remarks in reference to umny, and our remarks in reference to the calumniator were very rationally and correctly considered by him as personally uncomplimentary. We do not see how they could be otherwise We do

and be true. Rev. Burt: "We are fully aware that it is always very difficult to discuss any question fairly with Roman Catho-lies, because of their Jesuitical sophis

When these are exposed there is usually very little left to talk about.

Rev. Burt: "They (Catholics) have

two distinct systems; the theoretical and the practical. In or theological, most instances the one has no relation whatever to the other. If, for example, you should attack them or reply to them because of what they do or do

them because of what they do or do not, they will answer by telling what they do or do not believe."

We do not know any better way of refuting false statements about Catholic doctrine than to quote the doctrine correctly. If Methodists were accused the contraction in the doctrine to the correctly of the correc of some crime-idolatry for instanceve do not know how they could better refute the charges than by quoting the doctrines of their denomination condemning idolatry, and stating that they do not, and do not intend to disregard that condemnation. That certainly should acquit their denomination of the charge of teaching or tolerating idolaand show that they individually are not guilty of that sin. Just so with Catholics. When Rev. Burt with Catholics. When Rev. Burt accuses them of idolatry they point to the teaching of the Church condemning idolatry and assure their accuser that they do not, and do not intend to, disregard that condemnation. This is a valid answer to the accusation, when a man tells you the principles which he accepts as governing his conduct, and assures you of his intention to adhere in practice to those principles, you must respect his assurance, unless you believe him to be a liar or a hypo-

crite. But, says Rev. Burt, if you attack them for something they do, they answer by telling you what they believe. If what they do is right and in consonance with their doctrine, they would very naturally refer to the doctrine to prove their consistency. But when criticised for what they do contrary to their principles we cannot see why they should refer to their principles when such reference only emphasizes their inconsistency and convicts them of quote the commandment "Thou shalt relative and because of their relation to not kill," as a defence or exculpation.

Rev. Rust. "It is simple about the God; because God has made them workers."

Roman Catholic priests or editors to say to those who have lived in Roman Catholic countries that Romanists do honors and asks the help of any creature not adore or worship Mary. We know

It is absolutely and criminally false to say that Catholics in Italy or any-where else worship or adore Mary, in the sense you attribute to the words
"worship" or "adore."
These words have a wide range of

meaning, and the meaning in any given case depends on the intention of him who uses the words or does the acts

who uses the word designated by them.

The Standard Dictionary under the standard says: "The act of work adoration says: "The act of adoring as being or pertaining to the Deity; worship of God or special reverence given to some inferior person, or object related to God." Of the yerb adore it says: (1) "To render the person or control or con divine honors to; exhibit or express homage, veneration or reverence to ; worship; as to adore the Holy Trinity. (2) To feel or exhibit profound regard or affection for; love or honor with intense devotion; as, the child adores

Under the word "worship" the same dictionary says: (1) "The feeling or act of religious homage to a deity, especially the supreme God. * * * (2) The act or teeling of deference, respect, or honor toward worthiness or toward a position deemed worthy or high; as worship of the good; worship paid to the rich. (3) Excessive or ardent love or admiration; as the wor-ship of the beautiful, the worship of a

English literature affords examples of the use of the words worship and adore in all these different meanings. Macaulay, quoted by Webster, says:
"The great mass of the population abhorred popery and adored Monmouth."
No one thinks for a moment that Macaulay here accuses the English population of idoiatry, of adoring Monmouth in the same sense and intention that they adored God. He simply used the generic term "adore" in its specific and limited sense. Again in the Office of the Church of England for the solemnization of marriage, are found the words, "With My body I thee adore." No one but an addlehead would think for a moment that supreme and divine honor is given to the con tracting party to whom these words are addressed. But should a Catholic, bowing down, say to the Blessed Viraddressed. But should a Catholic bowing down, say to the Blessed Vir-gin, "With My body I Thee adore,' some one of the Burt species would cry out, "idolatry, paganism, giving divine honor to a creature! I have been in Rome and I know." It would not occur to minds of his caliber that such words as adoration and worship and all other words having several meanings, mean only who t they are meant to imply by him who uses them; they are to be interpreted by the intention and not the

intention by them.

An Oxford professor once used the An Oxford professor office asset classification of the oxford professor of the can love that she can admire, that she can worship the greatest of her poets." This in the mouth of an Oxford pro-This in the mouth of an Oxford pro-fessor would not shock the Rev. Burt. But should a Catholic use the same words and say, "May the Catholic never be ashamed to show to the world that he can love, that he can admire, that he can love, that he can admire, that he can worship the greatest of God's saints, the Virgin Mother of the Redeemer," the Rev. Burt's tender conscience and sectarian zeal would be ablaze at the idolatry of giving to Mary the honor due to God alone. It is hard to know how to take such queer people. to know how to take such queer people.

The Mason may without censure address an official of the lodge as "your worship or worshipful," but should the Catholic use the same address to the greatest of saints, to that mysterious and sacred link which unites the divin-You are not the only preacher who is fully aware that it is always very difficult to discuss questions fairly with Roman Catholics. But if you cannot discuss them fairly would it not be as well not to discuss them at all? The cause of your difficulty is not Jesuitical sophistics, but the exposure of your difficulty is not Jesuitical. sophistries, but the exposure of your misrepresentations and calumnies. When these are exposed there is usually very little left to talk about. their fathers, and bowed down their heads and worshiped the Lord and the king. And, as the text shows, this worship was pleasing to God.

Now, if that congregation could with divine sanction worship God and the King, what valid objection can a believer in the Incarnation of the Eternal Son of in the Incarnation of the Eterhal Son of God raise against worshipping that in-carnate Son and His Mother, a more august person, a more greatly beloved and endowed of God than David or Solomon ?

Of course the worship given to God and the King and to the divine Redeemer and His Mother is specifically different. In the first case it is supreme, absolute worship, in the second case it is limited and relative. That given to the Supreme Being is beyond the dignity of any creature, that given to the Views creature; that given to the King or to the Mother is not adequate to the Majesty of the Supreme Being. The congregation in Chronicles understood this essential difference in the objects of their worship, and their intention in worship-ping God and the King corresponded to that difference. In precisely the same way Catholics understand the difference between the objects of their worship— the Supreme Being and Creator, and one of His most favored creatures-and their intention in worshipping corresponds to

that difference.

This very simple truth and evident distinction does not seem ever to have acquired a lodging in the head of the Rev. Burt, Methodist agent in Rome.

We have dwelt at some length on the various meanings of the words adora-tion and worship for the purpose of bringing our more clearly the nature of Rev. Burt's sin of calumny against the millions of Catholics in Italy, whose mental attitude he claims by implication to know better than they themselves.

They know that they have not the most remote intention to give to any creature the absolute adoration and worship that is due to God alone and that the reverence, honor, or worship they give to creatures in this or the next world is

own meaning and intention when he honors and asks the help of any creature beloved and honored of God.

Now, the Rev. Burt's vanity consists in his thinking that he knows the Cath-

olic's meaning or intention when he prays better, than the Catholic knows it When the Catholic assures himself. him that the honor, reverence, or worship he gives to God's saints is not the same he gives to God Who made them saints, but is relative and in reference to God the source of all holiness, Rev. Burt, relying on his superior psycholog beat knowledge, replies that he knows better; that the worship given to the saints, particularly to the Blessed saints, particularly to the Blessed Virgin, is the same given to God, that it "relegates God to places among the mythological deities of paganism." Of course the proper rebuke for such silly or malicious talk cannot in its truthful ness be flattering to Rev. Burt. And the Catholic in rebuking such unmitigated rot and its perpetrator is not dis-

gated rot and its perpetrator is not dis-posed to put on lavender kids.

Rev. Burt's iniquity consists in put-ting a false meaning, an idolatrous in-tent, into Catholic worship, and then reporting his miserable counterfoit as the real Catholic worship. What imp of the perverse inspires such men? What good can they expect from such

impious conduct?
We must express our surprise that so honorable and scholarly a gentleman as Dr. Buckley should permit such a mass of ignorant, malicious drivel to appear in his paper. Is it possible that the Doctor can believe or hold himself re sponsible for this calumny of Burt hold himself re-"Millions of these poor, benighted (Italian) people worship no other God than Mary, or the patron saint of their

wn town, village, or trade."
What epithet does the Doctor think would be a proper one for the author of such a statement? Those people are taught from their infancy to say the 'Our Father, who art in heaven, hal lowed be Thy name," in their morning and evening prayer, and they probably say it more frequently than Mr. Burt, who says they have no other God but some saint. Does the Methodist Misonary Board pay this calumniator for ch work? If they do they need a such work? If they do they need a missionary to teach them the first prin-

ciples of morality.

Here is another example of Rev. Burt's ignorance and method: 'In the Church of St. Agostino there is an im-age of the Madonna, though it looks more like the statue of a Roman matron, and some insistently assert that it is that of Agrippina, the mother of Nero."

Note the malice of the insinuation by which he strives to associate the Mother of Christ with the mother of Nero, and the Child in the arms of the Virgin with the matricide son of poisoner Agrip-pina. Who are those who "insistently assert" that the statue is that of Agripoina? If there be any-which we dou they are as ignorant as Burt himself; for, had he taken the trouble to inform himself he would have learned that the statue in the Church of St. Agostino is the work of the sculptor Jacopo San-

the work of the sculptor Jacopo Sansovino in 1512.

Rev. Burt makes several quotations from prayers to the Mother of our Redeemer, to prove his thesis that Catholics worship her with that worship which is due to God alone. In all these prayers Mary is appealed to as "Mother of God," and this her intimate relation to God in the Incarnation, is the ground of every appeal for her intercession with God in behalf of the petitioner. It is a solid ground; of the petitioner. It is a solid ground; and to say that asking Mary to inter-cede for us with her divine Son, is to put her in the place of God, is to say a false, foolish and absurd thing, which, of course, is not beyond the ability of Rev. Burt.—N. Y. Freeman's Journal.

A NOTABLE EVENT.

Special to the CATHOLIC RECORD

New York, April 27, 1903. New York, April 27, 1995.

There were many unique features about the laying of the corner-stone of the Apostolic Mission House at the Catholic University on Thursday last, that are deserving of special comment, Not at any time since the dedication of the Catholic University itself has there

the Catholic University itself has there been so notable a gathering of Eccles-iastics of all grades of the Hierarchy. The presence of the Archbishops from the Pacific coast as well as from the Atlantic seaboard gave the event a national character and the various habits of the religious orders imparted not only a historical picturesqueness to the scene, but indicated how deeply into the essential life of the Church this missionary movement has pene trated.

The Holy Father took occasion of the event to express his interest in this missionary endeavor, and let us know that he has watched its growth, and is heartily in sympathy with its purpose. The following cablegram was received by Cardinal Gibbons from Cardinal Rampola:

Rome, April 24, 1903. The Holy Father wishes every success to the new Mission House, and most lovingly grants to the work his Apostolic blessing. CARDINAL RAMPOLLA.

There seemed to be a bit of prophecy in the concentration of the working orces of the Church about this cornerstone. While the wailing tones of the Religious banished from their homes

reach us from the Catholic countries of Europe, the young giant of the Church in the Western World is preparing to make new conquests to the Cross. There is no work too great for it to accomplish. There is a hope that the great missionary epochs of the Church's history will be repeated in his new movement.

After the blessing of the corner-stone

by Cardinal Gibbons, Father Doyle took occasion to explain that the Mission House was diocesan and country-wide in its character, that while the Paulists were gathering money to build it, still it was not to be a Paulist institution, but that it was to be related to the Church in the United States in some such way as the American College in Rome is. It was for the purpose of ence, honor, or worship they give to a caught in the act of murder to uote the commandment "Thou shalt to kill," as a defence or exculpation. Rev. Burt—"It is simply absurd for

Archbishop Keane's address awakened the highest enthusiasm. He was frequently applauded during its delivery. Among other good things he said "that the students of the Apostolie Mission House are to be the chosen Knights of the Round Table of the Prince of Peace, trained to the noblest devolopment, intellectual, moral and spiritual, confined by no limitation of parochial or monastic obligation, but looking to the Apostolic authority of the Bishops for guidance in their work. They will be men of valor and power

They will be men of valor and power who can be called on, depended on for every hardest and highest achievement. This work will, then, be the fairest most potent and in every way the most perfect flowering of the Catholic University of America." Under the spell of the enthus-iasm of the occasion a gentleman tepped forward and presented Father

Doyle with a blank check and requested him to fill it for whatever amount he desired.

The music on the occasion was pro-

vided by the Jesuit band from Gonzaga College.

The work on the Mission House will be crowded ahead as fast as possible, and it will be continued while the funds

There is no work that has awakened so much enthusiasm among the Catho-lies of the country as this missionary

A Catholic Sentiment in Kipling. "If these are not Catholic sentiments pure and simple, where can we find them?" asks a correspondent of the Sacred Heart Review, quoting the following lines from a hymn by Kipling:

Ah, Mary, pierced with sorrow, Remember, reach and save Remember, reach and save The soul that comes to morrow Before the God that gave! Since each was born of woman, For each at utter need— True comrade and true foeman— Madonna, interesde!"

A Dangerous Tendency in Catholic Societies.

Boston Pilot There is no little danger for all of our distinctly Catholics societies in the growing tendency to over-emphasize the social features. We have no quarrel with legitimate social pleasures, and a Catholic society does much which provides innocent recreation for its young

vides innocent recreation for its young people and a social clearing-house, so to speak, for old and young.

But this achievement should not represent the metes and bounds of its activity. Catholies are far too intelligent for such limitation, and our constant intercourse with non-Catholies are the property of being puts upon us the responsibility of being puts upon us the responsibility of terms or prepared to meet them at need on higher ground than business or amusement. All our Catholic secieties aim at making their members better internal or dryon devout Catholics.

structed and more devout Catholics. A member who willingly co-operate in the lighter work, but shirks the more serious and lasting, has not propperly at heart the welfare and holor of his organization. The dance, the whist, the concert and the reception should not be set above the lectures. the conferences, the charitable and reformatory work, the gain in religious love and loyalty which are the founda-tion reasons for the society's existence.

T. A. AND B. SOCIETY.

St. John's Daily News, April 27, 1973.

A special meeting of the T. A. & B. Society took place yesterday afternoon. Two applicants were admitted to the Society. The Preddent, J. J. Bates, Esq. explained that the object of the meeting was to present an address and purse to the Spiritual Director, Rev. Father White, on his departure on a vacation. The presentation was then made and a suitable reply made by Father White. There was an unusually large gathering of members present, and it was a scene never to be forgotten when the strains of Auld Lang Syne were exhoed loud and long as the Rev. Director bade au revoir.

To the Rev. James M. White:

Reverend and Dara Sir—We the undersigned St. John's Daily News, April 27, 19(3.

To the Rev. James M. White:
Reverend and Dear Sir—We the undersigned members of the St. John's Total Abstinence and Benefit Society Isvail of the occasion of your approaching departure on a visit to neighboring countries, to tender to you an expression of our high escent and regard and a slight recognition to your highly valued services to all branches of our Association.
During all the time of your connection with

During all branches of our Association.

During all the time of your connection with this Society, we have held you in affection and esteem as a brother member, in respect and reverence as our Spiritual Director.

The members of our club in particular will not soon forget all your efforts for their moral and intellectual advancement, but mindful of the lessons you have taught them, will endeavor to keep the memory of your name and your lectures alive, by a steady progress in the paths you have the moral of your name and special manner, shall ever carry with them the remembrance of your affectionate disposition and deep carnestness of purpose in matters which concern their welfare, and your untiring exercions for their success and happiness.

natifing exercions for their success and nappi-ness.

We all of us trust that the well-earned vaca-tion you are about to take will result in that improvement in your physical health which you anticipate, and that your visit to stranger countries will be for yourself a source of pleasure and profit, so that after we welcome you to your home again, we may induce you to recall its memory for the pleasure and profit of your friends.

We sak you to accept the accompanying

you to your home again, we may induce you to recall its memory for the pleasure and profit of your friends.

We sak you to accept the accompanying token of our esteem, and again wish you many pleasant hours and a safe return.

Signed on behalf of the St. John's T. A. & B. Society.

JAMES J. BATES President.

Society.

GEO. J. COUGILIN, Secretary.

St. John's T. A. Hall, April 25th, 1993.

PATHER WHITES REPLY.

I am grateful, my dear brother members, deeply grateful, for the emphatic and practical mark of your esteem.

My relations with you have ever been of the closest and most pleasing nature.

Whatever energy I have expended on your behalf has been but in the conscientious exercise of my duly towards your noble Society.

What greater work could command the services of a Catholic priest than the one of total abstinence, which supplies the highest type of manhood to the world as well as to the nation? What return can I ask from you greater than that you have ever off-red, when by your joint sympathy and co-speration, you have made my work truly a labor of love! The consciousness that one thousand total abstainers, in all their manly strength and vigor, stand ever ready to support every effort of mine, is sufficient to inspire me with zeal and energy in the exercise of my duty.

I thank you, gentlemen, and most earnestly pray that succeeding years will wikness the steady progress for our glorious cause of total abstainers. _____

North American Life.

At a special meeting of the Board of Directors of the North American Life Assurance Company yesterlary afternoon a resolution was passed, expressing the deep sense of the great loss they have sustained in the death of their Managing Director, the late William McCabe, LL. B. F. I. A. The board extended to Miss McCabe and to the other members of the family their sincere sympathy. Mr. L. Goldman, A. I. A. who has been Secretary of the commany since it commenced business, was by unanimous vote elected Managing Director, and Mr. W. B. Taylor, B. A., who has been Assistant Secretary for some time, was appointed as Secretary.

DIOCESE OF LONDON.

NEW CHURCH OF ST AUGUSTINE,

NEW CHURCH OF ST AUGUSTINE.

On Sunday, the 3rd inst., the corner stone of the new church of St Augustine was solemnly blessed and laid by his Lordship Blestop McErsy of London. Despite the very unfavorable weather a large concourse of people was present. The Rev. D. P. McMenamin, pastor of Biddulph, presched the sermon on the occasion. His Lordship was assisted by the pastor, Rev. J. Hanlon, Rev. T. West of Goderich, Rev. M. acCormack of Annheid and Rev. J. D. Pinsonneaut of Clinton. The fullowing occument was pisced in the corner-stone, as well as copies of Catholic Record. the C. M. B. A. Canadian and county newspapers and medias of the Sacred Heart, St. Joseph and Our Lady, also several current coins:

On any 3rd, 1993, was blessed and laid this corner stone of the Caurch of St. Augustine by Right Rev. F. P. McEvsy, D. D., Blenop of Peter, Mgr. Sbaretti, Papal Delegate to Canadia, Archbishop O'Connor, chief pastor of the Archdiocese of Toronto, Rev. J. A. Hanlon, parish pricet of S. Augustine, Eaward Vill. King of the British Empire, Lora Minol, Governor General of Chanda, Hon, Sir Whitred Laurier, Premier, Hon G. W. Ress, Premier of Onearlo, Robert Holmes and M. G. Cambron, members of Parinament for Huron Cs. Samuel S. Cooper was the confitation and Reserve much praise in their endeavores to assist their worthy pastor in the laudable work. The collection taken upon the decasion amunication of v \$500, P. Otestan friends courirbuting generous, to the organist, Miss Annie Redmand, discoursed nice selections appropriate to the occasion.

One very pleasant feature of the celeoration was that the contractor, Samuel S. Cooper,

occusion.

occ-sion

occ-sion

occ-sion

occusion

we that the contractor, samuel S. Cooper

presented His Lordship with a large and

beautiful silver trowel, appropriately in
seribes.

seribe.

In the forenoon of the same day His Lordship gave confirmation and comprimented and thanked the congregation of St. Augustine for responding so generousy to his wishes in building a new church, which would be another worthy tribute to the noor of God and an ornament to the county of Harra.

ST. PETER'S CHURCH, GODERICH. On Thursday evening, the 25rd of April, the Rev. Albert McKeon, P. P. of S., Corumban, preached a very instructive sermon in the Holy Sacrifice of the Mass, in St. Peter's Church, Goderich. The sermon was very practical and was listened to with great attention. Very appropriate music was rendered on the occasion by the choir.

POEM OF HIS HOLINESS POPE LEO

AN CHRISTI MDCCCC PRIDIE KALEN: A LIANVA-Cultrix binarum nobila sitium
Dicenti setas ; publica commoda,
Vireque naturas refereis.
Qui quis avei, memore, canendo.

Saccii occidentis me vehem entina
Admissa tangune: hace doled of fremo
Pro! quot, retrirente conspicatus
D. Gecotum monumenta Certio

Queraire cacdes, seeper que direts An pervaganos manstra nom tac l An direm in arcom Vancanam Millo constintem duclaum?

Quo cessi. Urb s. principis urb um, Nullo impe anum servido decus?

Quae lex honesti, quae superest i Nutant, semel submota ab aris Atque ruunt labefacta iura, Auditis? effert impla conscius

Brutaeque naturae supremu Nititur asseruisse numen. Nostrae supernam gentis originem Fastidit excors; dissociabilem, Umbras inanes mente captans, Stirpem hominum pecudumque miscet.

Heu quam proboso gargite volvitur Vis impotentis caeca superblae, Servate, mortales, in omne Tussa Dei metuenda tempus.

Qui vita solus, certaque veritas, Qui recta et una est ad Superos via, Is reddere ad votum fluentes Terrigenis valet unus annos,

Nuper sacratos ad cineres Petri Turbas piorum sancta petentium Is ipse duxit : non inane Auspicium pietas renascens. Issy, futuri temporis arbiter, Surgentis æri cursibus annue ; Virtute cuvina rebelles Coge sequi meliora gentes.

Tu pacis almae semina provehe ; Irae, tumultus beliaqua tristia Tandem residant ; improborum In tenebrosa age regna fraudes.

Mens una reges, te duce, temperet, Tuis ut instent legibus obsequi : Sitque unum Ovile et Pastor unus, Una Fides moderetur orbam.

Cursum peregi, lustraque bis novem.
Te dante, vixi. Tu cumulum adiice;
Fac, quaeso, ne incassum precantis
Vota tui recidant Leonis.
—LEO XIII,

ENTENNIAL ODE OF HIS HOLINESS POPE LEO XIII TO THE NEW CEN-TURY. ORIGINAL TRANSLATION BY RT. REV. BISHOP HOWLEY. Sing he who lists, the Age that now departs; Which fosters Science; cherisher h the Arts; Which Nature's secret forces doth reveal, And all things bendeth to the common weal.

But, as the dying years I backward scan, And view the crimes and shameful deeds of man, My heart deep touched these crying evils mourns.

And with indignant ire my bosom burns.

Shall I complain of slaughters - scepters hurled? Of vice untridled stalking thro' the world; Of direful war wazed with a thousand wiles Against e'en Vatican's high, sacred piles?

Oh Queen of Cities! who didst never bow, Thy neck to yoke of servicude,—where now, That glory, which in by gone ages shone Amid the Nations, round the Pontiff throne!

Oh woe! when kings to faith and conscience blind blind
Impose their godless laws upon mankind,
No longer Faith nor Justice can be found
And Altars, desecrated, strew the ground

HEENAN-COLLINS.

Seldom in the history of Mount Carmel parish has there been witnessed a more charming matrimonial ceremony than that which was performed on Wednesday, April 22. The contracting Parish Mary Collins, daughter of Detroit and Mary Mary Collins, daughter of Mr. Denis Collins of this place. Mr. Timothy Collins ably easied the proom, while his sister, Annie, attended the bride. Rev. Father Tiernan administered the bolly sacrament to the young couple and concluded the ceremony by a few sell chosen words. The apparel was very becoming. Mr. and Mrs. Heenan were the recipient of many costly presents. They left for points West on the afternoon train. Their home will be in Detroit, where we hope they may live to enjoy many years of happinese and prosperity.

some casket at her residence when many sym-pathizing friends of the bereaved family viewed the features of the dead. The de-cased was in her fifty cighth year, and by her marriage to Prick Mahony was blessed with a family of two soes and two daughters, three

a ramity of two sons and two daughters, three of whom survived her.

Mrs. Mahory was of a kind, charitable, and loving disposition an examplary member of the Catholic Church, and her death leaves a vacancy never to be filled to those whom she benefitted.

eneflited. The funeral took place to St. Michael's come ery on Wednesday and was largely attended. tory on Wednesday and was largely at ended. Requirem High Mass was celebrated in the Church of the Holy Family, where she had beer a devous worshipper, special music being provided for the eccasion.

MRS. MARGARET MCGOEY, TORONTO.

Mrs. Margaret McGoey, relict of the late Paurick McGoey sr., Barrie, died on Saturday, April 20th, as her residence in Toronto. Mrs. McGoey was a native of Carrigahok, county Clare, Ireland, the eldest of a family of eleven children, of whom only two, Mrs. A. McMahon, Tuttenham, and Mrs. M. Charleons, Foronto, survive bor

Noticentesm, and Mcs. M. Conscious, Toronto, survive ber.
Anthough eighty-three years of age she retained possession of all her faculties up to her last members and took part in the uniferent religious services. At her deathbed were the Ray, Father Wm. O Leary, St. Mary's, this city, and the members of her family.

Sme left Ireland in 1812, came to her uncle's, the Rev. James Quinlan, then stationed at New market, Ontario, and one year later married Patrick McGeey, of Tecumseh, where she resided the next forty years, thence removing to the county town, Barrie, for fourteen years, the last five years of her life being spent in Toronto.

Her husband predectased her some nine years.

years.
She is survived by six children, four sons and two daughters. The former, James, Grand Forks, Da.; Joseph, Ceveland; Patrick, New York, and Thomas on the nomestead; the latter are Mrs. M. Dwyer and Mrs K. Keating, Toronto.

Foronto.
The funeral took place the 27th inst, from her residence, via Toutenham, to St. James' ceme-lery, Adjala, and was attended by a large con-gourse of relatives and acquaintances. R. I. P. MRS T. P. DIESBOURG, LONDON.

MRS T. P. DIESBOURG, LONDON.

It was with keenest regret the many friends of Mrs. Theodore P. Diesbourg (nee Susie McGuire) read the announcement of her death in the daily papers of this city on Wednesday, April 29, the feast of St. Peter.

Mrs. Diesbourg was of a gentle and retiring disposition, and by her amiability and kindness of heart made many true friends during her residence in London. Throughout her short life she ever manifested an earnest and practical devotion to the Sacred Heart of Jesus and His Blessed Mother. May we not, therefore, trust that at her life's clusing, Jesus and Mary guided her safely through the portais of eternity.

guided her safely through the procas of tetrnity.

The funeral took place from her late resid-ence, 195 Horton street, on the First Friday of May Requiem High Mass was celebrated in the Cathedral by Rev. Father Aylward.

To her bereaved husband, mother and brothers we offer our heartfelt sympathy; and for the dear departed we pray that eternal rest may be given her soul.

MISS MARY DIGNAN, LONDON ONT.

Miss Mary Dignan, a native of London Township die dat the residence of her ne phew, Mr. Hubert Dignan, all native of London Township die dat the residence of her ne phew, Mr. Hubert Dignan, City Reg strait, Tabbe street, on May 2nd in the eigh y-first year of her age.

In the city of London and the Township of that name, Miss Dignan, during her long life had made many friends besides those who bere relationship to her Sno was a most levable woman, and it seemed as though her one ambition was to live for the purpose of casting sunshine about her. Littleshe thoughter of self-ave in the great matter of preparing her soul for eternal life. Sho was a most exemplary Catholic and followed the mid of the Church with an exactitude and piety that bore many fruits for good by way of example. She will be sorely missed by the poor and the sort owful for her neart always went out to them as material things or kindly words were needed.

Capt B Dignan and Thos, Dignan of Parkhill, brothers of the deceased, as well as Mrs. Ward, her sister, were present at the fueral, which took place to SF feeling Mass of Requiem was celebrated in the Rector, Requiem was celebrated to the Rector, Requiem was celebrated to the Rector, Requiem was celebrated to the Rector, Rev. J. T. Aylward, Rev. J. Dumn performed the last solem busers were: Hon, Thos, Coffey, Mesers, John Garvey, Philip Cook, sr., Francis Love, P. M. T. J., Murphy, and Frank Cole, sr., May her soul rest in peace!

Miss Mary Scott, March Tr.

Miss Mary Scott died April 13 after a lingering illness borne with resignation, cheerfulness and patience. She was born in Tapprary, Iroland, in the parish of Mothernea adjacent to a discrict that had been hallowed by the footprints of St. Patrick where he beaught God to preserve the Irish in the fullness of the faith. She seem d to have insible from the very atmosphere an undying attachment to the faith which is the search of the faith of the discrete search of the faith of the faith search of the faith which is the sea Virgin and souls in Purgatory sine practised all her life. Having emigrated to Canada in the year 1811, then to the remaining seventh year, she came to Bytown (asw Ottawa). There was then only a scattered little village. She was of a very healthy and robust constitution, ever knowing what it was to be ill until about the years ago when she had a severe attack of la gripps which shabitered her strength to a very great extent. For the last five years she could scarcely see anything. She was, however, perfectly contained with God's will. Her constant dread was that she would offend Him.

She proved her faith and charity when her brother Patrick's wife died, leaving a young family of four children, the eldest being just four years and nine months and the infant baby six days. She took care of them and filled to her utmost expacity their mother's place. These children respected and obeyed her. All the neighbors held her in veneration and love. It thus been truly said God loves those He chastiseth. This was exemplied in her case.

God left her until her work was done, and now He has taken her. It is received. MISS MARY SCOTT, MARCH TP.

and love. It into over truly said God loves those He chastisch. This was exemplied in her case.
God left her until her work was done, and now He has taken her to receive her reward for her faithful service. The beautiful faith she brought with her from her naive land burned trightly through her whole life, making it a most editying one, even at the close. Even when we thought consciousness had gone she still whispered the sweet names of Jesus. Mary and Joseph.
Her funeral was held to St. Michael's parish, Huatley, on the 15th. The Reverend Father Corkery officiated, after which all that was mortal of an exemplary Christian was laid at rest. During her illness she had the constant attendance of her parish priest, the Rev. Father Brownrigg. She had the happiness of receiving her Divine Saviour several times during her last illness.

The chief moutners were her two piaces and

her Divine Saviour several times during her last filness.

The chief mourners were her two nices and her nephex to thank our good friends and neighbors for their kindness. We feel grate ful to them for their kindness in this our time of affliction, and we hope that to those who lent a helping hand the Lord will give an abundant reward.

May her soul rest in peace!

MR AND MRS. BROWN, ST MARY'S.

Amid the Nations, round the Pontift throne:

In woe! when kings to faith and conscience blind mpose their godless laws upon mankind.

No longer Faith nor Justice can be found And Altars, descerated, strow the ground.

The Easter Lilly, St. John, Nfid.

MARRIAGES.

HEENAN-COLLINS.

Seldom in the history of Mount Carmel parish has there been witnessed a more charming marrimonial ceremony than that which was performed on Wednesday, April 22. The contracting parties were Mr. Jar. Heenan of Mr. Denis Collins of this place. Mr. Timothy Collins ably assisted the groom, while his sister, Annie, attended the bride. Rev. Father to the young couple and concluded the ceremony by a few well chosen words. The apparel was very becoming. Mr. and Mis. Heenan of the person of Mr. Pents of many costly presents. They left for points West on the attendor we hope they may live to onjoy many years of happiness and prosperity.

OBITUARY.

MRS. P. MAHONEY. TORONTO.

It is with sincere and profound regret we chronicle this week the much lamented death of a true friend and esteemed woman in the person of Mrs. P. Mahony, who died at her residence, No. 7 Elm Grove, Toronto, on Sunday, April 19th. For a month previous to her death her malady took an alarming turn, and free middless and friends she quiettly breathed her last in the presence of a heart broken family.

Before interment the remains lay in a hand.

IN MARY. Russel, S. J., book of l s saints is not

hat is vile and en in secret Christian, who Christian life alive a spirit

nce the Mother on, and a beautirtues. It is this d her powerful and devout souls are striving for r life.
Protestant poets ast an inkling of a which encircles b, and the attract-draws all hearts sistless, force to

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1.—Sacred Heart ILD IN EVIL.

the baby cries, its o, it is coddled, it arried about. It

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g it.