Moreover, read holy scripture carefull

frequently they saluted Him or bade Him farewell, just as we Catholics do within our Church to day, by adoring on

bended knee, as in the Catholic genu-flection. Look, for instance, at the Eastern Magi and the lowly Shepherds

Christ Child had become the God Man, Mark how the Ruler, in approaching Him, came up and adored Him; first, before He began his prayer. St. Matt., ix., 18, just as Catholics in their Churches do to-day; and again, note how the leper of the Gospel, in saluting our Blessed Lord, fell on his face before

His feet. St. Luke, xvii., 10, and finally in Pilate's Hall, see how, bowing their knees, they adored Him. St. Matt., xv., 19. Thus scripture is replete with instances showing how it was customary

in Christ's own time to first adore or

bended knee upon entering the Divine presence, as Catholics in their genuflec

presence, as Catholics in their genuinections and in their Churches do to-day; and as in entering, so also in leaving the presence of God, they adored frequently like us on lowly knee. Thus Simon Peter, when taking leave of Christ, fell down at Jesus' knees. St. Luke, v., 8. Just as Catholics in their farewell genulactions extill take leave of Him to day

flections still take leave of Him to-day within God's Holy Church. O how na tural! How beautiful, then, to note the

Catholic genuflections, originating with our dear religion in the days of Christ,

and to see in it to day only a continu-ance of that ancient custom so preva-lent when our Saviour walked with men.

How striking, too, the evidence it furnishes that Christ was once really here

on earth, visibly teaching in our midst, and that He is here still, just as really, though invisibly, in His silent, ever-

chap. i., 6. Far greater need, then, have we to adore Him, the creatures

only Catholic Church ever on earth— the little stable Church of Bethlehem

lehem other than the Christ within the

Catholic Church to day? Or has the Christ of Bethlehem changed, that we

should not adore on lowly knee within His presence still? When heathens even did so much for God, are we Chris-

tians only to do less? O, surely not Hence it is that we Catholics, ever mind

ful of the real, though invisible, pres-ence of our Lord within our Church,

ence of our Lord within our Church, always genuflect or bend the knee immediately when entering that Holy House, wherein faith teaches us God dwells. Star guided to their God and to His Stable Church, the wise men, Heaven taught, entered on adoring knee, because the Star of Faith shone within their bearts and so within

brightly in their hearts, and so within

our hearts and in our Church the Star of Catholic Faith still shines, and, shining, guides us to God's larger Beth-lehem Home to day, His Holy Church,

teaches us to bend and adore, for we know that God is really there. O how

ORITHARY

Mrs. John F. O'Connor, Ottawa.

With the decline of the old year and its last sunset, there went out from the house of Mr. J. F. O'Connor, of Ottawa, all the sunshine and happiness that rendered his hearth cheerful, and his house happy, and the darkness of desolation and sorrow settled in the place. The partner of his joys and sorrows had passed away. Those who knew his young wife can realize his loss. Mrs. O'Connor was the fourth daughter of John Bowes, Esq., architect, of the Public Works Department, Ottawa, and sister in law of Martin O'Gara, Esq., Q. C., Dr. Rourke of London, and J. J. McHugh, Esq., Carlyle, N. W. T. She had been ailing for some time but her physicians were hopeful that she would soon recover. However, a sudden attack of inflammation of the lungs drew her span of life to a close. During her Mrs. John F. O'Connor, Ottawa. her span of life to a close. During her illness she was constantly visited by the Rev. Father Pallier, who attended to her spiritual wants. And on New Year's tree which he was reconstantly the less than the spiritual wants. eve, while he was pronouncing the last benediction, her spirit calmly glided into

Mrs. Julia O'Connor, ever cheerful and happy, her society was sought after, and courted by her numerous friends.

Of a naturally buoyant and lively discretified the survivious of the survivious o

position, the sunshine of a good heart and kindly nature shed its warm influence on all with whom she came in contact. As a visitor to the sick, she brought a cheerfulness, which exerted its exhibitating influence, and her visits were looked for with pleasant anticipations. In the social circle, she moved as an accomplished lady, siffable and amiable. She was possessed with more than ordinary talents, and, as a musician, excelled without exciting envy. With those qualities, and ever anxious to contribute to the well-being of others, she rendered the home circle a happy one.

appy one. The funeral, which was largely attended, The funeral, which was largely attended, took place on Saturday morning, at ten o'clock, from her late residence, Daly street, to St. Joseph's Church, where a solemn Requiem Mass was celebrated by the Rev. Father O'Connor, of Perth, with deacon and sub-deacon. The church was draped in mourning, and a full choir was in attendance as a mark of appreciation of her services in connection with that same choir. Her old friend, Mrs. Kearns, presided at the organ. As the funeral entered the church the organ pealed forth in grand and solemn pealed forth in grand and solemn tones, the "Dead March in Saul" The body was laid on a large catafalque, surrounded by innumerable candles. The hole of the service was very impre but the "Dies Irae," as rendered by her old friends and companions, was doubly effecting. After the service for the dead the funeral procession again formed amid the tears of sorrowing relatives and friends, and proceeded to the cemetery, where the body was placed in a vault to await interment. We tender our sinawait interment. We tender our sin-cere sympathy to the afflicted husband father, brothers and sisters. A dutiful child, a kind sister, and a loving wife-in your charity pray for her soul,

Miss Nellie Ryan.

On Monday, the 11th instant, at the residence of her mother, Glengarry Avenue, Windsor, Miss Nellie Ryan died after an illness of three days at the early age of twenty-one years. The deceased young lady was a general favorite amongst those who had the pleasure of knowing her. Taken away in a comparatively brief time and in the bloom of life, from a fond parent and loving family and friends, her death has cast a shadow over many a Windsor home. Her funeral, one of the largest that has been witnessed in Windsor for a long time, took place in St. Alphoneus Church, immediately after Requiem High Mass, on Thursday. The celebrant of the mass was Rev. L. A. Dunphy, of London, and Rev. M. J. Ferguson, Sandwich, and J. Scanlan, Windsor, deacon and sub deacon respectively. Rev. C. McManus acted as Master of Ceremonies, and Very Rev. Dean Wagner occupied a place in the sanctuary. The choir of St. Alphonsus church, ably assisted by Mrs. J. A. Kil-Miss Nellie Ryan. Rev. Dean Wagner occupied a place in the sanctuary. The choir of St. Alphonsus church, ably assisted by Mrs. J. A. Kilroy, and Mrs. G. W. Baby, rendered the Requiem Mass in a most impressive manner. The solo "Angels Ever Bright and Fair," by Mrs. Kilroy deserves special mention as a masterpiece of a most solemn and touching character. May the soul of the dearsted young lady rest in peace.

the departed young lady rest in peace. Mr. Patrick Tierney. That the hand of death falls upon us a That the hand of death falls upon us at times when least expected was exemplified in London on Saturday last. Mr. Patrick Tierney, an old and respected resident of London was in his usual health on that day at twelve o'clock, but before another hour had elapsed his soulhad taken its flight to its Maker. It is supposed that an affection of the heart was the immediate cause of death. Amongst our old residents, those who in the early, days were forced to face the hardships and trials of newly-settled districts, few held a higher place in the hearts of those who know him than the good and honest Patrick Tierney who is now numbered with the departed. A large family, most of whom have grown to manhood and womanhood, are left to mourn the loss of a fond and indulgent The funeral, which was very largely attended took place on Tuesda A solemn requiem mass was cele orated in St. Peter's Cathedral, after which the sorrowing procession wended its way to St. Peter's cemetery. May the soul of the deceased rest in peace, a may perpetual light shine upon him.

Mrs. Wm. Starr. On Tuesday, the 12th inst., Mrs. Wm Starr, relict of the late Major Starr, died in Detroit, Mich. Mrs. Starr was an old and highly respected resident of this city, herself and husband coming here in the early days when London was a small town. early days when London was a small town. During her long residence she had made many warm friends amongst sil classes of the people, but more particularly because of her works of charity, amongst those on whom the hand of distress had fallen. Her great desire at all times was to lay up treasures in heaven by active assistance in every good work. The funeral took place on Thursday from the residence of her son-in-law, Mr. John Miller, on Sydenham street, to St. Peter's Cathedral, where a Requiem High Mass was sung, thence to St. Peter's cemetery. We ex-

tend to the surviving members of the family our most heartfelt condolence in their sad sfliction.

Miss Julia O'Meara.

Miss Julia O'Meara.

After a short illness, borne with that beautiful resignation to the will of God so becoming in a true child of the Church, Miss Julia O'Meara, youngest daughter of Mr. Martin O'Meara, proprietor of the Dominion House in this city, resigned her pure spirit into the hands of her Saviour on the 14th of this mohth. Deceased had attained her twentieth year. She had been for a length of time a pupil at the Sacred Heart Convent in this city; and was remarkable for talents of a high order. Amongst her schoolmates she was one of those whose absence will she was one of those whose absence will be keenly felt for many a day. Bright and cheerful was her disposition always—the buoyancy and brilliancy of a beautiful mind, brimtul of sweetness and goodness rendering her companionship a gen-uine source of pleasure and profit to all. A fond father and a loving brother and A fond father and a loving brother and sisters will grieve as they gaze on the vacant place left lonely by the absence of the lovely girl who has departed never to return—companions, too, will though for perhaps a briefer period, lament their loss, but, after all, there is comfort in the reflection that while grief must their loss, but, after all, there is comfort in the reflection that while grief must have its way while bitter tears will flow as long as aching hearts have sorrows. The transition, is for her a glorious and an eternal one, where a dear and loved mother gone before will be met and greeted, and where those remaining for a brief period on earth, may hope to again behold the joy of the household whom God has taken to the enjoyment of his glorious kingdom.

The funeral took place on Sunday from

Correspondence of the Catholic Record. FAREWELL TO THE WORLD.

the family residence to St. Peter's Cathedral, thence to the cemetery. It was

one of the largest and most respectable that has been seen in London for some

years. We desire to offer to Mr.
O'Meara and his family our sentiments
of most hearty condolence in their sad

On Sunday last at Ottawa, in the chapel of the Mother House of the Grey Nuns of the Cross, a very impressive and very affecting ceremony took place. His Lordship of Ottawa received the final vows of seven young ladies and admitted six others who had spent six months as postulants, to the novitiate. The spacious chapel was brilliantly lighted and crowded with members of the confraternity and friends of the young ladies. The following received the holy habit: Catherine Finn, in religion Sister St. Odelia; Emma Gillie, in religion Sister St. Barbara; Virginie La Chance, in religion Sister St. Onesime; Hermeline Bellereve, in reli-Onestme; Hermeline Bellereve, in religion Sister St. Constance; Emma Beaubien in religion Sister St. Thomas Aquinas Eizabeth Lamothe, in religion Sister St. Svivester.

Entering the sanctuary at the com mencement of Mass they received from the hands of the Bishop their habits, which he had previously blessed. They then retired and re-entered the chapt clothed retired and received and singing: "I renounce the world and all the vanities thereof for the sake of the love of our Lord Jesus Christ, whom I have seen, whom I have loved and in whom I have

"Prudent virgins trim your lamps, behold the spouse cometh, go ye forth to meet him." Singing appropriate verses from the Holy Scriptures, they advanced and knelt at the feet of the Bishop who said, "My daughters what do you ask?" Together they replied, "Monseigneur we ask that we be permitted to consecrate ourselves entirely to our Lord Jesus Christ, to serve Him with fidelity all the days of our lives in devoting ourselves to the service of the poor and to the instruction of young girls in the spirit of faith and charity." When the Bishop asked if they had well considered the extent of the sacrifice, the constant mortification and continfice, the constant mortification and contin nce, the constant mornincation and contin-ual renouncement of self which the vow exacted of them, they answered that they had, and were determined with the help of God to make the sacrifice. After the first Gospel Rev. Father Sexton, of Ottawa College presched an alcount College, preached an eloquent sermon in which he referred, in the most touching language, to the sacrifice that the young ladies were about to make. The renunciation of all that is most dear to the human heart was implied in their triple vow of poverty, chastity and obedience. The rev. gentlemen said that the angel of heaven rejoiced at the sight, and God himself looked lovingly down on those who gave up all for his name's sake. We can, he said, hear again his divine promise to reward all such a hundred fold. The rev. Father Gaudet, O. M. I., also of the College gave an interesting discourse in French, appropriate to the occasion. The novices then advanced into the sanctuary and repeated one by one the irrevocable

"In the name of the thrice Holy Trinity, in presence of our Lord Jesus Christ, of the Glorious and Immaculate Virgin Mary, and before you my Lord, the representative of God, I—make perpetual vow of poverty, chastity and obedience according to the constitution of their Congregation of Grey Nuns of the Cross and to consecrate myself, from this day and for all my life, to the service of the poor and the instruction of young girls. So help me God." to the service of the poor and the instruction of young girls. So help me God."
The Bishop then invested each with the
veil saying, "Receive the holy veil that
thou mayst learn to despise the world and
give thyself up entirely and in a spirit of
sincere humility to Jesus Christ, thy
spouse, who will defend thee from all evil
and lead thee on to life eternal." Kneeling at the Altar railing they sang, "The
Lord hath placed a sign upon my face that
I may admit none other to my affection."
Later on, in the ceremony they received

they have voluntarily assumed. They were afterwards given their rings, indicative of the spiritual alliance contracted with Jesus Christ which will be consummated in Heaven.

or the Catholic Rreord. THE CATHOLIC GENUFLECTION.

WHY CATHOLICS BEND THE KNEE UPON ENTERING THEIR CHURCH. And all the kindred of the Gentiles shall adore in H.s sight."-Ps., xxi., 27, 28. We Catholics bend the knee, upor entering our Church, to adore, as it were, upon the very threshold of His Church the God we believe to dwell therein. It is an outward manifestation of our faith in the Divine presence. It is the Catholic's salute to his God. When we Catholic's salute to his God. When we meet a friend upon the street we salute with a bow. This is the salute of a creature to his fellow-creature; but in meeting our God in Church we Catholics adore on bended knee. This is the salute of a creature to his Creator—of a Christian—and a Catholic to his God. Christian-and a Catholic to his God. Surely if we do right to bow thus to creatures, we do no wrong to bend to God! Are we to do more for the crea-ture than for the Creator, or less for God than for man? O, surely not! We observe certain marks of respect in en-tering the houses of men, such as taking and mark well how, when our Saviour lived on earth, men were wont to enter or leave His Holy presence. Not unoff our hats, for instance, through polite ness. How much more so, then, in entering that Greater House—the House of God—ought we to show even greater signs of respect, and even of devotion? and this we Catholics do by bending low the knee to adore and worship God the moment we enter the portals of His See how, falling down, they adored.
St. Matt., chap. ii., 7, when entering
the presence of the Christ Child of
Bethlehem! Again, later on, when the
Christ Child had become the God Man. Holy Church, thereby to remind us that we are no longer in the house of man, but in the house of God's O, how becoming to enter thus God's Holy Church. It tells us immediately where we are, in the presence of our God, while in genu-flecting often it reminds us continually we are-in the House of God How truly, then, in the language of holy writ, the Catholic genuflection says:—
"Indeed, the Lord is in this place; this is no other but the House of God and the Gate of Heaven. Genesis, xxviii., 16, 17. How becoming, after all, is the Catholic genuflection, and how natural Catholic genufication, and how natural for hearts filled with reverence and love for God to adore on bended knee the moment they enter the Holy Church wherein He dwells. How beautiful, too, the faith that teaches us to thus bow down at the entry of God's Church, to show how, first, as is most fit, we ofter God ourselves before we offer Him our mosts! O how this humble and devout wants! O, how this humble and devout posture exerts its influence immediposture exerts its influence immediately over our souls, shows the reality of our faith, and adds devotion to our worship! and how truly grand, indeed, it is to see that living, acting faith which makes the soul and body thus agree, that both may worship God! In entering other churches, we enter them as we do the houses of the earth, and are, therefore reminded of them: but in therefore, reminded of them; but in entering the Holy Catholic Church, we immediately bend our knee to God, and thus we are reminded that we are enter ing not, indeed, a house of earth-a ing not, indeed, a house of earth—a human habitation—but the House of Heaven and the House of God. Moreover, what is the Church? Is it not the place wherein we worship God? Certainly. When better, then, could we begin our worship than at the very entry of that divine abode? or how better could we show that worship than, as we Cotholics do, by adoring on bended knee, and at the threshold of His Church, the God we believe to dwell knee, and at the threshold of His Church, the God we believe to dwell therein? Such, then, is the Catholic genuflection—that beautiful reflection from the body as from a mirror of the soul's great love for God, for thus we know the soul has seen her Lord, and so invites the body to adore. O how grand, then, must be the faith that teaches the Christian and the Catholic child to enter thus God's Holy Church, and as he enters, so also must he leave from atar, and nearer the adoring child to enter thus God's Holy Church, and as he enters, so also must he leave that divine abode by adoring on bended knee, that God may bless him ere he goes! Sweet, indeed, and beautiful it is, to see the Catholic thus salute and bid farewell to God; but sweeter still, and far more beautiful, to see the God-

Shepherds. Soon they will be within that humble House of God. Watch well, then, those royal adorers, those pious souls! and note how they enter that lowly Bethlehem Church! The star stops! They enter, and behold! Heathens, only as they are, as soon as they catch sight of Jesus, falling down they adore on bended knee their newborn Saviour King. St. Matt., ii., 7, thus showing how first they offer Christ themselves, as is most fit, before they offer Him their gitts. Beautiful scene! So faithfully mirrowed in the Catholic genufection of to-day! Shall we, then, be Christians, and refuse, in entering that self-same Catholic Church grown larger, to bend like them the knee to God who dwells therein? Is the Christ within the Catholic Cnurch of Bethlehem other than the Christ within the like faith that prompts such acts of worship and of love. Beautiful, indeed, such acts, but far more so the gloriou Catholic faith that gives them birth ! Such Genuficctions Not Idolatry. We will now see that such genuflec-tions are not acts of idolatry. Many indeed, do really imagine that not merely these, but in fact all the genuflection we Catholics make in Church, or else where, are idolatrous rather than Christian acts. In this, however, they err owing, no doubt, to an ignorance of Catholic teaching regarding these genu-flections, which, briefly expressed, is thus:—" That we Catholics never genuthis:—"That we Catholics never genu-flect, or bend the knee, to adore or worship except to God, and God alone; and whenever else we bend or bow it is not to adore or worship, but simply out of honor, reverance, and respect." How simple! Where, indeed, is the idolatry, simple! Where, indeed, is the idolatry, or even the wrong, here? Idolaters in worshiping, bow down to false Gods. Catholics, however, in genuflecting, bow only to the true God, and it is never idolatry to bow or bend in worship to our God. Idolaters, again, kneel to visible Gods, made often with their own hands. Catholics, on the contrary, in their genuflections, kneel only to the invisible God, not made by mortal hands. Instead, therefore, of the Catholic wor-"In the name of the thrice Holy Trinity, Instead, therefore, of the Catholic worship being idolatry, it is faith; and instead of the Catholic genuflection being an idolatrous act, it is rather a beautiful and devout act of Christian faith, that certainly cannot but be pleasing in the Such Genuflections are in Accordance

Thus, in Ps., xxi., 27, 28, we read that: "Ail the kindred of the Gentiles shall adore in His sight." And O how truly is this seen and realized in the Catholic genuflection, where the kindred of the Gentiles, the children of the Catholic Church, adore on bended knee the moment they are in God's sight within His Holy Church! Again, in Philippeans, Chap. II., 10, we read that: "In the name of Jesus every knee should bend." Hence, if even at the name of Jesus we are told to bend the with Scripture.

Lord passed before him quickly, was unknee, how much greater reason have we Lord passed before him quickly, was unable to look upon it, but, making haste, bowed down prostrate to the earth adoring. Exodus, xxxiy, 8. So we Catholics, entering the Sinai of our Holy Church, and seeing the glory of God passing therein, like another to bend it in His very presence as in His Holy Church, for if this veneration be due even to the name, how shall we refuse it to Himself—the Mighty One of Heaven? St. John, in a vision he had of Heaven, tells us that he saw four and God passing therein, like another Moses, unable to look upon it reverently, making laste, bow down prostrate to the earth adoring in the Catholic genuflection, and as we bend our knee thus of Heaven, tells us that he saw four and twenty elders bowing down before the throne of the Most High God: Apoc., iv., 10, and in that other fainter vision of Heaven, seen within the Catholic Church to-day, how beautiful to behold Catholics also bowing down like them before that self-same God enthroned within their Church, thus reflecting here the worship of the Saints above, and by a similarity of faith, bringing down, as it were, to earth the Heaven of the saved, low to earth, our heads, our hearts. Our souls bow, too, in unison with our bodies in silent adoration of the invisible God whose glory is before us. O, beautiful genuflection! Beautiful union, when genuflection! Beautiful union, when soul and body thus agree, that both may worship God! and beautiful, too—beau-tiful beyond expression—that glorious Catholic faith which teaches reverant and repentant hearts to bend their bodies low, and thus accord in the a similarity of faith, bringing down, as it were, to earth the Heaven of the saved, and making of our Church a nearer Heaven still! Beautiful genuilection! how near in Thee earth seems to be to Heaven after all, for in the vision of a saint, earth, through St. John, looks up to Heaven, and sees in other saints the genuflection of the Catholic faith, while Heaven, through her saints, looks back to earth and sees in us the Catholic genuflection. Heaven born within our bodies low, and thus accord in the wor ship of the soul! This, indeed, is faith; not that idle, empty faith devoid of works that shortly dies. St. James, ii., 17, but the busy, acting Catholic faith that surely lives. Thus does Holy Scripture speak in favor of the Catholic genuflection. Let us now see how genuffection, Heaven born within our Holy Church! O how near earth draws to Heaven in the worship of the Catho The Catholic Genuflection Accords With Reason. lic Church, and in the Catholic genufled tion how the Church prepares her children for the Kingdom of her Lord

What is this genuflection after all? Simply bending low the knee to adore and worship God. Is there anything wrong or unreasonable in this? If so, what is it? Or when did it ever become unreasonable or wrong to genuflect or bend the knee to God anywhere, and, last of all, in Church. Nay, on the contrary, would it not rather be unreasonable believing as we Catholics do, that the Church is the home of God's real though invisible presence, were we not to bend our knee to God, in entering His holy house. Suppose my dear non Catholic friends, you who object to Catholic genuflections, suppose I say, that you your selves were really to see God visibly be fore you upon entering your own church would you not immediately bend low the would you not immediately bear how the adoring knee? O surely you would; hence, of you and of such faith, Christ could say: "Because thou hast seen Me, thou hast believed" and adored, St. John xx. 29. How much better however to hear from Christ those other words that Catholics in their faith, and in their genuflections, bending to the God they cannot see, deserve: "Blessed are they that have not seen and have believed," and adored, St. John, xx. 19. Such indeed dear friends, is Catholic faith, and such a faith it is the Catholic genuflection shows. O be candid then, my dear dissenting friends, and admit that the Catholic's genuilection to his God is after all a grand and glorious act of Christian faith. Think you, God will be displeased because His children bend before Him thus within His blessed presented. ence? O surely not! If persons could but realize fully that the Church is what they claim they believe it is, and what we Catholics know it is, the House and Home of God on earth, they certainly would not wonder at or blame the faith that teaches us to genuflect in entering that Divine abode. Remember once what the church really is and Christian Faith will instinctively teach us how to enter it, for when the heart is truly humble the body soon will bend, and the soul, when once in presabiding presence in our Holy Church! In Hebrews we read of Christ: "Let the Augels of God adore Him." He b. ence of her God delays not long to urge the body to adore! Moreover when the body to adore! Moreover when Christ lived on earth, we have already Christ lived on earth, we have already seen that it was customary upon approaching Him to bend low the knee and adore, and now that He lives invisibly in our Holy Church, may not Catholics still approach Him in the self-same way and thus preserve those pious customs of our early Christian Faith? On the control of the self-same way and thus preserve those pious customs of our early Christian Faith? only of God. Hence, with reason, we genuflect before Him in his Holy Church. Finally, look at the first, the surely they may, for as it was but right that they should bend then before Almighty God, so it is not wrong for us to bend before Him now within His Holy Church, hence it is that not only in enering, or leaving our church, but some times even in passing it, we Catholics genufiect or bend the knee to God who dwells therein. How reasonable then is lic Church to-day. There, too, are the worshippers, the Eastern Magi, coming from afar, and nearer the adoring

The Catholic Genufication Accords With

the Catholic genuflection. Finally, Usage. Look at worldlings for instance! how often they bow to show honor to each other. If earthlings then may bow to one another, why may not Catholics bend in honor to their God? When did it become right to bow to creatures and wrong to bend to God? Shall that wrong to bend to God! Shan that right in all things else, be wrong only in religion? Look at children of the world! how often they go on bended knee to ask or receive a blessing from an earthly parent and this is only right, why wrong then for Catholic children to go on theirs to beg or receive the bless ing from their heavenly Parent, God? Were we to seek to day the presence of our reigning queen, court etiquette would require us under pain of being considered impolite, to bow or bend the knee, first profoundly to the sovereign herself, then less profoundly according to their rank to those who serve the to their rank to those who serve the throne, nor in the judgment of the world is this manner of proceeding at court accounted unreasonable or strange. Why then should it regard Catholics as such, when, in entering that more Sacred Court, God's Holy Church, they like-wise bend the lowly knee before their Soverign Lord? Are subjects to rightly bow in homage to their earthly rulers and Catholics to wrongly bend in homage and Catholics to wrongly bend in bolings to their God? Or in the world before a human throne, are we to bow before the great ones of the earth, and in God's Charch, before the throne of God, not to bend at times before the great one of heaven or even to His servants out of honor, should we choose? So seems at least, to judge, the wisdom of an unwise and when it stops, glassed before the mystic manger of the Tabernacle where-in He dwells. The faith of Bethlehem world! Strange indeed, it is, it sees not its own inconsistency in thus conced-ing to the creatures, what it refuses to its Creator and its God, but stranger the Catholic genuflection, begun and born in Bethleiem, still lives, and has its being within the Catholic Church to day! Surely the Catholic Church of the Cath still, that while condemning it yet exacts from others, and regards as right when for itself the worship and the genuflection of the Catholic feith. Speaking for my-self alone, I would not, could not, bow in homage to my earthly sovereign were I not allowed to bend in homage to my heavenly sovereign, God, for much indeed as I would love, honor and esteem the ruler God had given me, more, inestimably more, I trust and hope, I would love, honor and esteem my God. How-ever, I digress to continue: Look at citi-zens, how often they deliver to a con-

queror the keys of their captured city queror the keys of their captured city-upon bended knee in token of submis-sion, may not Catholics, then, on bended knee, submit to that Conqueror of Love, Almighty God, the keys of the citadel of Almighty God, the keys of the citadel of their hearts in token of adoration? Surely they may, and as it is generally at the very gates of their city, that citizens, lowly bending, submit the keys of their city to their conqueror, so likewise it is at the very portals of their Church that Catholics, humbly adoring, transmit the keys of the citadel of their hearts to God. O, how fitting that it should be so, and that we, who once were driven God. O, how fitting that it should be so, and that we, who once were driven from the gates of sin-lost Paradise by God, should, when at the gates again, or entry of that grace-restored Paradise, God's holy Church, lowly bend the knee God's holy Church, lowly bend the knee to earth and humbly genuflect to remind us of our loss and of our fall! How beautiful, then, the god-like faith that speaks to us of this and through these genuflections thus anticipates the desire of our souls to worship low the desire of our souls to worship low when entering the church and presence of our God! O, surely such a faith as this is God's, for it is the faith and in-ward yearning of the God-created soul! Such, indeed, is Catholic faith which teaches us to reverence on bended knee, whenever we enter or leave the knee, whenever we enter or leave the holy Church of God, and such, too, is the Catholic genuflection that shows this living faith! Oh, how such faith, such genuflections carry back our minds to the time when Christ lived on earth and walked, with wear and when "Bowne," walked with men, and when, "Bo their knees they adored Him." Mark xv., 19) or back, even farther still to that humble stable Church of Bethle-hem where then began, by Eastern Magi, hem where then began, by Eastern Magi, and by lowly shepherds that genuflection, or adoring of our God on bended knee, which we Catholics, in that same unchanging Church, do still observe today, and will for ever, for the faith of Bethlehem, the faith of God never changes, but lives on in its worship to the end. Such, indeed, is Catholic worship, such the Catholic genuflection, and such such the Catholic genuflection, and such the changeless Catholic faith. Fides,

CATHOLIC PRESS.

London newspapers are not over-famous for refinement of diction, and now, in treating of the Irish home rule question, they surpass themselves in point of coarseness and incivility. The Thunderer, eager to manifest its truly British love of fair to manifest its truly British love of fair play and its steadfast adherence to pure, idiomatic English, gravely informs its readers that the eighty-six followers of Mr. Parnell are "guerillas." The Standard, not to be excelled in courtesy by its older neighbor, avoids experimenting in Spanish and uses only old fashioned "English un-defiled" assing that the Parnellite memdefiled," saying that the Parnellite mem-bers of the House of Commons are "black-mailers," adding that the Irish leader is losing the trust of his retainers. When journals ranking so high as the Standard and the Times descend to worldly vituper-ation and billingsgate, it is a sure sign that their armory of specious arguments and sophistry is quite exhausted. It is a and sophistry is quite exhausted. It is a sign that they can say little else. The day is not far distant when both *Times* and Standard will be shamed into a temperate and serious discussion of the condition and prospects of Ireland. One thing is assured, that neither Mr. Parnell nor his eighty six supporters need feel a bit dis-commoded by the epithets of the London Press. Hard words break no bones, and scurrility cannot impede the resistless march of the Nationalist party in their progress towards self-government.

The newspapers, probably erroneously, reported Archbishop Corrigan, of New York, as stating that, Irish-Americans annually sent to Ireland \$40,000,000. The report, however, has called out a positive statement from an Irish banker. He says American account at all the banks in Ireland is about £400,000 yearly. In other wards, Irish Americans pay an annual tribute of two million dollars to the Land-ladion. that the gross amoun lordism that dominates Ireland. This money "goes to pay the rent," and the bond slaves of Irish landlordism are working out their tribute in American fields, mills and shops. The Irish banker probably under-estimates the amount of this contribution. Even the figure he mentions is an exorbitant and intolerable tax. It speaks the interest we have in settling the Irish question. We want landlordism exterminated, root and branch. American money will gladly be given for an offensive warfare against the land sharks, but every dollar that "goes to pay the rent" seems only to serve to fatten the foe.

N. Y. Freeman's Journal. lordism that dominates Ireland. N. Y. Freeman's Journal.

N. Y. Freeman's Journal.

The Louisville Courier-Journal hits very nicely the policy of trying to make the Indian white. We are fond of accusing the English of trying to make alien races English in habits and ideas. The policy of the United States towards the Indian is just as narrow minded and thoughtless are register and involve register. as any English and insular policy has ever been. The Courier Journal, dropping into rhythm and sarcasm, says

Give the Indian to the army,
Give the Indian to the solder,
Then shut off his fire-water;
Teil him that the bar-room's nowhere;
Teil him he must hoe potatoes,
Put in wheat and be a swineherd,
Teach his ma dens tutter-making,
Pie construction, roller skating;
How to wear a new fall bonnet;
How to don the gorgeous sealskin;
Teil him that if he'd a dude by
He must have a cane and mow some,
Teil him that the d'ally papers
He must read, that he way know more—
More about his wife's dear mother;
More about his wife's dear mother;
More about his wife's dear mother.
Thus the Indian, thus the red man
Shall become a noble pale-face.

The public school and the newspaper are offered alike to the colored man of the South and the Indian of the West. Let him hoe and sow, if he can be gotten to do it. But let him be spared the other adventages of civilization, if possible.

In Barcelona, the second city in Spain, as regards importance and population, a Catholic workmen's "circle" has been formed, under the patronage of St. Joseph, the members of which bind themselves to do their utmost to sup-press bad language and blasphemy. Their example might be imitated in our

Father Beckx, the retired General of the Jesuit Order, is reported to be

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