

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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FOR THE CATHOLIC RECORD.

### THE JUBILEE OF 8TH DECEMBER.

We have much pleasure in presenting to our readers the following address of Rev. Dr. O'Reilly given at St. Joseph's church, Newfoundland. It is based on a Pastoral Letter issued by His Grace Archbishop Howley to the Archdiocese of St. Johns, and sets forth the conditions to be complied with by the people of the Archdiocese in order to gain the Indulgence annexed to the jubilee of the Immaculate Conception:

Just fifty years ago on the coming 8th of December a memorable ecclesiastical event occurred in Rome. It was the holding of a grand council of the Bishops and Cardinals of the Church, presided over by Pius IX., and the dogmatic declaration by the same Pontiff that Mary the Mother of God was immaculate in her conception; that is Mary's soul in the very first instant of its being free from the stain of sin, unlike all others of the race of Adam who came into existence as slaves of Satan, enemies of God. The law of original sin was universal. All mankind fell in Adam. Mary the Mother of God was the one glorious exception to this general curse. In the "Acts" of Pius IX. we read that the said Pontiff "mindful of the fact that Sacred Scriptures, time-honored tradition, the unflinching faith of the Christian Commonwealth and various enactments of his predecessors in the Roman See, had all clearly maintained that Mary over- and above all things, was conceived in the womb of the Virgin Mary, and was preserved from sin in the first instant of her conception: such a doctrine (the Pontiff declared) was to be believed by all faithful Christians." This enactment was received with exultation all over the globe. And well might it be so received, for in this declaration of Pius we do not seem to hear an echo of that far off time when the Fathers of Ephesus told the unbelievers of the fourth century that Mary was the Mother of God. Fifteen hundred years have rolled by since then, and in the midst of a scoffing, incredulous generation, we hear, once again, the mighty voice of infallible Rome rising high and clear over the babel of contending sects, and telling the nineteenth century another great truth about God's Mother—telling that never, even for an indivisible instant of time could she have been Satan's slave.

This glorious doctrine was in accordance with Sacred Scripture, Church tradition and popular belief long before the saintly Pius spoke the infallible word: but it lay not as an article of strict belief, but as a seed of faith secreted in the heart of the Church until in our days it has come forth to that God of whose hands she was the creature—"For He that is mighty hath done great things to me and holy is His name."

Mary's Immaculate Conception is in keeping with Sacred Scripture. For does not every passage in Holy Writ point to God's Mother pre-suppose a creature "holy, innocent and undefiled." The non-Catholic may say, "this prerogative you Catholics claim for holy Mary is too singular: too uncommon. But (we may reply) was she chosen for an ordinary office? Was it a common thing to be God's mother? And if as St. Thomas teaches God suits his creatures to the offices which they are to fill, can we, as a doctrine, have been silent for all time, still would the Christian heart cry out in all ages, "Verily, O Mary, wert thou immaculate in thy Conception." How, then, is the Blessed Virgin presented to us in Holy Writ? Even at the dawn of human history she is spoken of by the Creator Himself as the Woman destined to humble Satan's pride and reverse Eve's disgrace. "Because thou hast done this thing I shall place enmities between thee and the woman; between thy seed and her seed, and she shall crush thy head, and thou shalt lie in wait for her heel."

Here is a clear allusion to Mary the New Eve; the Mother of that creation which was not to be wrecked by Satan's guile. More happy was Mary than the first Mother—being destined to have and to preserve that original justice which the first had lost; and, having which, he was worthy Mother to Him who was to overthrow the empire of Satan for "she shall crush thy head." Again—how does Gabriel salute her? He says "Hail Full of Grace." Surely this was no ordinary tribute, this meant even more than purity of life; it included purity of origin as well. Especially if we take the form of address in connection with the tremendous message of which he was the bearer, viz., that the Holy Ghost should overshadow her—and He that would be born of her—should be called the Son of God. And

in this latter phrase is embodied the great principle which when accepted in sincere faith makes all the Church's doctrines easy and natural, and gives an answer to every objection.

And when men ask why we erect shrines to the Blessed Virgin—why we seek her intercession—why we keep her festivals: and why the Catholic Church would face fire and sword for the doctrine of her Immaculate Conception, let an angel from heaven answer for us: "Because He that is to be born of you shall be called the Son of God." How aptly, too, does the Church apply to this select being the many grand titles and significant sayings in Holy Writ which apply with special force to Mary as studied in her relation to her Son, who was the Word made flesh. At one time she is the "holy amongst thorns;" "the spouse of the Church;" "the Mother of fair love and holy hope," the Judith who vanquishes Holofernes, the Esther who pleads for her people, the mother of the Machabees who sends her son to death. Or we may hear the angelic chorus chanting in her honor the triumphal hymn: "Who is she that cometh up from the desert flowing with delights; or again, does the church raise the questions in the words of the Holy Ghost: Who is she that cometh forth as the morning shining fair as the moon; brilliant as the sun; and more terrible to her enemies than an army set in battle array." St. John sees her in vision "The woman clothed with the sun; having the moon under her feet; and surrounded by twelve stars." Such things would not be applied to one who, like the rest of her race, was born a "child of wrath." Therefore Mary was Immaculate in her Conception. The Fathers and Doctors of the Church, even from earliest days, were bold and strong in proclaiming the fact of Mary's Immaculate Conception. St. Augustine declares that "we must have no thought of sin as in the soul of the Blessed Virgin." And again: "She was redeemed from sin by being prevented from falling." St. Bernard: "She obtained from God the grace lost by Eve." To which add the voice of St. Jerome that "there was no virtue, no splendor, no grace that would not shine forth in the soul of Mary." Besides these you have St. Ambrose, St. John Damascene, St. Peter Damian, St. Cyril of Alexandria and scores of others, all conspiring with Holy Writ that the Lord possessed Mary in the beginning of His ways, that He sanctified His garden, a fount of grace and sanctity never defiled." But what lessons are we to derive from the feast of the Immaculate Conception? Need I tell you the first great lesson which we should derive therefrom? Does not reason tell us what it is, particularly at the season when once again the voice of the Baptist shall seem to resound in our churches as it did of olden times in the desert: "Do penance, for now the axe is laid to the root." Penance—actual penance—the spirit of penance is the most obvious lesson which this festival has to teach us. Mary was immaculate, therefore dear to the Heart of God.

But the rest of the human race has not shared in this privilege. Sin, brought upon earth by the envy of Satan and the disobedience of the first of mankind, reigned from Adam onward. This reign of sin has made humanity both individually and collectively detestable in the eyes of God. The sinner as a sinner can have no part in the kingdom of heaven: hence to come once more into God's favor, we must come there by the gateway of the confessional, the great sacrament of reconciliation. But our souls must also be imbued with the spirit of penance; and why? Because of the demoralized nature that is in man, a nature which needs the strongest curbs to reduce it to discipline. How different with our Virgin Mother Immaculate Mary! Innocent from the first, she had all her spiritual faculties in perfect order. Reason and will, illuminated and fortified by grace, placed her at the beginning on the very pinnacle of perfection. "Her foundation, were in the Holy Places." From that she went on growing in perfection until in the sight of God and His Holy Angels her soul was the most glorious object in creation. Yet her life was one of untold penance. See her with her infant Son in the cave at Bethlehem; see her when Simeon's prophecy drives the sword of sorrow through her soul; see her in the crowded city whilst the people cry aloud "His blood be upon us and upon our children." See her at the foot of the cross, and then all you "who pass by the way, attend and see if there be any sorrow," any penance like unto Mary's. Now if the Immaculate one was Queen of Sorrows, how is it with us? We have a spiritual being debased and passion-awakened. Holiness in our case always means a struggle. And yet the thought of repentance, of a good confession scarcely enters our minds. The great veneration we should have for the Immaculate Virgin and the power of her intercession with God is another of the great lessons to be learned from this festival. Men admire the works of a Michel Angelo or a Raphael, but the admiration goes beyond the glowing canvases or breathing marble and rests on the artist who fashioned the Masterpieces. The Catholic Church from the first century to the fourth and from the fourth to nineteenth has proclaimed the glories of Mary, and in so doing has proclaimed the glory of that Lord Who made her what she was.

Up from ten thousand shrines will go prayers to Mary on her festival day asking once again to speak the word of might with her Son and renew the

miracles of Cana. We, too, during our visits to the Blessed Sacrament in Jubilee time, will remember that during God's hidden life in Nazareth, He was subject to Mary, and, praying to Him, hidden yet in the sacrament of His love, we shall ask Mary Immaculate late to add her prayers to ours, and shall find by proof that the Queen of Heaven can obtain for her clients such grace as will restore them to the immaculate state, dear to the Heart of God.

For now the voice of Rome has spoken once again and our Holy Father Pius X. has proclaimed a solemn jubilee to be held throughout Christendom in honor of the half hundredth anniversary of the proclamation of the dogma of the Immaculate Conception. Once again he who "speaks with International authority" has bidden the nations rise up and do honor to the Mother of God. Once again will United Christendom obey the word of the Sovereign Pontiff, and more than two hundred and fifty millions of Catholics dwelling as far apart as sunrise and sunset shall make the globe resound with the praises of her who brought salvation into the world. Yes, from cathedral shrines and college chapels, from parochial churches and from monastic oratories, from cities, towns and hamlets; from across far seas and from over distant mountains, from east to west and from pole to pole, shall the great Catholic choral voices praise and praise to the Mother of Our Redeemer: "Our God, praise and spread, until Christendom shall be one vast shrine of devotion made vocal with songs of jubilee in honor of her, who uttered in days of old the prophecy "And behold from henceforth all generations shall call me blessed."

To that great international chorus of praise for God and Mary shall all peoples lend their voices; on that great world-circling ocean of jubilee shall all the children of the Church go forth into the great Apostleship of prayer all who inherit the Catholic name shall enter. "God and Our Lady" shall be as a conquering battle cry on December 8th wherever 'neath the canopy of Heaven a Catholic church or shrine uplifts its cross-crowned spire.

During this jubilee time it will be our duty to pray for the intentions of the Universal Church and of Our Holy Father the Pope according to the instructions conveyed to us in the Pastoral letter of His Grace the Archbishop just read. In obeying the commands and carrying out the directions given in the Pastoral Letter we shall be taking the right steps to merit some share in the great fruits of this jubilee for ourselves individually. We shall also be aiding in however small a measure in that great world-wide prayer which shall ascend to the Queen of Heaven, that the visible Head of the Church may triumph over the malice and envy of his infernal foes. Against the Head of the Church the instruments of its enemy on earth are actuated by that spirit of envy which is always the hall mark of the devil's agents; by that spirit of envy which is ever the brand of the beast on the forehead of the children of hell; that spirit which first moved the infernal serpent to wreck the work of the older creation, and which still shows its infernal origin by arraying itself with unflinching instinct against whatever is right and good and true. When envy first appeared on earth it took the form of a reptile; and it has in no wise improved with the centuries. It is a reptile's vice even unto the present day. We speak thus of the serpent passion of envy because it is precisely the chief passion by which the enemies of the Holy See are moved in attacking the Vicar of Christ. Therefore in praying for the Pope's intention this season of Jubilee we shall beg that Mary may come forth—like a valiant conquering queen and crush the head of the envious serpent even as it was her destiny to do, foretold from the dawn of creation. "She shall crush thy head."

We shall also pray for our own personal spiritual needs and wants, and just as according to the Fathers of the Church the coming of the Holy Ghost on the apostles gathered in Jerusalem before Pentecost so shall the same prayers hasten the coming of the Spirit to us individually by His gifts and by His graces, if we loyally fulfil the conditions for gaining the fruits of the jubilee.

What was true of the Catholic Church under the first Pontiff is still true of the same Catholic Church under Pius X. Under St. Peter she was beleaguered by the forces of her enemies. But with her was Mary the Mother of Jesus. Under Pius X. she is still beleaguered by the forces of Satan, and with her still is Mary the Mother of Jesus. May the same Mother of Jesus, who is ever with the Church Universal, be with us, its "individual members" now and at the hour of our death!

### THE MONTH OF THE ROSARY.

October is the month of the angels and the month of the rosary. We can honor Our Blessed Lady through both, for she is Queen of Angels and Queen of the Rosary.

How happy to know that every one of us has a pure and heavenly spirit, an angel bright and beautiful from the very side of God in heaven, ever watching over us; that he has done so from our birth, and shall not leave us till death shall separate our soul from our body! Though this is of Christian faith, yet how few ever think of it! We are thinking of creatures all the time, of those around us, and when they are not present we feel a sense of loss and desolation, and yet ever with us are our dear guardian angels sweetly min-

istering to and saving us from many dangers to soul and body. They never pain us, they never disappoint us as oft do the friends on whom we lavish so much time and trouble. These sweet companions of our exile are the truest friends we have. If we would only think of them and speak with them often, as we may in the silence and solitude of our souls, how we would be lifted up and would become noble and spiritual in our natures and made worthy for fellowship with them in heaven!

Let us ask our guardian angels to get us renewed graces to this end but let us ask especially Our Lady Queen of the Angels, and for this let us recite daily her favorite prayer, as shown us by her to St. Dominic—the Holy Rosary.

In the rosary we have all that is to be desired in a prayer, since it comprises prayer and meditation alike. It is so nice and simple it comes within the range of all. It is one of the best of practices to recite a third of the rosary daily; that is to say, one Our Father and ten Hail Mary's five times over, meditating at the same time on some of the mysteries of Our Lord and His Blessed Mother. What a tribute we offer both in this beautiful devotion!

Well is it called the rosary, for it is chief of the flowers of piety and is fragrant with the odor of sanctity. It is the heart's love and the soul's devotion in one. It is the most grateful prayer we can make, and will be gratefully received by God and His Blessed Mother, and shall bring down on us most plentiful graces and blessings.—Bishop Cotton in Catholic Union and Times.

### THE OTTAWA SCHOOL CASE.

The Editor of the CATHOLIC RECORD: Dear Sir—In the Toronto News of the 21st inst. there appears a report of the Injunction proceedings in the suit brought by J. D. Gratton against the Separate School Board of Ottawa, and in the course of the article in question reference is made to an affidavit filed by Mr. Gratton from which the following extract is taken:

Even so late as Sunday last the Rev. Father Whelan, of St. Patrick's Parish, Ottawa, took strong ground in his sermon against the action of those members of the Board who insist upon the employment of Christian Brothers in the Separate schools.

Permit me to say that while I did take strong ground against certain actions of the School Board which I specified I did not mention the employment of the Christian Brothers, nor did I allude to them in any way. The English-speaking Separate schools are not affected by the proposal to employ the Christian Brothers and consequently English-speaking Separate school rates payers (myself included) are not concerned with the dispute between Mr. Gratton and the Board.

Yours truly,  
W. J. WHELAN.  
Ottawa, Sept. 28, 1904.

### LOW CHURCH DISORDERLINESS IN ENGLAND.

London, Oct. 5.—Extraordinary scenes were witnessed at Liverpool yesterday, in connection with the annual Church of England Congress now proceeding there. The Lord Mayor held a reception at the town hall which was attended by all the leading bishops and clergy of the United Kingdom. Then the procession formed up and marched to the cathedral.

Large crowds gathered in the streets to whom several lay clergymen including followers of the late John Kenait's son and Wycliff preachers, an organization founded by the late Mr. Kenait, had previously distributed anti-rationalist pamphlets. As the procession—headed by the civic regalia and the corporation, followed by the bishops and clergy, in their robes, on foot—nearly the cathedral, the demonstrators commenced to shout, "Down with popery!" "Oh for another Luther!"

When the venerable Archbishop of York appeared, his silver cross of office held up before him, the crowd boomed and shrieked, "Traitors!" "It is popery in the streets!" "Send them all to Rome!"

Amidst a storm of hissing and shouting the Archbishop passed into the cathedral unmoved by the uproar. A strong force of police was stationed about the building, the authorities fearing more serious trouble.

### CATHOLIC NOTES.

Rev. Albert Reinhart, O. P., pastor of St. Joseph's Church Somerset, Ohio, and editor of the Rosary Magazine, was stricken with paralysis while conducting the High Mass at his parish church on Sunday, September 18. Physicians offer little hope of his complete recovery. The whole left side is paralyzed and the vocal organs are so affected that he is unable to make himself understood.

The Orders of the Fathers of the Holy Ghost, expelled from France, may locate in Manitoba. One of the works of the Fathers of the Holy Ghost in France was the creation of large agricultural establishments, after the manner of the Trappists, and since they can no longer hold property in the French Republic, they are seeking new fields.

Sir Wilfrid Laurier's favorite nephew, Romuald Laurier, whose father is the member of Parliament for l'Assomption, has left the world and entered the Dominican monastery at St. Hyacinthe. He is only twenty-four years old, a brilliant student in medicine at Laval university and possessed of a fine baritone voice.

### THE DOLORS OF MARY.

The law of the Incarnation is a law of suffering. Our Blessed Lord was the man of sorrows, and by suffering He redeemed the world. His passion was not a mystery detached from the rest of His life, but only the fitting and congruous end of it. Calvary was not unlike Bethlehem and Nazareth. It exceeded them in degree; it did not differ from them in kind. The whole of the three and thirty years was spent in consistent suffering, though it was of various kinds, and not of uniform intensity.

This same law of suffering, which belongs to Jesus, touches all who come nigh Him, and in proportion to their holiness, came in proportion to their holiness, came wholly for itself. The Holy Innocents were, in the counsels of God, simply our Lord's contemporaries, but that is insufficient enough to plunge them in a sea of suffering, and for His sake their fresh lives must bleed away in their distracted mother's arms, to be followed by eternal crowns and palms: a happy merchandise, a huge fortune swiftly made, and then so marvelously secured.

The same law would itself round each of the apostles, upon whom the indescribably blessed choice of the Incarnate Word had fallen.

It was a cross to Peter and his brother, a sword to Paul, hard stones to James, the flying knife to Bartholomew, and the boiling oil and the long years of wearisome delay to John.

But, in whatever shape it came outwardly, inwardly it was always suffering. It went with them into all lands. It overshadowed them in all vicissitudes. It walked with them along the Roman roads, as if it were their guardian angel; it strode by the side of their uneasy galleys on the stormy waters of the Mediterranean. They were apostles. They must enter into the cloud, and the darkness of the eclipse must fall upon them on the top of some Calvary or other, from Rome to Bactria, from Spain to Hindostan.

The same law has envired the martyrs of all ages. Their passions have been living shadows of the great Passion, and the blood they shed mingled its kindred stream with the Precious Blood of their Redeemer, the King of Martyrs.

So with the saints. Whether they have been bishops or doctors, virgins or matrons, seculars or religious, unusual love and unusual graces have always reached them in the shape of unusual and unusual suffering. They, too, must be drawn into the cloud, and they will come out of it with their faces shining, because they have seen, and seen closely, the Face of the Crucified.

It is so in its measure with all the elect. They must stand at least within the fringes of the dark cloud, or it must overshadow them in transit, perhaps more than once, in order to secure the salvation of their souls by giving them at least an adequate likeness to their Lord.

What, then, must we think of His Mother, who came nighest to Him of all? It can plainly be no wonder, if she shall suffer more than any one but Himself.

The immensity of her sorrows will neither be a distress nor a surprise to us, but rather the obvious conclusion from all we know of the grand mystery of the Incarnation. The amount of her sufferings will be the index of the magnitude of His love for her. The nature of her pains will come the nearest of all things to fathom the abyss of her love for Him. Her far rolling sea of sorrow will measure the grandeur of her holiness. The loftiness of her divine Maternity will raise her dolors close up to His gracious Passion. Her sinlessness will almost seem to inclose it within the same life-giving law of expiation. Her union with His will render her Compassion inseparable from His Passion, even while for a thousand reasons it is so manifestly distinguished from it.

The woman clothed with the Sun will be wrapped round and round with the bright darkness of that same terrible destiny, which He vouchsafed first to the moon, and then to accept as the great law of His Incarnation.

We must be prepared to find Mary's dolors beyond the reach of our imagination, and we can only gaze upon them with such instruments as faith and love supply, and note the beauty and the strangeness of many phenomena which we can only imperfectly comprehend. Especially can we thus increase our devotion to the Passion many unknown regions of which are momentarily lighted up for us by the contact of her dolors, just as in the oscillation of Jupiter, the luminous leaf-like planet, as it touches the dark portion of the moon, scatters a momentary line of light along the unscathed edge, like a revelation, and then by its disappearance proves the reality of that which we cannot see.—N. Y. Freeman's Journal.

### THE D'YOUVILLE READING CIRCLE.

The D'Youville Reading Circle entered on its fourth year's work on Tuesday, Oct. 4. Judging by the very large number present at the initial meeting there is no vaning of interest in the doings of the society.

For the benefit of new members the regulations governing the society and the library were explained and a mention made of the general aims of the Circle.

At the beginning it was decided to make a philosophical study of history—considering the subject under four headings, the four R's—Renaissance, Reformation, Revolution and Reaction. Last year we noted some important

reactions and we shall continue the subject. The Oxford Movement will receive special mention. In this connection Cardinal Newman's "Dream of Gerontius" was mentioned. It has lately been placed in the library.

As text-books for our literary work, we shall use Edwin Arnold's two poems, "The Light of Asia" and "The Light of the World." The Light of Asia treats of that wonderful man Buddha. We can form some idea of the power he has been and is still when we realize that more than one third of the human family are at the present day Buddhists. By "The Light of the World" is meant, of course, Christ, the Redeemer. We hope to get, from this study, a very clear notion of the religions of Asia and this knowledge will have a direct bearing on present Asiatic problems. We shall continue our work on the Gaelic Revival and hope to have at least one lecture on the subject.

J. L. Stoddard's lectures in twelve beautifully illustrated volumes are a late addition to the library, also four volumes of copies of the world's famous paintings. These copies present the true coloring of the original masterpieces and each one is accompanied by an explanatory note.

Anything from Father Sheehan's clever pen is always welcome. His latest published work is "The Fallen Angel of a Ruined Paradise." It is a story of modern life, painfully true to life, indeed it is. A yet unpublished book by the same author is called "A Spoiled Priest." At first sight it seems strange to find a priest writing novels, and yet perhaps there is no one better qualified to write things that will be true to life, for who should know the world better? There are many sides to the "ministry," and our Catholic clerical writers on all lines are doing a grand and noble work.

The Catholic Truth Society work was resumed, in fact has been going on all summer. During the year this branch may possibly be enlarged.

Our solemn opening day will be Oct. 16th. His Grace, the Archbishop, has consented to be present. We appreciate very highly His Grace's kindness in coming thus each year for our formal opening day and blessing our year's work. Mr. Walters, Mr. A. will be our first lecturer, his subject being "Shakespeare's Lesser Brethren."

The members were advised to have by them for constant reference John Ruskin's "Sesame and Lilies." Sometimes Ruskin says things with which we cannot quite agree, but when he "preaches" one can usually listen with profit, keeping ever before our eyes our Beautiful Ideal of Womanhood. There can be no question of intellectual inferiority or superiority. "The Higher Education" shall be made us more womanly in the noblest Christian sense of the word. It shall teach us the beauty—nay, even the sanctity of duties, even the most trivial, faithfully performed. And more, it shall lead us on from truth to truth until we reach finally The Eternal Truth.

E. DOWDALL.

### AN ANGLICAN MINISTER'S IMPRESSIONS.

Rev. Dr. LANG, vicar of All Saints, Southend, England, gives his parish magazine some impressions of Switzerland, where he recently spent a holiday. Describing how Sunday is passed at Briston, he says:

"As I went to the church at 8:30 a. m., I found the rustic path that does duty for a village street thronged with groups of men and boys, some in conversation, others sitting side by side on the roadside railing. This is probably their weekly club, where they get the chance once in seven days of exchanging family news—and smoking a pipe together. I wondered at first whether all these members of the 'nobler' sex were coming to church, as when I entered the sacred building there were only women and girls present, filling up the entire left side of the church, kneeling down or sitting quietly, looking neither to the right nor left—most of them with books of devotion. Presently, however, the male part of the community began to file in, in military order—each one making his genuflection and signing himself with the holy water—filling the right hand seats from the top to the bottom of the church and then overflowing into the space in the centre. There is no need to ask where are the men? In some parts of Christendom. As I sat there I could not help contrasting this Catholic village with Protestant Lausanne, in which it was my misfortune to have to be last year, and where most of the shops are open on Sunday, and no one seems to go to any place of worship, but to be bent on loafing about in Sunday attire!"

After giving an outline of the services, Dr. Lang concludes:

"The thought of 'Roman' had vanished from my mind—these people were Catholic Christians keeping their Lord's commandment on His day. Many of them had made their Communion at one of the Masses earlier in the day, and all had a long and toilsome journey to make before they could get home. No wonder then, if after service, some stayed behind in the village for refreshments and conviviality, yet all was quiet and without anything of disorder, and soon the village returned to its normal state. One can not help being impressed by such scenes as this, and it is impossible not to see that instead of wanting to convert these peasants and giving them bibles and tracts, we might well take many a lesson from them in their Christian devotion and simple piety."

Put out the lamp of works and you lose the light of faith.