

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 9.

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NO. 469.

NICHOLAS WILSON & CO HAVE REMOVED

TO
112 DUNDAS ST.

NEAR TALBOT.

The Angel of the Annunciation.

FROM KATHERINE TYNAN'S NEW VOLUME,
"SHANROCKS."

Down through the village street,
Where the slanting sunlight was sweet,
Swiftly the angel came;
His face like the star of dawn,
When night is gray in the heaven,
His hair was a blown gold flame.

His wings were purple of bloom,
And eyed as the peacock's plume;
That had grown in the pleasure of God;
They trailed and flamed in the air;
Clear brow with an aureole trim,
The gold ring and diamond dimmed,
Now rose, now fell on his hair.

Oh, the marvelous eyes!
All strange with a rapid surprise,
They gazed and dreamed as he went:
The great lid, dropping and white,
Screened the glory from sight;
His lips were most innocent.

His clear hands shined withal,
Sore lilies, silver and tall,
That had grown in the pleasure of God;
His robe was fashioned and spun
Of threads from the heart of the sun;
His feet with white air were shod.

O friend, with the grave, white brow,
No dust of travel had he on,
Yet thou hast come thus from afar,
Beyond the night and the moon,
Beyond the night and the moon,
And thy brother the evening star.

He entered in at the gate,
When the law-givers sat in their state;
Where the law-breakers shiver and quake,
The rustling of his long wings,
Like music from gold harp-strings,
Of songs that the dear birds make.

None say as he passed his way:
But the children passed in the play,
And smiled as his feet went by:
A bird sang clear from its nest,
And a babe in its mother's breast
Stretched hands with an eager cry.

The women stood by the well,
Most grave and the laughter fell,
That chatted and chattered and gazed,
They raised their hands to their eyes
Had the gold sun waxed in the sky;
Was that the voice of a lady?

All in the stillness and heat,
The Angel passed through the street,
Not pausing nor looking behind,
God's finger-touch on his lips,
The great wings and the white
His gold hair flame in the wind.

CARDINAL TASCHEREAU.

St. Paul's Church Corner Stone Laid
By His Eminence.

LARGE ATTENDANCE OF SPECTATORS—
SERMON BY BISHOP WALSH, OF LONDON—
PONTIFICIAL HIGH MASS AT ST.
MICHAEL'S CATHEDRAL—VISIT TO
LORETTO ABBEY—DINNER AT GOVERN-
MENT HOUSE.

Toronto Mail, Oct. 10.

Yesterday afternoon Cardinal Taschereau performed the ceremony for which he came to Toronto. His Eminence laid the corner stone of the new St. Paul's church, at the corner of Queen and Power streets, in the presence of many of the local clergy and a couple of thousand spectators. St. Paul's is the oldest Catholic parish in the city, having been formed early in the century. During the years which have passed since it was established many changes have taken place in Toronto. From time to time the churches have been set off from St. Paul's, and some of them have outstripped their parent in the commodious character of the churches they have erected. St. Paul's is now about to become possessed of a church edifice which will provide for all the requirements of the congregation, and favorably compare with that of any other congregation in the city. The congregation is in a prosperous condition under the energetic rule of Bishop O'Mahony, rector of the church. A few weeks ago work was commenced on the new building, which will, it is expected, be finished some time next year.

The ceremony of laying the corner stone was an interesting one. Very few congregations have the honor of receiving such a company of dignitaries as assembled yesterday. The following took part:—His Eminence Cardinal Taschereau, Mar. O'Brien, Domestic Prelate to the Pope; His Grace Archbishop Lynch, His Lordship Bishop Walsh, London; His Lordship Bishop O'Mahony, Vicar-General Laurent, Vicar-General Rooney, Father McCann, Morris, Hand, Olanford, McBride, Cushing, Egan, Dumouchel and others. Among those who occupied seats on the platform were Hon. Frank Smith, J. J. Coy, C. Ald. Morrison, Ald. Frankland, Ald. Fleming, E. O'Keefe, B. B. Hughes, D. Lamb, Dr. Cassidy, P. Boyle, W. J. Macdonnell, P. Curran, John Taylor, Charles Burns and Kelly. The brass band of the Emerald Beneficial Association, the O'Connell sife and drum band and the sife and drum band of St. Mary's parish came on the grounds early and furnished music before and after the ceremony. Large awnings kept the spectators dry during the responses. The Cardinal, having vested and wearing his mitre, attended by Fathers Egan and Dumouchel, as deacon and sub deacon, and the other clergy, proceeded to the cross of wood, set up where the altar of the new church will be built, and

sprinkled it with holy water, while antiphon and psalm were sung. His Eminence
SPRINKLED THE CORNER STONE with holy water, and with a chisel marked upon it the sign of the cross on every side, saying (in Latin):—"In the name of the Father, and of the Son and of the Holy Ghost." He then prayed as follows:

Bless, O Lord, this stone and grant by the invocation of Thy holy name that whoever with pure intent shall have given help to the building of this church may receive health of body and soul through Christ our Lord.

After the Litany of the Saints, antiphon and psalm His Eminence touched the stone and placed it in the foundation saying:—

In the faith of Jesus Christ we place this corner stone in this foundation in the name of the Father, and of the Son and of the Holy Ghost, that true faith may flourish here, and fear of God and brotherly love, and that this place may be set apart for prayer and for the invocation and praise of the name of our Lord Jesus Christ, who with the Father and the Holy Ghost lives and reigns God for ever and ever.

Mr. Herbert, the contractor, having secured the stone with mortar, the Cardinal sprinkled it with holy water, saying:—

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow.

After the fiftieth psalm had been chanted a circuit was made of the foundations, which were sprinkled with holy water, antiphon and psalm being sung. A hat was made at three places in honor of the blessed Trinity. The use of the proper prayers closed this part of the service.

The Toronto papers, Church papers, current coins and a document bearing the following record were placed in the corner stone:—

On the 9th October, 1887, being the feast of the maternity of the blessed Virgin Mary, with Leo XIII. Sovereign Pontiff of the Church of God, Victoria, Queen of Great Britain and Ireland, happily reigning, the illustrious Lord Marquis of Lansdowne, Governor General of Canada, Sir Alexander Campbell, Lieutenant-Governor of Ontario, and Hon. Oliver Mowat, Premier of the same province, this, the first stone of a church to be built in the city of Toronto to the praise and glory of God, under the invocation of the blessed Paul, apostle of the Gentiles, was laid by the Most Illustrious and Eminent Prince, Eliezar Alexandre Taschereau, Cardinal Prince of the Holy Roman Church, and Archbishop of Quebec in that province, with the Most Illustrious and Most Reverend J. Joseph Lynch, Archbishop of Toronto, the Most Illustrious and Reverend J. Walsh, Bishop of London, and the illustrious and Reverend J. O'Mahony, Bishop of Eudocia.

The instrument used by His Eminence was the same instrument which was used at the laying of the corner stone of St. Michael's Cathedral over forty years ago.

It had the following inscription:— This trowel was used in laying the first stone of the cathedral church of St. Michael the Archangel, in Toronto, by the Most Reverend and Illustrious Michael Power, first bishop of Toronto, 10th Ides of May, 1845.

THE SERMON. The sermon was preached by Bishop Walsh, of London, who took for his text, Aggeus, iii., 7, 10: "For thus, saith the Lord of Hosts, yet one little while, and I will move the earth, and the sea, and the dry land, and I will move all nations: and the Desired of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. The silver is Mine, and the gold is Mine, saith the Lord of Hosts. Great shall be the glory of this last house more than of the first, saith the Lord of Hosts; and in this place I will give peace, saith the Lord of Hosts." The preacher said that the occasion which had called them together that afternoon must be interesting and edifying to them all, but it was of special significance to the Catholic people of the parish. The people of St. Paul's were engaged in a great and meritorious work. Under the enlightened guidance and active co-operation of the distinguished priest who had them in charge, they were about to build their beautiful and magnificent church more worthy of their divine service and more in keeping with their improved temporal condition than their venerable and dear church in which their fathers and themselves had worshipped. In this new church God would be adored in spirit and in truth, the Holy Sacrament of the Mass would be offered up for the living and the dead, the Word of God would be preached in its purity and integrity, and the Sacraments of Christ would be administered for human salvation; the prayers of faith would ascend to the throne of God; and immortal souls, made in the image of the Creator and redeemed by the blood of Christ, would be rescued from the servitude of Satan. He might well say, therefore, they were engaged in a great work, because they were building a house not for man but for God, not for the comfort of the perishable body but for the interest and happiness of imperishable souls. They were bound to worship God the Father and Creator and Redeemer with all their hearts and souls. From the obligation of worshipping in public bodies had arisen the necessity of temples and churches in which to perform that duty. It was true that the whole created world might be considered one vast temple raised to the honour of God. Yet this great God, for whom creation was one vast cathedral, condescends to dwell in temples made with hands and to manifest His presence by special acts of mercy, bounty and love. Men had at all times felt the

necessity of having God with them. God had met this human want by dwelling in temples. Even many Pagan nations felt the need of raising temples to God. The first temple raised to God was that of Solomon, which formed the pride of the Jewish people. It was torn down by the enemies of God's people, and the Children of Israel were dragged into captivity. After their return from their long another temple was erected in Jerusalem. It was because God in the flesh visited this latter temple that it gained so much glory. It was this temple that Jesus visited and discussed theology with the doctors. For this reason the second temple was considered greater in the eyes of God than the former. Every Catholic church, no matter how poor it was or how remote its locality, should be more precious to the hearts of its faithful than the most magnificent temple of antiquity, because God dwelt on its altars. When Jesus Christ, by shedding His blood on the altar of the cross, fulfilled and perfected the bloody sacrifice of the olden dispensation, He gave value and meaning to the bloody sacrifice of the new law, and it is for carrying out this sacrifice that the Catholic temple is built. His Lordship the Bishop of Toronto, who has the honor of presiding over the church of St. Paul's, has labored in a spirit of earnestness and build up a great and glorious church in that place. He pointed to the sacrifice which had been made by their forefathers in order to build churches, and called upon his hearers to do likewise.

THE NEW CHURCH. will be a fine and more solid in the Romano-Gothic style of architecture of the eleventh century, and will accommodate a congregation of about thirteen hundred. The basement of the entire church will be utilized.

VESPER AT ST. PAUL'S. At grand vesper at St. Paul's Father Meehan preached on the mission and labors of the great Apostle St. Paul. He traced his history prior to his conversion—his subsequent ardour and zeal in the cause of Christ—his multiplied labours and boundless charity for the salvation of souls. He was the great doctor of the Gentiles. His writings were a mine of wealth. He taught the oneness of faith—"one Lord, one faith, one baptism,"—his unchanging nature of true doctrine,—"For if I, or an angel, were to teach you any other doctrine than that which I have taught you, let him be anathema."

He was the great Apostle bearing the torch of faith to the ends of the earth, enduring every suffering, performing prodigies of power. The great Apostle was beheaded under Nero, and gained the martyr's palm. What more shall I say but to ask you to cherish the memory of the great Apostle, to imitate his life, to fight the good fight, looking to the fadeless crown in the bright hereafter! What more shall I say but to ask you to rejoice with your devoted bishop and the pastor of your souls in the grand work commenced to-day! Truly this has been a red letter day in the annals of this parish. The ecclat that surrounded the laying of the corner stone of the new church of St. Paul, in the presence of His Eminence Cardinal Taschereau, in presence of his Grace the Archbishop of Toronto, in the province, is a bright augury that in the near future a noble edifice will arise in your midst, a worthy tribute to the memory of the great Apostle, and a lasting monument to tell generations yet unborn of your faith, of your large-hearted generosity and of your zeal for the splendour and beauty of God's house. "On Lord, and the place where Thy glory dwelleth."

PONTIFICIAL HIGH MASS. St. Michael's Cathedral was crowded in every part at Pontifical high mass yesterday morning. Although tickets were issued the crush was so great that the collection of them had to be stopped, and the crowds were allowed to push their way up the aisles. Those who gained admission witnessed a grand religious function, Cardinal Taschereau pontificating, the following clergy assisting:—Mgr. O'Brien, Mgr. Marois, assistant priest; Father Dumouchel, deacon of mass; Mr. Carberry, sub-deacon; Father Hand, master of ceremonies; Father Chalmandrier, chorister; Archbishop Lynch and Bishop Walsh were also present. His Grace gave an explanation of the mass and a short exposition of the Gospel of the day. The altar was brilliantly illuminated.

AT LORETTO ABBEY. On Saturday morning, at 8.30, Cardinal Taschereau visited Loretto Abbey, which was fitted up in magnificent style to receive His Eminence. Mass was celebrated in the large convocation hall by His Eminence, assisted by Mgr. Marois, Rev. Vicar Generals Rooney and Laurent. Over two hundred pupils were in attendance, besides the latter being Mrs. Sales, Mrs. Geo. Evans and Mrs. T. W. Anglin. Convocation hall was tastefully fitted up. On a dais in the centre of the room was placed the chair for His Eminence, which was draped in scarlet plush. On a large scroll in front of the platform were the words "Welcome Illustrious and Honoured Guest." The platform and windows were decorated with plants and exotics. Mr. Torrington conducted the musical exercises, which were opened with the chorus, "We welcome thee to the city of the living and the blessed." After mass had been celebrated a reception was held. His Eminence read an address of welcome to His Eminence in French. The address was beautifully illuminated, being the work of one of the Sisters. His Eminence replied in French, congratulating Loretto Abbey on the excellent results of its school. He said it afforded him much pleasure to con-

verse in French with so many pupils who had received their knowledge of that language at Loretto. One of the most pleasing incidents of the reception was the presentation to His Eminence of a floral anchor, the chain and shaft of an anchor and crimson roses, the hooks of white roses, with his initials, E. A. T., in crimson flowers. Miss Mazure presented the anchor. Bouquet were presented by Miss Murray, Miss Doran and Miss Cousineau.

After leaving Loretto His Eminence visited the Boys' Home at Sunnyside, and was shown over the institution by the Sisters in charge. He then returned to the Palace, and after resting for some time drove to Vicar-General Rooney's, on Bathurst street, when he lunched.

AT GOVERNMENT HOUSE. The following gentlemen had the honor of being invited to dine with His Honour the Lieutenant-Governor on Saturday night to meet His Eminence Cardinal Taschereau, His Grace the Archbishop of Toronto, Hon. Oliver Mowat, his Lordship the Bishop of Toronto, Hon. Frank Smith, his Lordship the Bishop of Niagara, Rev. Provost of Trinity College, Mr. William E. McMurich, his Lordship the Bishop of Kingston, Hon. the speaker of the Senate, Mr. Christopher Robinson, Q. C., Mr. Quetton, St. George, Mr. James MacLennan, Q. C., Mr. W. J. Macdonnell, Vice-Consul of France; Rev. the Principal of Queen's College, Kingston, Mr. John A. Macdonnell, Rev. the principal of Knox College, Sir David MacLennan, F. C., K. C. M. G., Rev. the Principal of McMaster Hall, Mr. D'Alton McCarthy, Q. C., The Assistant Receiver-General, Mr. Hugh McMahon, Q. C., Mr. William Ives, President of the Board of Trade, Hon. A. M. Ross, Provincial Treasurer, Hon. Mr. Justice Armour, Dr. J. George Hodgins, L. D., Deputy Minister of Education; Rev. D. J. Macdonnell, Monsignor C. A. Marois, chaplain to His Eminence, and the Principal of Upper Canada College.

REV. ALBINUS MAGNO DEAD. The Miracle Worker of the Passionist Monastery Passes Away.

SKETCH OF HIS CAREER WITH REFERENCE TO SEVERAL OF THE MIRACLES WITH WHICH HIS NAME IS ASSOCIATED—IN CIDENTS OF INTEREST RELATED.
Catholic News.

At St. Michael's Passionist Monastery, West Hoboken, at 7.45 on September 2, Rev. Albinus Magno, one of the Passionist missionaries, went to his heavenly reward. He was a good and exemplary religious man, lived a holy life, and died a holy death. He was ill but twelve days. Last Saturday he was stricken with apoplexy and remained in a comatose state until he died. He had been in bed for some time, and recognized some of those around his bedside, and seemed to realize that his pious life was soon to end. He was a very zealous missionary and a great temperance advocate. About a year ago he was stricken with the same complaint. His life was despaired of, but he rallied, and after three months' illness resumed his duties.

REV. FATHER ALBINUS MAGNO. He was a better known, Father Albinus was born in Naples, Italy, about half an hour ago. At the age of eighteen he entered the Passionist Order, and was ordained eight years after. He was engaged in missionary work throughout Italy until 1853, when he came to this country with Rev. Bishop O'Connor, and helped to found the Passionist community at Pittsburg, Pa. He was, therefore, one of the pioneers of the Passionist Order in America. He remained at Pittsburg for several years, when he was transferred to the monastery at Dunkirk, N. Y. Nearly twenty years ago he came to St. Michael's monastery. For the last six years he has done no missionary work, being too old. During this time he gave the blessings and heard confessions in the church.

It is the custom at the monastery to leave the doors always open, and one of the Fathers has at all times been ready to pray with or hear the confessions of those who might enter. Many invalids who visited the monastery have been cured in a manner regarded as miraculous. The most notable of these cures occurred on September 7, 1886. On the afternoon of that day while Father Albinus, who was then on duty, was praying at the altar, a young woman, walking with the aid of crutches, entered the church. She suffered, many years, with partial paralysis of both her lower limbs, and, having heard of the miraculous cures effected in the monastery, she had come to pray. She went into the confessional with her crutches and came out leaning heavily on them. She went to the front of the church and knelt again, this time not far from where there is a font dedicated to St. Paul of the Cross, the patron saint of the monastery. Father Albinus knelt not far from her and prayed to God to

LIGHTEN THE SUPPERER'S BURDEN. When the first part of the prayer was over he took from its place on the altar a little ebony box, bound with gold, containing dust of the bones of St. Paul of the Cross. This box he rubbed gently over the woman's side, and exhorted her to have faith and the saint might help her. As he rubbed Father Albinus slowly removed one crutch from the woman, who was now standing. Still encouraging her, he then removed the other crutch. As the two crutches fell to the floor he told the woman to walk to a pew and pray. At the end of her prayer the priest told her to walk bravely, and she did so. She left the church feeling very happy and

most holy intercession and Thy merits, all my works may be directed and disposed according to Thy will and that of Thy Son.

When the Catholic prays thus he places no confidence thereby in Mary in opposition to the living God; no confidence in "merits" that she did not acquire solely through the grace of God—other "merits" there are none, either for the Holy Virgin or for any other creature. Thus there is found therein no lack of confidence in God, but simply a distrust of the worthlessness of one's own prayers. The Catholic knows from Holy Scripture that God prefers to hear the prayers of the just, and that He Himself has said: "I will do the will of them that do My will." Therefore, with the sense of his own unworthiness, the suppliant turns to the intercession of the blessed Virgin and of the saints, who are worthy of being heard than he is, and in their company he appears before the throne of God in the firm conviction that then his prayers will be more readily heard.

HONOR RENDERED TO THE BLESSED VIRGIN.
DR. JANSEN REPLIES TO HIS CRITICS.
Dr. Jansen, the celebrated German historian, has published a spirited reply to certain critics who took him to task for what they considered his extravagant expressions concerning devotion to Our Blessed Lady. The reply is so pointed and so exhaustive that we give a translation of the greater portion of it. He writes:

No one need be surprised at the great respect shown by the Church to the Blessed Virgin. Any Catholic acquainted with the teachings of his religion knows by experience that we honor Mary only because of all the graces bestowed on her by the Lord, and he will take no scandal from those words of an enthusiastic preacher which so shock my critics: "If I had a hundred tongues and a hundred mouths, and a voice of brass, I could not say yet that it is worthy of Thee, O Mary! I console myself with the words of Jerome, who says: 'Though none of us is qualified, yet even the meanest sinner pale this belief before the praise of Mary.' It is true that I know not what to set before you, but I will pluck for you the roses and sweet smelling flowers of the holy Doctors."

The "holy Doctors" here referred to were all the zealous panegyrist of the Holy Virgin. Did not St. Cyril, a thousand years before, preach in a similar style? In the liturgy used in the first Mass, we find these words: "When with all the saints and just men, I commemorate our most holy and unspotted, and most glorious Lady, Mary, the ever Intact Virgin and mother of God, we are thereby recommending ourselves and our whole life to Christ, our God." "Let us celebrate the memory of our most holy, unspotted, most glorious and Blessed Lady, the Mother of God, and the intact Virgin, in order that through her intercession we may obtain all mercy. Hail Mary, Thou art full of grace; the Lord is with Thee; blessed art Thou amongst women, and Blessed is the Fruit of Thy womb; for Thou hast borne the Saviour of our souls." "It is just that we style Thee blessed—the ever blessed Mother of God, exalted above all blame; Mother of our God, more magnificent than the Cherubim, more glorious than the Seraphim, who, without detriment to Thy virginity, hast borne God, the Word. In Thee, who art full of grace, all creatures rejoice; the choir of angels, and the race of men venerate Thee, who art a sanctified temple."

In almost the same words St. Chrysostom in his liturgy addresses the Blessed Virgin; he even introduced the Angelical Salutation into the Holy Mass. St. Athanasius also, the great champion of the Catholic faith in the God, in an opposition to the Arians, prayed and taught the people to pray thus: "We proclaim Thee, O Mary! over and over again and all times, blessed. To Thee we cry out: Remember us, O Most Holy Virgin! who after being delivered didst still remain a virgin. Hail, full of grace; the Lord is with Thee. All the hierarchy of angels throng in Thy habits of the earth proclaim that Thou art Blessed amongst women, and that blessed is the Fruit of Thy womb, Pray for us, O Mistress and Lady, Queen and Mother of God!"
No higher praise can be bestowed upon the Blessed Virgin than was spoken by the Angel at the Annunciation in the name and by the authority of God. This form of homage to Mary in the Angelical Salutation, which will be daily uttered with respect and love even to the end of time, is in the eyes of God that of the world a Christian confession of faith.

When the Church invites us to say the Angelus three times a day, what does she desire thereby but that we should call to mind the great and fundamental mystery of the Incarnation of Christ with immediate reference to His Mother who out of all earthly beings was the only witness of this mystery? In the honor shown to Mary through the Angelical Salutation, as she bore Him in Her womb, clasped Him in Her arms, nourished Him at Her breast, so the praise and honors shown Her by Catholics serve only to confirm and to proclaim aloud the right belief in Him as the God-Man. Every church and chapel dedicated to Her, every confraternity instituted in Her Honor, every picture representing Her has for its object to raise our minds to the One who though happy eternally with the Father, yet for the sake of sinners "had no horror of the Virgin's womb."

Human nature, which the Saviour actually and truly took from Mary, was united to the Divinity in one Person, the source of salvation and grace. And since it pleased God to bestow upon the world through the Grace of all graces, the Author of grace, we honor and glorify Mary, and we cling to the belief that even yet God sends us gifts and graces through Her who was full of grace, when with humble trust we pray for them. Every prayer addressed to Mary is a prayer for Her intercession as intercessor with God, the only Lord and dispenser of all good gifts.

My critics will not find one solitary prayer of the Church that appeals to Mary as the bestower of grace. That prayer is from the *hortulus anime* which they cite, and which is so repugnant to them, it is found also in my prayer-book and I am not conscious that I turn to any other source but the Saviour Himself when I thus invoke Mary: That, through Thy

most holy intercession and Thy merits, all my works may be directed and disposed according to Thy will and that of Thy Son.

When the Catholic prays thus he places no confidence thereby in Mary in opposition to the living God; no confidence in "merits" that she did not acquire solely through the grace of God—other "merits" there are none, either for the Holy Virgin or for any other creature. Thus there is found therein no lack of confidence in God, but simply a distrust of the worthlessness of one's own prayers. The Catholic knows from Holy Scripture that God prefers to hear the prayers of the just, and that He Himself has said: "I will do the will of them that do My will." Therefore, with the sense of his own unworthiness, the suppliant turns to the intercession of the blessed Virgin and of the saints, who are worthy of being heard than he is, and in their company he appears before the throne of God in the firm conviction that then his prayers will be more readily heard.

I would like to address to every Protestant this question: If it be true that the worship of the Blessed Virgin and of the saints in the Catholic Church is "an injury to the honor of Christ," and we, as is claimed, "deduct from the mediatorship of Christ by this worship," whereas amongst Protestants "Christ alone is looked up to," how does it come to pass that in the Catholic Church, and in her alone, the belief in Jesus Christ the Lord, and His divine works of redemption, has remained unmoved and immovable in all times, whilst within the Protestant belief has been lost or abandoned by so many, even professed theologians and preachers—*Ave Maria.*

CATHOLIC PRESS.

Catholic Weekly Review.
If London, England, were in Ireland it would be bad for London mobs. There is nothing which better displays the injustice of Coercion measures for which similar disturbances are treated in London. London magistrates seem to have a deep regard for the feelings of their mobs. A mob of 10,000 the other day looted liquor stores, set fire to buildings, stoned the firemen, stamped the police and held sway for three hours, doing damage which is set down as "enormous," even in London. And as a net result "three men were arrested." Let half the disturbances happen anywhere in Ireland and the police would have been using buck shot for the first hour. There is more need for Coercion on the Thames than on the Shannon.

Milwaukee Catholic Citizen.
A few years ago the work of the earnest Catholic and of the Catholic press was one of vindication. The Church had to be defended on every side. The great body of American people were not merely misinformed about what we believed, and who we were; they were perverted and who were Now, because we are numerous, because we have accustomed the nation to our presence and because we have struck out energetically against misrepresentation and Know Nothingism, the epoch of vindication has come to an end. Not that we do not still have to explain and refute, but the work of vindication is not so solely our task as it was heretofore. We find leisure for something else. It is time for the epoch of conversion to set in. The only way to convert the American people is by showing them the value of the Catholic religion as an influence in making men virtuous and moral. The world has never learned any better text of the teaching than its fruits. Obsolete, then, the epoch of conversion must begin with a good deal of introspection. We must discover our shortcomings, criticise our infidelities, and be humble enough to accuse ourselves of the faults we have. Our faith is perfect; the teachings of the Church are beyond improvement. But Catholics do not live up to them. The congregation does not fairly mirror forth the superiority of the Catholic religion. For cleanliness, sobriety, intelligence and Christian charity they are behind the traveler might sometimes prefer to find faults offered by some non-Catholic congregation. If the Pagan might so choose, without the clog of previous association, how can we expect the American conversions can hardly begin to flow. With the end of the epoch of vindication, much of the energy heretofore spent on outward defence will turn to zeal for inward improvement. This is a wholesome and hopeful situation.

BOURGET COLLEGE, RIGAUD, P. Q.

The members of "St. Patrick's Literary Society" of Bourget College, Rigaud, held their first scholastic meeting on Tuesday evening, under the direction of the Rev. Prefect of Studies, for the purpose of electing a new board of officers for the ensuing year. Rev. C. E. Derochie, C. S. V., was nominated Moderator, and Rev. Patrick J. Kelleck, Censor. The following officers were elected: John McDermott of Eganville, President; C. Merleau of Montreal, Vice-President; William Brophy of Carleton, Recording Secretary; George Smith of Templeton, Treasurer; Philip Green of Eganville and Edward Jones of St. Andrew's, Librarians.

The chief object of this Society is the improvement of its members in English composition, elocution, debates, reading, and the promotion of their mental, moral and social welfare. It is composed of the students of the "Complete English Commercial Course." Weekly meetings are regularly held on Thursday evenings. Readers who wish further information concerning "St. Patrick's Literary Society" may apply to the College for a complete prospectus which will be mailed to any address.