death on the cross? We think He did. In fact we think that He imitated it continuously. His favorite designation for Himself was "Son of man." He never calls Mary mether. He never calls Himself the Son of Mary, as we have seen, He passes beyond the literal sense, when anyone refers to His mother. As the Son of Mary, whom we now know to have been ever spotless, He should not die. It would have been an outrage on justice to let His death take place. But, as one taking the place of sinners, there was no death for Him too tragic. Now, He put on, not sin, but the livery of sin, and He designated this freely-accepted position by calling Himself the "Son of man," that is of Adam who sinned. Taking, therefore, on Himself the livery of sin, the guilt and the opprobrium of mankind, in His office of Redeemer, He is far removed from the one, who is all innocence and barred from claiming her as His mother, while asserting His office. By the very title, then, which He adopts in view of the office He fills, we take it that He ever implies the sinlessness of the holy virgin. It is all a divine tragedy with its nocturnal vigils, its fasts, its incessant supplications, its yearning for cleansing through suffering, that is only faintly limned in the sacred pages. When at length that "washing" for which Christ yearned, took place, and on that glorious Easter morn He appeared first of all to Mary, we fancy that for the first time His joyous salute was "Mother!" That most tender word, awaited for over thirty years by that sorrow-pierced heart, expressed life, redemption, union—all. Thus the halo that radiates on the Mother and the Child in the gospel of the infancy, radiates equally, if we enter aright into the mind of Christ, throughout the whole Gospel. There is no reproof of Mary, for there is nothing to reprove; there is no lessening of the Virgin, she had no lessening to receive; there was no forgetfulness of her on the part of her Divine Son; on the contrary, she is ever His joy, His contemplation, His revelation, His crown.—The Immaculate One!

XIV. Young men, to you belongs enthusiasm and the visions, which enthusiasm brings. Be enthusiastic in your veneration of the Mother of God and let your vision of her approach to that of the mind of her Divine Son. You then will ever see her as the mother of the myraids of the elect of God. From the greatest to the least, no matter what their office in the Church, they all give her homage, they all testify her gratitude. Her one act under divine sanction made Jesus possible and with Him all graces, offices, powers. Let her immaculate Conception be no mere negative expression, but let it ascend in our thoughts with ever more graceful, transcendent meaning, until it is lost only in the final thought that it made her worthy to become the Mother of God.

AN HISTORICAL ORATION

ONE OF ARCHBISHOP IRELAND'S MOST BRILLIANT EFFORTS—A GLANCE BACKWARD TO A NOTABLE GATHERING

The hundredth anniversary of the establishment of the Catholic hierarchy in the United States by the appointment of the Rev. John Carroll first Bishop of Baltimore, was made the occasion of the Catholic Congress which met in Baltimore on Nov. 10, 11 and 12, and the dedication of the Catholic University at Washington on Nov. 13, 1889.

The Hon. Daniel Dougherty declared the Congress to be "An event in the history of the Republic, an era in American progress, an advance in humanity, a move of earth towards Heaven"; and the address which would have made these words prophetic, if it had sunk into the hearts of those present, was delivered by Archbishop Ireland of St. Paul, on the evening of November 10.

This magnificent address seems to be almost forgotten. It is never quoted or referred to, and it deserves to be the favorite creed of every real Catholic man having red blood in his veins. I have read it more than twenty times and know many of its stirring passages by heart. I do not know of anything to compare with it in heroic expression, and its inspiring thoughts should almost wake the dead. I do not mean to imply that our Catholics are moribund, but they do need a waking up, and let us hope this desired end will be secured by presenting in these columns Archbishop Ireland's never-to-be-forgoten address. The main portion of his address is as follows:

"A century closes; a century opens. The present is for Catholics in America a most solemn moment. The past our fathers wrought; the future will be wrought by us. The next century of the life of the Church in America will be what we make it. It will be our own fruit of our labors.

"The duty of the moment is to understand our responsibility, and to do full work that Heaven has allotted to us. There are times in the history of the Church when it is imperative that stress be laid on the supernatural in the work of religion. There are times when it is imperative that stress be laid on the natural. Singular phenomenon of our days! In all matters outside of religion, the natural has unlimited play, and summons into action its most hidden energies; in religion, it seems as if the natural sought to extinguish itself so as to leave the entire field to the supernatural. There are countries where faithful Catholics pray, administer, or receive sacraments, but fear to go further. I cannot name a country where they are fully alive to their opportunities and their duties.

"Let me state, as I conceive it, the work which, in God's province, the Catholics of the United States are called to do within the coming century. It is twofold: To make America Catholic, and to solve for the Church universal the all-absorbing problems with which religion is confronted in the present age. Never, I believe, since the century the dawn of which was the glimmer from the Eastern Star, was there prepared for Catholics of any nation of earth a work so noble in its nature and so pregnant with consequences as that which it is our mission to accomplish. The work defines the measure of the responsibility.

"The work is to make America Catholic. As we love America, as we love the Church, it suffices to mention the work, and our cry shall be, 'God wills it,' and our hearts shall leap towards it with Crusader enthusiasm. The conversion of America should ever be present to the minds of Catholics in America as a supreme duty from which God will not hold them exempt. If we are loyal to duty, the record of our second century of Church history will tell of the wondrous spread of Christ's Church over the United States of America.

"The work of Catholics in America is also to solve for the Church universal the problems with which religion is today confronted. We are advancing towards one of those great epochs of history, in which mighty changes will be wrought. The world is in throes; a new age is to be born. The traditions of the past are vanishing; new social forms and new political institutions are rising; astounding discoveries are being made of the secrets and powers of nature; unwonted forces are at work in every sphere over which man's control reaches. There is a revolution in the idea and the feelings of men. All things which may be changed, and nothing will be to-morrow as it was yesterday, save that which emanates directly from God, or which the Eternal Power decrees to be permanent.

"The burden of the strife falls upon Catholics in America. In America the movement of the modern world attain their greatest tension. Here the natural order is seen at its best, and here it displays its fullest strength. Here, too, the Church, unhampered by dictate of government or by despotism of custom, can with the freedom of the son of Jesse, choose its arms, and making straight for the opposing foe bring the contest to a more speedy close.

GROWING IN STATURE

"Why should we fear or hesitate? We number ten millions—in the arena of truth and justice a powerful army if the forces be well marshalled, and their latent strength be brought into action. Catholics in America are loyal to the Church and devoted to her chieftains, brave in confessing the faith and self-sacrificing in its interests. They have waxed strong amid storms; they have none of the hot-house debility of character which not seldom marks Catholics in countries where faith seems to live only because of its environment. Their labors and victories in the first century of their history, a century of poverty, struggling, and spiritual destitution, show what they are capable of in a century of adult stature, conscious power and completeness of hierarchical organization.

"To quote the words of Orestes A. Brownson: "Never, since her going forth from that upper room in Jerusalem, has the Church found a national character so well fitted to give her civilization its highest and noblest expression." The supernatural rests on the natural, which it purifies and ennobles, adding to its supernatural gifts of grace and glory. Where the natural is most carefully cultivated, there will be found the best results from the union of nature and grace. The American people made Catholic, nowhere shall we find a higher order of Christian civilization than in America.

"The tendencies of the age, which affright the timid, are providential opportunities, opening the way to glorious victory. Despite its defects and its mistakes, I love my age. I love its aspirations and its resolves. I revel in its feats of valor, its industries, and its discoveries. I thank it for its many benefactions to my fellowmen, for its warm affections proffered to the people rather than to prince and ruler. I seek no backward voyage across the sea of time; I will ever press forward. I believe that God intends the present to be better than the past, and the future to be better than the present.

"Let us be fair to the age, discerning in it that which is good, as well as that which is bad. The good is the essence; the bad is the accident, the misdirection. The movements of the age have their origin in the deepest recesses of humanity. As they part from their source they are upward; they make for the elevation of the race, the betterment of the multitude, the extension of man's empire over nature.

"That at times the age runs riot and plunges into fatal errors, leading to misery and ruin, is, I repeat, the accident arising from the absence of proper direction. Why have but anathemas for the age, seeing only its aberrations, irritating it by continuous denunciations of its mistakes, never acknowledging the good in it, never striving to win its love of Holy Church?

VIRTUE OF THE HOUR

"Earnestness is the virtue of the hour. It is the characteristic of Americans in things secular: it should be their characteristic in things religious. Let Catholics elsewhere, if they will, move on in old grooves, and fear, lest by quickened pace, they disturb their souls or ruffle their garments. Our motto be: 'Dare and Do.' Let there be no room among us for the lackadaisical piety which lazily awaits a zephyr from the sky, the bearer of efficacious grace, while God's grace is at hand entreating to be made efficacious by our own co-operation.

"We should live in our age, know it, be in touch with it. There are Catholics, more numerous, however, in Europe than in America, to whom the present will not be known until long after it will have become the past. Our work is in the present, and not in the past. It will not do to understand the thirteenth century better than the nineteenth. The world has entered upon an entirely new phase; the past will not return; reaction is the dream of men who see not, and hear not; who, in utter oblivion of the living world behind them, sit at the gates of cemeteries weeping over the tombs that shall not be reopened. We should speak of our age of things which it feels and in language that it understands. We should be in it, and of it, if we would have it listen to us.

"For the same reasons, there is need of thorough sympathy with the country. The Church in America must be, of course, as Catholics as in Jerusalem or Rome; but, as far as her garments may be colored to suit environment, she must be American.

"Patriotism is a Catholic virtue. I would have Catholics be the first patriots in the land. The men most devoted to the institutions of the country, the most ardent lovers of its flag, should be they who believe in Catholic truth, who breathe the air of Catholic sanctuaries. Catholics should be models of civic virtue, taking an abiding interest in public affairs.

"This is an intellectual age. It worships intellect. It tries all things by the touchstone of intellect. By intellect public opinion, the ruling power of the age is formed. The Church herself will be judged by the standard of intellect. Catholics must excel in religious knowledge, they must be ready to give reasons for the faith that is in them, meeting objections from whatever source, abreast of the times in their methods of argument. They must be in the foreground of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge. The Church must regain the scepter of science, which, to her honor and to the benefit of the world, she wielded for ages in the past.

A CLARION CALL

"The strength of the Church to-day in all countries, particularly in America, is the people. Ours is essentially the age of democracy. The days of princes and of feudal lords are gone. Woe to religion where this fact is not understood! He who holds the masses reigns. The masses are held by intellect and heart. No power controls them, save that which touches their own free souls. In America we have no princes, no hereditary classes. Still, there is danger that in America there be formed a religious aristocracy, upon whom we lavish so much care that none remain for others. Are we not inclined to intrench ourselves within the sanctuary, and to see only the little throng of devout persons who weekly or monthly kneel around the altar-rail, or those whose title to nobility is that they are pew-holders and respond to the pastor's call with generous subscriptions? Pews and pew-holders may be necessary evils; but it were fatal not to look far beyond them. What, I ask, of the multitude who peep at us from the gallery and vestibule? What of the thousands and ten of thousands, nominal Catholics and non-Catholics, who seldom or never open the church door? What of the uncouth and unkempt, the tenant of the cellar and alley-way, the mendicant and outcast? It is time to bring back the primitive gospel spirit, to go out into highways and byways, to preach on house tops and in market places. Erect stately temples if you will; they are grand monuments to religion; but see to it that they be filled with people.

NEED OF LAY ACTION

"But as a body Catholics are quietness itself. They say their prayers, they preach, they listen to sermons on the love of God and on resignation in suffering; or, if they venture at all into the arena, it is at the eleventh hour, when others have long preceded them, and public opinion has already been formed. Strange, indeed, is all this. Christ made the social question the basis of His ministry.

"Laymen are not anointed in confirmation to the end that they merely save their own souls and pay their pew rent. They must think, work, organize, read, speak, act as circumstance demand, ever anxious to serve the Church, and to do good to their fellowmen. There is, on the part of Catholic laymen, too much dependence upon priests. In Protestantism, where there is no firmly constituted ministerial organizations, the laymen is more keenly alive to his responsibility, and lay action is more common and more earnest. Lay action is to-day particularly needed in the Church. Laymen have in this age a special vocation.

"What has come over us that we shun the work which is essentially ours to do? These are days of action, days of warfare. It is not the age of the timid and fugitive virtue of the Thebaid. Into the arena, priest and layman! Seek out social evils and lead in movements that tend to rectify them. Speak of vested rights, for this is necessary; but speak, too, of vested wrongs, and strive by word and example, by the enactment and enforcement of good laws, to correct them. Glance mercifully into factories at etiolated youth and infancy. Pour fresh air into the crowded tenement quarters of the poor. Follow upon the streets the crowds of vagrant children. Visit prisons and secure for the inmates moral and religious instruction. Lessen labor on Sunday which renders the practice of religion impossible for the thousands. Cry out against the fearful evil of intemperance which is hourly damning the bodies and souls of countless victims, and which at the present time, is, more than any other social sin, bringing disgrace upon the Church and misery upon her children. Into the arena, I repeat, to the work, which lies before you, in this age and this country, caring not for customs of the dead, not for sharp criticisms from the living, fighting at every point for justice with bravery and perserverance. This is 'religion pure and undefiled.' This is the religion that will win the age to God's Church."

Nearly twenty-two years have elapsed since the foregoing eloquent appeal was delivered, and it would be difficult to point to any substantial progress made during that time, as outlined by the Archbishop of St. Paul. If the second century of the Church in the United States is to compare favorable with the first century we must get busy without delay, as less than than eighty years remain.

A frequent rereading of the above address will be one of the best preparations for the new twentieth century crusade.

Dignity is the distinguishing mark of the human species; it is suggested in the upright position of his body; this elevates him above the brute; it gives him prestige with his fellows and lifts him toward his God. For character there is a standard. This standard is a certain required degree of excellence. The model man measures up to this standard; ne swerves from it in no direction.

LAYING OF CORNER-STONE OF NEW CHURCH AT PRESTON

Preston Progress, Sept. 8

Monday Sept 4th, 1911, marked an epoch in the life and progress of the Roman Catholic congregation of Preston. On that date the corner-stone of the new church whose walls are now rising on the spacious site at the corner of Duke and Wellington Streets was duly laid. The structure is of red brick and will house comfortably the adherents of that faith whose old edifice has long since become totally inadequate. The weather was glorious and an immense throng of citizens of all denominations gathered to witness the impressive ceremony. The only feature that could have been wished otherwise was the absence of the revered head of this diocese, Bishop Dowling of Hamilton, who through indisposition did not feel equal to the task. The function was well and ably carried out, however, by Right Rev. Mgr. Mahony, of Hamilton, assisted by almost a score of clergy from this part of the province. A procession composed of three hundred members of the local branch of the C. M. B. A. and of visiting locals marched from the old church to the new, headed by the Hespeler Band. Promptly at 3 o'clock Mgr. Mahony took his place on the platform at the south-west corner of the building surrounded by the other priests. The ceremonial was conducted in Latin according to the ritual prescribed by the Church for such occasions. This part over and the stone having been truly placed in position an adjournment was made to another portion of the building where from a platform the dedication address was delivered. Before calling upon Rev. Father Zinger, Right Rev. Mgr. Mahony addressed a few words of congratulation to the assemblage and said he would be happy to carry back to His Lordship Bishop Dowling a message of the day's proceedings which would bring joy to his heart. He trusted the good work would go forward with accelerated speed and that the dedication might take place early in the new year.

REV. FATHER ZINGER

The dedicatory oration of the day was delivered by Rev. Father Zinger, President of St. Jerome's College, Berlin. Father Zinger is an eloquent, forceful and earnest speaker, and his remarks on this occasion were listened to with rapt attention by the large concourse of people. In his opening sentences he compared the universe to a great temple embellished by God. The psalmist David speaks of God's omnipresence, and St. Augustine compared the immensity of God to a great ocean penetrated everywhere by the presence of the Creator. He created us and maintained our existence. We hang as it were by a thread and when God cuts that thread we vanish. He preserves us against sin, and this should be our greatest incentive to virtue. He should be worshipped in a special manner in special places. And though our vocations prevents this being done continually, certain festival days are set apart for special adoration. So also certain places, are appointed in which to offer sacrifices in His honor. When Jacob had the vision of angels ascending and descending a ladder he was led to recognize God in a particular manner. It was then he cried out "God is indeed here," and only then he knew God wished to be adored in a special manner. The Israelities had only a portable temple. Solomon was the first to erect a permanent temple. This he did because God commanded him to build a magnificent temple from the beauty, grandeur and magnificence of which people might get some idea of the grandeur of their future home. This place of worship was held in great reverence by the Jewish people. But magnificent as it was it could not compare with the humblest Catholic Church. In the latter no animals are sacrificed. Jesus Christ is the only sacrifice, and the same Body that hung on the cross is here daily offered on the altars and pleads for mercy. The Catholic Church as far surpasses Solomon's temple as the substance the shadow, for in it is found the Body and Blood of Christ, the God Man, the living not the dead Saviour. Jesus told His disciples that the bread was His living Body and the wine His Blood. He left them in no doubt. Had He done so a great injustice would have been worked on mankind. This is why the Catholic people sacrifice so much to erect churches to the glory of God. Their faith brings them to Christ, keeps them there and leads them to make such sacrifices of worldly goods. The confessional is another grand consolation. Christ gave His disciples the power to forgive sins and commanded people to confess to them. Thus His priests grant absolution in the name of God and also counsel and advice. The people go back to their pews cleansed and forgiven. But there is more than this—there is the privilege of intellectual consolation. For the priest is always a man who has undergone a long course of study and is therefore able to expound the teachings of the Divine Master. He teaches the doctrines of the Church and the Saviour, he does not give his own individual views. "He that heareth you heareth Me, and he that despiseth you despiseth Me." What a consolation is this in a day when the varying philosophy of men has almost destroyed religious belief. There is grave danger of destroying all authority, and authority comes from God. Do away with ecclesiastical authority and you do away with civil authority, hence comes all forms of anarchy and socialism. Because God knew this He ordained an institution with authority. In concluding the Rev. Father congratulated the congregation of St. Clemens on the sacrifices they had made. They had done it for their faith, not for personal glory. He congratulated the pastor, Rev. Father Gehl on his successful efforts in bringing to a consummation such a house of God. It is an expression of the faith of his people and a credit to the town of Preston. It brings joy to the Saviour, and a great blessing will surely follow.

THANKS OF THE PASTOR

In a few words Rev. Father Gehl thanked all for past aid and trusted the same would be extended in future.

The corner stone ceremonies over a supper was served in the market building and a large number repaired thither.

CANDIDATES SPEAK

Immediately following Mayor Mullin who acted as chairman, called on Messrs. Geo. A. Clare, Sylvester Moyer and Geo. Pattinson for addresses. All responded in a most happy manner. The remarks of the speakers were in the nature of congratulations to the Catholic pastor and his people in Preston on the achievement which had just taken place.

THE VISITING CLERGY

The following priests from outside points were present: Right Rev. Mgr. Mahony, Hamilton; Archdeacon Foerster, New Germany; Dean Gehl, Formosa; Fathers Coyal, Toronto; Staley, Woodstock; Craven, Galt; Zinger, Schweitzer Kloepfer, Fischer and Kiefer, Berlin; Malone, Tompkins, Guelph; Wey, St. Clements; Brohman, Mocton; Ayemus, St. Agatha; Weidner, Hespeler; Becker, Freelton; Montag, Deemerton; Arnold, Drayton.

PROTESTANT MONKS AND NUNS

An article in the London Church Quarterly (Protestant) on "Community Life in the Church of England" makes a plea for a still greater development in the Anglican church of the monastic life which was, we may remark, until recent years abhorrent to the Protestant mind. The monk, the friar and the nun were pilloried by the writers and preachers of Reformation and Post-Reformation days; and it is a comparatively new thing in Anglicanism, this admiration of and desire to imitate the religious orders of the Catholic Church.

At present there are in England, five thousand women and one hundred men who are living in various communities more or less recognized and "authorized" by the Established church.

We say "more or less," for of course the low element in the Church of England is very powerful, and to your low churchman, particularly if he be of the extreme Kensitite type, this imitation of the Catholic Church in the formation of religious communities is only little less to be denounced than the real thing itself.

The article in the Church Quarterly makes no mention of low church objections, however, but proceeds as if the policy of the Establishment on this matter were settled and uniform. It expresses the belief that the communities already in existence arose in answer to a pressing need, that the period of trial is past, and that they have "come to stay."

Of course all this is, in a very significant way, complimentary to the Catholic Church, says the Sacred Heart Review. We can not but be pleased (even if somewhat amused) to see the delight and fervor with which zealous members of the Church of England are now "discovering" and utilizing methods which their church, in common with Protestantism in general, denounced and discarded at the Reformation.

The writer in the Church Quarterly shows at some length in how many ways this monastic development may deepen the spiritual life of individuals and may help the Church of England to grapple with religious and social problems, laying especial stress upon the aid it will give to the Establishment's mission work in the Orient. It is interesting to read what this Protestant writer has to say on this phase of the matter, inasmuch as it involves a tribute to the celibacy of the Catholic clergy and to the efficiency of Catholic missionaries in heathen lands. He says:

All the world knows that the strength of Roman Catholic foreign mission work is largely due to the predominance of religious among the missionaries. Quite recently a careful observer of Christian missions in China declared that a celibate missionary band was fast becoming a necessity in Oriental lands. When we reflect that the ascetic and contemplative ideals are native to the Orient, that monastic communities abound in the many religions of Asia, and that the prevalent philosophies of the Far East are characteristically subjective, then it is clear that a Christianity which is so un-Catholic as to repudiate these ideals has no chance of permanent success in Asia. On the other hand a Christianity which supports the ideal of life under vows, though by no means exclusively recommending it, goes to the Orient with more points of contact, less strangeness and greater sympathy and initial attractiveness than is usually the case. We have heard of a Hindu who was attracted to Christianity through the work of St. John of the Cross. There he found the profoundest mysticism not incompatible with a life of great external activity. No existing Protestant body could find a place for one who sought to live the Christian life under the vows and upon the method laid down by the Spanish ascetic, and consequently he turned to the native Church of St. John of the Cross.

Marked as is this tribute to the Catholic Church's missionary methods, we may be sure that the inference the writer in the Church Quarterly would have his readers draw from it is that all the Established Church of England needs in order to be as successful as the Catholic Church in converting Orientals is to copy (as she is doing at present in England in a small way) the celibacy and community life of Catholic religious orders. But even if she should succeed (which is highly problematical) in creating a semblance to these zealous and efficient organizations of men and women that constitute such a tremendous force in the Catholic Church, the Oriental (if he is as shrewd and long-headed as the Quarterly's writer implies) will still find a flaw in her title. He will still see in her only one of the many forms of a divided Christianity, one of the many developments of that revolt which in the sixteenth century broke from the unity of the Catholic Church and has since gone on dividing and subdividing, until "the scandal of Protestant division" is to-day freely commented on and deplored even by those who are its official teachers and preachers. This is a defect that is too deep to be remedied by the imitation of Catholic religious orders. This is a matter not of method or discipline but of principle. This is a wound that can only be cured by a frank recognition that unity is essential to every church calling itself Christian, and that the Chair of Peter is the bond of Christian unity.

WISE WORDS FROM THE PAST

The following words taken from Pere Lacordaire's Conferences of Notre Dame are as true and as applicable in the United States to-day as they were in France in his day, and they emphasize anew the irony of what the world calls progress:

"What is wanting to us in this great French Empire? Is it men of wit, is it literature, the arts, the sciences, fertility of soil, beauty of scenery, and excellence of harbors? No; heaven has exhausted for us the mystery of its gifts; no people has received more, and yet, no people is less the master of its destiny. What, then, is wanting to us? One thing only virtue. And in every age, when we listen in silence to the solemn voice of history, the soul is warned that the passions are dominant, and that virtue is short of duration, and has but few heroes.

"There is then in us certainly, a preponderance of evil over good by reason of facility; I will add, by reason of spontaneousness. Evil needs no culture it springs up without preparation, like weeds in neglected soil. Leave the child to the natural course of his instincts, and what will he become? An egotist, a despot, a little monster, who, after having used his weakness against his nurse and his mother, will use his strength against the companion of his age and pleasures, until arrived at the maturity of vice, he presents a spectacle lower than that exhibited by the savage, the spectacle of pure animality, feeding on debauchery and cruelty. You must needs check him early, chastise his tyranny, teach him that he has duties before rights; you must needs bow his head and bend his knees; he must humble himself, he must ask pardon for his faults, he must weep for having offended, he must undergo persevering ly the instruction of the rod and the initiation of love, and thus humbled encouraged, caressed, he must arrive at the fellowship of men, if not perfectly gentle and amiable, at least smoothed like the marble just come from the mine and the chisel of the sculptor. Without education there can be no civilization, for man is by nature a barbarian, and goodness is developed in him by profound culture alone, an art requiring the union of angelic tenderness with vigorous virtue. Woe to the empire which knows not how to bring up its children! Woe to the empire which confuses teaching with education which thinks that good springs from science and literature, whatever they may be, and that to string together high-sounding words is to prepare the soul of the man and the citizen! Education is the tradition of obedience, of reverence, and of devotedness, to a soul impatient of the yoke and frozen by egotism, a sublime tradition for whose absence nothing can compensate, and the necessity for which proves convincingly the spontaneous preponderance of evil over good."—Sacred Heart Review.

NOTABLE PROTESTANT TRIBUTE TO A CATHOLIC PRIEST

A service held in Plymouth church, Fond du Lac, Wis., some time ago was a sign of the growing fraternity between churches at the opposite poles in ecclesiastical administration. It was in memory of a Roman Catholic priest, the Rev. Joseph J. Keenan, whose body was then lying in St. Patrick's church in preparation for the funeral. The commemoration of his life and service in the Congregational church preceded the services in the church where the priest had ministered for thirty years. The tribute of the Congregational pastor, the Rev. L. H. Keller, expressed a common sense of love and loss among Protestants as sincere as was felt in Roman Catholic circles.

After a service on a certain Christmas morning, a Congregational minister spent an hour with Father Keenan, chatting in his study. He was asked why he came to St. Patrick's church from time to time.

"I come chiefly for the sermons," was the reply. "They are the kind which I want to learn how to preach in the Congregational church—since I cannot get you to preach there," said the minister. "I would be glad to do it, if I could," replied the priest.

The term "Father" particularly fitted this parish priest. He was once a theological professor. But honors gained in learned circles he never paraded in his parish. He allowed no man to call him "doctor." He made himself spiritual father to his people—and the term "father" expressed a beautiful relationship.

To the question, "Do you retain your hold on the young people chiefly through the confessional?" he replied: "When they come it is a great help to me. But those who need me most are the very ones who won't come to me. So I go after them. I find them anywhere I can—and say a word. Sometimes they get so wild I cannot get hold of them. But when they want to be married I have a chance. And when the first baby is baptized, a better chance. If they are unruly for a time they are almost sure to come back. They give me some trouble, but most of my children turn out well in the end."—The Congregationalist

When our hope breaks, let our patience hold.

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