

San Lorenzo Giustiniani's Mother.

BY ALICE MEYNELL.

I had not seen my son's dear face (He chose the cloister by God's grace), Since it had come to full flower-time. I hardly guessed at its perfect prime, That folded flower of his dear face. Mine eyes were veiled by mists of tears When on a day in many years One of his Order came. I thrilled, Facing, I thought, that face fulfilled. I doubted, for my mists of tears. His blessing be with me forever! My hope and doubt were hard to sever— That altered face, those holy weeds. I filled his wallet and kissed his beads, And lost his echoing feet forever. If to my son my arms were given I know not, and I wait for heaven. He did not plead for child of mine, But for another Child divine, And unto Him it was surely given. There is One alone Who can not change; Dreams are we, shadows, visions strange, And all I give is given to One, I might mistake my dearest son, But never the Son Who can not change.

—S. H. Review.

Missionary News.

Writing in a recent number of the Annals, the Rev. Father Guerin, O. M. I., says that the vicariate apostolic of Saskatchewan is situated amidst the ice and snow of north-western Canada. It is one of the poorest of the missions. Our bishop, M. LeGros, is forced to rely for the support of the missionaries as well as for the maintenance of their missions mainly upon the charity of the associates of the Propaganda of the Faith. Each day new needs arise. Just now, immigrants in great numbers are pouring into this section from all parts of the world. They leave their native country, most of them, on account of poverty and come to the immense regions of the Canadian North-West and settle, in order to obtain from the soil here, which is very fertile, the means of livelihood, which were denied them in the land of their birth.

THE NEEDS OF THE MISSION.

This continental immigration necessitates the establishment of new missionary stations. The earth will provide for the wants of the bodies of these settlers, but have they not souls? It is for us, the missionaries, to supply that spiritual assistance which is far more precious for them than any material aid can be. New parishes ought to be established, and churches built where the colonists could assemble on Sunday to hear the Divine Word, to obtain the consolation of the Sacraments and to pray God to render their labors fruitful. Schools are needed also that the children may obtain a Christian education. But who will bear the expense which these new buildings would entail? The greater number of the inhabitants of the vicariate of Saskatchewan are extremely poor; to make their way in the world they have nothing to rely upon but their bare hands. In time, they will undoubtedly obtain, as the reward of their hardships, an honest competence; but now they are utterly unable to give any financial assistance to the missionary. Upon the bishop of the diocese falls the duty of planning and organizing everything. He has to furnish materials for the building of churches, houses, schools, etc., and often his heart must be saddened when he sees how very small are the resources at his disposal, and when he finds, as he so often does, that he is forced to give up so many necessary undertakings.

WHAT THE MISSIONARY HAS TO DO.

Very often, placing all his trust in God, the bishop sends one of his priests to the assistance of a settlement of colonists who have no religious attendance. The missionary goes forth, carrying the slender baggage of the Apostle. He settles upon a piece of ground which very fortunately the Government furnishes gratuitously (every individual who asks has the right to a grant of land). He builds with his own hands a cabin, he cultivates a corner of his ground and raises a small crop of potatoes and vegetables. The colonists of the neighborhood assemble on Sunday in an improvised church which very often makes one think of the stable at Bethlehem; the priest celebrates the Holy Sacraments and preaches the word of God. He consoles and strengthens the assembled Christians both by word and example. They know that he is as poor as they are themselves, sometimes poorer, and often those who had previously been indifferent in religious matters turn their attention to Christianity, learn the beauty and holiness of the Catholic religion, and finally become models of faith and piety, attracting to themselves

little by little the poor whites who were straying about far from the light of the faith. If his means increase, the missionary will, with the aid of his parishioners, build a little church. But how great are his sacrifices, his labors, his sufferings and his poverty! He is obliged to do work of all kinds. He is carpenter, mason, laborer, gardener and cook, for he is alone. His bishop knows all that he endures, and would help him if he could, but money is wanting and now foundations are necessary. In fine, all the help which in many cases the bishop can give the missionary is to pray divine Providence to come to his aid. What a contrast to the Catholic missionary are the Protestant ministers who come here with their hands filled with gold, establishing missions on all sides, building churches, creating industrial schools, etc. Would that we had even a part of the large sums which they have at their disposal!

THE PAINFUL JOURNEYS.

Besides the civilized portion of his vicariate, Bishop Pascal has another, no less interesting; that part which is inhabited by natives. Here, also, great good night might be accomplished and much misery relieved. It is here, above all, in this frozen land, where the thermometer often descends to fifty-five degrees below zero, that the missionaries suffer. The natives are nomads, and the priest is obliged to accompany them in their wanderings or else follow after and seek out the places where they have stopped to hunt. What painful journeys these are, when you go on, mile after mile, shivering in a dog-sledge, or plodding wearily forward on snow shoes! It is necessary sometimes to travel hundreds of miles, to camp during the night in the snow or on the ice, with a chance of being found frozen to death on the following morning. You may judge for yourself how necessary it is to be able to march well. The natives are anything but attractive; to live among them demands great power of endurance, but the missionary sees only the souls of these poor people, and he is willing to sacrifice everything to bring them into the way of salvation and to assist them in the struggles of life. Yet he sometimes becomes weary and downcast; how could it be otherwise when he is obliged to live with men of gross habits and of an intolerance too great to be realized unless seen?

A Noble Spanish-American.

That fine quarterly, the Records of the American Catholic Historical Society of Philadelphia, contains in its late number "A Life Sketch of Don Manuel Gonzalez of Florida, A. D. 1767-1838," by Leonora Gonzalez. This paper deserves more than passing notice, as giving the portrayal of a noble Spanish character that is connected in a special manner with the history of Church and State in North America. The following very interesting note introduces the sketch: "The Committee on Historical Research have considered that a brief note on the family connections of the writer of the present sketch of Don Manuel Gonzalez might be of interest. She is the daughter of Lieut. Francis H. Sheppard, U. S. N., who was a convert of Archbishop Ryan's during his coadjutorship in St. Louis. His two children have been reared in the Catholic Church. His first cousin, Mary F. Nixon-Roulet, the author of "With a Peasant in Spain," "St. Anthony in Art," etc., also was received into the Church by Archbishop Ryan, as was also her sister, Isabel Nixon Whiteley, author of "For the French Lilies," "The Falcon of Langeac," etc. Mrs. Whiteley, besides being president of the Confraternity of St. Gabriel (of which a sketch by the writer of this note appeared in the last number of the Record), is a member of the Committee on Historical Research. All these are descended from Margaret Parsons, the sister of Major-General Parsons, who obtained the position on Washington's staff, which Benedict Arnold coveted. It was through jealousy of this staff

Young Plants

Every farmer knows that some plants grow better than others. Soil may be the same and seed may seem the same but some plants are weak and others strong. And that's the way with children. They are like young plants. Same food, same home, same care but some grow big and strong while others stay small and weak. Scott's Emulsion offers an easy way out of the difficulty. Child weakness often means starvation, not because of lack of food, but because the food does not feed. Scott's Emulsion really feeds and gives the child growing strength. Whatever the cause of weakness and failure to grow—Scott's Emulsion seems to find it and set the matter right. Send for free sample. Scott & Bownes, Chemists, Toronto, Ontario, and all druggists.

And that he had become a traitor to his country. A descendant of another brother is the Rev. Dr. Reuben Parsons, the well-known Catholic historian. Dr. Parsons says that it was a tradition in his family that they were the Catholics since Father Robert Parsons, S. J., who was rector of the English College at Rome, in 1589. Father Parsons himself was a convert, the Parsons family having been Protestants among the first in England. He also converted his nephew George, who, too, became a Jesuit. The American branch of the family are descended from his brother Thomas, who was born about 1540. It is rather a curious instance of the revolutions of time that four members of a family Protestant for twelve generations should return to the Church.

MISCELLANEOUS

Great men's maxims oft remind us, We can climb and win renown, But, alas! some foot behind us, Always tries to kick us down, Foot, perhaps, with boot encased, Hob-nailed, cumbersome and thick; Solely made for our effacement— That's what makes a fellow sick. Coughs and colds that other remedies seem powerless to relieve are promptly cured by Dr. Wood's Norway Pine Syrup. Try it, and it will convince you of its efficacy by curing you. Price 25c. It is strange, but true, that cold cash always burns in the spendthrift's pocket. Nicc Worm Medicine. Mrs. Wm. Graham, Shephardton, Ont., writes:—"I have given my boy Dr. Low's Worm Syrup, and find it an excellent worm medicine. It is nice to take, and does not make the child sick. Price 25c. A Professor reproved a youth for exercising his fists, and said, "We fight with our heads at this college." The youth replied, "Ah! I see; that's how you've butted all your hair off." Travellers' headaches are quickly relieved by Milburn's Sterling Headache Powders. They do not upset the stomach or weaken the heart. Price 10c. and 25c. at all dealers or by mail. The T. Milburn Co., Limited, Toronto, Ont. Tommy—What is the guest of honor at a dinner? Johnny—He's a fellow what gets both drumsticks of the chicken. Minard's Liniment cures Distemper. Why does a wise man resemble a mirror? Because he does a lot of reflecting. Only a Mask. Many are not being benefited by the summer vacation as they should be. Now, notwithstanding much outdoor life, they are little if any stronger than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat or sleep well. What they need is what tones the nerves, perfects digestion, creates appetite, and makes sleep refreshing, and that is Hood's Sarsaparilla. Pupils and teachers generally will find the chief purpose of the vacation best subserved by this great medicine which, as we know, "builds up the whole system." Small Bobby hurt his finger while playing, and his mother caught him up in her arms, kissed him, and began to dry his tears with her handkerchief. "Don't wipe my eyes yet, mamma," sobbed the little fellow. "I ain't done crying yet."

The Oriental Rites.

One of the commissions connected with the Propaganda attends solely to the affairs of the Oriental Rites. By rite is understood the liturgical rules for the administration of the Sacraments, the celebration of Mass and other external forms of worship. In the Orient the vernacular is used instead of Latin. The Christians of the Oriental Rite are divided into three classes—the heretic, schismatic and the united Christians. Of the first the Nestorians separated from the Church in the fifth century, at same time with the Ancyrians. The Greek schismatics form the greater part of the Oriental Christians and were in communion with Rome until the eleventh century. In spite of the efforts of Pius IX. and Leo XIII. to bring the Eastern schismatics back to communion, the results have been poor. There are twelve rites of Oriental Christians in communion with the Holy See: (1) The Greek rite pure, followed by a few hundred Christians at Constantinople, at Caesarea in Cappadocia and at Margara in Thracia. (2) The Greek Bulgarian rite, followed by 30,000 Catholics in Macedonia and 3,000 in Thracia. (3) The Coptic rite numbers 10,000 followers in Egypt. (4) The Ethiopian rite has 25,000 in Abyssinia. (5) The Syrian rite is practiced by 200,000 Catholics on the coast of Malabar in India. (6) The Greek Roumanian rite has about one million adherents in Transylvania, Hungary. (7) The Greek Ruthenian rite is followed by 3,500,000 Catholics in Galicia, Croatia and Northern Hungary. There are 60,000 Ruthenians in the Province of St. Boniface, Canada. (8) The Greek Melchite rite is observed by 100,000 Syrians, while (9) Of the same nation 22,000 Catholics have preserved the pure Syrian rite. (10) The Syro-Chaldaic rite has about 50,000 followers in Mesopotamia, Persia and Kurdistan. (11) The Syro-Maronite rite is followed by 300,000 Catholics in Syria and the island of Cyprus. (12) Finally, the Armenian rite is observed in Constantinople, Alexandria, Asia Minor, Mesopotamia, Persia, in some parts of Hungary and Russia by about 100,000 Catholics. The difference in rite in no way affects the articles of faith, which are the same in Latin and the United Oriental churches, and the Popes have protected the various rites with the greatest care.—Casket. Young white onions are very nice cooked in boiling water, sliced and served on buttered toast, like asparagus. A delicious sweet to serve with luncheon course is made by dipping oblong crackers in melted sweet chocolate. Place them on a buttered plate until firm and dry. In cooking green vegetables that are to be served without the liquor, only enough water should be used to keep them from burning, otherwise the soluble nutritive qualities will be wasted.

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