That was all to tell of the desperate strife to at to Life and death they made.

Who sank to the depths of the great North See, with never a hand to aid.

-Ail the Year Round.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

The 23rd was a Sunday. The bishop raised a temporary altar on the shore, and celebrated Mass. During the holy sacrifice, he prayed earnestly that God would bies but with a favourable issue to his bless him with a favourable issue to his journey. After the Mass the storm sensibly abated, and the courage of the crew revived. The guide proposed to him to launch the boat anew, to which proposal the bishop gladly consented. The launching of the boat, under the present circumstances, off red extraordinary difficulties. attaces, off-red extraordinary attactives.

It had to be trailed for a considerable distance to the water's edge, over the surface of the ice, which was not yet sufficiently solid to bear the strain thus put upon it To encourage the crew who were losing heart, the bishop, Father Lecorre, and Bother Pourtier, took part in the launch of the boat, and afterwards in conreging to it the carge, portion by portion.
Several immersions took place by the breaking of the ice, during this tedious operation. The water being shallow, no operation. The water being shallow, no danger was incurred, but everybody commenced the voyage in wet half-frozen clothes. A favorable breeze sprang np on their leaving the shore, which bore them in the direction of the mouth of Hay River, which they reached that night. There they found a mission house and chapel which Father Gascon had exerted the previous wear. Esther Gascon and chapte which restore the conditions of the restored he rected the previous year. Father Gascon was then absent, but they were able to lodge in the house that night. The following morning new difficulties awaited the good bishop. The crew, finding themthe good bishop. The crew, finding them selves in good quarters, were unwilling to quit them, and to expose themselves to the risks, and hardships of a prolonged Fathers at St. Albert's, of which Louis quit them, and to expose temseives to the risks, and hardships of a prolonged voyage. The bishop implored, exhorted, promised them increase of pay, but all in valu. He declared that if any real danger presented itself that he would at once order the boat back to shore. The next day a favourable wind broke up the newly formed ice which had collected around the boat; this gave new courage to the crew, and they pushed off again upon the lake. They had a good run that moraing, and about noon they reached a spot called Pointe de Roches, where they drew ashore for dinner. Sud-denly, before they embarked again, the wind changed, and began to blow strongly from an unfavorable quarter. They took to their oars, and got a short distance from the shore, when the violence of the wind compelled them to return to Pointe wind compelled them to return to Pointe de Roches. On the evening of the 25th a calm ensued, of which the bishop and his party took advantage. They had already made considerable way, when the made considerable way, when the guide suddenly cried out, with terrified looks that the lake was completely frozen over, and that it would be impossible to ad vance any further. Moreover, he said, vance any further. Moreover, he said that if they stayed much longer out upon the lake, the sides of the boat would be stove in under the pressure of the ice. All demanded to return to Pointe de Roches. The bishop consented at once to Roches. The bishop consented at once we this request of the crew, for now he perceived that they were threatened by real and formidable danger. That night was spent by the devoted prelate it sad conjecture as to how his long and harrassing spent by the devoted prelate it sad conjecture as to how his long and harrassing journey was to terminate. Was he to become frost bound on the lake? Was he to feal in the object of his charitable missing ones. "It is useless for you," cive of the horse; you will not find search of the horse; you will not find short, and to the sisterhood, and their orphans, in the mission of Providence? In God was now his only trust. The prayer of that night was heard. A partial thaw took place during the had have the next morning. For the third time the ext morning. For the third time the ext morning. For the third time the ext morning. For the third the next morning. For the third time the ext morning. For the third time they quitted Points de Roches. By hard pulling they reached the lie des Marins, where the Great Slave Lake discharges in the leves to be an obligation. The next waters into the bed of the mighty Mackenzie. One hour later would have been too late to pess from the lake to the viver, for a furious gale had sprung up in the meantime, which if they had been overtaken by it whilst still on the lake, would have retarded them so much that the ice

Gayly she sailed from the Northera port in the dawn of the water here as the first the progress.

Gayly she sailed from the Northera port in the dawn of the water here as the sail water and bunned over Whitely base, and the water here as the sail water and the water here as the sail water and the water and th

wais and arrays of the rest into orthors, when he were of his arrival creates at the mission sign, the more sensity felt, because of its being so little expected. All hopes of seeing him there that year had faded away, and the expectation of the arrival of the much needed supplies had also subsided.

The following day his lordship celebrated a pontifical high mass of thankegiving, at which the Missionaries, the Sisters of Charity, and their orphana, devoutly and gratefally assisted.

CHAPTER XIX.

We group together in this chapter certain insolated facts, which we have collected from the letters of the Oblate Missionaries, and to which we give the title of Missionary Fragments.

Louis Daze is a name that will remain long embalmed in the memory of the Oblate Missionaries of Saskatchewan, and of the districts of the Mackenzie. He was not an Oblate of Mary, but he was their devoted event, who sought no recompone for his services beyond his food and araiment. A Canadian by birth and a carpenter by trade, for twenty long years he devoted himself to the wolluntarily undertaken task of siding, in every way within the scope of his capabilities, the prest work of the Oblate missions to the heathens of the wild north. His motives in thus acting were dictated by piety and zeal. By sharing, in his own way, in the labours of the missionare, and often did his gentle and winning cheerfulness beguile the tediounces of the lonely encaptually and the surface of the search of the wild north. His motives in thus acting were dictated by piety and zeal. By sharing, in his own way, in the labours of the missionare, and often did his gentle and winning cheerfulness beguile and w Daze had charge, were also dispatched to the hunting grounds, which lay at a distance of some eighty miles from the place of the mission. On the day following that of their arrival there, they were fortunate enough to meet a numerous herd of buff-sloes. In the evening, on the assembling of the hunters at the place which had been fixed on for their encampment, it was discovered that several of ment, it was discovered that several of the horses were missing. In the after noon of that day a violent snow tempest had unexpectedly broken out, which marred considerably the progress of the chase. The horses were lost during the snow storm. When Louis Daze disharred consideracy, thase. The horses were lost during thase. The horses were lost during thase. The horses were lost during thase. The horses could not be found, he resolved to go, without delay, in search of them. They had been entrusted to his charge, and he was determined that none of them should be lost through any omission of duty on his part. The storm continued still to rage and to gain in fury; the fresh snow was and to gain in fury; the fresh snow was the ground, and defacing the ground to gain in fury; the fresh snow was the ground, and defacing the ground, and defacing the ground to gain in fury; the fresh snow was the ground, and defacing the ground, and defacing the ground to gain in fury; the fresh snow was the gain to gain in fury; the fresh snow was the gain t and to gain in fury; the fresh snow was deepening on the ground, and defacing every tract and land mark. An Assiniboine, before turning into his camp bed for the night, made an attempt to collect the horses together, but he had succeeded in finding only five or six, when he had to beat a hasty retreat, back to his tent, before the terrific violence of the blinding storm of snow. The trusty Caradian ing storm of snow. The trusty Canadian asked if all the horses had been found, and on receiving a negative reply, he

emblems of the true faith), believed to be the vertiable staff with which Joseph aided his steps from the Holy Laud. The tree was destroyed during the civil wars; but grafts from it still flurish to the neighboring gardens.

civil wars; but grafts from it still flurish in the neighboring gardens. In 605 the monks adopted the dress and rules of the Benedictine Order.

This magnificent pile at one time covered 60 scree; but as most of the houses at Glastonbury, and also a caus way across Sedgemoor, have been constructed of the materials the extent of the rule is now much diminished. The

The Girl of the Period.

From the Goodhall's Sun She knows silk and satin and French words and Latin, but nothing of practical use, and when with a farmer, whose cows so alarm her, she can't tell a hen from a goose. Her 'maw' has to call her, and threaten to maul her before she will get out of bed, and then she comes down very mad in a gown, with curl papers stuck on her head. She'll romp at cro quet and lawn tennis all day without feeling weary at all, but some how or other, if helping her mother, she's tired

and ready to fall.
Her ma mends her clothes and darm

shoes, too little to use, struggles to walk.

She's stylish and vain and looks with disdain on housework as frightfully low though she can't make a pie or know. she'll eat 'em—in pantries of maid that She is so afraid she'll di and old maid that she thinks of parties but marriage, she being free will spend money with glee, and areas and ride out in her carriage.

GLASTONBURY ABBLY.

In the county of Somerset, and about twenty-five miles South-West of Batts, England, the celebrated abbey, which according to tradition, was founded in 60 A D and was one of the earliest seats of Christianity in Britain. Its traditionary founder was Joseph of Arimathes, and the "miraculous thorn," which flowered on Christians day, was, till the time of the Puritans. (who discarded all time of the Paritans, (who discarded all emblems of the true faith), believed to be

structed of the materials the extent of the ruins is now much diminished. The most interesting remains are the Abbey church, with S. Joseph's chapel, S. Mary's chapel, and the Abbots' kitchen. St. Joseph's chapel is one of the most elegant specimens in existence of the transition from Norman to early English architecture, and is supposed to have been erected during the reigns of Henry II. and Richard I. It is now roofless and the vaulting of the crypt is nearly the vaulting of the crypt is nearly destroyed. The entrance is adorned with scripture. Below the flor is a crypt, within which is St. well. Of the Abbey church Norman cryp Joseph's well. few tragments remain. The chapel of St Mary's is roofless, but the remains of its pointed windows and archways are exceedingly elegant. The Abbot's kitchen, now separated from the rest of kitchen, now separated from the rest of the ruins, is a square, massive structure, the walls strongly buttressed, and dates from about the fitteenth century. Glastonbury has the honor of ranking St. Patrick (415 A. D.) and St. Dunatan among its abbots. In 1539 Henry VIII. summoned Abbot Whiting to surrender Glastonbury, and all its treasures; and on his refusal, condemned him to be hanged and quartered, and the monastery confiscated to the king's use, which sentence was immediately carried into execution. According to tradition, King Arthur and his queen Guinevere were buried

astery confiscated to the king's use, which sentence was immediately carried into execution. According to tradition, King Arthur and his queen Guinevere were buried in the cemetery of the abbey, and Giraldus Cambrensis states that "a leaden cross, bearing the following inscription, "Hic jacet sepultus inclytus Rex Arth urus in insula Avallonia," was found under a stone 7 ft. below the surface; and 9 ft below this was found an oaken and 9 ft below this was found an oaken coffio, containing dust and bones. This disinterment took place by order of

Henry II.

The only other objects of interest at Glastonbury are the church of St Bene cict, the church of St. John the Baptist, with a tower of 140 ft. high, the Wearyall hill, where Joseph of Arimathea rested from his weary pilgrimage; and the Sorhill where the last abbot of Glaston Sorbill where the last about of Glaston-bury was put to death, 500 ft. above the sea level, crowned by a tower, the ruin of a chapel of St Michael.

This island where the ruins of the

abbey stand was first called Avalona, or isle of apples, from the British word aval (apples) The name Glastonbury aval (apples) The name Glastonbury is from Glasteing, one of twelve brothers. from North Britain, who settled in this island—(From Rev Alban Butler, Lives and Chamber's Encyclopedia (

KNOWLEDGE WITHOUT

BY THE LATE FATHER BURKE.

The greatest curse that God ever let The greatest curse that God ever let fall upon man or upon society was the curse of knowledge, without God. "They refused," said the Apostles, "to put God into their knowledge, and therefore, God turned their knowledge into folly." Of what avail to us if our children receive knowledge if they came home from what avail to us if our children receive knowledge, if they come home from school to the houses of their parents, stored with information on all possible su'jects, but without a single principle of God or divine things, without a knowledge of God's laws, without a knowledge, a practical knowledge, of their obligatious to their very parents, whom, perhaps, they would learn to despise for their very iguorance? Of what avail to have an enlightened community if among that enlightened community if among that enlightened community you do not find trustworthy servants, honest employees and truthful men, safe friends, just and pure companions upon whom you may rest in the confidence of Christian friendship. All these are things something for more than the secular education and supmore than the secu more than the secular education and supply—are the work of the state of God, and that grace alone—mee with religious education. They will not have God in their knowledge. Let them keep their knowledge if God be not there. I eay to you and to my soul maneamus in simplicitate nostra—let us do in our simplicity and in our ignorance as our fathers did before us, keeping only the golden promises of God, and adhering only to the divine knowledge of the Church of Christ. And while statesmen and philosophers come into the halls of our colleges and schools and prefer their promises and advance their claims, the Catholic Church stands there, a messenger of God and the spouse of Jesss Christ, the true and only real mother of all those who, by divine baptism, have the habit of faith and the character of Jesus Christ stamped upon them. She trands there who ought to be the j yful, but, ah me! is too often the weeping mother, and the says sinite par-vulbs ad ne venire—"Let the little ones come to me, let them come to this bosom of mice, for here alone shall be taught the true knowledge that there is nothing higher than God, let them come to me— all the world teaches them I will teach them, and where the world ceases I will sulf begin to teach them of the higher things that are of Heaven and of God."

A Hint to Housekeepers A Hint to Houseaccepars. Mrs. Robert Williamson, of Glenila, Parry Sound, Ont, says, "I could not keep house without Hagyard's Yellow Oil at hand. I have used it in my family for croup, sore throat, and a cut foot, and can highly recommend it to everybydy."

Many Persons Suffer From Impure Breath and suppose it comes from a disordered stomach. In many cases the actual cause is Catarrh. Nasal Balm will remove the cause, and care.

MODERN SPIRITISM.

AN EXAMINATION INTO PANTHEISTIC AND

The following admirable article is one of a course of lectures on 'M deen Physical R-search," delivered at the University of St. Louis, by Rev. James F. X. Hoeffer,

S J.:

The remarkable feature in the revelations of the spirits is their heterogeneous and conflicting nature. Spiritists them selves warn us, that whereas the spirits selves warn us, that whereas the spirits which communicate with us are mostly of the lower orders, and as prone to deceive as our brethren in the flesh, their revelations must be carefully sifted in order to obtain the puregrain of doctrine. Dixon, Wallace, Kardec and Ziellner, the acknow ledged orators of American, Euglish, French and German spiritists, have done the sifting, and given us the Spiritist Revelation. R.v. lation

B-ginning with Genesis, this revelation divides itself at the start into the Patthelistic and Deistic views of the world.

The father of the Pantheistic system is

J.ck-on Davis, who is called the great

Jickson Davis, who is called the great forerunner of spiritism.

According to this revelation there is only one being, which men call God; all other things are only emanations or evolutions of that single primal substance.

The seven spheres of perfection through which spirit must ascend to consummated blessednes (which, in his hypothesis, is reabsorption into the absolute being of God), and the social Utopis of a golden age soon to come upon earth, are the other salient points of the system, though equally manuained in the Deistic revelation.

Pantheistic spiritism has hitherto had a comparative small following, at least outside of Germany, where possibly the strong spiritist movement recently inaugurated may turn wholly in its favor.

The Deistic revelation is summed up by Allan Kardec as follows: God created the spiritual and corporeal worlds, the

down to the lowest depths of intellectual and mo al depravity; but all must in the course of ages, a-cend through the higher spheres, even unto the highest. The pro-cess of amelioration is carried out by means of incarnation; the spirits must become men, a lot which falls to some as

a penance, to others as a mission.

Thus we have the genesis of man; thus human existence is a trial through which reach final perfection; thus spirits, after leaving the body in death, are for a season wandering spirits, and then become in carnate again. The union of the spirit with the human body is effected by means of the parispirit, that semi-material coil which is the ethereal body of the ghost after death. When the spirit has left the body, all recollections of former existence

Spiritland, according to the accounts of the spirits, is little more than a fauciful sublimation of earth life. And what about God? The most knowing spirits we are tald know no more about Him than we do; He is to them the great Unknown.

that was hidden. Taking the word in this

wide sense, a revelation may be made by men, by spirits, or by God.

The philosophy of divine revelation is simply this: God car reveal natural or supernatural truths in a supernatural way; He can prove by divine miracles or prophecies that it is He and no other that the supernatural truths in the supernatural way;

page state to the and no other that speaks; such revelation rests on His infinite veracity, and is, therefore, in value worth the infallible word of God.

The philosophy of a revelation made by spirits, or by men, out of their own resources, and on their own responsibility, amounts to nothing more than this: they testify as witnesses, to something hidden or unknown; the value of their testimony or unknown; the value of their testimony depends on their knowledge, and truth-fulness as witnesses; if either be found wanting, their evidence is worthless; in a word, the revelation of spirits, or men, is worth their fallible word.

Fortunately the application of these principles to the spiritist revelation is not difficult. Spiritists themselves have given the most damaging account, both of the character and of the communications of the spirits; spiritists themselves have acknowledged that the communications are such a mass of contradictions as "has from the beginning resisted every attempt

According to the statements of spiritists themselves, therefore, neither the character nor the communications of the spirits would pass muster before the poorest human tribunal of justice.

Consumption Curable. Since the fact that consumption is both reventable, and in its earliest stage cur-ble, it has lost much of its terror. If the

able, it has lost much of its terror. If the first symptoms are at once recognized, and the proper remedy applied, very few, if any one, need die of consumption, which is really lung-scrofula. Like many other disease this formidable one grows out of impure blood, and this, in turn, from a diseased liver. Hence, we have the hacking cough, the pains in chest, the inflamed lungs, and all the symptoms of hastening consumption, all the result of a depraced blood and diseased liver. The use of Dr. Pierce's Golden Medical Discovery will arrest all such symptoms, restore the liver to healthy action, and send streams of pure blood into every organ. Of druggists.

OUR SAVIOUR'S PERSONAL APPEARANCE.

November Number London Lamp. The following extracts are re printed from a book recently referred to in our columns, O'Brien's 'Round Towers of Ire-

columns, O'Brien's 'Round Towers of Ireland," published in 1834:

"The countenance of Christ was very placid, handsome and ruddy, so formed, however, as to inspire the beholders, not so much with love and reverence, as with terror; (to the sinful, no doubt) his locks were like the color of a full ripe filbert nut (auburn), straight and entire down to the ears, from thence somewhat curled down to the shoulders, but parted on the crown of the head after the manner of the Nazarites; his forehead was smooth and Nazarites; his forehead was smooth and shining, his eyes blue and sparkling, his nose and mouth, decorous, and absolutely faultless, his beard, in color like his locks, was forked, and not long."

Attributed to Lentulus, predecessor of Pilate in the Government of Judes, recorded by Falucius in his "Codex Apo-

cryphus Novi Testamenti: "
"At this time appeared a man, who is still living, a man endowed with great power, his name Jesus Christ. The people still living, a man endowed with grees power, his name Jesus Christ. The people say that he is a mighty prophet: his disciples call him the Son of God. He quickens the dead, and heals the sick of all manner of diseases and disorders. He is a man of tall stature, well-proportioned, and the aspect of his countenance engaging, with serenity, and full of expression, so as to induce the beholders to love and then to fear him. The locks of his hair are of the color of a vine-leaf, without curl, and straight to the bottom of his ears, but from there down to his shoulders, a curled and glossy, and hauging below his shoulders. His hair on the crown of his head disposed after the manner of the Nazarites. His forehead smooth and fair. His face without spot, and adorned with a certain tempered ruddiness. His aspect ingenious and agreeable. His nose and his mouth in nowise reprehensible. His beard thick and forked, of the same color as the locks of his head. His eyes color as the locks of his head. His eyes blue and extremely bright. In reprehending and reproving awful; in teaching and exhorting, courteous and engaging; a wonderful gravity of countenance; none wonderful gravity of countenance; nome saw him laugh, even once, but rather weep. In speaking, accurate and impressive, but sparing of speech. In countenance the fairest among the children of

BEAUTIES OF THE FACE OF JESUS.

From the Aunals of the Propagation. The second ray which beams from Thy divine Face, O Jeans, issues from Thy Heart; it is the beam of love. Who will recount its chaste flames and its ravishing refulgence? It is more beautiful than that which beams from Thy intelligence; it is this which in the innerfect light of it is this which in the imperfect light of faith illumines the most Thy Eucharistic

As soon as Thy Heart, O Jesus, had awakened into life, it was enveloped, bathed, penetrated by the love of the Word; and, in order that it might be capable of loving still more, the divine Word took it into His hand, and fashloned it with infinite transfer. It with infinite art, so to speak, deepened it, enlarged, dilated it, and then poured into it in torrents the floods of their eternal love with which are inflamed in God, the

persons of the adorable Trinity.

But who shall relate the sublime efforts with which Thou essayest to respond to it?

The seraphim most skulled in chanting the do; He is to them the great Unknown.

Christ is one of the highest spirits, who, in His incarnate state, was so purified of the groseness of matter as to be His own medium in working miracles. His declaration at He was the Son of God and Saviour of men was an hallucination. His Church was a superb invention, but only an imperfect beginning of that amelioration of mankind, of which modern spiritism is not an enemy of Christianity; it is Christianity itself, in its complete growth, and full ripsness. Such is, in brief, Kardec's Gospel of Spiritism.

The word revelation, according to the force of its Latin composition, means the removal of a veil, and thus comes to signify the manifestation of something that was hidden. Taking the word in this preservoiring, the most magnanimous of all

persevering, the most magnanimous of all

As in the days of Thy mortal life, Thou As in the Jays of Thy mortal life, Thou hast the keenest sensibility, at the sight of a tear, Thou art overcome with tenderness. Thou art purity itself; and yet, as of old, Thy most merciful condescensions, Thy most delicate precautions are extended to the miserable, the sinners, to the forsaken of the world. Thou art actuated with the anxieties, the holy impatience of love, and still Thou treatest with astonishing reserve the bruised reed so that it may not break, the smoking flax so that it may not be extinguished.

not be extinguished.

Thou art discouraged by no treatment; neither by forgetfulness, indifference, abandonment contempt, revoit nor by treason. Forsaken, despised, treated ignominiously by those whom Thou hast most loved, Thou hast but one need, and that is to love them more admires and that is to love them more and more.

A Temptation That Has Bothered Even the Greatest Saints.

No temptation is more dangerous than No temptation is more dangerous than that of despondency. All men are subject to it in some degree. Times will come when everything looks black; when difficulties and temptations seem for the moment to be too great to be conquered. This state of mind makes people reckless. They are tempted to say, "It is no use trying to be good, and it doesn't matter what I do." Against this temptation we must fight bravely. It is but a passing cloud, and the sunehine will come back. Nothing great was ever done without having to fight against discouragement. having to fight egainst discouragement

III Temper

DEC 10, 1887.

Leo XIII.: 1887.

"With Prophet eye, the tremulous de

The Pride of the World had risen, an Lust of the World, a fire, Burned in the Lust of the world, a fire,
Burned in the hearts of Slatesmen,
Force was their desire;
The Promise of Christ seemed darkened,
His Crossiay in the mire; And the Martyrs' blood, despised, was

den uaderfeet
That Mariyrs' blood that blossomed
thousand Flowers sweet
In the sacred Colosseum in the la
Roman heat;

And the Scent of Martyr-blossoms a Seeds of Martyrs' Eloo Mad been borne o'er all the Nations is growth of Christianhood— Tet in the Porta Pia an armed Scoffer to the Cry was, "Rome has fallen!" a How was, "Carist is de ad!" And the Sout of sainted Plus saw I ruin as it fled. To the Throne of God the Changeless, Chair enraptured.

Then the Neo-Pagans, sneering, thretions in the sir
To Prispus, to Salan, to the Nympl
Rome called fair,
Inc the New Rome had arisen, to c
Earth's Despair.

Leo came—the King anointed, with of Hope His eign. And the Light of Heaven dawning a Christ's Promise still divine. And the anciest Devils fleeing ort Pope, the World is thine! He, Pontiff, Poet, Prophet—he, Sh Servant, Serr, From out the seeming Chaos bade th tian World appear, Though Rome was held by Scoffer Hope was thrilled by Fear.

And the Pontiff in his Prison (may O send bim release!),
Serene above all tumult, spoke i
Words of Perce,
And nearer, hearer seemed the da
human Was shall cease.

Brothers, brothers, God is hidden, cannot see His Face.

Yet, though sin and sloth and striv, Hope sometimes debase,
The Lord of All is of us—He is human race. Se a Light shines full upon us from

Eye of God,

A Light like Summer sunshine that
fes the clod.
A Light that in Effulgence will dra
from Earth's soc. Then, O Christians! hear the Propholos the World te free
From the Follies of false Science or
Liberty;

For the Light is dawning, Brother Church's Jubilee. - Maurice F. Egan in Dec. Catholi

MARY AND THE INFANT CH

Ave Maria. It is a duty incumbent on ev Xamine and select the matter history from the purest and most sources, and from the most trut incorruptable witnesses. Altho-authors of the Old and New Te wrote under the inspiration of Chost, that did not dispense the Chost, that did not dispense the se king out and investigating of the facts bearing on their to be be bearing on their to assist the writer, so that he shall into error or untruth; and, it to bring back to his memory and fact or saying forgotten by he style, diction, and elegance of the bearing held to the author, as tion were left to the author, as from the second book of the M When the New Testament narr

when the New restance has the written, it is an authentic fact the four evangelist two—SS. Matt Mark—published their Gospels of Biessed Virgin was still living. T wrote his about six years after to ion, the latter about ten years most probable opinion is that about the twelftn year after the Sr. Matthew, the pioneer of gelists, in searching for facts an regard to his future task, very would have recourse to Our La all, in order that they might be and ambentic expecially in wh and authentic, especially in of a private and domestic Hence his history abounds in

sharacteristic of the family s from the Virgin Mother bersel depositary and eye witness of the Gospel of St. Luke is sti incidents anterior to, accompa-following the Incarnation. that Mary had been assumed in about twelve years previous t when he wrote; but no doubt h whatever incidents he could i that had them from the Virgi and from others that happened hear the facts and words. This from the positive declaration of

gelist himself at the beginni The Evangelist most favor assistance of the Mother of Je deubtedly St. John, who, as adopted son of Mary, seems to with her until her death. The for the sublimity and the spect of his Gospel, which merit for title of Eagle; and it also expect the sublimity and the spect of his Gospel, which merit for title of Eagle; and it also expect the sublimited for the sublimited for

spirit of his Epistles and Apr c He has concentrated in his C a focus of light, the irradiation a focus of light, the Irradiation wisdom reflected partially and him by Christ as he rested or at the Last Supper, and which wards perfected by his consta relation, and intimate com with Mary. He has conder Epistles, as in a focus of heat of divine and fraternal charity enkindled in him first from there of Jesus, and was ever on the increase beneath the er conal reflection of her who: Mirror of Justice. Finally, in lypse, which is the Umega of ation, as Genesis was its Alpho phetically epitomiz d the m Christian Church from its

glorification.
'n the Apocalypse, St. J. the Christian Church in her I development, expansion, and the earth till the end of the behold her conquering all and moral obstacles that h infernal and worldly enem tinually opposing to her in o her, or at least to check her expansion in time and space, tyrants of Rome failed to d the blood of her children, contrary, rendered her me Schismatics did not succeed her unity, but, on the contra