

trusted to the charge of the following Executive Committee.

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AMONG THE MAGAZINES.

The Messenger of the Sacred Heart for March is a beautifully illustrated and deeply interesting issue. Mr. J. M. Cave's sketch of the life of St. Martin of Tours, the apostle of France, is worthy of special mention. Born of noble but pagan parents, Martin was destined by his father to follow a military career. At the early age of ten years he was filled with the desire to become a Christian, and begged of the Christian Bishop to be baptized; but his father prevented this by having him enrolled in the army. While on military duty at Amiens, Martin is said to have had a vision which decided his course. He received baptism, resigned his military office and became "The Lord's Warrior." Filled with a desire for solitude, Martin set out for Treves, where he joined a small group of cenobites formed by St. Athanasius. There he remained for two years under the instruction of the Alexandrian Doctor. From Treves, Martin went to Poitiers, over which city ruled the celebrated Bishop Hilary. Hilary desired him to receive Holy Orders, but he refused, and, filled with the sublime desire to bear the gospel to his parents, he set out for Pamonia, where they were then residing. He succeeded in converting his mother and many of the inhabitants of Pamonia, but fell into the

hands of the Aryans, who were numerous in that country, was scourged and banished. This courageous servant of God again turned toward Gaul, but, having learned at Milan that Bishop Hilary had been exiled, he remained in that city, and founded there a monastery. However, at the recall of the saintly Bishop, Martin immediately set out to join him. His real work in Gaul now commenced. Monasteries were founded by him and the gospel was preached to the heathen. The people became so fond of their beloved apostle, that they drew him out of his solitude and in spite of his great reluctance, compelled him to accept a bishopric. "St. Martin visited almost every part of Gaul in his apostolic journeys. History, oral traditions, legends, monuments, form a mass of testimony which throws abundant light upon his labors. His name is everywhere written on the soil of France."

Quite a large portion of the February number of *Donahoe's Magazine* is devoted to an article entitled "The '98 Centenary," by Mr. P. O'Neill Larkin. The paper is not, as we might infer from the title, a description of the celebration of the Irish rising of 1798, soon to be held, but is rather a history of the causes which led to that rising. A detailed account of the Rebellion he does not give. We quote a few of Mr. Larkin's concluding sentences to correct a mistaken notion, which many have concerning that event:—"The Rebellion of 1798 was an Irish Rebellion, not a Protestant or a Catholic Revolt. Its founders were foremost among the self-sacrificing Protestants, whose aim was not Protestant ascendancy, but Irish Independence, with equal rights for all. It had Protestants for its di-