

The Catholic Record.

Published Weekly at 491 and 493 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Endok."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, space measurement.

Approved and recommended by the Arch-Bishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, December 24, 1898

THE ENGLISH LIBERALS.

The English Liberal Party has been taken by surprise and considerably confused by the unexpected resignation of its leadership by Sir William Vernon Harcourt.

There has been a good deal of speculation among the Liberals regarding the leadership, and this has given offence to Sir William, who regards it as an insubordination.

He states that he will not contend for the leadership, and that as there are differences of opinion as to who should be leader, he says that he can best fulfil his public duties as an independent member of the House.

He considers the liberal party to be now in a disorganized condition, as there are so many discordant sections in it; and it is indeed the case that from the extreme radicals to the strong imperialists who recognize Lord Rosebery as their leader, there is great diversity, and besides there is the Irish party at present adhering to the Liberals, avowedly for the purpose of securing Irish Home Rule.

Others are really opposed to the granting of Home Rule, but they were led by the personal magnetism of Mr. Gladstone to support it. It is difficult to foretell what results may follow from Sir William Harcourt's resignation, but he may be induced to remain in the leadership if his followers engage to follow his policy faithfully.

LOSING GROUND.

The Chicago Intercean, a Presbyterian organ, in a recent article declares that though additions are made to the Protestant Churches of the country, there is a leakage which results in the depletion of the Churches which cannot be accounted for either by the death rate or dismissals to other Churches.

One cause of this depletion is asserted to be the inroads made by the Christian Scientists upon the Church membership, especially in the cities and towns.

We have been accustomed to hear so many accusations against Catholics that they are sunk in ignorance and superstition, that the revelations made by the Interior will be a surprise to many. The ranks of the Christian Scientists are recruited almost exclusively from the Protestant sects, and there must be much gross ignorance of Christianity and superstition prevalent among them when they are so easily thinned by the members thereof being induced to accept that most absurd of superstitions, which is neither Christian nor scientific, though parading itself under a high-sounding name.

It is remarkable that the Interior asserts that Presbyterians and Baptists suffer most from the Christian Science fraud. These are the very sects which are loudest in making charges of superstition against Catholics who are better instructed than themselves in Christian doctrine.

CATHOLIC AND NON-CATHOLIC COLLEGES.

Professor O'Malley has published statistics according to which there are 1452 Catholic students attending 37 non-Catholic colleges in the United States. Other statistics show that the number in 80 Catholic colleges is only 4764, from which it appears that nearly one-fourth of the Catholic boys attending college are sent by their parents to non-Catholic institutions.

This condition of things is much to be deplored. Parents should have more at heart the spiritual interests of their boys than is the case as manifested by the figures. There may be some who prefer to send their children to institutions more conveniently located to their homes, but there can be no doubt that in the majority of instances the parents imagine that their boys will make better progress in the Protestant or non-Catholic colleges. This is a great mistake. It is a well-attested fact that the curriculum in the average Catholic is fully equal to that of the

best Protestant institutions, and the discipline maintained in the Catholic colleges is much better, so that there is not even a good secular reason for preferring those institutions in which the teaching of the Catholic faith is neglected, or, as is frequently the case, anti-Catholic teachings are inculcated.

THE EVILS OF DIVORCE.

The evils of divorce have been frequently pointed out, in regard to its effect upon the family relations, which are utterly disorganized by the separation of husband and wife.

The law established by Christ is that what God hath joined together man must not put asunder. Divorces set this law at defiance, and, besides, render it impossible that the children should have the care of both parents in their education, as the natural law demands should be the case. The very possibility that a divorce may be granted by the law of the land sets a premium on and offers an inducement to sensuality and to criminality against the obligations of the married life.

It is therefore demanded by the natural, as well as the divine law, that divorces should not be granted under any circumstances, or on any pretence. They were granted under the Mosaic dispensation, but our Blessed Lord declares that this was not the case from the beginning, and that they were permitted under the Old Law on account of the hardness of heart or the perversity of disposition of the people of Israel.

But marriage was restored by Christ's law to its primitive sanctity and inviolability, and by being made a sacrament of religion it became more sacred than ever. For this reason, under the law of Christianity it is indissoluble, except by the death of the husband or wife.

The Employment Bureau of the Missouri State Labor Commission has recently issued a report which makes known a result of the divorce laws to which but little attention has been directed hitherto, but which gives a direct illustration of how the facilities to divorce, afforded by law State laws, bring want and desolation to innumerable families.

According to this report 70 per cent. of the female applicants for work in the State of Missouri are grass widows, that is, women divorced from their husbands, or separated from them for some cause. It thus appears that the lax divorce laws are responsible for an incalculable amount of suffering and disorder, and this will continue to be the case until the Catholic law of the indissolubility of the marriage tie be once more recognized by the legislating powers.

THE MORMON OCTOPUS.

The Presbyterians are particularly zealous in endeavoring to turn the tide of public opinion toward a crusade against Mormonism both in the United States and Canada. A considerable number of Presbyteries of the most important States have issued pronouncements on the subject, announcing that Mormonism is again assuming a threatening attitude, not only by its open advocacy of polygamy, but also by taking control of the government of the new State of Utah.

Since Utah has become a sovereign State the Mormon Church has become almost as powerful a factor in the political situation as it was in 1857 when the United States judge at Salt Lake city resigned his office because he was unable to discharge his duty, on account of the violence and treasonable opposition of Brigham Young and the Mormon Church.

Among the Presbyteries which have given utterance to their opinion that the time has come when Congress should intervene to stop the evils which are likely to ensue, if Mormonism be allowed to have its own way, are the Presbyteries of New York, New Jersey, and that of Utah itself, which, no doubt, is fully aware of the imminence and magnitude of the danger which is feared.

The Presbyterian organs throughout the United States are seconding the efforts of the Presbyteries to arouse the public to a consciousness of the importance of preventing the danger, and on their side the Mormons are making greater efforts than ever to propagate their belief. For this purpose they have sent to Europe, and throughout the United States and Canada, missionaries to advocate Mormon principles, and to induce their converts to settle in Utah, or in other places where the system has a foothold.

These missionaries are said to be very successful in Protestant, and especially in the Presbyterian localities, and this is why the Presbyterians are especially concerned to prevent the spread of Mormonism.

The regular Presbyterian bodies have already made their sentiments known unmistakably, and the minor Presbyterian sects are following the lead of the larger denominations which claim the name Presbyterian. Thus the "Cumberland Presbyterian," the organ of one of these minor sects says, in a recent editorial,

"Nobody who knows anything about the purposes and spirit of the Mormon Church; particularly, no man who has seen Mormonism, as it is in Utah, believes that our troubles with polygamy and its kindred evils in Mormonism are over."

It is very true that Mormonism is a gigantic evil, but it is certainly as much the fruit of the principle of private judgment as of Presbyterianism itself, and if Mormonism is wrong, it is so as a consequence of a principle which all Protestants accept. There is, therefore, no consistency if Presbyterianism, which exists by virtue of the same principle which produced Mormonism, should seek to restrict the liberty of the Mormons, while claiming the fullest liberty of belief for themselves.

RIUALISM AND ITS RITUAL.

We noticed last week the bigotry manifested against Catholics by the Toronto Mail and Empire. The extract we gave as a sample of this anti-Catholic animus was directed primarily against the Ritualists of England and Canada, on account of certain ceremonies they have introduced into the public service of the Church of England, which more or less remotely resemble the ceremonies of the Catholic Church.

Regarding these ceremonies, the Mail and Empire said: "If some hysterical women and weak-minded men want to revert to the mummeries and superstitions of the fourteenth century, it is simply their affair, but they should not be allowed so to act as members of the Established Church."

Beside pointing out that what the editor calls "mummeries and superstitions of the fourteenth century," whereby he means the time-honored ceremonial of the Catholic Church, we remarked that the Ritualists are quite able to defend themselves from his attacks. This has been proved to be the case, for some one, apparently a lady, has written to the Mail and Empire over the signature "One of the Hysterical," bringing him to task for designating as hysterical women and weak-minded men the worshippers at the High Anglican Churches.

This correspondent reminds the writer that his judgment is not infallible, and that after all what he has said on the subject is only "as far as your judgment goes."

"One of the Hysterical" asserts that "our High Churches in the city are crowded, while the Low Churches invariably present empty pews," and asks why is this the case. She adds:

"Take, for instance, the two churches on Spadina Avenue, one a Low Church, St. Philip's, the other a High Church, St. Margaret's. You go to St. Margaret's, and there is scarcely a standing room. The service is bright, and worshippers devout. Go up a few hundred yards higher to St. Philip's, and you are greeted with empty pews. The service is far from being attractive—just about as it was fifty years ago. Surely you would not class all the female worshippers at St. Margaret's as 'hysterical women,' nor yet the male worshippers as 'weak-minded men.'"

"One of the Hysterical" has certainly the best of the argument. Paillophobia, as we may on the superiority of mind displayed by those who are affected solely by the force of logical reasonings, it remains a fact that, constituted as man is of a body and a soul or mind, we are greatly influenced by appeals to and through our senses.

Hence a certain amount of ritual in public worship tends to increase the devotion of the worshippers, and to attract them to the Church services. This is the explanation of the fact mentioned by the Mail and Empire's correspondent, that the High or Ritualistic Churches are better attended, and by more earnest and devoted or devout worshippers, than the neighboring Low Churches, which reject all Ritual.

The use of suitable ceremonies in the Church of God is neither mummerly nor superstition. It was instituted by Almighty God under the Old Law, and the whole book of Leviticus gives the details of the sacrificial and other ceremonies which were commanded to the people of Israel by God Himself.

All this would be called by the Mail and Empire editor mummerly and superstition; but though the ceremonies of the Old Law are not now of obligation, human nature is the same as it was three thousand years ago, and it is manifestly part of the right and duty of the Christian Church to appoint such ceremonies as are deemed suitable, to give decorum to the divine service, and to excite reverence and devotion toward the sacraments and public worship of Christianity.

The ceremonies of the Catholic Church are admirably adapted to this end. They are founded upon, and symbolize the Real Presence of Christ in the Holy Eucharist, and the sacrifice which is offered to God in the Mass. This sacrifice is the oblation of Jesus Christ Himself offered to His heavenly Father in adoration and thanksgiving, and also as a propitiation on account of sin, and to obtain all the graces which man needs to bring him through his pilgrimage on earth to eternal life.

The Mass is the same sacrifice in substance with the sacrifice of the cross, because the same Christ is offered therein, as Victim, and in both he is the High-priest making the offering of Himself. The Ritualists have brought themselves to the belief that they possess the same reality of Christ's Presence which exists in the Holy Eucharist as consecrated and administered in the Catholic Church by validly ordained priests, and so they imitate the Catholic ceremonies of the Mass, or some of them. In this they are mistaken, as they have no real priesthood; yet we do not doubt the sincerity of their convictions. The Catholic ceremonial is, therefore, appropriate, instructive and edifying, tending to excite devotion, but that of the Ritualists has no solid foundation, nevertheless it recognizes the fact that symbolical ceremonies are a useful accompaniment of public worship to excite devotion.

The sneers of the Mail and Empire against the mummeries and superstitions of the fourteenth century are therefore as unfounded as they are insulting to a large percentage of its readers.

VOLTAIRE'S DEATH.

"Some years ago an individual well known and highly respected in the religious world, narrated in my hearing the following incident. In early life, while with a college companion, he was making a tour on the continent; at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that the case was a critical one, and much would depend on strict attention to his directions. As there was no one at hand upon whom they could place much reliance he was requested to recommend some confidential and experienced nurse.

He mentioned one, but added: 'You may think your self happy indeed should you be able to secure her services, but she is in so much request amongst the higher circles here, that there is little chance of finding her disengaged.' The narrator at once ordered his carriage, went to her residence, and, much to his satisfaction, found her at home. He briefly stated to her his errand, and she said she would attend, but would ask one question: 'Is your friend a Christian?' 'Yes,' he replied, 'but I should like to know your reason for asking.' 'Sir,' she answered, 'I was the nurse that attended Voltaire in his last illness, and for all the wealth of Europe, I would never see another infidel die.'"

INFLUENCE OF MARRIAGEABLE GIRLS.

Few marriageable girls realize the extent of their influence and the God-given nature of their opportunity. Moral destinies as well as the condition of married life are determined by their decisions. Young men will sink or rise according to the ideals young women maintain and the convictions they defend. Better a single, happy, useful career than a life that has sacrificed all its nobler elements for the sake of marriage with an inferior companion. Given intelligence, culture and an exalted type of spiritual life on the part of young womanhood, and the young manhood of the world would be compelled to rise to higher levels, or go through life witless and homeless. Many a beautiful girl has thrown her life away, and suffered years of prolonged martyrdom for preferring the chance of marriage to the maintenance of her Christian ideals. Young womanhood could redeem young manhood if Christ were prized above the acquisition of a husband; and if, in His name, marriageable girls would take a strong, womanly, aggressive attitude on all matters pertaining to personal religion and Christian principle.

Possibly there is no sphere in which young people are more tempted to betray their Master than when receiving attentions from an un-Christian friend. The courage and faith of young ladies need educating and reinvigorating at this point. No religious opportunity surpasses that with which Providence favors them. Many a young man has been won to Christ by the testimony and uncompromising fidelity of his fair companion.

PRAYER.

When one earnestly wishes to obtain a grace from God through the intercession of the Blessed Virgin, or some other saint, it is usual to say: "If this favor be granted, I will make such and such an offering, or give such an alms." Far preferable and more efficacious would it prove to give beforehand what we intend to offer in thanksgiving; for thus, by our confidence, we oblige, as it were, Almighty God, our Blessed Lady and the saints to listen favorably and to grant our petitions. We also fulfil the precept of Christ: "Give, and it shall be given to you." Our Divine Lord does not say, "From Me to give, and you shall receive;"

A PICTURESQUE CANARD.

When we see an artistic lie we recognize its merits. The Pope, as our readers are aware, was recently introduced to allow himself to be put in "moving pictures." These pictures are quite realistic but not so realistic as the artistic liar of a New York paper would have matters:

"Pope Leo XIII. has posed for the American microscope," said this member of the 33rd degree of the brotherhood of Ananias. "In pictures, now, take off his hat, smile, drive in his landau through the alleys of the Vatican gardens that are closed to the profane, and give, with his right hand raised, the apostolic benediction.

"To the faithful in a state of grace, that apostolic benediction, reproduced in pictures, will have the same effect as if it were conferred directly, personally."

Now there are certain Catholics who read only secular papers (in which they imagine they get "all the Catholic news") who are apt to swallow such picturesque folly. They are the class of persons who are periodically entertained by fake reports of "the Pope permitting Catholics to join the Masons." They have large mouths, and the secular papers recognize that they need something to swallow.

Mgr. Martinelli has thought it proper to deny the allegations that the papal benediction might be imparted by the moving pictures aforesaid. The monsignor probably believed this was due to the audacity of the idea. Being an Italian he recognizes the artistic even in fabrications.—Catholic Citizen.

NOBLE THOUGHTS.

Since his conversion, M. Francois Coppee has preached some very beautiful and impressive sermons to the large audience that eagerly welcomes all that comes from his pen. We may hope that no Christian in whose heart the fires of faith lie smouldering will read unmoved this fervent, manly appeal addressed to decadent compatriots:

Wretched one, who art staggering under the weight of a conscience burdened with impure and wicked remembrances, come and lay down all human respect! Thou hast not to fear that thou mayst inspire with horror or disgust the unknown, the anonymous one whom thou art to choose for a confidant. Moreover, to keep thy secret his lips are closed under the sacramental seal. He who listens to thee from that little cell will not own recognize thy countenance; he will not see thee blush. Speak! confess to him all thy shameful deeds. He will answer thee only with paternal indulgence to these few centuries back has been living through the veins of thy people? Hearest thou not still resounding the miraculous word which has healed the ancient wrongs of its corruption and overcome the ferocity of the barbarians? Hast thou not read and meditated upon the Gospel, the only book wherein there is an answer to the pang of the soul? Poor fellow! Heed not those who tell thee that faith is dead and that humanity got rid of all its past century ago—that is, yesterday. In order to promulgate the new faith of the future it is a well-meant effort at improvement.—France had to be covered with gibbets and Europe soaked with blood in long wars, and yet all this did not still the groans of those that suffer. Jesus Christ, on the contrary, in order to secure the triumph of His own plan, has shed His own blood, and His will is still in tact after nineteen hundred years.

—Ave Maria.

CARDINAL GIBBONS ON THE NEGRO.

The Cardinal Gives His Views on the Race Problem. Speaking recently in Baltimore, and discussing the recent race troubles in the South, Cardinal Gibbons said: "In the history of mankind it has been observed that when two distinct races co-existed in the same territory one race has always exercised a certain supremacy over the other. While this principle is admitted, it is the manifest duty of every patriotic statesman and Christian to see that the relations between the races should be friendly, harmonious and mutually beneficial.

"The race conflicts, antagonisms and bloodshed which have recently occurred in several States of the union can be largely traced to two great causes—the one-sided and ill-directed system of negro education and the indiscriminate exercise and consequent abuse of the ballot box.

"The colored race," continued the Cardinal, "is naturally kind and gentle, affectionate and grateful, with religious emotions easily aroused. But the education they are generally receiving is calculated to sharpen their mental faculties at the expense of their religious and moral sense. It fosters ambition without supplying the means of gratifying it. It feeds the head, while the heart is starved.

"No education is complete that does not touch the science of self-restraint, and this is found only in the decalogue and in the gospels. But it is hard to get a hearing on the subject of popular education. We must appeal from Philip drunk to Philip sober.

"The abuse of the ballot box is chargeable more to white demagogues than to the blacks themselves. The politicians use the negro vote for their own selfish purposes. I am persuaded that a restriction of suffrage by property qualifications would be a wise measure. It would be an incentive to industry, and as men are instinctively disposed to protect their own property they will naturally vote for those rulers and public officers who, in their

judgment, are more qualified to protect their property from unjust and exorbitant taxation and to promote the material prosperity of the commonwealth."

IS IT EDUCATIONAL PROGRESS?

The "new education" like the "new philosophy" and the "new religion," would be perhaps a very excellent thing if it had a new human nature to deal with. Unhappily for its claims, however, the successive generations of the sons of men repeat one another's characteristics for good and evil so faithfully that no good results from radical change in the foundation principles of child training.

The Law giver and the law, obedience, reward, punishment, are the main things for child minds to grasp, if our schools are to give to the world the sturdy men and the sweet and sensible women that the world needs.

In all schools fifty years ago (but only in distinctly Catholic schools and military and naval academies to day) these facts determined all the discipline and much of the study.

What father or mother asked the child where he would like to go to school? What teacher asked the child what he would like to study? Not that his needs and aptitudes were not considered; only that it was realized that he was not fit to judge of them.

Kind and experienced eyes studied his character and his mind. The former was braced in weak places and planned in rough ones without advertence to the child's opinion of the process. Indeed, the child looked up to his home and school authorities—his earthly providences—in much the same spirit that the good Christian looks on the Divine dispensations; painful sometimes, mysterious often, but right always.

The child got no chance to be self-conscious. Everything was decided for him. His whole duty was obedience. Swift and sharp was the penalty of a deliberately broken law, and the levity and heedlessness of child-hood were tempered by certain sternly effective helps to memory and decorum.

But, on the other hand, father's or teacher's approving word, or slowly earned reward sent the child onward with lifted head and proudly swelling heart and strengthened nature.

There was no talk about the peculiarities of the child mind; it was too much respect for it to enfeeble it with intellectual pap or spogrammat. Youth cut its intellectual teeth on textbooks of its mathematics, history and literature that mature intelligence would not disdain, much as the babies of a sturdier time helped out their bicuspidus on a sturdy beef bone or a crust of home-made bread.

The teachers planned and directed the studies, but the pupils studied. Now, in most up to date schools, the conditions are almost reversed. We have cruelly overworked teachers, and pupils with not enough to do, for all of the long list of high-sounding textbooks.

The rebound from certain fundamental Christian truths which the old Puritanism had retained, and the right views of life and duty involved in them, into the vagaries of Universalism, and Transcendentalism wherein the force of law was weakened by the taking away of a reasonable fear, had its sure effect on the system of popular education; as had also the misapplication of our political principles of freedom and independence.

The possibilities of the breaking-down of certain wholesome restraints are seen in the pert and self-sufficient youth of either sex, who choose a school where he is "self-governed" and decides his own course of studies.

Intellectual strength is frittered away on a multiplicity of trifles; the school life is prolonged to no adequate return on the investment of time; and the average boy or girl of nineteen enters a university with a grade of graduate of our elaborate graded public school system is often found to fill a useful place in the world than was his predecessor of the same age, with few advantages, save the through grounding in the three "R's" which the district-school afforded. Are we really moving forward in matters educational.—Boston Pilot.

THE CONVERSION OF PROTESTANTS.

You invite suggestions as to the best method of influencing those Protestants who are not members of the "Church of England." In my youth I was a Presbyterian. For more than twenty-one years I have been a Catholic. I offer you what ideas I have on the subject. The first point and the great point with any Protestant, is to dispose him towards enquiry, and this can be done only by the special graces of God the Holy Spirit. Prayer is the first weapon and indeed the only weapon at this stage. Argument is worse than useless. I have argued with hundreds of Protestants and I cannot remember that any of those arguments has done the least good.

"A man convinced against his will is of the same opinion still." The utmost which the most skillful Catholic controversialist can obtain from a Protestant is "Yes. But—" Oh! that weary "Yes. But—" of the Protestant disputant!

It is a very usual Protestant idea, that every convert to the Catholic Church has been gained over by some plausible tongue. Nothing is further from the truth. Priests do not go in search of converts. It is the converts who seek out the priests. The grace of conversion is often given to Protestants who had never in their lives spoken to a Catholic or opened a Catholic

book. I hold a strong opinion that Catholics ought to pray that Protestant neighbors receive grace and come forward as enquirers. Until they do so come forward, talk to them and arguing with them only to stiffen them in their prejudices. It is useless to discuss improvements in an engine if no steam to drive it. It is useless to set up a model farm in a district where there is no rainfall. So it is useless to discuss the best method of influencing Protestants whose hearts are untouched by God and the Holy Spirit. "Scoutus," in The Catholic World (Madras, India)

THE CHURCH NO CAUSE OF CADENCE.

The Boston Watchman says: of the most interesting and important questions of our time touches a point to which Roman Catholics are responsible for the gradual decay of power among the Latin nations can it be fairly attributed to the influence of the Papal Church? tainly not. It may be laid at the door of the infidels in France, Spain, Italy, who have too often secured and checked the good influence of the Church. What had Catholics done with the various revolutions in which contributed to her decay? Who outwore a Parliament from the goddess of reason in the temple of the Most High God? And prominent in the seats of government in Spain and Italy to-day? No children of the Church may rest assured, but men who lost their faith, principles, doubt, through the influence of secret societies. But aside from causes for the decadence which patent enough to the intelligent server, it may be said that the nations of this century are only the course of the countries of ancient world, who rose to supremacy and then sank back into the same positions that they occupied before their rise. England is today, but the time will come when she will have passed the zenith of her power, and will no longer be the mistress of the seas. The nature of things that neither men nor men can be forever advanced worldly prosperity.

And which are the Latin nations, France, Italy, Spain and Portugal? The last mentioned, and six-and-a-half million people, to make a large figure in the world, though she has a history of her own need not be ashamed. Austria is Catholic, can not be called a nation. Italy in its glorious past a land of many governments, and Florence and Naples and Rome of the Church all had their grandeur, long after the Roman Empire. In the United States, it was not brought by Roman Catholicism, but agency that is potent in destroying unbelief.—Sacred Heart Review

THE REAL PRESENCE.

The Eucharistic Presence Not as It Ought to Be. In the first chapter of the book of the Imitation of Christ, we find significant words: "Many run to sundry places to the relics of the saints, and wish to hear of their wonderful deeds; they behold the noble countenance, kiss the sacred bones, wrapt and gold.

"And behold, I have thee cut on the altar, my God, the saints, the Creator of men, Lord of angels."

The Paulist calendar parades as it were, these thoughts of a lowing beautiful strain: "Ah, my friends, when ever properly esteem what suggested, the inexpressible between those things that admiration and those wonderful relations, worthy of infinite admiration, yet forgotten or undervalued by us. Think of what is in the mere fact of the Presence, an event unequalled importance in all the world's history; more significant the very of continent, or battle with Christendom depended on each of us that life, fortune, peace. Alas! that in our souls we reflect upon it so little, so meagrely.

"Can we not make an effort to realize the meaning presence in the church when for a moment at the early Mass, or as we return from occasion of a chance visit is dwelling the Sacred Heart of our Saviour. Blessed every sorrow that ever bowed heart. He has listened pitying millions that each generation kneel before Him, and there lack of sympathy and advantage, even though ways given as we should. What country unvisited by Consoler? What grief of Him who tasted the bitter our woes? To fugitive in comb and imprisoned martyr on the eve of death Host, that has borne some joy. Virgins have tasted of His embrace, scholars learned of thee, apostles borned their bosom into lands of death. Sum of the gifts of beloved ones, O Blessed thou hast been the inspirer! life of the Church of Ages."

"And from this we learn that here before us, written imperfect Catholics, He is some sign of our affection,