lovest them more than I do; bless them and give them strength to do great things for Thy glory."

St. Anselm holds that Christ ascended into heaven before His mother, not only to prepare for her a throne in paradise, but also to render her entrance into heaven more glorious, by accompanying her Himself with all the blessed spirits. Wherefore St. Peter Damian, contemplating the splendor of the assumption of the Blessed Virgin Mary, says it is even more glorious than the ascension of Christ itself, for while the angels only came to meet the Redeemer, the Holy Virgin entered Himself and the whole blessed society of angels and saints. Another writer represents the Divine Word as saying: "I descended from heaven upon earth to give glory to My Father, but afterwards to pay honor to My Mother, I ascended again into heaven, that I might thus be enabled to come to meet her, and accompany her by my presence to paradise."

St. Antoninus says that as the mistress is incomparably above her servants, so is the glory of Mary unspeakably greater than that of the angels. St Idephonsus declares that as the works of Mary incomparably surpassed in merit the works of all the saints, the reward and glory she merited cannot be conceived. Now if it be certain that God rewards according to merit, it is certain, as St. Thomas says, that the Virgin, who excelled in merit all, both men and angels, must have been exalted above all the heavenly orders.

St. Bernardine holds that as the other planets are illuminated by the sun, so all the blessed receive greater light and joy from the sight of Mary. He likewise affirms that the Mother of God ascending to heaven increased the joy of all its inhabitants. Hence St. Peter Damian has it, that the blessed have no greater glory in Heaven, after God, than to enjoy the presence of that Most Beautiful Queen; and St. Bonaventure adds, "Next to God, our greatest glory and our greatest joy is from Mary." Christiaus, therefore, should rejoice in the exaltation and glory of the Virgin Mother. They have in that Holy Virgin at the throne of God itself an unfailing mediatrix who knows and pities their miseries and weaknesses. To Mary, then, be all honor and devotion, and constant recourse.

## SIR MACKENZIE BOWELL.

Early in May we received a letter from a correspondent, which was published in the CATHOLIC RECORD meant to convey the impression that If there is to be unification of language Sir Mackenzie Bowell was mainly Remedial Bill-not, however, through said on May 23rd: "The eve of the not be behind these settlers of Africa session was now at hand; the rumbling of the storm was heard in the versal experience. distance, and yet notwithstanding the electric condition of the elements, Premier Bowell continued to slumber : ian Minister, in his new novel, Kate he had nothing ready. He had not a line of the Remedial Bill written," etc. We were given to understand that these charges against Sir Mackenzie were made by some Ministers of the Conservative Government in the western constituencies, during the campaign, as an excuse for the non-passage of the Remedial Bill. We deemed it but justice that we should write to the premier in regard to the matter. We made a plain statement of the charges received the following letter a few

days ago: Belleville, July 30, 1896.

Belleville, July 30, 1896.

Dear Mr. Coffey:
Your letter of the 12th May last only reached me here on the 27th instant on my return from Europe, which will account for your not receiving any reply.

If anything could surprise me in relation to political events during the past two years, the statements of your correspondent would do so. My position in relation to the Remedial Bill is altogether too long a story to be detailed in a letter. I have, however, to say that your correspondent, whoever he may be, is either entirely ignorant of facts, or a wilful perverter of facts, as there is not one word of truth in any of his statements or insinuations to which you call my attention. Were I in possession of the name of the writer, and the exact nature of the political crimes he lies at my door, I should be better able to deal with them. I very much fear some one has been attributing to me that of which he himself has been guilty.

Yours truly,

Mackenzie Bowell.

When sorrow is allowed to settle in the soul it often turns the soul into a stagnant fen of bitter waters, out of which sprout the rank rushes of selfwill and unbelief and rebellion against God. If that same sorrow is turned the present creed into another which outward, into currents of sympathy and beneficence, it becomes a stream of blessings!

## EDITORIAL NOTES.

WHILE for the most part the ministers of Protestant denominations are the foremost calumniators of the Catholic Church and encouragers of all the anti Catholic societies which are established for persecuting purposes, it is gratifying to observe that there are from time to time some who love fairplay and honesty, and who condemn the vile methods of those intolerant organizations. These liberal ministers are more frequently to be found not among those denominations which pride themselves as being Evangelical, though once in a while we do find a heaven met by the Lord of all glory Presbyterian or a Methodist courageous enough to brave the odium which he is sure to encounter from his brethren if he manifests a spirit of toleration. It is usually among the Unitarians that these liberal-minded ministers are found, and we have an example in the Rev. F. L. Phelan, Unitarian minister of Concord, N. H., who spoke as follows in his pulpit a few Sundays ago. His words are as applicable to Canada as to the United States :-

"The hour has come when the Protestant pulpit should speak out in con-demnation of those individuals and societies who are misrepresenting the Roman Catholic citizens of this Repub-These agitators are not good citizens. They would have been persecut ors and inquisitors if they had lived three handred years ago. They are but Turks and Rusnot Americans, sians in spirit, and by their deeds they are violating the spirit of religious lib erty and casting a slur upon the noble

ideas of the nation.'

THE Government of the Transvaal has at length agreed to remedy one of the most important grievances of which the Uitlanders of Johannesberg complained, and a law has just been passed by the Volksraad whereby children who attend the Public schools will be allowed to learn the language of their parents. Hitherto Dutch was the only language allowed to be taught. This is an evident sign that the Government of the Transvaal is being liberalized and is becoming more ready than heretofore to admit parental rights in the education of children. It will soon be only in Ontario that there will be found any party so arbitrary as to wish to enforce homogeneousness of the population by putting all languages except one out of the Public schools. The McCarthvites have it still as part French Canadians settled throughout ialist Congress which closed its sessions this Province and the North-West shall not be allowed to teach their children French, but that English alone be perdated 23rd of that month. The writer mitted a place on the school curriculum. it will come by degrees, as it will be responsible for the non-passage of the seen that it is necessary in the Provinces where English predominates an unwillingness that the bill should that the children should know English a scene of perfect disorder, if disorder be passed, but through incapacity to in order to be fitted for their race in can be said to be perfect. One corlead the Government. Sir Mackenzie life, but it cannot be enforced by respondent writes that at almost every was charged with postponing the bill arbitrary enactments forbidding the was charged with postponing the bill arbitrary enactments forbidding the from day to day, until the life of the children to be taught in the only landary transferred it impossible that guage they understand. The Boershave other's eyes, and smashing the furnithe two colors. It was represented to parliament rendered it impossible that guage they understand. The Boershave it could be passed. Our correspondent found this out, and surely Ontario will

IAN McLAREN, who is a Presbyter-Carnegie, which appears in the Canadian Magazine, makes a remark which fully bears out what we said on one or two occasions concerning the present condition of the Presbyterian Church, viz., that its clergy no longer believe in the Confession of Faith, to which they are obliged outwardly to conform. We were violently assailed by one of the Toronto Presbyterian organs for making this statement, but Ian McLaren unhesitatingly asserts preferred against him, and in reply the same thing, which is indeed an indubitable fact. He speaks of "The tender mercies of a clerical housekeeper which are sure to be a heavier voke than the Confession of Faith, for there be clever ways of escape from confessions, but none from Margaret Meicklewham; and

. . . all the Churches are busy every year in explaining that their articles do not mean what they say." This is quite in accordance with what the Rev. Dr. Charteris, the well known Presbyterian Professor of Edinburgh, said recently in favor of a "shorter creed," one of his reasons being :

"We should have had a shorter creed in Scotland long ago, a better and more honestly maintained creed. if it had not been for our ecclesiastical It is clear from this that the ortho-

dox party, though in the minority, prevent the majority from changing would omit those doctrines which are now not generally believed in.

## CATHOLIC PRESS.

Cardinal Satolli has been charged to orepare, before his departure from the United States, the erection of an ecclesiastical tribunal, to act as a Court of Appeal in ecclesiastical quesions which were hitherto brought directly before the Propaganda. It is thought that a couple of Prelates, specialists in Canon Law, will proceed to the States to assist at the formation of this tribunal.—Irish American.

Plutocracy means slavery to the money-changers. Socialism means slavery—both political and economic— to the state. Anarchy means slavery to one's own passions and caprices and those of one's fellow-citizens. Catholicity means true freedom; that is, the largest amount of individual independence compatible with the perfect maintenance of the normal, social and spiritual order.-Church Progress.

Matthew Arnold had a poor opinion of the men that despoiled England of the Catholic faith. In one of his letters he wrote: "I am glad to hear from Green," the author of "A Short Hisory of the English People," "who is expanding his history, that the more he looks into Puritanism, and indeed into the English Protestant Reformation generally, the worse is his opinion of it all!" Fnom Henry VIII. down to Shaftesbury, they were a precious set of rouges .- Catholic Review.

Heresy is a deadly sin. But to be really a heretic guilty of that sin, a person must know the truth to be the truth, and then wilfully and persistently reject it. There are millions of persons in heresy, who have been born into it and brought up in the belief that it is the truth. So long as they do not receive light to perceive the truth, and do not obstruct the coming f light to them, but act up to the light and the grace given them and pray for the fulness of knowledge, how can they be blamed for staying as they are, where they are ?-Catholic Telegraph.

Strange to say, many of the anti-Catholic madmen of England are de-nouncing "The Grand Old Man" as "a senile, childish Pusevite," because of his friendly letter to the Holy Father regarding the recognition of Anglican Gladstone is so great a man orders. that these petty insults cannot cast even a passing shadow across his fame; and many of those who are abusing him will one day repent of their error, as he has long since repented of somewhat similar ones of his own. Romophobism is a vice of youth. Men of great age and wide experience learn to venerate the everlasting of the recipient.

Church and its august Pontiffs.—

The order originally consisted of the recipient.

The policy of giving certain people "rope enough to hang themselves" is said to have been wonderfully successof their party programme, that the ful in regard to the International Socin London last week. By the object lession in anarchy that it gave, it has unwittingly done a great deal for the promotion of the cause of law and rder. Yet it was not debate and deliberation and the adoption of con servative resolutions that produced this result. No; the lesson was taught in a decidedly negative way, for the convention from beginning to end was ture." As "really one of the most rotesque spectacles of the century t did great good in that "it completely in accepting the lesson taught by unidisillusioned and disgusted those Brit ish delegates who have come to believe in Socialism in theory, but who for the first time have seen it exemplified in practice." We hope the lesson will not be lost on the people from among whom Socialism draws its recruits. - Standard and Times.

> That was a very notable declaration for a non-Catholic to make which Archdeacon Lauder, of the Protestant Epis copal church, uttered at a synod of clergymen of that denomination held the other day at Ottawa, Ont. Speak ing on the educational question this Protestant ecclesiastic said: "The present Public schools are no doubt popular, but the (Protestant Episcopal) mixing up of the boys and girls, as at present, is an ill-advised method, and is apt to destroy the modesty of the girls and in many cases lead to the destruction of women. The future of the Church depends on the proper rearing of its children." If a Catholic clergman were to speak thus openly and directly against the Public school system he would be denounced by the Protestant press as an enemy of free popular education. In fact, for expressing dissatisfaction with the Public schools in much milder language than what this Protestant minister used. Catholics, priests and laymen, have often been so denounced. Truth is not to be silenced by silly denunciations, however, and one evidence of that fact is to be seen in the increasing number of Protestants who now find fault with the public schools for precisely the criticizes them, and, whenever it is possible, builds schools of her own for the proper education of Catholic child-

Who is it that is most at ease? Doubtless he who is willing to suffer something for Christ's sake.—The Imitation.

ren . - Catholic Columbian.

## RED RIBBON IS HERS.

Sister Marie Chantal Captures the Coveted Decoration of the Legion of The French Legion of Honor has en

dured for nearly one hundred years Over half a million men, native and foreign, have been decorated with its cross during that hundred years. At the present moment about sixty thousand men wear it on their bosoms. It is quartered on the armorial bearings of nine French cities. Yet up to the year 1865 no woman had ever won this prize. Then it was conferred upon Rosa Bonhuer, and for thirty-one years she remained the only woman who could boast of its possession.

grandeur is invaded. Her splendid solitude must be shared with another member of her sex -not, indeed, a woman of internation al reputation, not a great creative ar tist, but an humble, sweet-faced nun, whose silent deeds of heroism have found other tongues to voice them and make them famous throughout France

This nun is Sister Marie Chantal, superior of the Hospice General of Tours since 1868. She accompanied the French troops through all the disasters of 1870.71. At the constant peril of her own life she directed the mbulance wagons on the battlefield. To the wounded her attentions were untiring.

It was stated at the close of the war by one of the generals who accorded her such eulogistic praise as seldom befalls mortals while in the flesh that she saved more lives than did half the medical men in the army. For the last twenty-eight years her services have been mainly directed toward ministering to the patients of the military hospitals. HISTORY OF THE ORDER.

The law instituting the order, orig inating with and supported by Napol eon, then of the Consulate, and opposed by Carnet and his followers, was enacted in May, 1802, and the first dis tribution of its decorations took place at the Hotel des Invalides two years after ward. The intention of the order wa sufficiently obvious. The idea of hereditary aristocracy had been dis credited by the Revolution. The old titles and the old orders had been about But in the reaction from the Reign of Terror the leaders of the

people felt that some check was needed against the idea of a universal demo-They found this in an aristo cracy. cracy the members of which should b a right to the order; no man could bequeath it to his descendants. to be the reward of every form of

four classes, afterward of five, the number at which it now stands. There are, first, the Knights Grand Cross; second, grand officers; third, Cross; second, grand officers; fifth, commanders; fourth, officers; fifth, or chevaliers. When Napoleon first established the order the concordat with Rome had not yet been signed. In fact, the Christian calendar was only reintroduced on January 1, 1806 Knights Grand "Cross" were impossible at that "Cross" were impossible at that epoch; and Knights Grand "Eagle" was the original designation of members of the first grade in the legion.

To this day the so-called "cross" is a star of five rays. Considerable discussion arose on the formation of the order as to the color of the ribbon. Napoleon was for white, probably because on state occasions he loved to dress in scarlet, and saw how him, however, that white was preeminently the color of the exiled house. It seems difficult to imagine why Bonaparte should have hesitated to adopt the color when he had usurped the throne. The fact remains that he did hesitate. He then suggested red, and was met with the objection that red was the revolutionary color. The First Consul now grew tired of the discussion; he never could argue calmly for long. Blue was the color of most uniforms in the French army and red would do capitally as a contrast

so red was chosen. THE BOURBONS.

At the restoration, in 1814, the Bour bons did not venture to abolish the new order which had grown into great pop ularity, but they restored the old ones and made them all as useful as possible, giving out the new decorations in particular with a liberality which rather cheapened their value. the members had risen to the number of 28,000, and it was decreed that sentries should always and everywhere salute the red ribbon, whether it was on the breast of soldier or civilian; the constancy and multiplicity of salutes became a ridiculous as well as an oppressive physical burden, and the custom was abandoned
Louis Philippe was forced to abolish

the old orders restored by Louis XVIII. But the bourgeois King was lavish in bestowing the new order, and in 1848 its membership had reached 52,000, and the provisional government enofficial corruption. A law to this effect | idea. He was not a Jingo by

rescinded. order and gave it a new set of statutes, same reasons that the Catholic Church adding another to its graduation of honor, that of the Grand Cross, the highest of its decorations. After Sedan the Government forbade its bestowal upon civilians, but was speedily compelled to restore it to its old status. The people could do without a govern-

Hence it was decreed in 1873 that only one nomination should thenceforth be made for every two that lapsed, a provision which it was computed would in orty six years restore the order to the proportions designed by its founder. But this year it was found that in the civil list the number of the decorated had already been reduced to 10, 500, as against over 20,000 in 1873. Hence the civil list has just been restored to its old condition. Each vacancy there calls for a new nomina-

CURIOUS ANECDOTE. The value which the French attach to this decoration is shown by the fol-lowing anecdote. The Emperor Napoleon met one day an old soldier with one arm; he stopped and said to him "Where did you lose your arm?"

"Sire, at Austeritz," was the reply.
"And you were not decorated?"

asked the Emperor.
"No, sire; I was forgotten."

"Then," replied Napoleon, "here is my own cross for you; I make you Chevalier."
"Ah, sire," exclaimed the soldier, "Your Majesty names me Chevalier because I have lost one of my arms;

what would Your Majesty have done if I had lost them both? "I should have created you an offi cer of the Legion," answered Napol

Thereupon the soldier instantly drew his sword and cut off his other arm But this story seems to have been borrowed from that of the beheaded St his teeth.

ARCHBISHOP OF ALL ENG-LAND."

Stead's Reminiscences of Cardinal

William T. Stead, editor of the Pall Mall Gazette, contributes to the Inde-pendent some interesting reminiscences of Cardinal Manning. He re probates Edmund Sheridan Purcell's biography, and is apparently little better pleased with what Cardinal Vaughan suggests as a probable ex-planation of some of the unlikely things that happened in the Cardinal's later years - among them much of what pertained to the material for his Writes Mr. Stead:

"I only refer to the depreciatory crit icisms of those who ought to have been the most jealous custodians of the Car dinal's reputation in order to remark that there is no justification whatever as to the alleged failure of the mind or intellect of the Cardinal in these latter Upon this subject I think I can days. speak fairly and with some degree of authority. I saw the Cardinal con-stantly, sometimes for hours together at a time; we discussed everything, personal, political, social. I saw him in times of grave public crisis, and had to do with him upon matters of business, personal, journalistic and otherwise. I cannot, as I said, compare him with what he was before knew him, but I can compare him with the ablest of his contemporaries and also with some of those who have come after him; and speaking as a journal ist of some experience, who has met on more or less confidential terms most of the leading people at home and abroad, I have not the slightest hesitation in saying that to talk of Cardinal Manning's faculties failing him is the

veriest nonsense. "His hearing in the last years of his life became dull—that is true—and after 1889 his memory, although as keen as ever for events which happened earlier in his life, was not quite so good for events which had only occurred comparatively recently. That is to say, it was possible to tell Cardinal Manning as news that which you had previously told him some three or four years before. That I don't noticed more particularly the year be fore he died; but in every other respect I know no one who was more quick and keen of insight, whose reasoning powers were more acute, or who had a greater fund of good sense available than the Cardinal. In mak ing this comparison I have in mind nen like, let us say, Mr. Gladstone, Mr. Balfour, Mr. Chamberlain. I don't for a moment mean to say I always agreed with him, I very often did not but you learn to appreciate the strength of a man more when you are fighting against him than when he is

fighting on your side.

Looking back over the seven years during which I was in close and constant intercourse with the Cardinal, I should say that I was most impressed, first of all, with his imperialism. He was an imperial Englishman, intense ly impressed with the providential mis sion of his race; the world-wide sweep of the conception which prevails in the Vatican-one of the few places in the thought natural to the race that has built up the greatest empire the world ever saw, made him cling passionately deavored to suppress it as a vehicle for to all that tended to exalt the imperial was passed, but it had speedily to be means; but in his eyes England had a was invested with the purple. In 1852 Napoleon III. purified the laid upon the Jews or the Romans in Mary is the beautiful bow on life's mission as sacred as any that ever was olden times; and everything that tended to facilitate that mission, and to child; it sheds its radiance upon the promote its success, commanded his hearty and enthusiastic sympathy. he was a strong advocate of Hence everything that was done to strengthen light that cannot be put out. If we the navy — certainly in 1884 he travel life's tempestuous sea and disseemed to me much more zealous for the regard the Star of the Ocean we shall ment, but not without an order open to all classes. Between this period ing of churches. But this imperial be wrecked on the voyage. If we sail under the guidance of its undimmed Christ's sake.—The limitation.

to all classes. Between this period ing of churches. But this imperiating the formula one day or hour to amend, and I know not whether thou shalt obtain it.—The Imitation.

to all classes. Between this period ing of churches. But this imperiating the prior of ism was based upon the fundamental ray we will arrive safely in the port of ism was based upon the fundamental ray we will arrive safely in the port of whether thou shalt obtain it.—The Imitation.

and a reform became imperative. Rule. Our sympathy with Ireland was another great bond between us. He was delighted with my reports from Ireland, and it was becaus use his own phrase) he thought it would do the authorities at Rome good to hear such an Englishman's view of the Irish question as I brought home that he repeatedly urged me to make that visit to the Vatican, which I ultimately made in 1889. For the Irish he maintained the most generous and sympathetic regard. It was his belief that their virtues were all their own, and their faults were due to their op pression by the English. bishop Croke, he entertained the ten-derest feelings of comradeship; and with chivalrous audacity he one time declared in advance that he was willing to support anything whatever that Archbishop Croke and Archbishop

Walsh agreed to. That he suffered many things from his own co-religionists (Mr. Stead evidently alludes here to those Catholics who were Tories in politics-Ed Pilot. goes without saying, for the "Romans in this country, as Canon Liddon would call them, are by no means the most enlightened politicians or most enlight ened citizens. They worried him very considerably at the time of the passing of the Criminal Law Amendment Bill : and his sympathy with the "Irish rebels," as they called them, filled them with a holly horror.

On all questions relating to the welfare of the people the Cardinal took a more all-round interest than any other man I know. The first time I ever saw him I heard him address a meet-Denis, who carried his head between his teeth. ing in support of the Metropolitan Association for Befriending Young Servants, from the staircase of the Duke of Sutherland's mansion; and I never knew either a cause or a human being whom he thought he could help whom he was not willing to help. The number of hours which he spent over individual cases was something incredible to those who knew how many calls he had upon his time.

> He was a Nationalist in Ireland, an mperialist in England and a cosmo olitan in the widest sense.

The only trace I ever saw in him of weakening of his faculties, or rather of his nerve, was the exaggerated im-pression he had of the possibilities of a social revolution. Events may prove hereafter that he was only premature in his prognostications. His imagination was oppressed by the sense of the misery of the masses of the people, and nothing would have surprised him lest than a revolutionary rising in East London, which would have cost much bloodshed to repress. Therein his udgment was unduly swayed by his sympathetic imagination. But though hat dread haunted him as a nightmare at the back of his mind, it never inter fered with the cool, calm, steady handling of each crisis as it arose. - Boston

Catholicity and Irish Nationality.

"I was a Catholic before I was an Irishman." This is what somebody in England said the other day to John Dillon, which elicited from that gentleman at a meeting in London the following excellent observations on the connection between Catholicity and nationality in the Irish character:

"I have been in most parts of the world, and have met Irishmen and Irish Catholics all the world over, and I have discovered this to be the rule: The better the Irishman the better the Catholic and the better the Catholic the better the Irishman. The fact of it is out the one without tearing out the other along with it, and in my judgment no greater blow could be inflicted on what is the most vigorous and most promising portion of the Church - the Irish race - than the destruction or weakening of the spirit of

Irish nationality."

Of course, nobody who knows the Irish people could say anything on this subject different from what John Dillon thus so well says. We may, however, venture to add that there is good ground for the suspicion that those persons who talk about being Catholics before being 1rish mean to suggest that there is something in Catholicity which is inconsistent with or opposed to Irish nationality; in other words, that a man cannot be at the same time a good Catholic and a sound Irish Nationalist.

But it is absurd to even entertain question of the matter. As well say that patriotism is an offense against the law of God as say that there is conflict between Catholic doctrine and Irish nationality. — N. Y. Freeman's Journal.

Still another advance for the Catho lic faith in Norway may be seen in the ordination by Bishop Fallize, who has charge of Catholic interests in that world where they think of the world as part of the world, of the first Norwega whole-combined with the habit of ian priest to attain orders since the of the so-called reformation. Bishop Fallize is a member of Cthe ongregation of the Holy Cross, and he was attached to the houses of that any order in the United States before he

the fire of love in every heart. It is a

er since the ON SENSE.

ter have not the spirit of harity which he people of After celely at Sheep-Orangemen at they were by the Cathored to become e the people other on the which had party of the e handsome and set it on ng after the

h. The cone country for eople hurried h the flames, uch headway. entirely con the National about, some and others inately they

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TION. th the Church he most glorlessed Virgin commemoras of a two-fold rst celebrated f the Virgin secondly, her into heaven. death of Mary ccount of the tended it and ner of it. As shment of sin Holy Virgin, m every stain er the penalty God, in His creed that the e Son, and, as o He required od also wished

leath prepared three things nful, sad and nent to earth, uncertainty of vere absent in Mother. Her life had been, e detachment a most perfect a certainty of hat joy," says divine Mother that her death ad the fullest divine favor, el Gabriel had s full of grace. God! "Hail, is with thee. e." And well that her heart y with divine

an example to

ular grace not aint, loved and cupied in lovt of her life, as St. Bernard petual miracle n the midst of the death of the lered her death Elizabeth it is Himself ap-

dine de Bustis

ely before her nd, to show the Ie had obtained naking acquisi. olessed creature y was to honor and all angels lates that Jesus Holy Viaticum, oh my Mother, me body which And the mother Son, into Thy pirit ; I recom-

that Thou, in ate even from o many graces, llege, hast pre. of sin. I comom which Thou sh and blood." holy disciples dded: "I com-

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ole them, who