THE TRUE WITNESS AND CATHOLIC CHRONICLE:

The Jubilee of the Immaculate Conception.

General Intention for May named and blessed By the Sovereign Pontiff.

was the response as if from heaven, to the definition of December 8th, 1854, proclaimed by the Church on earth. It has been a response given at Lourdes amid such prodigious transfuse His gifts through His memsigns that there can be no doubt its heavenly origin or of the authority of the voice that uttered it. In light and celestial glory with the testimony of miracles, Mary Immacu late reveals herself as the hope of world plunging back into paganism a vision of supernatural truth, grace and purity, before the eyes of nations defiled by the stains and vices of materialistic age.

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Our reigning Pontiff, Pius X., in or der to prepare the world for the coming jubilee, calls its attention in an Encyclical to this great truth, and eseablishes the claim of Mary Immaculate to our confidence and devotion In view of the Intention for the month of May, we can assuredly do nothing better or more pleasing for our Associates than to give them a summary of the thoughts of this beau tiful letter.

Referring to the chief reason why the fiftieth year after the proclama of the Immaculate Conception should excite a singular fervor in the souls of Christians, the Pontiff asks: "Can any one fail to see that there is no surer or more direct road, than by Mary for uniting all in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of For she is that blessed one God ?" among all women through whom the Son of God, invisible in Himself, by a new birth became visible in our flesh and as the Son of God made man is the author and finisher of our faith, it follows that His Mother Most Holy must have shared in the divine mysteries as their guardian, and after Christ as the noblest foundatioh of the faith of all centuries. Since Divine Providence has been pleased that the Man-God should be born of Mary, it only remains for us to receive Christ from the hands of Mary.

Hence Holy Scripture almost invariably presents to us the Redeemer in figure and prophesy as united with The Lamb was to be His Mother. sent to rule-from the rock of the desert; the flower was to blossom from the root of Jesse. Adam saw the woman crushing the serpent's head, and he dried the tears that the malediction had brought into his Noah was saved from the deeyes. luge-but in the ark. Abraham was prevented from slaying his son, in whom all nations were to be blessed, -by an angel. Moses was overcome with wonder at the sight of God in a burning bush that was not consumed. Thus after Christ we find Mary the fulfilment of the figures and oracles of the Old Testament.

As to the new dispensation, when shepherds and Wise Men led by signs and apparitions, sought the new born King, did they not find Him with Mary His Mother; and can it be doubt ed that with her alone of all others Jesus was united for thirty years in closest ties of intimacy and domestic life? She had a clear knowledge of the mystery of the Incarnation which is the beginning and foundation of She kept in her heart and faith. pondered the events of Bethlehem, on what took place in the Temple of the Lord in Jerusalem, and sharing

"I am the Immatulate Conception" | and truly of the members of Christ which we are." (St. Augustin). Who, then, can doubt that she uses ai means to obtain from "the Head of the body of the Church.' that He bers, above all the gift of knowing Him and living by Him.

> Mary has still another claim to the title of Mother of the Redeemed, be ause of the intimate part she tool in the work of the Redemption. Having given the substance of His flesh to the only-begotten Son of God be born with human who was to members, a substance from which the victim was to be prepared for the sal-

was entrusted vation of men, she with the charge of guarding nourishing the victim and of pre the senting Him for the sacrifice at appointed time. After a never-broker nmunion of life and labor between the Son and the Mother, when th last hour came, there stood by the cross of Jesus His Mother, offering her only-begotten for the human race participating in His passion, and willingly suffering all the torments which her Son suffered. Now, by this communion of pain and will Mary "merited to become most worthily the restorer of the lost world

and, therefore, the dispenser of all the gifts which Jesus purchased for by His death and His Blood." True, the distribution of these gifts ongs strictly to Christ in His own right, who is by nature the Mediator

between God and man, yet, by that participation of pain and sorrow, "it was granted to the august Virgin to be with her only-begotten Son, the most potent mediatrix and advocate in all the earth." (Pius IX, Ineffabilis.) Christ is therefore the fount-"and of His fullness we have all received." Mary is the channel or, as St. Bernardine says, "the neck of our Head through which every spiritual gift is communicated to his mystical body." She is the first of ministers in the distribution of grace; and a Christ sitteth on the right hand of the Majesty on high, so Mary stands at His right hand, Queen, "the surest refuge and the most faithful helper of all in peril, so that we have naugh to fear or despair of as long as she is our guide and protector and intercessor and defender." Hapless, then is their lot who neglect Mary under pretext of the honor to be paid to Jesus Christ. As if the child could be found without Mary, His Mother. So true is it that Mary knew as none else knew the secrets of the Heart of Jesus: she distributes as by a moth er's right the treasures of His merits and is the surest help to knowledge and love of Christ

. . . This is the end which the devout

exercises and solemnities ought to have in view at the approaching cele bration of the Immaculate Conception of Mary, to know and really love Jesus Christ, also to follow His example. Unless we add to outward manifestations the homage of the heart and will they will be empty forms, mere appearances of piety "He that beepeth my commandments he it is that loveth me," and as the Virgin said to the servants at the marriage-feast: "Whatsoever He shall say to you, do ye," so if we turn to her with true devotion of the heart and will, we shall keep the com mandments.

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worthy of her, we should strive tin: E. Wilson: J. Robinson, Walke light and main to imitate the ex ample of all her virtues. True We can hope for heaven only so far at we bear the image of the patience and sanctity of Christ, "the first born among many brethren." But our weakness is such that the splendor o the divine Exemplar overcomes and dazes, and the Providence of God has proposed another exemplar, who. be ing the nearest possible to Christ, accords more closely with our little This second pattern is the Moness. ther of God, in whose life, as in mirror, says St. Ambrose, is reflected "the brightness of chastity and the form of virtue." We desire the faithful to copy with particular earnest ness the chief virtues which are the

nerves and joints of Christian life.

Faith, Hope and Charity ever shon forth feom Mary's life, yet they reach ed their highest brightness when, at the foot of the Cross, amid blasphe mies and mockery because "He made Himself the Son of God," she recog nized and adored with unshaken constancy His Divinity. She placed Hin dead in the sepulchre, but never for a moment doubted that He would rise again.

The love of God, with which sh was consumed, makes her a partaker in the sufferings of Christ, and at the same time, as if forgetful of her own sorrow, she prays for the pardon of he executioners though they cry out in their hate. His blood be upon us and upon our children.

The error of our times, which aim at these virtues a deadly blow, and strikes at the very root of Christia nity itself, is Naturalism. It denies the original fall, consequently the need of a Redeemer, grace and Church But let the people believe and confess the Immaculate Conception o Mary, and all these dogmas are safe Rationalism, materialism, anarchism are torn up by the roots and to Christianity will belong the glory of protecting truth and order.

Well, then, may we pray during Mary's month that the preparation for and approaching celebration 0 the jubilee of her Immaculate Conception may beget all over the world a renewal of that true devotion explained in the Encyclical of Pius X -J. J. C., in Messenger of the Sa cred Heart.



(By a Regular Contributon

It seems to me that it was Sir Boyle Roche who once said : "The next volume I read was a series ten books." I may use this unintentional "bull" in a very literal manner. The next of my old publications consists of a series of forty-five volumes-the edition was published in London, in 1817. These volumes are small pocket-editions, averaging two hunured and fifty pages each, and bound in old calf, a form of binding calculated to last till Doom's-Day They are "The British Essayists, with prefaces, historical and biogra phical, by A. Chalmers, F.S.A. look upon these volumes as priceless, not only on account of their age and rarity, but also on account their unique form and the unlimited fund of information conveyed in the classic style of the great masters of English, that they contain. I will not attempt, this week, to enter, into any analysis of these masterly essays I will confine myself to some expla- in refined taste and

and Edwards; R. Saunders; W. H. Reid; G. Mackie; J. Harper -all of London, Wilson and Sone, York: A Constable and Co.; Oliver and Boyd; and J. Fairbairn, of Edinburgh. How many of these once famou publishing houses are known to-day

How many readers possess volume that come forth from any of the Yet they were all import ant in their time, and they all gave to the world some of the most perfect models of English composition.

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Now I will state what these vol umes are and how many of each publication. The "Spectator," nine volumes; the "Tatler." five volumes going on. the "Rambler," four volumes;, "Guardian," four volumes: the "Adventurer," three volumes; the World," ten volumes: the "Conaisseur," three volumest! the "Idler," one volume: the "Mirror," two volames; the "Lounger." two volumes the "Observer," three volumes; the 'Looker On," four volumes; the Index," to the series one volume making forty-five volumes in all.

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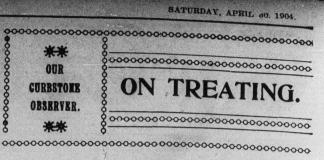
There are two prefaces written to this edition-one in 1803, the other SOME REFLECTIONS. -I has in 1807-both short, and both very reflected often and long upon necessary to explain the informatio subject, and especially as I stood on I purpose giving in future issues. The first of these prefaces runs thus: the curb-stone and watched the

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"When this edition of the British Essavists was undertaken by the Proprietors, the office of Editor was intended to be confined chiefly to the collection of the several papers with the folio originals, or with the best editions in other forms. The many errors that have crept into the most valuable of these works, and had been copied from edition to edition with out discovery and without disturbance, rendered this highly necessary and it was a task, however laborious, which the Editor will remember with pleasure, if it shall be found that his design has been accomplish ed in any considerable measure. Ho was led, however, to suggest, what the proprietors readily acceded to that this edition should be distinguished by some accounts of the history of each work, and of the lives of such of the writers as were less generally known, in the form of Preface. the plan, therefore, as well as the execution of this, he is wholly ac countable, and has little to advance in defence of his attempt, or in extenuation of the errors that may be discovered, but the plea that the times he could spare from the collection of the papers, and the correc tion of the press, were short and irregular, and that the materials these Prefaces were to be sought in a variety of volumes and records, which it may be probably thought he has

not been able to arrange in the happiest manner. A foundation, ever, it is presumed, is laid for future investigation; and some articles of literary history have been recovered, which are curious and interesting.

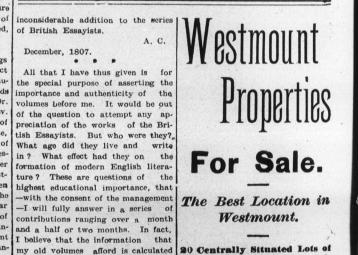
In tracing these the editor begs eave to acknowledge, with respect and gratitude, many valuable commu nications from various literary friends particularly from Mr. Nichols, Dr Burney, Rev. G. Cambridge, Rev John Warton, Samuel Rose, Esqu of Chancery Lane, Dr. Charles Coote, Mr. Duppa, and Isaac Reed, Esq., of Staple Inn, a gentleman who in gues tions of literary history, was never consulted in vain. By such assistance, it is hoped, something has been done to revive the attention of the public to a species of writing peculiar and highly honorable to the genius of our nation, and which has so eminently contributed to its advancement



All over the American Republic of our high-minded, high-spirited citizens ever reflect upon the veiled there are spasmodic efforts being sult that an offer to treat contains 3 made, by certain well-intentioned peo You meet a man on the street, ple, to establish anti-treating socieoffers to pay for a glass of liquor for. ties and to have anti-treating legisla you. Why ? tion. It is a subject that occupies What does he expect to derive from that act? Is it your the pulpit as well as the platform. It is an off-shoot of the temperance good he seeks? Does he suppose that if you need a glass of liquor announcements that are constantly you cannot buy one for yourself? As far as legislation Just reflect upon it. Imagine a man concerned, I have very little faith in it; but I do believe that a great deal coming to you and saving, "Come along poor fellow, I know you cancan be done, by those seriously in not afford a drink, I have more moterested, through means of social inney than you, I will pay for one fluence, and especially of fashion, or you care to come and have it." You custom. No doubt that treating at may reply no man would over use such one of the most fruitful sources of extreme intemperance. On words. No, but, when he asks you to have a drink, he says that which this examples I can count by the is equivalent of the other remark, thousand, and I have seen hundreds Then, again, Did you ever meet I do not exaggerate-become drunkman who would stop you on ards, simply on account of the social glass, or the treating habit.

street and say : "You look hungry, come and have a lunch, I will pay for it ?" Or one who would say: 'You look shabby, come in and will pay for a coat, or a hat, or pair of boots for you ?" Not at all this likely. No one would do so; and if anyone did so, you would take it to tions of ordinary individuals in life. be an insult to offer you a meal, or a hat, that you may need and that will benefit you, how much more so couple of men meet. shake hands it is not an insult to offer you chat, and just as they were about to drink that will hurt you and that And you do not need? away they would go. Now, if there

invited one would have gone home or to his office, or about his busi-CONCLUSIONS :- I suppose that it ness, and would never have thought s scarcely necessary for me to draw for a moment of going in to get onclusions from these few brief observations and reflections; they seem drink. He did not want it. did not feel the need of it, had no thought of logical enough to suggest themselves. and Nor do I expect, for a moment, that anything I can write will have act the of unfriendliness to have refused. He effect of preventing the mean and destructive habit of treating. Yet I went in. There he felt it his duty will have the satisfaction of having S the two of them had two drinks each. written it, all the same. There is one remark that I would make, and I and possibly more, while had there been no treating, the one would have call the special attention of the gone his way sober and without any young people to it. If once a cerdrink, and the other would probably tain set finds out-and they always have gone in alone and had one drink seem to find out by instinct-that and no more. However, were there you do not treat. nor accept treats. no such a thing as the social custom you will see how little of their company you will have. They have "no use" for you, as the saying goes. of treating, at least two-thirds of the open drinking of the day would be done away with, and thousands When you had your hand in your would never contract pocket, ever ready to treat, or accept and then return a treat, they the habit, nor form the taste. This is one of the great inconveniences were to be found near you, around and unfortunate results of treating. you. They met you every here and there, at all hours, as if by accident. But the moment you ceased treating they turned off to seek pastures THE INSULT OF IT. - Did any new, or other geese to pluck.



SATURDAY, THE

The Rev. Patrick] the Irish College, P the Ecclesiastica April an opportune a centenary of cond France celebrated on While the wr year. lustrious subject note controversialist and exemplary as a Bish sets him among the and he devotes the a to a careful study of the glory of a sacred later ages, and wort those of St. Chrysost

gustine.

Our readers will be tulate ewith Father I of the life of this ab courageous churchman Vincent de Paul, m Louis XIV, and as a ciated forever with e tensest human and his the life of France. James Benignus Boss Dijon in 1627. His dies were made at th lege in his native tow passed to Paris, and lege of Navarre, at t ost distinguished in Here he studied with and in 1652 obtained doctor of theology.] he was ordained pr the retreat in prepare dination in the m Lazarus, under the di Vincent de Paul.

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Soon after his ordi

went to reside at Met:

obtained a canonry Queen Regent, Anne o sited that city, and o Paris she commanded to send a mission to who was accustomed own congregation in to the people of the c called to his aid the Tuesday conferences. them he formed a ban to proceed to Metz. ture Mincent wrote to suet requesting him, the spot, to assist in rangements for the m gladly gave his co-ope only made satisfactor; for the missioners, but in their labors. He I Cathedral, and at the of the citadel, and ge in catechism to the se working people. His When the mis Abbe Chandenier, who rector of it, wrote to give an account of the been accomplished, and write a letter thanking the place for his patr "Write also a w tulation to M. Bossue tance he gave us by h instructions, which we ed by God," The m took place in 1658.

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The following year fo

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| thoughts and inmost wishes of her | These data that the strengthere | nations as to what this series con- | in reined taste and decorous man- | my old volumes afford is calculated | 20 Centrally Situated Lots of | Dauphin, his labors |
|---|--|--|--|--|-------------------------------------|--------------------------|
| Son, she may be said to have lived | | | | to benefit all readers, young and old; | | were unceasing. Each |
| His very life. Who ever knew Christ | take this as certain that if their pie- | | A. C. | but especially the young, who are | | years, he preached eith |
| as she did, and who therefore can be | ty towards the Blessed Virgin does | • • • | January, 1803. | starting out upon the long pathway | | or the Advent station |
| a more competent teacher of the | not keep them from sinning, or in- | | | of general education. | | of the great churches |
| knowledge of Christ ? | spire the desire to mend their evil | and one prace a with mention the | | an Benerar concention. | 10 Lots on St. Catherine street, | vering, according to th |
| and the state of the | ways, it is false and deceptive niety. | | | | (Near Greene Avenue.) | the time, three sermon |
| • • • | That true devotion to Mary should | books-each series, and often each | The second preface runs thus : | FRENCH CONGREGATIONS. | | He preached the Lent |
| | show itself in hate of sin, the very | volume, having a special publisher, | | The exodus of the Congregations | | of the Minims in 1660 |
| As we obtain through Mary the | dogma of the Immaculate Conception | dating back through the latter half of | The Editor has little to add to the | from France continues, says the Free- | 5 Lots on Redfern Avenue. | the Carmelites in 166 |
| knowledge of Christ, to know whem | teaches. We shrink with horror from | the eighteenth century. I copy from | advertisement prefixed to the British | man's Journal. The Jesuits are | | mas de Louvre in 16 |
| as eternal me, we also gain through | the thought that, as Denis the Car- | the title page : | Essayist, published in 1803, unless | preparing a new College in Jersey | | Germain's before the |
| her more easily that life of grace of | thusian so well expresses, "this wo- | | to acknowledge, on the part of the | ton Franch nunils A teaching Order | a There an ur anartik com and | He preached the Adve |
| which Christ is the fount and princi- | man who was to crush the head of | Printed for Nicholas, son and Bent- | Proprietors the rapid cale of the | of Theathens has astablished its hoads | | the Louvre in the pre |
| pie. Because she is the Mother of | the serpent should have been crushed | lev: F. C. and J. Rivington. G. and | work which they are happy to find | augustana of Waynton in Wasland and | Boundary to prompt DUF- | Court in 1665; at St. |
| Christ, she is our mother also, for | by him, and that the Mother of God | W. Nicol: Clarke and sons. A Stra- | has been generally considered - | another many many to make the | chasers. | Louvre in 1668; and a |
| Scripture tens us she brought him | was ever, even for a moment, the | han; G. Wilkie: Scatcherd and Letter- | standard in every uvonile librory | other day by the Mover of Suga in | The least because as the | before the Court in 16 |
| forth not only as the Man-God, but | child of the demon." Why this but | man: J. Nunn: J. Cuthell: Longman | and on his nart the liberal notice | Month Males Dathen Desmaisons of | I Torran Homestead " | of his great funeral ora |
| and as Savior. For this day is | that God and sin are divided from | Hurst, Rees, Orme and Co. S. Bag- | I taken of these Drofesor in the Htores | the Commencetion of the Holy Chost | | livered in 1662, and t |
| born to you a savior who is Christ | each other by an infinite chasm. Such | ster; J. and A. Arch: Lackington and | iournals Those he has now order | mb - has amind at Bardsony from | A rare opportunity to secure | 1663. Meanwhile he |
| the Lord, born namely, as nead of | is this hate that from all eternity He | Co.; J. Black and son. Black Par- | Vored to enlarge and impresse the | the Deitich Miner Colony cave that | a home or business site in a | able in preaching to le |
| the mystical and spiritual body of | decreed that the future Mother of His | bury and Allen: J. Asperne: J. Ot- | formation recently collected from | | centre where land is constantly | diences. From time |
| the redeemed. we are many in one | Son should be free from every sin, | ridge: J. Richardson, J. M. Rich. | Various courses | English missionaries are on the same | increasing in value. | Dreached in |
| body in Christ," all we believe in [| and by a singular gift He accorded | ardson: R. Scholey. Highley and son: | | testing to make I mad The | For further particulars apply to | preached in convent ch |
| Him. All who are united in Christ | her from the first moment of her con- | J. Hatchard: J. Harris: R S Kirly | Although the number of volumes | British Calariel autharities are glade | | occasion of the clothing |
| by the Grace of his Headship are, | ception the privilege of exemption | R. Pheney: J. Mawman: Baldwin | remains the same as in the last edi- | British Colonial authorities are glad | C. A. McDONNELL, | of nuns. He gave con |
| says the Apostle, "members of His | from that original stain which the | Cradock and Cov: J. Booker: N | tion, by a different aurangement | ly accepting the services in hospitals | L. A. MUDUNNLLL, | parlors of convents |
| body, of His flesh and of His bones," | children of Adam bring with them | Hailes Shorwood Neely and Longs | room has been made for the intro- | of French nuns who had to leave | | ences of plous persons, |
| The mother of the Head is the mo- | into the world as a fatal legacy | I Ebers D and W Wrane; Cal- | duction of "The Looker on " | their country. French Sisters at | Chartered Accountant and Estate Age | them familiarly the E |
| ther of the members. We are, there- | into the world as a fatar regacy. | and Fonnet: C Brown, Octor Das | duction of "The Looker-on," an in- | Gambia and the capital of Nigeria. | 180 St. James Street. | pel of the office of the |
| forem by grace the children of Mary, | If, however, we wish, as all should | can and Bochran. I Dahar A W | genious and elegant paper, which was very favorably received by the public | and the nuns of the Dakkar Hospital, | 180 St. James Ottoot | maintained his early r |
| and she is "the Mother spiritually | wish, our devotion to be full and | Nowman and Cat Badmall and R. | and it is based of the public | under notice to quit from the French | FIRST FLOOR. BOOM NO. 5 | St. Vincent de Paul, |
| | and the state of the second state of the secon | newman and Co.; Rodwell and Mar- | and it is noped will be accounted no | have been engaged by the English; | | guest, ; and probably in |
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