

early Fathers considerable diversity, so that her actual age cannot be determined with certainty. It is generally believed on the authorities of the greatest weight that she died at the age of sixty-three; and St. John Damascene states that two pious persons, Marcianus and Pulcheria, proposed to Juvenal, Bishop of Jerusalem, to bring to a memorial temple which they had erected in Constantinople the body of the Blessed Virgin that it might rest in a place of honor. Juvenal answered that the place of Mary's sepulchre was in Jerusalem at Gethsemani, but that the body was not there, as three days after her interment, when the Apostles visited the tomb, they found only her garments which emitted a sweet odor.

This great saint says in his sermon on "The Sleep of the Mother of God,"

"We have received from ancient tradition that at the time of the glorious sleep of the Blessed Virgin, all the Apostles, who were traversing through the world for the salvation of the nations, assembled suddenly in Jerusalem, whither they were brought in a moment of time, by being borne through the air. And when they were there a vision of angels appeared to them, and a psalmody was heard of heavenly beings, and in this way, amid the divine glory; (the Blessed Virgin) gave up her holy soul into the hands of God. Her body, which she had received from God in a wonderful manner, and which was deposited in the place called Gethsemane, was raised to heaven amid the chanting of the angels and apostles, their psalmody being heard continuously for three days. After the lapse of these three days, when the angelic singing was finished they opened the sepulchre, but were unable to find the body; but they discovered her garments, which emitted a fragrant odor, after which they again closed the tomb. They were much surprised at this miraculous event, but they arrived at the conclusion that it was the will of her Divine Son to take to heaven her virginal flesh, from which His own body was formed, whereby He, being the God Word and Lord of Glory, was made man. It was His will that her virginity should be thus preserved incorrupt, and should be honored by being transferred to heaven before the common and universal resurrection."

The saint adds that besides the Apostles, St. Timothy, Bishop of Ephesus, Dionysius the Areopagite, and others were present, and that the latter had written a letter to St. Timothy in which the particulars of the event are related at length, as he himself had described it.

This history is not a dogma of Catholic faith, nor is it pretended that there is any obligation to believe it; nevertheless it is founded upon testimony of such weight that the eminent Cardinal Baronius says it would be rash to deny its truth. It is certain that there is no trace of any relic of the Blessed Virgin's body having been preserved in any church of the East, though there is every reason to believe that if her body had remained in the tomb, such relics would have been preserved with the greatest care, on account of the intimate relationship existing between Christ and His ever Blessed Mother, if it had been possible to procure them. The fact that there have not been such, therefore, favors belief in the history related by Juvenal, who, being Bishop of Jerusalem, was in a suitable position to know the most truthful account of the circumstances attending the Blessed Virgin's death.

The feast of the Assumption has been kept from a very early date, for it is mentioned in the capitularies of Charlemagne, and in the decrees of the Council of Mayence, held in 831. It was celebrated in the East long before this, for St. Andrew of Crete speaks of its observance in many churches during his time.

There is this difference between the Assumption of the Blessed Virgin and the Ascension of Our Lord, that Christ ascended into heaven by His own power, whereas the Blessed Virgin was assumed, or taken up, into heaven by special favor of her Divine Son. This St. Peter Damian explains in his Treatise on the Blessed Virgin:

"The Saviour ascended into heaven by His own power, as the term Ascension implies; as He is the Lord and Creator. He was accompanied by Angels, but was not taken by their help into the heavenly kingdom; but Mary was taken to heaven through the favor of God, the Angels accompanying and assisting in the act of her translation."

Many are the graces which God vouchsafed to bestow on Mary from her Immaculate Conception to the time when she became Mother of God, and it cannot be a matter of great surprise that at her death God's favor should be manifested to her by her miraculous assumption to His everlasting kingdom.

THE PROSPECT CLEARING.

Never since the break-up of the Irish National League has the political prospect appeared in colors so cheering as at the present moment. The two men in Ireland who have suffered most by their fearless advocacy of justice and independence for the tenants of Ireland—John Dillon and Wm. O'Brien—*duofulmina belli*, who possess jointly the deepest hold on the affections of the Irish people, have both declared that the ranks of the Parliamentary party must close up, and again present the same solid, unbroken phalanx which made legislation impossible for England as long as the claims and grievances of Ireland remain ignored. On emerging from the gloom of Galway prison both John Dillon and Wm. O'Brien gave proof of their devotion to God and Mother Church by paying their first visit to Bishop McCormack. What transpired under the hospitable roof of the good Bishop has not been told, and probably never will, at least as far as public curiosity is concerned, but it may be naturally surmised that whatever advice or good counsel was vouchsafed by His Lordship had in view nothing but what would redound to the honor of his martyred friends and the very highest and dearest interests of the people of Ireland.

The pronouncement of Dillon and O'Brien was awaited in feverish anxiety by the Irish public at home and abroad. In fact it may be said without exaggeration, that the entire English-speaking world felt a deep interest in the declaration they were about to issue of their aversion or their adhesion to Mr. Parnell. Nowhere was this anxiety so visibly manifested as in the British House of Commons; and when the telegrams were received and handed round which announced that the two most esteemed and most influential men in Ireland condemned Parnell's policy of abandoning the Irish tenants and withholding the large subsidies locked up in Parisian banks—when it was officially announced that John Dillon and Wm. O'Brien could not co-operate with their former leader, but would do all in their power to strengthen the hands of Justin McCarthy, Healy and Sexton—the whole Irish party and the entire Liberal party cheered again. Mr. Timothy Healy was heard to exclaim, "Now we are in sight of land."

Most undoubtedly, had those two victims of Balfour's barbarity declared in favor of condoning Mr. Parnell's heartlessness in leaving the Tipperary tenants to their hard fate and actually robbing them of the thousands subscribed and contributed in Australia and America—had they, as Irish Catholic gentlemen, been willing to overlook the public crime of which the ex-leader was found guilty and which he still brazened out before the world, without remorse or shame, then, indeed, might Ireland hang her head in grief, if not in absolute despair. Then, indeed, might all those who feel for the Irish people and sympathize in their sorrows abandon all hope of better days or brighter prospects for what all should consider a "doomed nation."

Most fortunately Dillon and O'Brien have not hesitated this time. They had, while in prison, full time and opportunity to think over the specious arguments and glamor of Parnell's presence at Boulogne. They felt how deceitful were his promises, how unpardonable his public offence and how unjustifiable his base abandonment of the tenants in whose cause they were tortured almost to death in Clonmel, Tullamore and Galway dungeons. It was impossible for those brave, fearless men to continue in their allegiance to a leader who forfeited the esteem and the confidence of the nation and appeared incapable of understanding the moral delicacy or eternal interests of the people he wished to govern. In their acceptance of the programme issued by Justin McCarthy, and accepted by the clergy and hierarchy of Ireland, has confidence once more shone out, and the dark cloud of utter confusion caused by dissension has entirely disappeared from Erin's political horizon.

It was thought by many that when Parnell's leadership ceased there was no longer any hope for Ireland and that there was an end to all her aspirations for life and liberty. In fact it was predicted by many that when Parnell disappeared the sun of Erin's hopes for a return to her ancient glories had sunk forever out of sight. Now we firmly believe that the morning of a new life for the country of our sires has dawned and that her prospects of untarnished glory and worldly prosperity are brighter

than ever before, since the days when

Malachi wore the collar of gold
Which he won from the proud invader.
The disappearance of Parnell is a guiding star and the subsequent revival of Ireland's hopes remind us of the lines written by our national bard, Tom Moore:

Thus when the lamp that lighted
The traveller at first goes out,
He feels awhile benighted,
Then looks round, in fear and doubt,
But soon, the prospect clearing,
Mid cloudless sunlight, on he treads,
And finds no lamp so cheering
As that light which heaven sheds.

EDITORIAL NOTES

THE SINCE constituents of Mr. Dalton McCarthy are making enquiries as to what has become of him. During the canvass preparatory to the election it was supposed that the country could not get along without him; and it was assumed that in case of any changes in the ministry he would certainly be called upon to form a government in which the "noble thirteen" would hold many portfolios. But instead of this being the case, when Sir John Macdonald died, Mr. McCarthy suddenly disappeared from the country, and the anti-Jesuit and North-West Bills, which the Equal Rights expected to be introduced by the member for North Simcoe, have not put in an appearance in the House of Commons. It is no wonder that the North Simcoe electors, who were expecting so much from their member, are asking "Oh! where is Mr. Dalton McCarthy?"

It appears that "definite Church teaching" is strongly objected to by many so-called "Evangelicals" of the Church of England. A correspondent of the *Mail* who signs his name "Churchman" makes a bitter complaint against the "Catholic Revival" in the Church, because it substitutes "definite Church teaching, Catholic Order and Church lines" for "Faith in Christ, repentance towards God, and the power of the Holy Ghost." If this complaint is based upon good grounds we should infer that the teachings of our Lord are indefinite, and that to have faith in Christ we should doubt all His positive teachings. Another correspondent hits the nail upon the head when he says that "Churchman has an infinite capacity for writing twaddle, and very ignorant twaddle too."

The adhesion of England to the triple alliance between Austria, Germany and Italy has caused France and Russia to exhibit greater cordiality than ever towards each other. The French fleet visiting Cronstadt was welcomed by the Russians with every token of rejoicing. The officers were banquetted, and crowds of Russians sang the "Marseillaise" as the French crews paraded through the streets. The French ambassador at St. Petersburg, under instruction from his government, has also restored to the Russian Foreign Minister two holy banners which were captured by the French in a Church at Eupatoria during the Crimean war, and were deposited in Notre Dame cathedral of Paris. The Russian press expresses themselves as highly gratified at this act of courtesy.

The United States Census Bureau has issued a statistical account showing that there are 6,250,045 Catholics in the country above the age of fifteen years. More than half of this number are in the States of New York, Massachusetts, Pennsylvania, Illinois and Ohio. Considerably more than half the value of church property is in the same States. The total value of the Church property, including buildings, the ground on which they are erected and furniture amounts to \$118,381,516. Much of this property consists of schools, orphanages, hospitals and other charitable institutions. From the large number of Catholics over fifteen it may reasonably be inferred that the total number of Catholics in the country is about eleven million.

A Useful Work.

The Catholic Union Publishing Co. of Buffalo, N. Y., have issued a second edition of Rev. M. Phillips' arrangement of the Funeral Services of the Catholic Church, containing all the Psalms and Antiphons, a Requiem Mass, and Absolution for adults and children, modern notes and full accompaniments. It is a concise and helpful work, neatly and clearly printed, and of great assistance to organists and choirs.

The unprecedented success of the first edition, and constant inquiries for the work since its exhaustion has led to publication of the second edition. Price, sent free by mail, 50 cents. Address, Catholic Union Store, Buffalo, N. Y.

ARCHDIOCESE OF KINGSTON.

The Archbishop, attended by Rev. Fathers Kelly, Carey and Murrigh, conducted a profession at the House of Providence on Monday last. The ladies who made their vows of religious profession were: Miss Quirk, Bonds-ville, Mass., taking in religion the name of Sister Mary Fidelis; Miss Curran, Holyoke, Mass., Sister Mary Anthony of Padua; Miss McMahon, Holyoke, Mass., Sister Mary Christina; Miss O'Sullivan, Holyoke, Mass., Sister Mary Cyprion; Miss Mangan, Brewer's Mills, Ont., Sister Mary Angel Guardian. Two other ladies were favored by reception to the holy habit: Miss Boland, Pennsylvania; Miss Lyons, Northampton, Mass.

In the afternoon of the same day all the clergy of the archdiocese assembled in the new Memorial Chapel of St. James for the opening of the week's retreat under the direction of Rev. Father John Murphy, S. J., of St. Mary's Church, Washington, D. C. At the conclusion of the spiritual exercises on Saturday morning, the clergy presented, through the Archbishop, an unanimous vote of thanks to the learned and zealous preacher for the ability with which he had discharged his laborious task. Then His Grace, in presence of the assembled clergy, constituted the Very Rev. Charles Hugh Gauthier as his Vicar-General, instead of Dr. Alex. Macdonell, now Bishop of Alexandria. The appointment was received by the new Vicar's fellow-priests with hearty applause, and he was immediately called by the Archbishop to take his oath of office.

In the afternoon of the next day, Sunday, the corner-stone of the new home for infirm old people and orphans, under care of the Sisters of Charity, was blessed and laid by the Archbishop of Kingston, accompanied by a large number of his own priests and the Rev. Father Denny, S. J., who is at present engaged in conducting the annual retreat for the good Sisters. A large concourse of the laity witnessed the ceremony, and at its conclusion the Archbishop addressed them on the holy and beneficial purposes to which this house of charity would be devoted for all future time and the blessings that society in general derives from these institutions of piety and mercy and fraternal charity in the Catholic Church.

ORDINATION AT ALEXANDRIA.

On Saturday and Sunday last His Lordship Bishop Macdonell held his first ordination services in St. Finnan's Cathedral. On the first mentioned day His Lordship conferred the order of deaconship on Mr. Ronald J. Macdonald, of the parish of Glennevis, and on the latter day the order of priesthood. There was an exceptionally large congregation present at the impressive ceremony of ordination, among whom were many immediate relatives of the young priest, whose blessing they reverently sought after the Mass.

His Lordship was attended by the rev. clergy of the cathedral and the ecclesiastics of the diocese.

Father Macdonald returned with his friends to his father's home in the afternoon; and celebrated his first Mass Monday morning at St. Margaret's Church, Glennevis, in presence of many friends, whose fervent prayers were offered for a happy and useful ministry for the young priest in the holy ministry.

Father Macdonald was a student of classics at Ottawa University; his course of theology he pursued at the Grand Seminary, Montreal, and Sandwich College. May he be given the grace of successful labor in the vineyard of the Lord, blessed with health and strength to bring many souls to God! *Ad multos annos.*

The Propaganda has decided that Greek and Oriental Catholics coming to this country shall conform to the ecclesiastical laws in vogue here and priests accompanying them shall be subject to the Bishops in whose dioceses they settle.

RETURN OF REV. FATHER MOLPHY.

The many friends of Rev. J. P. Molphy, P. P. of Ingersoll, will be pleased to learn that he has returned to his parish in renewed health. The train on which he travelled on his way from New York, met with a fearful accident, by which a number of persons were killed. He describes the scene at the wreck as appalling. He was asleep in a sleeping car when the crash occurred. He says that it appeared to him that the coach he was in jumped about ten feet into the air and came down with such a jar that he imagined for a time his neck was broken. He had hardly time to ascertain whether it was or not before some one who had recognized his office by his dress cried out: "For God's sake, Father, go forward; there has been an accident and you are wanted!" He lost no time in getting out of the coach and was at once taken in charge by the conductor and led to the engineer, who was a Catholic and was calling for a priest. After confession, the engineer explained that the morning was so foggy that he was unable to discern a signal until it was too late. The poor man, who was sinking fast, declared that he had done all he could to avert the calamity but could not.

Most of the killed and wounded were Italians who were in the smoking car. Father Molphy hastened among the injured, but, as the men could not speak English, he was working at a disadvantage. Finally he secured an interpreter and, by his aid, prepared over a dozen of them, according to the rites of the Church, for the eternity into which they were passing. The unfortunate sufferers, in the midst of their agony, experienced a sense of gratitude for the spiritual consolation imparted to them by the good priest.

Among the wounded was a young Irishman named Michael McKeehan, who was returning from New York to his wife in St. Louis. When he recognized the priest he wound his blood-stained arm around the Father's neck and exclaimed, "Thank God, now I can prepare for death." After he had made his confession he asked Father Molphy to examine his leg. The priest did so and found that it had been taken off above the knee and the bone split clear up to the hip. The priest took a sheet and bound up the limb as best he could, the brave young fellow going through the ordeal without a murmur. He died subsequently in the hospital at Syracuse.

Father Molphy lost all his baggage. It was either burnt up or lost in the debris. He might have saved it but in the presence of the awful calamity he felt that he had more important work to do. He has not yet recovered from the effects of the shock, but is very grateful that he escaped uninjured. He was returning after four months' absence from his people, spent in search of health and rest. On leaving home he had intended to visit the Argentine Republic in South America, but was prevented by a rigid quarantine. He therefore took another trip covering the Madeira and Canary Islands, Portugal, England and Ireland. Before returning he also visited the maritime provinces.

NEW BOOKS.

"Glencoe" is the name of a new Irish work of which the author is Richard Brinsley Sheridan Knowles. It is published by John Murphy & Co., of Baltimore, and the price is \$1.00. This work will rank amongst the very best Irish novels. Its delineation of Irish character is truthful, a commendable feature being the absence of that vulgar coloring which is oftentimes employed and which is as much out of place as it is ridiculous.

The French-Canadians of the parish of Notre Dame de Lourdes, Flint Village, Fall River, Mass., are erecting one of the largest and costliest churches in New England. It will be of granite, will cost about \$300,000, and will be nearly four years in building. The style is of the Corinthian.



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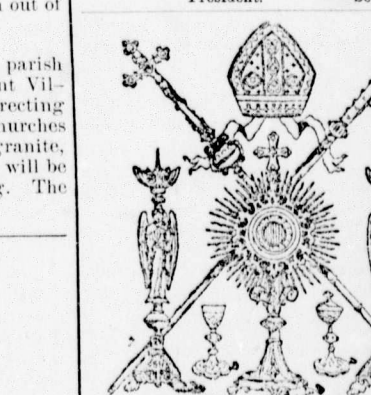
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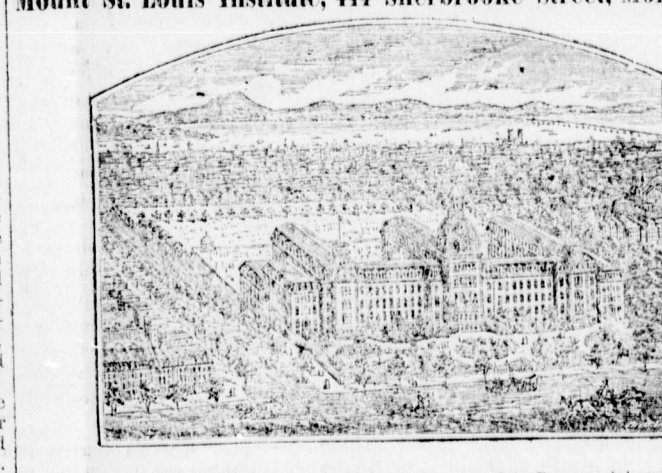
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