

The True Witness

AND CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, Feb. 11, 1876.

ECCLESIASTICAL CALENDAR.

FEBRUARY, 1876.

Friday, 11—Of the Feria.  
Saturday, 12—Office of the Immaculate Conception.  
Sunday, 13—SEPTAGESIMA SUNDAY.  
Monday, 14—St. Valentine, Martyr.  
Tuesday, 15—Prayer of Our Lord.  
Wednesday, 16—Of the Feria.  
Thursday, 17—Office of the Blessed Sacrament.

NEWS OF THE WEEK.

The Ritualists have been attracting attention in the religious world; a programme of conciliation with Rome, was said to have been signed by one hundred clergymen and 250,000 of their congregations. The moment this got abroad Rev. Mr. Mackonochie, the veteran leader of the extreme Ritualists,—rector of St. Alban's, Brooke st, Holborn, London, sent a virulent disclaimer to the papers, signed, it is said by another hundred clergymen, who denied any sympathy with the movement declaring the basis for such a negotiation impossible, until the Vatican decrees, are retracted and repealed, with as much formality as they were promulgated. They will wait awhile.

The Protestant papers however, lay great stress on the rumor from Rome, that Cardinal Manning conceived the idea of leading a great number of those victims of Protestantism, to the pale of salvation by conceding certain privileges. It is asserted that the Cardinal went to Rome to defend this scheme, but the Congregation of Rites opposed it; that even still some representations of the Cardinal are before the Holy See and referred formally to the consideration of the holy Congregation.

Our Anglican friends are in a pitiable plight, especially since the recent decision of Lord Penzance in the Tallstone Ritual case; it has been declared, the cross, the Stations of the cross, and solitary communication, are illegal.

Indications of a speedy eruption of Mount Vesuvius are steadily increasing.

As a sign of relaxation in the persecution in Germany, Cardinal Ledochowski, Archbishop of Gnesen and Posen, was released from prison; he is allowed to remain in Berlin, but not to return to his Diocese. The Government notwithstanding its pretended clemency, is wincing under the manifest failure of the Falk laws. However, acts of persecution and injustice, are permitted in the Provinces.

It was announced in London that the Princess Beatrice is engaged to the Prince Louis of Battenberg, son of Prince Alexander, brother of the grand Duke of Hesse, and a Field Marshal Lieutenant, in the service of Austria. He has not yet reached his twenty fourth year and is at present with the Prince of Wales in India. Of course if the engagement came to anything—for it is denied in some circles,—Parliament will be asked for dowry and Hyde Park Corner, will ring with republican indignation.

Despatches from Rome announce Cardinal Antonelli seriously ill.

The International Channel tunnel Commission have assembled in Paris.

Subscriptions are being raised for a testimonial to Mr. Butt, the Home Rule leader.

An explosion of fire damp occurred in a colliery at St. Etienne, in Belgium, on the 4th inst, and 230 in the pit at the time; 24 have been recovered alive; as the earth is falling into the mine very heavily no hope is entertained of saving the rest. At latest accounts 70 corpses have been taken out.

A specimen of the knowledge that English school masters have of Catholic history is ludicrously shown in a discovery made by one of them in Yorkshire. He discovered that at one time, the Catholics were not permitted to live, and paraded the thrilling fact at a soiree to his astounded hearers. Here are his startling announcements. "I have before me a copy of a statute, and I find terrible penalties against those who are described as Popish recusants—namely, those who were suspected of being Popish, or Popishly affected. They were summoned to a court, and they were compelled to swear adjuration of the Pope. Failing in obedience to that command so to swear they forfeited their goods, and they were severely punished, and if any man attended Mass he was liable to imprisonment for the space of six months and to a fine besides of £100, £50 of which went to the informer." We wonder did the enlightened Yorkshire people ever hear of hundreds of Draconian statutes, of bloody penal laws, intended to crush out Catholicity and only partly repealed in '43. In their eleventh hour sympathy for the poor Popish citizens of Great Britain, do they forget they are the offspring of a cruel tyrannical race of persecutors, who only now after 309 years, open their eyes to the stain that history has branded forever on their country.

Statements from Spain, always unreliable, are more conflicting than ever. A French paper stated Don Carlos was completely routed,—the Don himself finding refuge on French soil; and the cart-ridge manufactory blown up at Vera.

Since the above had gone the rounds of the gullible news-vendors, we find the Carlites still hold all their strongholds, active preparations are being made at Vera for a coming battle. It has been stated long ago that Don Carlos has adopted a species of guerrilla campaign; it suits his plans

now and then to retire, and the Madrid press immediately reports thrilling victories, fortified towns seized, factories blown up, etc. A few weeks after the great success was found to be only on paper. The 200,000 men, for reinforcement have dwindled down to eight battalions. Moriones has returned to Santander, disgusted with the Lords of the Capital. Queen Isabella is reported to be furious, she cannot return to Spain; several deputations have been sent to pacify her.

THE "MOCK-TURTLE" MOVEMENT.

A sensational *morceaux* has been going round the press during the last week, stating that one hundred Protestant clergymen and two hundred and fifty thousand of their congregations, petitioned the Holy See to be received into the Catholic Church.

We merely noticed the rumor in our last issue, fearing, from the vague character of the despatch and the unusual good news it bore, there might be some mistake. We are now in position to assert, although such an application did not actually go before the Holy See, yet the document was drawn up, and merely stayed in its destination to swell its numbers by hundreds of thousands of names, of those who at the last moment heard of the proceeding and wished to join in the appeal. The plot—if we may so characterize the longings of the hapless children of doubt—was prematurely made public; the press raised a storm of indignation, and the timid memorialists, who wished to kneel at the feet of the Successor of St. Peter, crouched into corners, denied the extent of their doubts and the widespread popularity of their movements.

The *Morning Post* got from some one concerned a series of conditions, which were to be the basis of change.—The document runs somewhat in this strain:—

"Seeing that our bishops have committed ecclesiastical suicide in recognising the complete authority of the State over the Church;—

"That our consciences do not permit us to submit to these false prelates;—

"That we recognize the Pope as chief of the Church of God on earth;—

"That we accept all the Holy See teaches including the Decrees of the Vatican Council;—

"That, whereas, many amongst us ecclesiastics of the Church of England, are married, etc. Would it please your Holiness to consent to the formation of an United English Church, like to that of the Armenian and Coptic rites; in communion with the Church of Rome, but with national independence? In case that Rome would not recognise the validity of our orders, would the Church of the Vatican consent to a conditional re-ordination; the Holy Father granting a dispensation, permitting those who are married to remain in that state, whilst those unmarried, should remain celibate;—celibacy being the rule of the future?

"The petitioners furthermore desire to preserve the national character of their worship, with the exception that the Mass should be said in Latin.

"If these concessions be granted, the petitioners will separate from the established church of England, and form an English United Church, recognising the Holy Father as the Head."

In deep self sympathy we recognise the dilemma of those candid Ritualists. They feel they are broken branches torn from the tree of life, sinking daily into greater separation and decay. For years they hoped by decking those rotten branches with the verdant leaves and dress of the flourishing plant, they would induce the vivifying principle to flow again through their decayed limbs; in vain they went through their mimicry of the Catholic worship; they put on vestments and erected confessional; they called themselves Catholics and abused their Anglican neighbors. But conscience cannot pander to a sham; they know they are as much separated from the Church as the Mahometan or the Freemason; and the twilight of the awful night, in which no man can work, is wrapping in fearful gloom the untold destinies of the future.—If they remain in the Anglican church they are hypocrites; they recognise no Divine appointment, no stability of doctrine, no orders! How happy would they be if they could drag down the Catholic Church from her throne of unalterable majesty, to grant favors and concessions—to make Christianity as it is in England, the whim of circumstances—the creature of the State.

A clergyman of this party of doubt, writes a long letter to Cardinal Manning, from which we quote a few brief passages, which give an able defence to the contemplated movement:—

"The charge of unfaithfulness, if it is to be urged at all, will be judged by posterity rather to lie at the door of those who, in the recesses of Lambeth Palace, conspired against their own convocation and the liberties and privileges of their own Church and clergy; who advisedly placed the constitution and discipline of the Anglican Church at the mercy of a Parliament—for membership of which even the bare profession of Christianity is not now a necessary qualification—and who forced the Public Worship Regulation Act to the Church by means of the secular Parliament after a formal resolution of the Lower House of Convocation of Canterbury deprecating the prosecution of the measure.

"What Anglican can condemn it? The bishops? Are not the bishops of the Church of England constantly singing the praises of Cranmer, Latimer, Ridley, and all the rest who defied all the ecclesiastical authorities of their day, in order to bring about the so-called 'Reformation.' The bishops who are living, and pride themselves upon living, out of communion with the rest of Christendom. The Anglican bishops who fraternized, even as to the Holy Scriptures, with every denomination of dissent or disbelief. The Anglican bishops, who have conspired at and encouraged the so-called alt-Catholic movement in Germany. If it is lawful for priests and laymen to band together to resist their bishops because the Pope has been declared infallible, and his degrees final and irrefragable, and that by a council of 800 bishops, how much more cause is there for priests and laymen to band together to resist a handful of bishops [mere nominees of the Crown] who declare that the decrees of the Judicial Committee, which have not even a shadow of a claim to infallibility are final and irrefragable and bind the whole Church of England beyond hope of redress. Whoever might be entitled to criticise the (from a Christian point of view) undoubtedly irregular and anomalous position which the deprived clergy would occupy, it would not be the Anglican bishops. *Quis tulerit Græcos de seditione querentes.*"

New York, Jan. 25, 1876.

The Messrs. Fairbanks have received this week from the American Institute, a Silver Medal for the "Best Scales" exhibited at their last Exhibition.

THE CONSCRIPTION IN ENGLAND.

The war-cloud that has been for some time past darkening the political horizon of Europe, has shadows for the English nation, deeper than is generally believed. It is possible in a few months the whole of Europe may be embroiled in one of the bloodiest wars that stain the annals of human strife; and England dragged unwillingly into the maelstrom, may have to fight for her very existence as a nation. For the first time in her history her statesmen look out from their watch-towers with tribulation. Time was when stalwart legions would spring into being at a few sounds of martial airs from drum and fife. This was before famine had decimated, and misgovernment exiled, the Irish race. The cabins that studded the hill-side, swarming with a hardy and martial race, are ruins.—Bullocks and sheep browse in large fields, that were wont to ring with the merry laugh of the harvest. An aged father remains to brood near the tomb that awaits him, over the misfortunes that drove his able-bodied sons to the far West. The sinews of war are gone and England is forced to study the feasibility of conscription for the army of the future. Yet conscription for England bristles with difficulties almost unsurmountable. In all the large cities of England, there are tens of thousands of Irish. Are they to be forced into the British ranks? They are no longer to be trusted when enlisted in the old soil—will their short sojourn in the land of their persecutors make them forget the injuries of the past, and help to keep in power the nation that would trample on them, if chance offered, and chain them more firmly to their impoverished condition? Then, if the Irish refuse to be forced into the ranks, will the Government except them? Will the English workman, when he sees a hundred thousand exempt in London, the same in Liverpool and Manchester, will he calmly consent to be taken from his employment, from his wife and children, the victim of that effete legislation that has robbed the country of its sinews of war—its stalwart Irish sons?

The leaders of Irish opinion are watching the course of this momentous question; it will probably be in debate the turning point of the great Home Rule Question.

SACRILEGE IN MONTREAL.

We have not, perhaps, found, in the annals of profanation and sacrilege, anything to equal the outrage offered to the Most Holy Sacrament, a few days past, by the apostate Chiniquy. This unfortunate man having exhausted his calumnies about Catholic institutions, turns to insult God himself, in the gravest of the dispensations of his mercy. Using the privilege of his orders, he is said to have consecrated the host, broke it in pieces, trampled it on foot, and scattered some of the particles through a crowd of his hoodwinked followers, asking them if they recognised any divinity in this God of the Catholics. We know not which startles most, the patience of God, or the blasphemous temerity of the apostate priest? Protestantism must be very low to accept this buffoonery. We believe there is a better spirit in Montreal amongst our separated brethren, than to applaud an insult, offered to at least half of the population of the city. When the canaille of a clique, when the fanatical followers of a degraded minister, make their conventicle a scene of pantomimic insult to peaceful citizens, we believe the honest and sincere gentlemen of the city, ought to protest against such proceedings, more strenuously, than we who have been so grossly insulted in the mockery of our faith. The venerable Bishop of Montreal, in a Pastoral read in the churches on Sunday, recommends the faithful to receive the Communion of reparation as was established since the Jubilee. The Pastoral concludes with these eloquent words: "At the mere mention of this horrible attempt, this unheard of sacrilege, this frightful profanation, there can be but one sentiment of grief throughout the entire Diocese. A plaintive sigh will be heard not only in the religious communities, but in every Christian household. Our Blessed Lord would seem to address us from the depth of his tabernacles, these moving words, 'O you who come into this city, and pass by this way, in which the Lamb of God, full of mercy and sweetness, allows himself to be imolated and held up to mockery by the hands of an apostate and sacrilegious priest, see if there be a sorrow equal to mine! *O vos omnes qui transitis per viam attendite et videte si est dolor sicut dolor meus.*'"

THE COMING SESSION.

In a few days the Parliament of the Dominion of Canada will again be in Session to legislate, we hope for the best interests of the country. In view of the present difficulties of the situation it will require the best efforts of our statesmen to devise measure that will insure the material progress of the Dominion. On all hands there are meetings convened in the various interests to urge their demands on the legislators, and the whole country will watch with anxiety the measures to be proposed for the amelioration of the position which has never been worse than at the present moment. For our part, we sincerely hope that our law-makers may be guided by prudence and animated with a noble patriotism such as the occasion absolutely requires. No doubt that at an early day in the Session the Hon. Postmaster-General will be afforded an opportunity of informing the House whether he meant what he said in what has been appropriately termed his "Startling Duliverance," at Argenteuil. The Government cannot afford to remain silent at all events in a matter of such vital importance. Mere idle words about grand principles of toleration, cannot be accepted in such an emergency. The people of the Dominion have been plainly told by a Minister of the Crown, speaking on the hustings in the interest of the Government of which he is a member, that the principles

of his party are in direct conflict with what he is pleased to style "Ultramontanism." That this ~~can~~ must be driven from the land to more congenial climes—in a word, that he is prepared to resign his portfolio, if the doctrines obnoxious to every Catholic, which he says he has always upheld, are not the main plank in the Government policy. This language is so plain and pointed that there can be no mistaking its meaning. The Catholic people of the Dominion, whether they have been in the habit of styling themselves conservatives or liberals, will not tamely submit to such utterances. A distinct disavowal of Mr. Huntington's sentiments is imperatively demanded, and nothing less can allay the apprehensions that his menacing speech has aroused, even though such disavowal should have the effect of causing the Hon. Postmaster-General to put into execution his threat of instantaneous resignation. We anxiously await the action of our Catholic representatives in the Government and on the floor of the House in this important juncture.

MR. DONAHOE OF BOSTON.

It is seldom we have heard such an universal murmur of sympathy as is just now bruited about through the press of America, over the financial difficulties of the great publishing house of Patrick Donahoe of Boston. The cloud of depression that passed over the States during the last two years, has dimmed the prospects of many an energetic deserving citizen; perhaps the noblest victim, that is likely to succumb to the pressure of the times, is the esteemed proprietor of the *Pilot*. "Forty years of honorable exertion, during which his hand was never shut against charity, public or private; forty years of good work for the cause of his religion and his race; forty years of spotless integrity as one of the first Irishmen in America," are facts not ignored and forgotten by millions of his countrymen, nor by a vast circle of admiring friends across the Atlantic. The liabilities of Mr. Donahoe amount to \$300,000, but the assets, if their value could be realized would nearly cover this sum. On every side expressions of confidence exonerate him from the least suspicion of dishonesty or reckless management. It seems that much of his financial difficulty arises from kindness in backing a friend; this kindness has ruined many a hard-earned fortune. The firm of Donahoe has not yet closed and we feel convinced with its widespread popularity with the enormous circulation of the *Pilot*, and with the confidence universally placed in our enterprising countryman, it will weather even this storm, and the paper, the publications and the name of the firm, will be again a household word, and a theme for benedictions in every Catholic house in America.

LITERARY NOTICES.

POPULAR LIFE OF DANIEL O'CONNELL.—DONAHOE, BOSTON.—In the Kaleidoscope the same objects are constantly brought to view but each twist and turn of the glass presents them in some new charming variety of light and colour. There are literary kaleidoscopes and this work on O'Connell so beautifully got up, presents old matter with a happy air of novelty. There is no speech or sermon or lecture, that we know of so eloquent as Ventura's brilliant panegyric; yet this masterpiece of oratory has gone out of print for years; there are hundreds of thousands of enthusiastic Irishmen who have not read it and who perhaps are only waiting to be told where it can be had. It was a happy thought therefore of the publisher to reproduce it and perpetuate with it in book form the admirable pronouncements of Father Burke and Wendell Phillips. Price \$1.

CEREMONIAL OF THE CATHOLIC CHURCH.—FOURTH EDITION.—This work sent us by Messrs. Sadtler, is the neatest of the kind we have yet seen. Its utility and necessity is apparent. It should be in the hands of every pastor who recognises the importance and even the grand effect of the Catholic Ceremony. In many country parishes practices of the most arbitrary kind have been introduced by pastors who have not any authorized ceremonial at hand. These ceremonies so introduced are in many instances ridiculous. They lessen the majesty of the divine service and become a source of amusement as well as distraction to the intelligent stranger passing by. This could be obviated by the outlay of a small sum to purchase such a work as we now so strenuously recommend. Messrs. Sadtler, & Co. will mail the Ceremonial to any address for \$2.50.

THE HOLY HOUSE OF LORRETTO.—By the Most Rev. P. R. Kenrick. St. Louis, Cummsiskey, Philadelphia. This little work so well worthy of reproduction has been brought out in a charming new edition by the enterprising house of Eugene Cummsiskey of Philadelphia. The venerable author still presiding over the Archdiocese of St. Louis, loved his subject and treated it with mastery precision. Perhaps there is not one fact in the history of the middle ages so extraordinary or so well authenticated as the miraculous translation of the holy house. The lovers of the marvellous, would find in this little volume matter for thought; the lovers of the holy Mother of God would shed tears of devotion over this touching history of the humble little dwelling of Nazareth. The Sanctuary of Loretto is one of the most remarkable in the world and is annually visited by thousands of devout pilgrims. Its history, so ably portrayed in the little work before us, must render the devotion and reverence for this sanctuary greater than ever. We feel we can not only cordially recommend this little volume but we can thank the spirited publisher for preserving to posterity those touching records of Mary's house.

IRISH HOME RULE LEAGUE.

The Monthly meeting of the Montreal Branch of the Irish Home Rule League, was held on Tuesday, the 1st inst, in the Hall of the St. Patrick's Society, the President, Edward Murphy, Esq., in the Chair. The Secretary read the minutes of last meeting which were approved. The President briefly reviewed the Home Rule news received since last meeting, referring to the conference of the Home Rule Members of Parliament, held in Dublin on the 4th ult, he said it was largely attended, their deliberations lasted five hours and he was happy to report the greatest unanimity prevailed at it. The great Irish questions of the day, viz: "Home Rule" "Education," "Land Tenure," "Coercion," and other matters of national importance were fully discussed. A broad and comprehensive programme was adopted, which will be no doubt carried out with their usual tact and energy. He next referred to the great meeting of the League held in Dublin on the 5th ult, this magnificent demonstration is said to have been the

most crowded and enthusiastic ever held in Dublin under the auspices of the I. H. R. League, the patriotic trades were fully represented at it, and no less than twenty members of Parliament were present. The crowning event of the evening, as reported in the Dublin Papers, was the hearty and universal shout of applause that rent the building when Mr. Butt announced his acceptance of the leadership of the Irish people. (Cheers.)

On the 11th ult, the Home Rule League held another meeting which was largely and influentially attended, Mr. Butt, Professor Galbraith and other leading men were present.

But the great event of the month was the inaugural ceremony of unvailing the "Grattan Statue" in College Green, which took place on the 6th Jan., this ceremony was one of the most imposing as well as interesting ever witnessed in Dublin. There was an immense gathering of Catholics and Protestants, the patriotic trades and citizens of Dublin and also numbers from various parts of the country attended, thus proving the veneration of Irishmen for the services and principles of the immortal Grattan. The procession to the site of the statue was second only in size to that of the O'Connell Centennial Celebration. In the evening of the same day the Grattan Banquet, under the auspices of the Home Rule League, took place, the leader of the Irish people, Mr. Butt, President, it was attended by 220 gentlemen, and was a perfect success in every respect (great applause). In conclusion the President said he was happy to inform them that the St. Patrick's Total Abstinence Society had secured Mr. O'Connor Power, M.P., for a lecture on a very popular Irish subject, this lecture is to take place on the 15th inst, in Mechanics Hall, and he warmly recommended the members of the League to do their best in selling tickets, so as to make the attendance at the lecture a credit to the Irish of the city. The Treasurer of the Temperance Society was in the room and he had no doubt would furnish them with tickets (cheers). This recommendation of the President was supported by several gentlemen. Mr. Dillon then announced that he was ready to furnish members present with tickets for the Lecture, when quite a number were taken up.

After the transaction of the usual routine business the meeting adjourned to the first Tuesday in March.

THE DIGNITY OF THE MOTHER OF GOD.

(At the request of the Proprietor of the True Witness, we have consented to publish for the benefit of readers at a distance, the following extracts of a sermon, preached last Sunday at St. Patrick's.)

We celebrate a transfer feast of the Blessed Virgin; although a minor festival, yet it suggests for our first appearance amongst you a theme in harmony with your devotion.

Purification, supposes maternity. Strange to say, in the old Jewish dispensation, the maternal dignity, notwithstanding its divine appointment and all its endearing associations, was considered to imply a blemish. But 'tis of faith, that the soul of the divine mother was never tainted with any fault either original or actual; no shadow of profanity fell on the crystal purity of her being; she was not therefore required to pass through the Jewish ceremonial of purification.

Yet she retained all the dignity and prerogatives of the mother. The infant that the aged Simcon held in his trembling hands, was her child; that voice wailling in feeble cry its early infantic suffering, was the same that said "Let there be light;" those hands tied with swathing bands, moulded the heavens; that countenance bathed in tears, forms the bliss of millions of heaven's court; He was the child of Mary, he was at the same time the eternal son of the eternal God! On this grand mystery the stupendous fabric of Christianity has been raised.

This question of the union of the two natures in Christ, has been from the commencement of vital importance to the existence of Christianity. Take away the divinity of Christ, and there is no mystery—no incarnation;—take away his humanity there is no suffering—no redemption. The divine nature of the son of Mary—denied in latter times by Strauss, Renan and the infidels of the French school was first questioned fourteen hundred years ago under the following circumstances.

In the commencement of the fifth century, a man named Nestorius, ascended the See of Constantinople; his faith not being suspected, he ruled for some time the church still guided by the sainted memories of a Gregory Nazianzen and the sublime Chrysostom. Assuming a system of private interpretation, his faith was wrecked on the rock of pride; he moved from doubt to error, and finally nerved his conscience for the fatal plunge into open heresy. The people of Constantinople, crowded one bright Sunday morning into the majestic basilica erected by St. Chrysostom. They were astounded to hear Nestorius tell them, it was not lawful to call Mary the Mother of God.

They heard this announcement with consternation; the whole city became alarmed and excited as in a time of public calamity. The report of the outrage offered to Catholic faith was carried abroad; the whole Christian world was disturbed. Africa, with the great Cyril of Alexandria, sends forth its cry of condemnation; Asia and Europe respond with loud expressions of protest against the new doctrine. Pope Celestine called the Bishops together; a general Council is held at Ephesus; over two hundred bishops assembled from all parts, of the then known world; with unanimous voice they condemned the false teaching of Nestorius and deposed him from his See.

The assembly did not separate until night had far advanced, but such was the fervour of those early times, the people had gathered in thousands around the church door, impatiently awaiting the decision of the Fathers. At length the doors were thrown open; St. Cyril at the head of the two hundred bishops acting as delegate of the Holy See; announced the condemnation of the heresiarch; immediately the city resounded with acclamations of joy; the fathers are led to their homes in triumph; beacon fires were kindled on every hill and by a species of preconcerted telegraphy, the decision of the council, rolled from mountain to mountain, until the whole Catholic world sent a mighty hymn of joy and congratulation to the throne of its Queen.

It was on this occasion the church added to the angelical salutation the words "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

Dear! Beloved in Jesus Christ. In this decision of the Council of Ephesus we find a plea for the Catholic practice of honoring the Queen of Heaven. We believe that Mary is the Mother of God!

Here is the keystone of the arch that supports the altar of Christianity. Here is the explanation of all our enthusiastic praise; of the pomp and solemnity of her festivals; of her exalted position in the love and confidence of angels and men.

We must grasp the dignity of the Son to tell that of the Mother. The prophet says "He weighs the waters of the ocean in the palms of his hands; the earth is his foot-stool and the pillars of heaven tremble at his beck."

Stand in fancy on the arc of the rainbow that spans the heavens when the sun has banished the storm-cloud; look up at the myriads of worlds that bespangle the great unathomable vault, remember that away far away beyond the vision and even beyond the ken of the highest intellectual grasp, there is another, and another, and then another interminable vista of revolving worlds. The scale of the heavens is measured by light, which travels at the