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PERSECUTION IN ROME.

The New Prefect's Misdeeds.

The Persecution of the Religious Orders and Confiscation of their Property.

The new Prefect of Rome has a curious and instructive history, with a moral to it, which America, and such blessing to his fendly makes it all the mere interesting in view of the work he is called on to do at the present the work he is called on to de at the present fully by his patient and learned physician, moment for his master, Premier Orispi. His but who shall say it was not the Virgin first duty will be to drive the brothers and many's answer to a weman's prayer? Who nuns from the hospitals, orphan asylums and shall say that the Saviour, who caused the dark eyes of Jairus's daughter to awaken, did ether charitable institutions in the city, and then to ald in the confiscation of the revenues which support these places. This task will be very agreeable to the Prefect in view of his antecedents, and the peculiar training of his youth. an infidel, with a particular, intelligent and pregressive hatred of Christianity, and that for this last quality he has been selected todo the delicate and profitable work so much rol-ished by his kind. There are in Rome about one hundred and sixty institutions of all kinds for the care of the unfortunate, and their annual revenue le about one and a half milliens of dollars. Premier Crispt has confiscated these revenues because he discovered -the good man can discover anything he like-that the beiter part of them were spent in worshipping God on too grand a scal?, while the poor got what was left. The aims of these charities are various and shew what glorious charity once prevailed in Italy.

THE CARE OF THE SICK.

of the pligrim, of the orphar, of the old, of abandoned children, of penitont women; the instruction of children, the assisting of clever and earnest students, of poor persons withprisoners condemned to long imprisonment, of young women who need a dowry to get married, of poor gentlewemen who have lost all, ef widows, of the blind, and the deaf-mutes; these are some of the aims of these lay and cleric appleties. They were founded by plous gonis, who left their money to them that the geed work might be continued; and new they are to be awept away in a night, their meney turned into the bankrupt treasury of Rome, and the charity so needed by the toousands of poor suddenly withdrawn frem taem. The bed which will be made for Preone. His confiscation is a grand steal, he Aprile to despoil the Roman poor while pre-tending to assist them, in plain words to execate his master's wishes. Reared as he has been in the purest anti-clericalism he must be delighted with his new effice and its opening duties. In one city he will have the pleasure of tearing down

THE STRUCTURE OF CHARITY so laboriously erected by the hated Church. Atheistic charity will be substituted, the dreams of his youth will receives partial fulfilment, and the glow of patriotism will heat his blood, and so on. Alas ! the dreams of the Prefect can after all be only the dreams of Satan! He was not born and reared an vanced and confirmed. atheist. Here is his history. He is of Palermo, and his parents and relatives were so Cathelic that they educated him in senti-ments of deep plety. Frem his earliest youth he was an active member of a society which the Oratorian Fathers, of Palerme, had founded to keep their young men in the way of virtue. He was then a young man of mere than erdinary plety. He went to cenfession and communion weekly, prayed daily twice in the chapel, frequented the society of his follow members only, and finally made such progress as to go to Communion daily, remaining on his knees so long and praying with such devotion that the old men took him fer a scraph. Lesing his parents before he dould do well for himself the Oratorians looked after him affectionately, and heaped him with favors. They had hopes he would prove a valiant Cathelic in spite of the temptations of the time. He centinued in this way until he was twenty, an age memorable in the life of Orlepi, who at that time wrote poetry in hener of the Biessed Sacrament and the Virgin Mother. At twenty the young man expressed his envy of the soldiers who had died for the Pope; declared bimself a Catholie with the Pope and fer the Pope, and carried a big brenze crucifix on his breast. Just at this time, however, something began to be wrong with him. An acquaintance accused him of hypecricy. Little by little he ceased intercourse with the Oratory, drepped his devotion and finally at the first convenient mement appeared as a Freemason, an athelat and a fellower of Crispi. The explanation of this metamorphesis is his ambition and his lack of mental ability. Many times he tried In Palerme to become a lawyer, but could never pass a successful examination. He then paid court to Orispi, became his creature, and without any addition to his brains became a great man, is new reyal Prefect of

This is his story, and curious one it is; it has one bright spot in it, that he has won some kind of a success. So many threw away virtue, henestly, principle, faith, and get neither gold nor fame.—Catholic Review.

Water of Lourdes Used Upon Gen. Grant.

Mrs. Richard Crewly mentions this inter-

Protestant, could not realist carrying away here they keep themselves froe from trian man-with ner a bettle of the waters Our Lady's these sins.

Spring at Leurdes, and when the General had.

Se, brethren, the true Christian is the one ministry.

one of his most death-like spells of weakness, and they feared he might never breathe again she peured the sacred centens of this vial upon his head and invoked Heaven's mercy on this great and good man, that he might be spared yet a little lenger to his country. She said she did not claim the been for her husband, as that might be too selfish and personal, but that his country might a little longer keep the leader that had saved it. The prayer was granted, and he lived to finish the story of his life, so dear to the people of think that it was the remedies given so skillnet speak once more in mercy, though to mortal eyes and ears he was unseen and un-heard."—N. Y. Tablet.

THE MALTESE DIFFICULTY.

Journalists Excommunicated—His Moliness Addresses a Letter to the Bishop,

Mgr. Pace, Bishop of Malta, has taken a rave decision concerning certain journals in his diocese. These journals have been obsti-nately assailing occlesiastical authority, even attacking the Pope in regard to the results of the negotiations between the Hely See and the Government of Great Britain. The Bishep has fulminated the major excommunication against tacse who take any part whatever in the publishing and the circulation of ehe Malta, the Morimento, and the Habbar Malti, which Mgr. Pace denounces as "injurious to the Holy See, seditious, irreligious,

rebols to episcepal authority."
Pope Leo XIII. has written a letter to Bishup Pace amply upholding bim in his course. He praises highly the ancient faith out proper advocates in court, of miserable | of the Maltese, who were evangelized by the great Apostle, and then proceeds to make some statements which are significant in view of certain declarations made in the British Parliament, even by Mr. Gladstone. He says that the agitators, in order to gain their evil ends, "have falsified the truth of facts and turned and tertured to ovil by a false inter-pretation designs full of straightforwardness." He then save :

"This calumny and this agitation of the enemy of which we complain would clearly appear to all eyes if they would, in an unpre judiced spirit, consider the habit of acting of the Roman Pontiffs and examine what has mier Crupi by the ageny and tears of widows and helpiess orphana and old people, and the recently been decided, touching the affairs of distressed generally can hardly be a pleasant Maita, between us and the Reyal Government of Eagland. History shows that the dees not hide the fact although he does not lead to be state it, and while he assures the peer of his intention to look after them everyone knows always had the interests and the rights of the founder of the monastery of Lotra, S. Ruadthat the confiscated revenues go to Rome, people so much at heart, that it has been in hap, who died in 584. The Mass, as given in while the poor may go where they please. It is fact the object of attacks, hatreds, perila, the task of the new Prefect Signer Finocoharo and anger from the Powers. Now, every Aprile to despoil the Roman neor while pre-time that it has bestirred itself concerning the religion of which it, under God, is the guardian in all trings, and upon which it exercises its jurisdiction, it has done so with spirit unebioured by any selicitude for human affairs; what it considers singly is the advancement of the glory of God and the salvation of souls, that which conduces most to the public good, to the peace and tranquillity of nations."

He goes on to state that the convention with the British Government relative solely to ecclesiastical affairs, and that so far from the rights and dignity of the Church suffering in any way, they have rather been advanced and confirmed. What he chiefly had at heart was to elevate the standards of education at the Seminary of Maita, so that the Maltese clergy may enjey a higher culture of the sciences and a wider range of knowledge. The teaching of English in the Seminary is not introduced ter the purpose of destroying the Maltere language, as was charged by "lying men who, similating religion and love of country, labor in all the interests of the sectarian enemies of the Church," in order "to destroy the unity which guards the lines of discipline and ebedience." The Pope conoludes by sending his Apostelical Benediction te the Bishop, clergy, and the faithful of Malta.

FIVE-MINUTE SERMONS

By the Paulist Fathers.

"And they that are Christ's have crucified their flesh with the vices and concupiecences."

However these words may have sounded in the ears of the Galatians, to whom they were first written, I am afraid that to some among us they have a atrangely, perhaps unwelceme sound.

And were we to ask such people their opinion in the matter they would without doubt reply that these words of the Apestle were just a little bit strict, good enough it might be fer his time, but hardly practicable newadays.

Yet, brethren, hard as these words may seem, they are as true now as when they were first written. They were intended by the Apostic net simply to express a result, but also to be as a sign whereby the true one of those guilty of the indignity heaped upon followers of Christ should be knewn. And him previously, and he had no other means of they are will the sign of the followers of Christ. For the true Christians of to-day. Christ. For the true Christians of to-day, as of old, are they that have crucified their fleah.

Now what does the Apostle mean by these words? Dess he mean that they are only true Christians, who fersake the world and fast centinually and scourge themselves? Is that what he means by crucifying the flesh ? No, not necessarily. He tells us what he means. For just a few verses before in this Epistle, he gives a long list of sins and among them he places immedesty and cententiens and quarrelings and drunkenness. These he "The wife of Gen. Grant once teld me just only the works of the flesh, and when he says before her husband's death that she though that true Christians crucily their flesh he

who keeps himself away from contention and quarrels and drunkenness and such like

things.
After all, that is not so very hard. It does not differ from what we have learned elsewhere to be a Christian's duty. But what the Apeatle wants to do is to remove the de-celt or the hypercrisy of those who profess to be Christians in words but do not want to do the werks of Christ or live his life. In his bald, forcible words he shows us that there cannot be any doubt or uncortainty in the matter. Either we are of Christ or we are of the world. We must be en one side or the other, and if we are of Christ we must be knewn as such, for they that are of Christ have crucified their flesh

Brothren, how is it with us? We bear the name of Christ, we call curselves Christians, but is it only in name? Are we deceivtog surselves and thinking that because we have the name of Christ we can do as we please ?

I am airaid that this is often the case with so-called Christians. They seem to think that as leng as they bear the name they are all right. In their lives they differ little if any from the men and wemen of the world. They want to have the things of the world, its riches, its pleasures, not simply those that are allowable, but these that are sinful as well. They are in fact, trying to do what our Lord in to day's gospel says is impossible

—they are trying to serve two matters.

They want to be in with the world and have a good time, and at the same time they expect to make all right bereafter because bey bear the name of Christ. These are they who live in aln and yet come to church and laten to sermons, and offer what they call prayers to God, but make no effort to get cut of their sine. These are they who are a source of scandal to the church, of whem it is eft.m said, such a one goes to church, yet he is just so bad as his neighbor. Brethren, such persons are not of Christ, though they may call themselves by his name, For they only Christ's now who have crucified the fleeb, who keep themselves iree from contentions quarelling and such things.

And unless we do that, we can not be Christ's hereafter. For our Lord himself tell us that on the last day many shall say, Lerd, I have called upon Thy name, I have made use of Thy name, and He will reply, I knew you net. Showing that the name alone will not save us, unless we be Christians indeed, unless we have crucified fissh with the vices and concupiecences.

The Church in Ireland. There is a wonderful proof that the Uhurch founded in Ireland by So. Patrick was one with the Church of Rome, and one with the this missal, begins with the litanies of the saints, with an antiphon which expresses the same sentiments as our Confiteor. Then the Gloria in excelsis Dec. with a prayer or collect, and a lesson from the First Epistle to the Corinthians (eleventh chapter) rolating to the Hely Eachrit. The Gospel is from the sixth chapter of St. John, and the creed is given. And when we come to the most solemn part of the Mass or Canon, we have not only the very same words of the Consecratien, but all the prayers which follow it, even to the memento for the dead. The priests of the sixth century in Ireland used the verp same prayer which we find to-day in our missals—"Humbly we beseech Thee, O Almighty God, command this effering to be carried by the hand of Thy holy angels unte Thy heavenly altar, in the presence of Thy Divine Majesty, that all of us who receive, through the participation of this altar, the Most Hely Body and Bleod of Thy Sen, may bo filled with every heavenly blessing and grace, through the same Christ our Lord." In addition to the every day Mass, this missal gives us a Mass of the Apostles, a Mass for Martors, a Mass for Saints and Virgins, and a Mass for the Dead. A Communion hymn is preserved in an ancient beek of antiphone, beginning with the words, Sancti, Venite, Christi Corpus, the very words which Patrick and his dear disciple Sechnall heard the angels singing; so that from the time of Patrick to our own, the blessed words have been sung; and in Erin they were accustomed to sing them when the people received the Body of Christ in the Hely Communion .- Catholic Times.

A Strange Affair. New YORK, Sept. 6th.—A despatch to the World from Cork says: The severe measures adopted by the War Office in a case that has for some time attracted general attention have created genuine sensation. Among the members of the Welsh regiment stationed here is a Lieut. Jervais, who has always enjoyed wide popularity among the men but has been ignored, boycotted and persecuted by his fellow-officers and
subjected by them to petby annoyances of all kinds. This persecution culminated about three months ago when the lieutenant's room was broken into at night, and he was dragged from his bed, taken outside to a secluded spot, and tarred and feathered. A few days later Lieut. Jervais refused to salute his superior officer when on parade, knowing that that officer was been absent four days he was arrested as a deserter, brought back here and subjected to eight weeks confinement in this quarter. His relative lodged a complaint with the Government for this and an inquiry was ordered, It was made and the decision announced on Wednesday last was to the effect that two officers are deprived of their commissions and four others placed at the bottom of the promotion list with option of resignation. The decision has caused a sensation here but it is universally accepted as a just one.

A painful impression has been created in Rome by the fact that the officers of the Aug-trian man-of-war "Minerva" sought an audience with the Pope before officially calling upon the

A GOOD MOTHER.

'he Church's Relation to Science

be Protestant Fables as to the Enmity of the Catholic Church for Science.

The Church cannot afford to leap to conclusions of a question of merescience. There have been some seventeen different theories of our system since Joshua commanded the sun to stand still, and the Church under the old or the new law was committed to none of them. A prominent reason for delay is the fact that at that time the system was not sufficiently demonstrated. Viewing the matter in the light of later discoveries, every tyro in astronomy knows that Galileo's reasonings were all wrong. He took up an old theory, which, although a correct one, he was unable to prove scientifically. The celebrated Delambre said, "that until the velocity of light was ascertained by Reaumur, and the aberration of light was calculated mur, and the aberration of light was calculated by Bradley, and the laws of gravitation were established by Newton, all the Copernicans were reduced to mere probabilities." Macaulay tells us that Bacon rejected the theories of Galileo, and so did Descartes. According to Galileo the sun is without any local movement whatever, whereas the contrary is now established.

The Copernicus system was wrong in giving the placets a circular instead of an elliptical orbit Vistus claimed that the Copernican sys-tem was founded on false geometery. Tycho Brahe, though he rejected the system of Poolemy, confessed that he was not prepared to adopt that of Copernicus. Galileo spoke warmly against the system at the first. It is said that even at the present the Copernican system fails to explain certain phenomens. Cardinal Bellarmine, in answer to a letter from Monsig-nor Dini, says: "The only point at issue is to propose the theory as a theory, not as an indisputable fact. There is no intention of condemning the theory." He also writes so Cardinal del Monte: "Let Galileo stick to mathematics and physics, and sustain from pusting forward new interpretations of Scripture, however ingenious—they are departures from the common consent of the Fathers." Again be writes to Forcarini, one of Galileo's disci-ples: "You will act prudently (and Galileo also) if you will treat of the Copernican system, and of the proofs of it, without references to Holy Scripture."

NICHOLDS CESA,

a priest who was born at Cusa, on the banks of the Moselle, having studied in the most famous universities of Germany and Italy, became Archdeacon of Liege, and in that capacity he assisted at the Council of Basil in 1431. He had written a treatise on astronomy nearly two cen-turies before Galileo, and at this council he maintained, side by side with Cardinal Cesapini, that the true system of astronomy should be called not geocentric but belicentric, and that them to adore Jesus, they did not find Him the earth and not the sun was in motion. What exercising devile, or raising the dead, or rewas the consequence of this bold step? Was storing atglet to the blied or speech to the he summoned before an inquisition? He was dumb, but a silent Babe under the care of a summoned before Nicholas V. to receive a care soliciteus Mother, giving no sign of power, dinal's hat and with it the Bushopric of Brixen in the Tyrol. Copernicus came to Rome from the banks of the Vistula. and we find him an humble prices raised to be a professor in the Pope's university and engaged in giving lectures on the new theory of the heavens to over 2,000 pupils, and when he was unable to print his new work, Cardinal Schomberg undertook his new work, Cardinal Schomberg undertook the entire expense of the publication, and when the great work was printed it was dedicated to the reigning Pope Paul III. If the Roman authorities treated the inventors of the system (after Pythagorus) so graciously, why should they persecute Galileo, who was merely explain-ing the system? True, Cusa and Copernicus, although priests, kept the question of religion entirely aloof from their philosophical specula-tions, while Galileo reduced the issue to a question of Scriptural interpretation. In reality it was a fight between two schools of philosophy and Galileo rashly insisted on a decision from the Church in the matter at issue.

In 1533, Albert Widmanstadt, a disciple of Copernious, went to Rome and proposed to defend in public debate the teachings of his master, Copernicus. At the request of the Pope, Clement VIII., the debate was held in the Vatican gardens in the presence of the Pops himself and many distinguished cardinals. After the debate the Pope made him one of his private secretaries, and presented him with a magnificent Greek codex of "Alexander Aphro-diseus," as a reward for his brilliant attainments. Does this look like persecution for

science sake?
The celebrated astronomer Kepler was condemned by the Theological Faculty of Tubingen, in 1595, for confirming the identical scientific truth which thirty years later caused the dispute of the schools with Galileo. The great majority of Protestants are, without doubt, ignoran; of this interesting case.

JOHN KEPLER.

John Kepler was born near Stuttgard in Wurtemberg in 1571. In order to show the great difference it makes to us whose ox is gored, I give the story of Kepler, which our histories fail to mention. The historian Menzel says: "He was persecuted only in his native country, where he, with difficulty, saved his mother from being burnt as a witch. He fled thence to the Catholics, and, notwithstanding Jenuits, who know how to value scientific knowledge." John Kepler reflected no less credit on Protestant Germany than Galileo on Catholic Italy. He discovered the elliptical form of planetary orbits, and settled the truth of the Copernican system on an immovable basis. He was forced to lay his system before the Academical Senate of Tabingen for their approbation, without which is could not be printed. The thanimous decision of the divines composing the senate was that "Kepler's book contained a damnable heresy, because it contradicted the teachings of the Bible in that passage where Joshus commands the sun to stand still." To this Kepler replied:—"That as the Bible addressed itself to mankind in general, it spoke of things in the to mankind in general, it spoke of things in the life of men as men in general are accustomed to speak of them; that the bible was in no respect a manual of optics or astronomy, but had much higher objects in view; that it was a blamable abuse to seek in it for answers to worldly things; that Joshua had wished to have the day prolonged and God had responded to his wish; how this had happened was not a subject for inquiry." Such an

of every one to explain the Bible for himself.
(Note the inconsistency!) Had not the Duke of
Wurtemberg interposed to protect Kepler he
would probably have suffered. He quitted
Wurtemberg and fied for refuge to the Jesuits
of Gratz and Ingoldstadt, who honored his great talents, and received him with open arms, because of the service he had rendered to science. On the death of Tycho Brahe he received the appointment of court astronomer to the Emperor Rudolph II.

THE HOLY KINGS.

All that is known of the Three Wise Men-

Tradition completes the recital of the Gos pel regarding the three kings who came from the distant East to adore the Messiah. These holy kings, according to the etymology of the Hebrew word, were wise men—" maghim," men of thought. This was the name which the Eastern nations gave to their doctors; as the Jaws called them soribes; the Egyptians, prophets; the Greeks, philosophers. These wise men employed themselves in the study of astronemy; possibly of astrology and magic also; and we may therefore admire and wonder the more at the admirable mystery of their vocation. According to the most ancient martyrologies, the oldest paintings, and the tradition of the Church of Cologne, they were in number three; and this is confirmed by the Roman Pontifical; perhaps to represent the three great families issued from Nosh; or, as is said by Venerable Bede, the three ages of man's life—infancy, maturity, and old age. Looking upon them in either light, these holy kings were a representation of all humanity at the cradle of its Redeemer. According to the general belief their names were Gaspar, Melchior and Balthasar. That they were kings in their own land, is the almost unanimous opinion of the Fathers, who apply to them these words of the prophet David-"The kings of Thursis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts; and all the kings of the earth shall adors Him; all nations shall serve Him."

THE LITURGY OF THE CHURCH.

in aspeating these words many times en the Feast of the Epiphany, seems to give a new anthority to this application; and she adds the prophetical words: "And the Gentiles shall walk in Thy light, and kings in the brightness of Thy rising." If in the Gospols we find no mention of the rank of the "wise men from the East," it may be because all the royalities of earth are as nothing in the presence of that new-born King; and the most powerful monarche stand before Him on a level with the humblest of His worshpers.

St. Leo says of the faith and devotion of the Wise Men: "When a star had conducted but exhibiting a miracle of humility." Where shall we find such fate? "These Gentiles," says St. Austin of Hippo, "were the first fruits of that Gentile Church ef which we are the ingathering. These Wise Men found the young Child among these that denied Him; they worshipped in the tiny body that Ged whem, among great signs and wonders, the Jews would not spare even as a man." They became the first preachers of Christ to the Gentlies, after they had returned to their own country, circumventing Hered in his effects to find Him that was

KING OF THE JEWS.

They scattered the precious seed of faith throughout their tribes and lands. In an ancient commentary on St. Matthew we read :- "Among the works of St. Chrysestem there is a record of the baptism of these holy Kings by St. Thomas," and it is said they were martyrs for the Faith. Their bedies were brought to Constantinople by St. Helena; thence they were carried to Milan. and in the twelfth century transferred by the Emperor Frederick Barbarossa to Celogne, where they now rest in the choir of the magnificent Cathedral, within a reliquary rich with gold, silver, and precious stones. It is a much frequented shrine, where pligrims can, by asking, obtain billets which have teuched the relies of the three Kings. The protection of the Wise Men is specially invoked by travelers, also against disease and sudden death.

Did space permit, we would gladly quote here the whole of a most inspiriting hymn on the "Three Kings," by the saintly Father Faber. It thrills one's soul in these days of weak faith to read it, but we must content ourselves with giving only two of the twelve jubilant stanzas of this glorious cantiole :--

Oh! glory be to God on high for these Avabian Kings !--These miracles of royal faith, with Eastern of

ferings—
For Gasper and for Melchior and Balthasar, who from far
Found Mary out, and Jesus, by the shining of
a Star.

Let us make these Martyrs, ther, these mon-archs of the East, Who are sitting now in heaven at their Saviour's

endless feast, To get us faith from Jesus, and hereafter faith's bright home, And day and night to thank Him for the glorious Faith of Rome!

A person may say I am not much concern ed how long I remain in Purgatory, provided I may come to eternal life. Let no one reason

pened was not a subject for inquiry." Such an before October 1. They will sail on that date.

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Prom trivial talk, or worrying Martha-cares programme was not yet arranged.

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From trivial talk, or worrying Martha-cares programme was not yet arranged.

Dillon and O'Brien will appear together at Dillon and O'Brien will appear together at Like Mary, meek and slight at Thy feet.

CATHOLIC CULLINGS.

Gems of Thought From Holy Men Past and Present.

One single day in that place of explation may be compared to a thousand days or the severest punishment on earth.—St. Augustine.

The least pain we may have to suffer in Purgatory is much greater than any pains we can imagine as possible in this world.—

Creatures cannot treuble the truly humble man; he abases himself to such an extent that nothing can reach him. -B. BARTHOLO-MEW OF MARTYRS.

He who would be a disciple of Jeaus Christ must live in suffering; for, "the servant is not greater than the Master."—(St. John xill .- VEN. JOHN TAULER,

It is the soft speech that turneth away wrath ; and the wise words we are mest eager to hear and the advice we are mest apt to heed are spoken with gentle velces. There is no remedy more powerful in pene-trating the powers of the soul and all parts of

the body, for curing, purifying, and renewing all, than communica -St. Cyprian. Reflect on the perfection of the lives of the Saints, on the excellence of their virtues, and then shalt blush at the imperfection and lan-

guer of thy life and works,-St. VINCENT To be content with what we have is the real secret of happiness. The real needs of humanity are comparatively few, but the ar-

tificial and conventional are illimitable and ineatiable. Compared to the riches and splendor of a just soul, all wordly honors, natural graces, and acquired gifts are only imperfections, darkness, misery and deformity. -- VEN. LOUIS

OF GRENADA. The Blessed Sacrament in the presence which makes a Catholic church different from every other place in the world, which makes it, as no other place can be holy.— Cardinal Newman.

In recalling to mind the life and actions of the Saint, walk in their footsteps, as much as possible, and be humble thyself, if thou canst not attain to their perfection.—Sr.

THOMAS AQUINAS. All the little vexations of life have their use as a part of our moral discipline. They affort the best trial of character. Many a man who could how with resignation if told that he was to die, is thrown off his guard and out of temper by the alightest opposition to his opinion of his projects.

Some are blessed with the good things of their less favoured brethren the virtues of charity, benevelence and generality. Others are poor that they might practice the virtues of patience and gratitude to their benefactors. And thus the stream of social virtues is continually kept in motion.

Great harm has been done to the progress of true Christianity by blind leaders of the blind, misrepresenting God's dealings with his creatures. Events have always shown the absurdities of these who attribute to God the characteristics of an emnipotent tyrant dispensing favour in an arbitrary way without regard to personal merit.

To advance more and more in the virtue of humility and familiarize yourself with humillations, it would be very useful to represent to yourself frequently some affront or unkindness that may have been effered to you, and then, despite the repugnance of nature, to accept of it interiorly as sent by your Divine Lord as a special pledge of his love.

Sanctity loves to hide itself, and although God sometimes brings it out into clear relief almost in snite of its own reluctancy, yet He more eften allows it to follow its own instinct ripen Itself in the shade, indeed, as far as man is concerned, but in the brilliant sunlight of His leve who loves the meek and humble of heart, and who exalts those of law degree.

Satan knows well that if can seperate religion from instruction, he has cut through the roets of the Christian civilization of the world. For that reason all the art all the wiles, all the frauds, all the false pelitics of this day, are directed to what is called secular education, national education, imperial education—anything you like, only not Christian education,

Each century calls for its type of Christian perfection. At one time it was martyrdem; at another it was the humility of the cluster. To-day we need the Christian gentlemen and the Christian citizen. An hencet ballet and social decorum among Catholics will do mers for God's glory and the salvation of souls than midnight flagellation, or Compestellen pilgrimages. - Archbishop Ireland.

The widew's cake and the widew's mite. and the cup of cold water, and the spices that were bought; but never needed, for Jeans was already risen; and every kind word, and gentle tone, and loving watchfulness in little things, by which the humblest and most homely life is turned to gold, and transfigured in secret before God and the Guardian Angels; all these shall have a meesure of bliss and glory which the world cannet conceive, because it seeth not the Hely Ghost, neither knoweth Him.

The following lines written by Mary Howitt after her reception Into the Churchand probably the last that she ever wrets, for she died not long atterward—preve that-she entered the feld as a true penitent:

Grant me, dear Lord, for my life's term I prays. A threefold grace to sanctify each day:

Grace so to guide and to control my tongue,