

RS addressed to the underrsed "Tenders for Works"
this Department until noon
for the following works:
emical Laboratory and reage Olsposal Works at thee, Guelph; Porch to North
r the Insane, London; Adof the Asylum for the Insettlenee for the Medical
sylum for the Insane,
n to Gaol, North Bay; and
to Gaol, North Bay; and
to Gaol, North Bay; and

nto.

k Cheque, payable to the
e per cent. on the amount
each of the above works,
nd the lona fide signatures
addresses, of two parties as
e furnished.
cations may be seen at this
the above named Institu-

(Sd.) WM. HARTY. lic Works, Ontario.

NAL ENLARGEMENT.

Contractors.

iving Tenders for Grenville nent has been extended un-y, 23rd May, 1896. order, JNO. H. BALDESON, Secretary. lways and Canals, y, 1896. 917 2

FOR COAL, 1897.

will receive tenders, to be em at their office in the Par-s. Toronto, and marked if up to noon on Tuesday, the delivery of coal in the utions named below, on or y of July next, except as re-t the London and Hamilton al Prison, as noted:— HE INSANE, TORONTO. ons large egg size, 200 tons out size. Soft coal, 425 tons d screenings, 100 tons soft

R INSANE, LONDON.
ons small egg size, 325 tons
coal), 160 tons stove size, 40
e. Soft coal, 30 tons for
000 tons 1,000 may not be re, 1897; also 59 tons Scranton

INSANE, KINGSTON. ns large egg size, 325 tons tons chestnut size, 250 tons 400 tons soft screenings, 12 ons stove size (hard). INSANE, HAMILTON.

shestnut size. Soft coal, 24
For pump-house, 260 tons
of the above quantity 1 387
equired until January, 1897.
for grates.
R INSANE, MIMICO.
tons large egg size, 150 tons
coal, 25 tons lump, 159 tons
tons soft screenings.
R INJOYS ORLIVER. R IDIOTS, ORILLIA.
tons large egg size, 100 tons
pal, 50 tons. INSANE, BROCKVILLE.

ons large egg size, 150 tons rate coal. PRISON, TORONTO. nu size. 50 tons small egg 60 tons Reynoldsville screen-b. The soft coal to be deliv-ons monthly. FOR DEAF AND DUMB, LLEVILLE.

ons large egg size, 85 tons ons stove size, 26 tons No. 4 grates, 4 tons, ORBLIND, BRANTFORD. ons egg size, 140 tons stove out size. REFORMATORY.
ons small egg size, 100 tons

on same the mine or mines propose to supply the coal to produce satisfactory evidelivered is true to name. e effected satisfactory to the respective institutions. received for the whole quantitution. The producer is a guarantee of the country must be furderer as a guarantee of his os ufficient sureties will be due fulfilment of each con-

nd forms and conditions of obtained from the Bursars of titutions. y tender not necessarily ac-

ANIST (MALE) WANTED int Catholic church in a large nees required. Address, statucioning testimonials, A. Bab, London, Ontario. 917-4

IST WANTED.

Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, MAY 23, 1896.

NO. 918.

The Message.

I had a message to send her,
To her whom my soul loves best;
But I had my task to finish.
And she had gone to rest;
To rest in the far bright heaven—
Oh! so far away from here!
It was vain to speak to my darling,
For I knew she could not hear.

I had a message to send her.
So tender, and true, and sweet,
I onged for an angel to hear it,
and lay it down at her teet.
I placed it one summer's evening
On a little white cloud's breast;
But it faded in golden splendor,
And died in the crimson west.

I gave it the lark next morning.
And I watched it soar and soar;
But its pinions grew faint and weary,
And it fluttered to earth once more.
I reled in my passionate longing.
Has the earth no angel friend
Who will carry my love the message
My heart desires to send?

Then I heard a strain of music.
So mighty, so pure, so dear.
That my very sorrow was silent,
And my heartstood still to hear,
It rose in harmonious rushing
Of mingled voices and strings,
And I tenderly laid my message
On music's outspread wings.

And I heard it float farther and farther,
In sound more perfect than speech,
Farther than sight can follow,
Farther than soul can reach.
And I know that at last my message
Has passed through the golden gate;
So my heart is no longer restless,
And I am content to wait.
—Adelaide Anne Proctor.

THE VIRGIN-QUEEN OF MAY.

Beauty of the Devotion of this Month in Honor of the Mother of God.

C. S. C., in the Ave Maria. Is there a Catholic home the wide world over whose spiritual atmosphere is not clarified and warmed by its beneficent sunshine? Nay, is there a Catholic heart among all the millions beating in sympathy with mother Church that does not, by unwonted thrills of religious joy, acknowledge its suave and gracious influence? Luxuriant efflorescence of a devotion planted when the Almighty's promise of a Redeemer to come lightened the burden of our first parents' woe, taking deep and vigorous root when the apostolic twelve paid loving tribute of sincerest homage to Virgin Mother in the flushing dawn of the Christian era, and developing a lusty growth through all the centuries that have intervened between the "Son, behold Thy Mother" of Calvary and "I am the Immaculate onception " of Lourdes-the month of Mary is the loveliest manifestation of religious sentiment that has yet appeared in the Church's history to beau-tify the world redeemed by Mary's Son.

Little or nothing would it avail us here to inquire when and where these May devotions to the Queen of Heaven took their special rise, or to whose inspiration we are indebted for a practice so thoroughly congenial to the affections and needs of Catholic hearts and souls. Whether or not the practice was the over-flowering love-bloom of childish hearts beneath the sunny glory of Italian skies, and found its first expression in the tuneful chant of Loreto's Litany by youthful devotees gathered around the Madonna's statue in some Ditary by youthful devotees gathered around the Madonna's statue in some tranquil by street of the Eternal City, it was so clearly in harmony with Catholic faith and traditions, its desirability was so manifestly apparent, that no ity was so manifestly apparent, that no loic universe hastened to adopt it. And so it has come to pass that, in And so it has come to pass that the furious storm whether form to the heart-offering the fragrance of the heart-offerin sweet old story of Bethlehem and Nazareth has evoked the veneration and love of human hearts. May, the fairest and most gracious month of all the joyous springtime-the poetic season nature's rejuvenescence; of vivifying sunlight, balmy zephyrs, and fragrant odors; of purling streamlets, blithe-some bird songs, budding leaflets, and daisypied meadows,—has been dedicated to her whose advent in this sindark world was the veritable springtime of humanity's hopes; whose in comparable grace and beauty the Holy Spirit has suggested in the oft-repeated titles: "Flower of the Field," 'Lily of the Valley," "Rose of the Garden of Lorick."

One of the most striking facts in connection with the development of Catho-lic devotion to Our Lady that is constantly going on from decade to decade to century-a develop ment of which the special exercises of the present month furnish a salient instance—is a notable diminution in the insistence with which the old-time charge of Mariolatry is preferred against us by those outside the fold. Whether it be that the gross ignorance formerly displayed concerning the Blessed Virgin is becoming dispelled in an appreciable measure, or that many of themselves have comto entertain sounder and more rational views as to Mary's place in the scheme of the world's redemption and sanctification. Certain it is that Our Lady's cult, as the years go by, evokes fewer tirades of abuse from those who boast of their freedom from the "supersti-

tions of Rome. Probably the change is due in part to both these causes. No fairly educated Protestant, however inimical he may be to the Church and her

her grace and her glory. It is evident also that, in at least one of the multialso that, in at least one of the mutt-tudinous heretical sects, the true Cath-olic idea of Our Lady is rapidly gain-ing ground; and that the adherents of that sect not only appreciate but imi-tate the strong and loving expressions with which, in the impassioned ardor of genuine love, we sometimes address

the Immaculate Queen of Heaven.

Not that, even among the educated or in the ranks of the Anglicans, dissent has altogether died away or criticism been silenced. We are still accused of paying too lavish homage to the Virgin Mary, of dwelling too constantly on her privileges, and of enhancing them beyond just bounds; of invoking her too assiduously, and of according to her, in our public services and liturgical prayers, titles be-fitting rather the Son than the Mother. We are told, in a word, that the promi-We are told, in a word, that the promi-nence which is enjoyed by the Blessed Virgin in the Liturgy of the Church and in the spiritual life of the Church's children is a prominence for which neither Scripture not apostolical tradition furnishes a sufficient warrant. Those who advance such argu ments can neither have studied Holy Writ to much purpose, or traced with anything approaching scientific accur-acy the mighty river of Marian devo tion back to its origin and source. Scripture teems with references to the Our Lady's month! Is there a Catholic community in Christendom that is not quickened by its devotional spirit? writes the Rev. Arthur Barry O'Neill, C. S. C., in the Ave Maria. Is there a the sun, and the moon under her feet, and on her head a crown of twelve stars.

> In the Old Testament, the master intellects of all time—a St. Augustine, a St. Thomas, a St. Bernard—have discerned the Virgin of Nazareth be-neath reiterated symbols and figures; have seen her glory and her prerogatives shadowed forth in every chapter and on every page. As for the New Testament, no special superiority of intelligence is required to discover therein ample guarantee for all the honor paid to Mary by even the most enthusiastic of her devotees; and it argues a positive perversion of ordinary to the state of the second to asset that Mary's ary common sense to assert that Mary's place in the Gospel narrative is insignificant or obscure. No insistence on two or three isolated circumstances, such as the incident that occurred at the marriage of Cana-circumstances explained in a fashion discredited by the Gospel itself,—can avail to lessen the magnificent role which Our Lady plays in the story of the Evangelists.

For, after all, what does the Gospel tell us of Mary? It tells of a Virgin greeted by an Angel in the name of God; of a woman chosen from among all women and declared "full of grace"; of a creature deliberating with the Most High concerning the salvation of the world, giving the consent awaited by heaven and earth: "Be it done unto me according to thy word." The gospel shows us a Virgin-Mother — virgin while becoming a And so it has come to pass that, in does not co operate in the sanctifica-whatsoever quarter of the world the tion of souls? Or, with the account of the first miracle of Our Lord, wrought at His Mother's request, before eyes, shall we be censured for holding that Mary's prayers are most potent? Finally, the Gospel shows us Mary living for thirty years in daily and in-timate intercourse with Jesus—not only receiving His caresses, profiting by His instruction and example, drinking full draughts at the very source of grace, but also exercising her authority over the Son of God, giving Him orders to which He was ever obedient: Et erat subditus illis St. Luke. ii. 51).

What panegyric is comparable to this simple recital, or in what can we exalt our Blessed Mother more than she is exalted here? On the very face of it the Gospel attributes to Mary a glory congruous to no other created being; places her on a plane of inconceivable grandeur, lower only than that whereon the God-head reigns supreme. So, too, with tradition. As far as the

Apostles are concerned, we have in their Creed, or symbol of faith, a more than sufficient reason for all the honor we pay Our Lady-aye for greater honor still. In this necessarily brief summary of Christian dogmas, the Blessed Virgin and her place in Christianity is not left unnoticed. She is there, associated with the three Persons of the Adorable Trinity, taking active part in the regeneration of mankindsharing with God the Father the privilege of engendering the Word; because the Word, conceived eternally in the bosom of the Father, was conceived in time in the womb of Mary by the operation of the Holy Ghost.
"Conceived by the Holy Ghost, born of the Virgin Mary," says the Apostles Creed; affirming the two privileges to which our Blessed Mother owes all others, and justifying superabundantly the veneration due and given to her

any succeeding age. Thus in both the written and the unwritten Word of God—in Holy Writ ION. and Tradition—we Catholics have the fullest and most ample warrant for all we teach and believe concerning God's Holy Mother, and a steadfast guarantee that the special devotions by which we honor her are acceptable and

agreeable in the sight of her Incar-

Of closer and more practical interest to us, however, than points of controversy as to the justice of Our Lady's Christian burial after death, says a cult, is the consideration of the means cult, is the consideration of the means by which we may best turn this beautiful month to her glory and our own good. How may we best acquit ourselves, during the month of Mary, of the obligations incumbent on Our Lady's genuine servants? Clearly, by combining in the Church's doctrine on the Blessed Sacrament is, and what an awful Presument of the contraction of the Church's doctrine on the Blessed Sacrament is, and what an awful Presument is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is, and what an awful Presument is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is, and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is and what an awful Presument is a support of the church's doctrine on the Blessed Sacrament is and what an awful Presument is a support of the church's doctrine of the church's doctrin our special religious exercises the duty of praise and the privilege of prayer. our special religious exercises the day
of praise and the privilege of prayer.
Following the example of Holy Church
we should blend our grateful voices in
the multitudinous canticles of loving
the multitudinous canticles of loving verging during this joyous Maytime from a hundred thousand shrines, roll upward in a mighty volume to the throne of our heavenly Queen; and in addition should, with unwavering confidence and an affectionate persistence

of homage and praise offered to Our Lady-most of us can attain by attending the special exercises which during this whole month are daily held in and sanctity, be called unholy. There stately cathedrals, magnificent basilicas, splendid city churches, and humble village chapels, throughout the land ; and by putting our spirits in unison with that which animates the Church in prescribing such devotions. We preceded it. her immeasurable love, and her consequent unfailing mercy. Should circumstances prevent our attendance at quent recitation of the prayers set a-Loretto and the Rosary.

as appropriate a medium as we can choose for the prayers, the petitions, which, it has been said, we should not fail to formulate during this favored season. The Litany is a magnificent were nearly all monks, and their vircirclet of translucent pearls thrown a plea more potent than we ourselves of times realize. As for the Rosary,

on her benignant indulgence and wishes as are compatible with our pest interests. Now, if ever, we may plead-with the assurance of winning our Mother's infallible aid in rendering our pleading efficacious—for per-

of Jesus is the theme of the most elo- ever the standard of Satan, and rang- heresies of the time did not spread they ental Europe most of the churches are

Why the Sacrament is Given in one form in the Catholic Church.

It is now nearly seven hundred years since the fourth Council of Lateran, in the year 1215, decreed that all the faithful should receive Communion during the Paschal season under pain of excommunication from the Church during life and the deprivation of be compelled to receive It under threat

fidence and an affectionate persistence ceded one of the most splendid ages in that suffers no denial, proffer such the spiritual history of the Church, petitions for our own, our family's and our country's welfare as will tend to advance our personal sanctification and God's greater glory in the immediate of the sanctification and God's greater glory in the immediate or salar sanctification it. It would be very far from the truth to say that the twelfth century

diate world round about us.

The first of these objects— the addi
was an age of sinners. An age which had listened to St. Bernard and had tion of our humble tribute to the chorus witnessed the splendid lives of the austere Cistercians in the days of their pristine fervor, cannot, even if we were countless saints and countless scholars in the twelfth century. thirteenth century could not have been what it was had not the teachings and the examples of the twelfth century

From the time of Pope Gregory VII.,
— 1073 1085, — indeed, the tide had
turned and the furious storm which the have only to echo in our hearts the joyous hymns and canticles sung in her honor, to proffer as a veritable heart-offering the fragrance of the downpouring of the barbarians into the heart-offering the fragrance of the downpouring of the barbarians into the grandeur, her unequalled privileges, sanctity raged the most cruel and revolting brutality. In fact, from a human point of view, the sanctity of the age was but a recoil from its vice. brothers of the men who fasted these exercises proper to the Month of Mary, we may acquit ourselves of the till they were worn to a shadow, who Mary, we may acquit ourselves of the duty of praise by the devout and frequent recitation of the prayers set a ated their flesh till they were covered part to do her honor - the Litany of with wounds, were often fierce, lawless knights and barons, lustful, bru-Such recitation will, moreover, prove tal, unjust, violating the sanctity of the marriage tie, gouging out eyes of their prisoners and hewing their peasantry to pieces.

The saints of the twelfth century

tues shone most frequently in the about Our Lady's neck; and the quiet seclusion of the cloister. To the "Pray for us" with which we mark peasantry of their monastery and its the stringing of each separate pearl is numerous granges they were known. Rarely were they known to the people General statements in matters of recited as if should be with genuine Church history are always dangerous, meditation on each special mystery in but it is scarcely to be questioned that, the Joyful, Sorrowful, and Glorious with here and there a beautiful excep-decades, it is safe to say that no other formula of praise or prayer is so agree-able to our Blessed Mother, or so likely In the enthusiasm for monastic perfecto obtain for us the fullest granting of tion good men had lost sight of the the requests we venture to lay at her larger needs of souls, and running away from the world which they It need not be said that during Our abominated they had left oftentimes Lady's especially consecrated month, only the most indifferent or the most more if possible than at any other unworthy to fill the ranks of the mis-period of the ecclesiastical year, our istry. If St. Bernard had had his way prayers should be marked by the most he would have shut up in a Cistercian undoubting confidence. Now, if ever, monastery every good Bishop and every we may count with the fullest certitude over. But even St. Bernard was not ready acquiescence in such of our always logical, and he not only left some, but also sent forth from several good Bishops for the Church in

France and for its lasting good. There were not enough of them, severence in grace; for strength and greater vices were very prevalent courage to shake off the pernicious among the common people. When

Sixty years later, at the second Council of Lyons, in 1274, they could have testified to the change that had been wrought and to the little need there was then for threatening with awful penalties those who neglected to no way, indeed, had the work of the friars shown more conspicuously than in the revival of devotion to the Blessed Sacrament, and something like the primitive fervor of the early ages had been brought about in the

breasts of the devout people.

There is scarcely a better way of testing the practical piety of an age than by discovering the way in which it has regarded the Blessed Sacrament. That is the pivotal devotion of the Church's worship, and however lofty one's theory of morality may be, or however exhaustive his knowledge of theology, if he is cold or negligent towards his Eucharistic Lord we may rightly set him down as an indifferent Catholic.

In the primitive ages we are not surprised to discover that the Christians of Jerusalem, one in heart and mind, persevered daily from house to house in the "breaking of bread. The breaking of bread, there can be no doubt, was the breaking of the Eucharistic Bread. Indeed, for ages after we learn that Christians always communicated at every Mass they attended. Whether in the obscure language of the Apologist Justin, writing in the ages of persection at Rome in the second century, or of Tertullian, or of St. Cyprian, or of the Apostolic Constitutions, or in the clear words of St. Jerome and St. Augustine in the tranquil days of the fourth century, we gather the same extraordinary fact that everyone who attended Mass on

was supposed to share by receiving Holy Communion in the sacrifice that was offered. Indeed, the custom went so far and was taken to be such a matter of

tion of the ages of persecution were doomed to be succeeded at a later time by the more secular views of the ages of prosperity. Faith waned or became apathetic, and to avoid sacrilege or desecration the primitive custom of daily where we would expect it to lapse, when the barbarians with their crude notions and unformed manners began to predominate. In Frankish Gaul we find a Council in the year 506 legislating that all the faithful should go to Communion at least three times in the year-at Easter, Christmas and Pente-

This cannot, however, be taken as the general practice of the Church or the limit which was set to the frequency of Communion forever after, for we find in the eighth and ninth centuries some curious traces of practices Him. which were quite the reverse. Pope and I Leo III., the friend of Charlemagne, used to celebrate Mass as often as eight times in the day, and in the time of that good monk, Walafrid Strabo, we hear of some devout souls in Germany who assisted at many Masses every day and communicated at them all.

In the earliest times Communion was ordinarily administered "in both kinds," as the expression goes. The faithful not only received the species of Bread—they drank also of the chalice of His Blood. A hundred different customs as to the manner of receiving the Eucharist prevailed in different countries and at different times. Sometimes the faithful approached even the altar, and there communicated side by side with the Bishop or priest. Sometimes the Sacred Host was brought to them in their places it the Charles and the same of Garibaldi's red shirts; and tenets, will stultify himself to-day by maintaining that we consider the Blessed Virgin equal or in any way comparable to God, or that we believe her other than entirely dependent on God for her existence, her privileges, places in the Church by the deacon or

of Jesus is the theme of the most eloquent eulogies, the subject of their continuous praise and homage. Listen to St. Epiphanius, a Bishop of the fourth century, when heretics wolld have us believe Mary's cult had scarcely begun: "What shall I say on heretics above all beings. More beautiful than the Cherrubin and Scraphim and in the Cherrubin and Scraphim and in the Cherrubin and Scraphim and in the Divinity, you possess the Sun which fillumines heaven and arth, Jesus Christ. . . . The angels accused Eve, but now they glorify Mary, who has rehabilitated fallen Eve and opened heaven to Adam expelled from Eden. For Mary is the mediatrix of heaven and earth, uniting these two called the most devoted servants of Our Lady in any succeeding age.

Thus in both the written and the THE RECEIVING OF COMMIN. come to regard wine as an essentially evil thing—bad, not because it some-times led those who drank it into evil excesses, but bad in itself because it was one of the products of the Evil One. For this reason they refused to drink of the Eucharistic chalice, and thereby professed not only their heretical views, but also their misconcep-tion of the Catholic doctrine which maintains that in the chalice, not wine, but the Precious Blood subsists after the consecration.

It once was not an unusual thing in the Western Church, just as it has ever been the custom in the Eastern Church, to administer the three Sacraments of Baptism, Confirmation and Holy Eucharist at the same time to infants. few drops of the precious Blood were placed on their lips and thus they made their first Communion. The practice has long since fallen out of use because of the abuses it led to. Formerly, too, it was the custom to distribute the broken fragments of the consecrated particles among little children whose innocence and purity were supposed to make them not unworthy shelters for the Babe of Bethlehem. But that, too, the Babe of Bethlehem. But that, too, passed away when the practice of of reserving the Host in the tabernacle began to prevail.

The earliest method of receiving

Communion was for the men to take the species of Bread in the open hand; for the women, in a white cloth spread over their hands. The danger of desecration and sacrilege led to the abandonment of this beautiful custom and to the adoption of the present rite. It was for the same reason that Com-munion under both kinds for the laity fell out of observance. In lands where wine was obtained only at a great cost and among peoples of gross appetites, the danger and the scandal of the use of the cup led to its removal. It passed away by no decree of a General Council, or of a Pope, for it had long ceased to be used in St. Thomas's day, and the the Lord's day or during the week prohibition of its use at the Council of Constance in 1414 was a prohibition which referred chiefly to the Bohemians and to parts of Germany where the Hussite doctrines prevailed

The Catholic doctrine on the Presence of Christ in both forms and in each part of the form is so clear and explicit that it is rank heresy to hold that one does not communicate who rerity of Communion whether one receives one or both forms. It is un-likely, however, that Communion under both kinds will ever again come to be the practice of the Church. The reasons for giving it up were too valid to need testing again, although in the sixteenth century Pius IV., in the hope or weekly Communion on the part of of reconciling heretics and at the all the faithful lapsed. It lapsed just prayer of the Emperor Ferdinand, restored the cup to Germany. His successor, St. Pius VI., however, saw reason to remove this indulgence, and the practice of the Church has ever since been uniform. There is an endless number of beau-

tiful practices and customs hovering around the Sacrament of the Altar in the history of the Church. Some of them have disappeared. Some still survive in Catholic countries, and many are not unknown to us. Love lingers near the Victim of Love and draws its inspiration from being near Mary sits at the feet of Jesus and listens to His cheering words. But the old law of the Councils of

Lateran is still the law of the Church that there ever should be found need of making such a law, and still alas! that the need of it is none the less felt in our day than it was in the thirteenth century !

Still Another Coincident. We have already noted the interest

ing fact, says the Ave Maria, that the arms with which King Menelek's men defeated the Italians were the identical guns with which the Papal Zouaves de fended Rome against Victor Emanuel in 1870. To this must now be added, the "curious coincidence," noted by that the German ship which, having