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It is surely a strange Church which
claims to have been instituted by
Christ to preach His Gospel, yet has
no authority to impose on believers or
pretended believers, the obligation of
accepting "the faith once delivered to
the saints." The Catholic Church,
which alone claims the authority to do
this, must be the only true Church, for
the Church to which Christ committed
this authority must be aware that it
possesses it. The position and action
of the Baptist Convention is therefore
of itself sufficient evidence that there
is no true Christian Church but the
Catholic Church which is in commu-
nion with the successor of St. Peter,
who was authorized to confirm his
brethren in the faith of Christ. (St.
Luk. xxii.)

A PRESS DISPATCH from Walkerville,
Ont., dated the 20th Oct., states that
Judge Horn had allowed the appeal of
about eighty Walkerville Catholics, who
desired that their school taxes should
be used to support the new Separate
school in that town which their children
were attending. This decision is the
final settlement of a long-standing
difference between the Protestants and
Catholics of Walkerville on the school
question. We trust it will be a lesson
to that section of our non-Catholic
neighbors who, either from ignorance or
prejudice, or both, believe they should
adopt one code of morals for Catholics
and another for Protestants. They
will come to find out sooner or later—
sooner, we hope—that they have been
the dupes of such editors as the person
who conducts the Orange Sentinel, and
a certain few preachers who are engaged
in the ungodly work of promoting strife
where peace and good will should pre-
vail.

history, its infallible authority will dis-
appear, and what remains unattacked
by Biblical critics will cease to have
authority, equally with those portions
against which the strongest arguments
have been constructed and brought
forward.

We cannot otherwise interpret Rev.
Dr. Meeser's words which follow than
as we have here indicated:

"If the ministers refuse to make
'bibliology' a science of the Bible,
credibly and logically related to the
facts, earnestly seeking to know the
realities and to distinguish the nature
of its literature, the teaching and
authority of the book will pass to the
universities which will become the
effective centres of biblical instruction
and spiritual life, and the function of
the minister will become that of a mere
exhorter. And I call to mind that
even now the inspiration and the author-
ity for many is coming from the
schools."

Very considerably the rev. doctor
says:

"He does not contend that a minister
should accept all the doctrines of the
reconstructionists, but he did claim that
fairness and literary honesty require
that one accept the well assured results
of this reconstruction."

"Painfully evident it is to me that
the old method of nurturing people in
their illusions of religion, and of seek-
ing high moral character with a morally
deceitless creed, must be abandoned
before the Bible can have its old, or a
higher place such as it ought to have.
Illusions may have a mission in religion
so long as neither preachers nor people
are aware of that illusion, but to bear
about in our hearts a piety based on
sacred illusion is not religion. To keep
people's faith steady by keeping them
ignorant of the reasons for doubting
that faith, only increases the possi-
bility of disastrous loss of that faith some
day."

We may here remark that, with the
Catholic, the troubles enumerated by
Rev. Dr. Meeser do not exist. Under
the Old Law the highest authority in
the Jewish Church authorized the
acceptance of the law and the prophets,
and Christ, by quoting and approving
of the Old Scriptures as the Word of
God, gave a doctrinal decision which
cannot be evaded. The Scriptures
quoted by Christ as the Word of God
must be accepted as such independ-
ently of any Biblical Higher Criticism
which examines into the personal
authorship of any of the Books of Scrip-
ture. For those books which were not
in the Canon of the Jews, the authority
of the Catholic Church must be ac-
cepted as final in deciding them to be
part of the revealed Word of God,
and that same authority decides
what is canonical Scripture under
the New Law, because Christ
instituted the Church of the
New Law as the supreme teacher of the
truths revealed by the Holy Ghost, the
Spirit of Truth, Whom God the Father
and the Son sent to teach all truth and
to abide with His Church on earth
forever, and the Church thus instructed
is the Church of the Living God, the
pillar and ground of truth.

The Rev. S. Hermann Randall of
Grand Rapids uttered views very
similar to those of Rev. Dr. Meeser,
and the latter gentleman says "it is
absurd and impossible for the Church
to bring either himself or Rev. Mr.
Randall to account for their teaching
because there is no Church Court which
has authority to take such action."

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MORMONISM IN ALBERTA.

The Home Mission Committee of the
Presbyterian Church held its semi-
annual meeting last week in Toronto.
The principal business transacted was
to endorse the recent decision of the
Presbytery of McLeod, Alberta, to dis-
tribute broadcast a large quantity of
anti-Mormon literature for the purpose
of counteracting the efforts of the
Mormons settled in the Northwestern
Provinces to propagate their creed.
The Home Mission Committee has con-
tributed also \$100 to aid in this work.

It is stated that there are in Alberta
six or eight thousand Mormons already
who are actively propagating their
tenets. They have meeting-houses at
Sterling, Raymond, Magrath, and
Cardston, and are endeavoring to start
a new village which shall be exclu-
sively or almost exclusively Mormon, if
they may have their own way.

It is claimed by the Mormons that
they obey the Canadian laws against
polygamy; and it is indeed true that
President Joseph F. Smith of the Amer-
ican Mormon Church issued an edict
against polygamy not long ago, after
the shameful exposure of up to date
Mormonism made before the United
States Senate Committee on privileges
and elections during the investigation
of the qualifications of Senator Reed
Smoot of Utah. The edict threatens
excommunication against any one who
shall "solemnize, authorize or contract
a plural marriage." But there is excel-
lent reason for believing that this con-
demnation of polygamy by the Mormon
President is very similar to the prom-
ises made by Russia, before there con-
war, to evacuate Manchuria, that is to
say, the condemnation is theoretical
and not practical.

It is pointed out that in 1890 Presi-
dent Woodruff issued a prohibition
against polygamy; but it was not obeyed,
nor was it ever meant that it should be
obeyed. Its purpose was simply to con-
ceal the facts in order to secure state-
hood for Utah, and partly by this
means, and partly by an astute use
of money, statehood was attained.
As President Woodruff's edict was
not obeyed, neither is it to be ex-
pected that Joseph F. Smith's more re-
cent edict will be obeyed. Thus, so
late as May, 1899, B. H. Roberts, who
was expelled from the Senate for poly-
gamy, in his magazine called the
Improvement Era, defended polygamy
as a divine revelation made to the
Mormon prophet Joseph Smith; and
this since the issuance of the Woodruff
manifesto.

It is possible, however, that poly-
gamy has not been introduced to a very
great extent in the Canadian North-
West, but the Mormon settlements
there are worthy of being sharply
watched so that the monstrous evil may
be kept out of the Dominion.

It is said that the Cardston Mormon
settlement is very thriving from the
materialistic point of view, and that
polygamy is not practiced there, at
least openly. We hope this is the case;
but it cannot be denied that there is
danger where we know that the belief
of the people is in its favor. In any
case, we cannot but approve of the
efforts of the McLeod Presbytery to
counteract the evils of Mormonism with
its anti-Christian morals and tenets.

AN ANGLICAN POPE.

Bishop Webb, who is also the Angli-
can Dean of Salisbury, speaking at the
recent Church Congress held at Wey-
mouth on "Daughter Churches," re-
ferred to a matter which has been
several times mooted among Pan Angli-
can prelates, but always relegated to
the Greek calendar when it was serious-
ly proposed. This matter is the possi-
bility of effecting a union between the
so-called "branches" of the Anglican
Church, but which are in reality in-
dependent trees or plants.

The Protestant Episcopal Church of
the United States is indeed a daughter
of the Church of England, and so are
the Irish and Scotch Episcopal Churches,
but these daughters do not in any way
recognize the Mother Church as having
any authority over them. The Cana-
dian and Australian Churches have also
for many years been quite independent
of the Church of England, so that these
churches, though being all within the
British Empire, acknowledge no central
authority to which all must bow.
This independence was strikingly
illustrated at the recent General
Synod of the Anglican Church in
Canada, when, on a matter which
is admitted to have relation to a most
important institution of our Lord, the
Christian marriage bond, the Canadian
Church struck out a course for itself
different from that pursued by all the
other "Daughter Churches," and by
the Mother Church itself. This was
in the matter of the marriage of di-
vorced persons. The Canadian Church
has taken the attitude of submission to
the Divine Law as laid down by Christ:
"What God hath joined together, let
no man put asunder." All the other
Daughter Anglican Churches allow man
to interfere with the divine institution

by recognizing divorces granted under
human civil laws. The supremacy of
man over the laws of God is thus ad-
mitted by all the Anglican Churches
except that of Canada, which alone has
at last taken the stand of the Catholic
Church on this important matter.

It is easily seen that the theory of
independent national churches will
necessarily result in such discrepancies
even in matters divinely revealed, as
in the case in point. The American
Church has also departed from its
original in another important respect
as it long ago eliminated from the Book
of Common Prayer all the passages
which assert the power of absolution
given by the priest to penitents, and
all reference to baptismal regeneration.

It is therefore clear that by degrees
important matters of faith will soon be
tampered with by these independent
Churches, and they will in time become
as divergent in faith as are the Presby-
terians and Quakers.

Many prelates of the Church of Eng-
land, foreseeing all this, earnestly sug-
gested that a preventive be applied be-
fore it is too late. The only preventive
which could be suggested was to insti-
tute an Anglican Pope, to be called "a
Patriarch," and the Archbishop of
Canterbury was suggested for the office.

The American Bishops would not
listen to any such suggestion on the
occasion of the last Pan-Anglican
Council. This was a matter of national
pride.

But now Bishop Webb seems to enter-
tain the hope that at least the Churches
within the British Empire may adopt
this suggestion for the preservation of
Christian unity in the imperial Angli-
can fold at least. It is scarcely to be
expected that this will be done, and
the Bishop says:

"The erection of the throne of
Canterbury into a patriarchate had
been proposed, but it was felt that any-
thing like coercive jurisdiction over
the Anglican communion would be re-
sented and would even weaken the
authority which Canterbury now pos-
sesses."

It was then said that possibly an
Advisory Council may be established
"with certain legal bonds voluntarily
accepted between the colonial Churches
and the Mother Church."

But if it was Christ's desire and in-
tention that His Church should be one,
as is here virtually admitted to be
the case, is it not likely to be
true that Christ Himself established a
bond of unity? Surely He did not
leave His divine institution, whereby
mankind is to be saved, to the whims
of a number of members of independent
Churches, who might or might not obey
the central authority, just as they
pleased.

The Pope, as successor of St. Peter, is
the only divinely appointed head of the
universal Church; and as Anglicans
have now begun to feel the need of
such a head, their proper course would
be to acknowledge his headship by be-
coming his obedient subjects, and giv-
ing up their resentful pride which ob-
jects to coercive authority.

Christ does not encourage such pride
as this, for

"He hath scattered the proud in the
conceit of their heart. He hath put
down the mighty from their seat, and
hath exalted the humble."

A local or national chief Bishop will
be a poor substitute for the divinely
appointed head of the universal
Church.

THE BISHOP'S FAREWELL.

Sunday evening, Oct. 22nd, will long
be remembered by the Catholics of this
city the occasion being the last Sunday
His Lordship the Bishop will be with
them until he returns from his *ad limina*
visit to the Eternal City. The electric
plant which was recently put into the
Cathedral was used for the first time on
that occasion in honor of the Bishop.
His Lordship also blessed the two new
statues lately erected in the Cathedral.
These statues are magnificent works of
art, being made in Italy from Carrara
marble.

His Lordship the Bishop occupied the
throne, being attended by Rev. Father
Cherrier, J. S. B. Salem
Vespers were celebrated by Rev.
Father Egan, who will be acting
Rector during the absence of the Rev.
Father Aylward, who accompanies the
Bishop to Rome. Rev. Father Stanley
deacon. Rev. Father White sub-
deacon. Rev. Father Aylward acted as
master of ceremonies.

A farewell address was delivered by
the Bishop. At the outset he referred
to the great pleasure he experienced at
seeing the Cathedral so brilliantly
lighted and of being able to bless
such beautiful statues before his de-
parture. The statue of the Blessed
Virgin was in honor of the Jubilee of
the Immaculate Conception, but on
account of the length of time taken
by the architect in Rome it did not
arrive during the Jubilee year itself.
In time there will be an inscription
on it showing why it was given and to
keep us in mind of the glorious Jubilee
of our Blessed Mother. The same gen-
erous benefactor will also present a
statue of the Sacred Heart. St. Peter
being the patron of the Cathedral it
was fitting that a statue representing
him should be placed as a memorial of
the good Bishop who began the con-
struction of the Cathedral. It is true,
in the Church of God no one Bishop
does all the work. One does his por-
tion, then lays it down, and another

takes it up. We must therefore be
grateful to the good Bishop who had
the courage to build this beautiful
Cathedral, which is an honor to the
diocese. In erecting this statue it was
the intention to have it in
honor of Bishop Walsh, the second
Bishop of London. We will also
have another statue of Carrara
marble—that of St. Patrick—in
memory of Bishop Pinnoneault, the
first Bishop of London, to show our
gratitude to Almighty God for be-
ginning the work of the Church in this
portion of the vineyard. The three
Bishops who had charge of this diocese
did noble work. Of the third, just
now we will say nothing, as he would
not be pleased at our praise, and it is
better to leave the honor to Almighty
God. It might be mentioned, however,
that the splendid work he accomplished
in paying off such a very large amount of
the debt on the cathedral will always
be remembered with gratitude by the
people of London. The beautifying of
our places of worship is looked upon by
many in this materialistic age as so much
waste of money. They say: "Why could
such an object be given to the poor?"
Such an objection was also made by Judas
to the woman who, wishing to show her
love for the Divine Master, anointed His
sacred feet with precious ointments. It
was not, however, love for the poor, but
love for the money that prompted the
traitor to speak; and so from that day
on in the Church of Christ we meet, from
time to time, men otherwise well dis-
posed, so wrapped up in worldly goods
that, unless they see the material value
for the dollar, they hate to part with it.
Yet, considered in the light of faith,
what more noble work could be done
than the decorating and beautifying of
the Church of God? In the Old Temple
God Himself was the Architect. The most
precious stones and the best of silver and
gold were used in its construction.
The temple of the Church of Christ is
built on a rock. "I have sanctified this
place, and my name will remain for-
ever." Yet we know that Temple was
only a type and shadow of the figure
of the Church of God. For fear we
might make a mistake Christ, Who
lived in poverty on this earth, when
preparing to celebrate His first Mass,
tells His Apostles to go before Him to
Jerusalem to prepare a beautiful supper
for Him. He said, "One of the best
of that period, to teach us that in the
Blessed Eucharist He expects man to
give Him some return for all that He
has done for him. It is a grand
work, and pleasing to God, when
we give material help to the poor;
but when we are generous with the
Church it is one of the greatest works,
and one far more pleasing to our Heav-
ly Father. In this materialistic age
people are apt to get wrong ideas. So
it is sometimes well to get back to
first principles to see how we stand in
the light of God."

His Lordship said he was leaving in
a short time for Europe. This was the
duty of every Bishop; and, on account
of the kindness of both priests and
people, that duty was also a pleasure
for him. It is a great honor and a
privilege to speak to the Vicar of
Christ, the successor of Peter, the
representative of him to whom Christ
gave the keys of the Kingdom of
Heaven. It will be a great pleasure to
tell him of the good work done by the
priests and people of this diocese.

Here the Bishop feelingly and elo-
quently referred to the many acts of
kindness and courtesy he received since
his consecration six years ago, and
heartily thanked both priests and
people. Though his duties called him
away from the city a great deal, the
people did not suffer from his ab-
sence, as the Rector and the other
priests always worked hard. The chil-
dren were well looked after, also the
schools, and the poor were never
neglected. From the citizens of Lon-
don, irrespective of creed, he had, since
his arrival, been the recipient of many
kindnesses, for which he felt most grate-
ful. Less politics and more religion
would, however, not be a bad thing for
the city. But, taking it on the whole,
we have good laws, and the people were
willing to do what was right so far as
we are concerned. As soon as he came
to London he felt perfectly at home
amongst all classes of the people.

In conclusion His Lordship reminded
the congregation that he expected their
prayers, and he hoped they would re-
member himself and Father Aylward in
their absence. Being before in Rome
and Jerusalem, but never in Ireland,
he thought that a man named Patrick
and Fergus, and having Irish parents,
should visit that beautiful country;
therefore they would return by way of
Ireland. Hoping that God would pro-
tect the people during his absence, and
making a kindly reference to the new
Rector, Rev. Father Egan, His Lord-
ship concluded.

Benediction of the Blessed Sacrament
followed, during which, it is needless
to say, many fervent prayers ascended
to the Heavenly Throne for a pleasant
voyage and safe return of our beloved
chief pastor and Father Aylward.

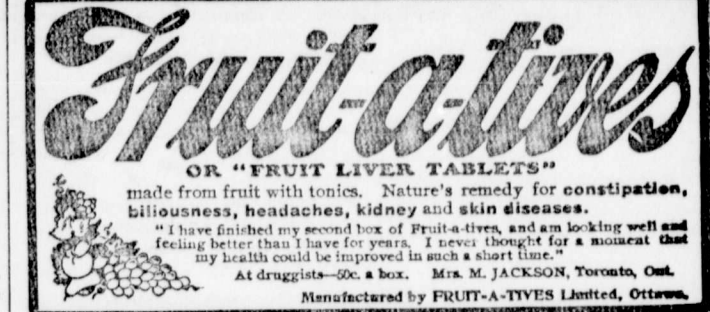
ADDRESS AND PRESENTATION TO
FATHER AYLWARD.

Last Sunday afternoon Rev. Father
Aylward, Director of the Sodality of
the Blessed Virgin Mary of the Cathed-
ral, was tendered a reception by the
members. A handsome set of field
glasses was presented to him by Rev.
Father the President, Missa Dorr, in
behalf of the members, together with
the following address, which was
beautifully illuminated by the Sisters
of St. Joseph:

"ON VOYAGE TO OUR KIND DIRECTOR.
Dear Father Aylward:

Gratitude and sorrow have been struggling
for the mastery in our hearts since we learned
that you were to accompany His Lordship, our
revered and dearly beloved Bishop, to the
Eternal City; gratitude for your many acts
of kindness towards us individually, but particu-
larly as members of our Lady's Sodality; gra-
titude for your priestly zeal in us, in
devoting to us the Holy Sacrifice of the Mass
on Sunday, in your instructions to us, in
practicing the Holy Eucharist, in short, for the
example you have ever given us of courage
and unflinching fidelity to every duty. The
recollection of this has ever been an incentive
in time of trial and temptation.

Sorrow at parting—even though it be but
for a few months—from you, our faithful
friend and kind director. We will miss you,
dear Father, even more than words can tell.
Yet we feel that gratitude predominates to-
day since the separation will, besides render-



Fruit-A-Tives
OR "FRUIT LIVER TABLETS"
made from fruit with tonics. Nature's remedy for constipation,
biliousness, headache, kidney and skin diseases.
I have finished my second box of Fruit-A-Tives, and am feeling well and
feeling better than I have for years. I never thought for a moment that
my health could be improved in such a short time.
At druggists—50c. a box. Mrs. M. JACKSON, Toronto, Ont.
Manufactured by FRUIT-A-TIVES Limited, Ottawa.

and you all the more dear, have gained for us—
thanks to your thoughtfulness and generosity—
a special blessing from our Supreme Power,
the saintly Pius X., and a remembrance when
you celebrate the Holy Sacrifice of the Mass
for the souls in Purgatory but in other famous
European shrines.

We thank you most heartily for this latest
manifestation of your practical interest in our
welfare. In return we assure you, dear
Father, that we will strive more than ever to
emulate the virtues of our Holy Patron, St. Mary,
our Immaculate Queen, will henceforth be
in a particular manner, our Exemplar
throughout life. And when in the Providence
of God, eternity shall have begun for all of us,
may your heavenly reward be all the more
abundant for your earnest and practical propa-
gation of devotion to Our Lady, and may we
have humble children, by a cause of your
additional glory.

In conclusion we ask your kind acceptance of
the Holy Gifts. May the canopy above the
altar, and the beauty of the many noble
sculptures which will delight your eyes as you re-
turn to your Forest City.

Piety under Our Lady's protection and
guidance, and asking your parting blessing,
we are, dear Father, Aylward.

Yours in union of prayer,
SODALITY OF THE BLESSED VIRGIN MARY
Pastor of the Cathedral of the Blessed Virgin Mary

Rev. Father Aylward replied in a
few well chosen words, during the
course of which he heartily thanked the
members for their beautiful gift and
address. He always tried to propagate
the devotion to the Blessed Virgin, and he
hoped the members of the Sodality
would continue faithful in its practice.
In conclusion he asked the prayers of
the Sodality and imparted his bless-
ing. A pleasing programme of sacred
music followed, under the direction of
Miss Katie Moore, organist.

CHATS WITH A FRENCH VICAIRE.

"Q" is the London "Church Times," (Angli-
can) Sept. 1, 1899.

We resumed our conversation after
some days, and my friend, the French
Vicaire again delivered himself on the
subject of the Church in his part of
France. His views were so marked by
sincerity, and his volubility so great,
that I did not attempt to interrupt
him, and I set down here, as far as I
can remember, just what he told me.
Our talk here, for the most part, was on
the devotion of the people, and this is
what he said:

"Yes, where the Faith is still a liv-
ing thing, the manifestation of piety
and devotion is more striking in Catho-
lic populations than where Protestantism
prevails.

This I attribute to two things. First,
the sacraments are more numerous in
Catholic countries, and next, almost as
a consequence, the occasions for the
outward manifestation of belief are
more frequent and expressive.

"Take, for instance, the passage of a
Bishop through parts of Brittany. It
is like the passing by of our Lord Him-
self. Some may be shocked in this
country by such a statement. Yet He
himself said to His representatives,
young fellows who have not seen Me.
Thus are the Bishops still greeted in
some of the fervently Catholic coun-
try districts of France, though our
anti-religious government does its best
to make such proceedings impossible.

"Every four years the Bishop comes
to confirm. He drives over from the
adjacent parish, accompanied by a
cadeau of outriders. These are
young fellows who have thoroughly
ground the family nag, and very
proud to form part of the episcopal
escort.

"Then a procession of all the Confi-
rmation candidates and the clergy of all
the adjoining parishes, and of all the
people in gala dress, meets the Bishop
near the village, where he gets out of
his carriage in his chain robes. The
Bishop then kneels at a prie-dieu,
and, after making a short prayer, he is
presented with a torch. With this he
sets fire to a huge bonfire, as high as a
house, which has been previously pre-
pared for the occasion. As soon as the
fire is alight, the crowd shouts 'Long
live the Bishop,' and the march past
begins.

"During the Benediction they
come to the church. The road is
decorated as if it were a Corpus Christi
festival. No honor can be too great
for the Bishop, the ambassador of
Christ. At church the ceremony is a
long one, for it may last three hours at
a stretch, and no one will complain if
it does. As soon as the service is over
they go in procession to the church-
yard, to pray for the dead, and to bless
the young. From the churchyard, the
Bishop is accompanied to the presby-
tery, where the ceremony ends.

"All along the route, mothers with
their whole families are stationed on
the right side of the way, so that the
Bishop may give a special and separ-
ate benediction to each child. This he
does very scrupulously, no missing
one, though it is tiring work; but with
what joy the heavenly blessing is
greeted by the poor mothers! Some-
times, after getting one benedi-
ction, may be seen running with
their children to forestall the Bishop
on his way, so as to secure another. It
is the simple eager faith of Zacharias.

"And so at last the presbytery is
reached. All the parishioners are
gathered round the door. The Bishop
turns and says a few words to the
enthusiastic crowd, and gives all
present a solemn benediction. As he
is entering the presbytery, every eye
is fixed upon him, and one might almost
fancy that his devoted flock were try-
ing to photograph indelibly upon their
minds the memory of their chief pastor.

"What glorious festivals are these
and how they are repeated twice daily
in honor of the Pontiff, wherever he
goes. What feelings must stir a
Bishop's heart! What graces are
showered down from heaven upon the

faithful through his censoring
hands!

"Yes, as I said, the honor paid to
the Bishop resembles the honor paid
to Christ Himself in the Blessed Sacra-
ment."

"But on Corpus Christi Day, the
procession of the Sacred Host is even
more magnificent. If it be a town,
triumphal arches are prepared. The
houses are decorated with banners.
Everyone is in holiday attire. The
long rows of the throngs in progress
wind their way through the streets.
The cure carries the Blessed Sacra-
ment. His vestments are of cloth of
gold, and so is the canopy above the
Host. Before the Sacrament, numbers
of children, in their best Confirmation
clothes, swing censers and strew the
path with flowers, and go through in-
tricate movements in obedience to
given signs. Their training would be
no disgrace to a troop of professional
dancers."

"From time to time a station is
reached. Here there is an altar richly
decorated, and the procession halts
while. Prayers are said, and a solemn
benediction with the Blessed Sacra-
ment is given, and then the march is
resumed."

"But you must not suppose that
these great festivals are the only
occasions of the outward display of
public reverence for the Blessed Sacra-
ment."

"When a priest carries the Viaticum
with extreme reverence to the dying,
he is preceded by a man holding a
lantern, containing a burning taper,
and ringing a bell, to show that the
Blessed Sacrament is passing. At the
sound of this bell, everyone comes out
of their cottages and kneels down, even
in the mud, if it is dirty weather.
Everyone the priest meets does the
same. If it is a carriage, the driver
stops and takes off his hat, and if a
carter is leading his waggon, he kneels
down."

"If the priest is summoned at night,
whether hour it may be, two men act
as his escort both out and home. They
are to protect him from all danger of
assault, and they have also another use.
I once remember having to go on a
pitch dark night about three miles. I
could see nothing. They nevertheless
led me straight to my destination,
though the way was across the fields.
We came to a submerged meadow.
Then one of my guides hoisted me on
his back and, after wading through,
put me down dry-shod on the other
side. Coming back, the same thing
was repeated."

"There is not time to give you an
account of the striking Rogation pro-
cession, of the solemnity of the coro-
mations for Confirmation and first Com-
munion, and of a thousand other things
which show how the seen is blended
with the unseen, and the belief in the
latter fostered and intensified by open
expression."

"Do not run away with the idea that
this is all surface religion. Out of the
abundance