

The Catholic Record.

Published Weekly at 494 and 496 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Reven and Joseph H. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Advertisements—Ten cents per line each insertion, advance payment.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Readers must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, April 30, 1898.

WHERE ARE THEY?

War is now the watchword amongst our American neighbors. The edict has gone forth from Washington and all Americans are called upon to rally around their flag and fight their country's battles. Whilst a large number of the people of the United States think the course of the Government a mistaken one, all now consider it their duty to lend their influence in its support. One exception alone do we find—and everybody is asking "Where are the A. P. A's?" Will our good friend Father Cronin of the Buffalo Catholic Union and Times give us some information on this point? Are they taking up arms in their country's cause, or are they engaged in hurrying towards Suspension Bridge? If the latter, we should not be surprised. If the former, we should be very much so indeed.

IN A NEW FIELD.

The Baltimore Mirror of April 16th states that Mrs. Margaret Shepherd, who is so notorious for having had so many husbands, several of whom are still living (as we understand,) has been lecturing in that city "with the hope of reaping a harvest of notoriety and dollars out of the ill-will created between respectable elements in the community." The daily papers of Baltimore unfortunately lent their aid to this disreputable purpose. The Mirror says of the pamphlet issued by Rev. M. J. Brady exposing Mrs. Shepherd's character:

"The most important of the documents (describing Mrs. Shepherd's career) is a pamphlet of nearly sixty pages published in April, 1893, by Rev. M. J. Brady, pastor of the Catholic church at Woodstock, Ont. Father Brady's pamphlet is exhaustive, and does not leave Mrs. Shepherd with enough character to be visible under the most powerful microscope."

A KINDLY ACT.

The Emperor William of Germany has made up his mind to go soon on his visit to Palestine, which has been long projected. The Empress was intending to visit the Holy Land with him, but her state of health will not permit her to do so on horseback, which would be a necessity in Palestine, as carriage-driving is an impossibility there. The chief purposes which the Emperor has in view in making this visit are, besides the desire of visiting the scenes of our Lord's life on earth, to assist in the dedication of a German Lutheran church in Jerusalem, to lay the corner stone of the German school, parsonage and hospital, and to obtain for the Catholics the possession of the Cenaculum or Chamber of the Last Supper. The Sultan of Turkey has promised to give the Emperor possession of this sacred building to be presented to the German religious orders which are in Jerusalem, thus manifesting his friendship for the Kaiser, and his respect for the Catholic Church by the same act. The Pope has written an autograph letter to the Emperor, thanking him for this new evidence of the interest he takes in the progress of the Christian religion.

END OF THE CONTROVERSY.

The Rock, one of the organs of the Ritualistic party in London, England, openly expresses its pleasure because in its opinion the controversy concerning Anglican orders is closed. It admits, however, that the Anglican Archbishops who thought themselves a match for the Pope, and undertook to "answer" jointly his Bull on the subject, have been annihilated by the rejoinder of the Catholic Hierarchy. It says:

The Archbishop's reply to their (the Hierarchy's) retort will, we hope, end this unhappy controversy in which our Archbishops have, in every way, come out second best, to the intense mortification of all loyal Churchmen."

The case lies in a nutshell. The Archbishops claimed that the pow-

ers and authority of the Catholic priesthood have been transmitted to the Anglican clergy. This was shown by the Pope to be an absurdity, as every care was taken by the framers of the Anglican liturgy to exclude therefrom every trace and notion of a sacrificing priesthood, and they succeeded very well in so doing. Thus the very essence of the Catholic priesthood was eliminated, even to the form of words whereby alone ordination can be transmitted. It is difficult to see why Anglicans should be angry that Catholics admit that they succeeded in their original design of having no Christian priesthood. The Pope's decision on the subject does not depart in any respect from what Catholics believed and acted upon ever since the Protestant Reformation in England.

THE IRISH POLITICAL PRISONERS.

During the debate which took place in the British House of Commons on the Prisons Bill which has been introduced by the Government, Mr. Michael Davitt spoke on behalf of the Irish political prisoners, very reasonably maintaining that the Bill should have contained some provisions to moderate the harsh treatment to which they have been and are still being subjected.

He admitted that the Bill is to some extent progressive, but as regards political prisoners he declared that it takes a step back, and that even in autocratic Russia political prisoners are not so barbarously treated.

The bill gives rules for the guidance of governors of prisons and warders, and for the observance of discipline, but, by a curious omission, there is nothing in it toward defining or controlling the duties of visiting boards and inspectors of prisons, nor does it in any way ameliorate the condition of political prisoners.

Visiting committees are now made up from among wealthy county squires, local magistrates, and other well-to-do persons who take no interest in seeing that proper treatment be given to prisoners, so that inspection by them is a farce. In his opinion the visiting boards should be selected so as to include members of county councils and local justices. This improvement could be made if they were appointed by the Home Office, instead of by the Prison Commissioners as at present.

There is not any provision to enable an untried prisoner to have an interview with the visiting boards, or other visitors, unless a prison warden be present. This is a serious obstacle in the way of untried prisoners, making it impossible for them to prepare their defence properly.

Further: under the existing penal servitude regulations, the health and spirit of political prisoners is broken down by the barbarous and unnatural rule which imposes perpetual silence on them from the beginning to the end of their sentence.

Worse still are the regulations in regard to the prison fare. It is doled out in such small quantities that the prisoners are made constantly to feel the pangs of hunger. Thus the imprisonment is made vindictive instead of reformatory. "What good," he asked, "can be effected by subjecting prisoners to starvation? The Irish political prisoners, for example, are not likely to become more friendly to the rule of Great Britain through such treatment. Mr. Davitt knew one prisoner at Dartmoor, where he had been himself confined, who on coming out of the punishment cell had gone to the bone yard and had literally eaten the putrid marrow from the bones because he was suffering the pangs of hunger. He had seen other men take remnants of candles from the cess pool, wipe them on their clothes and eat them, though these candle ends had been made purposely noxious, lest the prisoners might eat them.

He asked:

"What was the offence that sent these men to Dartmoor? The same which the Cubans are now committing. They had conspired to free their country from the foul yoke of oppression. They had tried to avenge the wrongs of British oppression. They had ventured to plot against a Christian Government which in fifty years had starved to death nearly two million of their people—a Government which during that period had reduced the population of Ireland nearly one half. The story of Cuba, he said, is little different from that of Ireland."

The consular reports from Cuba state that hundreds and thousands of men, women and children have died by famine and disease. Mr. Davitt reminded the House that in Ireland in 1846, '47 and '48, the three years of the great famine, over one million men, women and children perished in the

ditches through disease, want and exposure. And what did England do to assuage suffering then? Nothing, but send policemen and soldiers to evict these poor people and destroy their homes. There is this difference, at all events, between the case of Cuba and Ireland, that the devastation which has brought famine and desolation upon Cuba has been the result of a savage warfare which the Government was unable to control, whereas the famines of Ireland were brought on by deliberate legislation against the poor tenantry.

These are matters which it is not pleasant to recall, but it becomes necessary to do so when the Government is asked to apply a remedy. It is no wonder that the men in Dartmoor prison were driven to rebel against such a state of things, and if we feel only sympathy and pity for the reconcentrated of Cuba, we may surely say that the courageous men who are lingering in prison in Great Britain should not be vindictively punished, when it should rather be the aim of the Government to conciliate the Irish people by treating with more kindness those who conspired to put down the oppression under which Ireland has suffered.

There is a spirit of reform abroad, and public opinion in England, Ireland and Scotland is making itself manifest in favor of the Irish prisoners, but the reforms which will come sooner or later ought not to be deferred till it is too late to do any good to those who need them now.

It was stated early last year that the Government then intended to extend mercy to these prisoners on the occasion of the Queen's Jubilee. But the Jubilee passed, and they were still left languishing in their cells. It is now stated again that they are to be liberated in June. We hope this may be the case, as it is well known that their health has been greatly impaired in every instance. If grace is to be extended to them at all, this should be done before their constitutions are completely broken down. As an act of grace, their liberation will be regarded as but of small account if it be delayed till this be the case.

OIL ON THE TROUBLED WATERS.

Under the indignant heading "False Words, Unfortunate Words," the Signal, a French-Canadian paper of Montreal, speaks very strongly in denunciation of Judge Mathieu's language in introducing Mr. Doucette to an audience composed almost entirely of French Canadians, before whom the latter gentleman delivered a lecture on Lamartine, the eminent French poet and statesman.

Judge Mathieu said among other things: "We are English people." These are the words to which the Signal takes exception in the following manner: "Now, we are not English. We have never been so, and with the grace of God, we never shall be. We are French-Canadians living under British domination and attached to the parliamentary institutions and political liberties which we enjoy; we are loyal subjects of the British crown, but our language is the French language, our origin is French, and we have nothing English but the state of vassalage in which the fate of arms and destiny have placed us."

Judge Mathieu's words were truly unfortunate, and we could expect nothing else than that the susceptibilities of our French-Canadian fellow citizens and fellow subjects should be wounded by them. It is a source of wonder to us not only that they should have been uttered before a French-Canadian audience but that a French-Canadian, who we believe is justly proud of his nationality, should have used them.

It is undoubtedly that the people of the province of Quebec are as loyal to our Government, and to the throne of Great Britain, as we are in Ontario, but it is too much to expect that they will also renounce their language and nationality.

Even so far back as when the British colonies which formed the nucleus of the great Republic to the South of our border declared their independence, the people of Canada, then mostly French, proved their fealty to Great Britain by their rejection of the overtures made to them by the delegates of the thirteen colonies which then formed themselves into a new nation. The British Government understood thoroughly that at the capitulation of Quebec the French people of Canada accepted honestly and without reservation the new condition of affairs, but it is unnecessary to insist, and worse than useless to urge, that they shall likewise forget or repudiate the traditions of their race. We do not think

it was Judge Mathieu's intention to assert anything more than this.

Since the cession of Canada to Great Britain our French-Canadian fellow-citizens have several times proved their loyalty by uniting with Canadians of British origin to defend their hearths and homes from foreign aggression, and this they did even before the Canadian laws were all that they should be in order to make them devoted to British rule. Since that time responsible government has been established firmly, and all citizens have been placed on an equal standing before the law. Generations have passed away, and the present generation, finding itself in full possession of the blessings of self-government, has no thought but that of fealty to our common country and form of Government. Even if we may suppose that some very great inducement might possibly have shaken the loyalty of generations that have passed away, there can be no such temptation now. There has been, indeed, an amount of aggressiveness shown by some factious people of Ontario, and a desire manifested to override the rights of the French-Canadian population of the sister Province of Quebec, but such schemes have been always abortive, and have been defeated through the good sense of the population as a whole. We may rely upon it that this will continue to be the case, and this will be the best guarantee that Canada will be a strong, prosperous and united nation.

There is no country on earth in which extremists may not be found, and we cannot expect that Canada will be so far blessed as to be exempt from the characteristics of our common humanity, but we may rely upon the sound sense which is every day being more generally diffused that the croakers of the country, and those who would ride roughshod over their neighbors will continue to be, as they have been, in a hopeless minority. Let it be the aim, therefore, of all Canadians to work together to build up Canada as a prosperous country, and neither to encroach upon the undoubted rights of our fellow citizens, nor to take offence too easily at the blatant efforts of mischief makers to promote dissension.

THE FAMINE IN IRELAND.

From Irish papers of recent date we learn that meetings have been held in several cities and towns of England and Ireland for the purpose of raising funds for the relief of the famishing people chiefly in the West of Ireland—a fact which by itself shows that the statements which were made last fall that a famine was imminent were truthful and are now being realized. At one of these meetings, held in Manchester, \$36,000 were contributed, to which contributions have been since added, making the amount collected considerably over this sum.

The Government were warned in good time that famine was impending, but it is part of the plan of the present Administration in regard to Ireland to ignore and deny such unpleasant facts as illustrate the consequences of Ireland's treatment, so the Government officials from the Viceroy down proclaimed that there was no fear of any famine, and as a matter of course no steps have been taken by the Government to avert or at least minimize the distress, and even at the latest news, we learn that Mr. Balfour has announced that so far there is not any need of a Government relief measure. By such announcements as this the Government puts an obstacle in the way of private charity, for such charity, which is seldom over-abundant, must be minimized when the Government authorities assert that it is unnecessary.

Everywhere the Catholic Church is as open to the poor as to the rich. It is true that provision must be made for the support of the priest, and the maintenance of the Church and of divine worship, and for this purpose it is customary in this country to sell the pews and make other similar arrangements, but it is provided that there must be always proper accommodation for the poor as well as the rich, so that they may hear the gospel preached, and may obtain the graces to be received from the sacraments without hindrance or obstacle, and so the sacraments are administered without distinction on account of color, nationality, or wealth in this world's goods. Thus while the Presbyterians, Methodists and Baptists in the United States have not only separate churches, but even separate denominations or sects for the negro race, and this division is even kept up in Canada, there is no distinction on account of color in the Catholic Church, and it is to be seen everywhere that colored persons

ing its black shadow over beautiful wind-swept Erin. It is visible in the pinched, wan faces of the men and women, and in the skeleton forms of the little children, the gaze of whose unnaturally large bright eyes goes to one's heart. . . . Hunger was written on each thin face that gazed at me when I visited the various school-houses. Those ragged, bare-footed little ones had walked two, three, and even four miles, with only a small piece of Indian meal cake, and they would trudge back again over the mountains amid showers of sleet and hail to a meal—Oh such a small one—of Indian corn strabout, without even a drop of milk!"

And speaking of those many who had been sick of influenza and measles: "they have insufficient food: they cannot get back their strength."

We are glad to notice that from many parts of the United States relief is being sent to the distressed districts. We hope Canadians, and especially Irish Canadians, will not be behind-hand in the same work.

THE GOSPEL AND THE POOR.

"The poor have the Gospel preached to them." (St. Matt. xi, 5.)

This is one of the evidences given by our Blessed Lord to the disciples of St. John the Baptist who, being in prison, sent two messengers to Christ to ask: "Art Thou he that art to come, or do we look for another?"

Instead of answering directly, Jesus told John's messengers to relate what things they saw: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalized in me." That is to say, He points to His miracles, the like of which it had been foretold in the Old Testament that the expected Messias would do, as a proof of His mission to earth with a message of mercy and redemption to mankind. The miracles of Christ are a proof both of His divinity and of the divine approbation of His teaching. But on a par with His miracles, Jesus points out the fact that He preached the gospel to the poor, that is, without hope of recompense, but solely through zeal for the kingdom of God and man's salvation.

Our blessed Lord knew that St. John would recognize Him and know the fulfillment of prophecy by the works He had done, and it was, therefore, not necessary for Him to answer more directly to the question put to Him than to say: "Relate to John the things you have heard and seen."

Protestantism has never appealed to its miracles as an evidence that it is from God; and it is the opinion advanced by most Protestant divines that miracles ceased when the Apostolic age ended.

Ecclesiastical history furnishes abundant proof that there have been miracles continuously wrought in the Catholic Church by Catholic missionaries to the heathen, and at many shrines of the saints in favor of those who have asked the intercession of the saints in their favor. The history of the martyrs during the first three centuries of Christianity is a narrative of wonderful miraculous events, and from that time down to the present they have never ceased. The lives of such saints and teachers as Athanasius, Bernard and Francis Xavier are full of miracles, and at the present day the miracles which have taken place at such shrines as Loretto, Lourdes, and St. Anne de Beaupre, are so numerous and well authenticated that there is no reasonable doubt regarding them. They are the testimony of God to the truth of the Catholic religion, and the other mark of the sanction of the Almighty to Catholic truth—the poor have the gospel preached to them—is not wanting either.

Everywhere the Catholic Church is as open to the poor as to the rich. It is true that provision must be made for the support of the priest, and the maintenance of the Church and of divine worship, and for this purpose it is customary in this country to sell the pews and make other similar arrangements, but it is provided that there must be always proper accommodation for the poor as well as the rich, so that they may hear the gospel preached, and may obtain the graces to be received from the sacraments without hindrance or obstacle, and so the sacraments are administered without distinction on account of color, nationality, or wealth in this world's goods. Thus while the Presbyterians, Methodists and Baptists in the United States have not only separate churches, but even separate denominations or sects for the negro race, and this division is even kept up in Canada, there is no distinction on account of color in the Catholic Church, and it is to be seen everywhere that colored persons

and whites hear Mass and approach the sacraments in the same church, except when for reasons of their own the colored Catholics prefer to have a church for themselves, which is sometimes the case.

We are led to make these remarks from noticing in United States papers that the Rev. Henry Frank, a Protestant minister of Dover, N. J., recently made a tour through some of the churches of Greater New York, in the garb of a respectable mechanic, to ascertain whether it is true, as has been sometimes asserted, that poor people are not welcome in the wealthier churches. The treatment he received convinced him that the matter was not exaggerated.

"In one church he stood seventeen minutes, and then went out because no one offered him a seat. In another church he took a seat, but very soon a large man laid a heavy hand upon his shoulder and brusquely demanded to know what right he had there and ordered him out. In another he stood eleven minutes waiting, but in hand, to be asked to take a seat. The ushers eyed him from head to foot, and judging from his appearance that he was a poor mechanic, superciliously passed him by. 'Get out of here,' they made seemed to say. 'Get out of here,' and therefore he left."

He visited two churches and was treated similarly in all.

When the tour was completed, Mr. Frank was convinced that mechanics, even though they might be exemplary Christians, are not permitted to worship God in the wealthy churches of Greater New York.

It is not to be wondered at that miracles are not appealed to by the Protestant clergy as a proof of the divinity of their religion, for they do not work them, it not being in their power to do so; but it is in their power to preach the gospel, as they understand it, to the poor as well as the rich, and if this were done they might plausibly claim to have at least one of the marks to which Christ appealed as proving the divinity of the religion He taught; but, as the case stands, the gospel is not preached to the poor, at all events in these wealthy churches.

MISSION TO NON-CATHOLICS.

Items Showing how They are Progressing—Father Elliot and his Noble Band of Workers.

The missions to non-Catholics, under the auspices of the Paulist Fathers, still continue in different parts of the country. Interesting reports are made regarding the progress of the missions in The Missionary, from the last issue of which we cull the following interesting items:

Counting the converts received from other sources, there were baptized by the Paulist Fathers in their parish in New York city since the beginning of the year seventy-eight converts. Most of these were gained at the non-Catholic mission in January, which followed a four weeks' mission to Catholics.

At Walden, N. Y., five years ago, when the pastor began to build a church the non-Catholic citizens protested, saying the village charter forbade it. After the close of a non-Catholic mission so pleased were they that three hundred signed a petition to have the missionaries remain another week.

Forty converts were received during the year following a non-Catholic mission in the church of the Holy Rosary, New York. It takes a little time, but the fruit ripens.

It is strange but very true that the best effect of the non-Catholic mission work in the small towns is seen among the fallen-off Catholic. When all things else fail the appeal to non-Catholics generally brings him to a sense of his duty.

Forty-two converts were received at a mission given to non-Catholics in St. Joseph's church, New York.

Mississippi's population is one million, five hundred thousand. Of this number only seventeen thousand are Catholics. It is the stronghold of Protestantism in the United States, and twenty-two conversions in a few months, not to mention the large number of lukewarm, negligent Catholics reclaimed to the faith, despite the most adverse circumstances, show plainly that Father McNamara's work is proving effectual.

Fort Scott, Kas., the county seat of Bourbon county, gave Rev. Dr. Pompey, the missionary, a splendid opportunity of appearing before a typical and enlightened Kansas audience. The new courthouse auditorium, with a capacity for five or six hundred persons, was secured for eleven nights. On the last night one hundred and fifty persons were turned away for want of room to accommodate them. The district court was then in session. The presiding judge paid the lecturer a compliment from the bench.

Rev. W. Gaston Payne is conducting the missions to non-Catholics in Virginia. Father Payne states that at Bailey's Cross Roads, Virginia, by invitation of the minister and vestry of the Episcopal church the missionary was prevailed on to give five or six lectures there on the leading doctrines of the Catholic Church. Every mark of respect and kindness was shown; a fine choir furnished the music; the questions asked were all polite, sincere, and earnest inquiries concerning the difference in doctrine between the Episcopal and Catholic Churches.

In one Virginia town a question which proved to be a test-question was asked: "Tell us some of the faults of the Methodist Church?" Father Payne in answering it well illustrated how a soft answer turneth away wrath. He looked upon this as a good opportunity to define his mission fairly and squarely before the community, and thus remove the apprehensions of our separated brethren. "As I have the

honor of being the minister of Him whose leading precept was 'Above all things have a mutual charity among yourselves,' my answer to the question, 'Tell us some of the faults of the Methodist Church?' is this: 'Charity forbids.' My mission is to remove prejudice from the Catholic Church by setting forth her true teachings and correcting the popular errors that prevail concerning her sacred doctrine. I am here to answer kindly and candidly the inquiries of all sincere seekers after truth." The test proved satisfactory and the source from whence the question came was revealed the following evening, for the Methodist church was largely represented, and after that large audience greeted the missionary.

REV. DR. MOORE AND THE MOTHER OF GOD.

A Presbyterian Minister on the Rev. Dr. Moore's Visit to the Blessed Virgin.

Within a short period the columns of the Catholic Standard and Times have contained articles based on the sermon of Protestant ministers, one a Presbyterian minister who expressed his regret at the almost hostile attitude of many of his denomination towards the Blessed Virgin, and the other a Baptist minister, who attacked the devotion paid her by Catholics (as he conceived it). The subject is one upon which there is a wide divergence of opinion among Protestants, ranging from position occupied by those sects while denying the divinity of Christ by courtesy called Christians, to that of the High-Church branch of Protestant Episcopalians, with their "Lady chapels," etc. It is a cause of congratulation and hope that a tendency is towards a greater understanding towards the birth of Christ. Catholics shall call Blessed, though it is to be regretted that even an educated non-Catholic still maintains a general misconception of Catholic position—a misconception which is almost inexcusable in the days when Catholic literature is so easily accessible.

"The Mother of Jesus" was the subject of the sermon delivered by Rev. D. Stuart Moore, D. D., at the St. Church (Presbyterian) on Sunday morning last. His text was Acts xiv, 14. He said that the subject was unusual one in Protestant churches. We have not, he averred, sufficient data upon which to construct her. All that we know is in the Bible. Books have been written on her but "we believe they are fictitious. They are of a later day. Her spoke of how different the Bible from other books, and referred to biographies of other noted women saying, however, that she whom was discussing was "Queen of the world." No woman in the whole history of the world is comparable in holiness with Mary of Nazareth. Four thousand years before the birth of Christ had been promised that the world would crush the serpent's head, three thousand years later I vouchsafed the still further reveal that out of the house of David a woman would bring forth a son who would be Emmanuel. Then the silence again while the women of Judea are each looking forward to the favored one. The Hebrews believed that the Messiah would of the nobility.

We do not know much about her, continued the speaker. Bible tells us she was the first of Elizabeth. The glory of Mary was found in her parenage, but it is virtue, which shines at all times that of a woman of God. Her name alluded to her home at Nazareth, and said that amid such surroundings and circumstances we would look for a typical (model?) life, was the life of the valley. The best incident of her life is her consent to Joseph, who in his person sent protection to both Jesus and Mary. She received a revelation from God through the angel: "Blessed thou among women."

Lovers of Jesus look with reverence upon every object associated with His life. Reference was here made to great cathedrals of Europe and dead interred there. The man would laugh there, said Dr. Moore, would be either a fool or an idiot. The reverence we have for such associations should create a sense of the greatest of all goodness, Jesus, and increase in proportion as associations approach nearer to Him. All Christians would like to have the privilege of talking to the woman Jacob's well about Christ, so said Mary of Bethany, but better that with His Mother, who was with Him until He expired on Calvary.

The woman who rears a child of God is great, but how much more whose child is the Son of God, other mother ever occupied or occupy the place that was occupied by Mary, the Mother of Jesus. So ask, said the speaker, if this exaltation of the mother is not inclined to the dignity of the Son. We may play that the sun is not jealous of the moon. We admire the beauty of the sun, but the sun's heat will have made it beautiful. We Mount Vernon and our reverend Father of His country is aware but who shall say because of love our country less? Who suspected of loving God less who reveres the name of Mother of Jesus? Why should be kept in our memory to so thankfulness to Him? Why honor to whom honor is due?

If we place the relations Christ and His mother thus, ask: Does this relation exceed the grave? We have together at the cradle, at the