

The Catholic Record.

Published Weekly at 404 and 406 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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and Joseph S. King, are fully authorized to receive

subscriptions and transact all other business for the

CATHOLIC RECORD.

Rate of Advertising—Ten cents per line each

insertion, space measurement.

Approved and recommended by the Arch-

bishops of Toronto, Kingston, Ottawa, and St.

Boniface, the Bishops of Hamilton, Peter-

borough, 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.

Advertisements 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 ad-

dress be sent us.

London, Saturday, November 18, 1899.

MORE DIVISIONS.

The Ritualists are now said to have had the fate of all sects, inasmuch as they have become hopelessly split into factions. The decision of the Archbishops of Canterbury and York on the use of incense and lights for liturgical purposes has been the immediate occasion of this condition of affairs. One party accepts the decision unreservedly. A second will act upon it temporarily, until the time arrives when it will be opportune to defy it. A third will use incense "for fumigatory purposes," while a fourth party, who may be called the "Irreconcilables," declare that they will pay no attention to the prohibition which is universally admitted not to have the force of law.

ADMIRAL DEWEY MARRIED.

Admiral Dewey, the hero of Manila, was married on Thursday the 9th inst., at St. Paul's Catholic church, Washington, to Mrs. Hazen. It had been previously announced by the papers that the marriage would be celebrated either by Cardinal Gibbons or Archbishop Keane, but the actual celebrant was the Rev. Father Mackin, pastor of the church. There were some months ago statements made in several papers that the Admiral is a Catholic, but subsequently it was discovered that these statements were incorrect, as he is an Episcopalian. The bride, however, is a Catholic. She was formerly a Presbyterian, from which denomination she became an Episcopalian. Eight years ago she became a Catholic, having been received into the Catholic Church by Archbishop Keane. It will be a surprise to the Apostles and Kow-Nothings that the great American hero of the hour should be married by a Catholic priest. What will they do about it? The marriage was private and unostentatious. The mother and sister of the bride were present, and the Admiral was accompanied by his aide, Lieut. Caldwell.

TWO OF THE "ESCAPES."

The notorious Slattery, who called himself an ex priest in order to draw crowds to his anti-Catholic lectures, has so come to grief in Australia that even the Orange lodges have at last thrown him overboard. His nephew, John Slattery, has made a sworn declaration to the effect that his uncle is an habitual drunkard, and has been so for years. In Melbourne he was at most constantly drunk while on his lecturing tour, and several times he threatened to cut the throat of the woman whom he calls his wife, or otherwise "Sister Mary Elizabeth," who assists in the lecturing. He also told this hapless woman several times: "As soon as you are tired of this lecturing, I can easily get another woman and teach her the lectures the same as I taught you." All "Sister Mary's" stories about Cavan Convent are the product of Slattery's lively imagination, and he baited her by threats of violence into telling them as Gospel truth. Edward Lewis and John Slattery are on a campaign of exposure of the ex priest, and Slattery is so confounded by them that he has announced his intention of going to some remote corner where he is unknown and starting a hotel where he and Mary Elizabeth may pass the rest of their days in quiet.

A STRANGE POSITION.

The House of Bishops, assembled, of the "Protestant Episcopal Church" of the United States, resolved at its recent meeting, that Bishop Doane of Albany, the Chairman, "is requested to communicate with the Archbishop of Canterbury for the purpose of having the spiritual jurisdiction of the Hawaiian Islands transferred to the American Church." There is something strangely amusing about this resolution. It would appear that the Archbishop of Canterbury had and has still spiritual jurisdiction over the

Islands. Whence did he get it? He derives all the jurisdiction he has from British law, which certainly has no force in Hawaii, so he cannot possibly have jurisdiction there, and there is nothing to be transferred. Either ecclesiastical jurisdiction belongs to nations independently of each other, or it belongs to some central authority from whom it is derived for all nations. The former of these is the Anglican theory, and in that case there is no need to ask the Archbishop of Canterbury to give a transfer or quit claim deed of his authority. The American Bishops ought either to claim that they obtained the required jurisdiction by the fact that the American flag was hoisted over the islands, or to ask Congress for it. If, however, we are to adopt the second alternative, the application should be made to the Pope for jurisdiction, as there is no one else who can possibly have it for the whole world. The action of the American Bishops is simply farcical.

DECAY IN THE BAPTIST CHURCHES.

At the Baptist State Conference held recently at Kalamazoo, Michigan, much alarm was expressed at the unmistakable signs of decay of that denomination which have manifested themselves during the past year, and it is stated that many of the delegates were completely disheartened by the facts revealed in the annual report read at the Conference. In fact there were six hundred, and seventy-four less baptisms in that church than during the previous year, and this is interpreted by members of the Conference to mean that there has been "a falling off in the spiritual life of the Church."

The Rev. W. L. Farnum, the secretary, in reading the report stated that if this falling off showed an unwillingness of pastors to swell membership by accessions instead of conversions, it might be a hopeful sign, but an editorial of the Christian Herald, one of the organs of the Church, treating of this subject, declared that "there is now inadequate devotion in the Church, as well as inadequate benevolence, and inadequate conversions; and a regrettable worldliness has crept into the Church to an alarming extent." It maintains, therefore, that the falling off is indicative of an actual decay in religion. This is confirmed by further facts which are also given in the report to the effect that "there has been a loss of one thousand in membership, and of three thousand in the attendance at Sunday school, while in the Baptist Young People's Union the relish for Christian work and study is abating to a marked extent." Rapid decay is the only interpretation which, it appears, can be put upon this accumulation of facts.

During recent years the ministers of the Baptist denomination have taken, at least in the cities, a very decided stand against the numerous secret societies which are springing up all over the land like fungus; and in New York very strong resolutions were passed not many years ago, especially against Freemasonry, which, it was asserted, is doing much in an indirect way to injure the vitality of religion. At the Michigan Conference, though no such resolutions were formally adopted, it was stated that the multiplying of clubs, orders, and secret organizations close the channels of revenue for Christian work and thus operate toward the decay of religious energy and zeal. To these associations the fact was attributed that "inadequate benevolence" is now the characteristic of Church members. Thus, for foreign missions it was stated that four hundred and forty-three churches contributed during the past year \$7,308, but all the giving came from less than one-third of the membership, whereas one hundred and ten churches had made no offering whatsoever. It was said, however, in modification of these views in regard to secret societies, clubs, etc., that "their condemnation had been sometimes too severe; for some of these are doing work which the Church has left undone—that is the shame."

We must say we are not surprised at this admitted decay in the religion of the Baptists. It is essentially a spiritual religion, the distinctive doctrines of which are fanciful. They are founded upon an erroneous interpretation of certain texts of Scripture, and are contrary to the substance of the traditions of the Christian Church for nineteen centuries, so that they cannot commend themselves to the sacred sense of an intelligent people who will take the trouble to consider them seriously.

So various are the vagaries of the

human mind that those doctrines may be embraced for a time by a limited number of even intelligent people, but they are not such as can be seriously entertained with an enduring intellectual conviction, neither are they adapted to all countries. Such a religion could not be expected to be enduring, and the indications are now that the end is not far off; and there are several other Protestant sects which are showing similar indications.

THE ADDRESS FROM LONDON DISTRICT ORANGE LODGE.

The Orangemen of London District lodge No. 1 have taken occasion from the war in the Transvaal to issue an address of greeting to "their brethren in all lands, and with them all true men of every faith and color, who love our God and stand up for equal civil and religious freedom for all men."

They make, of course, their usual professions of "heartfelt loyalty to our Queen, flag, constitution, and country, when a few others are talking discontent and treason, to proclaim our choice of service to our Sovereign, and to offer the hand of a warm friendly greeting to true men everywhere," which means, as we presume from the context, to those whose loyalty is equal to their own.

It is eminently proper that these gentlemen should be loyal to the flag of the British Empire, under which we all enjoy protection to life and property, and the blessings of civil and religious liberty; but while it is admitted that the whole country is truly loyal, it was scarcely necessary that the Orange body should push themselves so prominently forward as the loyalists of the country by excellence. They have been accustomed to do this in the past to a nauseating degree, though there have been times in their history which have shown that their professions of unswerving loyalty were but a sham. In Great Britain, or, at all events, in Ireland, this was manifested so recently as a few years ago, when it was threatened that "the last Orangeman would die in the last ditch" in the effort to cast her Majesty's throne into the sea, rather than allow the popular will to be carried into effect, when Mr. Gladstone succeeded in obtaining a majority in the House of Commons in favor of granting that justice to Ireland which she had so long demanded. And this sentiment was echoed from Canada, where the Canadian Grand Master and a number of his ardent followers waxed so grandiloquent as to promise a "Canadian contingent toward the same purpose."

Well, we are not disposed to quarrel with District Lodge of London No. 1, if it has suddenly become extremely loyal, though we may, perhaps, entertain some doubt of the substantiality of that newly-begotten zeal in defence of the unity of the British Empire on the basis of universal civil and religious liberty. But with our past experiences of the character of the loyalty of Orangemen, would it not be more satisfactory if the men who sent forth such an address would offer themselves to go forth to the Transvaal to fight for the supremacy of Great Britain in South Africa where it is threatened, rather than to boast here of their super-eminent loyalty in empty words?

This lodge of London District expresses a newly begotten affection for our French Canadian fellow-citizens of the Province of Quebec, as follows: "We are glad to see our French Canadian comrades eagerly joining their good wishes to the maintenance of the sovereignty of our free land in South Africa, and enrolling their volunteer soldiers to march along side of ours for that distant field. We willingly give them a double greeting, because we know how strongly they are tormented by language, religion, past history, and present associations, to incline towards their grand old France where their mother tongue originated but from which they have been so long separated by the fortunes of war."

Human nature is not so perfect as to bear every strain upon it, and loyalty itself may even break under the burden of oppression; but with such a history as Orangemen affords us, it is with an ill grace that the London Orangemen make innuendoes that the "language, religion, past history, and present associations" of the French Canadian tempt them to serve any other flag than that under which they live. The history of the French Canadian since the cession in 1763 has been one of firm and unflinching attachment to the British throne, with the strictest observance of the instructions of 1847-1850, when, in Upper as well as in Lower Canada, bodies of insurgents demanded the civil and religious liberty which was conceded at a later period, and which Orangemen equally with other citizens now enjoy. The impatience of London District lodge is therefore needless and entirely

out of place. We would, however, be willing to let it pass unnoticed were it not for the sneers with which it is accompanied. These betray that the lurking spirit of rancor and hatred against French Canadians and all Catholics is as rampant as ever in the breasts of the Orangemen, though veiled behind a sham olive branch.

In the same spirit they say: "We do not ask you whether you are Protestants or Roman Catholics, or Methodists or Pagans. We give you the right hand and invite you to come and live with us, etc." To this is added:

"But if you come to conspire against our Christian civilization, to set up a hostile power over us either in the religious or political field, then we give you no welcome. Furthermore, we warn you that we will contend against you at the ballot box. We will oppose your obtaining offices of trust and positions of influence among us."

Familiarity with 12th of July and 5th of November Orange speeches gives us to understand what is meant by these covert insinuations. No one conversant with this literature will fail to see that all Catholics are meant to be included among the conspirators alluded to in this paragraph, who must be kept out of offices of trust and positions of influence. We must, therefore, reject with scorn all such hypocritical offers of the olive branch as that made by District lodge No. 1 of London, and we beg to inform that lodge that we are not in Canada by their tolerance. We thank them for informing us that they will continue to use ballot box and every possible wile to prevent us from obtaining positions of influence in the country. In reply we say we shall continue to suspect their professions of friendship, and will act accordingly both at the ballot box and elsewhere wherever necessary.

MORE ANGLICAN CONFUSION.

The Irish Episcopal Church has not the dissensions within it which are troubling so much the sister Church of England for the reason that in Ireland, Low Churchism is dominant, Ritualism being almost an unknown quantity there. Hence it is not very surprising that there have been certain anomalies between the Episcopallians and Presbyterians of Ireland. At the meeting of a Congress of the Irish Episcopal Church held recently in Dublin, fraternal greetings were received from the Presbytery of the city which was in session at the same time. The deputation conveying the message was cordially received, and the Archbishop fully reciprocated the desire expressed therein for "closer co-operation among all sections of Protestants."

We cannot but contrast this reception accorded to the Presbyterian committee with that given by the Synod of Toronto to Presbyterian greetings on some similar occasions, when the latter were made to understand that the Anglican Church can not express or wish goodspeed to Presbyterianism inasmuch as the latter is in a mass of error in rejecting the "historic Episcopate."

It is not merely very doubtful whether the whole Anglo-Episcopal Church would approve of this partial recognition of Presbyterianism accorded by the Dublin Prelate and his Synod. In fact it is certain that more of the Churches of England, Canada and the United States would give their approbation to such a recognition, and we may well ask what was the sense of the long and fierce struggle which took place in England and Scotland during the sixteenth and seventeenth centuries, if these two denominations can fraternize so sociably. Prelate, which the Covenanters regarded as a "rag of Popery," and resisted accordingly, must now be considered a harmless institution, by the Presbyterians of Ireland, at least, and the lack of Episcopal orders among Presbyterians must be now held by Irish Episcopallians as no obstacle to the Presbyterian Church being the Church of Christ, or a branch thereof.

Many Low Church and Presbyterian organs are congratulating themselves that this, and similar approaches between Churches which have hitherto been hostile, are indications that Evangelicalism will soon see better days. To us it appears that indifference to the truth of Christian doctrine is growing among these sects, which have hitherto held doctrines under belief that they are revealed by God, but which they are now content to ignore at any moment for the sake of making it appear that Protestantism has more unity in it than has hitherto appeared to be the case.

Besides, the special incident we have related of the greetings which have passed between the two Irish Churches is a new illustration of the inex-

orable confusion existing in the Anglican Church, which does not know just where it stands, in any of the countries where it is found.

A PRESBYTERIAN ON RITUALISM.

It is one of the curiosities of the Ritualistic conflict now raging in the Church of England that the non-Conformists are as militant in regard to the matter in dispute as are the High and Low Church parties within the Church itself, who are more immediately concerned in it.

Mr. Samuel Smith of Liverpool, member of the British House of Commons for Flintshire, Wales, has been visiting Canada, and a few days ago he took occasion to deliver an address before an audience composed of the students of Knox College and citizens of Toronto, on the all-absorbing subject of Ritualism. Principal Caven of the same college presided at the lecture, and the other members of the faculty were on the platform.

Mr. Smith is a member and elder of the English Presbyterian Church. He is a man of some wealth and of considerable business ability, but no one would mistake him for a theologian; nevertheless it appears that he has delivered a number of addresses through the United States and Canada on this burning Church question; and the fact that he was delegate to the pan Presbyterian Council recently held in Washington gives to his utterances a certain amount of authority among Presbyterians at least, though we should imagine that Anglicans would be rather disposed to tell the respectable gentleman that it would be a very good thing for him were he not to interfere in the business of other denominations. Nevertheless he seems bent upon taking part in that present squabble, notwithstanding the he is an outsider, and he lets it be understood that he intends to be at the front in the battle which is to be fought. He says:

"It is high time all Protestants in the Church of England and in all the churches had their eyes opened. We in England were blind too long, to our own loss and hurt."

Let us be clear about this: the sacerdotal conception of religion and the evangelic are absolutely and essentially opposed and irreconcilable. Both conceptions have been struggling for the mastery in the Church of England. If sacerdotalism prevails, it will be death to Evangelical religion. The time has come for Protestants to unite against a common foe, and to fight for the truth committed to their keeping."

To the objection that Presbyterians have no concern in the matter, Mr. Smith has an answer, that the Church is a State Church, and must therefore be amenable to Parliament: or as he puts it:

"The country is now aroused. The question could not be kept out of Parliament, because the Church is a State Church, and the only appeal the laity could make was to Parliament. There is a struggle before us as determined and critical as in the days of Laud and of the Long Parliament."

It is thus asserted that the Church of England must take its doctrines and liturgy from the majority in Parliament. It is a humiliating position, nevertheless it follows necessarily from the fact that Parliament or the supreme civil authority created that Church, and dictated or authorized its standards of belief and forms of public worship.

The Low Church party accept these conclusions, and base their hopes of success on the aid they expect from the non-Conformists; but the Ritualists have a higher opinion of the nature of the Church, believing it to be the divinely instituted Church of God, with which no human power has the right to interfere to change its doctrines or disciplinary laws, established as they are, not for any earthly purpose, but to lead man to the heavenly kingdom for which he was created. Hence, they deny the right of the State to dictate to them in regard to the matters in dispute between them and the so-called Evangelicals.

If the Church of England were really of divine institution, the Ritualists would undoubtedly be in the right so far as this point is concerned, but as it is of human institution, these high claims cannot be maintained. However, it seems to us that it would be better manners at least for the Presbyterians and other non-Conformists to leave the Church of England to settle its own internal squabbles by itself, just as they would not wish outsiders to interfere in their doctrinal disputes, or in negotiations for unity, for an other example, between different Presbyterian bodies. They would resent such interference as their own the Councils of old did when an attempt was made to force Prelacy on them.

And yet Mr. Smith's help is looked for by the Low Church party, and he is even regarded by it as a leader. We presume this is partly owing to his natural aggressiveness and love of

notoriety. He it was who introduced into the British House of Commons the motion to dictate to the Church of England what manner of men should be appointed to the Episcopal office. He was unceremoniously rebuffed, however, and we think deservedly, his motion having been defeated by a two-thirds majority of the House. Thus the very authority to which the roaring Kensittes appealed decided against them by a most overwhelming vote, though almost all the Catholics in Parliament left the House before a division was taken so that the Protestants might settle the matter among themselves as they thought fit. The Catholics did this by courtesy, though they were surely as much entitled to vote on the question as were the Presbyterians.

We need not enumerate here the specific Ritualistic doctrines and practices to which Mr. Smith objects. We have frequently referred to them in our columns. We will merely add that Mr. Smith acknowledges that Ritualism has in sympathy with it "a very large proportion of both the Bishops and the higher clergy." In fact, he says that the English Church Union, "the society of which Lord Halifax is the head," and the purpose of which Mr. Smith states to be the "Romanizing of the Church of England," and similar associations, "enrol nearly eight thousand clergy and a number of Bishops, every one of them committed to the Romish position and forming a distinct Romanizing propaganda. Nearly every doctrine of the Church of Rome," Mr. Smith adds, "is taught by these secret societies, and Romish practices are observed."

We shall not dwell upon Mr. Smith's want of politeness in giving the Catholic Church a nickname by which she does not designate herself. We will merely remark that the correct name is Catholic. Even the British Acts of Parliament recognize the Catholic Church as "Roman Catholic," but the Church of Rome is merely that part of the Church which is in the Diocese of Rome, so that Mr. Smith is as ungracious as he is untruthful and impolite. The term "Romish" is equally inapplicable to the great universal Church, and every scholar knows that such application is nonsensical.

To this we must add another thought. We would much like to know what Mr. Smith means by saying that the truth was "committed to Protestants for their keeping." It was Christ who committed the truths of religion to mankind, but from what we have read of history we have always been of the impression that Protestantism is fifteen centuries too young to have received that deposit of truth from His sacred hands. We have believed that the deposit of truth was given by Christ to His Apostles, from whom it came to their successors, who still exist on earth, and are to be found in the Catholic Church. Is not Mr. Smith guilty of a serious anachronism in asserting that this deposit was given to Protestants or Protestantism?

IS THE CHURCH A VARIETY SHOW?

Under the above caption the "New York Sun" prints the following:

To the Editor of the Sun:

Sir: If the Church is losing her power over the masses it is no longer responsible. We consider the following illustrations of buffoonery which must certainly detract from the respect and reverence due to the Plymouth Congregational Ladies' Society, foreign missionary department, 230 P. M. 733 P. M. Pancake Social; oration on "Pancakes," a quartette about "Pancakes," Sympathy and Paucity.

Park Baptist—Midweek Prayer Meeting Thursday evening. Friday evening. A Hard Times Social. All muscians must wear close suitable for the occasion. Fried chicken, baking powder biscuit and sherbet for 15c.

First Presbyterian—Tuesday, 6 to 9 P. M. The caterers who have been to the past week will serve supper. Muffins, ham, pickles, coffee, 10c. Friday evening, Junior Christian Endeavor will give a concert—Ice cream and fun for all. Don't forget chicken pie supper. Good programme, good company; be served in this native style, all for the small sum of 15c.

Pilgrim Congregational.—The young ladies will give a soap-bubble social Wednesday evening. Cakes of soap, pleasant entertainment, songs, recitations, in exchange for a soap-bubble. Tickets 10c. The one who blows the largest soap-bubble! Poverty Social: Run to the poverty social to-night at the Congregational Hall. Admission only 10c. There won't be no poverty about the supper. You will be glad if you were glad close or jewelry. Prices for gent and lady what dresses most suitable for the occasion. Run and have a good time.

Go to the First Baptist Church to-night to hear J. H. DeWitt Miller tell about "Uses of Utensils." You'll kick yourself twice around the Capitol if you miss this attractive entertainment to-night at First Baptist Church.

Presbyterian Church.—The taking comic parties. "Get out Boy" will be given at the Presbyterian Church. "Get out Boy" will be given at the Presbyterian Church. "Get out Boy" will be given at the Presbyterian Church.

On Sunday, "If my dear sweet to-night, 'O my dear' or a hymn, then don't. All I want is beautiful music. I don't believe in singing 'Let from the tomb' and 'Hallelujah' all the while, or any of the while."

Will not these churches be like the virgins who found they had no oil when the bridegroom came?

Edw. E. How.

THE FLOWER OF THE VOW.

Rev. Father Ryan in "A Crown for our Queen."

Hearken, O daughter, and see, and incline thy ear and forget thy people and thy father's house. And the King shall greatly desire thy beauty, for he is the Lord, the God and Him they shall adore. (Psalm xlv.)

Calmly went on the days in the home of Joachim and Anna. It was the happiest home ever had. What cared the couple about the great noisy world without them? They never mingled in it much; and now since Mary had come to bless the evening of their days—and the mornings and evenings of all days—and they had a beautiful world of their own, they thought they of the great world without. A journey to Jerusalem, to visit to the Temple on the Feast of the Law—a brief stay, and a hurried return were the only things to interrupt the quietness of their life.

They had been childless so long. Jerusalem wondered much when heard of Mary's birth. They would ask Joachim about his little child; but unlike the aged, Joachim was not glib. He kept his own counsel. His words were few, and his questions few. He seemed to be content with speaking about her. Two years passed away. The child had begun to speak. I wonder what was the word which the child's pure lips uttered? The feet of strangers and visitors passed the threshold of that closed home. But, sometimes some wonderment of her beauty; and so how they were moved by a something in her face and ways and words difficult to divine. It was as if they caught a glimpse of Heaven, or an angel in earthly form. They were their way carrying in their hearts the memory of the lovely child. And Jerusalem heard of her word and beauty and began to busy itself with the child's future. Marriage was dream of the maidens of Judea. Marriage is the dream of most of the Christian sisters. To be the mother of the Messiah, to bring forth Him who was to be King of Kings forever and save their nation, this was the spoken thought and intense desire of their hearts. And who could blame the Hebrew maidens whose souls the shrine of a desire so pure and holy? But ah! how little they and priests knew of the ways of God. Their ideal of the Messiah was cast in the mould of the world. They looked for Him coming in pomp and splendor. The clear prophecy grew dim. True, they read or heard the words, but their spiritual significations were hidden from their minds.

Joachim belonged to one of the priestly orders, as around the temple where, after the evening sacrifice, had been offered, the priests and their dreads congregated, there was freedom of talk of Joachim's designs about beautiful child. Is it curious of that world talk seldom touches thoughts? Little did those who know the future of Joachim's life. In her home there was a stillness, her like the silence in the Holy of Holies. She spoke not often; when she did, her voice was very low, as if she were afraid to let it speak lest it might tell some secrets hidden as yet down in her heart, as tones were tremulous with a sweet indefinable. And how she loved her parents! Nor was child ever holy parents! Nor was child ever as she was loved by them. She led the prayers prescribed by him. In morning and evening time would kneel down beside her mother with her face lifted like an angel towards the heavens, and pray. Had ever prayed, before. The angels heard their songs in her heart, the breath of her prayer, ended? Did new, strange prayer never by the hosts of heaven before, gleam from the face of the beautiful God, as He listened child-prayers of His future mother? And did the Father feel a divine patience for the coming of His child when He was to send Gabriel, Angel of the Ta one, with His word to the Virgin?

Sometimes, as quietly as a shadow, she would seal away in her garden that surrounded the house, and breathe her prayers, and flowers were blooming and the dew was resting, but sweeter than the dew of her lips than the breath of leaves. Ah! happy flowers that her prayers! Ah! blessed roses that the touch of her pure hand.

How mysteriously she lived was growing day after day, as were hiding a mystery in her soul. In the long, calm evenings, on her mother's breast, still as upon an altar, she would listen to her father's voice while he told the history of their race and the prophecies announcing the birth of the Messiah. And what hope of in times full of pathos growing weakness of even the people and of the fearful, wild idiocies of all the nations, it could would nestle closer in her arms with such a look of truth in her eyes. And she would smile of strange things that the world knew not. And when she spoke of the days of the Egypt; and of Bethlehem, the place of David his royal ancestor, of Jerusalem whose fountains of life and light, and whose walls were the old and new Jerusalem, she would sometimes startle, as if presentiments, like clouds, were moving over her soul. ever know how much she knew these the first days of her life.