

pupils sang the "Benedictus" by Leonard: at the beginning of Mass, Litany of Loretto (Rosewig) and after the elevation, "O Salutaris."

Immediately after the Mass the Papal Benediction was imparted to the Religious and pupils.

Later the house was visited, and a holiday granted to the pupils, after which the distinguished visitors left.

Mayor Rumball called upon the Delegate on Friday and expressed, on his own behalf and that of the citizens, pleasure at the honor conferred upon London in having such a distinguished visitor.

A public and informal reception was held at the Palace in the evening at which His Excellency was kept busy receiving visitors from 7:30 until nearly 10 o'clock.

On Saturday morning Mgr. Falconio, accompanied by Bishop McEvay, Rev. J. T. Aylward and Rev. A. Meunier, visited the City Hall to return Mayor Rumball's call.

An invitation was extended to all the Italians of the city to meet Mgr. Falconio at St. Peter's school on Saturday evening, and accordingly at 7:30, the appointed hour, the rooms were well filled with his Excellency's fellow-countrymen. At this reception the Ablegate, attended by Rev. Fathers Aylward, Kennedy and Meunier, gave some excellent advice to the Italians in their native tongue, exhorting them to be faithful to the obligations imposed upon them as members of the one true Faith, to approach regularly the holy sacraments of penance and Communion and to prove by their daily lives the principles of truth and justice inculcated by the Catholic Church. A pleasing incident in connection with this visit was the presentation of a large and beautiful basket of roses to His Excellency by seven young Italian ladies, the Misses Paladino, Benenati, and Dambrà (cousins), one of whom was the first Italian girl born in London. The Delegate graciously thanked the young ladies for their pretty gift and spoke to each of them personally for a short time. As an outcome of this reception it is worthy of note that several Italians who had neglected the sacraments for some time approached the tribunal of penance that evening and in the morning received Holy Communion.

The 7 o'clock Mass on Sunday was celebrated by the Delegate. At the 9:30 o'clock Mass the Catholic Order of Foresters received Holy Communion, after which His Excellency bestowed his blessing upon the members. Solemn High Mass was celebrated at 10:30 in presence of the Delegate, who occupied the Episcopal throne for the occasion. He was assisted by Rev. Dr. Flannery as assistant priest and Rev. Fathers Fisher and Kennedy as assistant deacons; whilst Rev. J. E. Meunier was celebrant of the Mass, assisted by Fathers Francis Solanus, O. F. M., and Rev. P. J. McKeon, as deacon and sub-deacon, respectively. Bishop McEvay was assisted by Rev. Father Cushing, C.S.B., President of Assumption College, Sandwich, and Rev. H. G. Traher, P. P., of St. Mary's Church, this city. The sermon was preached by Rev. J. T. Aylward, his subject being the Unity of the Church. At its conclusion he referred to the happy privilege and honor which was ours of having that day in our midst the direct representative of Pope Leo XIII., the present illustrious occupant of the Chair of Peter. To every country of prominence, said he, His Holiness sends a delegate, and he manifests a special speaking subjects. Addressing His Excellency he congratulated him upon his appointment to such a high and exalted position, and asked him to convey to His Holiness the loyal submission of the Catholics of the diocese of London. Leo XIII. has endeavored himself in a particular manner to the working-class. In his famous Encyclical on the Labor Question we have an example of his prudent care and thoughtfulness for the working people. He is the prince of rulers. His rule is marked by a suavity of manner and speech. He is particularly tenacious of the rights of the working people, but at the same time he warns them against acts of injustice and insubordination—and this warning is particularly applicable at the present time to our own fair city of London. We as Catholics should not be lacking in want of respect for authority, for we know it is our duty to obey the laws and respect the public officials. In this way—and in this way only—we will be a happy, contented, and a united people. Listen to the voice of God's Church and keep away from demagogues and agitators whose sole ambition it is to propagate discord and strife in a law-abiding community. We should take no part in these agitations but do all in our power to promote unity and concord. We should likewise obey our priests and Bishops, and with our Divine Master let our prayers ascend to heaven that there may be peace and unity and also that there may be one Faith and one Shepherd.

Never before have we ever witnessed in London such a large number of persons as were gathered around the Church and Palace on Sunday afternoon to take part in the procession to "Mount St. Joseph." Precisely at 2:30 all fell into line and the procession started, being led by the band (which was procured by the Italian society of the city), then followed the Christopher Columbus society (Italian) school-children, the members of the C. O. F. E., the C. M. B. A., the Delegate, the Bishop and clergy, in cabs. In fact every vehicle in the city was hired for the occasion, the procession extending several miles in length. Arrived at the beautiful grounds of the new Institu-

tion the clergy vested, the Delegate in Episcopal vestments, accompanied by Rev. Fathers Fisher and Kennedy as deacon and sub-deacon, respectively, formed in procession with Bishop McEvay and Very Rev. J. Joseph Bayard, V. G., Rev. Dr. Flannery, Rev. Fathers Francis Solanus, O. F. M., Cushing, C.S.B., Aylward, M.K.O., L.H.ureux, (master of ceremonies) Noonan, Traher and Meunier, and altar boys, and blessed first the exterior and then the interior of St. Anne's chapel, the clergy singing the Litany of the Saints and the palms proper for the blessing of a church.

Immediately afterwards came the blessing of the house, which was likewise performed by His Excellency, assisted by the Bishop and clergy. This ceremony being completed according to the prescribed rules for such occasion, Bishop McEvay, standing on the balcony and surrounded by his priests, addressed the immense concourse of people who had assembled for the most part on the lawn in front of the building in expectation of hearing the address.

He began by returning thanks to Mgr. Falconio for the great honor done in blessing the new institution for the work of God to be carried on in their midst. He also thanked the societies and the good people of London for turning out to the ceremony in such very large numbers. His Lordship was sure that when the anniversary of this auspicious occasion came around each year they would remember this day with gratitude, for the occasion which called us together was indeed one of joy and gladness. Continuing, he compared the blessing of the chapel which had just taken place with the ceremonies of dedication of the Temple in the Old Law. For the Catholics of London, said he, this is indeed a happy day. A new institution is to-day added to the Church—a place wherein Almighty God would place to make His dwelling. Here His name shall be sanctified. Here shall He be worshipped in spirit and in truth. God has chosen this place as a house of prayer and sacrifice. If the Temple of the Old Law had God's blessing—and we have no doubt of it—how much more so those of the New, wherein we have the fulfillment and completion of the Old. In the temple we have the continual presence of Our Lord Himself. Besides the Real Presence in our tabernacles, we have in the Church the channels through which God's graces flow upon those who are willing to receive them. Jesus is the fountain from which all the channels of grace and mercy receive their source. In this chapel people will enter the holy tribunal of penance, and they will receive the body and blood, soul and divinity of Jesus in the holy Sacrament of the Altar. Here also will confirmation be administered. Hence it is that this chapel is to-day blessed with so much ceremony. Sacrifice is the highest form of prayer. This house ("Mount St. Joseph") will likewise be a house of prayer and charity. Here the good Sisters of St. Joseph will be trained in works and acts of prayer, self-sacrifice and humility, being fitted to carry on the good works for which the community was instituted. Here, too, the little orphans will be brought. They will find here a cheerful, happy home, and loving hearts and hands to attend to them. Surely, then, this is a work worthy of every encouragement and support—and that it may receive such is our earnest wish. In blessing it to-day His Excellency carried out the law of Our Lord, Who said: "When you enter into a house say, Peace be to you. So we join in prayer to-day that as of old the houses of Isaac, Abraham and Jacob were blessed, so shall this new home be blessed by Almighty God."

At the termination of His Lordship's address Father Aylward invited the people to inspect the building, many of whom availed themselves of the invitation.

His Excellency, the Bishop and the clergy then visited the Catholic cemetery, after which they returned to the Palace.

In the evening Solemn Vespers coram episcopo was celebrated by Rev. P. J. McKeon with Rev. Fathers Noonan and Tobin as deacon and sub-deacon respectively. The Apostolic Delegate gave Benediction of the Blessed Sacrament, assisted by Rev. Fathers Aylward and Kennedy, with Rev. P. J. McKeon as deacon of exposition. The Bishop was present, attended by Rev. Dr. Flannery and Rev. H. G. Traher. In the sanctuary also were Fathers Cushing and Fisher.

Between Vespers and Benediction a powerful and eloquent sermon was delivered by Rev. Father Francis Solanus, O. F. M., from the text: "Thou art Peter and upon this Rock I will build My Church and the gates of hell shall not prevail against it."

On Monday morning Mgr. Falconio celebrated Mass for the school children. He was assisted by Very Rev. Father Fisher and Father L'Heureux; whilst Rev. P. J. McKeon, director of the schools, occupied a seat in the sanctuary. At the termination of Mass Miss Maggie Boyle advanced to the foot of the throne upon which His Excellency was seated, and read in a clear and well-modulated voice an address on behalf of her young companions. She was accompanied by the little Misses Marian Meaden and Gracie Fenech, the latter gracefully presenting the Delegate with a beautiful large basket of flowers saying in his and her native language: "Sua Eccellenza, accetta questo mazzo di fiori, da noi ragazzini di scuola." The Delegate spoke a few kind and graceful words to the little ones, after which he bestowed his blessing upon them, whilst they in turn knelt and kissed

his ring. He then arose and addressed the children, who, attended by their teachers, completely filled the pews in the centre aisle, the remaining pews being crowded with their parents and friends. His Excellency said he could not sufficiently thank them for the beautiful sentiments expressed in the address which had that morning been read to him in their name. Nothing afforded him greater pleasure that morning than to see them united in the church, where they were assembled to offer up their prayers to Almighty God for their own welfare. They need not wonder at the great care taken of them. Children are to society what the springtime is to the other seasons of the year. On their present conduct will depend in a great measure their future welfare. No wonder then that great pains are taken about their education. From the time of their birth they were the object of their parents' greatest care. Nothing was left undone that they might give them good and sound minds and hearts. As soon as their age permitted it they were entrusted to the care of learned and zealous teachers, who devote every effort in order that their education may be perfect, so that when the time comes they may go forth into the world with their hearts and intellects well formed. By their Bishop, parents, teachers, superiors, nothing is left undone, because they realize the great account they will have to render to Almighty God for each and every one of the children committed to their care. In order that they may receive a good education and walk in the path of virtue every precaution is taken. It might, however, be asked why it is that in spite of all this care which is taken of them, there were some children who do not make any progress at school. It cannot be that the education which they receive is at fault. Nor can we attribute it to a want of diligence on the part of the teachers. If fault can be found it must therefore be that the children do not pay attention to the lessons which they receive from their teachers. Here His Excellency instanced the gospel parable of the sower, some of whose seed fell upon barren ground and bore no fruit; some fell on good soil but was choked with weeds and thistles; the remainder taking deep root on good ground produced fruit a hundred fold. So it is the same with the education of the children. Some of those who receive it have not pure hearts and so bear no fruit; others are choked with passion and it therefore withers away for want of nourishment; but when the seed of goodness falls upon the hearts of good boys and girls, like the good soil spoken of by Our Lord and Saviour, it produces an abundant harvest. Such good children will listen with attention to the lessons they receive. The words of their parents, teachers, pastors, Bishop entering into their hearts will bring forth an abundant harvest. In order to be good children the first thing to be done is to purge the heart of all noxious weeds so that it may be fruitful of good deeds. In all your acts aim to be generous, prudent, straightforward. Try to be pious, religious, strict upholders of the laws of God and of the Church and of the rules of the school. Always remember that you were sent to school to endeavor to obtain knowledge, and perform faithfully your religious duties. Then you may cherish the hope that you will accomplish your education with success, and when the time will come that you go forth to the world you will ennoble society, and the hopes and aspirations of your parents will be realized. This truly will be for you a golden harvest. Endeavor therefore to perform faithfully your duties. That God may grant you the blessing and grace of cultivating science and wisdom I will, said Mgr. Falconio, pray fervently for you that you may obtain that end. You must, he continued, unite your prayers to mine that God may grant you a great love and respect for your pastors and your Bishop, who have your interest so much at heart. May God grant you respect for your parents who do so much for you. May he grant you respect and benediction for your teachers who are working so earnestly that you may acquire every Christian virtue. This object being accomplished when you go into society, you will be admired and respected by all. Then like the just man spoken of in the holy scripture you will be lifted to a crown of glory and eternal happiness.

In conclusion His Excellency bestowed upon the children the special blessing of our Holy Father the Pope. At the request of Bishop McEvay, Mgr. Falconio granted the children a holiday, the time to be chosen by His Lordship.

Rev. Father Holden, Chancellor of the diocese of Hamilton, representing the Bishop, arrived in this city on Monday afternoon for the purpose of escorting Mgr. Falconio to Hamilton. His Excellency left London at 4:40 p.m. for the "Ambitious City," accompanied by His Lordship Bishop McEvay and Father Fisher and Aylward.

The following is the programme of musical services rendered by the choir of St. Peter's Cathedral for the reception of Mgr. Falconio, under the direction of Mr. Hubert Traher, organist, and Mr. W. E. Miller, choir-master:

THURSDAY, 11.30 a.m.
Chorus: Ecco Sacerdos Magnus. W. E. Miller
Solo: Veni Creator. Himmell
O Salutaris. Quartetto in A. W. E. Miller
Tantum Ergo. Solo and chorus in E. J. C. Goss

SUNDAY, APRIL 29.
High Mass, 10.30 a.m.
Organ Prelude in E. E. Balaite
Processional: Ecco Sacerdos Magnus. W. E. Miller
Mass in C. W. E. Miller. E. Silas

THE CATHOLIC PRELATE.

Impression He Makes Upon Protestants in an Excursion Party.

Frederic R. Guernsey, the Maxico correspondent of the Boston Herald, who is not a Catholic, but is always liberal and fair in his writings, gives an interesting picture of a Catholic Bishop in his last letter. After contrasting the Catholic women of Mexico with their Protestant sisters, showing how the latter adorn themselves, while the former adorn their character, he continues:

And when there happens to be a Catholic Bishop in one of these excursion parties it is something for the psychologist to study. The men, who are mainly Protestants, at are their wives and daughters, do show a certain reverence for the prelate, who is calm, dignified and genial. The women, noting his purple scarf and golden chain, begin to think on this, to them, new manner of clergyman, and, when better acquainted, ply him with questions which the good Bishop finds quaint and indicating a state of almost holy simplicity. His answers spread knowledge, and yet does not wish to appear in a travelling group as one who would proselyte. He is too well bred for that.

It ends in the whole party coming to talk of "our Bishop" as if they were of his faith!

The prelate is a man who has travelled; he has pulse and sound sense and an immense charity for human weakness, and it is almost a new sensation for him to be shut up for days and weeks in a vestibule train with a questioning, kind-hearted crowd of Protestants. It must be educating, in a way, to the ecclesiastic, for he gets an insight into the immense ignorance of the ordinary man and woman regarding the tenets of his faith. One may be sure that he will utilize this valuable knowledge when he returns home.

But one thing always results from the close mingling of intelligent and well-bred Catholics and Protestants: they end by mutual respect and become good friends. So we see that religious prejudice is removed when propinquity comes. The religious war of the past served a purpose; the intensity of theological passion burned itself out.

Take our everyday business men thrown into association with a great Catholic dignitary; they find a new type of man, a gentleman to his fingertips, a profound student, a capable administrator who compels their regard by his executive achievements in building schools, asylums, hospitals and churches. He is no mere dry theologian, nor is he an ascetic. He meets them as a man meets men, on a footing of human equality, yet there is something about him that commands reverence.

He speaks, in his quiet way, as a man having authority. And the American man of affairs, the manufacturer or large merchant, as the case may be, soon begins to have a sincere liking for this learned yet practical man who can share in his ideas on everyday matters. Probably the good Bishop likes a cigar, and so he seems more human, and men find pleasure in seeing him no prim refuser of the good things of life. And they note with a certain unspoken astonishment that the representative of the great and ancient Church has his set times for reading his prayers in a spirit of quiet and unostentatious devotion. Here is a new species of man who dwells in a lofty spiritual region apart from the dust and heat of the world of trade and commerce. It opens up a new vista to the business men. It does them as much good as if they had prayed, and never after are they wholly forgetful of that other life which good men lead in this world.

Speaking of the Church in the Western States, Mr. Guernsey writes: "England Catholic prelates from that region have been here this season, and, talking with them, I have noted how they feel the push of the people, the border and broader life of the West. The Catholic Church is growing fast out in the West, and it joins the new world vigor to century-old convictions. Baptists and Methodists would do well to get their guns. It shows the marvellous adaptability of the Catholic Church that it can exist and flourish among a people so full of intellectual energy and native irreverence for whatever is old. Christianity has been tried by a hard test in the great West."

When did Dollinger begin to be a half-pervert? When he had fretted his soul into morbid impatience with the Church's infallibility. When, therefore, we see a man in a fretful state about a Catholic dogma let us explain infallibility to him, lest he become half-perverted; to him, let us deal gently with him lest he go out in a huff. Fretting, like the itch, is cured, not by scratching or thumping, but by softening applications. I had rather be guilty of looking through my fingers at a delinquent than of using my fingers to tear his eyes out. Let him force the fighting; and if he finally comes to you, your previous kindness will help you to persuade him by authority to listen to reason and revelation.

The good physician, having patiently diagnosed the disease, then considers whether or not it is wise to hasten or to retard the development of the symptoms. A strong constitution or a weak one in the patient makes a great difference in the decision. A strong, clear, well-balanced mind is set right by a plain affirmation and proof. A feeble mind must first be fed up to a proper condition, using meantime what mental stomach it already possesses.

The bulk of half-perverts are victims (even if willing victims) of mental or moral weakness. Fullness of instruction, especially about the Church's authority, and kindness of spirit and of manner, joined with much patience and at least some prayer, will save them.—Rev. Walter Elliott, C. S. P., in the *Easter Missionary*.

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CATHOLIC SOCIETIES.

The wonderful development of societies described as "Catholic," which have been organized among our people of late years, is a fact upon which we are all disposed to felicitate ourselves. It is a grand good thing to bring our men—especially our young men—together, on the basis of fidelity to their common faith, for the promotion of brotherly charity and intimate social intercourse; (they thus learn to know one another to the great advantage of all); for upholding one another when occasion arises and for making proper provision against the inevitable rainy day. These societies were designed by their founders to be a help not only to individual associates, but to the cause of Catholicism in general. Requiring as primary conditions of admission to a share in the privileges of membership, a decent degree of faithfulness to the laws of the Church, they established a potent motive for obedience to those laws. They put a premium on practical Catholicity, and the provision that no liquor dealer is eligible is a pointed protest against the deplorable drink-trail.

Occasionally, however, we hear things which indicate that the gold is becoming dim—that the conditions prescribed for membership in some professedly Catholic societies are being relaxed. It would be interesting, if not edifying, to know, for example, how many wine clerks and saloon keepers have found entrance into organizations from which they are supposed to be formally excluded. It would be equally interesting to know how many men who, though they have, notoriously, long since ceased to practice their religion, have nevertheless, been invited and admitted—in some cases to their own astonishment—into organizations which have the name of being Catholic. We are well aware that this is a matter whose frank discussion is likely to give offence. We are speaking, however, in the interest of the societies themselves. If they are to have the uplifting influence among our people which they can and ought to have, they must not lose sight of first principles.

But this revamped Pyrrhonism has seduced us from our main point which is to show that the professor repudiates or contradicts his own principle, leaving the inference that he did not understand it or forgot it conveniently when he needed the solid ground of external truth to stand on.

He has said that internal facts—facts of one's consciousness—are certain, and that all external facts are merely probable. Now on the same page, 580 he says: "The existence of the absolute back of nature and all finite things, like our own existence, is a matter of positive certainty."

Now, the existence of the absolute back of nature—the existence of nature and the existence of the finite are not like our own existence, not internal facts or facts of one's consciousness. They are external facts. They belong to that class of facts which, the professor tells us, are merely probable. If only internal facts can be known with certainty, as the professor holds, how can he, while so holding, say the existence of the absolute, the existence of nature, the existence of the finite—all external facts or truths—are a matter of positive certainty? He cannot do it without contradicting himself; without disregarding his own fundamental principle, a thing which a writer on the "Scientific Method" of anything should not do, or doing, should not enough to damn the whole article and should have led the editors of the waste basket, and its author the usual compliments association with "declined with thanks."

But this self-contradiction and other like offences against the dignity of human reason are not the only objectionable features of the composition. The tone that prevails is that of usual affectation by the modern gong-men of science: a tone of assumed superiority, an attitudes of science to the dwellers in the plains below, a tone of contempt for the wisdom of the past and for the common sense of the present, a tone that says, "We know it all; it is all very simple; how stupid the world—outside ourselves—has been and is! We will take it by its long ears—the most convenient handle—and raise it up, up, away up—even to our own level."

It is not pleasant to listen to that tone, especially when it is found that it has not back of it the mentality or learning to justify its inflation.

The real purpose of the article, which we have treated with a mildness it does not deserve, is to undermine Christian belief by destroying belief in the existence of the universe in which we live, move and have our being.

When men are led so far as to doubt the reality of the material world around them they must also doubt the findings of science about that world. Thus the gong-men of science are sawing the limb between themselves and the tree.—New York Freeman's Journal.

The Catholic population of the country is put at 10,129,677 by the Directory for 1900. How many of these are converts? Cardinal Gibbons estimated some years ago that the yearly crop of converts is 30,000. This was before the convert movement took definite shape. It is perfectly safe to say that the movement in numbers that twice that number, or 60,000 may well represent it. Even this is a very conservative statement. 60,000 converts in a year mean, on an average, only six to every Church in the country.

MECKNESS.

Meckness is a rarer virtue than charity. It is more excellent than this virtue, being the fullness of charity, which is in its perfection when it is meek and beneficent. Meckness is a virtue which supposes a noble soul. Those who possess it are superior to all one may say of them or do to them. Though they may receive indignities from others in word or action, they preserve their tranquillity and lose not their peace of soul. We must, then, have a great esteem for meekness and labor to acquire it.

Faith has not only a special function with reference to the justification of the individual, but is also the universal bond between the redeemed race and God. It must therefore affect the whole soul, and be the health of every part, penetrating all the virtues, and imparting to them its own unity and stability. It is an adamant which God diffuses through out man's whole being. It must enlighten the mind, erect the will, warm and purify the heart, live in every affection, kneel in our humility, endure in our patience.—Aubrey de Vere.