

CIICSS

VOL. LXI., NO. 35.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, MARCH 25, 1891.

PRICE 5 CENTS.

HOME RULE IN IRELAND

TWO HUNDRED AND FIFTY YEARS AGO.

The Government and Constitution Prior 10 1642-The Federation of Kilkenny -The National Assembly.

The administrative talents of Irishmen The administrated in every part of the have been displayed in every part of the British Empire, To name a conspicuous British Empire, example, Edmond Burke's speeches and political tracts are the storehouse of propomical traces are statemanship to which every ressive states and England turns for knowledge and inspiration; and there is not a British colony or dependency that has not been governed by an Irishman during the last twenty years. When it is said, then, that Irishmen are not fit for selfgovernment we are entitled to demand proofs. When it is said that the Irish proofs. When it is said that the Irish Parliament was so corrupt, incompetent, and intractable that a union with England was demanded by a majority of all creeds and conditions of life and as the property of preserving the integrity only means of preserving the integrity of the empire, the answer is that one part of the statement is without authoritr and no part of the statement can prove the unitness of the Irish people for self-rule. The Irish Parliament, from the Revolution to the Union, was the Parliament of the Episcopalians, who tyrannized over all Protestant dissenters for the greater part of the eighteenth for the greater part of the eighteenth century, and who persecuted the Catho-lies with a ferocity that surpassed, in the judgement of Johnson, who lived in England, and the testimony of the Catholic and anothe testimony of the Catholic writers, Dr. Curry and Charles O'Counor, and the Protestant statemen, Grattan and Curran, who lived in Ireland during a part of the period of persecution, rather than the pronouncement of Mr. Lecky. who was not born until eighty years after the virulence of persecution has passed away. What element of stability could there be in a nation in which a tenth of the population were

THE JAHLERS OR THE TYRANTS

of the remainder? I do not intend to embarrass myself by considering what the result might have been if the Parliament of Ireland truly represented the entire people and possessed the powers of a sovereign legislature. It is enough that until 1782 it could only register the enactments of the English Privy Counmore than a third of the lower house was returned by the owners of pocket boroughs, and that a considerable majority of the whole house were place pended on their votes. Yet with these disadvantages the progress of the country from 1782 to 1800 was marvellous. There were two occasions when the majority of the Irish people had an opportunity of proving that they were not without some degree of talent for government. Both opportunities came as the consequences of the revolt of the Catho- lords and commons met in one hall, he people against the tyranny of the and English interest. On both occasions the majority of the Catholic leaders had no xperience in public affairs. The first occasion was when the Catholies of a d Irish and old English descent established a provisional government in 1642; the second occasion was when the majority of the Catholics of Ireland espoused the cause of James II. at the revolution of 1688. I propose to give a short account of the government and constitution which the Irish Catholics set up in 1642 to defend themselves against a war of extermination upon which the Lords-justices of Charles 1 had resolved, backed by all the re sources which the English Puritans

PLACE AT THEIR DISPOSAL

Although the King's influence and his army in Ireland were exerted against them, the Catholics proclaimed their loyalty to the sovereign as a basis of their action, and that their government would only continue until the king should be relieved from "his present troubles and be in a condition to redress their grievances." They elected the national assembly known as the Confederation of Kilkenny to earry out their objects. They did this in the face of the army of Scotch mercenaries sent over to Ulster by the English Parliament; the army in Leinster, under under the command of Inchiquin, one of the ablest captains of the time; and the considerable forces in Conmught under the Lord President Coote and Hamilton, governor of Leitfim. The two prities that formed the national assembly, the old Irish and the old English, were influenced by widely different motives and considerations in their policy. They had only one strong senti ment in common-their religion. There 18 no doubt that if the old English could have secured their safety, their estates and some degree of toleration for their faith, they would have joined the lords justices against the old Irish Catholics. They offered their services for the purpose, and their services were contemptuously refused. Moreover, their loyalty to the king was superior to every other consideration. Their allegiance, based upon the leudal bond, was a tie from which no human power could release them, and it compelled the king's tenant to serve him at all times and in all places with

UNQUESTIONING OBEDIENCE.

Freedom of worship became a seconddary consideration, and national freedom was of no consideration in the face of such an obligation. It was quite a different matter with the old Irish. Their a fortunate freebooter calling himself highest talent of statesmanship. In the king. They acknowledged no superior conduct and management of the affairs

Tudor, or a Plantagenet was a man no ing, with the assistance of permanent better than themselves. Superior force officials, will enable statesmen of in the beginning and political considerate moderate talents to cut a good figure. tions afterwards, compelled them to For seven years the accord to him the respect and support waged a great war against superior due to the first magistrate. Beven years the first magistrate. Beven years and support was a great war against superior due to the first magistrate. Beven years the assenting the parts of the yound that he had no claim on country in their hands from time to time their allegiance. This will account with a justice and wisdom that gave for the views of policy which later on peace and safety to the inhabitants, divided the assembly into two parties, made treaties with foreign powers, and and made one of them the instrument of only the king and his viceroy, Ormond, to ruin themselves, the royal cause, and their the results it hoped for because the sucountry. But the position I contend for preme council was allowed to exercise is in no way affected by this result. It control over the generals in command, is impossible to conceive anything more At the beginning of its administration admirable than the constitution drawn the council had to provide against the up for the government of the country during the war. Nothing could be wiser or more moderate than the state papers, which explained than the state papers, which explained armi s of the king, lords-justices and the than the state papers, which explained arm s of the king, lords-justices and the their motives. Nothing could be more Scotch. This it did by taking off the calculated to win success than the policy duty upon foreign grain of every kind. they adopted within the realm and in In order to import lead, iron, arms, and their intercourse with the powers of ammunition it was necessary to do the Europe. There is hardly any historical event more picturesque than the meeting and mariners from the continent of

ON AN ALLIANCE.

Several of the lords and some of the principal gentlemen of English descent, representing their brethren, rode, attended by their servants, to the Crofty, in the County Meath, in order to meet the representatives of the chieftains of the old Irish. When the latter approached they were asked: "Wherefore ride ye armed within the Pale?" "We come," replied Roger O'Moore, the descendant of one of the ancient Irish princes, "to seek an alliance with our fellow-Catholics of the twenty-six tion. This last bodg had no function exmen or pensioners, whose income de- levied on the clergy. This was in accordance with the practice in England and Ireland. As the inferior clergy had no representation in either House of Parliament,* and as it was a maxim of the constitution that there could be no taxation without consent, they were empowered to give their consent by their representatives in convocation.

DEBATED AND VOTED

as one body, under the presidency of a mons. Their first important duty under the constitution they had formed was to elect a supreme council as the executive of the nation, six members from each province, to carry on the government, with unlimited authority over all civil and military officials, in the intervals between one sitting of the assembly and

Under this constitution it was resolved that each county should have an elective council possessing the powers of magistrates in petty and quarter sessions and for the general purposes of county government. From the county councils an appeal lay to provincial councils, consisting of two deputies from each county; and which besides were to exercise the jurisdiction of judges of assizes in all matters except the title to lands. From the provincial councils an appeal lay to the

supreme council. The county councils were to be composed of one or two delegates from each barony. It is a very striking thing that the only approach to local representation in the present Irish grand juries is the enactment requiring the high sheriff to summon one grand jutor from each barony, who, however, need not attend if he does not like. This provisional governthe immediate direction of the ment in a period of great nation-louisjustices; the army in Munster, al danger provided for complete county representation and the consequent responsibility of the delegates to their constituents. It

is only within the last couple of sessions that the English Parliament has seen the necessity of granting local government to the English counties; and Mr. Balfour is only now on the way of discovering whether

SUCH A PRIVILEGE can with safety be granted to the counties of Ireland. The supreme council got a great scal struck, and one of the earliest orders issued under it was to raise money and men in the province of Leinster for the war. Another order under it was one establishing a mint in Kilkenny, and another to set up printing presses, not merely for the publication of the orders of council, but for printing school books to be used throughout the country. O'Moore, whose name has been already mentioned, wrote to his countrymen of the Franciscan Order in Louvain to bring home with them their fonts of type and their hooks, in order to establish a high-class school in their native land. Everything that the settled government of a country could do appears to have engaged the attention of this revolutionary government. There does not appear in one lands came to them from ancestors who single respect an absence of constructive lived in the ages of fable, and not from | talent of the highest order. This is the him in the back of the head, tearing

but their God. To them a Stuart, a of ordinary government a certain train-

FAILED TO SECURE

At the beginning of its administration same for these materials. Ship-builders of the representatives of the Irish of Europe were invited to settle in Ireland both races when the first determined by guarantees of the privileges of entirenby guarantees of the privileges of Entizenship. The council issued letters of marque and chartered vessels to cruise along the shores. The assembly closed its first session by publishing a declaration of independence, in which it avowed its loyalty to the king and exposed the terrible oppression of the lords-justices and the parliament of Scotchmen and English clerks which sat in Dublin and called itself the Parliament of Ireland. It was a mistake to put the control of the army so absolute'y in the hands of

THE SUPREME COUNCIL. Pale for the protection of ourselves and The radical difference between the prin our people, the preservation of the king's ciples of the old Irish and the old Engrights, and the restoration of the rights of our religion and country." The lead-were still more fatally reflected in the ing men of both parties then embraced, supreme council, because the majority of and the alliance was ratified by the oaths; this body belonged to the latter element of their respective leaders, O'Moore and The evil of this was not felt in the Lord Gormanstown, amid the acclamations of their followers and discharges of enthusiasm and devotion displayed at the musketry. In pursuance of this treaty of union an assembly of the lords spiritual and temporal and commons of Ireland change in the social aspect of the and temporal and commons of trenand met at Kilkenny. It was called the General Assembly, and consisted of up in Dublin, and the Dublin Parliament poral peers and two hundred and those of its members who belonged to the ty-six common, rs, represent-general assembly. Court chaplains in the Catholics of Ireland. In the two cathedrals told the soldiers to ge addition the representatives of the in- forth and slay; the soldiers thought if cil and that from 1782 to its extinction ferior clergy sat in an adjoining mansion more prudent to listen to the doom proealled for the occasion, and in accordance nounced against the Edomites than to with precedent, the House of Convoca-put the exhertation into execution. In Connaught the horsemen of Coote and cept to decide upon the subsidies to be | Hamilton were no longer free to carry fire and sword over the province. The large army of Inchiquin remained inactive in Munster, and the twenty thous and Scotchmen under Monroe were confined to the remotest corner of the

The church came out from her hiding places in the caves and mountains and inaccessible bogs; justice was administered throughout the countries without fear or favor or affection; the husbandman prepared with confidence for the labors of the coming year; industry spring into life in the cities and towns, and the characters are the control of the control of the cities and towns. and the dawn of a new era seemed to be brightening in the skies .- G. McDermot, in Catholic World.

THE ANNUNCIATION

Not a Feast In this Province this Year -The Reason Explained.

The Semaine Religiouse of Saturdaylast contains the following statement as to why the Feast of the Annunciation (March 25) is not a day of obligation this year:--

the Feast of the Annunciation (March 25) is not a day of obligation this year:—

1. By virtue of a permission accorded by the Holy See to Mgr. Hubert, Bishop of Quebec, when that diocese extended from the Northwest to Halliax, this festival, while remaining compulsory when the office is e-lebrated on March 25, is not so when, according to litericial rules, the office is transferred to another day (Mandement of Mgr. Hubert, 23th October, 12EE, Recuell d'Ordontances, second edition, Quebec, 1865, page 82). Thus, last year, when the office of the Annunciation was celebrated on March 25 (the Tuesday after Passion Sunday) the festival was obligatory; it will not be this year, because March 28th coinciding with Holy Wednesday, the office will be postponed to the Monday after the Sunday after Easter.

2. There are dioceses where obligation is complete, with or without translation of the solemnity to Sunday, according to the extent of the apostolic indult. Thus, on the demand of the fathers of the second provincial council of Quebec, annunciation ceased to be obligatory in 1855 in the dioceses of Kingston, Toronto and Bytown, which comprised all the territory of the three provinces of which these cities have become metropolis (Council, Province of Quebec, app.) Thus the fathers of the third plenary council of Ballimore obtained in 1885 this complete abrogation for the United States, where until then annunciation has been obligatory according to the common law.

3.—Here is the common law.

4. Here is the common law on this point:—

1. When March 25 fails on a week day before Palm Sunday the feast is obligatory and Mass and Vespers are celebrated.

2. If March 25 coincides with any Sunday whatever, or even with Easter Monday or Tuesday, the office is transferred, but not the obligation, which is coincides with that of the same day.

3. When March 35 occurs on Monday. Tuesday or Wednesday of Holy Week, or Easter

Tuesday, the office is status of the same day.

3. When March 35 occurs on Monday Tuesday or Wednesday of Holy Week, or Easter Wednesday, the office and Mass of the fostival are postponed to the Monday after the Sunday after Easter; but the obligation remains attached to the same day of the mouth and the faithful are bound to hear Mass and to abstain from all servile work. It will be the same if (as happened in 1883) Holy Thursday falls on March 25; and in such case the bishop will permit the saying of as many Masses as are necessary for the faithful to obey this command.

4. If, in short, annunciation coincides with either Good Friday, when no Mass can be celebrated, or with Holy Salurday, when only one can be eelebrated, the festival, that is to say, the office, with the obligation for the faithful, is transferred to the Monday after the Sunday after Easter.

Thus the festival of the Annunciation

Thus the festival of the Annunciation will be celebrated this year on April 6th, iustend of on Wednesday next.

Amos Ellis was hunting at Wolfe Island. On coming to a piece of ground which he wished to cross, he first undertook to test its solidity with the butt end of his gun, but the jar caused the weapon to explode, the charge of shot striking EASTER.

THE QUEEN OF CHRISTIAN FEASTS.

Some Facts About it—The Chronological Features-Easter Eggs and Other Customs.

The reader has probably heard it remarked a good many times within the past few days that Easter comes early this year, falling as it does upon the 29th of March. The fixing of the proper time for celebrating this holiday was a famous matter of dispute as far back as the second century, when the Eastern Church contended that it ought to be observed on the fourteenth day of the first Jewish month, holding it to be the same as the Hebrew feast of the Passover. The Western Church maintained that it fell, not upon the 14th of that month, but upon the Sunday following that day, and and this opinion was declared the correct one by the Council of Nice, which was held in the year 325. This Council, however, while it decreed that Easter should always be observed on Sunday did not lay down any rules by which the precise Sunday for its celebration could be determined. Without entering into any description of the complicated pro-cess by which this matter was finally settled, it is sufficient to say that Easter is now observed always on the first Sun-day after the paschal full moon; that is to say, the full moon that happens on or next after the 21st of March. The earliest possible date on which the feast can come, consequently, is the 22nd of March, and the latest one is April 25. The Jewish Passover, from which it was the object of the Church to separate Easter, so that the two festivals should not fall on the same day, usually occurs in Holy Week, never coming earlier than the 25th of March, or later than April 25. The two days have, however, sometimes coincided, the hast time they did so being in 1825, when both fell on April 3, and their next simultaneous occurrence will be in 1903, which will see both come on April

Since the beginning of the present century Easter has only fallen on its carliest possible date, March 22, to wit, in 1818, and, if you were not alive to see it then, you can make up your mind that you never will behold it, as the same thing will not happen again, either in this century or in the following one. In 1985, the feast came as late as it possibly could. April 25, and that year witnessed something then which had not taken place before since 1666, and which will not be seen again until 1943. In 1845 and in 1856, the feast fell on the 23rd of March; in 1861 and 1872, it came on the 31st; in 1869, 1675, and 1880, on the 28th, and in 1882 on the 25th of the same month. The latest Easters of recent years, from that of 1886, already men-tionee, were 1867, and 1878, April 21; 1862, April 20; and 1859, April 24; only a day advance in the latest possible date. This year Easter comes early, falling on March 29, and in 1894 it will again come

early Easter means an early Whit Sunday and vice versa. The most ancient of ail customs connected with Easter is probably that of the Beltane fires, though the origin of these is unquestionably pagan, and the fires were tokens of worship to the Sun god, whose return to the northern skies was celebrated at the vernal equinox, as was his departure therefrom observed later in the year. When Christianity supplanted heathenism in the northern nations, the early Beltane fires were used to commemorate the coming of Easter, and the later ceremonies were variously held in honor of either St. John's eve, in June, or Halloween. Cormac, the Archbishop of Cashel, makes mention of the Beltane feast in the tenth century, the time of his reign, and the following account of its observance among the Scotch Highlanders has been preserved, though, as will be seen, it is made more of a May than

AN EASTER FEAST:

"The young folks of a hamlet meet in the moors on the first of May. They cut a table in the green sod of a round figure by catting a trench in the ground of such circumference as to hold the whole company. They then kindle a fire and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of ontmeal, which is toasted at the embers against a stone. After the cust-ard is eaten up they divide the cake into as many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions with charcoal until it is perfectly black. They put all the bits of the cake into a bonnet, and every one, blindfolded, draws out a portion. The bonnet holder is entitled to the last bit. Whoever draws the black bit is the devoted person to be sacrificed to Baal, whose favor they meant to implore in rendering the year productive. The devoted person is then compelled to leap three times through the flames."

The custom of giving and eating eggs at Easter is another very ancient one, and, as just seen, eggs had their part to play in the Beltane ceremonies. Just how far back goes the custom which connects eggs with Easter it would be difficult to state. There are those who trace the world, when the egg was regarded as a suitable present and food for a time resulted in the election of Julius Scriver, Libwhen nature began her annual era of

tians to interchange gifts of eggs with each other on the day that commemorated the Resurrection of the Redeemer of the world from the tomb. The early Christians of Mesopotamia got the credit of being the first to dye and decorate Easter eggs, and their decorations were symbolical of Christian thoughts. Their principal practice was to stain the Easter egg red in memory of the blood Christ shed upon Mount Calvary. The Persians are said to employ eggs, frequently colored ones, in their celebration of the first day of the solar year in March. The Egyptians, sucient Gauls and Romans, also, had the habit of interchanging and enting eggs on certain festi-vals, and the Jews were accustomed to use them in their observance of the Passover. In Scotland, on the approach of Easter, the peasants search the moors in quest of the eggs of wild fowls, and it is considered a lucky sign when one finds any. The use of colored and decorated eggs at Easter is now common in a great many countries, and particulary in our own, where will sorts and varieties of Easter offerings are annually in vogue. One of the prettiest scenes to be witnessed in Washington, is that where the children enter the White House grounds and enjoy an hour or so in rolling their Easter eggs down the grassy slopes, an exhibition which never fails to bring the inmates of the presidential mansion to the windows that they may view the happy youngsters at their play. Another common practice of late years. judging from the number of them displayed in the store windows, is the interchanging of Easter cards, and some of these are exquisitely gotten up and suggest very appropriate thoughts for the lestival. As might be expected from the fact that it is the first and most important feast in the ecclesiastical calendar. the Church celebrates Easter with all the pomp and solemnity at her command. On Easter Sunday the Pope gives his famous blessing urbi et orbi from the loggia of St. Peter's, a ceremony which has often been painted in words, but to which no language can do adequate jus-

On a Political Errand.

tice.

London, March 23.-Queen Victoria left Windsor Castle this morning en route to Grasse in the Department of the Alpes Maritimes, France, 25 miles west of Nice. The Queen goes to the south of France via Cherbourg and not via Calais and Paris, as was announced shortly after the arrival in this country of the Empress Frederick. At Grasse, the Grand Hotel has been rented and placed in order for the accommodation of Her Majesty.

Paris, March 23.-News from Grasse tells of the gorgeous preparations that are making for the reception of Queen Victoria, who is expected there very soon. The Grand Hotel, which has been rented for Her Majesty's occupancy, is the most pretentious in the place. Two battalions of the Seventh Army Corps British Channel and Mediteranean fleets realize its immense dignity and value. will meet the French fleets and rendezvous together. The municipal council the reading of books like "Oakeley, on of Grasse has made preparations to make the Mass;" "O'Brien's History of the very early, its date then being March 25.

the stay of Her Majesty as pleasant as basile. A force of police has been dechristian feasts, is also the most important date of the stay of Her Majesty as pleasant as basile. A force of police has been dechristian feasts, is also the most important date of the stay of Her Majesty as pleasant as basiles. The chapter on the "Holy Each arise" in Challener's "Catholic Christian Instructed," and Dalraign's ant, and its date determines the date of the streets and roads in and about Grasse all the other movable feasts, so that an have been swept and repaired.

Good Suggestion.

Quenec, March 21.—A petition has been signed by Cardinal Taschereau and the Roman Catholic clergy of this diocese and addressed to the Governor-General, Senate and House of Commons, praying that the electoral act be so amended as to imprison without the option of a fine any person distributing liquor gratuitously to the electors between nomination and polling days.

Another pastoral from Cardinal Taschereau against whiskey smuggling was read in all the French churches here yesterday.

Clerical Appointments.

La Semaine Religieuse announces that the Archbishop of Montreal has made the following appointments; J. A. Lippe, vicar of Berthier; A. A. Xoual, vicar of Ste. Cecile; H. Laberge, of Ste. Brigide; A. J. Laliberte, of St. Eustache; N. Remiliard, at The Crdars: E. Choquet, of Longueuil; C. Guibauit, of St. Henri. J. A. Brosseau has been called to the Archbishop's Palace.

Distinguished Visitor.

Dr. Alfred Fox, M.P. for King's county, Ireland, who has represented that county for several years, arrived in the city on Saturday and registered at the Hall. He is a supporter of Mr. McCarthy, and, It is understood, is looking America over to ascertain the trend of public opinion. He had an interview with prominent Irishmen, and from what can be cearned, it is understood that those gentlemen expressed the opinion that the Parnell-McCarthy difficulties should be settled in Irelland and that the people in Canada were not called upon to take any action until this was done. Dr. Fox expresses the opinion that public opinion in Ireland is against Parnell and that the McCarthy party will win the Sligo election. learned, it is understood that those gentlemen

Funeral.

The late Mr. George Follum, city meat inspector, took place on Saturday morning from his late residence, 82 Montonim street, to St. Bridget's church. The pall bearers Messrs. J. Hamel, meat inspector; J. N. Duhamel, clork of St. Ann's market; J. Loranger, J. Richard and Gareau. Among those present were Dr. Laberge and nearly the whole of the sanitary staff. Hev. Father Lonergan celebrat-ed the funeral mass.

Huntingdon Election,

HUNTINGDON, March 23 .- The election in eral, over Duncan McCormick, Conservative, reviveration. The symbolism of the by a majority of 255. Both parties worked very Easter egg among Christian countries is self-apparent, and it appears to have been the custom of the primitive Christian countries is hard for their respective candidates, and the result is looked on by the Conservatives with satisfaction as showing that the countries not the Liberal stronghold it was claimed to be.

THE MASS.

A Short Sermon for Busy People.

"How lovely are Thy tabernacles, O Lord of hosts. Thine alters, my Lord and my God."—Psalm. The Eternal Son of the everlasting

God left sources of graces innumerable with His Church. But the greatest of all is the Sacrament of the Holy Eucharist. And the grandest, the most sublime, the most grace bestowing phase of the Holy Sacrament of the altar, is that whereby Christ is offered, and mystically immolated to His heavenly Father, in the Holy Sacrifice of the Mass. Just as the Holy Sacrifice of the Mass. Just as the sun is the most magnificent orb in our system, so is the Holy Eucharist the greatest of all God's blessings to men. And just as in the summer time, the sun proves most beneficial to the earth by fructifying its surface and bringing forth the food which sustains with its abundance the life, and delights with its sweetness the heart of man, so is this ever adorable Sacrament most advantageous

to us in the Holy Sacrifice of the Mass.
We love to mediate upon the Passion of our Lord. We often think of the thrilling sympathy and affection where with we would have stood at the foot of the cross on Mount Calvary; and of the reverence wherewith we would have caught the Precious Blood as it trickled from His wounds. We love to think of the day when the veil which hides the Eternal from the temporal will be removed; when our soul winging its flight to its Maker will see God face to face; will be bathed in the abyss of divine glory, and will join the celestial choir, the Angels, Mary, Joseph, the Apostles and all the holy Saints of God in singing the praises of our Creator and our Redeemer, forever.

And yet, though we know it not, or rather we realize it not, every time we assist at Mass we are present at the very renewal of the sacrifice of Calvary, and our altars are as holy as Heaven itself, for there is the same God who rules above, and there are the angels prostrate in ecstatic adoration.
"Whenever," says the Imitation of

Christ, "a priest says Mass, he glorifies God, he rejoices the angels, he strengthens the Church, he helps the living, he gives rest to the dead, and makes himself a participator in all that is

The fact is that, as the Victim of Calvary was of infinite value, so is the Victim of our altars infinite in the glory He gives to God, in the joy He gives to Heaven, in the comfort He imparts to the suffering souls, and in the grace He obtains for those of us who yet live in

exile here below.

If the value of the Holy Sacrifice be so great, what should be our dispositions

regarding it? First, we should desire to learn all we can about it, in order that we may more This knowledge can be obtained from

"Holy Communion." Secondly, we should desire to be present at Mass as often as possible, not only on Sundays and holy days, but on week days as well, whenever we can attend without neglect of duty. Indeed, if our eyes were not blinded and our hearts more or less hardened in this respect; is we had anything like an adequate realization of the nature of this great sacrifice, it would require a hundred commandments to keep us from going every day to Mass, rather than any pre-

cept obliging us to go once a week. Thirdly, it follows as a corollary that weshould invent no more foolish excuses for being absent on days of obligation. People are often too tired to go to Mass on Sunday, at nine, ten, or eleven o'clock, who would gladly rise at five or six if a few paltry dollars were to be gained. We find those who are too ill to be present at Mass, and who, nevertheless, are well enough to receive company, to pay visits and to go through an endless round of foolish enjoyment during the remainder of the day.

Fourthly, we should be careful not to come late for Mass. More than a few are found whose consciences are very lax upon this subject. God asks but one half hour in the week, though the whole week is His, and yet we dare to shave from that half hour all that we possibly can. Lateness, when it occurs frequently, is simply the result of either sloth or

carelessness.

Fifthly, we should take all possible pains that our children, our servants and every one who is in any way dependent upon us be educated with the despendent respect and most ardent love for this Holy Sacrifice, and filled with a sincere desire to be present at it, as often as they

Sixthly, we should strive when we hear Mass to be filled with the most profound attention and devotion. To attain this end we can vary our method of hearing Mass, using sometimes the beads, sometimes the Ordinary of the Mass, again the Prayers for Mass, we find in our prayer book, at other times meditating upon the details of the life, passion and death of our Divine Lord, or on some of the other great mysteries of religion. It is very useful to change prayer books from time to time, and not to use the same formula of prayers at Mass from one's early youth down to extreme old age. May the the God of Calvary, the God of our Altars teach us how lovely are His tabernacles! May He instill nice our hearts the despest love for this Holt Sacrifice, so that whenever we assist thereat we may be made participators every grace wherewith it is full! of the other great mysteries of religion.