

# The Catholic Record.

"Christianus sibi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## Sodalities Hymn For March.

Great Patron of the Church of Christ!  
Blest Guardian of our Lord!  
Whose faith and hope and love sufficed  
To gain thy high award.  
Oh, hear our prayers, and pray for us  
To Him who honored thee.

Once thou thy kind protection gave  
To thy pure Virgin spouse,  
Now we thy supplication crave  
For aid to keep our vows.  
Oh, hear our prayer, and pray for us  
To Him who blessed thee.

We ask of God to grant us faith  
As steadfast as thine own;  
That all our life, and at our death,  
We lean on Him alone.  
Oh, hear our prayer, and pray for us  
To Him who followed thee!

We ask of God the holy hope,  
So glorious in thy soul,  
That we with every doubt may cope,  
Nor fear the judgment roll.  
Oh, hear our prayer, and pray for us  
To Him who trusted thee!

We beg of God to send us love  
Like that which flamed thy heart,  
That we, with crown and palm, above  
Become of Heaven a part.  
Oh, hear our prayer, and pray for us  
To Him who cherished thee!

—WILLIAM ALFRED JENKS.

If I have heard this hymn, adapted to an old song of Balle's, "My Dwelling is no Lordly Hall," sung very sweetly by the Sodality in New Jersey for whose use it was written by the author, not then a Catholic. Some years after he obtained the death of "steadfast faith," prayed for in this Hymn to St. Joseph.

## LEAGUE OF THE SACRED HEART.

General Intention for April.

THE SPIRIT OF PENANCE.

Messenger of the Sacred Heart.

As well nowadays as of old when St. Paul preached to the Athenians, "God declareth unto man, that all should everywhere do penance." (Acts xvii. 30.) "Unless," said our Lord, "you do penance you shall all likewise perish."

And this necessity must not be understood only of penance as a sacrament instituted by Jesus Christ, and the reception of which, in desire at least, is indispensable for salvation after a single mortal sin. Of more absolute necessity still for all men are the acts of this *virtue* of penance which the nature of sin, the very nature of man and the Divine perfections demand imperatively of every sinner. But, on the other hand, what is not, through the intervention of God's infinite mercy, the wondrous efficacy of these same acts! They cleanse the soul from the stains of sin, reconcile it with its Creator, and give it back its right to the heavenly heritage. If so, what should not be said of the *Spirit of Penance* which prompts us to multiply in every conceivable way these so salutary acts.

In fact, and such is the teaching of all divines, the *spirit of penance* far surpasses the *virtue of penance*: the former is, so to speak the development, and full productive effluence of the latter: it is a divine, a supernatural instinct which enables us to experience a charm and sweetness even in the throes of repentance and in the rigors of Christian austerities.

If this spirit be so much to be sought for by all, and if it be eminently becoming in the ordinary Christian who has meditated seriously on the heinousness of sin, and on the fearful havoc it continues to work in souls, how much more should not the Associates of the League strive to acquire it.

The spirit of prayer and the spirit of zeal, and especially a true devotion to the Sacred Heart of Jesus, which are the three essential elements of our Apostleship, viewing the actual condition of mankind, would be quite inconceivable without the spirit of penance.

Pained at the sight of the terrible blows which sin, ever on the increase, unceasingly aims at divine love, the faithful Associate is urged on by his zeal to cleanse his own heart from the least blemish capable of wounding the chaste regards of his Heavenly Lover; and this can be effected by penance alone.

It is also the first requirement of the spirit of prayer. "For," says St. Cyprian, "the first prayer and the first offering to be made to God—the Saviour Himself has proclaimed—is to be reconciled with our brother, and for reasons more cogent, to be more and more reconciled, through the spirit of penance, with our God. The example of Cain and Abel makes it clear for us that God considers much less the material offering than the heart that makes the offering."

Finally, since the Apostleship is the League of the Sacred Heart, all the Associates should endeavor to awaken and to foster more and more in their hearts the spirit of atonement, and, as a consequence, the spirit of penance. It is, indeed, to each one of them that that heart-rending complaint is addressed, which is in a measure the summary of all the moving appeals of the Divine Heart: "Is there no one to have pity on Me, and who is willing to condole with Me and have a share in My sorrows in the pitiful condition in which now especially I am left by sinners?"

## PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy

Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the gift of the Spirit of Penance, that thereby I may strengthen within me the spirit of prayer and zeal and a true devotion to Thy Sacred Heart. Amen.

Life of Blessed Margaret Mary.

## MEDITATION ON THE PASSION.

The Bishop of Clifton, England, in that part of his pastoral dealing with the recommendation of frequent meditation on the Passion, says:

There are now brought within the reach of the poorest admirable books of meditation on the Passion, by the help of which each, according to his capacity and individual taste, may bring home to himself the lessons for which that Passion has been recorded for us in such minute detail. We have sometimes been reproached with dwelling so much on the details of our Lord's Passion, instead of fixing our attention exclusively on the benefits of that Redemption which was effected for us at such a cost. We are not careful to free ourselves from this reproach. The late Cardinal Wiseman has expressed the mind of the Catholic Church on this matter in language which can hardly be surpassed. He says:

"There is nothing more decisive of the respective claims of Catholic and Protestant to be the religion of the New Testament than the manner in which they treat its most solemn portion, that which records the final act of Redemption. The very essence of modern Protestantism is to regard this greatest act as a mere abstraction. The mind is concentrated on the sole apprehension of an accomplished atonement, and its instrumentality by death. By a process eminently selfish, the price and its purchase are transferred to the individual soul, appropriated by it, and thus viewed extraneously to Him whose they really are. There is no contemplation in the Protestant view; it is one of mere self-application. To contrast it with the Catholic idea, and so illustrate both, perhaps a simple parable may be useful.

"Let us imagine to ourselves two spendthrifts, for whose debts a loving father has given bond. The day of reckoning arrives, and the surety comes willingly to pay the ransom. One son stands by, grateful indeed, but cold and calculating. He looks not at the huge sum that is counted out, but is eagerly waiting for the coin to be told, and then exultingly cries out 'I am free,' and goes his way. But there is another besides gaze every watches with the intensest gaze every particle of the precious offering, because he knows what it has cost his father to procure it. In every piece he recognizes the fruit of some privation undergone, or some cruel humiliation endured. On one he reads his father's hunger, on another his arduous toil. He remembers that it was gained at the expense of calumny and hatred from friends, and when another is procured, that it was earned by the loss of those most dear to him. At every instalment he looks into his dear parent's countenance, and sees its manly sorrow and its varying emotions as these same recollections pass over his heart; and though the smile of love is on his lips as the last golden drachma falls from his hand at the thought of what he has achieved for his children, even this is more heart-rending to the tender one of the two; and he almost loses all sense of his own liberation in the anguish inflicted by its price. He thinks not of himself, for love is not selfish. He goes not away singing, 'I am ransomed, I am free'; but he rushes to his father's feet, exclaiming, 'Thou has purchased me; I am thine!'

"Such we believe to be the true difference between the Protestant and the Catholic mode of considering our Saviour's Passion. The one looks at it with an inquisitive eye, the other with the eye of love. To the Protestant it would have been the same if the simple act of death had been recorded, and its preliminary suffering had been suppressed. Not one emotion would have been lost to him, any more than, in his system, any advantage. What does the cruel agony in Gethsemani give him? It does not redeem him. What does he gain by the wails and gasps of the Roman scourges? They do not ransom him. What profits him the mock coronation and its insulting homage? It does not save him. And then, what can Mary and John do for him at the Cross's foot? He declares he does not care for them. What matters it to him if the seamless garment be divided for, or rent? It bars no deep mystery of faith to him. No; only let him secure that moment when the last breath passes over the Victim's lips, and it is enough—for it is the atonement.

"Yet all that we have briefly enumerated was suffered for our sakes, and recorded for our profit. Although the last piece completed our ransom, all that preceded it Redeemer did. For, surely, our divine ought superfluous. He was generous, indeed, but not wasteful. The Catholic, therefore, treasures up in his heart every

smallest gift of love, where the smallest is immense."

We are only too glad to admit that, since the publication of this beautiful passage, in 1851, a change for the better has taken place in the minds of devout Protestants. The wide diffusion of Catholic books of devotion, though filtered through Anglican adaptations, has accustomed many to systematic meditation on the Passion, and has resulted in the initiation of almost every variety of Catholic practice. In fact, we Catholics must take heed to our ways, that we be not outstrip in the use of our own most valued aids to devotion. We must take care that the adoption of them by non-Catholics does not lead us to value them less, but rather provoke us to jealousy, and make us appreciate the more that which is our own.

Let us ask the Blessed Virgin to obtain for us grace to draw near to the Cross with her and the beloved disciple, that we may be counted worthy with them to receive the fulfillment of his promise: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers, and they shall look on Me whom they have pierced, and they shall mourn for Him as one that mourneth for his only son, and shall grieve for Him as the manner is to grieve over the death of the first born." There is no more incentive to prayer than the contemplation of the Passion of Jesus Christ. It is the ground of our hope, for "He that spared not even His own Son, but spared Him up for us all, how hath He not also, with Him, given us all He not also, with Him, given us all He things?" It assures us of God's love for each one of us, for "greater love than this no man hath, that a man lay down his life for those whom he loves." It emboldens us to offer Him, as the only return that we can make, the lifelong devotion of our hearts, all that we are and all that we can do; so that each of us may say with the grateful Apostle, "The life that I now live in the flesh, I live in the faith of the Son of God, Who loved me, and delivered Himself for me." The long and dark catalogue of our sins may well appal us, but "He is the propitiator for our sins."

The remembrance of past failures and abuse of grace may discourage us, but He has said, "Him that cometh to Me, I will not cast out." The chains of long and evil habit may have bound us, and caused us to be led captive by the devil at his will, and we may cry out in our misery, "Unhappy man that I am! who shall deliver me from the body of this death?" The answer comes back, "The grace of God, through Jesus Christ our Lord." There is no sin for which the Blood of the Son has not atoned; no disease beyond the skill of that great Physician; no guilt beyond the reach of the absolution of the Church.

## ARCHBISHOP OF ST. BONIFACE.

Consecration of Most Rev. Mgr. Langevin—A Brilliant and Imposung Ceremony—Presentation and Address.

Toronto Globe, March 21.

Winnipeg, March 20. (Special.)

The consecration of Rev. Father Langevin as Archbishop of St. Boniface here was one of imposing pomp and ceremonial. The event will be one of the landmarks in the history of the North-West, and it is safe to say that never before has assembled here as large a coterie of Church dignitaries as that at St. Boniface. Every Catholic took the greatest interest in the solemnity of the occasion, and each tried to vie with the other to do most towards honoring the new Archbishop. Monday afternoon the pupils of St. Mary's Academy tendered a reception to the new Archbishop, and in the evening the Archdiocese of St. Boniface took possession of the cathedral and was installed on his throne, the priests making the promises of obedience to the Archbishop, after which an address was read by the mayor of St. Boniface. At 9:30 on Tuesday consecration services were held at the cathedral in St. Boniface. Mgr. Fabre, Archbishop of Montreal, officiated, assisted by Mgr. Duhamel, Archbishop of Ottawa, and Bishop Grandin, of St. Albert, N. W. T. A large number of dignitaries of the East and West were also present, and the Cathedral, which is famous the world over by Whittier's poem, "The Voyageur," was crowded to suffocation by the laity, who assembled to witness the ceremony. It was the first event of the kind that has ever taken place in this country, the two previous Archbishops having been consecrated in Rome. The cathedral was profusely decorated. The pillars were draped in white, bound with spirals of bright green. On each side of the chancel were canopies of red and white, while banners, flags and streamers abounded wherever architecture permitted. The high altar, which but a short while ago was a mass of black, blazed with light from scores of candles and many bright ornaments, while brilliant flowers in lavish decoration filled in all the space between. Over the high altar was a large scroll with the words, "Fidelis servus, et prudens quem constituit Dominus super familiam suam" ("Faithful and wise servant, whom his Lord has placed over His household"). The

chancel was crowded even to inconvenience with Archbishops, Bishops and clergy, who, in the different vestments of their ranks and orders, presented a most brilliant scene. The consecration service was carried out with all the feeling of the beautiful ceremony by Archbishop Fabre. The sermon was preached in French by Mons. Begin of Quebec, and was given in the middle of Mass in its usual place, after the gospel. The speaker referred to the unusual significance of the ordination, and dwelt on the extending power of the Church at the present day.

When the newly-consecrated Archbishop arose to give his benediction to the people, he first saluted his father, who was sitting in the front row of the congregation, and then, accompanied by assistant Bishops, passed all around the church, bestowing his blessing upon those assembled. The booming of cannon announced the conclusion of the ceremony, and the Archbishop and his party, on leaving the cathedral, repaired to Provencher Academy for lunch.

At 5 o'clock in the afternoon a reception was extended to the new Archbishop by his former congregation of St. Mary's Church, Winnipeg. The St. Mary's was crowded to the doors long before Archbishop Langevin and party arrived. Bishop Gabrielle of Ogdensburg preached a grand sermon from the 13th chapter of the Acts of the Apostles, tracing the ceremony of the ordaining of Bishops from the time of the first Pope, Peter the Apostle. At the conclusion of His Lordship's sermon Mr. N. Bawlin read an address from the English Catholics, and Mr. Genest from the French Catholics to the new Archbishop. Afterwards Mr. Richard presented a watch and chain set with diamonds, which had been bought by the parishioners of St. Mary's, as a tribute of respect and love for their former priest and confessor.

His Grace Archbishop Langevin replied with feeling to the addresses, and thanked the donors of the handsome souvenir which he had received, assuring the people of St. Mary's of his unflinching love and devotion to themselves. Referring to the school battle, addressing the visiting Archbishops, Bishops and clergy, he said:

"My Lords, Most Reverend Archbishops, Right Reverend Bishops, and honorable member of the clergy, I feel proud to day of my children from St. Mary's; they have battled hard, but in the face of even the hardest circumstances they have not for one moment been discouraged; no, they went on, and to-day we are at the point of triumph. They have been too good to go to their money for the support of our dear, always dear, Catholic schools. My dear brethren, I accept this watch, and I will keep it, for it will serve to measure my moments of love and labor for you all; but if one day it should mark the hour when we are obliged to close our schools and send our children to schools which are not ours, then the watch will be more for me, because then it would mark for me an hour of agony, and I would rather sell that watch than abandon the schools. If we are not able to go on and find the necessary means for our schools, were it to see my children around me saying, 'Father, Bishop, where are our schools?' I could not meet my children and wear that gold watch, when they ask for the bread of Catholic education, and I not able to give it to them. So I repeat to you, I will keep the watch with that reservation. We will continue together to fight for our schools, and this will be for us the main point in our existence, our solitude day and night. I would never have consented to become Bishop of this great diocese if I had not felt really and truly in my heart that I was ready to die rather than give up the cause of the schools. These are my dispositions; I know they are yours, because I can trust you. I know who you are, and I think that a population that has fought during four years, given so much money for the Catholic schools, I think they can go proudly before the whole Dominion and say, 'Here we are, the Catholics of Winnipeg, we have been faithful to our Catholic programme. Now, I will bless my dear brethren. There are some here who do not belong to us, and I will include them in my blessing, for after all the blessing of a Bishop can do them no harm. We need friends, and to-day I remember the noble words of my saintly predecessor when he said that those who did not belong to our Church were always good to the missionaries. Yes, we need many kind friends who live outside the Church, and I was really glad this morning to hear the noble words of the Cardinal Archbishop of Quebec say that the soul of the Church although they do not belong to the exterior body."

From St. Mary's church the Archbishop and his friends drove to St. Mary's Academy, where dinner had been provided for the visiting and local clergy, who sat down to beautifully decorated tables in numbers exceeding one hundred. The day was pleasantly concluded with a musical and dramatic performance at St. Boniface. To-day His Grace rested at the

Palace, receiving a few callers. This evening he attended an entertainment given by St. Boniface C. M. B. A. It is likely His Grace will hold a public reception at the palace on Thursday or Friday. Nearly all the visiting prelates departed for home this morning.

## MEDAL FOR MRS. SADLIER.

Notre Dame's "Laetare" Medal to be Conferred This Year on Mrs. Sadlier.

Everybody will be pleased to learn that Notre Dame University will this year confer the Laetare medal on Mrs. Sadlier. At the age of seventy-five this well-known Irish American authoress is still living at Montreal, Canada.

The novels of Mrs. Sadlier—who of the present Irish American generation has not read them? All of her works embody a moral; many of them have been highly commended for their literary excellence. Rare patriotism and sterling Catholicity are their salient characteristics. One of her sons died in the Jesuit order; one of her daughters is a frequent contributor to the *Catholic World* and other Catholic periodicals.

Mrs. Sadlier, whose maiden name was Mary Anne Madden, is a native of Cootehill, in the county Cavan, Ireland. She was born on the closing day of the year 1820. Her father was Francis Madden, a man of refinement and literary tastes, and a highly respected merchant. Her mother, who died when she was still a child, shared her husband's love for poetry and the legendary lore of their native land. Business embarrassments and financial troubles hastened Mr. Madden's death; and in 1844 his bereaved daughter came to this country, bringing with her, among her other treasures, a goodly number of old and valuable books, including some rare editions of the English poets which had formerly belonged to her father.

In November, 1846, Miss Madden became the wife of Mr. James Sadlier, one of the original partners of the well-known publishing house of D. & J. Sadlier & Company, and went to Montreal to reside, her husband being then the representative of his firm in that city. For the ensuing fourteen years Mr. and Mrs. Sadlier remained in Canada, and it was during that period that several of her most successful stories were written; while, in addition to her other literary work, she contributed copiously to the columns of the *New York Tablet* and other publications. In 1860 his business interests compelled Mr. Sadlier to return to New York, to which city he accordingly removed his family; and he continued to reside there until the date of his untimely death, nine years subsequently.

The first book to appear with Mrs. Sadlier's name as its author was a collection of short stories entitled "Tales of the Olden Time," which issued from the press of John Lovell & Co., Montreal, and met with a very flattering reception from the critics. After this success, came "The Red Hand of Ulster," "Willie Burke: a Tale for Boys," and "Alice Riordan," a companion story for girls. The late Dr. Brownson was always a great admirer of "Willie Burke," and readers of Brownson's own writings do not need to be told that it was no easy account of a woman to win his plianthness for a story-teller. "Alice Riordan" first appeared as a serial in the columns of the Boston *Philadelpia*. Among Mrs. Sadlier's other best-known works are: "The Confederate Chiefs," "The Blakes and an Apostrophe," "Confessions of a Tyrannical Father," "Daughter of Tyneconnell," "The Hermit of the Rock," "Penny Conway," "Elinor Preston," "Con Lights; or Life in Galway," "Con O'Regan," "Aunt Honor's Keepsake," "The Heiress of Kilorgan," "The Old House by the Boyne," "Old and New." There were many others, her novels and translations numbering upward of sixty volumes.

## A Bad Showing.

A Presbyterian minister has compiled a table of statistics relating to Church membership in the United States; and his figures, though by no means exact, are sufficiently correct to dishearten all patriotic citizens. Convinced as we are that the faithful practice of religion is the sole guarantee of the permanence of any Government, and especially of a republic, it is not comforting to know that only one third of the population of the United States is church-going. Of the 12,000,000 voters registered during the last presidential election, the sects claim 3,500,000, while 2,000,000 are set down as Catholics. The remainder—over half the voting strength of the people—must be classed either as professedly agnostic or as indifferent to any set form of religion. This is a serious consideration; and, as Catholics looking to the ultimate conversion of America, we deplore the decay of Church loyalty among Protestants. Even limited experience and observation are sufficient to convince any one that latitudinarianism, or indifference to creeds, is the most hopeless form of religious error. If a man is convinced

that Christ established a Church, he is usually willing to consider the claims of the true faith; but indifference begets a state of mind essentially hostile to dogmatic truth. No good Catholic can rejoice in the decay of Protestantism, unless that decay means a flood tide of grace and large accessions to the true Church.—Ave Maria.

## Many Converts.

One day last week a quiet but impressive ceremony took place at the Wheeling (W. Va.) Cathedral, early in the morning. Thirty-six adults were confirmed by the Right Rev. Bishop Donahue. All, with the exception of a few, are converts who were receiving instruction from the cathedral clergy. Sixteen were men and the rest were women. The Right Rev. Bishop celebrated Mass at 7 o'clock, after which the sacrament of confirmation was administered. Another class of converts is now under way of instruction.—Catholic Columbian, Columbus, Ohio.

## CATHOLIC TRUTH SOCIETY.

AN IMPORTANT DOCUMENT ADDRESSED TO THE CATHOLIC PEERS OF THE COUNTRY.—UNITED CANADIANS' REPORT OF THE SCHOOL CASE CONDEMNED.

We are asked to publish the following resolution, passed at the meeting of the Catholic Truth Society held in Winnipeg a few days ago:

"That we, the members of the Catholic Truth Society of Western Canada, have read with the very greatest regret and indignation the misleading and one-sided report of the Manitoba school case which appeared in the issue of *United Canada* of the 17th inst., and as we are given to understand that this paper circulates amongst a number of the English-speaking Catholics of the Province of Ontario, and others, we deem it our duty to send to the Catholic press of that province an expression of our views regarding the said report, hoping thereby to counteract, to some extent, the great evil which it does to the minds of the people in the sacred cause of Catholic education in Manitoba were the report allowed to go unnoticed. We therefore, would enter our protest against the statement of the proceedings on the following points:

1st. That particular and undue prominence be given to the so-called evidence of Mr. John O'Donoghue, while, on the other hand, ever is made of the resolutions unanimously passed at a mass meeting of Catholics held in the city of Winnipeg which were read by Mr. Ewart during his argument, and it was shown that far from being a representative Catholic, he has not in any respect the confidence, or even the esteem, of the Catholic body in this country.

2nd. That the statement of *United Canada* that Mr. O'Donoghue's testimony was a revelation, is calculated to leave the impression that there is some truth in the scandalous assertions he made regarding the Catholic schools in Manitoba.

3rd. That the whole tendency of *United Canada's* report seems to be the direction of elevating Mr. O'Donoghue into the position of a representative Catholic, and of suppressing everything that was said and done that has no claim to that character.

4th. That as a Catholic paper it should surely have been the duty of *United Canada*, if it felt it desirable to publish the language used by Archbishop Langevin in the pulpit of St. Mary's church, to have at least in the same issue published the fact that the resolutions of the mass meeting of Catholics were not of truth in the statements.

5th. That in further publishing an interview with Mr. O'Donoghue, and giving what he calls "his version of the trouble" *United Canada* seems to us to have gone out of its way to present to its readers the impression that there is a difference of opinion between the clergy and the laity, the French and the Irish, on this question, when as a matter of fact nothing has been left undone that the Catholic people of all degrees and nationalities could do to show their absolute unanimity.

6th. That in asking the question—'How is it so many prominent Catholics are not in our ranks?' *United Canada* has plainly showed that the resolutions we have referred to had come under its notice, and we find it difficult to understand what can have led a Catholic paper to publish Mr. O'Donoghue's statements without one word of reference to the said resolutions.

Lastly—That we desire again to inform the Catholic people of Ontario and the East, and all who have read *United Canada's* report at the school case, that Mr. O'Donoghue represents no one but himself; that his testimony was a revelation it could not be otherwise because of the length to which he is evidently prepared to go in his crusade against the Catholic people of this country. We regret that a people of this country have not its columns filled with the names of those who have publicly assisted him by giving him their names and prominence which neither his ability nor his place in the estimation of the people of this country entitles him to. He it further resolved, that a copy of this resolution be sent, with a request for publication, to the following Catholic papers of the Province of Ontario: the *Catholic Record*, the *Catholic Freeman*, the *Catholic Register*, and *United Canada*; also to the *Montreal Free Witness*, the *Antigonish Casket* and the *North West Review*.

THE CATHOLIC TRUTH SOCIETY.  
Winnipeg, March 18, 1895.

## DIOCESE OF LONDON.

The services at St. Mary's church, St. Marys, on Sunday last, were of special interest. High Mass was sung by Rev. Father Freeman (pastor) at 10:30, at the conclusion of which his Lordship the Bishop of London blessed the new Stations of the Cross in the presence of a large congregation. In the presence of the Bishop the most impressive. The Stations are very beautiful paintings. As each Station was erected the words of the Cross were recited. Before and after the ceremony his Lordship addressed the congregation on the occasion of the death of our Lord, as illustrated by the Stations of the Cross. In the evening at 8 o'clock the Bishop blessed two altars, dedicated to the Blessed Virgin and St. Joseph, after which he delivered a sermon on "Devotion to the Mother of God." The service concluded with solemn Benediction. An elaborate musical performance was rendered by the choir at both services, under the leadership of Miss McKough, organist.

God loves the poor; therefore He loves those who have affection for them. For when we love a person whom, we love also his friends and servants.