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knelt as a for a while vithin reach and feeling ned to look nd absorbed much for m!" said he truly good esting himere none of ywhere, and for strength estly, and look for his ylvester and ched the cap-hispered the "I wish to pt reply;

ty about the in the water priest was at e College of the year 1878 oved Catholic se lines had timate friend. oing account ion from his iend, Rt. Rev. ns, Bishop of nceal any part them of the hat the fore

COMETS. eat deal more

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ves, our ances-noted, as some-oincidence, the ve appeared in I, the "Lumen attributed to on the Chair comet, as most mber, was dis-March 18. right and cone of its nearest calculated apervations, is set of June. Few servations have ached so nearly t astrologers of near approach s to the sun be in Colo" was es? And with-ical absurdities, argue that there of Leo XIII to

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Ireland's Vow.

BY THE LATE DENIS FLORENCE M'CARTHY. The following poem, which is so applicable to the present time, gives us a thorough insight into the author's patriotism:

Come, Liberty, come! we are ripe for thy

What matters the weapon, if only we're

Oh! we are pledged in the face of the uni-

Irishmen! Irishmen! think what is liberty— Fountain of all that is valued and dear— Peace and security, knowledge and purity— Hope for hereafter and happiness here. Nourish it, treasure it, deep in your inner

Think of it ever by night and by day; Pray for it, sigh for it, work for it, die for What is this life and dear freedom away? Irishmen! if we be true to our promises,
Nerving our souls for more fortunate

IMMACULATE.

The Spotless Purity of the Blessed Virgin again Considered.

Baltimore Mirror. From Father Ryan's forthcoming book, "The flowers of Mary," the following is

To-day let us gaze again upon the spot-There are three Edens—the Eden of Genesis, the Eden of grace, and the Eden of glory. The first was an Eden of perfect between the Eden of grace, and the Eden of glory. fect happiness until innocence was lost : the second is an Eden of perfect grace, in which innocence is regained; the third is an Eden of perfect glory, where innocence restored by grace is ferever crowned. The first was a material garden bright with the hist was a material garden origin with the beauty of all natural beautiful things, the second is the mystical garden of the Church full of the spiritual beauties of superna-tural grace; the third is the Eden of heaven radiant with the ineffable beauties of ever-

lasting glory.

Before the closed gate of the earthly Eden stands the Angel of God's justice with sword of flame, guarding the gate and barring entrance through it.

That first perfect happiness, with inno-

cence lost, never has been and never shall be found again here below. Before the ever-open gate of the mystical Eden of grace, the Holy Church, stands the Angel of God's mercy bidding those who are laden with sorrow and burdened by sin to come and enter. come and enter.

separable in the Eden of grace as they were in the garden of the promise. In the third Eden, heaven, Jesus Christ is sitting at the right hand of His Father in glory, king as man, over all creations, while with Him, Mary of Nazareth, by right of her royal, divine motherhood, reigns queen over all

And why? Because her Immaculate Conception was, in the divine will, a necessary part of the predestination of Jesus Christ as Son of God, the Redeemer, and therefore king of all creations. It was, by God's eternal ordaining the first preparation for the kingdom of grace, the perfect fulfilment of the promise, the ne-cessary prelude to the foundation of the Church, and to the wonderful history of the Sacrameni, and of that, more than

that, the very beginning on earth of all man's future glories in heaven. What then is the Immaculate Conception? It is the restoration in Mary of the tion? It is the restoration in Mary of the lost perfect innocence of the earthly paradise; it is the divine dowering of Mary with all the supernatural perfections of Eve in her innocence and before her fall. And still more than that, because sinlessly conceived, she is to make true, by conceived. The very words of Satan to Mary's Immaculate Conception. The pure body was translated to keaven. As in her conceiving, she stands outside and above the general law, an eternal conception. Many in ignorance imagine that our Holy Church, in proclaiming the truth of ing Christ, the very words of Satan to and become like unto God.

were also made to His likeness. By the first sin that likeness was destroyed. In the Immaculate Conception of Mary that lost likeness is restored perfectly to her; if we can so speak (it is against grammer but in harmony with truth), more perfectly in Christ; and in Christ and through her the likeness is restored by grace, but less per-

fectly to us.

She is the most perfect human person ever made by God (remember her Son Jesus Christ is not a human but a divine Jesus Christ is not a numan but a division person) but the perfection of her personality rests on her Immaculate Conception. In what does highest human perfection consist? In the total absence of all sinfulness, and in the presence and possession of

all graces.
What said the Angel of the Annuncia-

tion to her? "Hail! full of Grace!" Therefor her soul was full of Grace, and there-fore her soul was full of grace, and there-fore in her soul sin never had a place. But had she been conceived in sin, sin would have had a place in her and would have emptied her soul of the very grace which is the greatest of all, the absence of

is a something in mystery hidden, dispos-ing itself little by little, and no one knows how long, for the conditions necessary to the receiving of the soul. So, after the actual separation of the soul from the Onl we are pledged in the face of the universe.

Never to falter and never to swerve;
Toil for it—bleed for it—if there be need for stretch every sinew and strain every nerve!

Traitors and cowards our names shall be ever.

If for a moment we turn from the chase:
For ages exhibited, scoffed at and gibbeted.
As emblems of all that was servile and base!

actual separation body we cannot say that man lives, or that even he is man, though something of him remains, his corpse, which little by little returns, by its own conception, into dust, while the soul has passed into eternity. How is it possible that an infant can be a sinner in its conception, that is to say, in the instant when its soul is united to its body? The infant is incapable of sin and vet it is infected with the conta-

ment it is conceived, into it flows the sin-stained blood of Adam. For Adam was not only the first, but because the first, he was the universal man. All humanity was contained in him. When he fell all humanity fell with him, and this is why every child of his race is born fallen from hours.

Life's choicest blessings, love's fond caressings—

every clint of his face is both failed from grace and in sin. So that every child, his in conception, can be called an innocent home and happiness-all shall be criminal, innocent because personally the child has done no wrong, but criminal because the child is involved originally in the sin of him, who, in himself germinally contained the entire human race. Thousands of oak trees are centained in one single acorn, and if there be a flaw in the acorn it will be reproduced in every tree

that grows from it. Whence then to each person of our fallen race comes the stain of sin? Does it come from the soul? Or does it come | read;

from the body?

Not from the soul, because the soul is created directly by God, and comes pure from His hands. Not from the body, because the body is not capable before animation, of having any part in sin. How then comes the stain? The soul is innocent and the unanimated body is incapable words?

of Adam is to inherit in person with his blood his sin, and with his sin its penalties for soul and body. In Adam we all have sinned, and on account of sin we die.

If the Blessed Virgin Mary sinned in

Adam, she was certainly conceived in sin. Did she sin in Adam? Was she, like the Did she sin in Adam? Was she, like the rest of the race involved in the fall from grace? There is no better place to answer the question than the very scene of the primal guilt.

Go we now there. Eve fell, Adam fell,

atan conquered.
But God came into that garden. What are His words? They breathe malediction against Satan, and promise benediction to the race in some future day. "I will put enmittee between thee and the woman and between they are and the woman."

At the narrow gate of the Eden of glory,
—heaven—as sentinel stands the high
Archangel of God's sanctity, guarding
entrance through it against all souls defiled.

In the first Eden, amid the falling ruins
of perfect happiness and innocence, God
promised the Redeemer and the Woman mised the Redeemer and the Woman, he second Eden of grace, the Redeeman as old as Himself, eternal. Therefore that as old as Himself, eternal. Therefore that as old as Himself, eternal. promised the Redeemer and the woman. In the second Eden of grace, the Redeemer, Jesus Christ, the Son of God, and the Woman, Mary of Narareth, His Mother, appear in falliment of the promise. And their relations each to the other are as intheir relations each to the other are as intheir relations each to the other are as intheir relations each to the other are as inthe relations each to the other are as inthe enmity must be always. If she were conceived in sin, the enmity would not be always. always. It would cease awhile. Then God, if He lets the enmity cease for an instant in time, between the Woman Mary of Nazareth, and the evil spirit, would contradict and contravene her be-low His very own eternal decree. Will He do it? No. Why? Because He can-not do it? Why? Because an eternal not do it? Why? Because an eternal truth would become an eternal lie. With

God all things are possible save one, and that is self-contradiction.

No, no, the common laws that rule every person of Adam's race do not govern the person of Mary. All women conceived children by men. She conceives her child by the operation of the Holy Ghost. All women bring forth in sorrow. She brought forth in ladness. All die in pain. She died what could scarcely be called a death. The separation of her soul from her body All bodies return to dust and await the day of resurrection Her

Christ, the very words of Satan to "Ye shall be as Gods," for Christ her that Mary's body, as well as her soul, was Son is our Saviour—God, and by His created directly by God. Let us have pity grace we become partakers of His divinity, on ignorance when it cannot help itself. Mark you, we were made to God's by examining can correct itself and will mage, the image was not lost by sin, for not. If God himself had created her body the image, the image was not lost by sin, for not. If God himself had created her body the image, like the indelible character of baptism could not be destroyed. But we baptism could not be destroyed. But we to the human race at all. Then her son Christ would not belong to the race.
Then, in no real sense would He be man.
Nor could He call himself the Son of

Now, who are they who deny the truth of Mary's Immaculate Conception? What is their character for learning and piety? They are those who imagine (mark you, imagine, for they have no settled beliefs; Faith divine, and they try to satisfy their soul's hunger—do they ever satisfy it? God help them if they can—with the loving Him.

His feet. His glory is her glory, and her ignominy is His ignominy.

Of all the moments of her life, its first instant was its supremest. For that first instant was to tell for her or against her forever. It was to be the criterion of the very character of her soul. If conceived in sin she would be placed in the position and possibility of payer seeing God feet.

more glory to God than all the angels in heaven. Only One was to give to God a greater glory,—and He was to her Son Jesus Christ.

Did the angels in heaven know of the wastery? Did Jod reveal it to them in reward for their fidelity in the day of their trial? Come, Liberty, come! we are ripe for thy coming—
Come, freshen the hearts where thy rival has tod;
Come, richest and rarest! come, purest and fairest!
Come, cliebest and rarest! come, purest and fairest!
Come, daughter of science!—come, gift or our God!

Long, long have we sighed for thee, coyest of maidens;
Come, long have we worshiped thee, queen of maidens;
Stracilly sought for thee, readily fought for Stracilly sought for thee, readily fought for purpled the scattoid and glutted the grave-forward, battally included the grave of new the fight through the cycle of ages, Never our battle-cry ceasing the while—Forward, ye valiant ones! onward, battall in the battle for freedom are we.

Still in the ranks are we, struggling with eagerness;
Still in the branks are we, struggling with eagerness;
Still in the branks are we, struggling with eagerness;
Still in the branks are we, struggling with eagerness;
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our Holy Church has defined the dogma as God had decreed its truth. Mary in her conception and birth is a living Sacrament, she being on earth the living out-ward sign of the greatest grace to creature ever given. God's power could not go farther. In her person God made the greatest act of divine love for our race that even He could make, the greatest save the greater one of assuming in her our human nature. And these grand acts of eternal love are inseparable from one

Not very far from Jerusalem lived to its body? The infant is incapable of sin, and yet it is infected with the contagion of the sin of our first parents. Why? Because though thousands of years afar from the hour of the first fall, the moment it is conceived into it flows the circumstance of the altar; the second for ment it is conceived into it flows the circumstance of the altar; the second for the first fall, the moment it is conceived into it flows the circumstance of the altar; the second for the circumstance of the altar; the second for the circumstance of the royal tribe of Juda with the contagency of the circumstance of the royal tribe of Juda with the contagency of the sin of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the contagency of the royal tribe of Juda with the royal tribe of Juda w the poor, and the third for themselves. They were faithful to the law.

Sacred Scripture does not mention even Sacred Scripture does not mention even their names, nor does Scripture say one word about the conception and birth of Mary. A veil of mysterious silence hangs around those two great mysteries. Remember that the inspired writers have not written a single word or omitted to write a single thing without the special direction of the Haly Spirit, Not your destroy.

first chapter of the Gospel of St. Luke, we read: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and the name of the vir-gin was Mary."

What is the meaning of this mysteri-

Around the Eternal Father of the Eterof sin.

This is how. The instant the soul and body unite in conception, their union produces a child of Adam, and to be a child of Adam is to inherit in person with his word. So the mother of that eternal words. Word Incarnate wears, on earth, the man-tle of si'ence, until the Angel of the An-nunciation came. For Mary, as the Mother of the Son of God, is to bear a strange resemblance to His Eternal Father. Hence the silence that veils her birth and first years. Ah! how many there are out first years. Ah! how many there are outside our Holy Church who read the Scriptures and make great boast of their know-

ledge, and yet read its words divine all in vain and miss their deepest meanings! But since the marriage-day of Joachim and Anna, years went by, twenty years, and Anna, years went by, twenty years, says St. Jerome, forty years, say others; and they bore the opprobrium of barrenness. No child came to bless their union, and a childless marriage was a humiliation

Sara who was barren? Was not Jacob, his son, born of Rebecca who was barren?

Was not Joseph born of Rackel who was barren? Was not Samuel, the Prophet, born of

Anna who was barren?
Was not Sampson, that miracle of strength, born of a barren mother? Was not John the Baptist, than whom, by the testimony of Christ, none greater was ever born of woman, born of Elizabeth when she was aged and karren? Strange mystery! but with God all things are possible, and when nature is power-less He loves to manifest His own power. And is there not a strange resemblence be-tween barrenness and virginity since both are equally without fruit?

The prayers of Joachim and Anna were heard at last.

St. Jerome says that the angel Gabriel announced to each of them separately that God would answer their prayers; and the glerious answer was the Immaculate Cenception of Mary in the womb of Anna. It was a natural and not a supernatural conception. The name Joachim signifies the Preparation of the Lord, and Anna signifies Grace. Was the Immaculateness of Mary's Conception revealed to them? writers think so.

And now from the sinless soul of Mary in her mother's womb, ascended to God acts of worship greater than the angels'

adorations. For remember her sinless soul had at once the fulness of reason and the illumination of all the graces of the Holy Spirit.
All the perfections of the soul of Eve in the instant of her creation were in the soul of Mary in the first moment of her conception. The light of perfect underconception. The light of perfect under-standing, the strength of perfect love, the perfect union of her will with the divine will, all these and more were there. In the first instant of her conception, her soul was self-conscious. And while she was corporally united to Anna, her mother, her soul at once became intimately united to God in a union that was

never to be broken. The life of her soul never to be broken. The life of her soul reached an almost infinite intensity.

Never had God been praised as she was silently praising Him then. Never had God been so loved as her sinless soul was

husks of human opinions) that by covering Him.

Faith, Hope and Charity, in perfection, ing the conception of Mary with the clock of original sin, they are placing a crown of greater glory on the head of Jesus Christ.

Foolish men and blind! Christ would tear such crown in twain, trample it under

and ask the saints of old to give their tes-timony? No need indeed, but still it might edify, for the words of saints bear

might edify, for the words of saints bear the seal of their sanctities.

Read the ancient liturgy containing the Masses of St. James and of St. Mark the Evangelist. In the first, Mary is saluted as "most holy, most glorious, immaculate, altogether outside the ranks of sinners." In the other, Mary is called "most holy, immaculate, and blessed, ever virgin Mother of God." Listen to St. Hyppolitus, hishon and martyr, nigh seventeen hun-Mother of God. Based to bishop and martyr, nigh seventeen hundred years ago. He salutes Mary as imdred years ago. He salutes Mary as immaculate. And old Origen calls "the holy and immaculate Mother of the Immaculate;" as if he were drawing a parallel be-tween the purity of the Mother and the purity of the Son.

Hear the words of Gregory, the wonder-worker of Neo Cesaria: "An angel with-

worker of Neo Cesaria: "An angel without a body was sent to a virgin pure and
immaculate. He who had never known
sin was sent to her who was spotless and
without the corruption of sin."

Let Cyprian, the great Archbishop,
speak from his throne in Carthage:
"Mary is like the rest of mortals in nature
but not in sin."

Fifteen hundred years ago St. Frinke

not a word about her childhood, not a single word, until in the Gospel of St. Matthew, we read "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ."

And then not another word until in the first chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the chapter of the Gospel of St. Luke, we read: "The angel Gabriel" in the time in sin."

Fifteen hundred years ago St. Epiphania, bishop, not in preaching but in prayer, exclaims: "Thou art full of grace, on three blessed Virgin, and after God thou dost excel all creatures. In entering this world thou art more beautiful than the Cherubim and Seraphim." Would she have been more beautiful. highest of the angels, had she even been stained with original sin? Listen to the great St. Augustine, the prince of the do tors of the Church, in his discussion with the heretic Pelagius: "When there is question of sin, on account of the honor of the Lord, the Virgin Mary is out of the

And so from age to age saint passes down to saint one grand unbroken testimony to the truth of the mystery of the Immaculate Conception. And in the halls of holy councils echoed the word—Mary's grand 'Ummaculate'." They have a word, "Immaculate." True, here and there at times rose a voice of hesitation, uncertain sound, and sometimes of doubt, but not all along the line one single voice

of plain denial.

Religious orders, confraternities, the gottes, cathedrals, kingdoms, all along the centuries, placed themselves under the protection of Mary of the Immaculate Conception. And all these traditions of the same pure all the second t of the same universal belief blended with the words of Scripture expressed them-selves, on that eighth of December, eightteen years ago, in the solemn definition of

the dogma.

And was it not singularly appropriate that these United States, free from all tyranny, and the home of all the natural ness. No child came to bless their union, and a childless marriage was a humiliation among their people. But they waited, and they prayed, and they hoped against hope.

Never is the effect of grace more evident, more powerful than when nature is powerless.

The property of the property of the power of the property of the power o with loving care this country dedicated to

PASTEUR ON THE INFINITE

The speech of Pasteur on taking his place in the French Academy has created a sensation in Europe. He has been more than any man of the age, except Darwin, the champion of scientific methods and the many man of the age. ods and the representative of scientific thought; and it was thought that he would mark the great occasion of his reception to the chair that Littre had occupied by the usual protest of the scientist against supernaturalism. But he seized the opportunity to give expressive utterance to his own sense of the incompleteness of human knowledge. In speaking of the infinite he said: "What is there beyond there beyond this starry vault? More starry skies this starry vault! More starry skies.

Well, and beyond that! The human mind, driven by invincible force, will payed.

His authority and wished delegated to me to speak to her, but this was done by an act of the driven by invincible force, will never cease asking, What is there beyond? . . . It is useless to answer, Beyond are unlimited spaces, times, and magnitudes. Nobody understands these words. He

who proclaims the existence of an infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions; for the notion of the infinite has the two-fold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. The idea of God is a form of the idea of the infinite. As long as the mystery of the infinite weighs on the human mind temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, Jehovah or Jesus."

is one who does his work quickly and well. This is what Dr. R. V. Pierce's "Golden Medical Discovery" does as a blood-purifier and strengthener. It arouses the torpid liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs.

A. Maybee, Merchant, Warkworth, A. Maybee, Merchant, Warkworth, writes:—"I have sold some hundreds of bottles of Dr. Thomas' Eclectric Oil, and it is pronounced by the public "one of the best medicines they have ever used," it LOUISE LATEAU.

Visit of Bishop Brondel to the Stigmatisee of Bois D'Haine.

[From the Portland, O., Catholic Sentinel. BRUGES, March 4, 1882.

Very Rev. Dear Father : I owe you a description of my visit to Bois d'Haine. It was on the 16th of February that I left Bruges, at 6 p. m., and arrived at Manage at 8:45 p. m. by express. I travelled in company with the Superior of the College St. Louis, and foundat Manage my brother Charles, the Director of the Sisters at Dot-tignies, W. F., and the Vicars of that same locality.

IT WAS A DARK, RAINY, WINDY NIGHT, and you may imagine that it was not to much of a pleasure trip walking through the country roads for a mile and a half. We passed the house of Louise Lateau, and the light of our lamp made us see the reality of what we knew by photograph, and it seemed as if a celestial peace reigned around that humble cottage. We pro-ceeded to the house of Rev. Father Neils, the celebrated parish priest of Bois d'Haine, who received us most cordially, and gave us hospitality. Next morning the cure said Mass at 6 a. m., and so did my brother, who then assisted me to carry the Blessed Sacrament to Louise. Four priests carried lights, others assisted, and some pious ladies from Namur and Luxembourg followed. I wondered to see so many in winter, and in such stormy weather. The beads were recited on the way, the sorrowful mysteries were then meditated, and at the house an interruption was made, leaving the fifth mystery to be said after Communion. What a bless-ing it was for me

ng it was for me
TO CARRY OUR DEAR LORD THROUGH THE
FIELDS OF MY NATIVE COUNTRY,
assisted by priests and laity, full of divine assisted by priests and larty, full of divine faith, and going to the Stigmatica, who, on her bed of sufferings, lay panting like a deer for the wine that germinates virgins. Scarcely had Louisa received Holy Communion from my hands when she became as immovable as a statue, still keeping a countenance on which was depicted the most perfect placidity that could be imagined. From her hands, where she has the marks of the nails which pierced the hand of her Saviour which pierced the hand of her Saviour on that eventful Good Friday, flowed the blood so copiously that the linen lying under the hands was spotted considerably. The blood comes out on both sides of the hands. This was the 722d Friday, and there is no appearance of inflammation nor corruption. WE PRAYED FOR BELGIUM AND FRANCE AND

and also the diocese of Vancouver Island.
Having remained witnesses for half an hour of a union with God that made Louisa insensible to the touch of sacred pictures applied to her open wounds, we retired saying: Mırabilis Deus insanctis suis—and little more could we say. The two sisters of Louisa were in the kitchen, and one Rosina, the head of the house seems to suffer reluctantly the concourse of strangers coming to her house every Friday since more than ten years. Friday since more than ten years. The supernatural state of Louisa began on the day of the death of the exstatica, of Kaldern, in Tyrol, named Marie Morl, on the 11th of January, 1868. At 10 o'clock A. M. we went to see Louisa with the cure, the director, and the superior. We found her lying with drawn up shoulders with an expression of said up shoulders, with an expression of pain on her countenance, the eyes closed with lids red and blueish, moving her head mouth moving in prayer. I retired SATISFIED THAT LOUISE WAS AS SAINTLY IN

HER SPEECH as edifying in her wonderful sufferings and extraordinary extasies. At 2 o'clock I went alone with the cure, found Louisa suffering as in the morning, spoke a few words with her, asked her to pray for my intentions, and she promised she would do it, recommending herself likewise. Then, it, recommending hersell likewise. Then, all of a sudden, as a vision of the other world struck her soul, she became immovable, and her eyes opened with awe, whilst the head and shoulders lifted up as if an unseen power attracted her. I gave her my blessing, and a heavenly smile illumined her features, and soon she continued as before, looking up awestruck Then the cure asked me to speak to her. I did so, but she remained immovable. After a while the cure delegated to me will not signified by words, and at my calling Louisa, she came as out of a dream, and asked me what I wished, I said: "You understood me?" "Yes," she answered. Then I told her that was all I wanted, and immediately she was again lost in divine contemplation of the drama of Calvary. The priests and laymen were Calvary. The priests and laymen were then introduced to the number of about twenty—that is as many as the small room could contain. Rosina took a chair, placing herself at the head of the room, facing the people, so as to stop any indis-

ONE OF THE CELEBRATED PROPHECIES ou frequently heard of were read in her presence, but she seemed a perfect strang-er to them. The relic of the Cross which I received here in Bruges was such an attraction to her that she sat up in order to venerate it. I had two medals of the same material, both blessed by Pope Leo XIII. For each she had veneration, and expressed joy on her countenance, but for the one considerably more than for the other. The people present asked me what the difference was, and I stated that the medal before which she manifested most devotion was one which I had deposited in the cups which are preserved in the holy House of Loretto, and which served fer use in the Holy Family of Jesus, Mary and Joseph. We made some other experiences, and all I saw answered to the ideal which one would form of an exstatica. Near three o'clock she stated exstatica. Near three o'clock she started up at some sudden vision of the Passion, her face underwent successively, and with-out marked transition, alteration from awe to bitter sorrow, a tear formed in the eye, and then she sank down, extensively styles of the various writers.

ding the blood stained hands as if dying.

ding the blood stained hands as if dying, and the clock struck 3 P. M.

THE HOUR AT WHICH THE SAVIOUR DIED.

The priests and the people left the room in silence, as they had also contemplated the exstatica in the greatest silence. I remained with the cure, and after two minutes Louisa sat up, covered her hands with linen, and had all the appearance of an humble servant girl active and appear. an humble servant girl, acting and speak-ing without the least show of self-com-placency, but humbling herself under the hand of God, who works such great won-ders in her. I received some of the linen impregnated with her blood, and will show it to you at my return. Or pro invicem. Yours in Jesus Christ,

JOHN B. BRONDEL, Bishop of Vancouver Island.

MARRIAGE AND DIVORCE.

The Frequency of Divorce Arousing the Serious Attention of Protestant Denominations.

Last week the Maine Methodist conference passed resolutions against the granting and obtaining of divorce "for any other cause than that specified by our Lord." They declared that it was wrong for a minister to marry a couple when there is suspicion of either of the parties having been divorced for any other reason than breach of the seventh comreason than breach of the sevenal com-mandment; and they urged ministers to preach on the subject at least once a year. Finally they appointed the three Meth-odist pastors stationed at Portland as a committee to further endeavor to bring about a change in the state laws touching marriage and divorce in accordance with

Similar sentiments have been expressed by other religious denominations of New England: just as the Roman Catholic Church has always stoutly and even fiercely opposed the treatment of marriage as a mere legal contract, which may be set aside for various causes, as the state shall specify. Though they have put their objections to the divorce laws of most of the states in different language and rest them on different grounds, in the and rest them on different grounds, in the main the Protestant communions agree with the end reached by the recent pastoral letter of the Roman Catholic bishops in its discussion of marriage and divorce. They would have divorce granted only for the cause which the Founder of Christianity specifically laid down.

down. Orthodox Protestants and Catholics are accordingly in agreement in their opposi-tion to the laws touching divorce which prevail in very many of the states of the Union, and which are general in New England especially. Yet it cannot be denied that the prejudice against divorce and divorced persons has become much softened of late years. Formerly the mere dread of public opinion would prevent most married people from resorting to a legal separation. Women in particuto a legal separation. Women in particu-lar feared the ban which would be put on them if they were divorced, no matter if they themselves had been blameless. And where there were children the evil consequences to them deterred both husbands and wives from making their disagree-

and wives from making their disagree-ments public, and from seeking the aid of the law to part them. But of late, especially in New England and some of the western states, the community has grown so accustomed to divorces and marriages after divorce that they fail to produce more than a shortlids red and blueish, moving her head from one side to the other, as one seeking rest and not finding it. It made me think of the great sufferings of our Lord on the Cross, and I asked her whether she suffered much. She told me that she did.

thrown about the marriage relation, and point to the day when marriage shall be treated as only a legal contract, entered into between individuals. The church would then lose its control of marriages, the teachings of Christianity touching the relation would be more disregarded by those who contracted them.
It is easy to understand, therefore, why

the churches view with so great alarm the present laxity of divorce. It is a first step toward undermining the religious ideas which have surrounded the relation. The opposition of the church has already had its effect in bringing about the restriction of the causes of divorce and the lessening of the opportunities for obtaining divorce in some states where the laws re-

garding it were especially loose.

But there is another side to the question.

Here in New York our divorce laws are as Here in New York our divorce laws are as strict as the church can require, but our marriage laws are very loose. In Massa-chusetts, for instance, it is the other way. Is it not as necessary to have well-defined laws regulating marriages and their record as it is to protect marriage against subversion by freedom of divorce?—New York

His Wealth Would be no Objection.

A Towson girl was asked yesterday if she would marry a rich man for his money, and she replied: "No I wouldn't wed a man simply because he had wealth; but if a man had plenty of money allied but if a man nad pienty of money and to a sweet disposition, and a mustache that curled at both ends, and nice blue eyes, and a respectable profession, and his and a respectable profession, and his father was rich, and his mother and sister were aristocratic, and he wanted to marry me, and would promise to let me have my own way in everything, and keep me liberally supplied with coin, and have a nicely furnished house with a big piano in it, and would give me two 'diamond rings, and would pay my dry goods, milliner's and dressmaker's bills without grumbling, and I really and truly loved him—I wouldn't consider him. him—I wouldn't consider his money any drawback to the match."

Extravagance is a crime; and ladies can not afford to do without Dr. Pierce's "Favorite Prescription," which by preserving and restoring health, preserves and restores that beauty which depends on health.

The pyramids of Egypt were built who knows what for, but every one knows that the Esterbrook Steel Pens were made to suit for the different tastes, habits and