

The Catholic Record.

Published Weekly at 44 and 46 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHERAVES, Author of "Mistakes of Modern Infalla."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, Messrs. Lake King, John Nigh, P. J. Nevan and Joseph S. King, are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall, St. John's.

Rates of Advertising—Ten cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishop of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence it is important that the old as well as the new address be sent to us.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, +D. FALCONE, Arch. Deleg.

London Saturday, June 22, 1901.

A DABBLER IN LATIN TRANSLATION.

We sympathize unflinchingly with the Hon. S. H. Blake in the bereavement he endured by the death of his wife in England, which occurred at the very moment while he was being severely brought to task on account of his anti-Catholic utterances at the convocation of Wickliffe College, Toronto, on May 31. His bereavement necessitated his departure for England, where his wife died, and almost immediately on his return he renews his attack on the subject of the oath taken by Catholic Bishops on the occasion of their consecration. Notwithstanding our sympathy with the gentleman in his domestic affliction, we cannot let pass without notice the bundle of contradictions which he has thought proper to publish as his latest contribution to polemical literature.

To come directly to the point, Mr. Blake declares that a copy of a paper was sent to him containing not the oath itself as taken by the Bishops, but an "emasculated" translation into English. This translation, he asserts, was accompanied with an apologetic statement of the manner in which it was understood by the persons who propounded this paper, and he asserts that "possibly" the original was kept back "in the interest of those who were unwilling that the public should know generally the class of oath that is taken."

The paper received by Mr. Blake was the Montreal Star, a representative of which called upon Archbishop Bruchesi to obtain information regarding the oath, and in publishing the translation it stated that the Archbishop had kindly loaned a copy of the Roman Pontifical containing the oath in question, and the translation had been made by Professor George Murray, B. A. of Oxford, a Protestant gentleman who is well known as one among the leading scholars of the Dominion.

Mr. Blake was fully aware of all this; yet he tries to make it appear that Archbishop Bruchesi, or perhaps the whole Catholic Hierarchy, are engaged in a plot to conceal the oath, which has indeed been published in full by several papers, both in Latin and in English. The Montreal Star, however, deemed it sufficient to publish the English version, with the only part which was in dispute in Latin. With a pettifoggish spirit which is unworthy of an eminent lawyer, Mr. Blake tries to make it appear that the Catholic hierarchy have something to conceal in the matter.

The passage under dispute is: "Hereticos, schismaticos, et rebelles eidem Domino nostro vel successoribus predictis pro posse persequari et impugnavit."

Professor Murray translates this: "So far as I am able I will pursue and fight against heretics, schismatics, and those who are opposed to the Sovereign Pontiff and his successors before mentioned."

We have already given in our own columns a translation of the same passage with a summary of the tenor of the whole oath, which is substantially identical with Professor Murray's translation, and which gives correctly the meaning. We are sorry for the fact that Mr. Blake has forfeited public confidence by his attempt to throw dust into the eyes of the public in order to make it appear that he told the truth in Wickliffe College when he uttered the ridiculous charge that:

"It is their (the Bishops') duty to do away with heretics, that is yourself and myself—and so long as we are done away with, it doesn't matter how—boiling oil or sizzling gridirons."

It is evident to all that Mr. Blake is endeavoring to prop up his false statement by new falsehoods, which are becoming so numerous that we shall scarcely be able to believe that the inodorous mass of commingled mendacity, spleen, historical and classical ignorance, and ungrammatical English, engulf the reputation of one of our most eminent lawyers, the chief pillar of an anti-Ritualistic college. Save the mark!

The respectable press are looking on amusedly at the exhibition Mr. Blake has made of himself. Many of the most prominent papers have ceased to refer to this discussion at all. Towards the beginning of the discussion, the Montreal Witness said that Mr. Blake's speech "appeared to be half a pleasantry uttered in the course of an extempore address." Later on, the same journal says that the gentleman "has been studying up his Latin dictionary during his trip."

We fear he has profited little by this study. He insists that according to "Lewis and Short's Latin Lexicon," persequor in ecclesiastical Latin means to persecute for religious belief or practice.

Every scholar knows that the dictionary makers are not always precise, and the test of the meaning of a word is not always just what the dictionaries say, but what the writers who have used the word imply.

Mr. Blake virtually admits that in classical Latin the word has not the meaning he gives it. He says persequor and impugnavit are used by Cicero, Cicerone, and Livy in the sense "I will pursue in a hostile manner or take vengeance upon and will fight against or attack hostilely."

There is no doubt that the Bishops bind themselves to pursue and attack heretics, in a hostile way, so far as refuting them is concerned; but more than this is not implied in the oath, and so far Protestants, and especially Protestant ministers, undoubtedly deem it their duty to pursue and attack teachers of the Catholic religion; and the penal laws of Great Britain will show that they have used at times even the boiling oil and the sizzling gridirons; but we have not heard on any reliable authority that Catholic Bishops have used these instruments of torture; and certainly the above oath does not bind them to such instruments.

Mr. Blake points out that the Latin Vulgate uses the word persequor to express St. Paul's persecution of the first Christians. That is true, and when the circumstances show that torture is used, persecute will naturally be the English translation of the word.

This word is therefore to be translated persecute when the circumstances show that it expresses persecution, but the translation must be different when no torture is implied. In proof of this we may point out the following two passages of Scripture:

In Genesis xiv, 4, we read in the English Protestant Bible that Joseph sent his steward after his brethren, saying: "Up, follow after the men, etc." He certainly did not intend his brethren to be tortured with boiling oil or sizzling gridirons: yet the words used in the Latin Vulgate are: "Persequere viros."

In Deuteronomy xvi, 20, we read in the Vulgate: "Juste quod justum est persequeris."

In the Protestant version we read the translation: "That which is altogether just shalt thou follow."

This does not express any notion of hostility. It thus appears that the interpretation we already gave in our columns to the Bishop's oath, and which is confirmed by Professor Murray, is the correct one, and that Mr. Blake should study up other Latin literature besides Lewis and Short's Lexicon before attempting again to display his knowledge of Latin idioms.

Mr. Blake was not justified yet his forgery of the Jesuits' oath, but he promises to write again on this subject. We await his next lucubration with some interest.

We are pleased to note that the Irish people of Montreal are united in their efforts to secure from desecration the Emigrant's cemetery, where so many of our countrymen found a last resting place during the awful years of 1847 and 1848. Fleeing from famine at home in their weakened condition, they succumbed to the ship fever, and on the banks of the St. Lawrence, from Gaspe Co. to Grosse Isle, near Quebec, and Point St. Charles, Montreal, over ten thousand found graves. They came to Canada, where they knew the faith

which their fathers held during centuries of persecution had the fullest liberty.

THE RE-COLONIZATION OF PALESTINE.

The Zionists, by which name those Jews are called who have formed the plan to re-colonize Palestine, have achieved a success in their representations to the Sultan of Turkey which was scarcely expected, and which has greatly raised their hopes that their plans may meet with success.

Three weeks ago, Dr. Theodore Herzl, the founder of the Zionist movement, arrived at Constantinople with several promoters of the scheme, in order to ascertain how the Sultan would receive their advances, and were received with much more friendliness than was generally expected when it was considered that hitherto the Sultan has shown himself decidedly hostile to Jewish immigration into that portion of the Turkish Empire.

It is not said that the Sultan expressed any actual favor toward the Zionist scheme, but at all events he granted Dr. Herzl an audience of two hours and a half, during which the plans were spoken of, and it would appear that the Sultan is disposed to consider them favorably.

The Emperor William of Germany supports the plan strongly, and, fortified with this approval, Dr. Herzl was able to make a good first impression on the Sultan. The scheme is to colonize the Southern district of Palestine, and a large sum of money is offered to the Sultan by the Zionist committee for settlement rights, with a definite tenure and the right of governing themselves locally. This promise has, no doubt, greatly modified the opposition which the Sultan has shown toward the Jews.

The Porte, it is said, will demand security that these engagements will be fulfilled, and the Emperor William will guarantee that they will be carried out faithfully. These promises appear to have satisfied the Sultan, that he has no reason to fear the influx of Jews into his territory.

One of the first operations which will be undertaken by the new colonists will be to rebuild Jaffa harbor, establish irrigation works on a large scale, and build houses. Jewish labor will be employed in doing all this, and many Jews from Roumania, Galicia, and Russia have expressed their intention to be among the early settlers of the new Jewish province.

It is not intended to import the lower classes of Jews, but skilful artisans who are expected at once to make of their new home a flourishing colony. Neither is it intended to make the colony a refuge for those needing assistance from the charitably disposed, but the colony will be from the beginning a self-supporting community, which may become in the future a rich province.

The part of Palestine in which the colonists propose to settle is naturally fruitful, and when means of irrigation are established, it may again become what it was of old, a country flowing with milk and honey, and capable of maintaining many millions of inhabitants. Oppressed as the scattered inhabitants have been under Turkish misrule, the country has been allowed to go to waste, but proper cultivation and care will probably bring it back to fruitfulness and prosperity.

DISASTROUS FORTUNE-TELLING.

It has long been known that the force of the imagination has a great influence on the health, and there are numerous instances on record where that influence has been so strong as to cause the death of persons who before were in good health.

A curious and sad instance of the same kind has been reported from Duluth, wherein a lady named Mrs. West, the wife of a prominent partner in the Duluth Iron and Metal Company, met her death.

While in Chicago recently she visited a palmist in company with several friends, and was startled on being informed that she had but thirty days to live. She made light of the information, and laughed at it with her friends; nevertheless it was observed that it made a considerable impression on her.

Two weeks after this Mrs. West went with some of her friends to a small town over the Indiana border where a party was given in her honor. Here a lady with whom she was playing cards proposed after some time to tell her fortune on the cards, and again the prediction was made that she had only two weeks to live.

Two days later Mrs. West com-

plained of feeling ill, and returned in consequence to her home in Duluth. The best physicians were called in consultation on her case; but in spite of all their efforts she grew worse and finally died on Thursday, May 31, the last day of the two weeks designated.

The physicians in attendance say that the coincidence of the two predictions undoubtedly exerted a powerful influence in causing her death.

We have no faith in either palmistry or card fortune-telling, though we may admit the possibility that by communication with demons some things can be predicted with a degree of probability; for the demons certainly have some knowledge of the effects of natural causes which influence the health, and may therefore predict such effects to a limited extent. We believe, therefore, that these predictions were based not upon any real knowledge possessed by the pretended fortune-tellers, but that the lady's death was the result of the strong impression made upon her by the two predictions.

From this, the folly of consulting witches or fortune-tellers may be readily seen. It is possible, and even probable, that the second fortune-teller had been informed of the first prediction made, and thus the coincidence of the dates assigned for the lady's death may be accounted for. We may also learn from this the evil effects of recklessness on the part of persons who, for amusement merely, profess to tell fortunes. Such pretensions if set forth with the intention of really passing off oneself as a real fortune-teller are decidedly wrong and sinful; but we do not say that where they are made as a mere joke in which neither party believes them, they are absolutely wrong; but even in such a case the parties thus acting playfully should be careful never to indulge in such predictions as may have a baneful effect by operating strongly on the imagination. Such practical jokes easily become criminal.

ORANGE MOBS IN BELFAST.

The contrast between the intolerance of Belfast in regard to Catholics, and the tolerance shown towards Protestants in all parts of Ireland where Catholics predominate, is most striking, and is well known to our readers.

We never hear that Protestants gathering for religious purposes are attacked by Catholic mobs in Dublin, Limerick, or other Catholic centres, of population, but Belfast, where Orangemen rule unrestrained, is noted for its riotous character which breaks out into open violence whenever Catholics assemble for any purpose, whether political or religious.

Sunday, June 9th, was not allowed to pass without one of these manifestations of religious, or rather anti-religious bigotry.

The day mentioned is for Catholics a day of special devotion. It is the feast of Corpus Christi, instituted for the purpose of honoring the Holy Sacrament of the Eucharist, and it was being celebrated by the Catholics of Belfast in the usual way, by a solemn procession in honor of the Presence of our Lord Jesus Christ in that Sacrament.

This purely religious ceremony, by which, certainly, no offence was offered or intended against Protestants, was violently attacked by a raging mob of eight thousand Orangemen, who had evidently planned beforehand in their lodges this mode of manifesting the love of God, and their zeal for civil and religious liberty, which nowadays the Orangemen loudly declare to be the sole purpose for which Orangemen exist.

Sticks and stones and every missile which could be got were used in this cowardly attack upon a peaceful procession of Catholics intent solely upon an act of worship to Almighty God.

The telegraphic despatches relating these facts state that the Catholics retaliated upon their assailants, and that in consequence a considerable amount of fighting ensued. As the procession was purely of a religious character, it is clear that there was no preparation for a fight on the part of the Catholics, but that the attack was entirely unprovoked; yet if some resistance to the assailants was offered, it was quite justifiable.

The police, it is said, interfered to quell the riot, and freely used their batons, and succeeded in arresting many of the rioters.

For the time being the rioting was put down, but many persons were seriously injured.

But this was not all. On Monday night, the rioting was renewed by attacks made upon Catholics going quietly along the streets from their work to their homes, and Catholic houses were attacked with missiles

windows being broken especially in those quarters of the city where the Catholics chiefly reside.

So violent were these proceedings that the police were unable to disperse the rioters, and the military were called to their assistance, and with their aid the rioters were at last dispersed.

The strangest part of this and similar occurrences in the past is that a section of the press, which, though always pandering to Orange violence, is constantly proclaiming itself favorable to law and order, justifies this unprovoked outrage.

The case is exactly parallel with similar incidents which have occurred from time to time in Toronto in past years. We remember when Corpus Christi and other purely religious processions have been similarly attacked in Toronto, and on one occasion thousands of armed Orangemen were summoned to that city from the surrounding country with the purpose of preventing a procession of school children from their school house to the Catholic cathedral. On this occasion the children's procession did not take place, but the streets of the city were patrolled all day by armed bodies of Orangemen intent on picking quarrels with peaceable Catholics.

And yet we are expected to believe that Orangemen is a peaceful and law-abiding organization!

A SCOTCH PRIEST.

We had the pleasure of a visit on the 18th from the Very Rev. Dean Bisset, of Nairn, Scotland, who is traveling America in the interest of an educational institution of the diocese with which he is connected. We are glad to be able to say that he has met with the most friendly reception wherever he has been. He is now on his way to Eastern Ontario, Quebec and the Maritime provinces. We trust that the charitably inclined in those sections will give what they can afford to assist the noble work he has on hand in Scotland—a country in which, we are pleased to be able to say, the Faith is making steady progress.

ST. ANNE DE BEAUPRE.

The annual Ontario Pilgrimage to the shrine of Ste. Anne de Beaupre, under the auspices of the Most Rev. Archbishop of Kingston and the rev. Clergy of his diocese, will take place this year on Tuesday, July 23rd. Pilgrims will, as usual, be conveyed by special trains over the Grand Trunk and Canadian Pacific railways. The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will cheerfully supply all necessary information to persons wishing to visit the shrine. Further particulars later.

"CANADIAN ESSAYS."

The new work, Canadian Essays, by Thomas O'Hagan, has made its appearance. In every way it is a most creditable production, and we trust its sale will be as large as its merits deserve. The book is published by Wm. Briggs of Toronto, and, needless to say, the mechanical work is what might be expected from that firm. We will refer further to the book in a future issue.

SATURDAY, OUR LADY'S DAY.

The question has frequently been asked why Saturday is considered to be especially dedicated to the Blessed Mother. It has always been the devout belief of the Church that the Mother of Jesus was the only one whose faith in Him never wavered during the dreadful days of His suffering and death, and it is on this account that the intervening day between His death and His glorious resurrection is especially dedicated to her, who alone believed that despite all He would fulfil His promise and rise again.

TO A CONVENT.

Said That Dowager Duchess Of New Castle Will Retire.

London, June 2.—A rumor is current here to the effect that the Dowager Duchess of Newcastle, mother of the present duke and of Lord Francis Hope, is about to become a nun. She has long been a Catholic, and since the death of her second husband, Tom Hohler, the professional singer, has devoted herself almost entirely to Catholic mission work in the East End slums of the metropolis, under the direction of Cardinal Vaughan.

In order to give herself up more thoroughly to her work she has even gone to the length of transferring her abode from Mayfair to Whitechapel, and now finding that with the advance of years she is no longer able to continue her labors among the poor, she intends to retire into a convent and to take the vows of a nun.

She is a daughter of the late Henry Hope, of Dæpdean, and it was from

her mother, old Mrs. Hope, that the second son of the Duchess, namely, Lord Francis, inherited both Dæpdean, now occupied by Lily, Duchess of Marlborough, and also the celebrated blue diamonds.

UNIVERSITY OF OTTAWA.

The following is the address of the Very Rev. H. A. Constantineau, O. M. I., D. D., Rector, delivered at the fifty-third annual commencement exercises of the University of Ottawa, June 19, 1901:

Most Reverend Archbishops, Rev. Fathers, Ladies and Gentlemen:

It behoves me, as rector of the University, to make a few remarks on the occasion of the closing exercises of this scholastic year. It is a pleasing duty for me to do so on account of the very flattering report that I have to present to our friends and well-wishers with regard to the present prosperous condition of our institution.

Our year's work has been, indeed, most satisfactory from every point of view. Students and professors have contributed towards this successful result. We have had, this year, the happy experience that devoted and zealous professors with honorable and studious pupils constitute a perfect college home. Our sincerest wish, then, is that the young men confided to our care during the year may, by their upright and manly conduct, deserve the same praise at the hands of the good and self-sacrificing parents to whom they will soon return.

It is a great satisfaction for us to note that every student—yes, I may even say, without exception—has made a profitable use of the opportunities so abundantly offered him in this University for the development of his moral, intellectual and physical faculties.

We believe and maintain that the moral training is the most important, hence it should come first.

Also! how many Catholic parents there are who overlook this most necessary factor in education, which, were it wanting, this essential feature, could claim to be nothing more than "instruction."

We also know, by experience, that a young man who is good and virtuous possesses a foundation upon which he may build a solid intellectual edifice. The heart and mind of man were too closely allied by the Creator to imagine that it is possible to neglect one without injury to the other.

As far as physical development is concerned, the heavy financial burden that we have placed upon ourselves in order to encourage honest and manly sport is a sufficient proof of our desire to never lose sight of the old adage *Mens sana in corpore sano*.

It is, therefore, for me, a cause of just pride, on this last day of the year to extend my sincerest thanks to our entire staff of professors whose devotedness, zeal and self-sacrifice have made it possible for our students to attain such a high standard of merit. Thanks, also, to the students for their cordial appreciation of, and sincere correspondence with the efforts made in their behalf by their learned and distinguished professors.

Catholic parents, whether from this Province of Ontario, or from any other province of the Dominion, whether from the United States or from any other country, should become convinced of our sincere determination to ever occupy the foremost place in the field of education. No sacrifice, however great, can deter us from providing the young men of our day with the most improved methods and the latest and most practical facilities that should be a special feature of a leading University.

This fact is made quite evident today by the blessing and solemn inauguration of our new Science Hall. This grand and very expensive structure is certainly unsurpassed in this country from every point of view. It will stand as a monument to the self-sacrificing spirit that animates all the members of our Faculty who are devoting their every energy, their very life to the great work of the education of youth. Its special purpose is to supply the demand that is now so general for a first-class scientific education. We know that this is an age of specialists in every field of human knowledge. This tendency when applied by political economists to the manufacturing world is called the "Division of Labor."

Thanks to the large and well-equipped laboratories and scientific lecture rooms contained in our new Science Hall we shall soon be able to afford our students an opportunity of embracing every branch of scientific knowledge in which they may wish to become proficient. We sincerely expect to have here, in the near future, a school of science that will be on an equal footing with the best schools of the country. The encouragement and assistance of our friends will be required to successfully carry through this project, but I am sure that we may confidently count upon their earnest and hearty support in this undertaking which will redound to the honor of education in Ontario and also, in great part, to the honor of the capital city of the Dominion.

Let me here express, in a very special manner, the sincerest thanks of the faculty towards two noble benefactors who have understood that an institution such as ours should not be allowed to stand alone, unaided, unsupported by government or individual.

For the first time in the history of the University we have received a donation pure and simple, one that imposes upon us no obligation of a perpetual nature. The generous sum of \$5000 each was kindly donated by Mr. P. Davis, of this city and Mr. N.

J. Haney, of Toronto, to aid us in the erection of our Science Hall, the cost of which will be a burden upon us many years to come unless other benefactors follow the example of our generous benefactors.

Our earnest wish, in fact the object of our presence in Ontario, is to disseminate knowledge among young men who may desire to be at the fountain of learning.

We realize that we shall be meeting a long-felt want in this city by our inauguration, next Fall, of several lectures on scientific subjects especially by opening our laboratories to those who are desirous of acquiring a knowledge of Chemistry, Mineralogy and other analogous sciences. The incalculable wealth of the natural resources of our country, of which Ontario alone has opened up a field to young men who are specially interested in these branches.

Whilst making a special effort in the direction of scientific knowledge we have not lowered, nor do we desire to lower in the slightest degree, our well known high standard of our collegiate and Arts courses. We always endeavored to present a front along the whole line of knowledge; but, above all, has been our ambition to impart a education that would be practical, a highest sense of the word. I do not delay you with arguments in support of this assertion. The brilliant success of so many of our graduates who now occupy high positions in Church and State, is a sufficient proof of my contention.

Moreover, it is a source of satisfaction for us to notice that we have stilled the want that is now felt in other institutions for a high commercial department. A well-appointed business class would readily convince one that what is left undone to impart to students a thorough and practical knowledge of book-keeping, and commercial law and all business requirements that will be most valuable to them, whatever state of life they may embrace.

In conclusion, I wish to extend hearty God speed to the graduates of the different departments of the university. By their departure we are losing good and earnest students, but we are also increasing the number of our true and lasting friends, who, always by their practical interest in our work, prove that they are faithful and grateful children of "Alma Mater."

To His Grace, the Apostolic Delegate, to His Grace, the Archbishop of Kingston, to the distinguished representative of our Very Rev. Superior General, Rsv. Father to the numerous clergy both secular and to our large and attentive audience, I wish to say, in the name of the faculty: "thanks, kind encouragement of your presence here today."

A GREAT SERMON.

We are indebted to the Philadelphia Catholic Standard and Times for the following report of the powerful sermon delivered by Mgr. O'Looney on the occasion of the dual celebration of that city, of the Silver Jubilee of the church of St. Charles Borromeo, that of its pastor, Father Sinnott.

"You have not chosen Me, have chosen you, and have appointed you that you should go and bring forth fruit; and you should remain." (John xv., 16)

We have assembled here to order to commemorate two events, either of which would be sufficient to fill our souls with gratitude to the Divine Author of our good gift. A quarter of a century ago the portals of this magnificent temple were thrown open for the first time, and the noble people of Charles Borromeo's parish were permitted to worship God in a worthy of their strenuous and rousing efforts. The twenty years which have elapsed since that glorious dedication day have been a complete with blessings, my brethren, and to your children; a fittingly fitting that in this jubilee you should give your solemn expression to the feelings which your hearts overflow with great as was your joy and pride when your thankfulness when you beheld the majestic proportions of this beautiful house of God, and witnessed the impressive ceremony with which Holy Church consecrated to Divine worship, your thankfulness would have been hallowed had you been able to behold the full depths of God's loving solicitude for that very time, in a fact, city, not knowing you and by known, a young man was calling himself to the ministry of the Gospel and was receiving the sacerdotal, whom Divine Wisdom predestined and prepared by course of training to be His representative and ambassador among your spiritual Father in Christ dispenser of the sacred mysteries of religion. Thus did a loving dedication that stretcheth mightily end to end and ordereth all sweetly, at one and the same time to reward the piety of a congregation with His choicest gift of a priest after God's own heart, and to make ready for His anointed amplefield for the exercise of his priestly zeal. In God's a time the priest and the people brought together, and since that time they have their lives been so thorough and whole souled the self-immolation of the pious generous and affectionate of the people that the history