

RELIGIOUS ART AT THE PARIS EXHIBITION.

Some objects of interest to Catholics at the Paris Exhibition are thus described by a correspondent of the London Tablet: It is a pleasant thought, says the writer, that even in this age of luxury, all the splendor, the riches, the lovely designs, are not to go to the embellishment of private dwellings, or gardens, or public buildings; much is destined for the house of God, the place where His glory dwelleth; the Church, which in the Middle Ages preserved the traditions of art, still claims the prize for beauty and elaborate workmanship.

The following account of the sumptuous remembrance made for the Sanctuary of Notre Dame de Lourdes will convey to many who never had an opportunity of seeing it some idea of its extraordinary richness and beauty. The idea that is aimed at in its composition is "L'Immaculee Conception dominant au monde le Dieu de Eucharistie," a style it is modified 13th century. The foot is a quatrefoil around it are Archangels in armor triumphing over demons in the form of dragons, whilst other Angels above offer the victory to God; the background around which they contend is meant to represent an impregnable fortress. The wings of the Archangels, encased in many colors, are extended till their points touch, and under them are seen personages and places typical of the mystery of the Immaculate Conception, viz., the triumph of Judith, the Crowning of Esther, the Garden of Eden (wherein we see the Blessed Virgin borne by Angels—showing to Adam and Eve the chalice of Redemption), the Tree of Life and the Proclamation of the Dogma itself. Round the shaft above this part is a grand crown formed of vine leaves, among which are doves picking at the grapes, and round it the following verses are seen—over the earthly Paradise: "Ipsa concipit caput crucis," over Judith: "Benedicta tu Domine pro omnibus," over Esther: "Non pro te sed pro omnibus," over Pius IX.: "Tota pulchra es et macula non est in te." Above this crown the shaft takes somewhat the form of a palm and spreads out leaves that support four Angels, and an interwoven ribbon of blue enamel has on it verses from Holy Writ relating to the Blessed Sacrament: "Domine pro omnibus," over Esther: "Non pro te sed pro omnibus," over Pius IX.: "Tota pulchra es et macula non est in te." Above this crown the shaft takes somewhat the form of a palm and spreads out leaves that support four Angels, and an interwoven ribbon of blue enamel has on it verses from Holy Writ relating to the Blessed Sacrament: "Domine pro omnibus," over Esther: "Non pro te sed pro omnibus," over Pius IX.: "Tota pulchra es et macula non est in te."

sent by figures in high relief, against a gilt background, with the Holy City, etc., shown in it. The tower is surmounted by a figure of our Lady. This set must surely be intended for some out-door way of the Cross, or at least for some vast cloister. Two of the mysteries are apparently intended to be represented on each tower. We were glad to see in this part of the Exhibition many of the works of religious art marked "sold." Solon, Rue Petrelle, has an extremely grand statue of the Madonna, above life size and finely colored, the deep rich blue of the outer robe contrasting finely with the delicate pattern-work on a cream-colored ground, of the all-ike under robe. Near this are very lovely statues of St. Genevieve and of Our Lady of Lourdes, etc. In group No. 6, Ball et Cie, has one of the most striking things in the way of religious art in the building. It is an allegorical group. In the centre is a model of the church in the course of erection in honor of the Sacred Heart at Montmartre, on either side of the main altar, a figure representing France, and both adoring the Sacred Heart. Behind the church is a vast figure of our Lord, rising above the world and with extended arms blessing it. The statues of Mons. Robert near this are remarkable for great beauty of expression—in this branch of religious art the French are apparently quite equal to the German artists. Retzard, in the French "orfèvrerie" department we are arrested by an altar of great size and brilliant effect—it is apparently entirely of gold and with many statues of silver; a Gothic retables of excellent though florid, design rises behind it with a grand arrangement for Benediction, and two large angels in silver; it is a grand example of a newly discovered method of gilding and silvering copper; and an anonymous society, called the "Pantographic Voltairique" Society, has been formed for working out the discovery. Their first efforts have been for the church, and we are assured that their method of gilding is very durable, at the same time that it is comparatively inexpensive; certainly the effect is superb. This grand altar has been sold for a church at Libourne, and some very fine high altar candlesticks have been made by the company for Cambrai. In passing out through the garden we came upon a very elegant and lofty wayside crucifix made of Brittany granite, and executed by Le Goff, a sculptor at Ste. Anne.

IRISH LOVE OF HOME.

A CORPSE SIX YEARS IN AMERICA BROUGHT OVER TO IRELAND.

Ballinacree, Oct. 15.—The remains of a man who was buried six years ago in America, passed through Ballinacree yesterday evening, and were interred in Killebegley graveyard.

Sixteen years ago there dwelt a family named Kilduff in the parish of Moore, convenient to this town. The times were none of the best, and Michael Kilduff, the head of the family, thought it best to emigrate, and so parted as best he could with the "bit of ground," gathered the family group around him and with them emigrated to New York. In a little time the Kilduffs settled down in Brooklyn. Ten years rolled by, and time laid its heavy hand on old Michael; age weighed down his enfeebled frame, and he had to lie on a bed of sickness. Feeling his death approaching, the old man called his son to his bedside and besought him to convey his remains to "the dear old land," and lay his bones beneath the sod in Killebegley churchyard, the village burial ground. The old man died but the son thought it was mere fancy proceeding from dotage which made his father prefer the strange request; and considering the immense trouble and expense involved in complying with it, he determined not to heed it, and buried the deceased in Brooklyn. After the interment the son was deprived of his rest at night by strange unheard-of noises in the house, and his belief was, and it is still his impression, that the place was haunted by his father's ghost. Circumstances, however, prevented him from obeying his father's dying wish until a short time ago, when fortune favoring, he had the remains dug up, placed in an oak coffin, and the whole enclosed in a box covered with galvanized iron, and put on board a homeward-bound ship.

Yesterday evening at five o'clock Mr. Kilduff, with his father's remains passed through this town. The coffin was placed beneath the sod in Killebegley, and Kilduff is narrating in his native village to wondering listeners the story of his father's ghost.

Old Michael Kilduff was a well-known Ribblesman at the time that "scarcity" was in Ireland. Many of the inhabitants here could scarcely believe that the long box brought through Ballinacree by the "stranger" held his father's bones till they saw it lowered into its narrow home.

THE IRISH AS RULERS.

Lord Dufferin, in his reply to the address of the Ontario Municipalities, having spoken in most laudatory terms of the Marquis of Lorne, added:

And yet, gentlemen, pleasant and agreeable as the prospect for you and them, we must acknowledge there is one drawback to the picture. Lord Lorne has, as I have said, a multitude of merits, but even spots will be discovered on the sun, and, unfortunately, an irreparable and, as I may call it, a congenital defect attaches to this appointment. Lord Lorne is not an Irishman. It is not his fault. He did the best he could for himself. He came as near the right thing as possible by being born a Celtic Highlander. There is no doubt the world is best administered by Irishmen. Things never went better with us either at home or abroad than when Lord Palmerston ruled Great Britain, Lord Mayo governed India, Lord Monk directed the destinies of Canada, and the Robinsons, the Kennedys, the Laffans, the Callaghans, the Gores, the Hennessys, administered the affairs of our Australian colonies and West Indian possessions. Have not even the French, at last, made the same discovery in the person of MacMahon. But still we must be generous, and it is right Scotland should have a turn. After all, Scotland only got her name because she was conquered by the Irish, and if the real truth was known it is probable that the house of Lorraine owes most of its glory to an Irish original. Nay, I will go a step farther; I would even let the poor Englishman take an occasional turn at the helm, if he could but reason than to make him aware how for no better reason than to manage the business. But you have not come to that yet, and though you have been a little spoiled by having given three Irish Governor-Generals in succession, I assure you will find your new Viceroys' personal and acquired qualifications will more than counterbalance his ethnological disadvantages.

THE POSITION OF THE BLESSED VIRGIN MARY IN CATHOLIC THEOLOGY.

WHY WE HONOR HER.

From the Catholic Quarterly Review. Heroes and statesmen may receive the highest military and civic honors, which a nation can bestow, without being suspected of invading the domain of the glory which is due to God. Now, is not heroic sanctity more worthy of admiration than civil service and military exploits, inasmuch as religion ranks higher than patriotism and valor? And yet the admirers of Mary's exalted virtues, can scarcely celebrate her praises without being accused in certain quarters of Mariolatry.

When a nation wishes to celebrate the memory of its distinguished men, its admiration is not confined to words, but vents itself in a thousand different shades. See in how many ways we honor the name of Washington. Monuments on which his good deeds are recorded, are erected to his name. The Washington's tomb, or a leaf from a book growing near the Potomac, are kept in order by a volunteer band of devoted ladies who adorn the place with flowers. And this cherished spot is annually visited by thousands of pilgrims from the most remote sections of the country. These visitors will eagerly snatch a flower, or a leaf from a shrub growing near the Washington's tomb, or will strive even to clip off a little shred from one of his garments, which are still preserved in the old mansion, and these they will bear home with them as precious relics.

I have always observed when travelling on the missions up and down the Potomac, that when ever the name of Washington was mentioned, the bell was tolled, and then every eye was directed towards Washington's grave.

And the 22nd of February, Washington's birthday, is kept as a national holiday, at least in certain portions of the country. I will remember how formerly the military and the fire companies paraded the streets, and patriotic speeches recounting the heroic deeds of the first President were delivered, the festivities of the day closing with a social banquet.

As the citizens of the United States manifest in divers ways their admiration for Washington, so do the citizens of the republic of the Church love to exhibit in corresponding forms their veneration for the Mother of Jesus.

Monuments and statues are erected to her. Thrice each day, at noon, noon, and even, the Angel bells are rung to recall to our minds the Incarnation of our Lord, and the participation of Mary in this great mystery of love.

Her shrines are tastefully adorned by pious hands, and are visited by devoted children who wear her relics, or any object which bears her image, or which is associated with her name.

Her natal days and other days of the year, sacred to her memory, are appropriately commemorated by processions, by participation in the banquet of the Eucharist, and by sermons enlarging on her virtues and prerogatives.

As no one was ever suspected of loving his country and her institutions less because of his revering Washington, so no one can reasonably suppose that our homage to God is diminished by fostering reverence for Mary; for, as our object in exalting Washington is not so much to show our thankfulness to Him, as to show our love for his laws, and the principles of his government, which was the champion and exponent, and to express our gratitude to God for the blessings bestowed on our country through him, even so our motive in commemorating Mary's name, is not merely to praise her, but still more to keep us in perpetual remembrance of our Lord's Incarnation, and to show our thankfulness to Him for the blessings wrought through that great mystery in which she was so prominent a figure. And experience sufficiently demonstrates that the better we understand the part which Mary has taken in the work of Redemption, the more enlightened becomes our knowledge of our Redeemer Himself, and that the greater our love for her, the deeper is our devotion to Him; while experience also testifies that our Savior's attributes become more confused and warped in the minds of a people in proportion as they ignore Mary's relations to Him.

The defender of a beleaguered citadel concentrates his forces on the outer fortifications and towers, and which he orders at his incantation, the walls would endanger the citadel itself, and that their safety involves its security.

Jesus Christ is the citadel of our faith, the stronghold of our affections. Mary is called the "Tower of David," and the gate of Zion, which the Lord loveth more than all the tabernacles of Jacob, (Ps. lxxviii.) and which He ordered at His Incarnation, His day, and recognized, like Simeon, the Lord of majesty in the form of an Infant, and had we a favor to ask Him, we would present it through Mary's hands, while the divine eyes of the Babe were gazing on her sweet countenance. And even so now. Never will our prayers find a readier acceptance than when offered through the hands of Mary. In invoking our Lady's patronage, we are actuated by a triple source of the majesty of God, our own unworthiness, and of Mary's incomparable influence with her heavenly Father. Conscious of our natural lowliness and sins we have often recourse to her intercession in the assured hope of being more favorably heard.

And even as children who have much offended a too indulgent father, in their prayers, which do not go into his presence, at the gate speak to their sister and confiding wait till she goes in before and intercedes; so men, repenting of their evil deeds, draw near, with their requests, an angry Father's ear, and she in heaven for them makes intercession."

Do you ask me, is Mary willing to assist you? Does she really take an interest in your welfare? Or is she so much absorbed by the fruition of God as to be indifferent to our misery? Can a woman forget her name so as not to have pity on the fruit of her womb? (Isaiah xlix. 15.) Even so Mary will not forget us.

The love she bears us, her children by adoption, can be estimated only by her love for her Son by nature. It was Mary that nursed the infant Saviour. It was her breast that sheltered him from the rude storm and from the persecution of Herod. She it was that wiped the stains from his brow when taken down from the cross. Now we are the brothers of Jesus. He is not ashamed, says the Apostle, to call us His brethren. (Heb. ii. 11.) Neither is Mary ashamed to call us her children by adoption. At the feet of the cross she adopted us in the person of St. John. She is anxious to minister to our souls as she ministered to the corporal wants of her Son. She would be the instrument of God in feeding us with divine grace, in clothing us with the garments of innocence, in wiping away the stains of sin from our hearts.

If the angels, though of a different nature, from ours, have so much sympathy for us as to rejoice in our conversion, (Luke xv. 7) how great must be the interest manifested towards us by Mary, who is of a common nature with us, descended from the same primitive parents, being bone of our bone, and flesh of our flesh, and who once trod the thorny path of life which we tread now!

Though not of the household of the faith, Edgar A. Poe did not disdain to invoke our Lady's intercession, and to acknowledge the influence of her patronage in heaven.

For, behold from henceforth all generations shall call me blessed." (Luke i.) Here are the names of Creator and creature interwoven like threads of gold and silver in the same woof, without provoking the jealousy of God. God jealous of the honor paid to Mary! As well might we imagine that the sun, if endowed with intelligence, would be jealous of the mellow, golden cloud which encircles him, which reflects his brightness, and presents in bolder light his inaccessible splendor. As well imagine that the same luminary would be jealous of our admiration for the beautiful rose, whose opening petals, and rich color and delicious fragrance are the fruit of his beneficent rays.

Hence in uniting Mary's praise with that of Jesus, we are strictly imitating the Sacred Text; and as no one ever suspected that the same luminary pronounced on Judith and the virtuous Kings and Prophets of Israel detracted from God's honor, so neither do we lessen His glory in exalting the Virgin Mary. I find Jesus and Mary together at the manger, together in Egypt, together in Nazareth, together in the temple, together at the cross. I find their names side by side in the Apostles' and the Nicene Creed. It is fitting that both should find a place in my heart, and that both names should often flow successively from my lips. Inseparable in life and in death, they should not be divorced in my prayer. "What God hath joined together, let no man put asunder."

WHY WE INVOKE HER.

The Church exhorts her children not only to honor the Blessed Virgin, but also to invoke her intercession. It is evident from Scripture that the angels and Saints in heaven can hear our prayers, and that they have the power and the will to help us. (Gen. xlviii. 16; Tobias xii. 12; Luke xv. 10, Zach. i. 12, 13.) Now if the angels are conversant with what happens on earth; if the prophets, even while clothed in the flesh, had a clear vision of things which were then transpiring at a great distance from them; if they could penetrate into the future and foretell events which were then hidden in the womb of time, shall we believe that God withhold a knowledge of our prayers from Mary, who is justly styled the Queen of Angels and Saints? For, as Mary's sanctity surpasses that of all other mortals, her knowledge must be proportionately greater than theirs, since knowledge constitutes one of the sources of celestial bliss.

If Stephen while his soul was still in the prison of the body, "saw the glory of God, and Jesus standing on the right hand of God;" (Acts viii. 55) if Paul "heard secret words" (2 Cor. xii. 4) spoken in paradise; is it surprising that Mary hear and see? Now that she is exalted to heaven, and stands "face to face" before God, the perfect Mirror of all knowledge? It is as easy for God to enable His Saints to see things terrestrial from heaven, as things celestial from earth.

The influence of Mary's intercession exceeds that of the Angels, Patriarchs and Prophets, in the same degree that her sanctity surpasses theirs. If our heavenly Father listens so propitiously to the voice of His servants, what will he refuse to her who is his chosen daughter of predilection, chosen among thousands to be the Mother of His beloved Son? If we ourselves, though sinners, can help one another by our prayers, how irresistible must be the intercession of Mary, who never grieved Almighty God by sin, who never tarnished her white robe of innocence by the least defilement, from the first moment of her existence till she was received by triumphant angels into heaven.

In speaking of the patronage of the Blessed Virgin, we must never lose sight of her title of Mother of our Redeemer, not of that great price which she paid for us, and which she never forgot. She exercised towards Him all the influence which a prudent mother has over an affectionate child. "Jesus," says the Gospel, "was subject to them." (Luke ii. 51) that is, to Mary and Joseph. We find this obedience of Our Lord towards His Mother forcibly exemplified in the marriage of Cana. In wishing to delicately expressed in these words: "They have no wine." He instantly obeyed by changing water into wine, though the time for exercising His public ministry and for working wonders had not yet arrived.

Now Mary has never forfeited in heaven the title of Mother of Jesus. She is still His Mother, and while adoring Him as her God, she still retains her maternal relation, and she exercises towards Him that loving willingness to grant her requests, which the best of sons entertain for the best of mothers.

Never does Jesus appear to us so amiable and endearing as when we see Him nestled in the arms of His Mother. We love to contemplate Him, and artists love to represent Him in that situation. And it appears to me that had the eyes of Jerusalem in His day, and recognized, like Simeon, the Lord of majesty in the form of an Infant, and had we a favor to ask Him, we would present it through Mary's hands, while the divine eyes of the Babe were gazing on her sweet countenance. And even so now. Never will our prayers find a readier acceptance than when offered through the hands of Mary. In invoking our Lady's patronage, we are actuated by a triple source of the majesty of God, our own unworthiness, and of Mary's incomparable influence with her heavenly Father. Conscious of our natural lowliness and sins we have often recourse to her intercession in the assured hope of being more favorably heard.

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"At morn—at noon—at twilight dim—
Marta! thou hast heard my hymn!
In joy and weep those words I say,
Mother of God, be with me still!
When that hour comes, those words I say,
And not a cloud obscured the sky,
My soul, lest it should faint, he,
Thy grace did guide to this and thee;
Now, when storms of fate o'ercast
Lurk my prayer, thy grace, O God,
Let my future radiant shine,
With sweet hopes of thee and thine."

Some persons not only object to the invocation of Mary as being unprofitable, but they even affect to be scandalized at the confidence we repose in her intercession, on the groundless assertion that by praying to her we ignore and dishonor God, and that we put the creature on a level with the Creator.

Every Catholic child knows from the catechism that to give to any creature the supreme honor due to God alone is idolatry. How can we be said to dishonor God, or bring Him down to a level with His creature by invoking Mary, since we acknowledge her to be a pure creature indebted like ourselves to Him for every gift and influence which she possesses? This is implied in the very form of our petitions.

When we address our prayers to her we say, *Pray for us, sisters*, implying by these words that she is herself a petitioner at the throne of divine mercy. To God we say, *Give us our daily bread*, thereby acknowledging Him to be the throne of all bounty.

This principle being kept in view, how can we be justly accused of slighting God's majesty by invoking the intercession of His handmaid?

If a beggar asks and receives alms from me through my servant, should I be offended at the blessings which he invokes upon her? Far from it; I accept them as intended for myself, because she bestowed what was mine, and with my consent.

Our Lord says to His Apostles: "I dispose to you a kingdom that you may eat and drink at My table in My Kingdom, and may sit upon thrones, judging the twelve tribes of Israel." (Luke xxii. 29, 30.) And St. Paul says: "Know you not that we shall judge angels, how much more things of this world?" (1 Cor. vi.) If the Apostles may sit at the table of the Lord in heaven, without prejudice to His majesty, surely our Lady can stand as an advocate before Him without infringing on His rights. If they can exercise the dread prerogative of judges of angels and of men without trespassing on the divine judgment of Jesus, surely Mary can fulfill the more modest function of intercessor with her Son without intruding on His Supreme mediocrity, for, higher is the office of judge than that of advocate. And yet while no one is ever startled at the power given to the Apostles, many are impatient of the lesser privilege claimed by Mary.

THE INFLUENCE OF HER EXAMPLE.

But while the exalted privileges of Mary render her worthy of our veneration, while her saintly influence renders her worthy of our invocation, her personal life is constantly held up to us as a pattern worthy of our imitation. And if she occupies so prominent a place in our prayers, this prominence is less due to her prerogatives as a mother, or to her intercession as a patroness, than to her example as a saint.

After our Lord Jesus-Christ, no one has ever exercised so salutary and so dominant an influence as the Blessed Virgin on society, on the family, and on the individual.

The Mother of Jesus exercises throughout the Christian Commonwealth that hallowing influence which a good mother wields over the Christian family.

What temple of chapel, how rude soever it may be, is not adorned with a painting or a statue of the Madonna? What house is not embellished with an image of Mary? What Catholic child is a stranger to her familiar face?

The priest and the layman, the scholar and the illiterate, the prince and the peasant, the mother and the maid, acknowledge her divine sway.

And if Christianity is so fruitful in comparison with paganism, in conjugal fidelity, in female purity, and in the respect which is paid to womanhood, these blessings are in no small measure due to the force of Mary's all-pervading influence and example. Ever since the Son of God chose a woman to be His mother, man looks up to woman with a homage akin to veneration.

The poet Longfellow says the following tribute to Mary's sanctifying influence:

"This is indeed the blessed Mary's land,
Virgin and Mother of our dear Redeemer!
All hearts are touched and softened at her name;
Alike the bondmaid with the sacred crown,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present."

And if our fate had given us nothing more than this example of all woman-kind,
So mild, so merciful, so true, so good,
So patient, so powerful, legal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds that have been given before."

St. Ambrose gives us the following beautiful picture of Mary's life before her spouse: "Let the life," he says, "of the Blessed Mary be ever present to you, in which, as in a mirror, the beauty of chastity and the form of virtue shine forth. She was a virgin not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings. She was humble of heart, serious in her conversation, fond of reading than of speaking. She placed her confidence rather in the prayer of the poor than in the uncertain riches of the world. She was ever intent on her occupations. . . . and accustomed to make God rather than man the witness of her thoughts. She injured no one, wished well to all, reverence age, yielded not to envy, avoided all hearing, followed the dictates of reason, and loved victory. When did she sadden her parents even by a look? . . . There was nothing forward in her looks, bold in her words, or unbecoming in her actions. Her carriage was not abrupt, her gait not indolent, her voice not petulant, so that her very appearance was the picture of her mind and the figure of her piety."

Her life as a spouse and as a mother was a counterpart of her earlier years. The Gospel relates one little circumstance which amply suffices to demonstrate Mary's super-eminent holiness of life, and to exhibit her as a beautiful pattern to those who are called to raise a household. The Evangelist tells us that Jesus "was subject to them" (Luke ii. 51) that is, to Mary and Joseph. He obeyed all her commands, fulfilled her beliefs, complied with her smallest injunctions. In a word, he discharged towards her all the filial observances which a dutiful son exercises towards a prudent mother. And these relations continued from his childhood to His public life; nor did they cease even then.

Now Jesus being the Son of God, "the brightness of His glory and the figure of His substance" (Heb. i. 3) could not sin. He was incapable of fulfilling an unrighteous precept. The obvious conclusion to be drawn from these facts is, that Mary never sinned by commanding, as Jesus could not sin by obeying; that all her precepts and counsels were stamped with the seal of divine approbation, and that the Son never fulfilled any injunction of His earthly Mother which was not ratified by His eternal Father in heaven.

Such is the beautiful portrait which the Church holds up to the contemplation of her children, that studying it they may admire the original, admiring they may love, loving may imitate, and thus become more dear to God by being made "conformable to the image of his Son." (Rom. viii. 29) of whom Mary is the most perfect mirror.