

THE CATHOLIC RECORD

The Catholic Record
Published Weekly at 424 and 426 Richmond
street, London, Ontario.

London, Saturday, December 1, 1900.

HIS HOLINESS THE POPE.

A dispatch from Paris states that the Pope visited the Basilica of St. Peter's on Thursday 21st Nov., and experienced such fatigue that he had to take to his bed. It is said also that he fainted twice. Reports of the same kind have been frequently made without truth; but at the very advanced age of the Holy Father we cannot but feel anxiety when such reports are published, while we hope that they may prove to be as unfounded as others which have appeared in print from time to time.

METHODIST INCONSISTENCY.

The Methodists of Canada have secured from England copies of portraits of Rev. John Wesley, the founder of Methodism, Charles Wesley, the poet of Methodism, and Mrs. Susannah Wesley, which are valued highly not only as works of art, but more especially as images of these saints of their denomination. The portrait committee have determined to invest the occasion of the unveiling "with all the dignity and ceremony which their character demands."

MADCAP ORATORY.

A curious gathering was the session of the General Missionary Committee held last week by the Methodist Episcopal Church of the United States, in St. Paul's Methodist Episcopal Church of New York.

All the so-called Bishops and leading divines of the Methodist Episcopal Church were at this meeting, which thus took upon itself somewhat the character of a General Council of that Church; but for its vulgarity, inept spleen, and brazen mendacity, we doubt whether any ecclesiastical assemblage ever surpassed it since the Iconoclastic assemblage at Constantinople in 754, which declared its approval of Leo the Isaurian's decrees against the use of sacred images and symbols in churches.

A pretty full report of the proceedings of the New York mock Council for one day is given in the Montreal Witness of November 20, and their character is well described in the opening words:

"Two fierce onslaughts on the Church of Rome... The first person to advance to this attack was Bishop Goodsell of Tennessee."

"The Bishop," says, speaking particularly of Germany and the Scandinavian countries:

"Statistics show that we have made as much headway during the first thirty five years in Europe as we have in the same period in this country, which offers a more congenial soil for our creed. In Southern Europe," he continues, "the struggle has been harder. There are many who doubt whether we have any work at all in Italy, that land of superstition and priestcraft; whether we could ever hope to accomplish anything there in the face of the tremendous press of adversity with which we are confronted."

He then tells us how they have succeeded even in Italy, viz., by establishing proselytizing schools.

He continues:

"The work is slow, but its value has been recently testified to by the Pontiff himself, who has honored us by excommunicating everyone, teachers and pupils alike, connected with our institutions of learning. In the effort to preserve for himself the triple crown of papacy, he has issued a sweeping interdiction against the schools and everyone passing through their gates. This, however, has only made us more determined to wipe out a system which has created out of the former man of empire a cringing beggar with a monkey and grand organ."

We owe an apology to our readers for reproducing such vile language regarding the venerable Head of the Church of Christ, uttered by a pseudo Bishop of a Church which does not muster three millions of members, and which can claim only a few years more than a century in antiquity.

It is not to be forgotten that when Bishop Goodsell's first predecessor was made a Bishop by the imposition of John Murphy's hands, a celebrated Protestant writer said of the Episcopate thus instituted:

"So easily are Bishops made By man's or woman's whim, That Wesley hands on Coke bath laid; But who laid hands on him?"

Esop's frog, who endeavored to "puff and blow herself out" to the size of an ox, is no more ridiculous than is "Bishop" Goodsell's boastful proclamation that he proposes "to wipe out

the Pope and the Catholic religion."

Bishop Goodsell admits that the missionary efforts of his Church are limited to an existence of thirty-five years; and it is only a few weeks since General Superintendent Carman expressed his regret that there are no Methodists in Palestine, the cradle of the Christian religion. Is it this Church that speaks of "wiping out" the Church of nineteen centuries which is spread throughout the world?

Prince Otto von Bismarck, with all the power of the German Emperor at his back, was unable to do this, and the powers of darkness, laboring for centuries to effect the same thing, have been equally impotent; and we have no fear of the result of Bishop Goodsell's efforts, notwithstanding the "defeating applause" wherewith, we are told, his sally was received by his co-religionists.

But, we are told, that the Pope himself has testified to the magnitude of the work done by Episcopal Methodists in Rome.

The Pope, having the special Episcopal charge of Rome, naturally takes a deep interest in the Christian education of his immediate flock, and so he regrets even the small inroads which Methodism has made there by establishing Methodist schools, and he has called upon the clergy of that city to freshen their zeal in guarding their flocks against the inroads of false teachers. It was quite right that the Holy Father should do this; but it does not follow that the inroads of Methodism have been very great. In fact, they have not been so. It is too true that the Italian Government by its thirty years' war waged against religion has done much mischief throughout Italy; but the result of this is a crop of practical Atheists and Anarchists, but not a very great one of Methodists, who after nearly fifteen years of labor can count only 2,300 members of their Church in all Italy! In fact Methodism has been an utter failure in Italy; but the Pope regrets even the loss of a few souls to Christ, and Methodism is one of the forms by which this loss occurs.

Carefully read, Bishop Goodsell's own speech acknowledges the failure of his sect. He concedes that "the struggle in Italy has been harder than in Germany and the Scandinavian nations, and in regard to these countries he admits that the progress of Methodism does not exceed its progress in the United States. His exact words are:

"We have made as much headway in Europe as we have in the same period in this country, which offers a more congenial soil for our creed."

It is now in order that we should enquire what progress is Methodism making in America?

Let us hear what says Dr. James M. Buckley, editor of the leading organ of Methodism, the Christian Advocate. He is quoting the recent statistics of Methodism, on which he makes the following remark in his issue of Feb. 15th:

"That the Methodist Episcopal Church (Bishop Goodsell's denomination) with nearly three millions of communicants, and a vast army of Sunday-school scholars, should add less than 7000 to its membership in 1899 is startling. That in the same period it should show a decline of 28,595 in those avowed and accepted candidates known as probationers is ominous. Such a situation has not been frequent in our history. While conferences are steadily declining, population in the same territory is increasing. In these conferences districts are becoming lifeless. This inevitably leads back to pastors and people. In the most fruitful Churches, there may be some who are doing all that men can do to build up the waste places, but the majority are indifferent; hence the decay."

And this is the Church which is threatening amid the applause of its most prominent members, to wipe out of existence the Church which has a history of nineteen centuries!

As Bishop Goodsell makes so elegant a reference to an organ grinder and his monkey, we would humbly ask whether his metaphor would not suit more aptly the organ out of which he drew his music, while a multitude of chattering deafeningly applauded his lame attempts at wit.

And here we may enquire why it is that Methodism is declining. A little over a year ago Governor Rollins of New Hampshire, a stalwart Protestant, speaking before the ministers of Boston, said:

"You clergymen are no longer the spiritual guides of the people, who now follow the religion of the newspapers. The ark has been overturned, the Bible account of creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set for the new. The best blood of the country towns of Northern New England has for generations been going to Boston and New York, leaving in some places only the weaklings to do the work in the old country home. These less energetic ones have intermarried till in one town I am acquainted with in Maine there is an imbecile in almost every family. The increase of foreign population is a gain rather than a loss to the country town, for it brings in new blood, so greatly needed, and the people are usually strong Catholics, not irreligious, and their increase is a favorable element."

The secret is that several of the most intolerantly aggressive sects are dis-

integrating from the intrinsic weakness of their principles, and are lapsing into infidelity; and it is precisely of them that Dr. Charles A. Briggs wrote last February in Appleton's Popular Science Monthly:

"There can be no doubt that a large number of men absent themselves from church attendance because they dislike the popular orthodoxy which seems to them antiquated, unscientific, and untrue."

Bishop Goodsell and his applauders would be better occupied in saving to Christianity the straying sheep of his own house of Israel, than in trying to sap the faith of the Italian Catholics, so as to bring them to the same deplorable condition to which the descendants of the rigidly religious Pilgrim Fathers have already been reduced.

CENTENARY OF THE SACRED HEART ORDER.

The magnitude of the work undertaken by Madame Barat in the establishment of the Order of the Sacred Heart—a work which was fraught with such happy and glorious results—cannot possibly be imagined by those imperfectly acquainted with the history of the sad times and harrowing wants amid which she lived and labored. One hundred years ago France was still held in the fierce and ruthless grip of the gigantic Revolution, which seemed to exist but for the destruction of all that was worth preserving in the nation. The churches that were not closed were demolished or taken possession of by the civil authorities, to be used as police courts or barracks for the military. Schools were opened only for Godless education and immoral training of youth. Christian Faith proscribed, as opposed to Liberty and Human Reason, personified in the living form of a bold, brazen woman, was set up on the altars for public worship and adoration. As a natural consequence, all law, order and shame disappeared. A new Constitution was framed in denial of the Godhead. All who refused to sign it were attainted with high treason to the Republic and condemned to death by the guillotine. Thus King Louis XVI., the best, and, probably, after St. Louis, the most pious and most God-fearing monarch that ever wore a crown, was dragged on a hurdle to the scaffold, and the Revolutionists added to the list of their crimes the accursed taint of regicide. As Bishops and priests refused to sign the Constitution, they were condemned to a body wholesome. Hundreds of them perished in prison or by the guillotine. A large number escaped to foreign countries and several remained home, disguised or in hiding, to escape the eye of the law, and minister to the remaining faithful by visiting them secretly and celebrating the holy mysteries in private houses or at dead of night.

It was in the midst of all these horrors that Madame Sophia Barat conceived the bold project of rescuing the lambs of the flock, the young women of France, from the perils to soul and body by which they were menaced, and amid which during this "reign of terror" many had already succumbed.

Madame Duval, a cultured and opulent lady of Touraine street, had in these days a retired apartment of her residence dedicated as a chapel, in which she and her lady friends, and Catholics who were in the secret, assembled frequently for prayer and pious reading. Priests, disguised as merchants, were admitted, who offered up the Holy Sacrifice, and addressed words of comfort and encouragement to those who came to pray for a cessation of the dread scourge of armed infidelity that for the past two years had made desolate the fairest portions of la Belle France.

In this little oratory in Touraine street on the 21st November, 1800, were laid the foundations of the noble community known to day throughout the whole Christian world as the Order of the Sacred Heart. On that auspicious occasion four young ladies knelt before God's altar, and having banqueted on the Living Bread that cometh down from Heaven, and having been addressed in words of passionate emotion by their spiritual director, Rev. Father Varin, of pious and holy memory, they uttered in a firm voice, in his presence, and in the presence of God, the vows of poverty, chastity and obedience. Father Varin belonged to the noble order of Jesuits, and to a family of martyrs. Six years previously his saintly mother sealed her Catholic faith and piety by surrendering her innocent life under the bloody edge of the guillotine. Before him at the altar steps rose heroic and self-sacrificing young ladies repeating their determination and their desire of renouncing earth and embracing

Heaven, of abandoning all worldly considerations and devoting their young lives to Jesus—and to Jesus only—while by every possible effort, and with God's help, reclaiming for Jesus and for society the Catholic daughters of Catholic France.

In this little chapel the grand Churches of Notre Dame, of la Madeleine, of Our Lady of Victories, of St. Sulpice, and all the rest were at that epoch unused and profaned. In the modest little chapel on Touraine street the plant was set in earth which since then has grown to be a mighty tree, under whose protecting shade many young hearts (they are countless) in all parts of the Christian world, have been sheltered from the icy touch of skepticism and from Passion's withering blast.

The intrepid souls now about to face a world of unbelief on their Apostolate of love for God and His chosen ones are Sophia Barat, Octavia Bally, and Mademoiselle Loquet, to whose number must be added a domestic of Madame Duval's, whom they lovingly called La Bonne Marguerite. She was accepted as a lay sister, and by her promptitude, obedience and thoroughness in every detail of work, rendered immense service to the little community. Mademoiselle Barat and Bally were very highly educated and accomplished in the knowledge and practice of the fine arts, music, painting, etc. The third, Mademoiselle Loquet, was an authoress of several works, leading to perfection in the Religious life. Father Varin was so solicitous for her spiritual advancement that he dreaded the consequences of the literary world. "J'aime mieux ce que l'on a écrit," he was accustomed to say "qu'elle fut moins connue et moins célébrée."

The first attempt at teaching began at Amiens, in the department of Somme, seventy miles north of Paris. They were strengthened here by an addition to their little band of teachers—Miss Deshayes, who, having been deprived by death of both her parents, lived with an only brother, and was free to embrace a religious life. This young lady implored of Father Varin to obtain for her admission to the little community, and was soon engaged with Mademoiselle Barat and Loquet in the work of organizing classes and giving secular and religious instruction to the youth of Amiens.

The reputation for order, discipline and successful studies obtained by the saintly foundress and her companions, spread so widely throughout France that large numbers of young ladies belonging to the nobility sought admission into the pious but unpretentious community that had won all hearts in Amiens. Soon demands were made by priests and Bishops in the Eastern and Southern parts of the great French Republic for the Sacred Heart ladies to open branch establishments and give to other dioceses a share of the blessings which Amiens enjoyed. In 1806 a branch academy was opened in Grenoble, a city at the foot of the Alps, on the confines of Switzerland and France. The year following a demand came from Poitiers, in the West. Then convents were built at Niort and Gaud. It was in 1818 that the first establishment of the Sacred Heart was opened in Paris, where to this day it is so highly honored by the grand dames of the gay metropolis. Madame Duchesne was received into the order soon after the opening of the academy at Grenoble. It was this lady who, at the call of Bishop Dabourg, embarked at Bordeaux for New Orleans in October, 1818, and established very flourishing boarding schools at St. Charles, Missouri, and Florissant. There is scarcely a city of considerable proportions in the United States to day that does not boast of an academy of the Sacred Heart, and the same may be said of Europe.

The Ladies of the Sacred Heart own magnificent property and grand establishments of education for young ladies in every great centre of commerce and population, from Rome in Italy to Dublin in Ireland. We find them equally successful in Halifax, in Philadelphia, in Mexico, and in our own fair city of London. How the plant has grown and spread out its branches over seas and continents is known only to God. At the first attempt made in Amiens to open an academy, Madame Barat had but six francs. To day her successor Madame Digby, owns millions—if the Superior may be said to own all the grand and opulent houses of education conducted by her subordinate, the Ladies of the Sacred Heart. It would be difficult to reckon up all her wealth. It would of a certainty surpass Queen Victoria's. It cannot be

denied that "the finger of God is here." No government has bestowed endowments on their establishments. No rich man or millionaire lady was ever known to bequeath large sums of money by legacy to the ladies of the Sacred Heart. Whence, then, is the source of all this, we might say, fabulous wealth? Whence is it but from God, the Origin and Source of all good things to them who serve Him in purity and simplicity of heart.

The Ladies of the Sacred Heart Order, whose centenary was so joyfully celebrated last week, sought Jesus, and sought Him only. They heeded Him when He said: "Seek ye first the Kingdom of God and His justice and all these things shall be added unto you."

Preparatory to the solemn centenary celebration on the Feast of Our Lady's Presentation, a three days' retreat, consisting of Benediction and appropriate sermons by Rev. Father Van Antwerp, was conducted in the beautiful chapel of the Order in this city, commencing on Sunday evening, the 18th inst. These religious exercises were very well attended. On Wednesday, the 21st, long before the hour announced for the celebration of the Pontifical High Mass the chapel was again crowded with a devout congregation, principally comprising the Religious, their pupils, past and present, and members of the different societies in connection with the convent. Promptly at 10 o'clock His Lordship the Bishop and the following priests of the diocese filed into the sanctuary: Very Rev. Vicar General Byard, St. Thomas; Rev. Fathers Brennan, St. Mary's; Bouvat, Ridgewood; Tiernan, Mount Carmel; Connolly, Ingersoll; Scanlon, Mount Carmel; Noonan, Lucan; McCormack, Kingsbridge; McCabe, Safford; Brady, Windsor; West, Goderich; Kennedy, Sarnia; McManamin, St. Augustine; Downey, Mitchell; Gnan, Wyoming; Parent, McGregor; Ladouceur, Jeanne's Creek; Lusselle, Big Point; Colin, Leamington; Forster, Bethwell; Traher, St. Mary's Church, London, Aylward, McKoon, and Egan of the Cathedral.

In the celebration of Pontifical High Mass the Bishop was assisted by Very Rev. Father Bayard as High Priest; Rev. Fathers Brennan and Aylward, deacons of honor; Rev. Father Brady, deacon, and Rev. Father McKoon, sub-deacon of the Mass. Rev. Fathers Downey and Egan were the masters of ceremonies.

Father Van Antwerp was also the preacher on this memorable occasion, his text being the 1st and 4th verses of the Magnificat: "Magnificat anima qui potens est; et sanctum nomen ejus." In choice and elegant diction he ascribed the critical period of time at which Mother Barat laid the foundations of the Order of the Sacred Heart, the necessity and importance of the work for which it was established, the wonderful success with which Almighty God blessed her efforts, and strongly impressed upon the privileged pupils of this world renowned order the obligations they incurred of making their lives shining examples to others. He began by remarking that the beautiful text above quoted from the sublime Canticle seemed to him very apposite for the celebration in which we were that day engaged, for we were assembled to thank Almighty God for the great and mighty things accomplished in His name during the past one hundred years. We came together to celebrate the centenary anniversary of the foundation of a work which has for its object the glory of God and the salvation of immortal souls. If the world has its anniversaries and times of congratulation for the betterment of man's material condition, surely it were unseemly in the children of God to allow to pass unnoticed that which is of greater importance—a more sublime object—the advancement of man's spiritual good. And so to-day looking over the 100 years, during which so much was accomplished for the glory of God, we are naturally filled with a holy joy and spiritual enthusiasm and thank God for the graces and blessings vouchsafed. "Bless the Lord, O my soul, because He that is mighty hath done great things unto me." So, too, with Mother Barat's success, she referred all to God, Who made her the humble instrument of such astounding results in the work of His Holy Church. Looking over the fair provinces of France 100 years ago Father Van Antwerp described the appalling condition of affairs existing among the people of "The Eldest Daughter of the Church" to do this we must always be true to our principles, for we must ever remember that we cannot serve God and mammon. There can be no compromise between the demands of society and the demands of God. This is the principle of Mother Barat. And only when her pupils have appreciated this will they be true children of the Sacred Heart. Be faithful to God—and be faithful always. In season and out of season, in trial and difficulty, as well as in joy and happiness, ever remembering the everlasting love of God our Father Who wills our happiness in time in eternity—and that happiness which can come in time only by a faithful service to God. It is for us, then, on this glorious festival, Father Van Antwerp continued, to renew the spirit of the resolution taken in the springtime of life when in all innocence of heart we knelt at the Holy Table where God Himself was brought to us for our nourishment in Holy Communion—

Under the guidance of her saintly brother Louis, a talented ecclesiastic, Sophie Barat set to work studiously, earnestly and prayerfully in order to prepare herself for her noble mission, and with such success that when the time came for her to enter upon her work she was fully prepared for the task. We find her at twenty-one years of age, with a few companions, vowing to use her life and all her faculties, body and soul, in the education of the youth of France. Continuing, Father Van Antwerp remarked, truly, that God's greatest works usually begin in the smallest possible manner, in order that His glory may appear more effectual and that the instruments of His plan may not take any satisfaction in the work accomplished through them. That humble beginning of one hundred years ago is now spread throughout the length and breadth of the land, until-to-day its branches are seen to number four hundred, not to speak of the many thousands of consecrated virgins following in the footsteps of their sainted predecessor. Her work, which she foresaw in the distance and which she was privileged to see almost in its completion ere God called her to her reward. In depicting the mission of Mother Barat, the Rev. Father disclaimed any intention on his part of preaching her panegyric, although, he said, the world has reason to believe that ere long Holy Mother Church will write her name on its calendar of saints. The thought with which a contemplation of the life of Mother Barat should inspire each and every one of us, said the rev. preacher, is that we also have a duty to accomplish; and this thought, he continued, should spur us on in the accomplishment of good works for the glory of God and the salvation of immortal souls. Father Van Antwerp here impressed upon his hearers that when he spoke of the salvation of souls he did not refer to the manifest work of the clergy and religious orders in this direction, but to all mankind. It is to be feared, said he, we often forget that we are our brother's keeper. We, Catholics, blessed in the possession of that priceless gem of Catholic faith, reared, so to speak, in the blessings of God, partaking of the sacraments of Holy Church and being inundated with the graces flowing therefrom—having received much, we will have much to answer for when called upon to render an account of our stewardship. We are expected to stand upon the mountain-top leading souls to God by the beauty and goodness of our actions. Our lives should mirror the purity and beauty of our Catholic faith. It was this thought that was the secret of all the yearnings of Mother Barat. This thought, it was said, sustained her in the midst of difficulties almost insurmountable until at last she reached the object for which she labored and prayed—to make of the Catholic maidens a grand exemplar of purity, religious devotion and piety, until others seeing them might be attracted to love God always. Addressing particularly the pupils of the Sacred Heart, Father Van Antwerp remarked that as God gave them the blessings of a solid Catholic education, He has a right to—and will assuredly demand—that their life be a shining example to others. That is the object of the institution of the order. Continuing he said that if they were not the leaders amongst the children of God they were false to their Catholic faith—false to their Catholic education—false to the graces that God had so lavishly poured upon them—and, he might even say, false to every principle of morality. They should, never, never, make any compromise between the world and society and the duty they owe to God. God in our first principle and our last end, and He has a right to demand a recognition of the blessings so generously granted the pupils of the convent of the Sacred Heart. That was the object of the institution of the order, that they might be the leaven spoken of in the gospel—leaving all for Jesus Christ. Noblesse oblige. You are, said the rev. lecturer, royal, and your conduct must at all times be such as becometh the nobles and pure. You are likewise, said he, the keeper of your brother. You have the responsibility of showing the world a good example to others—and it is of this responsibility that the God of justice will one day demand a severe account. We should never try to minimize or explain away our Catholic faith. We have every reason to be proud of this noble heritage, with its splendid history of high two thousand years. Why, then, basely cringe before those not of the household of faith, and imagine there is something for which to make excuse? On the contrary it is our duty always to endeavor by word and example to lead others to the one true faith. In order to do this we must always be true to our principles, for we must ever remember that we cannot serve God and mammon. There can be no compromise between the demands of society and the demands of God. This is the principle of Mother Barat. And only when her pupils have appreciated this will they be true children of the Sacred Heart. Be faithful to God—and be faithful always. In season and out of season, in trial and difficulty, as well as in joy and happiness, ever remembering the everlasting love of God our Father Who wills our happiness in time in eternity—and that happiness which can come in time only by a faithful service to God. It is for us, then, on this glorious festival, Father Van Antwerp continued, to renew the spirit of the resolution taken in the springtime of life when in all innocence of heart we knelt at the Holy Table where God Himself was brought to us for our nourishment in Holy Communion—

when our hearts were still pure—when upon our brows was the breath of Innocence, and upon our souls was reflected the beauty of God. We must once again renew our resolution of belonging to God—and to Him alone. This is the object of the present celebration. Noblesse oblige. What a grand and noble thought! I am a child of God, a coheir of Jesus Christ, Him whom I am privileged to call my Brother! What noble things should I not accomplish for the honor and glory of Him who loved me so much! Let us, said he in conclusion, learn the lesson inculcated in the life of Mother Barat, and pray to her that she may obtain for us the grace of fidelity to God, never forgetting that the lives of her pupils should be like beacon lights upon the mountain-top, bringing others to Jesus Christ.

The responses to the Bishop's blessing were made by the assembled clergy. The Mass celebrated on this memorable occasion was composed by member of the Sacred Heart Order, Rev. Mother Nicland, and the music rendered by the Religious and the pupils, the accompanists being Mr. R. M. Burns (harp), Miss Gleeson (violin) and Miss Ragan (piano).

His Lordship and the clergy afterwards assembled in the study hall where the pupils were gracefully arranged in the little Miss of five or six years to the young lady nearing the close of her happy school life, the bright, expectant faces making a pretty picture. When the singing, Religious and their guests were seen the following programme was admirably rendered. The vocal and instrumental parts were cleverly executed by the pupils, and fully sustained the excellent reputation the Sacred Heart Academy enjoys amongst competent critics:

- PROGRAMME.
Entrée—Duo, Misses K. McFadden, M. Armitage, G. Hill, M. Darcy, G. Darcy, Mrs. Kirwin and Miss Howe (violins).
Soloists—Duo, Misses K. McFadden, M. Armitage, G. Hill, M. Darcy, G. Darcy, Mrs. Kirwin and Miss Howe (violins).
Address from former Pupils.
Address from former Pupils.
Rhapsody of Long (two sopranos), Misses K. McFadden, M. Armitage, G. Hill, M. Darcy, G. Darcy, Mrs. Kirwin and Miss Howe (piano).
Tableau.

On behalf of those at present in the tutelage of the Religious of the Sacred Heart, Miss Harold in a graceful and well modulated voice the following address, which she graciously presented to the Bishop a beautiful bouquet of rich red roses.

Twilight soft had bathed Judea,
Adding beauty far and near,
To the scenes of grand and sacred
By the Jewish youth.
Travelers oft times paused and wonder
At the grandeur
For they read the solemn record
Noble ancestry had made.

But to-day no charms attract them,
Jury's wealth they now ignore,
While they hasten to the altar,
Anxious to give their bodies o'er,
One whose life distilled but sweetness,
And whose heavenly form and face
Tell the weary, broken heart
Of His love—His saving grace.

With the pure heart surrounding
Jesus spoke as never before,
With a tender condescension
Of the preference He bore
For the little and the humble,
For the guileless and pure of heart,
And to them He spoke in accents
That betrayed a God-like heart.

Suffer them to come unto Me!
Said the Christ, the Saviour blest;
Bring me, too, to the Father laden
I shall give them peace and rest.
Nestling close around their feet,
With soft, eager upturned eyes,
List they to his words with wisdom
Wrap in holy, glad surprise.

Do you wonder that the traveler
Passes by the gaudy street,
For the privilege of kneeling
At the blessed Master's feet?
Man God as the humble world man,
Stooping low to creatures weak,
'Tis to them His Heart's true Secret
That He ever loved to speak.

Centuries have come and glided
Into the etheric year,
Since the children of Judea
Did the world's Redeemer hear
Cruel men, led on by passion,
Paused here in their wicked hate,
Till they reached well nigh the prime
Even to hell's most dreaded gate.

But the Saviour's condescension
Called again His children home,
Made the throne give up its seat,
And brought to earth, if they but come
'Take my Heart; let it be open,
Find therein a refuge pure,
Break the bonds of sin and care,
In that Wound is peace secure.

"From this fount, with myriad
Of graces will flow and blessings rare,
On the guileless and the soul-staunt
Making all My children fair.
And the Master, ever watchful,
E'en from Heaven's throne above,
Chooses Guardians for His children,
Guardians filled with Christ's love."

Pontiffs taken with the nations,
Died the graces, one by one,
Till their heavenly crown was won,
Glorious Pastor, now God's Vicar,
He whose light illumines the world,
Or has uttered words of warning,
O'er the well known banner furled.

"Light of Heaven!" what more
This for our Pontiff blest!
Do not rays of brightest radiance
On the Christian world now rest?
Is it that the day is sinking
And the night draws on apace,
That the words of Jesus Vicar,
Have been raised to give new life?

'Tis to Him we owe the blessing
Of a life from sin apart,—
For the saintly Mother Barat,
Learned true zeal from Jesus' part.
'Wisest in time thou falter
In her childlike, earnest way,
And He whispered low, "in woe
'Come and see," then "Awake!"

"Canst thou live without earth's
Poor, obedient and chaste,
The battle with thou falter
Or march onward in true haste?
When thou'rt toward the war cry
Should the King's presence
With thou stand alone, undaunt
Without Leader by thy side?"