

Bacred Feart Review. OLIC CHURCH.

BY & PROTESTANT THEOLOGIAN.

We have seen how the personal ex-cellence of Gregory the Great, hi-warm devotion, and his absolute disterestedness, together with his un-earied diligence, both as a protecting interes wearied diligence, both as a protecting landlord, and as a protecting pastor, giving the people of Italy unrestricted freedom in choosing their Bishops, but promptly deposing the unworthy, abundantly vindicate him against the blackguard accusation of Edgar, re-peated like a parrot by Lansing, that "he seems to have led the way in the screer of villainy." This description of Gregory's per-sonal worth, marred only by one in-

This description of Gregory's per-sonal worth, marred only by one in-stance of monastic harshness, one in-stances of persecution, and two in-stances of unworthy obsequiousness towards a male and a female tyrant, we owe to the portraiture of the cool-blooded Protestant, Dean Milman. However, it agrees exactly, both in praise and blame, with the description given by the admiring Catholic, Count given by the admiring Catholic, Count Montalembert. Milman, nevertheless, thinks that

when we appreciate Gregory person-ally, we are only at the threshold of his ally, we are only at the threshold of his providential significance. There have been many Bishops and other priests— within a far narrower range, it is true —as disinterested, as devout, as dili-gent, as courageous as he, and more learned, and of higher genius. Taking the men apart from their place, I am sure Milman would set St. Bernard above him, and St. Anselm still higher. I doubt whether he would put him quite on a level even with St. Charles Borromeo.

But when we take him in his appoint-But when we take him in his appoint-ed place in the development of the Church, and thereby of mankind, Mil-man rightly ranks him among the car-dinal characters of human history. In this respect he would doubtless put him even above St. Leo, nay, above St. Augustine himself. Christianity would have had a sore lack had there been no Augustine, yet it would have survived. But Milman is sure that, humanly speaking. Christianity would humanly speaking, Christianity would have gone all to pieces in the Middle Ages but for the form given to it by Ages but for the form given to it by Gregory the Great. He brought about precisely that interfusion of the ritual, the disciplinary, the moral, the spirit-ual, the scriptural, the legendary, which kept medieval Christians in a course of steady advancement, without soaring so high as to lose the guidance of them. There were, indeed,

"-large draughts of intellectual day. And (many) thirsts of love more large than

abundantly provided for elect souls, abundantly provided for elect souls, but the working, practicable Christ-ianity of the multitudes, during those times, mainly owed its capacities of influence and survival to the specific form and limitations imparted to it through St. Gregory the Great. Now is it not sad to see a professed Christian, and a Christian minister, a

Now is it not sad to see a pristian, and a Christian minister, a Christian, and a Christian minister, a man who gives certain evidences of sincerity, and whose private character is above rannach, standing, before a is above reproach, standing before a of such fundamental signipersonality ficance in the Church (that, moreover, which first sent the Gospel to his forefathers) as blind as a bat before beauty? As the late Baptist divine, Dr. Jeffrey, said, while maintaining the necessity of the Reformation, "its working was abnormal." Those who are not glad to refresh themselves in the contemplation of the holy men and women of old, may be Protestants, but assuredly they are

not Christians. If Lansing, in his fatuous ignorance, and his malevolence, treats Gregory the Great so unworthily, we may judge how he will deal with Gregory the Seventh. He tells us that the election of the Archdeacon Hildebrand to the

ceeding from Clugny, and of which Gregory VII. was the embodiment, as that whereby the Catholic Church was saved from sinking into a mere instru-

Mr. Lansing informs us of all manner

of odious imputations against Gregory proceeding from Bishops and councils of his time. He does not say, and in his extreme ignorance he does not know, that whatever merits the Middle know, that whatever merits the shdute Ages may have had (and they hav-many) carefulness of the reputation of opponents was not one of them.' No reasonable man would any more think of determining the character of a medieval personage in Church or State, from the accusations of his antagonists. than of deciding on the real character of Mark Antony from the invectives of of Mark Antony from the invectors of Cicero. The temper of reckless defam ation seems to have passed from the Roman oratory to later times, intensi-fied, indeed, by the greater rudeness of

these. The very best men did not wholly escape the infection. W. G. Ward—or is it Newman ?—remarks upon the passionate and unwarranted imputations-cast by St. Bernard upon St. William of York, whose elevation had clashed with Cistaerian interests. listercian interests.

Modern historians, Protestant no less than Catholic, knowing how utterly without trustworthiness all medieval without trustworthiness all medieval imputations are, hurled out by any side, pay no attention to anything said against Gregory by his antagonists, or by Gregory against his antagonists, except indeed, as Neander does, to those eharges of impolitic rigor ad-vanced by some worthy Bishops who fully acknowledge the high character of his general aims. These temperate animadversions are much too temperate animadversions are much too temperate to receive any attention from Mr. He can be content with noth-Lansing. ing short of adultery or schism and

ing short of adultery or schism and simony, or even necromancy, charges which history now passes by with the same contemptuous neglect, as refer-ring to him, with which it passes by the confident declarations of learned Lutherans of the sixteenth century, that sundry Popes had been carried off by the devil. by the devil. The true character of Gregory the

Seventh is now determined by a con-sideration of his aims, and of his execution of them; of the great reforming monastery from which he proceeded; of the great reforming Popes whose helper and successor he was. It is determined and successor newas. It is determined by his private correspondence, and that of his friends, and by the record of impartial chroniclers, of whom there were some even at that time. Not

were some even at that time. Not everybody was a partisan. These various sources of informa-tion show us Gregory VII. as a man of spotless life, of complete disinterested-ness, of broad liberality (Neander particularly] brings out this), of the highest possible aims for the prevalence of incide morplity and religion, above of justice, morality and religion, above mere worldiness and despotism, and on the other hand of an unreservedness, not to say a recklessness, in carrying out his plans which staggered many excellent people then, and has staggered clesiastical John Fiske: that Hildebrand has been one of the great benefactors of mankind.

The calumnies still retailed against him by Mosheim himself, are the last of that slanderous foulness of speech belonging to original Protest-antism, especially to original Lutheranwave ism. CHARLES C. STARBUCK.

Andover, Mass.

IMITATION OF CHRIST.

A PRAYER FOR THE ENLIGHTENING OF THE MIND. Enlighten me, O good Jesus, with the brightness of internal light and

FIVE-MINUTES SERMON. Pentecost or Whit Sunday.

THE LOVE OF GOD. "But you are not in the firsh. but in the pirit, if so be that the Spirit of God dwell in "u Now, if any man have not the Spirit of forist he is none of his," (Romans vill 9.) On this great festival of Pentecost, ity days after the resurrection of our Lord from the dead, the Holy Ghost and down upon the disciples. The ame down upon the disciples. The Apostles had been told by our Lord that the Holy Ghost should come upon onem in power to fit them to preach the onem the whole earth. And they spel over the whole earth. ontinuing al ogether in prayer, with ne Blessed Virgin and the disciples, vaited for the coming of the Holy

ihost. On Pentecost Sunday there came On Pentecost Sunday there cause a sound from heaven as of a mighty wind oming, and it filled the whole house where they were sitting; and there ap-eared to them cloven tongues as it were of fire, and it sat upon each one of

em; and they were all filled with the oly Ghost, and they began to speak loly ith divers tongues according as the loly Ghost gave them to speak. The Holy Ghost was given to each of

hem in this outward, visible, miracuous way for our instruction, that we may understand the office of the Holy shost, which it given to each one of us, to sanctify our souls and lead us to eaven.

There are, as you know, three Divine Persons in the Blessed Trinity: the Father, Who is our Creator, as we say in the Creed—"I believe in God the Father Almighty, Creator of heaven and earth;" the Son, Who is our Re-deemer-as we say, "I believe in Jesus (heist His columnia) Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pon-Pilate, was crucified, dead and tius

Here is the whole work of our redemption and release from the penalty of sin. Then we say : I believe in the Holy Ghost, who is called the Comforte and the Sanctifier. The whole work of our sanctification

the whole spiritual life of our souls, is the work of God; of ourselves we are utterly powerless. We could do nothing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to do anything of ourselves, but it is God Who worketh in us both to will and to do." What a lorious thing this is to think of How glad we ought to be that it is so If it depended on ourselves we should indeed be miserable, but as it depends on God we need never be discouraged down-hearted.

The Holy Ghost, God Himself, is occupied without ceasing in the work of our salvation. He is stirring up everything good in us. We have a good thought, and we say to ourselves that it has come by chance or accident-It is not so ; it is the Holy Ghost ally. It is not so; it is the Holy Ghost which has suggested it to us. The Holy Ghost from morning until night, and in the middle of the night, is constantly making us think of something Do you know where He is to be good. found? Right in our own hearts. We need not look up to heaven to find Him; He is within us. "Know ye not that ye are the temples of God and the Holy Ghost dwelleth in you?" Then the Holy Ghost sits on His throne, and is ready to give audience to you whenever you seek it. And if you do not seek it, He often seeks you. found ? Right in our own hearts.

you do not seek it, he often seeks you He says, Come, my child, away from the world and all its vain, unsatisfying things and pass a little time with Me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you. If you are discouraged, I will console you; I will put some thought into your mind which will be an answer to all your discour-agement. If you are inclined to be proud and hard-hearted, I will show it broud and nara-nearced, I will show it to you and put gentle and kind thoughts in you; I will make you patient under afflictions and trials. If your burden is too heavy to carry, I will take the weight of it and make you



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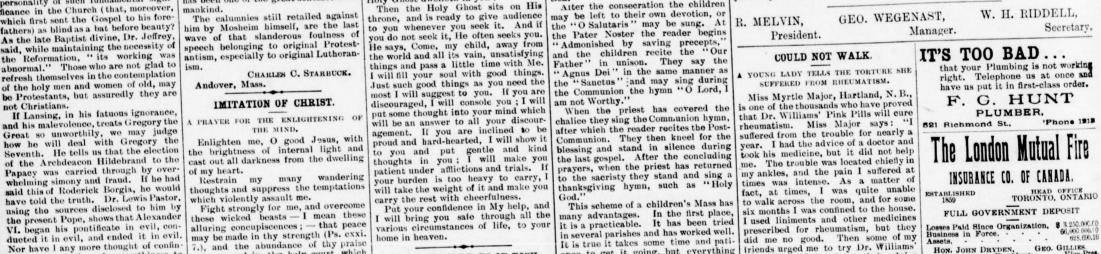
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MAY 30,

THE OFFERI HEART A

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OUR BOY Jessie had no during the firs

that perhaps another year. making the ch though by nat and not much Margaret, see after the other her good disp ation and stor fully appreci done in teacher and thoughtf her a better in of the child th of acquaintan mplished. One day she child, what is The child swered, "I li purgatory. To them "To them," I always pray of the Depth But when I w I just say, 'I dear holy so ways do. Sister Ma never though little thing, fancied"-"Oh, but terrupted Je been, you w to put me munion. Bu and Sister' and again s little way. " Do not of your the garet," said erving her " I was o she continue would be nie munion for soul ?"

Nice ?" thing could some relati should wish No, Sis always prasaid for th mamma who know of any Well, wish ! I thous Indeed garet, muc "Then I

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Atter the consecration the children may be left to their own devotion, or the "O Salutaris" may be sung. At the Pater Noster the reader begins "Admonished by saving precepts," and the children recite the "Our Father" in unison. They say the Father" in unison. They say the "Agnus Dei" in the same manner as the "Sanctus" and may sing during the Communion the hymn "O Lord, I

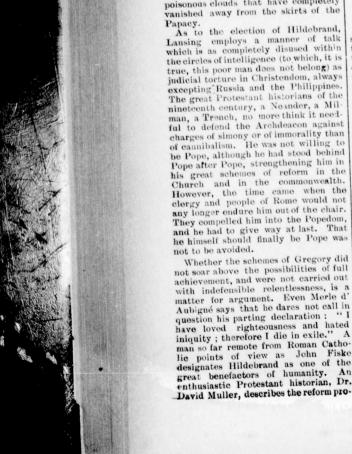
am not Worthy." When the priest has covered the chalice they sing the Communion hymn, after which the reader recites the Post-Communion. They then kneel for the blessing and stand in silence during the last gospel. After the concluding prayers, when the priest has returned to the sacristy they stand and sing a thanksgiving hymn, such as "Holy Cod."

ence to get it going, but everything that is worth having costs labor. In the second place it has adaptability. In small churches, where priest cannot be spared to superintend, one can omit the Collect, Preface and Post Communterm I would do two things: — First I would build here and there in the neg-lected towns and villages of the Great West a little church; and secondly, I would contribute to the support of a band of priests, whose duty it would be to go from place to place and explain Catholic doctrines and practices to Catholic and Protestant alike. And in doing this it would not be so much a permanent cures.' dren and educates the parents. In the fourth place, it furnishes a splendid foundation for formal instruction on the ing those who were born, baptized and reared Catholics but who are being lost to the Church because they are not pro-vided with such facilities for Catholic worship as are absolutely necessary for the preservation of the faith. The last, however, to get credit in a The last, however, to get credit in a the of this kind is the magazine itmatter of this kind is the magazine it-self. Magazines are supposed to be in-capable of acquiring merit. They go on unobtrusively fighting the battles of the Church, and often striving after Mysteries. Now I do not hold that because chil dren go through this Mass they cannot go through it mechanically and with Brockville, Ont. little profit. Experience proves they can. No machinery of religion works of itself. What I do hold is that, with can. Cures Pain in the Back Makes life miserable for many. Can it be cured 1 Yes, in a night. Netviline gives a complete knockout to pain in the back, be-caue at its stronger, more penetrating, more highly pain-subduing than any other remedy extant One drop of Nerviline has more powerover pain than five drops of any other remedy, and it is true strength you want when you've got a pain. Your money back if it is not so. Druggists sell Nerviline. such a children's Mass, it will be much easier for the instructors to bring home to their pupils the nature and meaning of the service than with any meaning of the service than with any other system. The instructor must take pains and give time and have patience, but he will be agree-ably surprised to find how soon the children will begin to appreciate the significance of the great Action, at which they assist, and what an insight they will obtain into its treasures of instruction and grace according to the Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worse kind. kind. Cucumbers and melonsare 'forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulgs to their hearts content if they had on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief and is a sure cure for all summer complaints. they will obtain into its treasures of instruction and grace according to the Scripture, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast concealed these things from the wise and Prudent and hast revealed them note baker " them unto habes."

gins the Nicene Oreed and the chil-dren continue in the same manner as at the Gloria. Here it will behoove the celebrant to go slowly so as not to genuflect before the congregation arrives at the Incarnatus. While he is arranging the chalice, etc., the children sing the Offertory hymn, and, as he begins the Preface, the reader as he begins the Freiace, the reader recites it in English, the children standing and again giving the re-sponses. Here, too, the celebrant must take care not to go quickly, be-

cause the Sanctus bell should coincide with the end of the reader's preface. the children recite the Sanctus in the same fashion as the Gloria, and there is silence during the consecra-

Nor have I any more thought of confining the accusation of unworthiness to this one Pope than Cardinal Baranius had. It has pleased God, under both dispensations, from time to time to suffer periods to pass over His Church hen for awhile it might be said : The prophets prophesy falsely, and he priests bear rule by their means ; the and My people love to have it so." Yet after such times of decay have always followed times of light and exalta tion. Nepotism and simony are two poisonous clouds that have completely anished away from the skirts of the As to the election of Hildebrand,



7.), and the abundance of thy praise may resound in thy holy court, which is a clean conscience. Command the winds and storms ! say to the sea, Be thou still ; and to the northwind, Blow thou not ; and a great calm will ensue. Send forth thy light and thy truth (Ps. xii). 3), that they may shine upon the earth, for I am as earth that is empty and void, till thou enlightened me.

Agnostics and Their Children. From the New York Evening Post. Many agnostic fathers and mothers

imply abdicate their function. They Lansing employs a manner of talk which is as completely disused within turn over the religious education of their children to nurses o. governesses the circles of intelligence (to which, it is or teachers. "We do not believe these things," they tacitly say, "but we do true, this poor man does not belong) as judicial torture in Christendom, always excepting Russia and the Philippines. not know what to teach you, so we will pass you on to those who think they do." And fine work they make of it! The great Protestant historians of the nineteenth century, a Neunder, a Mil-The jumble of half-heathen and half-Christian notions which get into the man, a Trench, no more think it needful to defend the Archdeacon against charges of simony or of immorality than of caanibalism. He was not willing to be Pome although by here nind of a child exposed to the tender mercies of nursemaids and volunteer religious teachers is something to make be Pope, although he had stood behind be Pope, although he had stood behind Pope after Pope, strengthening him in his great schemes of reform in the Church and in the commonwealth. However, the time came when the clergy and people of Rome would not any longer endure him out of the chair. They compelled him into the Panedam ne alternately laugh and weep. Such abdication, by the way, is not peculiar to agnostic parents. Too many nomito agnostic parents. Too many nomi-nal believers allow ignorant or rash hands to sow all manner of strange seeds in the soil of their children's minds, which they themselves leave re-They compelled him into the Popedom, and he had to give way at last. That he himself should finally be Pope was not to be avoided. ligiously uncultivated.

THEY NEVER KNEW FAILURE — Caroful observation of the effects of Parmelee's Veget-able Pills has shown that they act immediate ly on the diseased organs of the system and stimulate them to healthy action. There may be cases in which the disease as been lorg seated and does not easily yield to medicine but even in such cases these Pills have been known to bring relief when all other so-called remedies have failed. These assirtions can be abstantiated by many who have used the Pills, and medical item speak highly of their qualities. Whether the schemes of Gregory did matter for argument. Even Merle d' Aubigné says that he dares not call in

have loved righteousness and hated iniquity; therefore I die in exile." A man so far remote from Roman Catho-lie points of view as John Fiske designates Hildebrand as one of the great benefactors of humanity. An enthusiastic Protestant historian, Dr. David Muller, describes the reform pro-



By Rev. J. T. Roche in May Donahoe's, I have often thought that if I were rich in the ordinary acceptation of the term I would do two things : - First I

doing this it would not be so much a question of making converts as of sav-ing those who were born, baptized and reared Catholics but who are being lost to the Church because they are not pro-vided with such facilities for Catholic

The last, however, to get credit in a matter of this kind is the magazine itthe Church, and often striving after high ideals and high standards in the midst of difficulties and discourage-ments, which sometimes try the souls

ments, which sometimes try the souls of editors and managers. Here and there they are consoled by the knowl-edge that their work is bearing fruit, but that knowledge is tardily and some-times grudgingly supplied. The fact nevertheless remains, that whether they receive credit or not, the mightiest agency for righteousness in the country to day is the Catholic magazine and the Catholic periodical. Catholic periodical.



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friends urged me to try Dr. Williams' Pink Pills. I acted on their advice and before I had used three boxes I began to feel better. I took nine boxes of the pills altogether, and before I finished the last box not a trace of the inished the last box hot a trace of the trouble remained. It is now nearly two years since I took the pills, and as there has not been a symptom of the trouble since it proves that the pills make moment auxes "

heumatism is a disease of the blood and can only be cured by treating it through the blood. That is why Dr. Williams' Pink Pills always cure this trouble. Good blood makes every trouble. organ in the body strong and healthy, and as every dose of Dr. Williams' Pink Pills make pure, rich blood, it follows that they cure troubles as anaemia, neuralgia, indigestion, heart trouble, kidney ailments, erysipelas, the after effects of la grippe and fevers, etc. They also relieve and cure the ailments from which so many women constantly suffer. See that you get the genuine pills with the full name " Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co.,

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