THE CATHOLIG RECORD.

789 and 1789. The dates are ominous. nk of the spirit he

RISH SOLDIERS GHT.

Y, JULY 4]

tous activity ?

Taylor's book, "Destruction," which assages, occurs the a skirmish between panies for a rear had scarcely got in ty of horse rushed ocking down several as severely bruised. pistol shooting and and for some minutes nd for some minutes ixed. The enemy's ours and driven it on ederal was captured, to the bruised man, he rider on his pro-ble service. I dis-iorse to Tom to lead, Econo time e guard. From time ould charge, but we ng and be ready. The bout face, front rank bout face, front rank kneel, rear and fire, f the flash, we could lles. Our pursuers' g over our head ; so tes, and these slight; and enterprising, well lose up to the bayonets. nereupon the Irishmen thank them for that o dancer on the flanks. no danger on the flanks. pike alone guided us. ave found their way he face of the country as a succession of rolling is a succession of forming on the summit, so that ir above us, exploding it he guns been trained it might have proved the pike ran straight ras a fine night, intirely, aid the Irishmen, with did not agree; but they ocks and as chirpy as in many a jest wheng in many a jest when-s of our friends in the ned. They had heard r, and knew him to be rth, and that he had Irish th, and that he had this m. During an interlude was not probable that we Shields, and answering rd: 'Them Germans is rd: 'Them Germans is but Shields' boys will be Expressing a belief that match Shields' any day, surance from half a hum-throats: 'You may bet , sur.' Thus we beguiled During the night I de-covered but was diverted

e guard, but was diverted se by scornful howls of to see it out.' As Argyle's y heart has warmed to an hat night."

CE OF WALES AT OURDES.

rauff published in the Colraufi published in the Col-ukee, the following episode ad to him at Lourdes: "The errival the Prince of Wales ay his respect to Our Lady Good Brother Henry, the rotto, told me of it. The d a visit to the brother's a a visit to the brother's d fancy store, the proceeds stined for the benefit of the He desired to drink of the ter, but the four gentlemen d to prevent it. A moment, their attention was contred their attention was centred their attention was centred or else was sufficient for him handsome sea-shell and to vater. He then wanted to andle, but such was his res-by his companions that he his design. As a keepsake e photographs and statuettes. , indeed, who does not share of the poorest Catholic beg-ing the Queen of Heaven as a to do."—Ave Maria.

ed we utterly deny, relying on the promis-es of Christ, that "the gates of Hell (or, error) should not prevail aganst it." How could Christ tell His disciples to hear the Church if it could lead them into error? What was the character of the first Pro-What was the character of the first Re-What was the character of the first Re-formers, whom your Lordship calls "noble, holy and learned?" They had a different opinion of one another from that express-ed by your Lordship. I will quote their own words, apoligizing at the same time for using them, but the occasion, truth of history, and fair defence force us. The ig-norant, we are sure, will say that we call hard names, whereas it is the Reformers themselves who are addressing one hard names, whereas it is the reformers themselves who are addressing one another. Luther said of Zwingle, who had dared to differ from him, that he was "Satanized, insatanized, and supersatan-ized," and that, furthermore, "his dam-ized," and that, furthermore, "his damnation was certain." Zwingle retorted that, "When I read a book of Luther's, I seem to be looking at an obscure pig grunt-ing among the flowers of a fair garden." Calvan said of Luther, "would to God he would think more of his own vices," whil Luther said of Calvin that he was "a mag " a mad dog," and Beza applied to him language which modern civilization does not permit us to repeat. Were these men a little deranged, though "noble and holy" as you say ? Extreme divergencies commenced early in the Reformed churches. Froude early in the reformer entries. Frome declares that "an unfavorable estimate of the Reformers is rapidly gaining ground amongst advanced thinkers." (Lives of amongst advanced tunkers." (Lives of Erasmus and Luther, p. 44.) We might add with a celebrated French author "that history is being disentombed." The Ser-nons, Table talk, and other writings of Luther, would not be permitted to circu-late in any country having a law against the dissemination of licentious literature, and Sunter, forsooth, is held up to the miration of Protestants as the angel of the New Testament, the inspired head and New Testament, the inspired head and almost divine organizer of Protestant re-formation. Erasmus the learned styled Luther, "a savage beast, and a furious, wild boar." Luther says of Henry VIII., wild boar." ar." Luther says of field, "was the grossest of all asses." that he was the grosser of acape. The The godly Cranmer does not escape. The Church News of London, England, writes in Charch News of London, England, writes in one of its issues that "Cranmer, Ridley, Latimer, Jewell," and the rest, "were apostates, traitors, robbers, and persecu-tors." Dr. Littledale, a Protestant, charactors." Dr. Littledale, a Protestant, that terizes them in the *Guardian*, May 20th, 1868, as "utterly unredeemed villains," whilst Baring Gould declares their "great and noble work" to have been a "miserable been a "miserable work" to have been a "miserable been a apostacy" (in his lives of the Saints II., p. 21.) "The Reformation," Lord Macaulay writes, "was begun by Henry, the murderer writes, was begun by Henry, the murderer of his wives, continued by Somerset the murderer of his brother, and completed by Elizabeth, the murderess of her guest." This gallant band of "noble, holy, and learned reformers," according to your learned reformers," according to y Lordship, were certainly not models virtue, nor such as our good God would raise up to reform His Church, His own Might it not strike anyone serispouse. Might it not string of the Reformation even from Protestant historians, that tion even from Protestant instormans, that those men had the semblance of these tur-bulent spirits, that brought in their "sects of perdition" of which St. Peter spoke (II. of perdition" of which St. Peter spoke (II. Peter II., 1,) "bringing upon themselves swift destruction?" Was it not of such, that the Apostle wrote, "clouds without water, which are carried about by the winds, trees of the autumn, unfruitful, twice dead, plucked up by the

unbroken, and "morpendent automory of the margers more learned and pious than question? Inform an attentive world when were five Sacraments eliminated by these Prelates? When the Encharistic Reality impugned? When were Protes-tant doctrines, as now understood, ad-vanced by them? It is true that nearly all the present, doctrines of Protestants were broached at one time or another by the Church, till Henny VIII. added one of his own devising, supremacy in spirit-uals and temporals. Some Protestant writers have traced their succession as a flowing river through were anathematized by the Church, but years, and the Roman Catholic Churchs. If the Church of Christ disappeared for 1,400 years, and the Roman Catholic Churchs. To ur fundamental principle of private mises of Christ were vain that "the gates of hell should not prevail against it." When was the "city placed on a mour-tain " made invisible? "Hence Churchs. To urbas place of the Churchs. To urbas place of the church, structure, the gates of hell should not prevail against it." When was the "city placed on a mour-tain " made invisible? "Hence Church, the same theory against it." When was the "city placed on a mour-tain " made invisible? Hence Church, the same dima the church, the Church to the of the church to be "Protestant interpretation admits everlasting changers, and stating priore of the same admits and personaling protess of they interpretation admits everlasting changers, and sub prior one another, that you may shifting sands of human opinion; or shifting sands of human opinion; or shifting sands of human opinion; or shifting and be church to the "Protestant interpretation? It is a contradiction in the "heaven born" privilege of presonal being at the same time a branch enslaved for some them is the church to be "Protestant the "heaven born" privilege of presonal being at the same time a branch enslaved for some them is indeed a contra-tain? The iterior of the same time a branch enslaved for some them is the church to be "Protestant the "heaven b Church's having an independent autonomy for about 1,400 years in England, and being at the same time a branch enslaved of a corrupt Church, is indeed a contraliction in terms. diction in terms. If, then, you would still maintain your proposition that "we trace back the inde-pendent autonomy of our Church to the Apostolic age," you are constrained to adopt the plea of an invisible Church. In this case, it would be interesting to know was that a visible Church which became invisible at the coming of St. Austin, to appear only after many centuries; or how your independent autonomy can be shown to have devolved on the persons of shown to have devolved on the pisons of Cranmer, Barlow, and others. And during all these twelve hundred years where was the "light for the revela-tion of the Gentlis," "the city placed on a mountain," that to it all nations might a mountain, ' that to it all hadons high flow ? Where that power which was to be exercised in teaching and ruling, and which should be obeyed and heard as the voice of Christ Himself ? Or were the solution works are when the sol Saviour's words a mockery when He said, "Go teach all nations," "He that heareth Saviour's words a mockery when He said, "Go teach all nations," "He that heareth you heareth Me," "Who despiseth you t despiseth Me," "Preach on the housetop," I "Openly," "Teach all truth?" How did your Lordship's Church of independent autonomy acquit itself of this heaven-imposed burden, which wrang from the lips of St. Paul that "Woe is me if I preach not the Gospel?" Or how will your independent autonomy, on awaking from its twelve hundred years of death-like slumber, authenticate its rights before the world? How proclaim its preroga-tives, till then unheard of? its powers, till then unknown? till then unknown? But your Lordship holds, without doubt, as a solution of the knot, that Cranmer held ordination from Rome. What ! —from polluted, idolatrous, superstitious Rome ! What did Cranmer think of this? He and his fellows took out commissions from Henry, and at his death resigned them into the hands of Edward, humbly begging a renewal, "whereas," in their own words, "election was sufficient" for begging a renewal, "whereas," in their own words, "election was sufficient" for the episcopal function; and whereas "he was the only source of all manner of tem-poral and spiritual jurisdiction within this reahm." Not much independant auton-omy there. How pleasing must be "the blessed memory" of men whose action was so consistent with your Lordship's present system of "independent auton-omy from the Anostolic age." any from the Apostolic age." Again, your Lordship asserts that "the Again, your Lordship asserts that "the separation from Rome was not a schism from the body, but a self-emancipation from an imposed voke, a return to origi-nal independence." Here again you ad-mit that Papal yoke from which you set mit that Papal yoke from which you set yourselves free, but which your predeces-sors had for 1,500 years borne without a thought of the independent autonomy system. This self-emancipation reminds

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 Autor interpretation admits eventating therefore, is founded nor provide fit is a contradiction in the generic years the Holy Ghost. Whose sins ye shall retain they are the Holy Ghost. Whose sins ye shall retain they are the Holy Ghost. Whose sins ye shall retain they are the Holy Ghost. Whose sins ye shall retain they are the Holy Ghost. Whose sins ye shall retain they are the should for it we should lote it is a contradiction in the Holy Ghost. Whose sins ye shall retain they are the holy Ghost. Whose sins ye shall retain they are the holy Ghost. Whose sins ye shall retain they are the holy Ghost. Whose sins ye shall retain they are the holy could not be the whose sins ye shall retain they are the holy Ghost. Whose sins ye shall retain they are the holy Christ breathing the herefore, is a contradiction in the Holy Ghost. Whose sins ye shall retain they are thin error there fail to find them in the Bibber of the would interpretation of the syster whose and there whose means and keepeth them, he it is that hore that here yermit. Yere the mean and of restitution when necessary. In course who where net processing and they retain they they remaining the therefore, is not mobile the source and they are the sins on part of the sould inter when the sins on part of the sould inter when the mean and of restitution when necessary. In course when the mean and of restitution when necessary. find more than they permit. Your Lord-ship seems to have perceived the difficulty, and therefore you hastened to explain that " even extreme divergencies of opinion on "even extreme divergencies of opinion on points of doctrine, and practice, must be conceded to be inevitable and allowable" —whereas "The authorative standards of the Church had been wisely framed with a sufficient comprehensiveness of range, as to their construction, as to include such diversity." We presume your Lordship had in mind the speech of the Bishop of Ely, who did not scruple to state at the Pau-Anglican Synod of 1868 that "in all Ely, who did not scruple to state at the Pan-Anglican Synod of 1868 that "in all times since the Reformation," (mind you not before it)" the people have been allow-ed to hold extreme doctrines on one side and on the other," and hoped "that the time would never come when they would not be allowed to do so ;" or perhaps Wil-beforce's words came to your mind, "That the Church and her always had inne would never come when they would not be allowed to do so ;" or perhaps Wil-beforce's words came to your mind, "That the Church of England has always had within herself persons of extreme diver-gencies of doctrine," a state which he characterizes as something "as inevitable as having different countenances on different men." The Bishop of Salisburry, on the same occasion, observed that "if legisla-tion was to take place on many of these points it would break up the Church." Your Lordship then is consummately pru-dent in believing, as you say, that is not necessary that "this visionary dream of unity should be fulfilled." Arch-bishop Tait is also with you to a word. In summing up the Synodical debates of 1868 he said that as the laity had always claimed an almost unlimited latitude or divergency of belief the clergy ought to be allowed to minor the same there are the same that the yare bearing false withers against the in eighbour, and breaking there the there are the there are the there are the the same the laity had always claimed an almost unlimited latitude or divergency of belief the clergy ought to be allowed to the minor the same there are the same the there are the same that they are as points in the end, as the laity had always claimed an almost unlimited latitude or divergency of belief the clergy ought to be allowed to the minor the same there are the same the same the they are bearing from the the same they are bearing therefore the produce the model the same they are bearing the same the same they are bearing therefore the therefore they are bearing therefore the produce the same they are bearing therefore the produce they are the they are the they are the same they are bearing therefore they are the same they are bearing therefore they are the they are the same they are bearing the same they are they are they are they are they are they are the therefore they are the same they are the same they are the same they are the same they are the an almost unlimited latitude or divergency of do lot of the dergy ought to be allowed to enoty with the same privileg. "I do not wish," and he, "to restrain or earb the liberty of the dergy," What would St. John, or St. Jude have said of such a system of latitudinariamism if broached by some of the bishops of their times? This some first prayed to the corresting at unity of faith in the Church as the most restled, and they are provided that they are bearing and robbey. Other solutions is solved and they for the end," that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to others, to the end," that is, according to others, to the end, "that is, according to the end," that is, accordi

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F WILLIAM FROUDE.

eath in England, that of Mr. ude, recalls many Catholic d associations. He himself atholic, though his wife and en have been received into the was the brother, not only of bny Froud, the prejudiced bis-dumniator of Ireland, but also urrell Froude, Cardinal New l friend who used to say "Do he story of the murderer who e good thing in his life ? Well, asked what good thing I had I should say I had brought I should say I had bloghe Newman to understand each furrell preceded his brother the tomb by many years, and ee Cardinal Newman laid a tri-rse as touching and as truly any he ever penned. William on conjunct engineer, and one an eminent engineer, and one is following the same profes

HISTORIAL CHURCH.

e lapse of three centures, the tholic chapel in Ely place, Hol-on, dedicated to St. Etheldreda, on, accurate to St. Etheldreida, er of Arura, king of the West rn in Suffolk in the year 630, ook part in the erection of Ely is to be opened for the celebra-ich Mear on the 32ch of Lung igh Mass on the 23rd of June, day known in the calendar as of Etheldreda. Cardinal Manreach the first sermon. Evel airy," under date November Evelyn. tiry," under date November 14, nitions the consecration of Dr. as bishop of Chester, in the nen Dr. Tillotson preached. At the chapel was rented by the society for a schoolroom, and s opened for the celebration of ce of the E-stablished Church in language. It was nurchased in h language. It was purchased in he Roman Catholic Church.

ot easy to straighten in the oak that grew in the sapling. ly is independent who can main-self by his own exertions.

ment and of restitution when necessary. In countries where the confessional is most frequented, public morality is best preserved, as can be seen in a work "The History of Crime and Statistics of In-fanticide and Lucitime Statistics of Inwe love Christ, Who is the head of the Church, if we despise His mystic body, His immaculate spouse, or rather are we not guilty of the most grievous crime of ingratitude towards Him Who purchased History of Crime and Statistics of In-fanticide and Legitimacy," a work from one of our public libraries which we had the painful necessity of consulting some time ago, when refuting that stale calumny. The Catholic Church has been, is, and Higratitude towards time who purchased His Church with His own blood? "He that heareth you heareth Me, and he that despiseth you despiseth Me." Do we not, as far as in us lies, frustrate the efforts of The Catholic Church has been, is, and will be calumniated; our Lord foretold this when he said "Blessed are ye when they shall revile and persecute you, and shall say say all that is evil against you His unbounded love when we observe not His unbounded love when we observe not the laws of His Church and trample on His sacred blood, which He shed for His Church that she might be all fair and beautiful, without spot or wrinkle or any

such thing ? And here we may be allowed to refer to And here we may be allowed to refer to the first precept of the Church, which binds all her children to assist at the Holy Sacri-fice of the Mass on all Sundays and holi-days of obligation under pain of mortal sin. Indeed, we cannot meditate on the passion of our Lord without bringing vividly before our minds the riches of the love of Christ in instituting the Most Blessed Eucharist. Oh, if we but knew the wife of Cad and what treasures are the gift of God and what treasures are placed at our disposal in the Holy Sacrifice being present at it. In this mystery is prominently brought

s it symbolizes. The this mystery is prominently brought before us "the exceeding charity of Christ, with which he has loved us, and His own words are verified, "I am come that they may have life, and may have it more abundantly." He, moreover, declared, just before instituting this Holy Sacra-ment, that, "having loved His own who were in the world, He loved them unto the end," that is, according to some Holy Fathers, to the end of His life, to the end

It would be better if parents gave more thought to the matrimonial prospects of their children. Unhappy marriages are the commonest things that help to make the world miserable ; and these are in a great part due to the carelessness of parents and to our chaotic social system. No at-tempt is made to keep young men from tempt is made to keep young men from frequenting the society of young women of an opposite belief, and when an ac-quaintanceship ripens into marriage, your Catholic parents demand of Heaven why they are so afflicted. When young people are in that state of sentimental feeling that eminiates in marriage, it is being that culminates in marriage, it is rather late to urge religious scruples. He will promise anything, and so will she. Love makes everything rose-colored, and reli-gion, if it casts a shade on the hopes of the youthful pair, is likely to be disre-garded. Surely parents ought to know that to their sons and daughters the state of marriage is almost inevitable. Every mother expects her son to have the measles, but few mothers seem to regard the marriage of their sons as a certain thing. When it does come, it throws them into a state of consternation; for, as a rule, sons always marry the wrong that culminates in marriage, it is rather placed at our disposar in the Hory Sacrince of the Mass, if we only reflected on the nature of this wonderful mystery of God's love, we would never allow even a day to pass, if we could at all avoid it, without as a rune, sons autops and person, in the eyes of their mothers. To person, in the eyes of their mothers. To encourage a young man to mix in Protes-tant society, because it is "respectable," is an ordinary course of conduct with so-called Catholic parents; but, when the young man marries a Protestant and loses his Faith — as most men who marry Protestant wives do—there is a howl of horror from those pious parents. The majority of modern parents learn nothing by experience. With that perfect care-lessness, which is a mixture of presumtion and indolence, they put fire and tow to-gether, and they are amazed at the result ! The Irish and French systems of arrang-ing marriages—systems in which the