Y, JULY 4]

ard: 'Them Germans is
ut Shields' boys will be
Expressing a belief that
match Shields' any day,
surance from half a hunthroats: 'You may bet
, sur.' Thus we beguiled
During the night I deconstal but was diverted se 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 Colrauff published in the Col-ukee, the following episode ed to him at Lourdes: "The rrival 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 d 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 centred their attention was centred their attention was cented up else was sufficient for him handsome sea-shell and to water. He then wanted to andle, but such was his rest 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.

# F WILLIAM FROUDE.

eath in England, that of Mr. oude, recalls many Catholic d associations. He himself atholic, though his wife and en have been received into the was the brother, not only of ony Froud, the prejudiced his-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 brought Newman to understand each furrell preceded his brother the tomb by many years, and rec Cardinal Newman laid a tri-rse as touching and as truly any he ever penned. William 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, dedicated to St. Ethiciareda, 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 Meson, the 22nd of Luncigh Mass on the 23rd of June, day known in the calendar as of Etheldreda. Cardinal Manoreach the first sermon. Evel airy," under date November airy," under date November 14, intions 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 Established Church in plangage. It was purchased in 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.

ed we utterly deny, relying on the promises 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 Personal Christ Persona

What was the character of the first Re-

What was the character of the first Reformers, whom your Lordship calls "noble, holy and learned?" They had a different opinion of one another from that expressed 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 ignorant, 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, that, when 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 made "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 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 disentembed." The Ser-nons, Table-talk, and other writings of Luther, would not be permitted to circulate 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 near almost divine organizer of Protestant reformation. Erasmus the learned styled Luther, "a savage beast, and a furious wild boat." Luther says of Henry VIII., Luther says of Henry VIII. ar." Luther says of fill asses."
"was the grossest of all asses." The godly Cranmer does not escape. The Church 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 Protestam, 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 of the control of the cont apostacy" (in his lives of the Saints IL., 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 seriously reading the history of the Reformation even from Protestant historians, 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

had no longer a meaning. The lates of a 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 contra-

liction in terms. If, then, you would still maintain your proposition that "we trace back the independent 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 persons of Cranmer, Barlow, and others.

And during all these twelve hundred years where was the "light for the revelation of the Gentiles," "the city placed on a mountain," that to it all nations might a mountain, 'that to it air hattons shight 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 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 despiseth Me," "Preach on the housetop," "Openly," "Teach all truth?" How did your Lordship's Church of independent autonomy acquit itself of this heavenimposed burden, which wrung 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 deathlike slumber, authenticate its rights before the world? How proclaim its prerogatives, 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 realm." 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."

omy 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 yoke, a return to original independence." Here again you admit that Papal yoke from which you set mit that Papal yoke from which you set yourselves free, but which your predecessors had for 1,500 years borne without a thought of the independent autonomy system. This self-emancipation reminds

THE CATHOLIC RECORD.

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 Pan-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 be not be referred 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 Wilbeforce's words came to your mind, "That the Church of England has always had to prevail in the end, is beginning.

during the 1,400 or 1,500 years under question? Inform an attentive world when were five Sacraments eliminated by those Prelates? When the Eucharistic Reality impugned? When were Protestant doctrines, as now understood, advanced by them? It is true that nearly all the present, doctrines of Protestants were broached at one time or another by here church, till Henry VIII. added one of his own devising, supremacy in spirituals and temporals.

Some Protestant writers have traced their succession as a flowing river through the various heresies that sprung up and were anathematized by the Church, but very few of note would acknowledge southoly an origin for their Churches. If the Church of Christ disappeared for 1,400 years, and the Roman Catholic Church took its place in the world, then the promises of Christ were vain that "the gates of hell should not prevail against it."

When was the "city placed on a mountain" made invisible? "Hear the Church had no longer a meaning. The idea of a Church's having an independent autonomy for about 1,400 years in England, and being at the same time a branch enslaved of the contract of the contraction? It is a contradiction in the representation? It is a contraction in the Loruship when he continued the profit of private interpretation admits everlasting changes, according to the dispositions of individuals learning their past ignorance. The faith of a continued in the profit of a many defairing and persuasions, none of which in each of a more than they or profit of a more than they or profit of the faith. The pretation I it is a contradiction in the terms to permit free interpretation of the same six ye shall retain they are believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be where the private interpretation by articles or formularies which must be where the private interpretation by articles or formularies which must be where the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be believed, even though the private interpretation by articles or formularies which must be provided by the profit of the soult, including the profit of the soult, including the private interpretation by articles or formularies which must be provided by the profit of the soult interpretation by the private interpretation by the private interpretation by the private interp

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 Infentials and Lucilius "A statistics of Infentials and Lucilius "A statistics"." History of Crime and Statistics of Infanticide 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 will be a supported by the catholic Church has been, is, and will be a supported by the catholic Church has been, is, and will be a supported by the catholic Church has been, is, and will be a supported by the catholic Church has been, is, and will be a supported by the catholic Church has been, is, and will be a supported by the catholic Church has been in the c

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

not be allowed to do so;" or perhaps Wilbeforce's words came to your mind, "That the Church of England has always had within herself persons of extreme divergencies 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 legislation was to take place on many of these points it would break up the Church." Your Lordship then is consummately prudent in believing, as you say, that it is not necessary that "this visionary dream of unity should be fulfilled." Archbishop 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 grand and solution. The control of the clergy ought to be allowed to grand and solution and buse against the Catholic Church and bause against the Catholic Church and ba an almost unlimited latitude or divergency of being the clergy ought to be allowed to enjoy the same privilege. "I do not wish," and he, "to restrain or curb the liberty of the elegry." What would St. John, or St. Paul or St. Jude have said of such a system of the bishops of their times! This soefing at unity of faith in the Church as visionary is only excused from blasphemy by invincible ignorance. Christ prayed and St. Paul as St. Peter repudiated in the severest terms those who bring in schisms and divergencies of views, Would He who bade anathema to an angel of heaven who should preach contrary doctor, the who should preach contra

we 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 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 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 Sacrifice of the Mass on all Sundays and holidays 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 grift of God and what treasures are the gift of God and what treasures are placed at our disposal in the Holy Sacrifice placed at our disposar in the Holy 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 the minto a state of consternation; for, as a rule, sons always marry the wrong person, in the eyes of their mothers. To person, if the eyes of their mothers. To encourage a young man to mix in Protestant society, because it is "respectable."

being present at it.

In this mystery is prominently brought sit 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 Sacrament, 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 of time, or according to others, 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 columnates in marriage, it is extra 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 religion, if it casts a shade on the hopes of the youthful pair, is likely to be disregarded. 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 as a tine, some area of their mothers. To encourage a young man to mix in Protestant 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 carelessness, which is a mixture of presumtion and indolence, they put fire and tow together, and they are amazed at the result! The Irisk and French systems of arranging marriages—systems in which the