8, 1888;

e of passing the ll wealth is by its creators. To its creators. T eer robbery. And as it seems, the ars as yet not to remotest glim.

e sight for the sopher to watch of the party of har Balfour, en.-y tortuous and how the tempor-athetic Teutobic f they happen to no claim at all, as f the land, to the haddicraft and tive is it for the hat fervid and in-rights of personai lon (I name him up in the white ndignation, after usitical displays, sophisms of that g Teutonic apolo-in a flume, to in a flime, to fact is, where an tribution of raw ally unjust ide s must necessari re your basis icture is bardly blid. In Tuetonic ster of common lists to look, that as derived from labor hardly ex. ed by the notion an inherent right of the labor of of slavery, and a o Celtic communat degrading ides; at the Grovesnors er, that the Dake te Sheffield, that dn't lay the brick It would insist right to be pronings egainst the mings rgainst the r the caprice of a in dustrious Irish battling, hitherto tonic msj rity has lezy landlord in the labor of the hard fight he has hard fight he has to be robbed witht, we call it. It n of a man's pro-t, in that which he ne. It is a Celtic zed in some small Caltic ideals. at, by design, the amental of these hich as fountain flow; I mean, the their capacity as e. That equality . He is a man; e than human. h to a silver gilt

ND NEVER A FLUN-

s himself greatly with the honest ded from worthy e mean pride of an earl's brother. pride is common Wales; in England even in the better pleasure to hear her, to mark the ir conversation of note which runs gh most English cels the dignity of Saxons sneer at y because in their y because in their don't know how but to the Welsh-is the outer and ersal love of cul-y in the Caltic things are not by things will be Small English d farmers would to compete for an to compete for an take part in a laying or glee think it be-they are be-t knows his value nat no one man is d it over another, lty to the head of not kow tow to uke who happens unty. He hates y legislators; he y can be called possess by birth tional privilege of law upon others. f speakers at any in that sink of London. it is in w almost every , Welsh Socialist d O'Connors, the , is demonstrably a. The Celt behty. From that the British (I do d, it follows, as a all have equal and minerals and ir own limbs, to heir own labor. aith of the future, f the free Celtic years, this new egun to disengage hearted, double-forms the highest the Teutonic intion, has squarely party into two s. That is the lisruption: Teu-ached the end of still presses on, amberlains have e of march; they to their natural re let them hug of their unholy the Celt needs alist hands. He h his own folk. Dillons will lead For them, My

JULY 28 1888.

THE CATHOLIC RECORD.

The product of the product

completed his ecclesiastical studies and was ordained priest by Bishop Gordon in 1725. As has been shown, this pre-late had provided, through his influence with the See of Rome, for the appoint-ment of a Bishop, Vicar Apostolic, for the Highland district, now ecclesias-tically separated from the Lowlands, and had obtained the nominition to this dig-nity of the Reverend Hugh Macdonald. By Briefs, accordingly, dated 12th Feb hity of the Reverend Hugh Macdonald. By Briefs, accordingly, dated 12th Feb ruary, 1731. Mr. Macdonald was created Bishop of Diana and Vicar Apostolic of the highland district of Scotland. In October of the same year he was conse crated at Edinburgh by Bishop G rion, who was assisted on the constant who was assisted on the occasion by Bishop Wallace and one priest, the Holy See sanctioning some departure from the usual practice in consideration of the difficulties of the time and the necessi ties of the Scotch mission. One of the first acts of the new Bishop was, in con currence with the other two Bishops, to currence with the other two districts. A he of demarkation was accordingly drawn and submitted to the Congrega-tion of Propagands, which ratified by a solemn decree of 7th January, 1732, the decision of the Bishere

sole mn decree of 7th January, 1732, the decision of the Bishops. Time had now considerably mitigated the hostile feeling against Catholics which had been so strongly excited by the abortive attempt of James III. and VIII. to recover the throne of his an Cestor: and Righton Machaneld.

which had been to strong of excited by the three strong of a size of the strong of the

It DOES NOT BELIEVE IN GOD, in the world unseen, or in its own soul. On the contrary, they who have the faith, which has come down from the beginning of creation, know, fistly, God; next, their own soul; thirdly, the world unseen-eternity, infinity; the heav-edy city, the heavenly Court; the Ever Blessed Triaity in the glory of the Godhead; "the spirits of just men made perfect"—that is, those who dia— fall asleep—and whose souls pass into the hands of God—to be purified, if need be —and to a-cend into His presence if they be already perfect. The Church is envel oped in a conciousness which has no limit. We are compassed by the Divine presence; we are in fellowship and contact with a world we cannot see. From in the world unseen, or in its own soul. with a world we cannot see. From

presence; we are in fellowship and contact with a world we cannot see. From THE DAY OF PENTECOST TO THIS HOUR the Church has been concious of its union of lis Father, of the intimate fellowship of every member of the Caurch one with a mother, and of the union of those who are gone with us who are lingering upon earth. And such are the thoughts that fill us to day, when we meet together to bless God, and to rejoice with those goot fathers in the canonization of their seven holy founders—an sct long delayed. Six if hundred years ago they won the crowa of e sanctity on earth. They have been beat fied—they have been invoked in the family which they founded, and by ail the chil of dre that have sprung from it, until now the devotion to their rame and example

the Blessed Mother of God and to spread her dignity and her sanctity — not only to spread her example, nor her seven heav-enly jys, nor her seven earthly jys No; the mission which they chose for them selves was the perpetual teaching and manifestation of the seven sorrows of our Blessed Mother. Some men would cer-tainly say.

THE PERFECTIONS OF CHRISTIAN MEN there are some which I may call feminine. Womanhood has been exaited by the ex ample of our Blessed Mother, so that even an unbelieving pagan—and, what is more, a sceptical philosopher—said in astonish-ment, "O ye gods of Greece, how great are the women of the Christians!" He was before him women—wives, maids, matrons, virgtns—that the old world never produced—women that the pagan world could never show; there was a greatness about-them, and a greatness world could never show; there was a greatness about them, and a greatness which had something masculine in its solidity. The whole domestic life of the Caristian world in its obsatity, in its pur-ity, in its indissoluble unity—all spring from the example of our Biessed Mother and the S craments of the Caurch. The piety of Caristian women, if it be what to her has to her, has BENNET FURNISHING COM'Y LONDON, ONT., CANADA. References: Rev. Father Bayard, Sarnia Lennon, Brantford; Molphy, Ingersoli; Cor coran, Parkhill, Twohy, Kingston; and Rev Bro Arnold. Montreal

from me the future which is to come. If you and I were to have seen in our child-hood the whole path of our fature life, with all the sorrows, efflictions, pains, and perits that would one days come upon us, we should have been crushed, we should not have been able to endure it. But our Divine Lord, being God and having a Divine foresight, knew all that He should suffer before it came to pass. The Man of Sorrows had three and thiry years of sorrow-the sorrow of the foresight of all that should come upon Him as well as the A STRONG AND INFLEXIBLE SPIRIT in it-not based upon emotion, or upon

in it—not based upon emotion, or upon imsgination, or upon external habit. If it be the piety of a soul united with the ever Blessed Trinity, it has a solid, and I will say it ought to have a macculine solidity—and it has that solidity in a multivale of the handmaids of the Mother of God. And, lastly, a foritude. Sne stood at the foot of the cross and raw her Son die; and the fortitude of the Mother of God through all the three and thirty years of His life was tried with a trial which, as I said in the beginning, none of us could bear. And that forti tude, which we imsgine to be a quality of man only, is

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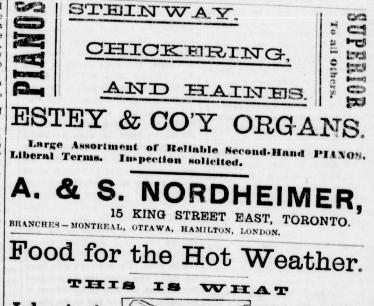
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CARDINAL MANNING.

THE SOPHISTRIES OF MODERN PHILOSO

A Triduum in celebration of the recent canonization of the Seven Founders of the Servite Order was concluded on Sun the solitary mission in the metropolis of Ergland in which as yet the Servants of Mary of the ninetsenth century have had no opportunity of proving how com pletely they are filled with the spirit of dred years ago, and how com

pletely they are filled with the spirit of their Florentine forerunners of six hun-dred years ago, and how consumed they are with the desire to do their part in the reclamation of 'Mary's Dowry" to the fold of Catholic truth once more. As the Cardinal Archbishop of Westminster pinted on the closing day of the Triduum, the beginning of the Servites' work at Fulham was small and not over promis. THE IMPERIAL POWER of the world was impatient under the light yoke of Jesus Christ, and endeavored to become the lord and master and ruler and disposer of the fortunes of the Crurch of God. And in the beginning of tre-nineteenth century the Emperor of Ger-many, whose name is one of the darkest in the history of those times, with un-heard of atroctites and inhuman crucities, nerescuted the people of Italy and assailed Fulbam was small and not over promis-ing. That the heroic labours of these devoted men, however, have not failed to head of alrocities and instants of assolided persecuted the people of Italy and assolided Florence. The country round about Florence was full of all manner of evil. avaited their work elsewhere, the large awaited their work elsewhere, the large attendance at the whole of the three days' attendance at the whole of the three days' attendance at the whole of the three days' factory proof—all the more striking and satisfactory that the congregation is for the most part drawn from a working-class population, on whom the first two days' attendance must have entailed much in-convenience, and probably something of fammaus—and two Monsignors—Mgr. Tylee (chapiain to the Marquis of Ripor) and Mgr. Moore—took part in Friday's and Saturday's ceremonies. On Sunday Pontifical High Mass was sung by the Bishop of Amycla in the presence of His That which is without seldom fails to

tain'y say,

"WHY NARROW YOUR PURPOSE

"WHY NARROW YOUR PURPOSE and your work to one point, and that point one so remote from the large and expansive faith of the Caurch?" Tais is just the question that the world, uncon scious of the Unseen, would ask? What is the auswer? Taink for a moment. God in His great mercy hides from you and from me the future which is to come. If you and I were to have seen in our child-

there is warmth in light—so there is a heartfelt affection in meditation even upon the intellectual truths of the Seven Dolours of our Blessed Mother. More than this again; as T REYANDS THE WHOLE FAITH, so it has guarded and protected the faith in every land where the Seven Dolours have been cherished in meditation, in prayer, in sympathy, there the holy Cath-olic faith has never suffered diminutive blemish or spot. It is in those lands and those people that have neglected this most sweet and affectionate devotion that cold. ness, and unbelief, and the havoc of heresy have crept in. All this teaches us two things. What is the meaning of the words of St. John are true in this twofold compassion if passion did not go first; and we could not understand the compassion of the Wother, we have one of God. sion if passion did not go first; and we could not understand the compassion of the Mother unless we understood the Passion of the Son. Therefore this devo-tion is a means of entering most pro foundly into the Passion of our Lord Jesus Christ for our redemption—of entering into those mysteries of comparison Jesus Christ for our redemption-of entering into those mysteries of sorrow from the time when He was betrayed in the ghost when she stood at the foot of the cross and shared His Passion. And therefore hers was a spiritual passion when the sword pierced her soul, and a compassion because she suffered with Him. There is one more powerfal effect of this devotion. It teaches us-though

honour to-day in view of the fact that in the last few days you have had their lives, their examples, their words, and their acts so fully put before you, and I shall there fore touch only two points. One is, their call to what they did on earth; and their call to what they did on earth; and their other, their mission or what they had to do. They were, as you know, men of high birth and culture in the most cultured city of Italy, Florence. They were among THE LEADING MEN OF THEIR COMMON. WEALTH at that time—the thirteenth century, bo be the protector of the Spruse of Church, by St. Leo III, had created the empire of the West, and anointed its first to be the protector of the Spruse of Church, by St. Leo III, had created the empire of the world and its spirit had entered into the successors of that Em-peror, and there began a conflict which, I was about to say from the ininth century cessed. THE LEADING MEN OF THEIR COMMON. WEALTH at that time—the thirteenth century, a weas the most call tree empire of the West, and anointed its first contury one of the Spruse of Christ. But the world ant its spirit had entered into the successors of that Em-peror, and there began a conflict which, I was about to say from the ininth century cessed. THE LEADING MEN OF THEIR COMMON. Weat THE AT THE MENTH At the world and is spirit had to be the protector of the Spruse of Christ. But the world ant its spirit had entered into the successors of that Em-peror, and there began a conflict which, I was about to say from the ininth century cessed. THE MOST PR FOUND ComPASSION the there is warmth in light—so the seven Dolours of our Bless: d Mother. More than this zgai; as THE MOST PR FOUND ComPASSION the there whole be the protector of the spruse the fuellest HE WHOLE FATER

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