## THE CATHOLIC RECORD.

## ANOTHER PREACHER GONE WRONG.

has studied but indifferently.

had the felicity and privilege

Now as to the hospital, I never heard

cxxxiii Psalm as text :

rent to dwell together in unity.

The Vice of the Age.

into intellectual treats.

pathy.

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With some preachers bigotry is a stock in trade. Quite a number are engaged in the industry at the present day, for the reason that the market is large and the prices good. Very few of the elderly ministers who hold important charges are to be found amongst the ranters, their ranks being chiefly recruited from striplings who are thirsting for a fat divine call, or the ne'er do wells whose duliness and illiteracy have emptied the pews in the churches of which they had been pastors. We suspect Rev. Mr. Sowerby, of Chatham, belongs to this class. In a lecture recently delivered to the Sons of England he made reference to Catholics and their faith in the old the respective religions, no Catholic accustomed way. He has, we are glad preacher has ever sought to convert to note, been called to account in a very clever manner by a Protestant gentleman of that town, Mr. F. Marx. We give the following extract from Rev. Mr. Sowerby's sermon, followed by the letter of Mr. Marx :

that ere very long Protestants would be called on to defend their religion "We should cherish a hope that this against the onslaughts of the Romish Church. In this I join. Let us, by Dominion of ours would some day be come a great nation of itself. If aliens all means, be prepared. Although wished to settle in our country let them we are a brave people-and eleven Protestants to one Catholic-immedistrictly adapt themselves to its laws and its spirit. Canadians would strongly oppose French aggression ate steps should be taken to secure reand were averse in many respects to German colonization. But at the same inforcements. Say we try to get allies How would a treaty with the Laps do? time we welcomed all nationalities, provided they would adopt the Canaof a Protestant hospital, and cannot speak of contributions or contributors dian constitution and evince the true Canadlan spirit. The fourth and last characteristic of the society, the one to that institute. But I learned that a on which they might most pride themselves, and the one that they should foster above all else was "Protestant-They were strictly Protestants, ism. and no Roman Catholic could even enter within their lodge rooms. He could not fairly be taxed with going to extremes in pulpit utterances. Yet he felt impelled to the belief that ere very long Protestants would be called on to defend their religion against the onslaughts of the Romish Church.

The Romanist hates the Protestant Rome never made a concession that was not forced. To illustrate a declaration that there was no sympathy or the part of Catholics to Protestant institutions the preacher instanced the two hospitals in Chatham. To St. he said, Protestants had lib-Joseph's erally contributed, but when the Protestant ladies went their rounds collect ing for their own institution, could one instance be pointed to where a Roman Catholic gave them one cent Anything that was granted by Protestants to Romanists was not appreci-ated. We pandered to them, and got insult in return.

REV. MR. SOWERBY'S SERMON. SIR,-Rev. J. H. Sowerby's last Sunday sermon is, perhaps, sufficiently important to cause us to put on our

thinking caps. He says, for instance, Canadians are averse in many respects to German colonization. It is not quite clear what the rev. gentleman means by that.

Nor is it when he says : We wel comed all nationalities, provided they would adopt the Canadian constitution etc., etc.

Is that condition not a sine qua non ! How else could anybody live here permanently without adopting and living One pleasure indulged in it, the heart up to the constitution? If there is difference as to loyalty at all, be-

## " A DISGRACEFUL FRAUD." "The Romanist hates the Protes tant," is another of the rev. gentle-man's assertions. This is a subject Even a Methodist Paper Openly Op poses the Bigots of the A. P. A.

which, if not totally ignorant of, he It has usually been supposed that He the A. P. A. was largely composed of Methodists, and that the members of being a gentleman of truth and veracity, I must assume that he judges from personal experience and observa-tion, and if such is the case I beg to that denomination as a class possess anti-Catholic feelings. It is always pleasant to admit an error of this kind tender him my most heartfelt sym and it must be done in this case. In a recent issue of the Mathodist Advocate He must have associated with the very lowest scum of Roman Catho-Journal, the editor handles the A. P. lics to come to such a conclusion. In his, interest and for his welfare, I A. without gloves, and his words are but another evidence that the intelliwould advise him to be more careful nenceforth in selecting his associates. gent men of every sect and creed have Now, per contra, my experience. I have lived for over twenty years no respect for such an organization o

no respect for such an organization of bigots. The Journal says: "It is amusing to see how easily some people are duped. They are not all foolish ones, either, whose heads are constantly wool-gathering, but sen-sible people. in towns where the proportion was ninety Catholics to ten Protestants, and associating with the clergy of all denominations, and except an occasible people, whose acts and opinions sional argument as to the merits of affect many others, and whose judgments are often relied upon by those near them. The greatest success re me to his Church. My intercourse cently brought to our notice in the way of a first-class humbug is the circular with them has always been of the mos pleasant nature, turned invariably n English and German which has been industriously circulated, specially in the West, warning the American Timely is the reverend gentleman's the West, people against the machinations of the dreadful woman in scarlet that sitteth reminder of the impending danger. He says he felt impelled to the belief

on the seven hills of Rome. This circular purports to give the secret instructions of Pope Leo XIII. to Roman Bishops and priests in this country, concerning their political duties, and the decisions which the Pope has reached as to his future behavior toward us. It is a fiery document. The sulphur and smoke of Hades rolls in volumes through its condemnatory sentences. The government is to be overthrown, Protestantism is cursed, and a great many fearful things are to take place.

general non-sectarian hospital was re-cently established, and contributions "Where this document comes from nobody knows. The patriotic gentle-men who print it (without saying where solicited, and granted from Catholics and Protestants alike; and I venture it is printed or by whom) don't seem to the remark that in proportion to the population and the individual means of the Catholics and Protestants the It is just printed, and sent out to do its nefarious work of scaring honest folk ; of kindling sectarian bitteramounts subscribed by the former ness and awakening distrust and stand a fair comparison, particularly hatred among citizens of the same govif one takes into consideration that the ernment. Last week we saw a letter establishing of St. Joseph's hospital, from a preacher out West full of which was in existence before the and wrath because of this anxiety erecting of the General hospital had bogus document. People in his sec-tion were fearful of an attack from even begun, must have absorbed considerable means from the Catholics. their Catholic neighbors. Excitement Mr. Sowerby'sopinion that no Roman in places runs high. Tremendous Catholic gave one cent is erroneous ; 'yarns' are told of how arms are being he can convince himself by inspecting stored in the basements of churches the books. The whole tirade of Mr. Sowerby and in convents. It is not taken into consideration that when people's lives based on error and prejudice, and I are endangered by fanaticism that take the liberty to suggest to him to rectify his mistakes. I would like to ordinary prudence would lead to the very thing which is condemned.

hear him preach a sermon with the cxxxiii Psalm as text : "Behold how "While no one knows the origin of the circular, yet public opinion points to the A. P. A., a secret organization with political aims. This society has good and how pleasant it is for breth-Thanking you for space and apolo-gizing for the length of the letter. taken the American people into its protection; it will save us and our Yours truly, Chatham, May 23. F. MARX. religion from the awful, deep, mysterious, unthinkable something that Rome is going to do. But the document is false. Again and again its

spuriousness has been pointed out by Rev. Father Lawson, S. J., recently the religious and secular press for the public good. The humbug yet thrives, delivered a sermon on this subject in St, Aloysius' Church, Glasgow. Among other things he said that the however, for he can always rely on the lamentable fact that the foolish and vice of sensualism was undoubtedly the vice of the age. He took it that there was nothing which rendered Christifanatical are not all dead. It actually borders on the marvelous that peopl can be imposed on in this day anity so degraded as this vice of sen-sualism. It tore away all freedom and schools and books and papers, in such a way. When one thinks of it, our whole all liberty from the heart, and made system of education and the general the man deliver over his heart to the intelligence of the people are thereby put under indictment. Then, imagine intoxicating freedom of the senses. put under indictment. Then, imagine for one moment the riots, the bloodshed, longed for more. Habits were quickly the destruction of property, that acted, and when these were multi groundless fear worked up to frenzy plied how difficult and well nigh imby such circulars may cause in a com possible it was to escape their slavery-It is horrible to contemplate a slavery, where a man ceased to be munity. The whole thing is a disgraceful fraud. his own master, where he sacrificed his Rome will never harbor the thought of time, his health, his strength, his repuplaying her worn-out tragedies in this tation, his honor, his soul, and he would country, or of putting Protestantism to the test. There is too much intellig-ence among Roman Bishops and add-if anything need be added to such a category of ruin-the happiness of all who took an interest in his wel priests for that. And it is a shame to fare. A Christian must necessarily exhibit fear for one moment of what keep his heart free, for salvation was Rome can do, if she wanted to. But essentially the work of a free heart. In this slavery of sensualism the heart there are people who boast of twenty millions of Protestants in this country ; was so much bound down by the things people who believe in the power of an of earth as to be unable to look to the open Bible; who loudly proclaim the invulnerability of their dectrinal things that were in Heaven. He warned them to avoid idleness, remindfaith ; people who believe in Gcd, and believe just as strongly that Rome is warned them to avoid thereas, remind-ing them that "an idle brain was the devil's workshop." In other cases the devil tempted man, but an idle man tempted the devil. He urged upon full of error and idolatry and corruption-and yet go into spasms at the possibility of Rome eventually swallow them the necessity of prayer. They ing us all at one gulp ! In the name should pray to their Angel Guardian, to the Saints whom they loved best, to of common sense what will the twenty millions of Protestants be doing while the Immaculate Mother of God, and the seven millions of Romanists are at they should go to Confession and Com this delightful task? munion. It might be all little enough Ordinary sense, to say nothing of to overcome this vice. They should real intelligence, must be a real curimake sacrfices, the generous disposi osity among any people who will pertion to sacrifice would enable them to mit such frauds as this circular to gain that dominion over themselves throw them into a state of fear and which they had forfeited in their trembling, or lead them, through religslavery of sensualism. By the cour ous hatred, to imbrue their hands in ageous renunciation of pleasure they proved that they were their own the blood of their fellow-citizens. The day for sectarian warfare is gone in masters. Jesus Christ, their Saviour, this land of gospel light and Christian clad Himself in our human nature, and intelligence, and no sympathy will be extended to those who violate the con ssumed all the sorrows thereto attached, and why? Because He knew stitution of their country, its laws and its spirit, by playing into the hands hat mankind was suffering from a disease which self-sacrifice alone could of the sectarian fanatic or political Why should they not cast themlemagogue." selves before the bleeding crucifix and

of Our Lord and Our God? Yes, the The Reasonableness of the Practices man.

By the Practices of the Catholic Church we mean those devotions and usages characteristic of her. Hence these pages we do not treat of

matters common to all Christians ; but we endeavor to give a brief and clear statement of those religious observ ances that are especially Catholic. This little work is intended as a companion and sequence to "The Reasonableness of the Ceremonies of the Catholic Church," published some time ago. The principal object in preparing them has been to explain for the benefit of those unable to have more complete works) some matters

much misunderstood. It is the sincere desire that from these brief explanations some may gain such benefits as will assist them on the journey to their Eternal Home Chebanse, Ill., Feb. 25, 1892.

Vespers and Benediction.

of the Catholic Church.

BY REV. J. J. BURKE.

PREFACE.

I. \*Remember that thou keep holy the Sabbath y." (Exodus xx. 8.) This commandment teaches us that God wills the whole Sunday to be spent in His honor. We should sanctify it by good works, and by assisting at divine service. On that day servile works and improper amusements are forbidden. A salutary rest and moderate recreation are allowed; but never at the expense of duties of obligation After hearing Mass on Sunday morn ing, which is obligatory on all Catho lics, there is no better way of sanctify ing the remainder of the day than by attending Vespers and Benediction. The Vesper service is a small por

tion of the divine office, which priests must recite daily, for God's honor and glory. It consists of five of the psalms of David (Dixit Dominus, ps. 109 Confitebor tibi, ps. 110; Beatus vir, ps. 111; Laudate pueri, ps. 112; In exitu Isreal, ps. 113, or Laudate Dominum, ps. 116), a hymn, the Magnifi cat, or canticle of the Virgin Mary from the first chapter of St. Luke, and some prayers. Is it not reasonable thus to praise God in psalms and hymns and spiritual canticles?

Benediction of the Blessed Sacra ment usually follows Vespers. The Catholic Church teaches that Jesus Christ is really present in the Blessed Sacrament. The reasonableness of Sacrament. this teaching will be seen in the following article.

Since Jesus Christ is present, He ought to be adored by the faithful. Faithful adorers frequently visit Him in the Blessed Sacrament and worship Him in "spirit and in truth." Hence, the Blessed Sacrament is kept in the Tabernacle on our altars to soothe our cares, answer our prayers, and be

ready at any time to be administered to the sick and dving. Besides our private devotion to the Blessed Sacrament, the Church has

appointed solemn rites to show publicly our faith and devotion toward the Real Presence of Jesus Christ. rites are processions on Corpus Christi, the Forty Hours devotion, and, especi ally, the rite called Benediction. When it is time for Benediction

many candles are lighted on the altar This is done to show our faith in th Real Presence of Jesus Christ. If He were not present this display would be unreasonable, unnecessary and meaningless. But the candles we light, the incense we burn, the flowers and other ornaments we use to docortime. ate the altar, and all that we do for

Catholic practice or rite of Benediction is dictated by right reason. Every thing connected with Benediction i reasonable, beautiful and suggestive of the noblest sentiments of the heart of

> TO BE CONTINUED. BOGUS PRIESTS.

Every now and then one hears of bogus priest on his travels, although swindlers of this class are not really as numerous as they might be. For th method of taking advantage of the innocent and unwary is a tempting one to the depraved. Almost any person will assist a priest in distress, and by Catholics he is hardly ever likely to be denied. With black attire, a Roman collar and an expression of gravityif slightly melancholy the betterthe fraudulent operator is sufficiently equipped for his unprincipled work.

Yet there are many ways of testing the true and false among clergymen travelling about asking for charity The other day a bogus priest, engaged in swindling, reached the presence of Archbishop Corrigan, of New York. As the Archbishop's experience of clergymen is wide and comprehensive,

a counterfeit representative of the order must needs be armed at many points to successfully deceive him ; to attempt to do so otherwise were next to madness.

The Archbishop, with a few careless questions, soon made his visitor un comfortable. His Grace perceived that something was wrong, and quietly sent out for a policeman. Then he asked his caller to repeat a certain passage from the Mass which every priest who has stood at the altar is bound to know. The swindler immediately broke down he had forgotten the Mass and for-The Archbishop gotten his Latin. The Archbishop thereupon handed him over to the authorities. The test was sufficient

ould not pass muster. Swindlers of this sort, assuming the livery of heaven to serve the devil in, deserve no mercy. None but a very audacious rascal would attempt such a form of dishonesty. There are such persons, however, who not only go about deceiving the tender-hearted and charitably disposed in this way, but after obtaining money use it in dissipation. Then, falling into the hands of the police and coming up for trial, they continue the wicked mas-querade, and, in the hope of being let off, throw themselves on the mercy of the court. 'The case gets into the newspapers under the heading of "A Catholic Priest in Trouble,' grief and scandal of members of the

M - Emmanuel - Champigneulle Church and the delight of those who hate her. When such impostors are caught, no mercy should be shown FIGURE WINDOWS ) FOR CHURCHES. hem. - Baltimore Mirror. Men who are suffering from nervous debility

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pels them by the natural channels."

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a priest who did not know the Mass

tween the person who makes or made Canada his home by choice and the one who is accidentally born in Canada, the loyalty of the former is naturally more intense than the native's, be cause he has sacrificed his citizenship in the land of his nativity and adopted Canada with its freer institutions which even ignorant German immi grants are able to appreciate. Hence, being all equal colonists, the honors are easy. I was not aware of a prevalent aver-

sion to German colonists ; in fact, I thought, since the Dominion and Provincial Governments, R. R. Cos. and other industrial corporations have expended considerable money and made other efforts to attract Ger man immigration, and since the little experiments of German settlements at Waterloo and other counties were fairly successful, that the German element was a desirable one. However, the rev. gentleman must know, and he and his disciples should lose no time to procure legislation to shield us from the threatened calamity of getting too many German colonists. But how about his By statute of limitation the title? French, the first settlers, may claim it by possession, so his legal interest in

the lands might not be very valuable The learned gentleman in his over flowing patriotism, speaks of "French aggression." Who, but himself, ever heard of such a thing? Why, if there is anything the 1,500,000 of French habitants exhibit, it is the almost en tire absence of that necessary qualifi cation. The French element is too easy going, neither progressive nor aggressive enough, and a more peaceable patriotic, loyal and generous hearted people can hardly be found. The privilege of dual language as sanctioned by treaty is an advantage to them, and should be beneficial to us if we only would take advantage of it. Would the knowledge of the French language be hurtful to our children? Or is it not humiliating when at the courts of justice interpreters are required we have to resort to French Canadians? I claim without fear of econtradition that the French element in Canada compares very favorably

All sight of all a

cure.

a poor sinner.

cry to our Lord from their hearts, "I thank thee dear Lord, for the love

Thou hast manifested for me. I love

that generous love which has prompted

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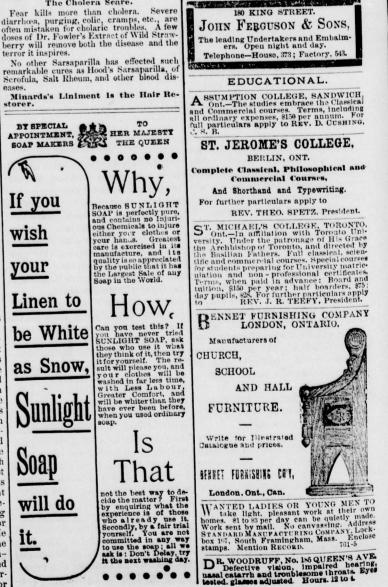
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Our Lord and Saviour Jesus Chris cannot be too much.

Everything being prepared, the priest takes the Blessed Sacrament out of the Tabernacle, and, placing It in the ostensorium, exposes It on an ele-vated throne, while the choir sings in honor of the Blessed Sacrament the hymn "O Salutaris Hostia" ("O Saving Host"). The priest incenses Our Lord in the Blessed Sacrament, as, according to the Apocalypse, angels do in heaven. Another hymn or a litany follow : after which is sung the tum Ergo" ("Down in Adoration Fall-

ing"), followed by a prayer by the priest. Then in the midst of a solemn silence (except that a small bell is tinkled) the priest takes the mon strance, or ostensorium, containing the Blessed Sacrament, and, turning toward the people, makes with it the sign of the cross over them, thus bless ing the faithful with the Most Holy

This is certainly a most touching and impressive rite even to those who do not believe in it. Cardinal Newman calls it one of the most beautiful, natural and soothing practices of th Church. No one will deny that this practice, or rite of the Church, is reasonable, if Jesus Christ is really present in the Blessed Sacrament. That He is really present is our belief. This being our belief, is it not reasonable to light candles as a sign of spiritual joy, and thus to show our faith in Him Who is the light of the world? He gave us all that we have. He gave us the beautiful world we dwell upon with its variety of scenery — with its snow-capped mountains, its green-carpeted hills and its blooming valleys. H has no need of our gifts ; for the earth is His " and the fulness thereof." Yet as He was pleased to receive the gifts of the Magi and the precious ointment of Mary, so too, is He pleased to re-ceive our offerings. And is anything too good, too beautiful, too precious, for Can the altar on which He Him ? dwells be too richly adorned ? Are the pure candles we light, the sweet incense we burn, the choice flowers and costly ornaments with which we decorate the altar, too much to use in honor



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