Why is earth so fair to day—?
Covered all with blue and gold—
Flowers hide each inch of clay,
Cloth of emerald is unrolled,
Dotted with the yellow gem
Of the brilliant buttercup—
Broidery of the mantle's hem
An angel dropped as he flew up!

As he flew up, in her bright train,
And held her cloak of azure blue,
The flowers fell to earth like rain,
And so our world is fair to view—
The flowers fall as she ascends,
She, Mother of our mighty God,
She, Queen of Love that never ends.
With Jewels enamels our poor sod!

So runs the tale a trouvere told
In Norman castle long ago,
It is a legend passing old,
Yet sweetest lessons from it flow;
When she ascended flowers fell;
(Why not believe so aweet a thing—
A thing that loving children tell—
A little song that cherubs sing?)

These flowers typify the grace
Of little virtues born of love,
Our Lady left when to her place
The Angels bore her up above;
She left man patience under stress
Of fear and wrath and suffered wrong,
And for all women gentleness
And peace that makes them true and
strong.

For me the gentian tells of hope,
So blue it is—so deeply blue!
For you the wall-flowers' knotted rope.
Says: "Mount and Heaven greets you

All things in August some grace hold—
E From daisy frail to stalwart oak;
One finds in every heart of gold
A gem dropped from Our Lady's cloak.
—MAURICE F. EGAN.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CL.

Reserving the complicated history of Protestantism in the Low Countries for the possibilities of farther examination, and setting aside Italy and Spain, in which the Reformation was so slightly rooted as to be easily extirpated, we have seen that, alike in Germany, Switzerland, Scandinavia and France, Protestantism, in its two chief forms of Lutheranism and Calvinism, was as distinctly and steadily a persecuting movement as Catholic-ism was in its reaction against it. In the Teutonic world there was much outrage, but little murder; in the Ladn world outrage and murder alike, and, as we have seen, in the largest Latin country relatively as much on

the one side as on the other. We should next pass over to the two great islands. However, we will reserve this for the future. I wish for a while to remark on Professor Foster's little treatise concerning the Roman Catholic Church. A few papers, though, will first be given to some desultory notices of certain popular - or learned-blunders, of much the same sort with those which I have lately mustered up in the Methodist Review.

Not very long ago I said that, learned as the editors of the Spectator are, their assumptions respecting Roman Catholic matters often make one stare and gasp. Only the other day saw a curious instance of this. ing of the marriage, in 1678, between Charles 1I. of Spain and Louise of Or-leans (niece of Charles II. of England) the editors say that preparations were made at Madrid for entertaining the young Queen, after her husband's truly Spanish taste, by having a burning of Jews and Jewesses. More properly, the victims were strangled and erly, the victims were strangled and then burnt. Very few persons, relat-ivly, were ever burnt alive by the Spanish Inquisition. That plous lux-ury was mainly reserved to the Catho-lies and Protestants of Germany, and the Presbyterians of Scotland, to be exercised by the hundreds of thou sands, not against heretics, but against

imagined witches.

Now I should like to ask the Spectator how there could have been a burn-ing of Jews and Jewesses at Madrid in 1678, when there was not a Jew or Jewess in all the Dominions of Castile of Aragon, and had not been for 186 years. In 1492, or soon after, every Jew and Jewess in the jurisdiction of the two crowns had been banished by Ferdinand and Isabelia, and none had ever been re admitted. Did the King of Portugal (for I believe there were still Jews there) send his brother of Castile a set of Jews to be burnt as a wedding present? I trow not.

Then as there were no Jews within reach of the Spanish Crown at this time, it is plain that none can have Nor has a Jew or Jewess ever been burnt anywhere within the control of the Catholic Church. There were repeated outbreaks of popular rage against the Jews in the Middle Ages, and numbers of them, from time to time, were burnt alive in their houses or synagogues. But against these outrages the Catholic Church protested and contended to the utmost. The Canon Law, at length, since In-nocent III. (see his Regesta) excommanicates, not merely any one who shall murder a Jew on account of his religion, but every one who shall in any way interfere with the practice of his religion. Denunciations of Jews and vague threats of future possibilities, like those of the present Catholic Anti-Semites of France, do not, I take it, come within the sentence, but any one who shall try in any way to interrupt the fasts or feasts or worship of the Jews, would incur excommunication. Whether he would deed itself, that is, lata sententia, creements of the deed itself, the deed itself, that is, lata sententia, creements of the deed itself, the deed itse

only by a formal denouncement, tha

if, ferenda sententia, I am not sure.

How, then, can the Spectator talk the burning of Jews and Jewesses at Madrid in 1678? The explanation is simple, and heedless people would say that it quite excuses the expression, although it does not express it at all although it does not excuse it at all.
All accusations must be strictly de-

All accusations must be strictly defined in order to be admissible.

There were perhaps a million of Jews in Spain in 1492. Of these, not 800,000, as Llorente, in his reckless untrustworthiness, declares, but about 150,000, as above by Prescott and Jews in Spain in 1492. Of these, not 800,000, as Liorente, in his reckless untrustworthiness, declares, but about 150 000 as shown by Prescott and Hefele, left the Peninsula, rather than to accept baptism. The rest, perhaps 800,000, chose baptism rather than 800,000, chose baptism rather than 801. They thereby ceased to be Jews, and became Catholic Christians, having substantially the same rights, and ing substantially the same rights, and ing substantially the same rights, and the same liabilities, as other Catholics and Spaniards. Their conversion was largely under virtual duress, but it was formally and juridically complete. If the United States gained possession of Canada, and gave the people their choice between swearing allegiance to us or leaving the country, it might be leaving the country, it might be hard measure, but no one could say, if those who swore should be punished for plotting against our government, that this was a persecution of Englishmen. It would be a punishment of seditious Americans.

Now in 1678 there were in Spain

many thousands of Catholic Christains who were mainly of Jewish blood, besides the much greater number (including, I understand, the sovereigns themselves) who had a certain measure of Jewish blood. The families of most recent baptism had been professed Christians for some six generations Yet as their conversion had been so largely matter of overwhelming expediency, it is no wonder that there were great suspicions that many of them were guilty, many of them were guilty, many of these again being con-victed (often on very slight evidence) of secret relapse. Yet no one was summoned to trial for his Jewish blood, and had the Crown recalled the professed Jews, no one could have been tried for his Jewish religion. No one, Jew by blood or Old Christian, was liable to trial except for the same offence of heresy or apostasy, although, of course, Jewish blood involved a much greater suspicion of inclining to

this.

The true statement, then, is this. In 1678, according to the grimly per-verted Spanish taste, the young French Queen was asked, as a special enter-tainment to witness the strangling and burning of certain convicted heretics, found guilty of what was almost the only form of heresy known in Spain, namely, (secretly Judaism.

Now turn this description into "certain Jews and Jewessess," and you pervert the whole representation. You make it appear at once that the Catholic Church sanctions the execu tion of professed and unbaptized Jews
—something which she forbids, which
she abhors, against which she levels the thunders of her highest penalty. Is such a falsification excusable?

It is no excuse to say that the Spectator means the same thing as my longer description. The only excuse — a very insufficient one—is, that the editors suppose, what probably ninetynine Protestants out of every hundred suppose, that Rome esteems it lawful, although not always expedient, to put Jews to death. We know that the Spectator supposes this, for it has lately expounded the doctrine of Rome as being, that it is criminal to mass And has this spiritual deafness in. as being, that it is criminal to mass and acre Jews, unless so many can be massacred at once as to frighten a good part of the others into the mass so that we could not open our good part of the others into the good part of the others into the Church! And this blunder, at once learned and disgracefully vulgar,

As to this last class, what can we ex-pect when even the Times can not afford to keep a correspondent at Rome who knows better than to inform the world that Cardinal Rampolia, if he wants to be chosen Pope, has only to secure one more vote than half the Cardinals in conclave, and that this one vote might validly be his own!

CHARLES C. STARBUCK.

Andover, Mass.

The Jesuits in America.

There is no chapter in the history o America which presents a more sublime or interesting theme than that which represents the grand discoveries made by the Jesuits, and the privation and suffering which that Grand Army of suffering which that Grand Army of the Cross endured while spreading Christianity throughout this Western Continent. Unfortunately, however, for the truth of history, their labors are but little known—and less appreclated-by the masses of the American people, who are familiar with the deeds of the Pilgrim Fathers, but who are in entire ignorance of the heroism of those Catholic Fathers whose Christianizing influences were exercised upon whole Indian nations ere Plymouth Rock felt the impress of a European footstep.—American Herald.

Cramps are Like Burglars,

FIVE - MINUTES' SERMON.

Eleventh Sunday After Pentecost.

THE CARELESS CHRISTIAN.

"He hath done all things well; he hath made both the deaf to hear and the dumb to speak." (St. Matt. viii. 3l.) To be deaf and dumb is generally esteemed a great misfor-tune. The poor person thus af-flicted is for the most part cut cff

hearing and of speech by the dispensa-tion of the Almighty, Wro doeth all things well, without any fault of our own, is a mere nothing and unworthy of consideration in comparison with that spiritual deafness and dumbness that spiritual deafness and dumbness which is our own fault; for this is a deliberate and obstinate wickedness on our part, which draws down upon us the anger of God, and which involves us in the deprivation of the society of God, of the Blessed Virgin Mary, and of the saints, and renders us poor and miserable for all etarnity.

God is speaking to us always. He speaks to us by His Holy Church and by all her instructions, which were carefully taught us in our youth. He speaks to us by the voice of His priests,

speaks to us by the voice of His priests, who preach His word and the Gospel of salvation. He speaks to us in all events of life: in the loss of cur friends and relatives, in the deaths of our brothers, sisters, parents and children. When such things happen we cannot help but realize the utter uncertainty and Lothingness of all human things that we must die also - when we canno tell-and that it is the highest folly to live for the moment and forget eternity. He speaks to us in sending us sickness and disappointment and Oftentimes God speaks in our inmost

hearts, stirring us up strangely and unaccountably to attend to our salvation. Oh, brethren, if we to attend to our brethren, if we look honestly into our hearts, must we not confess that this is so that God has never ceased to admonish us, or to be solicitous for our salvation? If we have sinned, even grievously has He not excited sorrow and made us feel miserable so as to bring us back to His love and obedience? Has He not disgusted us with the filthy pleasures of the senses, made us feel that all such things are truly the husks unfit for any but swine to eat, and made us long for the peace and joy which accompany innocence and a virtuous life? It is with this love and earnestness and patience that God speaks to us and has spoken to us all

our lives long.

And how have we responded to all our lives long.
And how have we responded to all this? Have we made curselves deaf and dumb to His voice? When he has maken longly to us. so that we could spoken loudly to us, so that we could not help hearing, have we not stopped cur ears and just refused to list our ears and just refused to history.
When we were indulging in sin and violating the laws of God, and we felt condemned and that we were doing wrong, and were urged to stop and the stop and were urged to stop and were the stop our hearts. or daring to darken the doors of the Catholic doctrine, lying under its solemn anathema, is assumed, as of course, by representative waters of faithful from all the modern to darken the doors of the holy tribunal of penance, thus cutting ourselves off from the society of the faithful from all the modern to the faithfu solemn anathema, is assumed, as of course, by representative writers so various as those of the Spectator, as Macaulay, Martineau, George Macdonald, and I need not say by the whole race of Protestant newspaper

eternal perdition.
Our Lord healed the deaf and dumb man apparently with difficulty. He did not merely speak the word and heal him at once, but he took him aside, he groaned over him, he put his fingers in his ears, and touched his fingers in his ears, and touched his tongue with spittle, before he said, Ephpheta—that is, be opened—when he was healed.

This he did to show us howidangerous

and obstinate is the malady of spirit-ual deafness and dumbness. It re-quires a peculiar exertion of divine power to cure it. It admonishes us all of the peril of persisting in this hor. rible condition, and of the necessity of getting out of it without a moment's

delay But difficult as the cure may be in itself, it is not difficult with our Lord Jesus Christ. He is ready and willing to cure us. Let us go to Him in all sincerity and ask the grace of a cure, ask that we may be all alive and in learnest to hear the word of God, and earnest to hear the word of God and earnest to hear the word of Grd and to keep it; that our tongues may be unloosed to make a good and sincere confession. Our Lord will hear us and grant our request, for He is the One Who doeth all things well, Who makes both the deaf to hear and the deafth to consider the consideration. dumb to speak.

The best part of a man's treasures of merits are the things he has left unsaid .- Father Faber .

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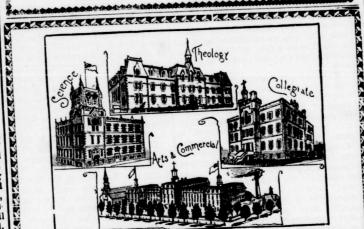
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AUGUST , 1901.

OUR BOYS AND GIRLS.

THE CHARIOT RACE. The Catholic Standard and Times.

The Catholic Standard and Times.

In to-day's chapter of "Favorite Characters" one of our Vacation Contest essayists explains why he likes Ben Hur, the hero of General Lew Wallace's famous book. The most dramatic portion of the story is the description of the chariot race between scription of the chariot race between scription of the chariot race between the young Jew and his Roman enemy, Messala. The stirring scene is a favorite subject for recitation. We give it to day in abridged form.

The arena swam in a dazzie of light, yet each driver looked the first thing for the rope, then for the coveted inner line. So, all six aiming at the same point and speeding furiously a collision emed inevitable, nor that merely. What if the editor at the last moment, dissatisfied with the start, should with hold the signal to drop the rope? Or if he should not give it in time?

The fours neared the rope together. Then the trumpater by the editor's side blew a signal vigorously. Seeing the action, the judges dropped the rope, and not an instant too soon, for the hoof of one of Messala's horses struck it as it fell. Nothing daunted, the Roman shook out his long lash, loosed the reins, leaned forward and, with a triumphant shout, took the wall.

"Jove with us! Jove with us!" yelled all the Roman faction, in a

frenzy of delight.

As Messala turned in the bronze As Messaia turned in the bronze iion's head at the end of his axle caught the foreleg of the Athenian's right hand tracemate, flinging the brute over against its yoke fellow. There was a crash, a scream of rage and fear, and the unfortunate Athenian fell under the hoofs of his own steed 3. On swept the Corinthian, on the Byzantine, on the Sidonian.
Sanballat looked for Ben Hur and

turned again to Drusus and his co-"A hundred sestertii on the Jew!" he cried.

Taken!" answered Drusus. "Another hundred on the Jew !" shouted Sanbaliat. Nobody appeared to hear him. He called again; the situation below was

too absorbing, and they were too busy shouting, "Messala! Messala! Jove shouting, Saddenly he saw Ben Hur to the front, coursing freely forward along with the Roman! Behind them in a

group followed the Sidonian, the Corinthisn and the Byzantine.

The race was on; the souls of the racers were in it; over them bent the

When the dash for position began Ben Hur was on the extreme left of the six. For a moment, like the others he was half blinded by the light in th areana, yet he managed to catch sigh of his antagonists and divine their pur pose. At Messala, who was more tha an antagonist to him, he gave on searching look.

In a time not longer than was r quired to turn to his four again Be Hur felt his own resolution harden At whatever cost, at all hazards, would humble his enemy. Priz friends, wagers, honor, everythir that can be thought of as a possible i terest in the race was lost in the o deliberate purpose. Regard for li even should not hold him back. there was no passion on his rart; blinding rush of heated blood fro brain and back again ; no i pulse to fling himself upon fortune; did not believe in fortune; far oth wise. He had his plan and, confidi in himself, he settled to the task ne more observant, never more capal The air about him seemed aglow w

a renewed and perfect transparen

When not half way across the ar-he saw Messala's rush would, if th was no collision and the rope fell, him the wall; that the rope would be ceased as soon to doubt, and, ther, it came to him, a sudden fla light insight, that Messala knew it be let drop at the last moment (arrangement with the editor c safely reach that point in the cont and it suggested what more Roman thau for the official to lend himself countryman who, besides being popular, had also much at ste There could be no other accounting the confidence with which Me competitors were prudently chec their fours in front of the obstru

-no other except madness.
It is one thing to see a necessit, another to act upon it. Ben yielded the wall for the time. The rope fell, and all the four b

sprang into the course under urg of voice and lash. He drew h the right and, with all the speed Arabs darted across the trails opponents, the angle of mov being such as to lose the least tin gain the greatest possible add at the Athenian's mishap, and donian, Byzantine and Cori were striving with such skill a possessed to avoid involvement ruin, Ben Hur swept around at the course neck and neck with M though on the outside. The ma skill shown in making the chan from the extreme left across right without appreciable loss fail the sharp eyes upon the be-the circus seemed to rock as again with prolonged applause A hush fell over all the cit that for the first time in the

rattle and clang of the cars p after the tugging steeds were a ly heard. Then it would seem observed Ben Hur and recognize and at once the audacity of flamed out in an astonishing "Down Eros, up Mars!" he