#### Bacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XXXVI.

One might suppose that Protestant ism would at least, [while allowing to the State, as we see that Catholicism elso does, full control over the civil incidents and consequences of marriage, vindicate for the Church the right to deny her privileges to those who enter into un-Christian marriages. This, however, was plainly impossible to the original Protestantism of Germany, Scandinavia, and England. In all these countries the sovereign was ex-plicitly recognized by the new teachers as the head of the Church. Indeed, the Lutherans were a good deal more outspoken in emphasizing his suprem pate than the Anglicans, with episcopate than the Anglicans, whom Catholic feeling and tradition have always been powerful who persuad eth into giving up the title of ed Elizab Head, for a somewhat more ambiguous one, and who have maintained the offices and gradations of the hierarchy. Lutheranism, however, above all Ger man Lutheranism, swept the old tradi tions clear, and in Germany, wher-ever it prevailed, left only a few, inco herent rags and fragments of the gov-erning hierarchy. There was absol-utely no one left who could exercise siastical rights except the prince, and to him, in each territory, great and small, the Reformers unreservedly committed the absolute control of the Church, not in exterior matters merely, but in doctrine, discipline and worship These followed every changing mood of the prince, or in cities, of the magis-To the Catholic Emperor the tracy. Protestants disdainfully refused the least control, giving it all to the lord of each territory, if he were one of themselves. "The conscience of my subjects is mine," said the Reformed Elector-Palatine. The preachers, it is true, often gained such influence that they ruled the princes and even bullied them, but this is no more than may happen in any absolute government, especially in times when theology is the great concern.

Of course, in such a state of things, the Church could not assert the law of Christ against the sovereign. She could only act through him or by his leave. When Philip of Hesse proposed a Church discipline that would author-ize pair against the source of the so ize polygamy, it was only the recoil of riginal accomplices, and the threat that the Emperor might strip him of his lands and throw him into prison as a common felon, which finally sobered him down. Of course the Hessian clergy, even though they thought him a sinner, were bound to give the Com-munion to their spiritual head and to his polygamous wife whenever these might ask for it, which for decency' sake I am glad to say that he at least scarcely ever did. At all events, in the fifteen years previous, during which, as he owns, he had pursued a course of unintermitted libidinousness, he had only come to the altar once.

If polyamy was not permitted to bar a man from the communion, of course divorce was not likely to shut him out, although it is true that Lather had said that he disliked polygamy, but detested divorce. He therefore had occasion to admire the fine consistency which prevailed in Philip's polygam ous nuptials. Melander, the Lutheran clergyman who celebrated them, had three wives living. He had left two, but he had been divorced from none Polygamy, indeed, is met with ever

not take his tea by trigonometry, nor prove his case against Luther by philosophy. However, for the present let us throw him out entirely.

My friend next accuses me of falsely accusing Luther of having advised the Landgrave to take Margaret von der Sale as his concubine rather than as his bigamous wife. My friend is right; Luther and Melancthon both warn Philip, as he values his salvation, not to live in unpermitted relations. They both stand on the mother's side, who told the prince that he might have who told the prince that he might have her daughter as his wife, but not other-wise. The daughter wished rather to be concubine than bigamous wife, but yielded to the mother. What Luther wanted was, not that Philip should take Margaret as his mistress, but that he should make the world believe she was his mistress. I was wrong in supposhis mistress. I was wrong in suppos-ing that he admitted the other alterna-tive. Says he (Seidemann, Lauter-bach's Tagebuch, Anhang 196 198 note): "The Landgrave assured me, note): "The Landgrave assured me, on his conscience, that this double marriage, and this alone, would save his chastity. Had I been aware that for years and years he had had no chastity to save, I would not have let an angel drag me into giving such advice." "Much less would I have advised that there should be a public wedding, and I never supposed that this affair was to end in introducing us to a young princess and Land-gravine," which, "to be sure, is in gravine, tolerable, unendurable to the realm." "I understood and hoped men being such weak creature "I understood and hoped, as they are, so that we must put up with sins and scandals, that he would find some honest maiden to keep in a house apart, in secret marriage, even though before the world it might look as if she was his mistress.

Such things, we know, are not un-common with great lords." I have left out one clause, which is too coarse to be even insinuated.

The Landgrave's sister, the Duches Elizabeth, was greatly enraged over her brother's behavior, until he threatened that if she did not hold her tongue, he would not hold his tongue, and would let the world know what a single example of evangelical widowhood she was. Then she col-lapsed. She seems, like her brother, and like these evangelical prince generally, of Luther's time, to have been wholly uninfected with that pernicious heresy which afterwards gave so much offence to all true Lutherans, namely, that "the Holy Spirit renews the hearts and lives of believers."

When the deed was once done, Philip held firm, but his friends were greatly frightened, particularly the consenting divines. Above all Martin Bucer, like a blasphemous beast as he was, did not shrink from the horror of endeavoring to persuade this man, who had been from his youth up a tyrant, an adulterer, and a roystering runkard, and who had now crowned his long course of persecuting and perfidious zeal for Luther's gospel with a scandal unexampled in Christendon, to scandal unexampled in Curistendos, to hide it out of sight under solemn and public perjury. He brings before him, as examples how holy it is to lie for the cause of God, not only Araham, Isaac cause of God, not only Arabam, Isaac and Jacob, and the Judges, but the Prophets, and not the Prophets only, but the Apostles. Would that I could stop there ! He declares the Holy Redeemer Himself a dissembler, and the Eternal Father ! "So should we also not alone conceal the truth from our enemies, wherewith they can hurt us, but also through antagonistic error turn them from it." (Lenz 175 180)

### come out with a good plump lie, eine gute starke Luege ?" We neet not accuse Luther of "mental reservation." For the blesse

THE CATHOLIC RECORD

cause of the Reformation, he, on occasion, is for no half-measures, but for 'good plump lies," such as befitted 'a burly, thick-skinned peasant," as he calls himself, when he jeers over oor Melancthon's distress. But, says my friend, leaning on Doctor Sheldon, Luther can not be Doctor

Doctor Sheldon, Luther can not be accused of moral obliquity, for assum ing, what all then assumed, that un-lawful marriages become lawful by dispensation of the Church. I had hoped to compress this whole case into this one paper, but I see I can not. The mystery of iniquity is too voluminous. I will therefore deal with this plea in the next. My

friend's ignorance in this point is en tirely sincere. I would not say as much for some of the authorities who have used the word "dispensation" as a blind. Charles C. Starbuck. Andover Mass.

ARCHBISHOP MacHALE.

BY REV. P. J. HENDRICK OF THE CATHO LIC UNIVERSITY.

From the gray dawn of human history down to the present, we might as well look for nations without gods or cities without houses, as look for a na tion or age that brought forth no noble

specimen of humanity. Great men have been born into the world and they came according as the necessities of the ages required their presence. To study their lives is to study the history of the ages in which they lived, and the more we study them the greater will be our profit, the greater will be our love for the mighty lead. They arose over the swarming millions of humanity like the spires above our temples ; they were the very expression of the hopes that filled and swelled the hearts of the multitude, they were so many Moseses that led the

people from the house of bondage into the Promised Land. To imitate them is to progress, even though their bodies lie mouldering in the grave and their spirits wafted to a more congenial home

Such graves as theirs are pilgrim shrines Shrines to no code or creed confined. The Delphian vales, the Palestines, The Meccas of the Mind." Long before Demosthenes sent hi

iery eloquence like a lightning-flash through the Grecian empire, long be-fore the Cicero spoke his well rounded periods by the Palatine, nations had inscribed upon their pillars the name of their heroes, their statesmen, their

philosophers and their poets, thereby placing upon their brows an immortal crown of glory. To honor great men is at once complying with a counsel, fulfilling a duty, and pointing out to others the path that leads to true great-ness. In fact, the sentiment is natural and therefore universal. One nation may excel another in giving it expres sion as they excel each other in the arts and sciences, but the sentiment itself is as unbounded as the world of the soul. This feeling which is innate in every human breast is as strong to-day as it was when Horatius kept the bridges in the brave days of old. The advancement of civilization only gives youth and beauty. France, England, Germany, Italy and the great republic of the west honor their heroes and celebrate their deeds with an enthusiasm unparalleled either in the days of Charlemagne or of Socrates. And as

A pebble in the streamlet scant Has turned the course of many a river, A dewdrop on the infant plant. Has warped the giant oak forever." Many a distinguished writer in ancient and modern times has asserted that the stirring events which we witness in our childhood or which we hear narrated by those who have influence over us mould our lives and character. Young MacHale witnessed the lils of Ireland ; he saw her pale face, her steel grey lips, her tottering limbs; he saw her persecuted, trampled upon until her every bone could be numbered; he witnessed the crucifix ion of his mother, like Mary witnessed that of her Son, and like a hind at the feet of the hunter he saw his own Ireland lying bleeding and dead at the eet of her Saxon foe. This spectacle of British iniquity feet of

roused his Irish blocd till it coagulated in his veins: it made him

"A patriot spirit bold and free To do or to endure."

Every breath of his nostrils was for Catholicity and Ireland. His ideal wa Sursum corda : let your hearts rise to better regions, sigh for the kingdom of Christ. This was his primary mission, and well and nobly did he fulfill it. For decades of years he was the pillar of the Irish Church, directing it on ward and upward, defending it against heterodox intruders, and with the learning of a Scotus, with the faith of St. Bernard, and the eloquence of a Chrysostom, he smote the enemies of

that Church to the ground. The thunderbolts of his mighty per were not less loud in the cause of Cath olic truth, and with the courage and success of a Horstius he conquered the hydra of proselytism and saved the itadel of Catholicity in Ireland.

He was a faithful sentinel on the watch-tower of Israel-a lion in the fold of Christ, ever ready to defend the lambs and sheep, over whom he kep constant watch against the encroach nents of the wolf

During the famines which made the hearths of Ireland cold and dreary, which decimated the land and made it desolate, he was a Joseph to the Irish people. A good and faithful servant, a good shepherd.

Next to his love for the Catholic Church was the love of his native land. He was the Columba of the nineteenth century and as King Lir's lonely

laughter sighed for the beaming of the day star, so John MacHale, from youth to manhood, from manhood to old age, sighed and prayed that the day star of freedom might rise, and light and warm the isle with peace and love—that the bell of liberty might ring out and call every Irish heart from the dismal grave of slavery into the sunshine of a nation's glory.

He knew that as long as Ireland con tinued to be governed from Westmin ster, by men who knew little of her woes and wants. Irishmen would never enjoy the blessings of happy home

and altars free. For years he was the pilot in th ship of state, guiding the Irish nation through the troubled and seething waters of party strife-and that he

succeeded none will deny. This love of faith and fatherland he drank in with his mother's milk. He learned it around the fireside of his mountain home, and in the hedge school, where

The teacher and his pupils met Feloniously to learn,"

where the lamp of Ireland's faith was kept aglow and the story of Ireland's glories and of Ireland's wees was told in the store the store of the sto in the sweet old tongue of the Gael, and instilled into the tender minds it is with these nations so it is with and hearts of the Irish children, destined though they were and still are to tear away from a mother's love and a father's care and betake themselves to every country on which the sun of heaven shines. All things else they may forget but not that faith which St. Patrick planted on the historic hill of Tara-not their dear old Ireland. And whether they be in the sunny South or in the North, whether they wear the Roman purple or the laborer's



which has peculiar qualities for Laundry Uses.

5 cents a cake.

GOOD NEWS To all sufferers from Epileptic Fits, St. V. tus Dance, Fa ling tons, Nervous and Despondent Feelings, and all acute or chronic derangements of the

EPILEPSY! FREE CURE

A full course of treatment will be forwarded positively free of cost to all recons requiring treatment and who answer this advertisement. rdinary offer is open for a limited time only.

EPILEPTIC FITS NO LONGER INCURABLE THE NEW DISCOVERY-NEU-RO-SAL

promptly and permanently cures the very worst forms of Epilepsy. We therefore intro-

# TORONTO, CANADA.

with noble thoughts and aspirations. shore.

ness, peace and happiness? giory

from the day on which the first gleams of morning broke on the Irish shore bringing to his great and generous heart the glad tidings that he should ascend the Holy Mount and minister for the first time at the altar of the Most High, to the last pulsation of his breast, his voice and pen never ceased to do battle for the freedom and prosperity of Ireland, for the religious and intellectual welfare of Irishmen.

With as constant a devotion did he watch over Ireland as Vestal Virgin ever watched over the sacred flame with as great a love did he love his native land, as mother ever loved the child of her womb.

No wonder then that when he was celebrating his golden jubilee all Ire-land rejoiced, and the echo of their reoicings reverberated eastward and westward throughout the world.

ward did it travel throughout GreatBritain, France, Germany, Italy, to the banks of the Ganges, on to far distant Tasmania, and westward to the Golden

Gate in California. To make Ireland a nation was the great, ay ! the only aim of his life : for this he would use every legitimate means in his power : for this, he would have the people own the land which they cultivated, since it insures pros perity and stimulates to advancement. He would organize the people, for organization He would educate the people C688. according to the dictates of their own conscience, for it insures peace. He O would teach the people their own language and literature, not only that they might recall the ancient glories of Ireland, but also that they might reserve their national life. He would have Irishmen and not strangers rule their native land. Not from without, but from within ; not from Westminster out from College Green would he have Ireland governed. From the poem which he wrote on Grace O'Maily, the Queen of the West, and which he so often sang like the minstrels of other days to the music of the harp, we take the following verses, for they give us the key to the noble and patriotic soul of John of Tuam :

He was as true to the interests of to the pole, the sworn foe of Ireland's the defender of the poor. He was the consecrated leader of Ireland, and hated bitterly-English misrule and

MAT 27, 189

English despotism. The memory of such a leader will not soon be forgotten ; his name is inscribed on the pillars of the Irish nation, and on the fleshy tablets of

"Ah! men will come and pass away, Like rain-drops in the sea. And thrones will crumble to decay, And kings forgotten be, But through all time in every clime The children of the Gael

Will guard the fame and praise the name Of glorious John MacHale." One Minute Cure for Toothache

Toothache, the most common and one of the most painful affections, is instantly cured by the application of Polson's Nerviline. Polson's Nerviline is a combination of power-ful anodynes, and it strikes at once to the nerves, soothing them and affording in one minute total relief from pain. Mothers, try it for your children's toothache. Nerviline is sold in 10 and 25 cent bottles by all drug-cists.

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD's.



from us-cheaper than you

### MAY 17; 1880

OUR BOYS AND GIRLS. Two Messages A message from the Sacred Heart: What may its message be? "Why child, my child, give me thy heart— My heart has bled for thee." This is the message Jesus sends To my poor heart to day. And eager from His throne He bends To hear what I shall say.

A message to the Sacred Heart; Oh, bear it back with speed; "Come, Jesus, reign within my heart— Thy Heart is all need." Thus, Lord, I'll pray until I share That home whose joy thou art: No message, dearest Jesus', there— For Heart will speak to heart. -Fr. Russel, S. J.

THE MEANS OF ENJOYMENT.

One of the most successful merchants of his day was Mr. Alexander. In trade he had amassed a large fortune, trade he had amassed a large fortune, and now, in the sixtleth year of his age, he concluded that it was time to cease getting and begin the work of enjoying. Wealth had always been regarded by him as a means of happi-ness; but, so fully had his mind been occupied in business, that, until the present time, he had never felt himself at leisure to make a right use of the t leisure to make a right use of the means in his hands.

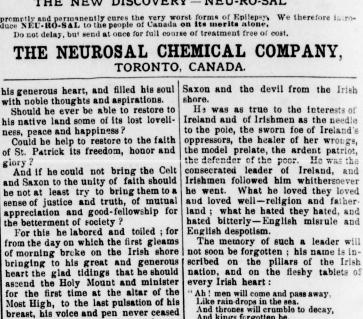
So Mr. Alexander retired from business in favor of his son and son-in-law. And now was to come the reward of And now was to come the reward of his long years of labor. Now were to come repose, enjoyment, and the calm delights of which he had so often dreamed. But it so happened, that the current of thought and affection which had flowed on so long and stead ily was little disposed to widen into a placid lake. The retired merchant must yet have some occupation. His had been a life of purposes, and plans for their accomplishment ; and he could not change the nature of this life. His heart was still the seat of desire, and his thought obeyed, instinctively, the heart's affection.

So Mr. Alexander used a portion of his wealth in various ways, in order to satisfy the ever active desire of his heart, for something beyond what was in actual possession. But it so hap-pened that the moment an end was gained, the moment the bright idea became a fixed and present fact, its power to delight the mind was gone.

Mr. Alexander had some taste for the arts. Many fine pictures already hung upon his walls. Knowing this, certain picture broker threw himsel in his way, and, by adroit managemen and skillful flattery, succeeded in turn ing the pent-up and struggling curren of the old gentleman's feelings an thoughts in this direction. The broke soon found that he had opened a net and profitable mine. Mr. Alexande had only to see a fine picture, to desin its possession; and to desire was thave. It was not long before his house

was a gallery of pictures. Was he any happier? Did then pictures afford him a pure perennin source of enjoyment? No; for, i reality, Mr. Alexander's taste for th arts was not a passion of his mind. I did not love the beautiful in the a The delight he experience when he looked upon a fine paintin was mainly the desire of possession and satiety soon followed possession.

One morning, Mr. Alexander in paired alone to his library, where, the day before, had been placed a ne painting, recently imported by I friend the picture-dealer. It was e quisite as a work of art, and the bi dings for it had been high. But succeeded in securing it for the su of two thousand dollars. Before was certain of getting this pletu was certain of getting the period and study out its beauties with a d appreciation. Nothing in ollection was deemed compara therewith. Strangely enough, af it was hung upon the walls of library, he did not stand before it as long a space as five minutes ; then his thoughts were not upon beauties. During the evening t followed, the mind of Mr. Alexan was less in repose than usual. A having completed his purchase of picture, he had overheard two perso who were considered autocrats in ta speaking of its defects, which w minutely indicated. They like minutely indicated. gave it as their opinion that the pa ing was not worth a thousand doll This was throwing cold water ou This was throwing cold water ou enthusiasm. It seemed as if a veil suddenly been drawn from before eyes. Now, with a clearer vision could see faults where, before, ev defect was thrown into shadow by all observing heauty. all obscuring beauty. On the next morning, as we l said, Mr. Alexander entered his rary, to take another look at his chase. He did not feel very ha Many thousands of dollars had he s in order to secure the means of gratification ; but the end was no gained. A glance at the new picture suff and then Mr. Alexander turned it with an involuntary sigh. W to look at other pictures? No. crossed his hands behind him, ber eyes upon the floor, and for the per half an hour, walked slowly backy and forwards in his library. and forwards in his library. was a pressure on his feeling knew not why—a sense of disapp ment and dissatisfaction. No purpose was in the mind o Alexander when he turned fro library, and, drawing on his ove passed forth to the street. It bleak winter morning, and the m pedestrians hurried shivering or



and anon among the Lutheran De for a good many years, although it gradually died out. For a while not only had some men several wives but some women several husbands.

It is a great mistake to suppose that Luther consented to the Landgrave's polygamy in a stress of circumstance, ainst his judgment and conscience Against his judgment, if one will, but at all against his conscience. As far back as 1523, that is, sixteen years before the Landgrave solicited his sanction to his double marriage, Luther, being asked his opinion about polygamy in general, without any particular case in mind, expressly says: "If any man wishes to marry sev al wives, say that I can not forbid it, nor is it repugnant to the Holy Scriptures. Yet I should not like to be the first to introduce such an example among Christians, for as St. Paul everywhere insists, it becomes us to avoid scandal. (de Wette 2,459)

Observe, Luther does not say obligamur, "we are bound," but simply decet, "it becomes us" His opinion simply amounts to this: "You do not sin by plural marriage, but you show a certain want of regard to established y. I should not like to intro only one married mate. Such a gift of and so make talk, but if it God, and ornament of Christendom, he propriety. I should not like to introonce became general, so as to give no scandal, I do not know that I should oppose it very strongly. Indeed, 1 have really no right to do so." Later on, though, he insisted that, though intrinsically lawful, it may be made civilly unlawful, and approves of such a general prohibition, with occasional exceptions for great parsonages.

A Methodist friend of mine informs me that Doctor Sheldon, of the Boston University, has published a paper on the Landgrave's case, in which, as my friend views it, he proves conclusively that Luther was guilty of no moral obliquity in sanctioning Philip's polygamy. I have not seen Doctor Sheldon's paper, but as his fellow professor signifies his hearty concurrence with him, I will give the points which the latter makes against me

And first, my friend reproves me for supposing that because Sir William posing that because Sir William said he in July, 1540, in a conference on was a great philosopher, his with Hessian councillors at Elsenach, simple word is to be taken against Luther. I am not quite such a fool as good and for the sake of the Christian my friend fancies. Sir William does Church "-that is, of Protestantism-

The way in which Bucer proposed to carry on this campaign of sanctified too, tries to perpetuate the memory of her dead but glorious sons. At home and abroad the sons of Ireland have nendacity was, that Philip should induce Margaret to enter into a contract before a notary and witnesses, "in which she should appear as a concu-

Christendom and also against the im-

self, or allow such a thing to any one

of his people. He begs, therefore,

friends."

Papacy."

won many a noble cause. As the setting sun throws his rays back over th bine, such as God, by dispensation, had granted to His dear friends of old." mighty plains of the west and turns them into seas of gold, so the achieve-Furthermore, the Landgrave was to issue a public declaration of the tenor ments won by Irishmen in every land reflect back over the land of their sires collowing : "That he is everywhere and weave for it a diadem of undying traduced as if he had forgotten his glory. married duty and princely honor, and against the constitution of universal

-the NIOD

<sup>6</sup> But high amid those glories bright, That shine on Innisfail, 'Tis ours to write in line of light, The name of John MacHale.''

bolding, besides his spouse, another spouse. But to say this is to do him Every nation has its dark as well as its bright pages of history — its angry ocean of revolution, its unoutrage and wrong ; whoever has de-vised and given out such a thing is clouded sky of prosperity. But the whole history of Christendom proclaims only a false liar, that has been fain so to cool the vehement envy of his heart one great fact, that the nations in and soul. For Philip has not been so their darkest hour, in their most distressing adversity, have always found forsaken of Almighty God as not to some member of the Catholic Episco know, that to Christendom the grace pate who stretched out his shepherd has been granted, that Holy Matrimony hand and guided them over the stormy has again been brought to the first in billows to the harbor of safety. While stitution of individual espousal, that this is true of many a Catholi prelate not only the ministers of the Church it is especially true of Archbishop but all Christians should each have MacHale, the Moses of Ireland, Consider him as we will, he shone as the morning star in the midst of a cloud. would not willingly violate for him-

Born at a time when the angry spirit of revolution had taken possession of the hearts of men and made their bosoms heave and thirst for blood ; when fair France, filled with all the elements of

no one will put any faith in such false rumors devised against him by his un-(Lenz 175-180) Luther had long since said : " We destruction, was about to become the account all things lawful against prey of everything that was wild and Papacy." He now joined with Bucer terrible, and all the gallantry and civterrible, and all the gallantry and civ-ility of the Frank trampled in the dust; make plain that he believed also : when all Europe was shortly to become the battle ground in which men would All things are lawful to cover up the iniquities of the Lutherans." He in-

that

slake their thirst for blood, and destroy whatever reason religion apprized. sisted that the matter must be publicly denied. (De Wette Seidemann 6, 263-264 Lenz 375 377.) "For," says he, Ireland at that time had her own trials; she lay groaning under the iron rule of England, which gradually moulded the Irish heart into the belief that the " what is a private yea that can be come no public yea, else were private and public one and the same, without spirit of evolution and bloodshed would distinction, which yet should not be if imported to the Irish shores, find a nor can. Therefore must the private warm welcome in every Irish breast yea remain a public nay, and vice versa." "What would it matter," and break the chains that kept their native land in unholy bondage. John

MacHale might have used his gigantic intellect to oppress his native land ; he "even if one should, for some greater might have become a modern Comwell, but

garb under the Southern Cross, or whether they sit in the halls of Congress or live on the prairies of the West, to Ireland as to the Mecca of their hearts shall they ever turn.

The words of St. Columbkille, one of Ireland's greatest saints, greatest poets and greatest sons spoken hundreds of years ago find to-day an echo in every xiled Irish heart. He says :

Death in faultless Ireland is better than life without end in Albin.

bean in ranness freiand is better than life without end in Albin.
What joy to row in my little boat and land upon the whitening foam of the Irish shore.
Ah how my boat would fly if its prow were turned to my Irish oak groves.
But the noble sea now carries me to Albin, the land of the raven—
My foot is in my little boat, but my sad heard the bleeds, and there is a grey eye which ever turns to Erin.
If death should come upon me suddenly it will be, because of my great love for the Gael."

Love for Ireland was a great char acteristic of the Irish saints and schol ars, and when in foreign lands ough crowned with the highest dig nities of the Church, still they wou gather together and celebrate in the

Irish language with sweetest verse to he sound of the timbrel and the harp the praises of their native land.

his spirit of his predecessors in the Irish Church did John MacHale imbibe as he gazed on the monuments and rights. ruins of his native country. All around the giant hills were places consecrated by St. Patrick, his associates and successors, which brought back to the mind of John of Tuam the ancient glory of the Irish Church. Of this he thought as he looked upon the desola-

tion which now hung like a shroud over the beautiful panorama of moun tain, hill, peaceful valleys, far stretch ing plains, lakes and stream; with which his native place abounds.

'To Erin what shame and what lasting dis

grace That her sons should be crushed by a vile foreign race Who have banished her priest and polluted

her fanes And turned to a desert her beautiful plains Then down with the Saxon! Hurrah for

the Gael ! Hurrah for the clergy who bowed not to

Baal ! In the land of our Fathers, we ne'er will be

slaves. Nor pay tithes to the parsons, or fatter

their knaves. With rapture the heart of young Erin

shall glow ; From minstrels the tide of sweet music shall flow ;

shall flow; The deep springs of life and of discord shall cease; And all shall unite in the blessed bonds of peace."

These lines were written by the Lion of Judah to manifest his great love for

"The first flower of the earth, and first gem of the sea," and also to encourage the people to battle for their rights. His love for the national music and poetry was intense and very often he charmed the long evenings away singing and listening to others

sing the melodies of Ireland, to the music of the harp, the piano, or of the historic pipes.

A knowledge of both the music and poetry of Ireland he strove to spread among the people, knowing on the one hand that there is nothing like music to embalm and reproduce the past, and on the other that the devil cannot This sight forced a deep sigh from stand it. He would thus drive the can make them, and you're always sure of perfect quality and fit. We use only the best brands of Galvanized Steel Plate, and in addition to our many stock lines will make any special pattern to order. Our Corrugated Expansion Conductor Pipe is ahead E of any other pipe made-it allows for contraction and expansion and comes in 10 3 feet lengths without cross seams. Why not write for our Catalogue and Price List ? Metallic Roofing Co. Limited (S) MAFUFACTURERS, TORONTO. NALE OF THE OTHER OF

 $\bigcirc$ 



PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN Any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author ceedingly low, only 15c. Free by mail to any address. The book contains 360 pages. Ad-dress Thros. CorFEY, Catholic Record office, London, Ont.

## Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Oabbett. Revised, with Notes and Preiace by Very Rev. Francis A dam Gasquet, D. D., O. S. The book is printed in large, clear type. As it is published at a nei price of 25 cents per copy in the United Batas, 80 cents will have to be charged in Canads. If will be sent to any address on receipt of that sum, in stamps. Thos. Coffey. CATHOLIC RECORD Office. London, Ontaric,

way. "Oh! I wish I had a dollar."

These words, in the voice of a and spoken with impressive eaness, fell suddenly upon the ea Mr. Alexander, as he moved alo pavement. Something in the reached the old man's feelings, partly turned himself to look