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tained the n of war uois, to the invaded of a storm I hundred ged entire s bands of ough the d terror in mself was

FRIDAY, JUNE 25.]

The Phantom Fleet. BY NATHAN D. URNER.

A cold wind chilled us as we paced the deck, A coid wind emilied us as we part of a summer sea; One summer night upon a summer sea; A nameless fear crept over us of wreck, Of rocks unseen, of breakers on the lee. "Icebergs "From lip to lip the whisper passed: we huddled close, our pulses searcely beat, As, bending slow before the freshening blast, Bore down the Phantom Fleet.

First, shadowv and pale, like spectral ships Along the deep in solemn ranks they came And then the moonlight broke along their And clothed their cold peaks with resplend-

ent flame. Green, beryl, blue, and many an opal 'gleam O'er the huge crystals of the sea were east ; Their fearful beauty held us like a dream As one by one they passed.

The last one came so close along our side We almost brushed it with our swin We almost brushed it with our swinging spars; We hardly breathed as o'er the heaving tide It bore away beneath the silent stars; And then, as spire by spire and tip by tip, We watched the monsters in the distance fade, Our deep suspense sprang, quivering to the lip, And as we gazed, we prayed.

We thought of those whose fate is hid in of the proud steamers that had sailed from

shore Away, afar out o'er the barren foam, Under the stars, and to return no more, What might have been their doom we fan-cied now, As from our own fell peril we drew breath— The towering icebergs toppling o'er the prow, The crash, the mid-sea death !

convey a just idea of what manner of place this is, unless you witness for your-self the miraculous intervention of Provi-dence, in staying His further judgment upon those whom He considers have been sufficiently tried in the crucible of afflic-tion. And so thought I too, when suit-ing the action to be occasion. I remained

sion into heaven. I hurried into the church.

sion into heaven, I hurried into the church, where it was edifying in the extreme to behold the exterior piety, as reflec-tive of the interior, which pervaded the assembled multitude of devout worshippers, as they knelt in holy prayer, before the high altar of God, on that beautiful May morning. Altogether the scene was one worthy of those other days, when the origons of pressure wort to

when the orisons of prayer were wont to arise from every corner of the land, and such a one as was duly calculated to carry the mind back through the mist of years

that golden epoch in our country's

THUS WAS ASCENSION THURSDAY ushered in at the church of Knock, as Mass after Mass was being celebrated by the pilgrim priests who are to be met with there betimes, but the overwhelming testimony of its sacred character was yet to be confirmed in the miraculous cures that were that day effected. The first of

that were that day effected. The first of those that I witnessed was in the person of a Miss Sheehan who hailed from

of a Miss Sheenan who named from Mallow, a young woman who seemed to be very religiously disposed, and came here the day previous on her second visit. For the past thirteen years, she has been deprived the use of one of her legs, which

history.

THE CATHOLIG RECORD.

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Massachusetts, 1 to 23.7; Rhode Island, 1 to 13; Connecticut, 1 to 10.4. Massachu-setts began to decline last, and is better off as yet than either of the other three States; but her downward tendency is fearfully rapid. Indeed, it is searcely paralleled by the increase of divorce in Connecticut from 1849 to 1853. Taking; now the four States together, in the year 1877 there was granted 1,331 divorce in those States. If Maine and New Hampshire have a like record of temporary marriages, not far from 1,800 divorces are granted annually in New Eugland. The recent chinge for the better in the laws of Con-necticut had some effect toward unprove-

change for the better in the laws of Con-necticut had some effect toward unprove-ment, which is said also to be very notice-able in the Vermont courts. "One thing seems pretty well estab-lished, and that is, that if married people who have a notion that they would like to separate should find it more difficult than it is, many who now part would remain together, and would probably live as if they lived alone or with some 'affinity.' The strictness of the Catholic Church in re-gard to divorce goes to show this. Knock, its manufestance with the consider and the structure of the control to an inside control to the control to any there of the structure of the control to the control to the control to the control to the matter design of the control to the matter design of the control to any their decore based barry of the matter and the distant to worship and structure of the control to any their decore based on in all its
Knock, its manufestance with the fatter was doed and they based barry to be structure to be s not a curse. Man might live a long life, but when he looked back upon it he thought not of it all. He besought them

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may take up the notion that Protestant marriages in general are condemned as invalid. To prevent all mistakes of this kind, it may be well to state explicitly that the conjugal contract between un-bartized between it recommend as true and that the conjugat contact occean an-baptized person is recognized as true and lawful marriages under the natural law. Also, that all marriages of baptized per-sons, between whom there exists no im-pediment, who intend to make a perma-nent lifelong connubial contract, are re-cognized as valid and missoluble. Where-the are thus an entry of the set thus cognized as valid and indissoluble. Where-fore, when Protest-ints who are thus validly married and received into the Catholic Church, no ceremony is needed to sanctify their marriage, and the children born in wedlock from Protestant parents are recognized as legitimate by the ecclesiastical law. ...

A TRUE STORY.

WHAT OUR LORD DID EOR A CHILD WHO HAD FAITH.

Our Lord describes those who are of the Our Lord describes those who are of the kingdom of heaven as being like children. And could we by His grace attain to the faith and simplicity of childhood, what an-swers to prayer should we not receive, what miraculous conversions should we not ob-tain! The faith that removes mountains is the faith of a childlike heart. Would to God we had more of it!

is the faith of a childlike heart. Would to God we had more of it! Not long ago a Protestant gentleman who had lost his wife, and had one little girl, brought his child to a convent, requesting the nuns to undertake her education and bring her up as a Catholic. He stated that he did not profess any religion himself, the nuns to undertake her education

e calamity. he disaster, leader, felt any exten-the declar-ring, M. de as now evil by Count ermination ew France

A WIFE.

our admir-mpliment, erchief or ot, though ng trinkets king yourd seeming s, or faults; podness to-ocal deeds, and health ise of her rts, but let with sense, our sincer-f his wife yperbolical uppellation ppellation is the best fore faces, out a sorry at sort of cheerfully night, en-the life or Let your ry to her mation of th and life things in est to her, est to her, hen life is R. rs of age, ptized, had onists near loyed him y he came pherds be-id by them bes to re-At length, entreaties, him with e remained to death. stance be-of the lad is remains inscription: ho died a igerie, the i to collect.

s child.

whom, like myself, had only just arrived to pay their devotional respect to this liv-ing memento of true religion in all its sacred bearings. For the present, however, I should content myself only with a cur-sory glance, as the holy sacrifice of the Mass was about to be offered up within, and this being one of our remarkable festi-vals, commemorative of our Lord's Ascen-sion into heaven. I hurried into the church.

The London *Catholic Standard* of May 29, gives the following account of Cardinal Newman's visit to Oxford, and his

great sermon on the occasion: On Saturday last his Eminence Cardinal Newman arrived at Oxford about five o'clock in the afternoon, and proceed-ed to Trinity College, of which founda-tion he was made an honorary fellow two years since, and where he was cordially

years since, and where he was cordially welcomed as a guest during his stay in the university. His eminence having been entertained at dinner by the president and fellows of Trinity, attended the college "gaudy" in the evening, at which there was a large and distinguished company, the conversazione taking place in the col-lege gardens, which was illuminated by Mr. Taunt with the lime-light. The cardinal, whose voice had not been heard from any pulpit in Oxford since his seces-sion from the Church of England, preach-ed on Sunday last at the new Church of St. Aloysius, both in the morting and in the evening, to crowded congregations. St. Aloysius, both in the morting and in the evening, to crowded congregations. At the High Mass in St. Aloysius', St. Giles's, at eleven o'clock, the celebrant was Father Gradwell; the deacon, the Rev. H. J. Coleridge; the subdeacon, the Rev. A. W. Hutton; the master of the cere-vanise the Ray. E Goldie (the ceremonies the Rev. F. Goldie. The cardinal's assistant was the Rev. T. B. Parkinson. His eminence was vested in the ordinary scarlet cassock beretta with the rochet. There was a large congregation present

was so contracted that she could scarcely touch the ground with the top of her boot, and was obliged, in consequence, to carry a crutch; but lo! on this day, she got so far recovered that she rested the whole present. Cardinal Newman took his text from Psalm xxxv., v. 35. His eminence said that during the last half-year they had been engaged in tracing out the first steps which accompanied their Lord's coming on earth. They began with Advent, and they might say that they began with Novem-be because November being the month sole of her foot on the ground, and with such perfect ease, that she walked about with only the aid of a stick, leaving her with only the add of a site, i can give a crutch behind on the gable as a symbol of her cure. After six or seven other cures had been accomplished, some of which I likewise witnessed, this memorable day set into night, but with it came no rest for ber, because November, being the month given to the memory of the dead, they were reminded of the cause of the death some of the weary pilgrims, whose prayers might be heard in the night air, ascending to heaven, with the same fervent, increasof the Son, on which a series of doctrines began. They started from Advent firstly, they adhered to their Lord's coming upon to heaven, with the same fervent, increas-ing devotion, that characterized their every act throughout the day. In fact, there was something weird-like in their re-citation of the Rosary, as they knelt in front of the gable, before the little altar of the Blessed Virgin which was lit up by tapers, and this stilly night, when so many voices were heard in response, seemed to savour much of the preternatural. Oh, how happy and pleased was I, at being one of the motley group who kept the night watch in prayer and meditation on this occasion, and though every one was on the tip-toe of expectation regarding

knew what it was to believe in the Son of God, and to obey him; and then again to say thirdly, the Holy Ghost was God, and to worship him as such, was perfectly in-telligible, and they had no difficulty in believing it. In these propositions there were no difficulties. It was only when they compared them together one with the other, when they wanted to know how this was true, and how the other two were true too, that there was a difficulty. When any one wanted to try and find out some

any one wanted to try and find out some-thing which make it simpler they drifted into error, or commonly called heresy, as against the words given them from the beginning. So also they could see how it was—that it was quite as clear why those great truths, those mysteries were given them. It would be impossible for them to understand what was told them about an Infinite Being without a certain them to understand what was told them about an Infinite Being without a certain knowledge. They must partly compre-hend what they were led to. They could not do more than to submit in the nature of things. They would recollect that they were speaking of an infinite Ahnighty God, and how could they reason about in-finities? Directly they began to attempt it they found out how insurmountable it was. It was not a subject which he underit they found out how insurmountable it was. It was not a subject which he under-stood. The Father being God, the Son being God, the Holy Ghost being God, since these were each infinites, and that in them they had the proposition of the first truth, they knew nothing about it: and, therefore, their only resource was to take what was given them, and then there was no difficulty in believing what clearly from the nature of things was above them. But if he were asked why it was that God in his merev—in his great love that God in his mercy—in his great love for them—had told them so much, he could but answer that it was cruelly un-grateful in those who believed that he had spoken and would not accept it. The dif-ficulty was that Almighty God should not have spoken to the whole world. After he had spoken to them it had been as well that, for a time, great parts of the world should be in darkness, but if he could be with them he must tell them something of himself. How could he come to them in the way of knowledge except he did so in their way ? One great proof of the power, and one great evidence of the whole Christian system was in St. Paul and in faith. Supposing God withheld himself could but answer that it was cruelly un-

Greek and Latin authors; hot to say a word of Oriental nations, where they are still no better. This corruptic optimi pes-sima had wrought its way among the Hebrews until the schools of the rabbis were divided in their laxity of granting causes deemed sufficient to obtain divorce. causes deemed sufficient to obtain divorce. At such a juncture of affairs our Lord is asked by the Pharisees "whether a man can put away his wife for every cause?" (Matt. xix.3). Their object was, as usual, to tempt him—"tentantes eum." Whereto tempt him—"tentantes eum." Where-upon he calls to their attention the in-divisible or indissoluble nature of mar-riage, which in the law of God united parties so closely that they become one moral and inseparable person. "He who made them from the beginning made the two to be one flesh. What, therefore, God bath joined together let no man put astwo to be omethesh. What, therefore, Good hath joined together let no man put as-under." This was the primitive condition of marriage—one with one—to which it re-calls the union, namely, to its pristine unity, as the plural unit of a future family, which is the chief object in matri-mony. The Phasineses at once object. family, which is the chief object in matri-mony. The Pharisees at once object. They bring forward the action of their legislator: "Why then did Moses com-mand to give a bill of divorce, and to put areay?" (verse 7.) Our Lord corrects their phraseology: "Moses permitted," he did not command, "and that because of did not command, " and that because of the hardness of your hearts; but from the beginning it was not so." Now, our Lord immediately subjoins: "But I say to you "—the restoration of the first law is here definitely laid down—

the first law is here definitely and down-"that whosever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (verse 9). The marrage tie still remains, since the condition of both parties is made ter into new bonds. This is exactly the teaching of the Cytholic Church, and the difficulty it presents was plain to his hear-ers, who subjoin : " If the case of a man with his wife be so, it is not expedient to marry" (verse 10). There would be simply no ground for this remark had Christ left matters just as they were in the minds of his hearers, or had he not actu-ally inculcated by these words the higher doctrine of entire indissolubility, of which the church has ever since been the faithful and sole exponent. No more perfectly

higher rate among the Protestants than among the Catholics. For instance:

among the Catholics. For Instance:
" Province of Prussia [Protestant], illegitimate births are 8.9 per 100.
Province of Brandenburg [Protestant], illegitimate births are 10.9 per 100.
Province of Pomerania [Protestant], illegitimate births are 9.6 per 100.
Province of Schleswig-Holstein [Protestant], illegitimate births are 9.6 per 100.
Province of Kenheswig-Holstein [Protestant], illegitimate births are 3.0 per 100.
Province of Rhineland [Catholic], illegitimate births are 3.0 per 100.
Statistik des Deutschen Reiches, 1876."
So also in the towns that can be compared as almost exclusively Catholic or Protestant;

¹² Proves for the programme proves for the propulation is ²³ per 10c. ⁴¹ In Thuringia, where the population is wholly Evangelical, the average of illegitimate timate births in the towns is 12.0, at Alten-burg 14.5, Cobourg 12.8, Hildburghausen 10.8, Weimar 8.8. If marrage be a mere-civil contract, then that contract may be dissolved, and a fresh one entered into without scandal. This is an obvious de-duction, and has been drawn in Germany. The civil board which binds together may dissolve the tie, and dissolve it for the who takes the dismissed is in the self same condition. The exceptional clause refers plainly to the first portion of the verse, since the party put away is not free a vincer in the new bonds. This is exactly the difficulty it presents was obtained to 10,000 persons of both severs in the conduction of the verse, since the party put away is not free a vincer into new bonds. This is exactly the teaching of the Catholic Church, and the difficulty it presents was obtained. persons of bothsexes in Germany at the cen-sus of December 1, 1871, was only 69,774. Out of 10,000 persons over the age of 15 there are in Prussia 30 divorces, in Saxony 37, in Wurtemberg 32, in Bavaria 11, and in Baden 10. The reason of the average being no higher is that divorces are almost wholly among the Protestants, and amongst them are confined to the citizen, professional, and noble classes, whereas the

Amongst other important truths, they had taught her about the Eucharistic Presence, taught into a series of the portestant, illegitimate births are 0.9 per 100.
Province of Schleswig-Holstein (Protestant), illegitimate births are 0.9 per 100.
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Province of Schleswig-Holstein (Protestant), illegitimate births are 0.9 per 100.
Statistik des Deutschen Reiches, ISö."
So also in the towns that can be compared as almost exclusively Catholic or Protestant;
Berlin [Protestant], illegitimate births are 13.5 per 100.
Magdeburg [Protestant], illegitimate births are 2.5 per 100.
Magdeburg [Protestant], illegitimate births are 2.5 per 100.
Aix-la-Chapelle f[Catholic], illegitimate births are 2.5 per 100.</l

"I am here, my child, what do you want?" Free from terror as from doubt, the child replied: "I want my papa to be converted, dear Jesus, and I want it *immediately*." She had hardly concluded her innocent petition when one of the nuns, entering the chapel, found her descending from the altar, and, of course, inquiries were made as to what she had been about. The next day but one, the Mother Su-perior received a letter from the child's father, naming the very day and hour, of the above occurrence, and stating that he had been walking through the streets of London, when, suddenly, a most intense and vehement conviction awoke in his mind that life was impossible to him with-out some faith, and also that the Catholic faith alone was the true one. He went im-mediately in search of a priest, and at the time he wrote his letter was actually received into the Church. Before such wonderful instances as what faith alone was the strue as a what

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received into the Church. Before such wonderful instances as what faith and confidence can obtain, we can but ery: "Lord, I believe; help thou my unbelief."—F. M. in the Annals of Our Lody of the Angels.

At the English College, Valladolid, Spain, Mass is sung every Saturday by the Spain, sites is subjectly starting by the students as an act of reparation to the Blessed Virgin for the insults offered her by fanatical English soldiers, who dragged her image through the streets of the city