

A MARTYR-MISSIONARY OF SCOTLAND.

The Countess of Courson in Ave Maria.

We have often noticed in the history of our martyrs that the discipline of the prison seems to have been somewhat relaxed during their last hours of life.

Owing to their being so absorbed in their jollity, however, he was able to receive the visit of a brave Catholic gentleman and confessor of the faith, John Browne, of Loch Hill, whose son, Father James Browne, a Jesuit, became rector of the College of Douai.

In after years Mr. Browne was accustomed, in the midst of the persecutions he endured for the faith, to dwell with love and gratitude upon the memory of his solemn interview with the brave young martyr.

Another strange and pathetic incident marked that memorable night, the last that Father Ogilvie was to spend on earth. As we have said, the prison officials were merry-making, and the prison rules seem to have been considerably relaxed.

The woman, who was a Protestant and an ignorant person, remembered the words without understanding their meaning. She related the incident to Lady Margaret Hamilton, sister to the Earl of Abercorn, who in 1683 repeated it to an eminent Scotch Jesuit, Father Robt. adding that she herself had gone to Glasgow for the purpose of questioning the woman more closely.

After this touching pilgrimage to the place of his last conflict our hero remained absorbed in prayer until the magistrate, accompanied by some armed citizens, came to inquire if he was ready. He answered that he "had longed for this hour"; and they led him forth, clothed in a torn and tattered cloak, his own having been taken from him by the Archbishop's steward.

He was brought to the Town Hall, which stood on a square called the City Cross. Four judges were there to represent the Privy Council, besides seven other well-known lairds and gentlemen. The proceedings began about 11 o'clock in the morning.

The jurymen having been chosen, the trial began. Father Ogilvie was questioned on the power of the Pope to depose heretical princes, on his spiritual jurisdiction, and on various matters of doctrine and discipline.

I ought to obey his Majesty, I will show myself most observant; for if any one should invade his temporal state, I would shed the last drop of my blood in fighting for him; but in those things which the King has usurped to himself—that is to say, in the use of spiritual jurisdiction—I neither may nor can render him obedience.

The martyr's natural boldness did not desert him. Harassed by the insidious questions of his judges upon delicate matters, of which they knew nothing, he exclaimed at last: "You are merely trying to catch me in my own words, and to find pretext for the cruelty with which you long for my death."

The Archbishop then asked the prisoner whether, if his life were spared and he was condemned to exile, he would return to Scotland. To this he promptly replied: "If I should be exiled for any evil deed committed, I should certainly take care not to return; but if I were exiled for this cause which I sustain, I must confess I should not fail to retrace my steps to the country."

After some brief consultation among themselves the judges pronounced their verdict, and sentenced Father Ogilvie to be hanged, his head cut off, and the four quarters of his body exposed on four different public places.

The martyr heard the verdict without either surprise or sorrow; on the contrary, he courteously thanked his judges, embraced the one who read the sentence, and, stretching out his hand to Spottiswood, the chief author of his death, he cordially assured him of his full forgiveness.

He was left for about three hours alone, while the judges were dining; and he spent the time on his knees, preparing for the short, sharp struggle that was to earn for him eternal peace.

When the executioner came to fetch him, the martyr rose and cordially embraced and encouraged the man. It was then about 3 o'clock in the afternoon; but, although so short a time had elapsed between his judgment and his execution, the town was filled with people, who had come from far and near to witness the death of the famous Jesuit.

As he walked from his prison to the gallows, which was erected on the place called the Cross of Glasgow, at the bottom of High street, he found several Catholic friends ready to lend him their support and sympathy.

Foremost among them were Mr. Browne, faithful to his promise; and John Abercromby, a relative of the Ogilvies,—a pious and simple man, who was certainly a Catholic, perhaps even a priest; and who, says the shrewd Spottiswood, was observed "to attend him very carefully."

John Browne, who kept close to Father Ogilvie's side as he walked from the prison to the gibbet, was the ear-witness of an incident which is curious as giving a further proof of our hero's perseverance and of the fact that he died solely for the crime of his priesthood.

It gave also a familiar and finishing touch to our dear martyr's portrait; and we can so well realize how, even at that solemn moment, Father Ogilvie, with his irresistible sense of humor, must have enjoyed seeing his adversaries fall into their own trap.

"I Can Take Care of Myself."

This is a favorite answer of the heady, ignorant and reckless, who profess to disregard good counsel and follow the devices of their own hearts. A young man, when warned against strong drink, says, "I am able to take care of myself."

A girl says, "I can take care of myself." She goes from her quiet home, plunges into the whirl of some great city, spends everything she can earn for vanity and folly, perhaps strays in a garret or dies of consumption, or goes to the devil; when she might, in her quiet country home, have lived a happy and useful woman, a blessing in the world and honored by all around her.

"I can take care of myself," says a business man, when riding on the tide of prosperity he oppresses the poor and treads down the needy, but by and by financial troubles come and he finds himself straightened and borne down into the whirlpool of bankruptcy and disaster, and all his bravado is gone, and no one cares to help him.

care of himself is very likely to be poorly cared for, and to require much more assistance than others do who are less self-confident, and more willing to accept the counsels of their friends.

THE SOLEMN MOMENTS OF BENEDICTION.

The tabernacle is opened and Jesus Christ, our Blessed Lord and Redeemer, appears in the Sacred Host before the eyes of the faithful and adoring multitude. Solemn moments of benediction; full of grace and consolation! Would that this beautiful evening service of song and praise, of faith and love, of adoration and atonement, in honor of the Blessed Sacrament of the altar, were more frequently and better appreciated!

Saint Philip Neri once beheld our Divine Lord in the Sacred Host, bestowing His benediction upon the kneeling multitude, "with such ineffable sweetness of countenance and benignity of manner, as if this were His natural attitude and most agreeable occupation in the sacrament of His love."

There are various methods of assisting at benediction and each person will follow the spirit or inclination of his own special devotion. Fervent acts of adoration and faith, of sorrow and repentance, of love and gratitude and reparation should be made. The example and imitation of Christ can be the subject of a brief meditation.

The Holy Bible mentions three blessings of our Saviour, and with one or another of these can be connected in a spiritual manner every benediction of the Blessed Sacrament.

On one occasion our Saviour blessed the children that were brought to Him. Here we may in spirit cast ourselves in the shadow of His outstretched arms, as if we were among the number of the little ones, and desired nothing more ardently than an increase of that childlike innocence and simplicity of heart, which pleases Him so much: "Suffer little children to come to Me, and forbid them not; for of such is the kingdom of God." (Luke xviii., 16.)

Again it is narrated in the Sacred Scriptures that, on the occasion of His Ascension into heaven, when taking leave of His beloved disciples, He raised His hands and blessed them: "And lifting up His hands, He blessed them. And it came to pass, when He had parted from them, and was carried up to heaven." (Luke xxiv., 50-51.) The immediate effect of this blessing was, that the sorrow and despondency of the disciples was converted into joy, exultation and confidence. They came to us also serious times and calls of duty, when our spirits droop and our weak natures crave for the grace of light, of strength and consolation. Where can we better obtain these favors than in the benediction of the Blessed Sacrament?

We read of another benediction connected with our Lord, which the Saviour Himself describes in these words: "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world." (Matthew xxv., 34.) Mindful of this benediction at the last judgment, we can pray to God that we may be numbered among the elect; we can ask of Jesus the grace of final perseverance, the most precious of His gifts, which will secure for us the crown of immortal glory.

Some there are, who in the multiplicity of their necessities and the weight of their sorrows and perplexities, express at benediction their faith and confidence in the goodness and mercy and wisdom of God; they submit their hearts and bow their heads in perfect resignation to the divine will; they strike their breasts at the elevation of the Sacred Host and whisper: "Jesus, I believe in Thee; Jesus, I hope in Thee; Jesus, I love Thee! As Thou knowest best and as Thou wilt, bless me, O Lord, my God and my All!"

Yes; great moments of grace are the short moments of benediction! The place is holy; we are in the presence of God; we kneel at His sacred feet. The angels of heaven surround the beautifully decorated and illuminated altar, as on the holy night they hovered about the crib in the stable of Bethlehem, chanting the joyful tidings of man's redemption and salvation.

The hour, the flowers, the lighted candles, the scent of incense, the sweet mellow tones of the organ, the sacramental hymns—all attune the heart and excite the mind to pious acts, serious reflections and holy aspirations. Earth vanishes in these blessed moments; we feel as if transported to heaven, uniting our prayers with the supplications of the saints and our praises with the music of angelic choirs.

Here is found a balm for every wound, a solace in every sorrow. Here the high and the low, the learned and the ignorant, the sick and the weary, the anxious and the unhappy, can find sympathy with Jesus, who opens His heart and His hand and cries out to us from His throne of grace: "Come to Me, all ye that are weary and heavy laden and I will refresh you."

Great and manifold are the graces that come to us from the hands of our Blessed Saviour in benediction. The light and warmth of divine grace flow upon us to illumine the dark spots of our soul, to strengthen us in our weakness, to enlighten us in our doubts, to enliven us in our faith, to fill us with consolation in our misfortunes, to drive

away the evil spirits that annoy and tempt us, and to inspire our guardian angels with the best means for our guidance and protection. At benediction a peace comes over us that is not of earth, a serenity of mind and a spirit of perfect resignation that is the accompaniment of union with God, who alone is immutable and unchangeable, and without whom all else is vanity and affliction of spirit.

We leave the church, strong and willing to fight the battle of life; we leave with an abiding faith and confidence in God, and as the scent of incense lingers about the sanctuary long after benediction, so do His graces accompany our actions long after we have left the church, to mingle again with the busy throngs and to engage in the distracting scenes of life.—F. X. L. in Catholic Telegraph.

The Humors of Protestantism.

Mr. James Britten's papers in the Month on "Protestant Fictions" are as entertaining as a good novel, says the Liverpool Catholic Times, and if he should publish them in a pamphlet we shall be surprised if it has not a large circulation. Not that the instances he gives are quite new. They are, indeed, such as Catholics are made familiar with every day; but brought together and detailed one after the other, they form a remarkable illustration of the crudity of Protestants and the humors of Protestantism. Here are a few samples from Mr. Britten's collection: A well-known Catholic barrister was once written to by a still more widely-known journalist for some information regarding the Jesuits, "to which body," said he, "I believe that you belong." During a walk Mr. Britten took with the late Lord Tennyson, the poet suddenly turned to him and said: "Are you a Jesuit?" and when Mr. Britten replied, "No," he rejoined, "Well, you are a Roman Catholic," as though the two were, at any rate to some extent, synonymous.

Dr. Gratton Guinness has published a work in which he denounces the Jesuits with every anathema at his command, and prefixed to a chapter on "The Power Behind the Pope" is a picture entitled "The Jesuit Riebera at Rome." This Jesuit, who also figures on the cover of the book, is a Capuchin, with cowl and cord complete! Mr. Britten recalls how Lord Salisbury was stated by the Protestant press to have recognized among the waiters at a dinner a face which he remembered to have seen in a Jesuit establishment in Rome, and how before his lordship could make inquiries the Jesuit had disappeared. He also tells of a young woman who, according to a Protestant authority went out as a Jesuit from Stonyhurst, and in the capacity of a chambermaid took notes of private families, which were afterwards recorded in the secret archives of the Jesuit college. Mr. Britten brings to light many other cases of Protestant delusions which are as amusing as they are ludicrous. They are a curious commentary on the boasted enlightenment of the closing years of the nineteenth century.

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FIVE-MINUTE SE

Fourth Sunday After

THE FOLLOWING OF

"And when he entered into the cities followed him." (Matt. 9.)

Whoever imitates of Jesus may be said to follow him on earth for thirty years, by word and deed, and to follow him to Heaven. He is not to be saved until His living images by show our lives the sanctity of the pattern. Now, let the greatest of virtues, charity, be imitated by Him. Every act and action of His was a notion of this virtue. Who the Apostles or in the strangers, or even when in Pharisees, Charity govern action. He chose faulty Apostles in order that His without an opportunity this virtue. When they stood Him He mildly add to their weak comprehension garden with what charity bear their drowsiness! doubted concerning His what care did He not take His wavering faith! He He not answer the protest. And, oh! what compassion for the miseries of men!

Of those who followed deserted He said: "I had on the multitude because with Me now three days what to eat."

Never did He refuse who sought in Him a declared that He had come who were sinners. Who through cities it was might scatter gifts and the afflicted, cure the sick the guilty.

In that loving Heart revenge ever dwell. He the cross were: "Pardon know not what they noble example for o Listen to the words of St. we that are stronger our infirmities of the weak please ourselves: for Jesus not please Himself."

It is our conduct! Ho to our own faults and to our neighbor! If we see no quarrels, no ha no scandals, no unkind

Yet, practically, we are Christ's spirit. Self-lo rooted in our hearts, h influence. Envy, hat and readiness to take of sources in this false lo

Christ. How do o people say: "I can because he wronged r longer respect me. M tion—alas!—it is a th Grant that he did offend never sinned against your neighbor unkindly

If you wish God to p forgive your brother. h hard to do, but it bec you cast yourself at th crucified, and think h forgive His enemies. compassion on the mis their poverty was spiri tal or temporal.

Are you zealous? I dition of sinners nev compassion? Do you, ample, try to enable them God like? Rem can be a messenger fallen.

How do you employ has given you? Do spread our holy religi men wiser in the thing get not that you are whom a strict accoun mandated.

Has God blessed you of this world? What of them? Does the widow and orphan, helpless, not touch you?

Remember that the cannot abide in you help those whom you Help you heed the wor the Ephesians: "Be blowers of God, as mo and walk in love as loved us, and hath de for us, an oblation a God for an odor of swe

Unlike most propri the formulae of Dr. J. parilla and other p cheerfully sent an applies for them. I favor accorded these v ard remedies by the missionaries.

Still Another Trium Bullen, Sunderland, wri years I was afflicted w frequently I was unable to grave. In this countr THOMAS' ELECTRIC OI subject to Quinsy for o Electric Oil cured it, a sent cure in both case, ner Quinsy have trouble

It may be only a trifle and it will fasten its and you will soon ca grave. In this countr changes and must expect colds. We cannot avo effect a cure by using sumptive Syrup, the ne been known to fail i bronchitis and all affe lungs and chest.

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