

My Resolve.

By J. F. WILKINSON.
Ah! when I feel the overstrain
Of nerve and brain,
I ask myself if fame or wealth
Are worth the sacrifice of health,
And my soul answers: "No: 'tis best
For thee to rest."

THE PRIMITIVE CHRISTIANS.

Sermon by a Distinguished Convert.

THE CATHOLIC CHURCH INFALLIBLE—THE MARTYRS TO THE FAITH—SIR THOMAS MOORE AND FISHER—THE TRUE SUCCESSOR OF ST. PETER.

The distinguished convert, Father Lockhart, has been delivering a series of sermons on Catholic subjects in London. His last was on "The Catholicity of the Primitive Church," which we quote from a London exchange.

His text was, "As it was in the beginning, is now, and every shall be." He said we Catholics would be truly inconsistent if, believing as we do that we are in the possession of the original and unchangeable truths of Christianity, we did not do all in our power to put others in possession of that truth which we hold as our dearest treasure.

There were two classes of minds interested in the subject of religion; those who believe in religion, as Catholics do, as a divine revelation which came down from heaven, which man would never have invented or discovered for himself, and another class who look upon religion as one of the many subjects which belong to human speculation, that man has not and needs a divine revelation, and that he can discover by his own powers anything that is necessary for him to know.

With regard to the latter class, he would address himself to meeting their objections later on, but that evening he would speak to those who, though not Catholics, believed in a divine revelation, and the truths of Christianity. Now, it was obvious that those who believed in Christianity must believe that the oldest and most primitive form of Christianity was the right one. If they really believed with Catholics that Christianity is a divine revelation, they must believe that primitive Christianity is the type and model, and the primitive form is the right one.

To narrow the question still further he would confine himself to this country alone, and there is one religion in this country which is undoubtedly the oldest of existing forms of Christianity. In all the forms of Christianity in this country, except Catholicity, the time can be named when they began, when they took their point of departure, and when they constituted themselves in their characteristic features. Everybody knows when Wesleyanism began, when the independent or congregational form of worship began, and everybody knows the history of the Church of England as distinct from that of which it was once a branch, as distinct from the old trunk from which it separated itself. Everybody knows that the history of the Church of England began in the time of Henry VIII. and Queen Elizabeth, and has been continued down to the present day.

There is one religion in this country which is undoubtedly the religion of our Anglo-Saxon forefathers, which came into this country at a very remote period, and is identified with the Catholic religion. No one would deny that it was the Catholic Church that was supplanted in the time of Henry VIII., and no one denies that Henry was a Catholic, or doubts that the whole line of English kings who preceded him were Catholics, and that the people and clergy of this country were Catholics. The Book of Homilies was good enough to say, speaking of the condition of England, that the people of this country were, for the last eight hundred years, drowned in damnable idolatry, meaning thereby, that the people of England were Catholics. From the time when St. Augustine, who was sent by Pope Gregory about the year 600, the Church of the Anglo-Saxons and the Normans in England was Catholic, and the beautiful old cathedrals and parish churches were built by Catholics.

No doubt many would admit that the Church in England, in pre-Reformation times, was Catholic, but they would say it was not Roman Catholic; they would say that the Church of England at the present day was Catholic, but not Roman Catholic. He had no word to say against the Church of England. It was a body that was preparing the way rapidly to the communion of Rome, and was the nursery for Catholicity. He could not speak in too high terms of many of the members of that body—their self-denial and consistency with their duty as far as they saw it—for he gave them credit for all sincerity. He believed that they were doing a wonderful work under the good providence of God, and he did not believe that they were willfully shutting their eyes to the truth, but if they went on, the logical conclusion to which they would arrive would make them accept the Pope and reject the schism of Henry VIII., it would make them put themselves on the side of the martyrs—Sir Thomas Moore and Fisher—who gave their lives on the block at Tower Hill rather than join the Established Church of England.

RATHER THAN SEPARATE THEMSELVES FROM THE CATHOLIC CHURCH. He would go further back than the coming of St. Augustine into England, in the year of 600, and speak of the early British Church, when this island was not called England, but Britain, and prove that the early British Church of that day was Catholic most distinctly. He would not spend time defining what Christianity was,

but would speak of what might be called the distinctive characteristics of Catholicity. Catholics believed in all the doctrines that orthodox Protestants believe in, and believed also in doctrines which were considered well-founded in Christianity and antiquity, such as the doctrines of eternity, the incarnation, and the atonement of our Lord, and divine grace. Catholics were distinguished from other forms of religion by a belief in the infallible Church established by Christ; secondly in the head of the Church being the Pope of Rome, the recognized successor of St. Peter, who was by Christ the head of his Church on earth; and, thirdly, that God is to be worshipped by sacrifice. If nobody denied that primitive Christianity believed these things, then he would have proved that primitive Christianity and Catholicity were one and the same. It was an historic fact that there was no British writer before the year 550, so that nothing was known about the primitive Church in Britain before that date. Missionaries were sent into Britain by the Pope about the year 160, and the faith that was taught to the early Britons by these missionaries was the faith of the Catholic Church. That could only have one meaning, which was that the Catholic Church of that day was the infallible Church of the present day, whose authority preaches throughout the world.

LOURDES.

Two Paralytics Cured by Biting in the Water of the Grotto.

A Catholic gentleman, who resides in London, paid a visit to Lourdes and wrote home a description of his journey in which he said: "The ride from Pau to Lourdes is most pleasant, along the north banks of the Gaece. A very large pilgrimage party (500 to 600) from Vaulois arrived at the station at the same time as my train, and some hundreds of the good Lourdeuses were assembled outside the gates to give them a welcome. I also had many cordial welcomes as I walked up to the old town from old acquaintances and friends. It was a grand sight to see the Vaulois pilgrims proceeding down to the station in solemn procession, singing canticles and hymns and carrying many banners covered with sacred inscriptions and devices. How they did sing and pray before the holy grotto! I soon fell in with an English priest—Father Barry, of Norwich, who has been here for the last month, and together we went round the town. Yesterday I was truly fortunate in being present when an extraordinary event took place at the grotto. A French gentleman—a notary public, from St. Gaudois—was there in a both chair, and for many years he had been paralysed in his legs, but their efforts were of no avail. I was outside the crowd talking to Father Barry, when we heard loud expressions of praise and thanksgiving from persons in the crowd, many of whom were in the little car on which the poor man was seated, and heard him exclaim that he felt new life in his frame, and that he thought he could walk at last. With difficulty a passage was cleared through the people and the man who had not walked a step more than ten years, stood up and came from the car to the grotto. For a time he trembled very much, but began to walk up and down in front of the grotto. Three or four men walked near him ready to assist him if he fell, but he walked on for some time over the esplanade without showing any signs of weakness. I spoke to him personally, and learnt his name and address, with many particulars of his long illness. Tears were freely shed, on all sides, and there were few present who did not show emotion. Another gentleman, a doctor, who was similarly afflicted, was partly cured, for I saw him walk with a little assistance, though he had not been able to use his legs for a long time, and his case was especially recommended to the prayers of the pilgrims by one of their priests in a sermon from the pulpit at the side of the grotto. I have seen hundreds of proofs of our Lady's goodness towards sufferers in the crutches and sticks, arm and hand aids, etc., which remain at the grotto. There are even chairs in which people who have been cured, and the names of which they left behind them when they were cured."

ANOTHER CASE.

A person who owes it to the glory of God and of our Lady of Lourdes to make public a wonderful miracle wrought in Lourdes last month, sends us (The Catholic Record) some brief but most interesting particulars of it. There was cured there a Belgian lady, whose brother is a well-known and zealous priest on the New England mission; a sister to Rev. H. Mariat, aged 42, residing in Belgium, has been suffering for thirty years.

SHE WAS IN BED FOR ABOUT FOURTEEN YEARS.

paralysed of both legs, the cause of the paralysis affecting at the same time the stomach, so that she could not take any common food or drink. Everything which had been tried. The celebrities of medical science were consulted, but all in vain. She went to Lourdes last June with a pilgrimage organized especially for the sick but pious Belgians. She arrived there half dead on June 9 while the people were attending Mass in the Basilica about half-past eleven o'clock. She remained at the grotto below praying and weeping abundantly. A French lady offered to dip her into the pool. She accepted the offer. She writes: "I was hardly in it when I felt something that I cannot describe, and I was up in a moment. My limbs made such a quick motion that I jumped at once out of the pool and the hands of the four persons who were helping me before they could realize it. I am out, 'The N. D. de Lourdes' says, 'The N. D. de Lourdes' they direct the lady, 'I put on my shoes myself. I knelt down and got up without help and went up to the Basilica. The 500 Belgians present could not contain their enthusiasm; they all shouted together: 'Vive N. D. de Lourdes!' The choir struck up the 'Magnificat,' thanked the Blessed Virgin as much as the emotions I was feeling allowed me to do. They made me walk out through the centre aisles. It seems to me I am in a dream. I feel still much excited and a little weak, but of

paralysed, had stomach and other difficulties nothing is left, nothing, nothing. A complete cure, glory be to Our Blessed Lady of Lourdes.

FROM SOUTHERN ITALY.

The Benedictines and the Abbey of La Cava.

Sir—Talk of pedigree and, better still, of the nobility which springs from centuries of noble deeds and of grand traditions, and I know of nothing comparable among human institutions to the Benedictine Order. The Papacy, the Episcopate and the Priesthood are divine, and they stand on a divine foundation. I do not, therefore, speak of them. They trace their pedigree and origin up to Christ Himself; in fact, they are the personification of Christ throughout the world and throughout time. But among human institutions, I know of none like the Benedictine, so rich in traditions and noble deeds, with a history only five centuries shorter than that of the Church herself.

If the Franks, the Dominicans, the Jesuits and other Orders have excelled the Benedictines in their own characteristic features, this is only to say that each excels in the display of its proper spirit. While I admire and revere St. Francis, and St. Dominic, and St. Ignatius, I have my own strong personal attraction, I delight in contemplate.

THE GREAT BENEDICTINE ORDER clothed in a venerable character and a glory all its own. I know of no Order so aristocratic in spirit and pedigree, so gentle and pliable, so broad and generous in its sympathies. As to pedigree, it has had its origin in the world and throughout the unintermitted life and work of their Order throughout the Church. What Rome has done that Peter has such a lineage! What Pope has been bred within their cloisters? Out of some 45 I will name only the First, the Second, the Third and the Seventh Gregory. What Bishops have come out from their inclosures, such as St. Isidore, St. Augustine, St. Boniface, St. Anselm! They count also their four great Doctors, when the Anglo-Saxon Bede is one. And what a glorious galaxy of Saints, Martyrs, Bishops, Cardinals and Virgins! For centuries the Order was the home of kings and princes. Enormous wealth came to it, and was often pressed upon it. It was used, not for trade and as capital to make more, but

IN THE ENCOURAGEMENT OF THE ARTS AND LEARNING.

for the propagation throughout Europe of Christian civilization. I see nothing of the mendicant spirit in the Benedictine Order, from whatever point of view it may be regarded, but rather a certain lordly generosity and high-mindedness in the use of whatever wealth it may dispose of.

Then there attaches to the Order a certain gentleness of refinement and manners, and a peculiar pliancy in its power of self-adaptation to the varying exigencies and changes which have come over Europe during fourteen centuries. This seems to be a part of its secret of vitality. Blessed are the monks, for they shall possess the land."

Lastly, I said that I am struck and drawn by the broad and generous sympathies which the Order has always shown towards whatever is good and noble though it be not their own, and though it be emanated by a different spirit. To illustrate my meaning, six hundred years after the death of St. Benedict, arose St. Francis, with a very different rule and with another spirit. Indeed he seemed to come with correction—a correction needed by the laxity which had grown of wealth among monks and priests. But the Benedictines from the first took up

ST. FRANCIS AND HIS CAUSE; they gave him sites for his convents, they even made over to him buildings and churches belonging to their own Order. They readily encouraged in every way the rise of the Mendicant Orders.

Some three centuries later arose in the Church another reform, that introduced by the Clerks Regular, and that branch of the family which was instituted by St. Ignatius, at once gave promise of a marvellous mission. Here again we find the same large-minded generosity among the sons of St. Benedict in welcoming and forwarding the Clerks Regular, and that branch of the family which was instituted by St. Ignatius, at once gave promise of a marvellous mission. Here again we find the same large-minded generosity among the sons of St. Benedict in welcoming and forwarding the Clerks Regular, and that branch of the family which was instituted by St. Ignatius, at once gave promise of a marvellous mission.

THE SPIRITUAL EXERCISES.

have a yet more determined Benedictine origin is a matter still more or less warmly disputed. But I suppose that no one would deny that, whatever source of Meditations St. Ignatius may have availed himself of, he made it entirely his own by adapting it to the well-known characteristics of his own mind and character, and by adopting the whole thus remodelled as his chief weapon in the spiritual warfare. And a splendid and incomparable weapon it is! If I have dwelt somewhat at length on these details, it has been merely to put on my shoes myself. I knelt down and got up without help and went up to the Basilica. The 500 Belgians present could not contain their enthusiasm; they all shouted together: 'Vive N. D. de Lourdes!' The choir struck up the 'Magnificat,' thanked the Blessed Virgin as much as the emotions I was feeling allowed me to do. They made me walk out through the centre aisles. It seems to me I am in a dream. I feel still much excited and a little weak, but of

Then, again, consider the type of the Benedictine organization. Each Order has its own type, the Jesuits the military, the Friars the fraternal, the Benedictines the patriarchal. The first reminds one of Gideon and his famous army of disciplined

men, fighting for the Lord of Hosts; and the last of Abraham and his children. THE ABBOY-LEVEY WHERE THE PATRIARCH his abbey or monastery, which is complete in itself, is the peaceful home of self-discipline for prayer, for study and for learning, and for repose, while at the same time it is the centre of the great activities which influence and sometimes entirely convert the surrounding and even distant populations. The independence of each Abbey and the freedom of each, which is a certain freedom and diversity of growth, which seems quite in harmony with the patriarchal spirit. It may be owing to this that the Order during the course of its fourteen centuries has been perpetually renewing itself, adapting itself to the change wrought on the world by the events of time; so that while some other Orders are actually reduced to a few representatives and bear the marks of the weakness of old age, the Benedictine, drawing inspiration from the present needs of men and courage from the history of the past, remains ready to fulfil its mission according to its noble *oblatio*. I believe

AT BETHLEHEM.

A Visit to the Scene of the Savior's Birth.

(Theodore Cuyler in New York Evangelist) We set our faces for the pools of Solomon—looking for a few moments at the tomb of Rachel by the roadside. The small structure was crowded with Jews, some of whom were phylacteries, and all were waiting as they wait beside the tomb of the temple walls. O, old woman was weeping and sighing wither cheek against the tomb with as much distress as if the fair young wife who breathed out her life there forty centuries ago had been her own daughter. We found the enormous pools of Solomon (the longest of which measures 500 feet in length) were about half filled with pure water. We rode beside the quietest that leads from them all the way to Bethlehem. Down among the bleak and barren hills we saw the fertile vale of Urts, filled with gardens and fruit trees. It is cultivated by the European colony planted by Mr. Meshullam. For a half hour we feasted our eyes with the view of the beautiful Bethlehem perched on its lofty hill, and surrounded by olive orchards. So many new edifices have been erected for convents and other religious purposes that Bethlehem has almost a modern look. As we rode through its narrow streets we saw no Ruteh, but an ancient Jew in turban, long robe and flowing beard, quite answered to my idea of Boaz. We rode on to the convent adjoining the Church of the Nativity, where a rather jolly looking monk, furnished us an excellent lunch. He then took us into the venerable church which covers the subterranean chamber in which David to the family of Jesse and of King David. I expected to be shocked by a sham mockery when I entered the church, but a feeling of genuine faith in the locality came over me as I descended into the rocky chamber, and read, around the silver star, the famous inscription in Latin. "Here Jesus Christ was born of the Virgin Mary." The three-fold argument for the authenticity of this site is drawn from unbroken tradition, from the fact that Bethlehem has never been overthrown in legend, and from the other fact that the learned St. Jerome, in the fourth century, was so sure of the site that he came and spent his long laborious life in the cavern close by the birth spot of our Lord. I entered with deep interest the cave in which this devoted scholar meditated and prayed and wrought the Vulgate translation of God's word. My visit to the church of the Nativity was a joyful memory, and I have been assimilated to the nation in wealth and woe ever since.

Now, sir, I have been running on very long, you will say, upon the Benedictine Order in general, and have not yet got you to La Cava. I admit it is an apology; the way has been rather long, so many ways connected with the Benedictines, and England owes them such a debt of gratitude, that even a little prolixity may perhaps be for once pardoned. However, we have at last reached

THE MONKS OF LA CAVA.

the hills to the right may rather be called mountains than hills; they are covered to their summits with the fresh green of what from the road looks like the juniper tree; to the left again are broken hills and valleys. Here is the monastery which we seek as we pull up at the hotel. "Oh! among the hills to the right, an honn's walk from the town," said the hotel keeper. Well! We determined to stay with our horses, and to remain at the hotel until we had refreshed the hungry animals all round; and so we ordered luncheon, which was a good thing to do if you want to stay fresh.—S., in The Tablet.

TO BE CONTINUED.

A WOMAN'S QUICK WIT.

The part of Tennessee through which I have been knocked about is full of reminiscences of the war, but there is none of the bitterness left. In war-time the people were generally divided in their sentiments, and no man could tell of other from which. This remark reminds me of a story I heard yesterday, about an estimable woman of seventy odd, who died two or three years ago, here on the mountains. One day during the war, she was sitting on a bench, alive with guerrillas, she had occasion to take some valuable goods with her on a trip she was making, and put them on her horse back of her. When she had gone some distance in the woods, she heard a squad of guerrillas approaching, and knowing her goods would not be safe for a moment, she straddled her horse, man fashion, and throwing her long skirt over the package behind her, completely concealing it. When the guerrillas rode up she was unable to guess whether they belonged to the north or to the south—their uniforms being no solution whatever. She determined, if questioned, to play a bluff game with them, and she soon had a chance to exercise her wit.

"Hello!" called one of the guerrillas. "Hello!" she returned.

"What side are you on?" he challenged. She laughed a good laugh at him as she replied, kicking out her feet. "On both sides, of course; can't you see?"

This brought a roar from the whole squad, and they began to banter her in her own fashion.

"What side is your old man on?" asked one of them.

"He's on neither side," she laughed; "he's on his back, and has been for years." Such wit saved her, and they let her pass unmolested.—Cincinnati Commercial.

The King of Abyssinia cuts off the noses of those who take stuff, and the lips of those who smoke. The King is hated more than Theodore was. Cruel to a degree, he does not, however, take life. He cuts off the ears and hands of people who offend him. He puts out the bowls of men pouring hot tallow into their ears. You can buy nothing without the King's order; and no one will shelter you without his order, in fact, no more complete despotism could exist. It cannot last; for the King will go on from one madness to another.

Unlike other cathartes, Dr. Pierce's "Pellets" do not render the bowels operative after operation, but on the contrary, establish a permanently healthy action. Being entirely vegetable no particular care is required while using them. By druggists.

MR. JAMES REDPATRICK.

An American Journalist on War.

DUBLIN JUNE 10th. One hundred and eighty per cent. were arrested under the Coercion Act. Wherever the local Land Leaguers took too much annoyance to the landlords, the Secretary and Treasurer seized and taken out of hand. When it is utterly impossible to the pretext of a "reasonable suspicion" they are inciting to riot," they are under the vague generality of "practices." Gladstone's government friendly to landlords, the late Lord of Beaconsfield, Gladstone as Beaconsfield, would have maintained the institution, wishes to modify it, while he would have tried to keep it up. The first secretary and farmer seized and taken out of hand. When it is utterly impossible to the pretext of a "reasonable suspicion" they are inciting to riot," they are under the vague generality of "practices." Gladstone's government friendly to landlords, the late Lord of Beaconsfield, Gladstone as Beaconsfield, would have maintained the institution, wishes to modify it, while he would have tried to keep it up. 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