Mass for the Dead. ALFRED B. STREET.

Sunset again o'er Quebec Spread like a gorgeous pali; Again does its rich, glowing loveliness deck River, and castle, and wall.

Follows the twilight haze,
And now the star-gemmed night;
And out bursts the Recollets' church
blaze Of glittering, spangling light.

Crowds in the spacious pile
Are thronging the aisles and nave,
With soldiers from altar to porch in file,
All motionless, mute, and grave.

Censers are swinging around, Wax-lights are shedding their glare, And roiling majestic its volume of sound, The organ oppresses the air.

The chorister's sorrowing strain Sounds shrill as the winter breeze, Then low and soothing, as when complain Soft airs in the summer trees.

The taper-starred altar before,
Deep mantled in mourning black,
With sabre and plume on the pall spread o'er, Is the coffin of Frontenac.

Around it the nobles are bowed, And near are the guards in their grief, Whilst the sweet-breathing incense wreathing its cloud Over the motionless chief, But the organ and singer have ceased, Leaving a void in air, And the long-drawn chant of the biazon'd

Rises in suppliance there. Again the deep organ shakes
The walls with its mighty tone,
And through it again the sweet melody
breaks
Like a sorrowful spirit's mean.

A sudden silence now:
Each knee has sought the floor;
The priest breathes his blessing with upturn'd brow,
And the requiem is o'er. -Catholic Flowers : rom Protestant Gardens.

## THE ENGLISH RELIGION.

The Whole Creed of Protestantism-A Dead Body and Lifeless Unbelief-Fantastic Ritualism-Decrepit and Contemptible Greeks - The Estab. lishment a Mere Club - Wide-spread Skepticism.

From the Catholic Review

London, July 12.-It is not perhaps an uninteresting study, even from a national or purely social point of view, to contemplate the present spirit and temper of what may be called the English Religion. True, we are all wearied of Protestantism, just as Protestantism has grown wearied of itself; but the state of religious parties in a great country which affects to be the patron of religious liberties must neces-sarily be of interest to half the world, politically, socially, ethically. Religion in France, in Italy, in Germany, even in rereance, in italy, in Germany, even in revolutionary Russia, is playing the most important political part; and English sympathies cannot fail to bear importantly on the passions or sentiments of other countries.

To begin with, English Protestantism is dead. Protest against the Catholic Roman Church, as the dominant positive principle in religion, has utterly died out in English-"isms." Neither the establishment, nor the dissenting sects, nor the "unattached," care any longer to cry, "we protest." It was said in Rome twenty years ago, that an Anglican parson, when being presented to Pius the Ninth, had contented himself with the dogmatic confession: "Sancte Pater, ego sum Protestans." In that sum-mary lay the whole of his theology. No Anglican clergyman would now say this; he would not even think it nor imagine Protestantism has ceased to be an anathema or to mean, primarily, hatred of Popery. I am not forgetful, of course, that there are still weak and womanish newspapers, such as the "Rock," of idiotic celebrity, which still tickle the old ladies with wondrous tales against Rome, and with the most mendacious burlesques of her doctrines. There must be always a section of imbeciles in every country, just as there must be always purveyors of sacredness. But I am speaking of the national temper and attitude, in regard to what used to be known as Protestantism; and I believe it to be true that there are

it is true they manufacture it for them-

The answer is twofold. 1. Ritualism The answer is twofold. 1. Ritualism is the despairing effort of those Englishmen who should be Catholics, but who have not pluck to be consistent. 2. Ritualism is the religious phase of that modern taste for "estheticism," which has pervaded all degrees. It is Unreality prettily draped in words and symbols. It is not the healthy creed of society. It is put up with as the only bulwark against Rationalism, and as the most "educated" manifestation of piety. But, engage a Ritualist in earnest talk, propose to him "home" questions, and you find that he is really solacing his unbelief in the Church of England by pretty music, seemly gestures, sham Catholicism. In other words, take away the force of habit, and the force of the natural yearning to "believe in something," which most men can persuade themselve into a false conscience, and Ritualism is less real, and is less believed in by its dis-ciples, than was the old fashioned High Churchism or Evangelicalism.

So that we come back to the conviction

that, excepting only the simple poor, and these only in a few primitive country parishes. English men and English wo have abandoned their old Protestantism, without cherishing any new enthusiasm in its stead. There is no enthusiasm left in "Protestant" England. Even the "Salvation Army," which does its utmost to excite emotion, provokes ridicule from all classes of the community. Its "officers" chiefly indulge in morbid sentiment and bad grammar, to the disgust of even the humblest of the people. There are some persons who are caught by gesticulations and roaring, and who for a time exhibit signs of being "converted," but beyond the natural effervesence of sentimentality little impression is made on the intellect. That Archbishop Tait should have patronized this new movement, shows only what he thinks of his own Church. He knows that Anglican missions are always failures, as much in England as they are in all foreign countries; and so he affects a sublime charity with every new burst of heresy, as a set off against despair for poor Angli-

canism.
"What next," is the very natural inquiry, "if Rationalism has won the day against religion?" But it has not won the day. There is all the difference bethe day. There is all the difference tween the state of religious asphyxy (or rather a temporary paralysis of faith) and a state of either death or convulsions. Let us put it in this way: The English were believers in Protestantism, as the one, pure, reformed Christian truth. Then came "Puseyism," which shook Protest-antism to its depths. Out of Puseyism grew two (natural) movements; the one in the direction of the true Church; the other in the direction of an imitation. Few only had the courage to be logical (I am speaking of course solely in the natural order) and a few only cared for the imitation. A very short time sufficed to show that the imitation, which soon got to be nicknamed as Ritualism, was as much without roots as without fruits; and then came the question: "Shall we be real Catholics, and go to Rome, or shall we fall back on a sort of Christian free thought?" The last alternative was much the easier. So Englishmen became lazy or the easier. So Englishmen became tazy or speculative; and distracted themselves with the "science" which cropped up at the exact moment, to captivate, not their reason, but their laziness. A state of religious asphyxy naturally ensued; not religious asphyxy naturally ensued; not an intellectual acceptance of "Germanism," but a placid and even magnanimous entertainment of the possibilities of all truths and all errors. Let us suppose everything, since we cannot be sure of anything; and let us wait patiently for more phenomen." This is pretty well the state of

with the most muchadent beforegoes of the section of induced in every control, risk control of induced in every control theories, risk control of induced in the contr

can compare with the new religion of knew what its discipline and regulations to come with her endeavor. She gave TESTIMONIAL TO REV. J. J. LEE. "Christianized Paganism minus gods."
One force there is, and one alone; but that force the nation will not have. It had much better have kept to its old Protestantism! The old Protestantism was at less calculate the control of the prohibition of Bishops, Priests and Deacons from marrying as marrying as an adventure of the prohibition of Bishops, Priests and Deacons from Apostolic ages, and explain that the allowing at first of

And will England, sooner or later, become Catholic? Here we propose a ques-tion which is not to be treated by natural reason, and to which indeed there is no natural response; but which must be left to the counsels of that Wisdom which is beyond us, and which uses ways the very last that we should dream of.

## OXONIENSIS. ANTIQUITY OF THE CELIBACY OF THE CLERGY.

Catholic Standard.

Some one who calls himself a "Catholic," but shows that he is a very poor Catholic, indeed, from the fact that he seeks information about his religion from a non-Catholic and anti-Catholic newspaper, has elicited from that newspaper the following answer to his question whether Catholic priests were ever al-

lowed to marry:
"Yes. Up to the twelfth and thirteenth century they married, although there was an increasing opposition to the exercise of that privilege by the clergy for four or five hundred years previously, and the example and recommendation of the superior clergy was gradually leading towards the determination that celibacy was absolutely necessary for the clergy. How entirely untrue this statement

will appear from a few historical facts. St. Siricius, who was created Sovereign Pontiff of the Church in the year 385 referring to the fact that some of the clergy had married, declares that as Christ s His Church to be radiant with the splendor of perfect chastity, in order that He might find it in the day of judgment without spot or wrinkle, so, too, the priests and levites of the Church are bound by "an indissoluble law that from the day of their ordination, they should deliver over their hearts and bodies to sobriety and chastity, so that in all things they may be well pleasing to God in the sacrifices which they daily offer to Him." nees which they daily offer to Him." St. Siricius then goes on to declare that whoever, whether Bishop, Priest or Deacon, dares to violate this law shall, "by the authority of the Apostolic See, be degraded from every ecclesiastical li which they had thus unworthily ecclesiastical honor sessed," because, as he says, "ulcers which will not yield to medicine must be cut out with the knife."

with the knife."

This was fully eight hundred years before the "twelfth or thirteenth century," up to which time the writer asserts that the marriage of priests was all and the marriage of priests was allowed in the Church. But St. Siricius, while thus condemning the marriage of priests, does not speak of it as a custom which has been allowed up to his time, but as an illicit act which was contrary to the then and the previously existing discipline and law of the Church.

That this was the case is proved by the fact that his declarations on the subject were received without opposition, objection or controversy, as undoubtedly would not have been the case had he insti-

tuted a new rule for the clergy.

The Second Council of Carthage was held in the year 390. In one of its Acts it speaks in similar terms on the subject; it requires that Bishops, Priests and Deacons shall be unmarried, or if they have been married before ordination, that they

much better have kept to its old Protestantism was at least ardent in sentiment; but even that the ordination of persons who had been force has expired in weakness. If Engforce has expired in weakness. If Engmarried, was owing to the fact that the number of unmarried converts were so mall that the priesthood could not be no force left in the country which can quicken its "dry bones" into Christian constituted entirely from them. Recourse, therefore, was had to persons who had married once (those who had married twice were always absolutely excluded), but who after ordination were expected to live separate from their wives. ... A GREAT SINGER.

Death of a Nun Who Had a Marvellous Voice.

A lady of most remarkable endowments died last week in the hospital of St. Agnes, Baltimore, in the person of a humble Sis-ter of the Order of the Visitation. Her name in religion was Sister Agnes Gubert. She possessed one of the most remarkable voices ever heard in America, and her pupils in vocal culture are scattered all over the country. It has been said of her that had she wished to remain in the world she might have been one of the greatest lyric artists of the day.

lyric artists of the day.

The death of Sister Agnes occurred on Sunday night, August 6th, and she had been ill some time past. She reached the hospital about three weeks ago, permission to leave the Academy of Visitation, connected with the Convent of Mount Dechantal, at Wheeling, W. Va., having been granted by Bishop Kain, bishop of the diocese to which she belonged, upon advice of physicians. On Monday, the 7th inst., her remains were taken to Wheeling for her remains were taken to Wheeling for burial. She had many family connections in Pittsburg. Before taking the veil her name was Louise Gubert. Her mother, the oldest sister of the late Milnor Roberts, the civil engineer, who died last year in Brazil, married Mr. Gubert, a Frenchman, and soon after that event became a convert to the Catholic church to which her husband belonged. Both the parents of Louise were gifted with fine voices, and years ago led a church choir in Philadelphia as soprano and tenor. Louise was the eldest and sole survivor of a family of twelve children. Sister Agnes was about 45 years of age at the time of her death. Before she was ten years old her voice had attracted attention.

HER GREAT MUSICAL TALENT. She was given the best instruction, and at the age of fourteen was placed under the charge of Parini, the great French music teacher of Philadelphia. When her mother brought the little girl to the famous teacher, and after some exhibi-tion practice, she asked him what his terms would be. He replied: "Madam, I have never heard such a voice, such exquisite taste. I know not that I can teach her. Let the remuneration be the poor privi lege that Parina can state that once Louise Gubert was his pupil." While his pupi she sang at several concerts in Philadel phia, and created a great sensation by her execution of the "Alpine Echo Song," introduced in this country by Jenny Lind, the Swedish Nightingale. Louise dis-played in early years a predilection for convent life. She had been educated partially at the Georgetown Convent, and openly among her friends declared her intention at some time to take up her abode there. This intention very naturally met with the opposition of her mother, her father being then dead, and she was even appealed to by the clergy not to leave her mother, when by the wonder-ful powers of her voice she might delight multitudes, and thus confer a benefit upon y. But she was deaf to all en-About the last time she sang humanity. treaties. in public was at the opening of the new Cathedral in Pittsburgh, Pa., having been

up almost all hope of living beyond a few months, saying:—" If my work were not concluded, I would not so have been smitten in the one talent that was given me." For several years her voice had

OF ELORA.

up almost all lope of tiving beyond a property of the control of the post of t Thursday last, the loth inst., being the sixth anniversary of the pastoral charge of this mission by Rev. J. J. Lee the occasion