My Tender Conscience.

I have a tender conscience,
That measures five feet three,
Whose slight reproof is worth whole tomes
Of cold divinity.

Who leads me by "a still small voice,"
And, with a loving glance,
Reminds me while the lamp holds out,
This sinner has a chance.

Whose form is ever by my side,
And at the door of sin
Thrusts out a white and rounded arm,
And bars the way within.

No man can ever go astray,
Who pauses to reflect
That he must meet those modest eyes,
And keep his self-respect.

So with a firm unshaken front,
I bid old Satan flee;
For I've a tender conscience,
That measures five feet three.

—*Harry Romaine.*

HOW ENGLAND WAS ROBBED OF THE FAITH.

"The Ringing Island" was Catholic.

London Universe,

On Sunday evening the Rev. John S. Vaughan delivered one of a series of sermons which he has been giving during the Sunday evenings of May at the Church of Our Lady, Grove Road, St. John's Wood. Discoursing upon the subject, "How England was Robbed of the Faith," he pointed out that our Divine Lord had commanded all Christians to obey certain commands under pain of eternal death. In addition to these great commands, however, there were certain councils of perfection which He did not enforce upon anybody, but which He expressed a strong desire that those who felt more generously disposed towards Him should adopt. Chief amongst these councils of perfection were voluntary poverty, perpetual chastity, and entire obedience. He frequently invited the most generous of His followers to make an act of renouncing their property and possessions in order that they might serve Him with less distraction. He also invited men to embrace a celibate life, and to give up not only their possessions by taking a vow of poverty and denying

THE NATURAL EXPRESSIONS OF THEIR AFFECTIONS IN MARRIAGE.

but to give up even their freedom by taking a vow of obedience to a superior. These councils constituted the very essence of the spiritual or monastic life. From the earliest ages of Christianity down to the present time there had been thousands of men and women who had with delight abandoned all that the world held most in honor and affection in order that they might with greater generosity follow their Lord. In those times there were thousands of men and women who fled away from the great centres of pleasure by which they were surrounded, left vast cities and fled into deserts, where they spent the remainder of their lives in prayer, fasting, and penance. And as their numbers increased to such an extent that they formed great multitudes, they lived together under one common superior. Thus little by little those great monastic orders which constituted one of the most wonderful events of the early ages rose up. The members of these orders lived neither idle nor listless lives, but lives full of usefulness to their neighbors. These men, being free from family ties, bound to no particular portion of the earth, were able as free men to travel the country and settle down in certain parts, where they spent their lives in promulgating the Gospel of Christ and bringing a thousand blessings to their fellow-men. The Benedictines came to England as early as the sixth century, preached the Catholic faith, and baptized the King who was then reigning. They went about the country exhorting men to lead lives of greater piety and mortification, so that the material aspect of the country changed entirely under their benign influence. These monks lived in large and stately monasteries, and busied themselves in cutting down the huge forests that covered the country, reclaiming land that served no useful purpose, planting crops, sowing and ploughing, and in a thousand other ways rendered themselves useful and beneficial. As

THE GREAT DISRAELI

said, men must ascribe to the energy and industry of the monks of old the preservation of literature and of those most precious documents that came down from the old classical times. In those early ages many a knight and brave warrior who, wearied of a continual sight of bloodshed and warfare, of perpetual feuds and battles waged between one chief and another, and scared by the inundations of the barbarians from the north who overrun Europe, intent on pillage and robbery, flung down his sword, doffed his coat of mail, and retired into the peaceful seclusion of a monastery standing by the placid waters of a running stream, or on a mountain top, and there he changed his life of warfare and bloodshed for one spent in singing God's praises with the choir of the monastery or Church, or in transcribing the sacred page, or handing down to posterity the pagan classics, so that men at the present day might read them with profit. So many were these that they were told by a Spanish authority that in the fifteenth century not less than twenty-seven thousand monasteries of the Benedictine Order were scattered throughout Europe, and so with other orders in like measure, though not in the same quantity. In those days England was in no way behind the other countries of Europe, for she was studded over with monasteries in which the traveller always found hospitality, lodging and food so long as he chose to remain beneath their roof, and when he departed the blessing of the monks followed him. In times of want and hardship, too, the poor knew that they could find comfort at the monastery gates, for then the monks came, distributed food, clothing, or gave employment to those who sought it.

IN THE CATHOLIC AGES OF ENGLAND WORKHOUSES HAD NO EXISTENCE;

they were a modern invention of Protestantism. So pleasing to the great masses of the people were those monasteries that they showed their appreciation by bestowing upon the monks many great gifts. King after king, sovereign after sovereign, presented the different monasteries with gifts, while many of those who died left large legacies, so that after a while the monks acquired great wealth and territory, and became richer as centuries passed. They, however, spent little on themselves, and almost all they received went to the decoration of their great cathedrals and the altars and shrines under their care. It would take too long for him to explain the number and wealth of these institutions, but as one example he would ask them to direct their attention to the great cathedral of Canterbury. That cathedral was a relic of Catholic times in England; and although at the present time there remained but a mere shadow of its beauteous decorations, and the magnificent carvings and wealth which it once contained had been destroyed, or ceased to exist, nevertheless they might see at the present time the great proportions and magnificent harmony of that wondrous building. In the fifteenth century, however, there was located at Canterbury the shrine of St. Thomas, which was one of the most famous and richest of its kind that existed at that age in Europe. For three hundred years men and women of eminence and wealth, not only in England, but throughout Europe, had been spending wealth in decorating and adoring that wonderful shrine of the great murdered Archbishop, so that at the time when Henry VIII. came to the throne it was

ONE OF THE MOST REMARKABLE IN EUROPE.

At the present time there was a record of a visit which Erasmus paid to that shrine. He wrote a description of what he had seen, and said that it was one of the most gorgeous that any one could possibly read of. It was covered with gold, and jewels and precious stones sparkled and glittered in every part. The abbot who came with him bore a white wand, and pointed out the various magnificent jewels and stones, some of which were as large as a goose's egg, and most of the donor's names Erasmus found were the sovereigns of Europe. Then he went on to say that the wealth was something prodigious, and he could hardly have believed it had he not seen it with his own eyes. A Venetian who visited it had also said that its wealth was simply incredible. Although of a very large size, nevertheless it was entirely covered with plates of gold, and yet the gold could scarcely be seen owing to the innumerable number of precious stones, diamonds, sappires, and emeralds and numbers of others of great costliness with which it was studded.

WHAT HAD BEEN SAID OF CANTERBURY

might also, in a certain measure, be said of all the other monasteries and religious institutions that existed throughout the country. Every monastery throughout England was a receptacle of immense wealth dedicated to the service of the altar and the glory of God. He would, then, ask them to picture to themselves England as it was then, and, on the other hand, to picture reigning upon the throne a greedy, avaricious and unscrupulous monarch, one who was but little accustomed to control his evil appetites or desires. He lived in the midst of luxury, never denying himself anything, and the result was that he found his ordinary income insufficient for his wants, and so he cast his eyes over his kingdom and looked with longing gaze upon those great monasteries and churches wherein was contained so much wealth and splendor, and coveted them. There were many around him ready to urge him on to seize the property of the churches and divide the spoils amongst them—flatterers greedy and needy themselves, and anxious to have a share in the devastation. It was easy for a man of such a character as Henry to pick a quarrel with the monks, and thus find an excuse to rob them of their possessions. Therefore he commanded them to do that which was contrary to the law of God and their own conscience, and then punished their refusal by confiscating their goods. These devices proved only too successful, and he was enabled to draw within his own possession those treasures which were scattered throughout the kingdom in the churches and cathedrals. He sent commissioners to the different monasteries, and commanded the monks to acknowledge by oath his right and title as supreme head of the Church of England. On their refusal they were condemned for high treason, and all their goods forfeited to the Crown, thus filling the king's treasury and rendering him wealthy. At that time one of the wealthiest monasteries was

THE RENOWNED ABBEY OF GLASTONBURY,

of which the king was anxious to gain possession. In the month of August, 1535, he sent his commissioners to that abbey to sound the monks as to their opinion of the title he had assumed. They found them unwilling to acknowledge his title, and in September of the same year they seized the abbot, dragged him to London, and placed him in the Tower, where he was submitted to a cross-examination by Cromwell, and condemned to death with two other monks. Thus with the abbot in the Tower under sentence of death, and the commissioners of Cromwell in the monastery, the monastic building of Glastonbury was considered to be in the king's possession. And history said that in the year 1539 all the gold and silver that remained in the monastery was removed into the king's treasury. Though bound under the weight of eighty years, nearly sixty of which he had spent in the monastic seclusion, the abbot was, nevertheless, flung down and dragged along the road to Tower Hill, where he was hung. His body was then cut into four parts, one of which was sent to Wales to be hung up as a mark of the king's indignation, and to inspire terror in others; another part was sent to Bath, a third to Winchester, and the fourth to Bridgwater, while his head, which had been lopped off, was set over the abbet gate at Glastonbury. And by means of threats and the sword Henry was enabled to do with other monasteries as he had done with Glastonbury, so that they were told by historians that between the years 1538 and 1540 no less than fifty-four Benedictine monasteries were confiscated by the king, and fifty-nine Augustinians, together with other religious orders, amounting to over two hundred in all. These properties came to enrich the king's coffers, so that it was computed that between these years he was enriched to the amount of between

FOURTEEN OR FIFTEEN MILLION POUNDS IN MODERN MONEY.

One great resource of wealth was the lead with which the roofs of monasteries and cathedrals were for the most part covered. Coventry Cathedral, with its lofty spire, in that age was the admiration of that part of England in which it stood. This fell under the ruthless hammer of Henry's commissioners. They tore down the lead from the roof, brought it into the church, and melted it there by the aid of fire made of the carved oak screens which belonged to the church in order that it might be sold at so much a pound to replenish the King's coffers. What was said of the lead might also be said of the bells, for which England was famous. The whole country in those days went by the name of the Ringing Island, because of the number and sonorous sound of its bells as they rang forth through the country lanes and echoed throughout the wide streets summoning the people to Mass and Vespers. These were broken into pieces with hammers, and sold at so much a pound. He would give them a case—one out of innumerable others—of a certain grocer, who, as a piece of speculation, had bought up many thousand pounds of these bells in order to convert it into guns, or cannons, or other implements, as historians said. Thus the minions of the king were sent throughout the island like a cloud of locusts, so that whatsoever was beautiful, comely and fair to behold was left desolate and bare, flaming in fire, or divided with hammer and crowbar.

Father Vaughan then dealt with the way in which Henry appropriated these spoils. He did not build hospitals, he said, or places of refuge, schools, or universities, but lavished them upon his passions and favorites, ready to give to any one who chose to flatter him, and thus squandered that which he had won by trouble and the violation of many laws. There were some records of the shameless manner in which he got rid of that wealth. They wre told by a contemporary that

HENRY BESTOWED UPON A COOK, WHO SO PLEASED HIM

with a dish of pudding, that he offered him one of the old monasteries as a recompense. On one occasion, when playing at dice, the dice was thrown, and the king lost at one cast the beautiful bells, known as the Jesus bells, which hung in the temple close to St. Paul's, and whose beautiful tones used to be commented on by people in those ages. These would sufficiently illustrate the nature of the king, and also enable men to judge more truly of the means employed in those days to uproot the Catholic faith in England and implant Protestantism in their midst. Any one turning over the pages of history and studying with a serious, unbiassed mind those terrible times, must necessarily come to the conclusion that the faith which was now so much spoken of in England, called the Church of England faith, the State Church faith, was merely the result of disobedience and opposition to the Church which Christ came to teach, and of which He laid the foundations on earth. Well might they bring before their minds that fact which Cardinal Manning so often put before them, that England did not willingly become Protestant, but that she was robbed of her faith, and that it was rooted out by mere brute force and violence.

Most Intense.

Mrs. E. Harwood, 23 Moss Side, Blackburn, London, Eng., suffered a long time with acute sciatica. The pain was most intense, and she was unable to obtain relief until she applied St. Jacobs Oil four times, when she was completely cured.

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Mr. Jacob D. Miller, Newbury, writes: "I was troubled with Inflammation of the Eyes, so that during nearly the whole of the summer of 1882 I could not work; I took several bottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Costiveness."

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The usual way is to neglect bad blood until boils, blotches and sores make its presence forcibly known. Every wise person ought to be careful to purify the blood by using the best blood purifier and tonic, Burdock Blood Bitters. Its purifying power is unrivalled.

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Minard's Liniment is the best.

Alleged Irish Conversions.

The Irish Church Missionary Society is an English organization which has for its prime object the conversion of Ireland to Protestantism. As this task has been undertaken before with indifferent success, we doubt the ability of the evangelists of the mission to accomplish it. Persecution, starvation, expatriation of priests, bribes in food and clothes, in a word, every device known to bigotry, tyranny and hypocrisy were used by England in days gone by without avail. Ireland remained true to the faith, and she is true to it to day and will remain loyal to the end.

But if we are to credit the Munchausen tales of the officers and exhorters of the Irish Church Missionary Society, there has been a wonderful change of heart among the Irish people. At a recent meeting the Protestant Bishop of Tuam said he had, when rector of Galway, addressed an audience, ninety-nine per cent. of whom were converts from Rome. He does not vouchsafe any information as to the size of the audience. Perhaps it consisted of the elements said to have composed a great law and order gathering in Tipperary, some years ago, for the purpose of protesting against the land agitation, viz.: "A gombeen man, a bailiff, a detective and a goat."

Rev. T. Clesham, a paid official of the society, declared in writing that "he had himself come into direct contact with more than one thousand persons during the past year, and was personally acquainted with thirty-eight Protestant clergymen and eight T.C.D. undergraduates who had been converted from Roman Catholicism by the agency of the Irish church missions." This is more explicit and more untruthful than the former statement quoted. But funds must be raised, and English subscribers to the mission have no means of verifying these weird and reckless tales of conquest in the wilds of Connemara. We refer to them merely as samples of what an English paper calls "thumping lies."—*Boston Republic.*

Catholics and Morality.

Our Dublin contemporary, the *Irish Ecclesiastical Gazette*, a Protestant periodical, has just had something sensible on the logical, or rather the illogical, conclusions of the bigotry which is foad of ascribing the backward condition of Ireland to the religion of the majority. To such there is nothing pathetic and praiseworthy in the fact that the Irish race have held on with wonderful fidelity and firmness to their own form of Christianity; and that this very faithfulness was for a very long period the cause of severe sufferings and disabilities which heavily weighted them in the race for temporal prosperity. Referring to the spiritual condition of England, which is forcing itself on the public mind, the writer says: "Thousands, perhaps even some millions, of people are practically heathens in Protestant England. Whatever we are in Ireland, we have not, so far as we know, anything like a corresponding mass of infidelity, indifference and practical heathenism to what there is in England. We doubt also the wisdom of making material prosperity such a test of religious truth. We may be very proud of mills and machinery, and yet infinitely better that the majority of the mill hands were leading simple, natural lives in the open air, under the blue sky; far better for them both morally and physically. Temporal success and the acquisition of wealth do not of themselves recommend the individual to God, neither do they recommend the community." The prejudice which the Irish paper assails has been often refuted by reference to the prosperity of Catholic countries abroad and the success of enterprising and self-respecting Catholic Irishmen in America; but prejudices die hard.—*Catholic Times.*

A Beau of 1829.

When grandpa went a-wooing,
He wore a satin vest,
A trail of running roses
Embroidered on the breast.
The pattern of his trousers,
His linen, white and fine,
Were all the latest fashion
In eighteen twenty-nine.

Grandpa was a fine-looking young fellow then, so the old ladies say, and he is a fine-looking old gentleman now. For the past score of years he has been a firm believer in the merits of Dr. Pierce's Golden Medical Discovery. "It renewed my youth," he frequently says. It is the only blood purifier and liver invigorator guaranteed to benefit or cure, or money promptly refunded. It cures liver disease, dyspepsia, scrofulous sores, skin eruptions, and all diseases of the blood. For lingering coughs and consumption (which is lung-scrofula in its early stages) it is an unparalleled remedy.

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