

OUR BOYS AND GIRLS.

Our Lady of Good Counsel.
 "A Constant Reader" of this department requests us to reproduce the following beautiful poem to Our Lady of Good Counsel in our columns and which was later on set to music by a member of the Community of the Congregation de Notre Dame, of Ottawa. We all the more readily accede to our young friend's laudable wish since the feast of Our Lady of Good Counsel is so near at hand, occurring as it does on the 27th of the present month of April.
 In republishing the poem we trust that our boys and girls will derive the same consolation and encouragement in their little trials and difficulties as did the youth to whom we refer, who writes us that "since reading it in these columns I invariably recited the hymn before undertaking any school examination which I dreaded, with the happy result that all doubt and anxiety disappeared," and through the intercession of Our Lady of Good Counsel he eventually succeeded and is now occupying a position of trust and responsibility, with every prospect of promotion in the near future.
 That the lustre of his faith may never become tarnished by this world's "cheating shadows," and that at "life's awful closing" the voice of our Lady may still sound "first and clearest" in our earnest prayer for our young friend and for all the readers of this department. The following is the poem referred to:

O Virgin Mother, Lady of Good Counsel,
 Sweetest picture artist ever drew,
 In all my doubts I fly to thee for guidance,
 Mother, tell me what I do to do?
 By thy face to Jesus' face inclining,
 Sheltered safe beneath thy mantle blue,
 By his little arms around thee twining,
 Mother, tell me what I do to do?
 Life, alas! is often dark and dreary;
 Cheating shadows hide the truth from me,
 When my soul is most perplexed and weary,
 Mother, tell me what I do to do?
 Plead my cause—for what can I refer to?
 Get me back His saving grace anew;
 Oh, I know thou dost not wait to see me,
 Mother, tell me what I do to do?
 Be of all my friends the best and dearest,
 Of my counsellors sincere and true;
 Let thy voice sound always first and clearest,
 Mother, tell me what I do to do?
 In thy guidance tranquilly reposing,
 Now I face my toils and cares anew;
 All thro' life and at its awful closing,
 Mother, tell me what I do to do?

A Ten Year Old Heroine.
 Little Ruth Donovan of New York is only ten years old, saved her own life and that of her little brother by her coolness during a fire in the house where they lived. When she saw that she could not escape by the doorway, she carried her little brother to the windows, which she opened so the men could see them. The firemen down a ladder from the roof and saved the little girl. She insisted on having her brother out first and then she rescued, not the least the worse for perilous experience.

Sir Walter Scott and his Pests.
 The frog who was famous, but the one who wanted to go hunting is perhaps not so well known.
 Sir Walter Scott and some of his friends were once on the point of going out to hunt, when Sir Walter's daughter laughing screamed: "Papa! papa! I know you never think of going without a pet."
 Sir Walter looked around and saw a little black pig joined him. He was frisking about his feet. Poor piggy, with a strap around his neck, was soon dragged away. Sir Walter, however, fond of Sir Walter, and whenever possible used with the numerous greyhound terriers that the great writer owned.
 Horses, donkeys, dogs and even seemed naturally to wish to force company on Sir Walter, who treated dumb creatures in the kindest manner.

Carlyle tells an anecdote of Scott one of "the beautiful and stupid dogs" that he knew. The little dog was so shy that he would approach his mistress to approach him. On one occasion, when in the "tail, singular," he was looking stopped close by. Immediately dog began jumping and barking at the stranger's feet.
 Ever afterward when the met Sir Walter he showed the light.

For the Altar.
 The flowers of spring for Lord, and offer the incense perfume to their Maker. Ever loves flowers, and their culture retine and elevate.
 All who can should plant a bud for a special purpose. That bloom in May to decorate our Blessed Mother, so that all that month a bank of flowers at her altar should a beauty of the devotions to her honor.

Use those that bloom in June for the feast of Corpus Christi. Use those that have roses and carnations for the feast of the Sacred Heart, would donate plant each, what a mass would beautify the church at month! Try and do this during this, the Jubilee year, which the whole world will create to the Sacred Heart. flowers you decorate the altar daily spiritual bouquets, or

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXXI.

I see by a clipping from the Literary Digest of Feb. 24 that C. H. L. Schutte of Columbus, Ohio, bitterly resents the imputation that Luther is the father of Mormonism. Doubtless he has a right to resent it. Luther is not the father of Mormonism. Mohammed is not. Utah Mormonism is an entirely distinct and original spawn of hell. It teaches that in eternity every man is the god of a world of his own, composed entirely of his own posterity, and is greater in proportion to their number. Adam, it says, is the god of this world, and the only God with whom we have any concern. Whether there is a Supreme God or not is a matter of free opinion. Therefore to secure as large a posterity as possible every man is bound to marry as many wives as he can support. Otherwise he does not "live his religion." A woman's hopes of heaven rest on being a wife, although it suffices if she is "sealed" to some man here for a marriage hereafter.

Now of all this Mohammed knows nothing. His teachings concerning Paradise are unappealingly sensual, but he in no way connects them with this life. He permits polygamy, but does not command it. It is said that in the Mohammedan world to this day monogamy is regarded as more honorable.

Much more have the European races, even in paganism, always disliked polygamy. The Romans in their best days would not tolerate it, and even in their worst hardly suffered it except in our American form of unbridled divorce. The Germans, while pagan, only allowed it for their princes, for the sake of political alliances.

Luther was an European, a German, a Christian, and bred a Catholic. Therefore, by all these titles, he naturally disliked it. This I have shown before. He nowhere commends it, and has often condemned it. He urges the mischief which it works to the peace of families as a reason why the civil law should forbid it. He allows a priest, indeed, two, or even three concubines all his life, if it must be so, and assures him that this will not interfere with his justification, if he really has not the moral force to live otherwise, but he does not praise this concubinage, much less propose to sanctify it by a form of marriage. Unchastity, he must remember, or even murder, he does not account as being in itself any obstacle to the favor of God.

The letter to the Landgrave cited by Dr. Schutte (for I presume him a clergyman) takes still higher ground. It shows Luther to have had a much stronger sense of the equality of the sexes (which naturally involves monogamy) than Milton, Romyne, or that ultra-Protestant American Bishop whose virtual plea for polygamy I have lately cited. Even two, or the lying manifesto which he and Luther endeavored in vain to persuade the Landgrave to sign, denying his bigamy, shows himself to have a perfect sense of the moral forces which have moved the Christian Church, as he himself says, "to reduce marriage to the unity of its original institution, that every Christian should have only one married mate."

All this is true. Yet all this does not blot out the fact that in 1521, in a letter written under no stress of controversy, under no pressure of obsequiousness to a libidinous prince, he expressly declares that "polygamy is not repugnant to the Holy Scriptures." He merely says that he should not, on account of the scandal, like to be the first to introduce it among Christians.

Nor does Luther's strong dislike of polygamy, which gradually grew, blot out the fact that about 1532 Melancthon, supported by Luther, advises Henry VIII, rather than to divorce Catherine, to marry Anne too, expressly assuring the King of England that such a plural marriage is not against the law of God. Here also the two Reformers wrote under no pressure. They were not Henry's subjects, and stood in no fear of his power. Their own Emperor was zealous for the dignity of his noble-minded aunt, and would have been much displeased to learn that the Reformers proposed to reduce her to a co-partnership in bigamy. They gave this advice because it agreed with their genuine opinion.

A Methodist correspondent refers me to some work of Luther published after 1524 and before 1532, utterly condemning polygamy. He also cites similar condemnations written after the Landgrave's case, which occurred in 1539. Now what does all this signify? At most it would only mean that, always frankly disliking polygamy, he sometimes condemns it and sometimes allows it, and that after his delectable experiences with the Landgrave he hated it worse than ever, and wished that polygamy, its advocates (and I suspect the Landgrave, too) were all in hell together. Luther was not a man of principles. Calvin was. All his opinions held together, of course not without development, but with a deep-laying unity. Luther, a greater man, but not like the French divine, a man of one piece, says sometimes one thing and sometimes another, according to the gust of the hour. Let people only own these things, that justification comes by the simple confidence of it, that man's will, since the Fall, is utterly perverse, and that Christ is materially present in the Eucharist together with the still subsisting elements, and he is not very strenuous over other things, and does not care

very much for consistency in his own opinions about them.

However, it is not necessary to accuse him of inconsistency as to polygamy. As he himself expressly says, with reference to this very point: "Inside and Outside are two things." With reference to polygamy he has three doctrines, a common, an interior and an exterior. His common doctrine, intended for all, is this: The highest, and original, divine conception of marriage, is the union of two. It is much better to adhere to this. His exterior doctrine, intended for the people, and appearing in his general writings, is this: Christ has withdrawn the dispensation for polygamy, so that it is not lawful for Christians. His interior doctrine, intended only for the inner circle of divines and princes, is this: Christ has remanded the whole matter of marriage to the civil power. Marriage is only an outward thing, any how, like a handicraft, and is to be regulated like any other outward thing. The state does well to forbid polygamy to the multitude, who would be sure to abuse it. It does well also to reserve to itself a right of granting occasional dispensations to great personages for plural marriages, for reasons of public policy.

Of course, then, this interior doctrine would not appear in his general writings. It is not intended for those "swinish beasts," the people, out of whom he sprang, and whom he treats with such consummate scorn. It is a *bonne bouche*, intended exclusively for the satisfaction of the great, and to be used with much reserve even by them.

Unluckily such things will leak out. He professed himself ready to come out with "a good plump lie" to cover the Landgrave's case, but unhappily for him Philip's conscience all at once took an impracticable turn, and he would not have people think, as Luther and Bucer desired, that Margaret von der Sale was only his mistress, but insisted that all the world should know that she was his wedded wife, in a plural marriage. No wonder this unexpected disclosure almost killed Melancthon. It did not kill Luther, for, as he says of himself, he was too "thick-skinned a peasant" to be easily killed, but it exasperated him to the last degree. Of course he might have expected that all his secretaries, and proposed denials, and "good plump lies," would break down under the weight of such a scandal. Still, it is easier to consent to a scandal than to foresee all the consequences of it, especially when the scandal, in the eyes of the consenting parties, is not a crime, and involves no breach of the law of God. Luther and his fellows have made it as clear as day that while they exceedingly disliked the marriage, they held it unobjectionably to be valid before God and the Church. Melancthon, with Luther's sanction, attended it; Bucer was present; Bugenhagen was present. The wedding was solemnized by Melander, a Lutheran clergyman, himself the husband of three wives, all living and undivorced, and therefore making him in law not a bigamist like his prince, but a trigamist. The Elector of Saxony, a man addicted to evils that may not be named, but the lay leader of the Evangelical Church, sent a delegate to the marriage.

Nobody imagines that the Lutheran Church accepts polygamy as lawful. Why not frankly own that Luther is a beast in his teachings concerning the relations of the sexes, and declare that he adulates him and follows him for very different reasons? This is awkward, to be sure, but then fact is fact. Charles C. Starbuck.

12 Meacham street,
 North Cambridge, Mass.

WHAT DO YOU KNOW ABOUT THE NEXT LIFE?

A "seeker after truth" asks us what we know about the next life. All we do know is what Holy Church teaches, and the pillar and the ground of truth tells us that there are three distinct places in the other life. There is Heaven, to which souls go who do so pure and clean of heart that they deserve to see God at once. They die without any stain of sin, or without owing any atonement for sins forgiven. Very few die in such consummate sanctity as to be brought at once into communion with the immaculate purity of God, for nothing defiled can enter Heaven.

There are those who die in mortal sin, and who go to hell, from which there is no redemption. And there are those who die in venial sin, or who die without any sin upon their souls, but with temporal punishment due to sin. When a man commits a mortal sin he entails death upon his soul, he entails privation of the grace of God, and he entails eternal punishment. When we go to confession, eternal death is removed from our soul, and we are reinstated in the state of grace—in other words, our soul lives again. We are also forgiven the eternal punishment due to our sins, but there remains the temporal punishment.

When David sinned the prophet went to reproach him for his sin. When David repented and his sin was forgiven there remained a temporal punishment to be undergone for it. He had to choose between a punishment at the hand of God and a punishment at the hand of an enemy, and we know that he chose his chastisement at the hand of God. The Church in this doctrine of purgatory remembers the words of our blessed Lord: "There are some souls whose sins shall not be forgiven neither in this world or in the next," whereby He signifies some sins are forgiven in the next world. Then the Holy Scripture speaks of "souls saved as by fire."

Purgatory is a prison; it is a place where souls are detained by reason of the guilt of sin or the punishment due to sin remitted.—American Herald.

IMITATION OF CHRIST.

By two wings is a man lifted above earthly things, viz., by simplicity and purity. Simplicity must be in the intention, purity in the affection. Simplicity aloneth at God, purity apprehendeth Him and tasteth Him. No good work will be a hindrance to thee, provided thou be free interiorly from all inordinate affection. If thou art at and seek after nothing else but the will of God and thy neighbor's benefit, then shalt thou enjoy interior liberty. If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teaching.

There is no creature so little and so vile, that it showeth not forth the good news of God.

If thou wert inwardly good and pure, then wouldst thou discern all things without impediment, and comprehend them well. A pure heart penetrates heaven and hell. According as every one is interiorly, so doth he judge exteriorly. If there be joy in the world, truly the man of pure heart possesseth it. And if there be anywhere tribulation and distress and an evil conscience doth the more readily experience it.

As iron cast into the fire loses its rust, and becomes all bright with burning, so the man that turneth himself wholly to God is divested of all sloth, and changed into a new man.

When a man beginneth to grow lukewarm then he is afraid of a little labor, and willingly receiveth exterior consolation.

But when he beginneth perfectly to overcome himself, and to walk manfully in the way of God, then he maketh little account of things that before seemed to him grievous.

We may not trust too much to ourselves, for grace and understanding are often wanting to us. There is in us but little light, and this we soon lose by negligence.

Often times we are quite unconscious how interiorly blind we are.

We often do amiss, and do worse in excusing ourselves.

Sometimes we are moved by passion, and think it zeal.

We blame little things in others, and overlook great things in ourselves.

We are quick enough in perceiving and weighing what we bear from others; but we think little of what others have to bear from us. He that should well and justly weigh his own doings would find little cause to judge harshly of another.

The interior man regardeth the care of himself before all other cares; and he that looketh diligently to himself findeth it not difficult to be silent about others. Thou wilt never be interior and devout unless thou pass over in silence other men's affairs, and look especially to thyself.

If thou attend wholly to thyself and to God what thou seest abroad will affect thee but little.

Where art thou when thou art absent from thyself?

And when thou hast run over all things, what hath it profited thee if thou hast neglected thyself.

If thou wouldst have true peace and perfect union, thou must cast all things aside, and keep thy eyes upon thyself alone.

Thou wilt make great progress, if thou keep thyself free from every temporal anxiety.

Thou wilt fall back exceedingly, if thou make account of anything temporal.

Let there be nothing great, nothing high, nothing pleasant, nothing acceptable to thee but only God Himself or what comes from God.

Think it all vanity, whatever consolation thou mayest meet with from any creature. The soul that loveth God despiseth all things that are less than God.

ANOTHER ASPECT OF NEWMAN

John Henry Newman is now entering on that larger life of literature in the future. A complete edition of his works has been just issued by Longmans in thirty-nine volumes, and Father O'Keefe, of the Paulists, reviewing Newman's position, in the Catholic World Magazine for April says, among other things, that Newman has attached himself to the everlasting world of literature by his gift of imagination and speech. Nothing can be compared to his simplicity and self-restraint. In a keen critical way he analyzes Newman's peculiar spiritual spirit. He says:

"The truth is that Newman, like any other man or school in the Church, must be studied, and he is of value only in so far as he provokes us to think and make judgments for ourselves. The full-blown maturity of his power is in the 'Grammar of Assent,' and it truly seems to bear the seal of what we term genius; yet it is only a testimony, unrivaled, if you will, for condensation and seriousness, but personal unto himself. To the religious philosopher it will ever be an enigma, and to reduce it to value some sympathetic disciple shall have to harness it in scholastic terminology, else it will ever remain a tangle of mental moods. In the face of his numberless admirers we may venture to say that he was not a philosopher, no more than he was a scientist or a mystic. Perhaps the fault we find may be one of the golden charms with which he shall attract the future modern mind. Yet one may be permitted to

say this and still kneel in reference to the light of his spiritual sense, to the glories of his literary art, to the unvarying purpose of his honest life and his undimmed faith unto death."

A MIRACLE OF THE REAL PRESENCE.

Writing to a religious in Australia, the superiress of a convent in Albany relates the following extraordinary occurrence, which befell a certain good priest, from whose lips she heard the whole story. Being summoned one night to attend a dying person who lived at a great distance from the town, the priest placed the Blessed Eucharist in a pyx, on his breast and so forth into the darkness. The road was bad; a fearful storm was blowing; the horse, after going some distance, was quite exhausted and the traveller was forced to put up at a wayside inn. After depositing his sacred charge in a drawer near his bedside, the Father betook himself to rest. Early next morning he resumed his journey and had already gone about three miles on his way, when it suddenly flashed across his mind that he had, in a most unaccountable way, forgotten to take the Blessed Sacrament from the drawer before leaving his bedroom.

Inexpressible was his dismay when he remembered that he had left the Holy of Holies ungarded at the mercy of the unbelieving household. He retraced his steps toward the hotel, full of anxiety as to what might have happened. Springing from his horse at the door he met the host, of whom he anxiously inquired whether the room in which he had slept the previous night still remained unoccupied. "Indeed, sir," excitedly replied the hotel keeper, "I don't know what you have done to that room. We cannot get the door open, try as we will, and we can see through the keyhole that the room is full of a very bright light!" With a fervent ejaculation of thanks to Heaven for this wonderful interposition, the priest hastened toward the room, fully expecting the curious and expectant household.

Without the slightest resistance the door opened at his touch, and he threw himself on his knees before a chest of drawers, which served as a temporary tabernacle for the Lord of Hosts. Then the priest, holding the Sacred Host in his hand, addressed the assembled company with deep emotion and eloquence such as he had never possessed before. He explained the doctrine and mystery of the Blessed Eucharist in burning words of faith and love, and declared that house to be blessed wherein the Lord of Heaven and earth had deigned to take up His abode and show forth His power and goodness in so wonderful a way. The humble chamber into a chapel, and suddenly changed into a shrine, and the crowd of bystanders into an attentive and awe-stricken audience.

In consequence of this extraordinary event every member of that unbelieving household became a child of the true Church.—Annals of Our Lady of the Sacred Heart.

"CATHOLIC IN ONE THING; CATHOLIC IN EVERYTHING"

The life of a servant of Christ is a life that belongs to Christ and to no one else. "Dead to sin—living to God, through Jesus Christ our Lord"—is the description of Catholic duty, as given by St. Paul. Those words mean, "Catholic in one thing, Catholic in everything." A man's life is made up of many elements—many actions, many duties, many occupations. His heart and soul are the seat of many different aspirations and of much vital activity. But there is no portion of a man's heart and no division of his time which can lawfully be put outside of his duty to his God and his Saviour.

We all feel that we belong to God when we kneel before His Altar, or when the sound of His holy word stirs our souls to devotion. It is not difficult to behave as a Christian in Church; but when we pass from the church into the street, to our homes, to our occupation, then it is found that there are many, very many, who seem to leave their Catholicism at the church door. It is too wide a subject to pursue into details. The evil life, the immorality, the drunkenness, the dishonesty of many who profess themselves Catholics, and who even go to church, are the chief reasons why Catholicism does not make greater progress.—Sacred, in American Herald.

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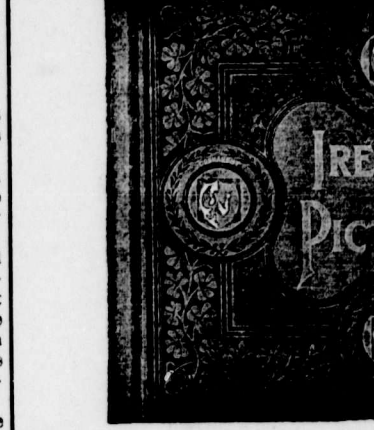
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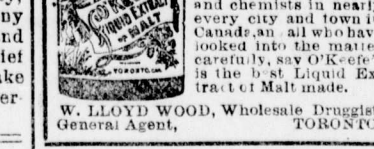
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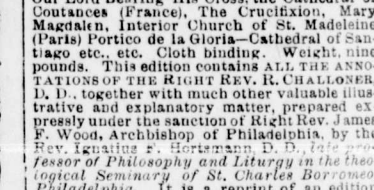
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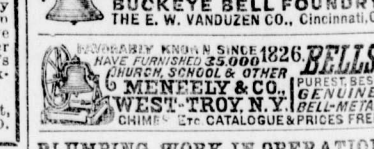
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