

A Legend of the Rosary.

In the bright land of fair Provence
A lowly orphan well beloved
And day by day at Mary's shrine
The little maiden knelt.

CONFESSION.

Catholic Review.

There is perhaps no word in all the
Catholic vocabulary which so alarms and
disgusts our Protestant friends as that of
the Confessional. We have the pleasure
of knowing numbers of intelligent and
well-disposed Protestants—we had, per-

world and the danger of self-deception and
spiritual pride, an exalted degree of sanctity
is impossible without proper spiritual
direction, and that can nowhere be given
so well as in the confessional.

CARDINAL MANNING ON A CHRIS-
TIAN PEOPLE.

On Sunday evening the Cardinal Arch-
bishop of Westminster preached at St.
Chad's, Manchester, on education. He said
that education was the deepest and most
vital of all subjects affecting the common-

FOREMOST AND NOBLEST OF CHRISTIAN
LANDS

until a century ago, by the hands of her
statesmen, had pulled down from its cap-
stone to its foundation all that mighty
and stately structure of Christian civiliza-

POPE GREGORY XIII. ST. AUGUSTINE

to found the see of Canterbury was a
Christian education. It was Christianity
that made England; it was not warfare
nor conquest among conflicting races, nor
the action of civilization. It never be-

Cures at Knock.

Sister Mary Francis Clare writes to a
contemporary:
Sir,—Your readers will, I think, be in-
terested in hearing of some visits of
thanksgiving, which have been made here
lately. The Right Rev. Dr. Murphy,
Bishop of Hobartown, said Mass at the
high altar of our church, while Archbishop
Cavanagh celebrated at the altar of our
Blessed Lady, and the Bishop of Water-
ford at the altar of St. Joseph. After
Mass his Lordship gave a short address to
the pilgrims, and told them that he had
offered the Holy Sacrifice as a thanksgiv-

perpetuity of Christian education. Of
the Nonconformists he wished he could
speak with more confidence. Their fore-
fathers foresaw all things for the love of
their religion; he wished he were as con-
fident that the present generation would
unite with those who believed that educa-

A DECAYING SECT.

Episcopalianism in Ireland.

A curious pamphlet has been published
in Ireland on the decay of Protestantism
in that country. This is not precisely its
title, but this is really the meaning of the
pamphlet. It is written by a Protestant
clergyman, "nominally" on the decay of
preaching, but really on the decay of Epis-

MAMMON ENTERED IN THE EPISCOPACY.

The Established Church combined in its
clergy the most enormous wealth and the
most abject penury. The Bishops were
magnificently paid, the curates were mis-
erably poor. We have seen the Episcopal
Archbishop of Cashel seated in a splendid
carriage shining with gilding and paint, his
liveried footmen glittering in gold lace,

ALL FAVOR AND SO MERIT.

There are no prizes in the disestablish-
ment. The gifted youths who used to
crowd into the "parson factory" eschew
those venerable walls. The bright and
ambitious pass it by. They prefer law
or physics to divinity. Hence the candi-

No Vile Dances for Them.

Somehow, here in Bay City, there is no
need to advise Catholic young ladies
against the waltz, or other round dances.
Few or none of them ever take part in
them. Most of our English-speaking
young ladies are members of the Sisters in
charge of St. James' School, and it is a
condition of the membership that they will
not engage in round dances. Many a self-
conceited young man has been surprised
at the refusals of those young ladies to
waltz with him.—Catholic Chronicle.

How many of us would be willing to
turn our characters wrong side out and
wear them thus for a single day before
the astonished and disappointed gaze of
our fellow-beings? Yet we are willing
that our omniscient God should see them
that their soiled lining and unsightly seams.

There were, in olden times, and there
are even still in established churches, those
great prizes (above alluded to), and con-

sequently very able men will embrace
poverty in their youth in order to attain
them. But when we hear it stated as a
good feature in the present Protestant
Church that every curate can command
twice the salary he could formerly obtain,
we should ask what about the Bishops
and deans? What about the best livings?
And when we hear that a young man is
likely to get as much salary in five years
as he will ever get, when we see in the
Irish the difficulty and dislike of giving
their new Bishops more than a respectable
pittance, we may safely conclude that
though the better pay of the curates will
secure for such a ministry the entrance of
a great many poor men who want a quick
return for the outlay of their education,
the lack of real prizes will deter all such
as are able and ambitious to succeed, un-

PROTESTANTISM IN IRELAND LACKING THE
ELEMENTS OF SUCCESS.

This is the opinion of Mr. Mahaffy. But
this is not the true cause. We maintain
that, no matter how brilliant the galaxy
of talent which beamed over its hierarchy,
illustrated its annals, illumined its pulpits,
illustrated its conferences, Protestantism
in Ireland was destined to ruinous
discomfiture.
It could not succeed as a missionary
Church.
It was the religion of the landlords. It
blessed and sanctified the terrible confiscations.
It was the slave and sycophant of
aristocracy, whose exactions it never re-

SOME REASONS WHY THE IRISH DISLIKE PRO-
TESTANTISM.

Because, amongst other reasons, Protest-
antism is associated in their minds with all
the calamities, all the misfortunes, all the
famines which have desolated Ireland,
which were in early times partially Christian,
the faith became almost utterly extinct
by the invasion of our Saxon forefathers.
Nevertheless, there was a part of England
which was an exception—the western part
of the country.

OUR BRITISH FOREFATHERS, IN REMOTE
TIMES, WERE CHRISTIAN.

Who it was that brought Christianity to
them we did not know; but Christians
they were, and British bishops sat in the
Council of Arles in 312, representing
there the faithful of the Catholic Church
in England. After that the Saxon inva-

PEACE CAME BACK TO THE CHURCH OF
CHRIST.

They could hardly fall on such a day as
that, when they were laying the founda-
tion of a beautiful church—though one of
no great dimensions—they could hardly
help but bear those things in mind. All
that he had been saying was represented
in the act which they did that day in lay-
ing the foundation-stone. There was one
or two great truths they might gather on
that occasion. They read in the history
of the Vicar of Jesus Christ, of the
faith which the Saxons in England, and in
France, they read first of all of the
Romans of the Vicar of Jesus Christ, of
the holy sacrifice of the Mass, of the
condition of the departed, and of the prayers
for the departed who had gone into that
silent and tranquil realm where ad man
is expiated after death which was not ex-
pelled here, and the dignity, and the
love and pity given by all the faith-
ful to the Blessed Mother of God; in
short, there was hardly a point of the
Catholic faith, which was believed in that
day which they did not read of in the
history of St. Bede. It was that faith in
all its integrity for the manifold doctrines
of which their forefathers had laid down
in their lives. It was that same faith in
all its integrity which their pastors taught
to-day—that faith which he now, in the
light of the sun, declared to be the faith
not only of the Catholic Church in Eng-
land, but throughout the world. That
church whose foundation they had just
laid would be for ever a memorial of the
faith. The Church throughout the world
spoke by her priest, that which the priest
declared was the doctrine and teaching and
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were chosen by the priest, but the truth
that was taught was the Church's teaching;
so that the solitary priest was in fact the
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Dyspepsia, liver complaint, and kindred
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all annoying Kidney Diseases. 81 at
Druggists.

CARDINAL MANNING.

Laying the Foundation-Stone of a New
Church.

The Liverpool Catholic Times, Septem-
ber 22, gives the following report of an
address delivered by Cardinal Manning at
the laying of the foundation-stone of a
new church at Bolton-le-Sands, near Lan-
caster, England:
At the conclusion of the ceremony
Cardinal Manning addressed the clergy and
people who assembled round him. He
said the Church bade, and such was the
custom, that a bishop who laid the founda-
tion-stone of a new church should say a
few words to contribute to the finishing
of the structure, and also to make offer-
ings of all things that are necessary for
the divine service. One part of this duty
was not necessary that day; for by the
piety and munificence of one person, the
church of which he had laid the founda-
tion-stone would be built as an offering to
Almighty God. Few had the happiness of
offering a church which would stand for-
ever, and an altar at which there would be
day by day a priest who would offer a
holy sacrifice and make memento for ever
of the piety and munificence of the
founder of the church. Beside the building
of the church there were certain things
that would always be needed, and perhaps
some of them might desire to have a
share in this good work. Proceeding, he
said it was impossible for him not to
recall something of the history of the
Church, coming as he did from the south
of England, and from the province of
Westminster, where the Church long ago
was extinct, but where it had risen again
through piety of the faithful, and in
still rising in some proportion and in
some dimension worthy of the Catholic
faith. Nevertheless, when he came to the
north he found himself in a land that had
never entirely lost the faith, where the
Church had never been extinct, but where
it had existed among the population from
the most remote antiquity. He said those
words because, while Ireland received the
faith and never lost it, in England, which
was in early times partially Christian, the
faith became almost utterly extinct by
the invasion of our Saxon forefathers.
Nevertheless, there was a part of England
which was an exception—the western part
of the country.

WHO IT WAS THAT BROUGHT CHRISTIANITY
TO THEM WE DID NOT KNOW; BUT CHRIS-
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SAT IN THE COUNCIL OF ARLES IN 312, REPRESENT-
ING THERE THE FAITHFUL OF THE CATHOLIC
CHURCH IN ENGLAND.

After that the Saxon inva-
sion extinguished the light of faith over
all the east of England; and in time it also
pressed the British Christians in the West
of England, in Wales, and Cornwall, and
in that province which was then called
Strathclyde, and which was then called
Strathclyde, and therefore he might say that
their forefathers, Christians still and
Catholic, lived on, a small remnant, cut
down by war and bigotry, but keeping
ever fast to the faith. He knew that St.
Augustine, sent over by Gregory the
Great, came into England and found
British bishops and Christians in Wales; it
could hardly be doubtful that the Chris-
tians of Cornwall and along the western
coast, where he and they then stood, con-
tinued to be Christian until they were
again conquered by the Northumbrians.
But the Northumbrians before the con-
quest had become Christians, too; and
therefore the light of British Christianity in
the Catholic faith was united in one. And
there was a strong historical probability,
that there was an absolute certainty, that
there, at Bolton-le-Sands, where they were
then standing, and along that western coast,
Christianity, from the hour when it first
came in this island, had never been ex-
tinguished. Therefore, as the Catholic
faith in all the light of the sun, and
purity had never been extinguished there,
they were the descendants of those Catho-
lic forefathers of ours, who amid all their
sufferings still continued firm and endur-
ing until the light came back once more,
and

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next day with
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been to Mass;
the injunction
first the King-
and all things
(Matt. vi, 33).
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o set the soul
for all eternity.

Conversion.

Sunday Sun."
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—the scenes des-
of "Acts" are
is shown where
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as at the eastern
the hand." If
of the spot we
of Ananias, cer-
called Straight,"
of Paul. Let
a speaking after
the men. This
reviewer, St. Paul,
rom every pulpit
e name temples
very home of his
Rome which im-
Rome to New
revel saw new
cristic Norway,
to Christopher Wren,
teacher of the
of the great agony
of the mind until
on this very road
guide, Sawabeni,
Would you
ground? Not after
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ered, even when
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s, of priests in
Jerome and St.
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ol Ananias, who
er of the room
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and as the cavass
nglish he breaks
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at in two pieces."
s were, "I die for
me if I would
I did not know
n father, and so I
n father, and for
They wounded
of his cheek, "and
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ck some lavender
as we leave the

cars out rats, mice,
and vermin, chip-