THE MOTHER OF GOD.

What is Devotion, and What Idelatry

TLAR ERRORS OF NON-CATHOLICS CON HIMO DEVOTION TO HER.—THE PRO-PART IDEA OF DEVOTION TO THE

heppiness hereafter.
THE SOLID MASS OF RELIGIOUS BIGOTRY and opposition on the part of Protestants is not so much primarily from an innate dislike to our creed and profession as to an absolute want of knowledge of what we really de profess and believe. And where I blame Protestants is this; that too often, instead of inquiring what the Catholic church teaches, they rest upon a foregone conclusion that it is a masked monster of iniquity, rotten at the core, destructive of all principle, morality and all social independence. Take, for example, the deep-seated, absurd notions that have for ages cankered on the Protestant mind with regard to convents, the confessional, indulgences and the like, and it needs but to put one question to each one's individual self. Would not public opinion, the press and our well loved and well educated law courts have crushed and stamped out long ago all the abuses and irregularities of the Catholic litergy and discipline should such have ever existed? If it is worth while examining

ehould such have ever existed? If it is worth while examining what we, Catholics, PROFESS AND THE CHURCH TRACHES, who is our guide in all things, let that examination be fair, unprejudiced, and entirely with a view to finding out the truth, and to profit by the discovery. This I would particularly recommend in the consideration of that much assalled, because entirely misunderstood, tenet of our Catholic worship, which I am now about to anbmit to you—devotion to the Blessed Virgin.

The heading of this my first lecture, "The Protestant idea of devotion to the Blessed Virgin," suggests two thoughts: First, what is the Protestant notion of Catholic devotion to the Blessed Virgin? Secondly, what is the Protestant notion of that which is really due to the Blessed Virgin? What I am about to submit as a fair and pretty correct answer to these two questions, I have carefully gathered from statements made by Protestants themselves, now happily converted to the Catholic church. Protestants themselves, now happily converted to the Catholic church. Protestants are under the firm conviction, to say the least, that Catholics pay too much veneration to the Blessed Virgin, or, as they call her, the Virgin Mary. In fact, they call Catholics worshippers of her, understanding by the word worship that which they themselves give to Jesus Christ. They further assert that we Catholics, believe that

HHE IS THE QUEEN OF HEAVEN,
in the sense that she can do more for us

olics, believe that

BHE IS THE QUEEN OF HEAVEN,
in the sense that she can do more for us
than Jesus Christ himself, and that she can
command Him in all things, He being
entirely and completely subject to her in
everything. Some of them go so far as
to declare that certain foreign Catholics
have tried from time to time, to do away
with Jesus Christ altogether, and to establish what they call an ege of Mary, in
which she was to be the sole center of
worship and the source of all good to
mankind. Again, we are called worshippers of idole in this that we bow
down before images of the Virgin in
our churches, and that if we burn a
candle before these images, and put
some money in a box, and count so
many "Hail Marys" on beads, we will
have our friends torgiven. Further,
that we look upon these beads as a sort
of charm to drive away the devil, and
that as such we wear them about our
persons, as certain superstitious people
wear a piece of sealing wax to keep away
the fairies, or write their names around
the ring worm to dispel the disease.
This, as I have described it, is the
LOW CHURCH AND DISSEMTING NOTION
of Catholic devotion to the Blessed

This, as I have described it, is the
LOW CHURCH AND DISSEMTING NOTION
of Catholic devotion to the Bleased
Virgin. The high church body in the
Church of England in the estimate of
our Catholic devotion are not quite so
erroneous. They are quite willing to
concede that many falseboods have been
circulated about Catholics and their devotion to the Virgin: but at once drift circulated about Catholics and their devotion to the Virgin; but at once drift into the conclusion that there are two opposing streams of thought in the Catholic church; one party wishing to use respectful devotion to Mary as the mother of Jesus Christ, and to ask her prayers; the other making her practically a goddess, and breaking away from all moderate veneration of her as the mother of the Saviour, and giving her fanciful and extravagant titles which sooner or later are bound to lead the less cultivated portion of the population into gross idolatry. Not, they continue, that we think this latter phase of devotion to the Blemed Virgin to be regarded as a part of the real religion of the Catholic Church, but as an excressed developed mainly in

Blessed Virgin, as being temerarious and offensive to pious ears, and they altogether repudiate the English rendering of such Italian thought hymns as "DAILY, DAILY, SING TO MARY," and "Sweet Star of the Sea," regarding them as dangerous in the sense that they are all very well for highly cultured minds which have a definite notion of the difference of Latria and Dulia (or praise to the creature,) but liable to lead the populace into the idea that Mary is after all a sort of goddess, and to distract their attention from Jesus Christ our Lord.

Coming now to the Protestant notion of what is really due to the Blessed Virgin Mary, this varies according to time and place phases of thought and feeling outside the church, and above all according to the particular feeling of parties in the Established church. I have known of some Protestants who were brought up never to mention the name of the Blessed Virgin, because Catholics made so much of her. A good, solid reason, certainly! And here I am reminded of a story that I once heard of a clergyman of the Established church who went to a certain part of Ireland to stamp out of the people's mind the evils of Mariolatry. And taking

A LITTLE BOY, he saked him to repeat him, saying excitedly: "Leave her out and never on any account mention her again." Continuing, the little one recited the "I believe," till he came to the words "who was born of," when, turning his eyes to the worthy man, he said: "Please, sir, here she is again; what am I to do with her this time?" Other Protestants, I know, form an idea in their own mind that she could not have been a bad woman, at least, as she was chosen to be the Lord's mother, but do not see the least necessity of making what they call such a fuss about her. They will tell you, with all sincerity, no doubt, but with a smack of blasphemy certainly, that she was an instrument in the plan of redemption, just as Judas, who betrayed our Lord, and Pilate, who condemned Him unjustly, but all these were odious because they were the villians of

never been equaled or approached as engines for the accomplishments of this purpose.

Professor Leuris, as in duty bound, though he comments with great frankness on the drawbacks of the Scotch universities, and especially their prostitution to mere fourth-form teaching, yet fondly impressed on us the undoubted fact that St. Andrews and Aberdeen, Edinburgh and Glasgow, reproduce more nearly the autonomous constitution of the mediewal university. Perhaps they do. We own that ranking ourselves among the staunchest medievalist living, we like Oxford and Cambridge better.

But that, no doubt, is a matter of taste; and, after all, as the differentis of Oxford and Cambridge is the collegiate system and as the collegiate system was started in both at least in the thirteenth century, the crown and flower of the middle ages, we do foot feel very traitorous.

To us the great charm of the present book, is the way in which it shows, by the hand of a new professor of a newfangled art, what indeed, all scholars know, but what the general public still ignore, the fact how almirably wise these despised middle ages were; how, instead of trying, like their successors, to spoil the good things they had in herited, they tried to hand on things they had in better state to their heirs; how full they were of the practical spirit; what great things they ould do with small means; how they loved science before the name of science had been specialized into a beggarly out-house of her wast and glorious palace; how powerless their alleged literalism and narrowness were to prevent the expatiation of the intellect in the largest sense—an expatiation encouraged and fostered, not cramped or confined, by the efforts of the Church.

Reliable Testimeny.

Mr. John R. Wright, representing Messra.

Evans, Sons & Mason, wholessie druggists,
Montreal, says-Nesal Baim cured me of a
long standing case of Catarrh after many
other remedies failing.

Cholera morbus, cramps and kindred
complaints annually make their appearance at the same time as the hot weather,
green fruit, cucumbers, melons, eta., and
many persons are debarred from eating
these tempting fruits, but they need not
abstain if they have Dr. J. D. Kellogg's
Dysentery Cordial, and take a few drops
in water. It curse the cramps and cholera
in a remarkable manner, and is sure to
check every disturbance of the bowels.

Pleasant as syrup; nothing equals it as
a worm medicine; the name is Mother
Graves' Worm Exterminator. The
greatest worm destroyer of the age.

ST. PHILIP NERI.

His Labors as Founder of the Congregation of Uratorians.

NAL NEWMAN SAYS, "WE ARE TO BE ORATORIANS."

NAL NEWMAN SAYS, "WE ARE TO BE ORATORIANS."

On May 26, 1595, St. Philip Nerl, founder of the Congregation of the Oratory, having completed his holy work of regenerating Rome, closed his eyes in death at the church of Santa Maria, in Vallicella, which Pope Gregory XIII, gave him, and which is still called the Chiesa Nuova. On May 26, 1887, his sons in every quarter of the globe did honor to his memory, and in his oratory at Brompton—the finest modern example of the Italian Renaissance of which architectural London can boast—thousands knelt at his altar and sought his intercession with the Most High. It was a wonderful sight to behold that lofty building, with its messive marble columns and domed ceiling of concrete vaulting, its beautiful high altar in-laid with precious stones, its many chapsels adorned with rare mossics and carvings, its handsome floor of rich marqueterie—to behold it a living mass of palpitating life, a sea of upturned faces, eager, anxious, hungering, the greater number of them, for the Word of God. Outside the sun shone brightly; there was pleasure here, there, and everywhere; Nature was most attractive in the green decked parks, and Art in the erowded thoroughfares; yet, in the midst of a silence which might have been the silence of Death, so solemn was it and so reverential, words flowed from a preacher, gifted with eloquence, in praise of one three bundred years dead, and they fell on the ears of a multitude of men and women occupying every seat in the spacious edifice, and surging up the nave and ailees as if impelled towards the holy altar of sacrifice by some unseen force.

"We are to Beoratoriam,"

with her this time ?" Other Protestants, I know, form an idea in their own mind that she could not have been a bad woman, at least, as she was choesn to be the Lord's mother, but do not see the least necessity of making what they call such a fuse about her. They will tell you, with all sincerity, no doubt, but with a smack of blasphemy certainly, that she was an instrument in the plan of redemption, just as Judas, who betrayed our Lord, and Pilate, who condemned Him unjustly, but all these worth of the sacred tragedy, she was to be admired because they were the villians of the sacred tragedy, she was to be admired because they were the villians of the sacred tragedy, she was to be admired because they were the villians of the sacred tragedy, she was to be admired because they are as kind and good to our Lord and loved Him.

EDUCATION AND THE CHURCH.

TRIBUTE TO THE ZEAL FOR LEARNING IN THE MIDDLE AGES.

Prof. Laurie (Presbyterian) has written a work on the "Rise and Early Constitution of Universities. In a review of it the London Saturday Review says:

It is certain (and Professor Laurie has made the facts quite clear) that doues attended the self sufficiency of the eight teenth and early nineteenth continues to acknowledge. It is also certain (and here again Professor Laurie has done good service in bringing out the facts that a tradition of the great pagen schools of the empire in which so many of the fathers themselves had learned, persevered to some extent even in the "dark" times.

And it is evident that, as Europe settled down and redeveloped itself in kingdoms, blind strivings, coming by degrees to be not so blind, were made to put on the structure of ordinary education a coping of university finish. We think ourselves that, with all their short comings, Oxford and Cambridge have never been equaled or approached as angines for the accomplishments of this purpose.

Professor Laurie, as in duty bound, the hard of the proper of the second comments with great frankases.

for the purpose of acquiring a commercial training, but the Godeent call to a higher life kept echoing in his heart, and giving up all prospects of worldly aggrandizement, he went to Rome in the year 1533, and taking up his residence in the house of a Florentine gentleman whose son he instructed, he lived a simple life hidden with his Redeemer. In the midst of many trials he practiced a self denying discipline, raising his scul in prayer that the debasing irregularities of which Rome was then the prey might be corrected. Nightly he went to the seven churches of the city and prayed outside the doors if they were closed against him; and daily he cast himself at the feet of his Master, beseeching that the evils of the times might be destroyed. It was not, however, until he was thirty that the answer was vouchasfed to his appeal. Then at Whitsuntide—a season ever prominent in his life—in the year 1544, when he was bowed in prayer in the catacomb of St. Sebastian, the gift of the Holy Ghost descended upon him and a fire of love and charity began to burn within him which knew no abatement while he lived. For five years he communicated silently with his Maker, and having thus prepared himself for a struggle with the corruptions of the age, he began to work zealously for the salvation of others. Gradually by the force of his innate virtus and personal gentleness he gathered around him the straying and the strayed and set them on the straight path.

With them he used to receive regularly Holy Communion, and in turn they used to watch on the first Sunday in each month before the Blessed Sacrament, thus introducing into the Eternal City the plous devotion of the Forty Houre' Adoration, which had been begun in Milan six years before. In the year 1550 the labor of this holy company included the care of poor convalescents and of poor pilgaims who flocked to Rome for the Jubilee and other celebrations. SS. Trinits and Pellegrini was in a short time their home, and then, in the following year, on May 28rd, Philip was ordained

all learned from him how holy life in the midst of men could be made, and how beautiful in the sight of heaven was earthly duty if offered with a pure heart. His flock at first included members of every creed, but when the lesson of his saintly example was committed to memory, differences dissappeared and the flock were soon white fleeced sheep of the one, true fold. The city of his birth then claimed his attention, and thither he sent some of his sons to establish a second ora tory. That was in 1564. Eleven years later Pope Gregory XIII, granted him the church of Santa Maria, in Vallicella, and, by a Bull, His Holiness erected in it a congregation of secular priests under the name of the

songregation of secular priests under the name of the "COMBRIGATION OF THE OBATORY."

Not until 1583 could Philip be persuaded to leave San Girolamo, for he harank from appearing in the prominent position of founder of the oratory, and then it was a command from the Holy Father which induced him to accept the high place his virtue had gained for him. He was elected Superior for life, but casting aside every external distinction, he insisted on remaining simply "Father" to his sons. On May 25th—the Feast of Corpus Christi—1595, when he was in his eightieth year, the curtain of Death closed around his life. He worked to the very cad, and his fading eyes asw the abundant fruit of his sixty years of labor: Rome regenerated, sinners humbled in penance, cannot be considered in of the oratory spreading in every direction. There was no more for him to do, and so, surrounded by his loving sons, he passed away from earth, blessing them and their work:

"—the Saint of gentleness and kindness Cheerful in penance, and in precept win-

"-the Saint of gentleness and kindness Cheerful in penance, and in precept win-Patiently healing of their pride and blind-Souls that are sinning.

Love is his bond, he knows no other fetter, Asks not our all, but takes whate'er we spare him, Willing to draw us on from good to better, As we can bear him

Prayer is as sweet, that hours are but a minute;
Mirth is so pure, though freely it possesses

Thus be conducte by not, your part, ant, innocent souls and sinful souls forgiven, Towards the bright palace where our God is present

Throned in high Heaven."

Towards the bright palace where our God is present
Throned in high Heaven."

Thus sang the most illustrious of St. Philip's sons, the Cardinal Newman who attended the services of the feast in the Birmingham Oratory—he who never aimed at anything else than obedience in his own sense of right, and who became the leader of a party without either wishing or acting as such, and whose powers as a minister of the Catholic Church have not "disappointed either his own friends or those who pray for the peace of Jerusalem." The immediate after-effects of his conversion are recorded in immemorable words: "From the time that I became a Catholic, of course, I have no further history of my religious opinions to narrate. In saying this, I do not mean to say my mind has been idle or that I have given up thinking on theological subjects; but that I have no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. I was not conscious on my conversion of any inward difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation, or of more self-command. I had not more fervor; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption." Teaching which could produce such a result as this is surely

WORTHY OF EXAMINATION.

Then what does St. Philip teach?
Let us hearken to some of his words, taken at random from his writing: Never trust to yourself either on the ground of experience, or length of time, or age, or sickness, but always fly from

Let us hearken to some of his words, taken at random from his writing:
Never trust to yourself either on the ground of experience, or length of time, or age, or sickness, but always fly from every occasion of danger as long as you have but strength to raise your eyelids. Shun bad company; pamper not your bodies; avoid idleness; be diligent in prayer; and frequent the Sacraments, especially confession. Humility is the true and sure guardian of chastity, and want of compassion is the forerunner of a fall. All the love we bear to creatures is so much taken from God. Ten men wholly detached would convert the world. Be content with a few devotions, and keep to those few most faithfully. A man without a prayer is a dumb beast. The true preparation for prayer is constant mortification. Be humble and obedient, and the Holy Ghost will teach you. The true preparation of a good priest is so to live as to be ready at any moment to say mass or receive communion. To begin well and end better, two things are necessary: to be devout to the most Holy Mother of God and to hear mass daily, where there is no lawful hindrance. My most spiritual penitents have been won to God by laying myself out, even at nights, for their conversion; and be assured that nothing brings such consolation and sweetness to the souls that love God as leaving Christ for Christ. Have a cordial love one for the other. Throw yourself into God's hands, and be sure that if He wants anything of you He will give you all that is necessary for His purpose. In this life there is no purgatory; it is either all hell or paradise; for he who suffers tribulation with patience enjoys paradise, and he who does not suffers hell. Adverdity is the surest mark of God's love. Obedience is a short road to perfection. Words cannot express the beauty of a soul which dies in the grace of God." Here are included many of the doctrines which render the Brompton Oratory a starting point and a turning point for convert and sinner.

B. B. Stood the Test. "I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was," Henry Smith, Milverton, Ont.

Henry Smith, Milverton, Ont.

C. A. Livingstone, Plattsville, says: "I have much pleasure in recommending Dr. Thomas' Eclectric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheamatism."

PROTESTANT PRINCIPLES.

The Example of Heretics Dangerous for Catholies to Follow.

WHAT CAN BE DONE TO PROMOTE UNION AMONG THE FAITHFUL.

Bishop Bagshawe, of Nottingham, England, in the course of his recent pastoral, says:—

"There is at present a serious danger that Catholics may take their ideas and opinions on many subjects in which morality is involved, either personal, social or political morality, from speakers or writers of the Church of Eugland, or some other heretical sect, and of forming their own principles upon such opinions as though they were teachings of the Catholic Church. The Catholic Church, however, is our safeguard in morals as in faith, and if we listen to other teachers, we are sure, sooner or later, to be led astray. A religion made by men must needs be

needs be
INFECTED BY THE SPIRIT OF THE WORLD, which is contrary to the spirit of God. It is impossible, therefore, that the teaching of false sects should not be a dangerous evil. The history of the Church of England and of her chief supporters does not tend to soften this unfavorable judgment. Catholics, then, will hardly be inclined to think that the traditions of political and social morality handed down and delivered by such an establishment, perpetuated by such means, can speak the Spirit of Christ. That establishment and its powerful supporters have ruled England with terrorism and bribery combined. They have ever legislated in their own interests, and maintained and defended their grossest abuses, despising the rights and interests of their fellow-subjects, until at last, by the rising power of the people's voice, they have been compelled to take a somewhat more humble position. Thus we come to have laws in England relating to the tenure and letting of land such as have never been known in any other civilized country; laws tending to deprive the cultivator of a considerable part of the just price of his labor, and to turn town dwellings into dens unfit for human habitation. We have laws and customs relating to the hiring of labor which sanction the grossest oppression of the poor. Our criminal code until this century was

FULL OF HIDBOUS ABUSES, and still urgently needs amendments. The haughty exclusiveness of our

this century was

FULL OF HIDEOUS ABUSES,
and still urgently needs amendments.
The haughty exclusiveness of our
numerous ranks in society is wholly
opposed to Christian charity and humility, and in many other ways we are
inheritors of the ideas of the men of the
Reformation, the spoliators, contemnors
and oppressors of the poor.
"Are they and their traditions safe
guides and teaching for Catholics? But
now that the people have been heard;
now that the non-conformists sects are
free and powerful, are Catholics any
more safe if they come under the influence of these sects? Will these speak
with the spirit of Christ? Alas, what
multitudes in England have lost all faith
in Jesus Christ, nay, even in the Providence of God? How many again are the
sects which deny our Bleased Lord's
divinity, while one and all have lost sight
of His doctrines and the positive precepts of His holy teaching? Hence the
prevailing spirit of unbelief, of indifferentism in religion, of religion with
revealed dogmas, of godless education
without any religious doctrine or precepts, of unsectarianism (or the implied
worthlessness of revealed doctrines) in
every department of life.

ANYTHING BUT A CATHOLIC.

"Except a Catholic, a man may be

every department of life.

ANTHING BUT A CATHOLIC.

"Except a Catholic, a man may be anything, belong to any sect or secret society, to be a believer or unbeliever, and he is none the worse thought of, and loses nothing of his position or credit in society. Catholics ought to know full wall that indifferentism in religion and Countenance which he denies to Catholic brother. This is indeed times see; all the more as sects and societies invariably patronize and forward their own companions, and wall that indifferentism in religion and

loses nothing of his position or credit in society. Catholics ought to know full well that indifferentism in religion and creedless education are abominations condemned by the Catholic Church, but will they continue to realise vividly this truth if they continue to associate themselves too closely and too intimately with men whose lives are founded on these principles?

EXAMPLES OF EXTRAVAGANCE.

"But passing from the special danger of Church of Englandism and Dissent to the danger of the worldliness of Protestant society in general, shall we not find grievous danger on every hand to the soundness of Catholic practices? Is it not a danger for Catholics to be surrounded by examples of almost incredible extravagance in expenditure of every kind of luxury, on buildings, on servants, on dress, on decorations, on festivities, on eating and drinking, and amusements of all sorts, in the very midst of, and tace to face with terribly urgent needs of religion and the most appalling temporal sufferings and privations of even the necessaries of life. It is easy for them by custom to be led to suppose that this is a right and lawful mode of living, and even to strive to follow, so far as they can, in these respects the warld around them. Again, the assessment that worldlings make upon their fortunes for the support of religion and the relief of the poor is commonly infinitesimally small. Catholics must follow them in this saving if they follow them in that expenditure, otherwise they cannot make both ends meet. But this is not according to the Spirit of Christ, or the maxims of His Gospel? Is it safe from His terrible threats and predictions? Will those who act thus find at last that their grave obligations to the Church and to the poor have been really discharged, or find, unhappily, that they have been fatally misled by the spirit of the world?

Too GREAT FANILLARITY WITH THE WORLD.

TOO GREAT FAMILIARITY WITH THE

WORLD.

"How many other dangerous ideas and principles may be imbibed from too great familiarity with the world? Carelessness about justice or injustice in dealing with other nations or individuals, thinking no harm of backbiting or detraction, and often very little of calumny, lax principles of merals, the destruction of the sanctity of marriage by wicked doctrines or by diverce acts, a supposed right to run, without any restraint, the gravest risk to faith or morals, either in reading or in conversation, the adoption of theories destructive to Christian charity or alms giving, and

other similiar false idess, are smong the poisonous fruits of worldliness to Catholic faith and charity. Surely we are right in saying that if Catholics do not aveld such dangerous teschings and examples, and also bend themselves together to sustain and cherish in one another the sacred principles of Catholic faith and morals, and to keep alive the practice of pure Christian charity and other Christian virtues, they will not be able, in any appreciable degree, to stem the tide of false and dangerous ideas and principles which flow in upon them from every side. Nay, they run a grievous risk of being themselves swallowed up by the flood and perishing therein.

"May God give us the grace to practice unceasingly the mutual charity and love of the brotherhood so much praised and so strongly commanded by the Holy Ghost. Happily, there is no doubt that there are many most beautiful examples of this love of the brotherhood amongst those whose position makes it even a duty to work with Protestants and to

those whose position makes it even a duty to work with Protestants and to

MIX MUCH IN PROTESTANT SCIETY.

But this position and this duty is not free from dangers. Our hearts should yearn even then towards those you are of the household of the faith, and at any rate we should not go outside the body of Christ and leave our fellow members with whom we ought to rejoice and suffer, who with us ought to be mutually careful one for another, to seek our intimate friends and associates elsewhere, and that even amongst those against intimacy with whom the Scripture warns us. Speaking generally, who can tell how much good is lost by the want of a more general and cordial union of Catholics in this country among themselvee? Instead of presenting over again the beautiful picture of Catholic unity and brotherly love which we have been studying, it is not too often the case that Catholic societies differ but little externally from those of Protestants? Are there not sometimes to be seen at least symptoms of the same worldliness, the same luxury, extravagance and ostentation, the same haughty exclusiveness, the same hard dental of the just claims of religion and of the pool? Nay, do not even the very sentiments of Protestants on religious and moral questions sometimes find an echo from Catholic lipe? It seems to us that

CATHOLIC SOCIETY IS IN SOME DEGREE

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to us that

CATHOLIC SOCIETY IS IN SOME DEGREE

STUNTED AND BLIGHTED,
and the influence of Catholic principles
upon politics reduced almost to nothing,
because there is so little social and political union among Catholics. And, alsa,
how much does religion suffer through
worldliness and want of union? 'Where
the treasure is,' says our Lord, 'there will
the heart be also;' and truly also, where
the heart is, there will worldly treasure
be given. A worldly Catholic, like a
worldly Protestant, will spend his money
on the world, and will grudge even a few
pence on a Sunday for the advance and
support of religion. Hundreds of pounds
can be given for vanity and ostentation,
and the urgent needs of the faith can
barely extract the smallest donation.
Missions may be closed, schools be shut
up, priests may be starved out, but to the
worldly Catholic it is a matter with which
he has little or no concern. The style of
his house, and grounds, and equipages, are
of more account to him. Nay, it may even
be that Protestant schools and charity
fare better with him than those of Catholics, because

THEREBY HE PLEASES THE WORLD

THEREBY HE PLEASES THE WORLD

St. Peter may tell him to love the brotherhood; St. Paul may tell him to do good to all men, but principally to those who are of the household of the faith; theologians may tell him of the order of charity; but he prefers the good-will of the world, and gives to the Protestant the ald and countenance which he denies to his Catholic brother. This is indeed a sad perversion of the things which we sometimes see; all the more as sects and secret societies invariably patronize and push forward their own companions, and poor Catholies, therefore, denied at times both by friend and adversary, have a hard lot to bear. We recommend you, then, most earnestly, dear reverend brethren and dear children in Christ, to promote union among Catholics, by every means in your power, and while you are justly fearful of over intimacy with those who are without, to have above all things, as St. Peter says, a mutual cordial charity among yourselves."

A Querulous Parson.

London Universe, July 2.

Condign punishment has, after a long and wearisome trial, been inflicted upon a Lutheran parson for grossly insulting the Catholic Church. This trial has recently taken place at Elberfeld, in Prussia. The prisoner at the bar was pastor Thuemmel, an old hand at this sort of The prisoner at the bar was pastor Thuenmel, an old hand at this sort of thing. Some time since he had been convicted of insulting the Catholic Church and sentenced to a fortnight's imprisonment for it. After he had been locked up for a week he was set free by order of the Emperor. A burnt child dreads the fire, but a parson who has got into trouble for libel does not seem to be equally wary. At any rate, directly the prison door was unlocked, Herr Thuenmel set to and indicted a pamphlet which was a little better than a lampoon.

"He charged the judges who had convicted him with being minions of the priests and with acting upon the behest of an Ultramontane public prosecutor. At the same time he charged the Catholic Church with being built upon superstition and idolatry, of which the pligrimages were one of the many manifestations. The pligrims who flock to the shrine of Kevelaar," he said, "may be divided in two classes, viz., those who are drunk and those who are not."

and those who are not."

The hearing of the evidence, or what the Germans call Bevenierhebung, showed clearly that the pamphlet was a tissue of misstatements; and it has since then been avered by the Burgomaster of Kevelaar that inebriesy hardly ever occurs among the pilgrims who go to that place in thousands every year. At any rate, the "penal chamber" of the Court of Elberfeld held that pastor Thuemmel had been guilty of gross contempt of court and an equally gross libel on the Catholic Church, and sentenced him to nine and his publisher to two month's imprisonment, and both jointly to pay the costs of the trial.