

In some one of the editions of last week's paper; in order to have had it circulated before the delivery of the Infidel lecture last Sunday.

It is now published, hoping that it may catch the eye and attention of some of our good Christian citizens, patriots, and legislators, who may be moved to inaugurate such legislative action and machinery, as will soon give us the necessary Law, suitable to the present time and emergency, whereby we can stop, forthwith and forever, this blasphemous Infidel, who is both the enemy of God and man; and for whom, however, we still pray—May God have mercy on his soul. Amen.

THE MAY DEVOTIONS.

Among all the particular pieties which Catholics practice during the different months of the year, there are few,—if, indeed, there be any—which command themselves more readily and generally to the faithful than the May devotions. So popular, in sooth, have these devotions become in this country that it is now practically a universal custom to hold them in our churches daily during May; and each year sees a larger attendance of people at these May services.

Popular as these devotions are, however, in this country and throughout all Catholic Christendom, their origin is not at all certain. In fact, one may say of them what the learned and pious Cardinal Bona once said of the devotion which the Church has always rendered the Mother of God: "Its commencement can not be shown; it was introduced by no decree of a pontiff, no sanction of a council, no custom of known origin, but in every age and in all time the faithful have been wont to honor and venerate in the highest degree the Queen of Heaven." The very name of the present month would suggest the May devotions to the truly Catholic heart, and in all probability it was from such a source that the devotions first had their origin. And once the practice of consecrating May to the honor of the Immaculate Maid and Mother of God was instituted, its subsequent growth and popularity were assured; for the beauty of the practice was self apparent, and its efficacy was speedily attested by the rich favors and graces vouchsafed to those who complied with its requirements.

While it is uncertain, however, when this appropriate and beautiful practice first began—though it is probable that it is of ancient institution—we can find traces or indications of it as far back as the fifteenth century. There are even those who attribute its popularization to Blessed Henry Suso, the Dominican friar who died in the century of sanctity at Ulm in 1365; and mention is made by contemporary writers of a pious custom which prevailed in Mantua as early as the year 1442 of lighting a candle on the altar of the Blessed Virgin daily during the month of May. Martin V., who occupied the Papal See in the early part of the fifteenth century, granted Plenary Indulgences to all who fulfilled the prescribed conditions on the Sundays of May. Others attribute the propagation of the devotions, if not their institution as they are now practiced, to St. Philip Neri, the Oratorian founder of the sixteenth century, while others still name Father Lalomia, a Roman Jesuit, as their originator, because of the fact that in 1748 he published an Italian work entitled "The Month of Mary." As some one, however, has remarked, the appearance of that book was of itself evidence that the devotions which it commended and the methods of which it set forth were already in existence.

It seems to be generally acknowledged that this work, Father Lalomia's "Month of Mary," gave a great impetus to the May devotions in Italy. The book was soon translated into other languages, and the piety it sought to promote crossed the Alps and spread through France and other European lands. In France the devotion was propagated very widely through the zeal of Madame Louise de France, a pious Carmelite at St. Denis, who caused Father Lalomia's book to be translated into French and otherwise urged the consecration of May to the Mother of God. As a consequence of her efforts and those of the many zealous souls who co-operated with her, "altars were everywhere built for the month of May," says a writer on the subject, "in cathedrals as well as in humble village chapels; and at the present day it would be hard to find a chapel in France, no matter how humble or obscure, that does not receive its fragrant offerings during the month. In hamlets at a distance from the church, people make choice of a little shrine, or some Christian residence, wherein to hold their meetings. Families in the country, living apart from others, lay flowers at the feet of their statue of the Madonna, and surrounding it at night, they offer up their prayers, and read some pious book."

Why may we not imitate here the fervor and enthusiasm which the French faithful display during the month of May? There are many reasons why devotion to Mary in every form should find favor in this fortunate land of ours. It was her blessed name that the caravel bore which brought the great discoverer of the western world to this hemisphere. It was in her holy name that the first missionaries here began their self-sacrificing labors among the aborigines. The earliest American explorers bestowed the same name on the fairest rivers, gulfs, capes and lands they met; and in one form or another even yet Mary's name is written all over our national domain. Nor will we lack sanction for our Marian devotion,

for by rescript dated March 21, 1815, and June 18, 1822, Pius VII., of treasured memory, wishing to encourage the faithful to the practice of this beautiful piety, granted special Indulgences, which are applicable to the souls in purgatory, to all who, during the month of May, say some prayer or perform some act of piety, either publicly or privately, in honor of the Blessed Virgin, to whom the month is dedicated.—Sacred Heart Review.

PSEUDO CATHOLICISM.

An odd feature of this proverbially critical and practical age is the growth of pseudo-Catholicism. This movement is from the point of view of familiar facts one of the most curious delusions in the whole range of history. The prophets thereof calmly repudiating the traditional views held by their own Church concerning herself, and ignoring the avowed purposes and actual achievements of the worthies who outlived the ancient faith and desecrated the ancient altars of England have propounded a new theory about the English Reformation. The old Church was not rooted out as was the case of Germany. Papal supremacy (which was a profane novelty born of Papal arrogance) was abolished, but every essential point of Catholic doctrine was conscientiously preserved. Some little taint of a rotarianism was absorbed, but not enough to destroy the vitality of the Church. A great deal of nonsense has been written and spoken about the genesis of the Establishment. The truth is, as the new school is diligent in asserting, that what was ignorantly supposed to be a new Church is really as old as English Christianity. The whole contention of the pseudo-Catholics is apt to bewilder people who fancy themselves familiar with the Tudor period of English history. One is reminded, somehow, of Archbishop Whately's "Historic Doubts." In the name of logic he invites his readers to believe that no such person as Napoleon Bonaparte ever existed. In the name of romantic idealism the world is invited to believe that the English Reformation as its leaders knew it and as the Establishment proves it to have been, is an exploded fable. Says Principal Fairbairn in his recently published book of essays, "there is no more splendid example anywhere of how completely a professedly historical movement can be independent of historical truth." And yet, in historical, as it is, pseudo-Catholicism has its large and earnest following, its consciously picture-que array of confessors and even its petty martyrs. Black is white, new is old, and theory prevails over inconvenient history.

"Continuity" is the shibboleth of the new school. England broke with the Pope. She did not break with the Catholic past as was done by Germany. The "Ecclesia Anglicana" retained the old doctrines, sacraments and orders. She was shackled by the secular power, and infected, not enough, however, to impair her vitality, with the virus of Protestantism. Just now she is shaking off her fetters and purging herself of Protestant errors, to the scandal of Anglicans who believe that the Establishment is essentially Protestant. And we are invited, as cogent proof of "continuity," to gaze upon the long roll of the names of English Bishops from Augustine down to Frederick Temple and Mandell Creighton. The test of continuity is not the possession of old titles, dignities and properties, but rather identity of belief and practice. The habit does not make the monk.

The best evidence as to what was done in England in the sixteenth century is the words and works of the men who took part in the tragedy of the English Reformation. And one wonders what the three worthies whose "Memorial" with its significant inscription is to be seen at Oxford and whose views on the subject of religion admit of no misconception, would say to all this babble about "continuity." Up to a certain period England was Catholic—Roman Catholic. Then came the national apostasy, to advance which the whole might of the civil power was put forth. The old faith was outlawed, the Mass, the central and distinctive act of the Catholic religion was proscribed and the consecrated altar-slabs were turned into paving stones.

A new scheme of doctrine and ritual was concocted and imposed upon the country, and the dignities, revenues and possessions of the Old Church were made over to the apostles of the new Gospel. Civil authority defined what the holders of the dignities aforesaid were to teach under pains and penalties appointed by the civil power. There was no pretence of "continuity" in these days. The Church of England gloried in her discontinuity. The question is not what Cranmer and his associates ought to have done and might have done, but what they actually did. England was divided into two camps, one of the old fashioned Catholics, which, owing to the lack of priests and the recusants imposed on "recusants," grew smaller year by year till at last the only vantage ground of the old faith was the houses of a few of the wealthier classes. Priests had to travel in disguise, to say Mass in secret, and the recusants lived as aliens in the land of their fathers.

In the meantime the Protestant ascendancy in Church and State was rampant. The old churches and the few recusant were the only memorials of the ancient order of things. Where was the "continuity" in these days? It was reserved for a band of modern Anglicans who were ashamed of the degeneracy of their Church to invent this romantic dream about her real nature and to convince the world thereby that

she was no dead branch, but did always abide in the Vine. We can respect the high ideals and the earnestness of these men, but at the same time we cannot blind ourselves to the fact that their contention rests on a basis as airy as the fabric of a vision. They are what a member of the Orthodox Greek Church pointedly styled them, "apostates from an apostate church."—Providence Visitor.

CHURCH DOCTRINE AND CHURCH DISCIPLINE.

Matters in Which She Cannot Decease a Change and Those in Which She Can.

From the Monitor.

The Pope's letter raises a question which often puzzles portions of the laity. There are doctrines and practices in the Church which cannot be changed or abrogated by the highest ecclesiastical authority; again, there are other practices which the Pope or the Bishop may alter. Why this distinction? The reason is simple. The Church has no authority to change or abolish whatever is of divine origin. An inferior cannot dispense in or abrogate the laws of a superior, and the Church is subject to God. But the Church may, if she sees fit, dispense or alter whatever she herself has instituted. For example, a Bishop may enact laws for his diocese and may abolish them. The Pope may legislate for the Universal Church and may in the course of time change his own laws. But the Bishop, being inferior and subject to the Pope, cannot dispense with the general laws of the Church except in so far as he has been granted power.

Father Rickaby goes into details in the following explanation: "There are in the Church 'crendenda' and 'agenda,' things to believe and things to do—in other words, doctrine and discipline. With regard to doctrine, the Church has only the power of a herald to proclaim. She cannot alter the matter of the proclamation put in her mouth by Christ and His Holy Spirit. She has nothing to say. She can only say more fully and completely what she has always said. It is otherwise with her discipline. The foundations of her discipline are the natural moral law, and over that she has no power, except to proclaim it in her pulpits and enforce it in her episcopal tribunals; also certain enactments of Christ Himself touching the sacraments, their matter and form, and touching the hierarchical constitution of the Church—these enactments she can but stand by and obey. Over and above these foundations is superimposed a vast body of laws and customs, making up what is commonly understood by the discipline of the Church. Here the Church is no longer herald, she is legislator. She made these laws and she can abolish them. It is the discipline, not the doctrine of the Church, that can be altered to meet local and temporal exigencies. And it may be said with a fair measure of truth that no one system of discipline can be adapted to the requirements of all men.

The following are some matters of Church discipline, variable by Church authority. The liturgy of sacrifice and of the seven sacraments, except such parts as were determined by Christ Himself. The language of the liturgy, liturgical vestments and instruments, Church architecture and music, in which matters the Church has interfered much less than she might have done. The celibacy of the clergy. Religious orders, their existence and their constitutions, fasting and abstinence, Canonical penance. Forms of procedure in ecclesiastical cases, Sundry, not all of the impediments to matrimony. Forbidden books.

LIST OF BOOKS.

For Sale at the Catholic Record Office.

Table listing various books for sale, including titles like 'Blessed Virgin. Anecdotes and Examples Illustrative of the Honor due to the Mother of God', 'The Trials of a Mind', 'The Catholic Church for Children', etc.

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Table listing various books for sale, including titles like 'Mischief Makers', 'The Public are too intelligent to purchase a worthless article a second time', etc.

Table listing various books for sale, including titles like 'The Public are too intelligent to purchase a worthless article a second time', 'The Demon, Dyspepsia', etc.

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Advertisement for Scott's Emulsion, featuring a fisherman carrying a large cod fish on his back. Text: 'Ask your doctor how many preparations of cod-liver oil there are. He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion."'

Advertisement for Calvert's Carbolic Ointment, featuring a bottle of the ointment. Text: 'CALVERT'S CARBOLIC OINTMENT. Is unequalled as a remedy for Chafed Skin, Piles, Scalds, Cuts, Sore Eyes, Chapped Hands, Burns, Scarcies, Neuralgia and Rheumatic Pains, Throat Gales, Ringworm, and Skin Affections generally.'

Advertisement for Snap, featuring a bottle of the product. Text: 'Snap. For the BUSINESS MAN. We make a Specialty of MEMORIAL WINDOWS High-Class Church & Cathedral Windows. Equal to any English or American Work. HOBBS MFG. CO. LTD., London, Ont.'

Advertisement for O'Keefe's Liquid Extract of Malt, featuring a bottle of the extract. Text: 'O'KEEFE'S Liquid Extract of Malt. Is made by a Canadian House, from Canadian Barley Malt for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so.'

Advertisement for Hood's Sarsaparilla, featuring a bottle of the medicine. Text: 'Hood's Sarsaparilla. If the blood is impure, it cannot do its duty, and you are the sufferer, but you need not be. Hood's Sarsaparilla purifies, vitalizes and enriches the blood. It never disappoints. Scrofula—An abscess on my hip was lanced and never healed. Another broke out on the other hip and the next year three more appeared. I took Hood's Sarsaparilla and it helped me. Since taking six bottles the medicine I have not been troubled, and previous to this treatment one of the eruptions had discharged for seven years.'