

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." -- "Christian is my Name, but Catholic my Surname."--St. Pacian, 4th Century.

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THE NOVENA OF ST. FRANCIS XAVIER.

It is the universal custom of the fathers of the Society of Jesus to celebrate in their churches, every year, a novena to the great St. Francis Xavier, which is called the "Novena of Grace." This novena always begins on the 4th of March and is brought to a close on the 12th. This custom, which was followed in Quebec in the early days of the existence of the old French colony, was religiously adhered to long after the last Jesuit of the ancient College of Quebec slept the "dreamless sleep of death." It was also adopted in Montreal, and is still attended, in the great Church of Notre Dame, by large numbers of pious Canadian Catholics. But it is naturally in the churches belonging to the Jesuits that one expects to find the novena celebrated with the greatest fervor. The fathers spare nothing that could do honor to the great Saint—one of the most illustrious members of their order, wishing to make all Catholics share the graces promised by St. Francis Xavier, and hopeful of seeing others imitate their example; always anxious that good may be done to souls, no matter by whom or in what place.

The explanation of the origin of the novena, and the prayers used at it, have been printed in French and distributed in leaflet form—but as I have not seen any in English I am going to offer a little translation of it to the readers of the RECORD.

Towards the close of the year 1633, the vice-roi of Naples issued an order for the magnificent decoration of a church, in which he wished to have celebrated with great pomp the Feast of the Immaculate Conception. The Reverend Father Mastriani was superintending the preparations, when a hammer weighing about two pounds fell on his head from a height of over a hundred feet, and stretched him on the floor, bathed in his blood, whence he was lifted, wounded, it was thought mortally. The last Sacraments were called for, but the dying Father was only able to receive Extreme Unction.

Father Mastriani was all at once a sudden serenely lighted up his countenance; he opened his eyes and turned them humbly to his bedside—whispered words, accompanied by tears, glances towards a person who seemed to speak to him, a movement of his hand applying to his wound a relic of the True Cross, all caused the spectators to think that the sick man was the recipient of some extraordinary favour.

At length the Father rallied, and raising his eyes and hands to heaven, cried: "My Fathers, I am cured, and it is to St. Francis Xavier that I owe my cure." At these words, those who stood round him recited a *Te Deum* in the gratitude of their hearts. . . . Father Mastriani dressed himself without difficulty, and prostrating himself before a picture of his celestial physician, remained a long time absorbed in prayer. Then rising, he reported himself to the Father Rector, after which he occupied two hours in writing out the full account of what had happened to him.

St. Francis Xavier, to whom Father Mastriani had always professed a tender devotion, had appeared to him, his face radiant with glory; he had told the sick man to apply a relic of the True Cross to his wound, and had exhaled from him a vow that he would go to Japan, there to work for the martyr's palm, after which, giving him much salutary advice, for the sanctification of his soul, the saint assured him that:

"All those who during the space of nine days, from the 4th to the 12th March, should each day implore his (St. Francis Xavier's) intercession with God, confessing their sins and receiving Holy Communion during the novena, should experience the benefits of his favour in obtaining from God a favorable answer to their prayers, provided their requests were for God's glory and their own salvation."

Soon after this occurrence Father Mastriani set out for Japan, and passing through Rome and Madrid he related to Pope Urban VIII. and to the King of Spain, Philip the IV., as well as to the entire court of the latter, the great miracle, the fame of which had already extended far and near.

Almost immediately upon his arrival in Japan, Father Mastriani was arrested and condemned to imprisonment in a cave,

where he was kept confined for four days, after which he was beheaded.

The Novena has ever since been practiced all over the world, with an efficacy and evident blessing that have caused it to be called the *Novena of Grace*.
"One can scarcely," writes a pious author in 1701, "relate in detail all the graces that have been obtained during this Novena, particularly in places where it has been publicly observed. Experience has shown that there is no necessity, spiritual nor temporal, in which we may not hope for prompt assistance when we have had recourse to this great Saint, making in his honour the Novena of Grace."

The following prayer is the one recited by Father Mastriani, and which may be considered as the distinctive prayer of the Novena.

PRAYER TO ST. FRANCIS XAVIER.
Amiable and pious saint, ever full of charity, in union with thee I respectfully adore the Divine Majesty, and because I take especial delight in the graces which thou hast received from God during thy life, and the glory bestowed on thee after thy death, I fervently thank Him, and supplicate thee with all my heart to obtain for me, by thy powerful intercession, all the important graces of living and dying well. I further beg of thee to obtain for me also (here mention your request); and if what I ask be not for the glory of God and the welfare of my soul, procure for me what will best promote both of these objects.

It is advisable to add: 1. The collect for the Feast of St. Francis Xavier. 2. Three Our Fathers and three Hail Marys, in memory of the great devotion felt by St. Francis for the most Holy Trinity. 3. Ten times, Glory be to the Father, etc., in gratitude for the blessings accorded by God to St. Francis during the ten years of his apostolate.

COLLECT.
O God, who wast pleased, by the preaching and miracles of blessed Francis, to add the nations of the Indies to thy Church; mercifully grant that, as we venerate his glorious merits so we may also follow the example of his virtues, through our Lord Jesus Christ. Amen.

MODES OF CONVERTING CATHOLICS

The following letter was sent to the *Toronto Globe*, but did not appear in that journal:

To EDITOR *Daily Globe*:—
I notice that most of those who talk against the Catholic Church are certainly ignorant of her doctrines and teachings, or to draw it mildly, they make mistakes in what they say, or else they are wrongly reported in the papers, and Mr. Fulton is no exception. Making this his special business for life, and setting himself up for a teacher, he should know what he undertakes to lecture upon. Besides, if he wishes to convert Catholics, he should be able to show them that he understands their doctrines from their own standpoint. He can only learn these doctrines from Catholic books, for I was a Protestant once, and know that to be true.

Next, let me look at the other side; if Catholics were printing and using and distributing a bible that they knew to be not correct, would not Protestant clergymen everywhere "point a moral and adorn a tale" with their wickedness in so doing? Now Protestants' clergymen, in their pulpits, are using an incorrect version of the bible and they know it, or ought to know it, and the bible society prints and sends broadcast over the world a translation that their most learned men have pronounced erroneous, and yet they continue to do it, and presume to speak of God's holy word and to lecture Catholics about what they call corruptions of their Church, when it is evident, to every intelligent, faithful Catholic that they do not know the Catholic teachings and doctrines. I would say to Protestant clergymen, cease offering to our Lord His own prayer, improved (as if our Lord could not leave us a prayer, but you must improve it), and then offer it to Him, as His own work. Do you suppose He does not know it? How, then, can you dare to do it? As to Mr. Fulton calling our clergymen and the pure and holy sisters, beasts, murderers, impure, etc., I am sure they have every reason to be thankful, for our Lord told them "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven." Our Lord has surely sent His blessing by the mouth of Mr. Fulton.

Yours respectfully,
A CATHOLIC.

A Spanish infidel, it would seem, can be as tricky and unscrupulous as one of our home product. Not long since, in Spain, a free-thinker, Senor Gabo, went to Rome, to present to King Humbert an alleged protest, purporting to be signed by 60,000 Spanish free-thinkers against the papal jubilee. Humbert, to his credit, would not receive him, but Signor Crispi did so quite hospitably. "Birds of a feather," you know. On inquiry being made, it turned out that the story of the signatures was all a base invention! Crispi got his fingers crissed with that batch of cheaters.—*Catholic Columbian*.

It is stated on the authority of an Italian journal that the Empress Augusta has decided to become a Catholic.

CATHOLIC PRESS.

Boston Pilot.

At a Tory banquet given to Balfour last week, the president of the feast announced, "with authority," that Queen Victoria never was more satisfied with the performance of a minister than she had been with the course pursued by Balfour in Ireland. There is no use wasting words on the crowned nonentity who sent this message, except to chronicle the hatred she expresses for the unfortunate country afflicted with her rule. Her message was the condensed voice of Toryism speaking through the pandered mouth of its stupid mistress and symbol. We should be sorry to take the Queen of England's word for the word of England. As we would take the flippant remarks of the scullion, brainless popinjay Balfour, trusting that Ireland would "soon be satisfied," and that Irishmen, after seven hundred years of misery and warfare, "would before long participate in the great Anglo-Saxon traditions." There are two Englands, one small in number, proud, powerful, cruel, trampling on the necks of its own millions; the other, numerous, subject and silent, slowly awaking to the terrible things that are being done in its name. We do not believe that Liberal England is going back on its aroused conscience. The Tories may laugh with Balfour, believing that he has gained a victory when his troops have fired into a defenceless crowd of men and women, or pulled a cottage down over the heads of its poor tenants. Queen Victoria may rejoice at such victories, but the world that looks on has a human heart, and it does not rejoice. We believe that Balfour has hastened Home Rule, and that he is also hastening the day of doom for the heartless aristocracy that is sucking the blood of the English as well as the Irish people. Let the Tories laugh. A great cause never knows defeat. Even when she wins, Ireland will not laugh.

Catholic Columbian.

A striking instance and argument in favor of the celibacy of the clergy came to us last week from New York City, where, owing to the existence of scurvy fever in his family, Rev. Dr. Paxton sent word to his ministerial duties until the danger was over, saying also he must close his house to all, and urging that no one approach his family. This reminds us, that Rev. Father Bigelow of Stenboville over two years ago, lost his life by answering a sick call from a man suffering from small pox, whose summons was refused by every Protestant minister whom he had first sent for. The Catholic Priest, having no entangling alliance, and being untroubled by the duties of a family, never hesitates, but bravely and heroically goes on his sick-calls without question and without fear.

It is refreshing to find one Protestant minister, who can so far rise above the influence of hereditary prejudice and misrepresentation, as to actually become convinced of the truth of the Catholic Church, and among its distinguished saints, and not only to do so, but to have the honesty, we might almost say the hardihood, to publicly acknowledge it. Rev. G. W. Shinn, D. D., speaking of a recent Sunday from his pulpit in Grace Church, Newton, Mass., of Loyola and the Jesuits, stated that he had only admiration for the character and purpose of St. Ignatius Loyola; and of the celebrated Society of Jesus, was not afraid to say: "The Society has a broader record of achievement, and possesses a record of Christian heroism such as the world has never seen elsewhere."

All things work unto good to those who love God. So the spring of the year helps them to advance in Christian perfection. It suggests the renewal of the life of the spirit. The devout soul in all humility and hope will say: Now, in very truth will I begin; I will outshine the lily in the beauty of every virtue that adorns the spiritual character. Nor let the season of the season be lost to the sinner. He, too, should be prompted by the present blooming creation to cry out: Long have I lain, but I will cultivate the unrequited soil of my soul by most works of penance. I will fulfil my Easter duties while there is yet time, and bear the worthy fruits of justice. This is wisdom.

The church teaches, the faithful hear. The duty of the Catholic is not to argue the point of doctrine or of morals with the church, it is to do what he is commanded, and to abstain from doing what he is forbidden, by the church. If gifted with a painfully profound genius, he bolsters himself, and his admiring friends with the claim that he is right, and the church is wrong, in such matters, he is simply living in a fool's paradise, and his conceit will be no excuse for his ignorance.

X. Catholic Review.
The lesser priest of Motokai is to have an assistant—Father Conrardy, of Oregon, has volunteered to consecrate the rest of his life to the service of the living dead of the Sandwich Islands and is on his way to his post of honor, peril, sacrifice, suffering and death. The disease is making progress through the system of Father Dumais, and, as it has begun to attack his hands, he will soon be unable to celebrate Mass and be unfitted to administer the sacraments. With sweet and pathetic resignation to the Divine Will, he announces the ravages of his malady, and beseeches his brethren in Christ to pray for him that he may pass in peace against the papal jubilee. Humbert, to his credit, would not receive him, but Signor Crispi did so quite hospitably. "Birds of a feather," you know. On inquiry being made, it turned out that the story of the signatures was all a base invention! Crispi got his fingers crissed with that batch of cheaters.—*Catholic Columbian*.

and beats that were to rend them limb from limb, this devoted missionary seeks the place of danger and willingly blots out his life from among men untouched by the fatal pest. Only the Catholic Church is the joyful mother of such heroes. Only the grace of God that comes to us through the sacrifice of the Altar and the Seven Sacraments instituted by Jesus Christ, can produce and sustain such zeal for the salvation of souls.

Colorado Catholic.

There is a disposition, yet not peculiar to this day, to make a distinction between the public and the private character of a man. Every one knows of men offered by conventions for the votes of the people, who, although seemingly good enough for public office, are entirely unworthy of esteem in private life. This disposition is of evil consequence. The truth is, that in the main, private is related to public life, as character is to reputation. A man must be good all round; and this he is, and is a manly kind of a man, when, and when only, he is a practical Christian.

LATEST PHASES OF THE IRISH QUESTION.

The rumors which are from time to time raised that Balfour's life is threatened are not believed in well informed London circles.

It is stated that five Unionist members of Parliament have undoubtedly returned to allegiance to Mr. Gladstone, and that six more are hesitating whether to do the same. Strong hopes are entertained that there will shortly be enough won back to the Liberal ranks to endanger the position of the Government.

Mr. Wilfred Blunt has withdrawn his action against Messrs. Balfour and Byrne for false imprisonment.

Mr. Jno. Dillon, M. P., has been arrested in Dublin. He was released on bail. Mr. Wm. O'Brien says that his arrest will not interfere with the progress of the Plan of Campaign.

Mayor O'Keefe, of Limerick, Parnellite, has been elected for Limerick, vacant by the resignation of Mr. Henry J. Gill.

Mr. Wm. O'Brien stated in an interview on the 17th inst. that the arrest of Mr. Dillon and himself proves that Mr. Balfour is compelled to recommence the work he began in September, and that Coercion has been, as it always was and always will be, a failure. He will not make, in prison, any statement regarding his health, owing to Mr. Balfour's former calumnies against him on this subject. He hopes his countrymen also will avoid this subject.

The rate-collectors on the Island of Baffin were unable to get back to the mainland, until Her Majesty's gunboat, *Baster*, was sent to their relief, as none of the islanders would lend or rent them a boat for the purpose. The islanders are all of the poor, and the island is mostly bare rock, and the soil light; but this year they are in exceptional poverty.

The eviction campaign is proceeding in many districts with its usual violence. Several writs have been issued on the estate of Lord Brandon at Killarney. Quarter Sessions twenty-five cases were listed for hearing, and decrees were obtained in a majority of the cases. At Broughal 150 policemen and a number of bailiffs initiated the campaign by evicting a tenant named Roly Dooley. At Herbertstown evictions are expected daily, and the tenants are preparing to resist. They have cleared their farms of all their stock, and if the evictions take place the O'Grady will be none the better off for the evictions, and they will resist at every stage.

Mr. Wm. O'Brien has written a letter to J. Gavan Duffy, of Roskilde, in which he reviews Mr. Balfour's allusions to himself at Stalybridge. He says:

"Mr. Balfour is right in saying that my newspaper and myself denounced Coercion when it was practiced by a Liberal Government in as strong terms as we could command. It only shows how hard set Tory Coercionists are for an apology, when they display such superhuman industry in disseminating the rumors of my newspaper and myself, and the Liberal newspapers, and of one another by a mutual act of amnesty. Whatever we said or wrote was said or written in the interest of Mr. Balfour and his colleagues, at a time when they were successfully wooing Irish votes by abjuring Coercion and negotiating for Home Rule."

Two members of Mr. T. W. Russell's election committee, South Tyrone, have called on him to resign. They say that nine tenths of his supporters want no alliance with the Parnellite gang, nor an arrears bill, and that they cannot stand by and see him destroy the Union. Mr. Russell is unlucky that he has not the confidence of any party now. The Unionists mistrust him, and the Parnellites take no stock in him.

Three farmers of Meelin, imprisoned for Coercion created crimes, had their spring agricultural work done for them by sympathizing friends. Three or four acres of potatoes were planted on each farm, manure was carted, and the ploughing done all in one day. The most prominent men in Meelin acted as stewards, and the work was accomplished harmoniously and satisfactorily.

Under the Coercion Act, a little girl of 14, Mary Kelly, was sentenced to Kesh, Longford Co., to one month's imprisonment at hard labor. The charge against her was intimidation.

An old woman named Catharine Cavanaugh successfully resisted eviction in New Ross. Several attempts were made by the police at previous times but she baffled them by securing the door. At length a company of bailiffs with crowbars, hatchets, etc., and accompanied by several policemen, made a determined attack, but with water, flower pots, bricks, etc., she succeeded in driving them off, amid the laughter and cheers of a large crowd of townspeople.

Mr. Chamberlain, in a speech delivered before the Birmingham Radical Union, declared that the Gladstonian notion that his sojourn in America had partly converted him to Mr. Gladstone's policy, is ridiculous. He had found very few persons in America who approved of Gladstone's policy. Inasmuch as State upon State has declared itself through its legislature favorable to Mr. Gladstone's course, it would seem that Mr. Chamberlain met and conversed only with toolies, if he is telling the truth—which is very doubtful.

Rev. Father McFadden, on appeal, had his sentence increased to six months instead of three. The sentence of Mr. Alexander Blaine, M. P., on appeal, was also increased from four to six months. Father Stevens' sentence of three months' imprisonment was confirmed. Mr. Snell, delegate of the British Anti-Coercion League, sentenced to six months, had his sentence reduced to two months without hard labor.

A Nationalist meeting was held at Fermoyn on the 22nd inst., at which Mr. Wm. O'Brien spoke. He said the meeting would have been held even if it had been proclaimed.

Mr. Parnell has summoned all absent Home Rulers to be at their post in Parliament for the vote on the Budget and the Irish County Government Bill respectively.

The *London Telegraph* denies that Mr. Chamberlain is about to enter the Cabinet. Mr. John Morley in a speech at Blackburn referred to Lord Churchill's calling this "the Golden Age of English Politics." He said: "It is not much of a golden age when Irish members of Parliament are dogged by detectives, and when Government pays no attention to their appeals in behalf of Ireland, and even will not permit them to speak in public. The imprisonment of the Irish leaders is an odious spectacle, and is the best argument for Home Rule. He appealed to the nation to assist the Liberals to compel the Government to adopt a wiser policy."

Lord Hartington and Mr. Goschen intended to go to Belfast in October to hold a political meeting in support of their Coercion policy.

Placards have been posted through Longuebae calling on the people to assemble in thousands to greet Messrs. O'Brien, Healy, and Redmond.

Dr. Rouays, the magistrate who had the courage to tell the truth about the proclaimed Yeughal meeting, has been dismissed from the magistracy.

OUR CARDINAL AND REV. DR. FIELD.

The subject appeared in the *New York Evangelist* of which Rev. Dr. Henry M. Field is editor:

Private correspondence is commonly of little use to the public, and of no concern whatever to the public. But man in high position is a public character, in whose personal life all may feel a legitimate interest. And if it discloses itself in a letter written with the freedom of private correspondence, it may, with his consent, be seen by the eyes of others. The latest member of the College of Cardinals, the head of the Roman Catholic Church in America—his letter grew out of a slight accident—our attendance at a reception given him in Washington, for which some unknown person in that city wrote us a very sharp letter, which, instead of throwing into the fire, we published and answered as we thought it deserved. This correspondence some one sent to the Cardinal, which called forth the following, that we now have his "full consent" to give to the public.

Cardinal's Residence, 408 N. Charles St., Baltimore, March 6, 1888.

REV. DEAR SIR:—I beg to thank you very cordially for the copy of your work "Old Spain and New Spain," which you kindly sent me through Mrs. Mullian. From the praise which she bestows on it, I am sure I will read it with interest and pleasure. [In a postscript he adds: "Since writing the foregoing, I have read with great satisfaction and edification your beautiful tribute to the good Archbishop of Granada. Had you lived in the days of Ignatius Loyola, I am sure you would have revered and cherished the man on account of his burning love for Christ."]

I avail myself of this occasion by tendering to you my sincere expression of gratitude for your manly and well-merited rebuke to the writer who had the hardihood to expatulate with me for attending the reception to me at Mrs. Admiral Dahlgren's. I was delighted to meet yourself and your honored brothers on that occasion, but you have risen still higher in my estimation by your noble reply to the writer in question. Such men as that writer exhibit very little of Christian charity, and do much to make the enemies of Christianity rejoice.

Your word, on the contrary, serves to remind us all that if we can not agree in matters of faith, we should never be wanting in the courtesy and urbanity which Christians of all denominations owe to one another. I am with great regard, yours faithfully in Christ,

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.

Rev. H. M. Field, D. D.
Could anything be more genteel than this? Can any one detect in it the slightest tone of arrogance? The writer does not assume that the Roman Catholic Church is the only Christian body on earth; on the contrary, he distinctly recognizes "Christians of all denominations," which all Christians "owe to one another." The gentleness of the letter is the best answer to the fierce intolerance which will not recognize a Christian faith or Christian life anywhere but within the narrow bounds of its own sect. Comparing it with the one in which a correspondent (who did not dare even to sign his name to his own letter) under-

took to call us to account we think our readers will agree that the Cardinal may well say "Such men as that writer exhibit very little of Christian charity, and do much to make the enemies of Christianity rejoice." Are we to refuse the outstretched hand of one who signs himself "Yours faithfully in Christ"—that blessed Name which is the bond that holds the world together?

THE PURITAN AND THE CARDINAL—A PERSONAL REMINISCENCE.

The above incident recalls the only time that I ever met a Cardinal before. It was forty years ago. The winter of 1847-8 I spent in Paris where I was a witness of the revolution of February. Soon afterwards I left for Italy and returned to Paris in June, a few days before the insurrection, which had been put down only by four days' fighting in the streets. Here I met my father, a venerable minister of New England, and my brother, now Judge Field of Washington. We had our lodging at the Hotel des Grands Ambassadeurs, in the Rue de Lille, to which came one day a night dignitary of the Catholic Church, since he was at once a French Archbishop and a Roman Cardinal. This was Cardinal de Bonald, Archbishop of Lyons. Madame announced to us the arrival of Moneigneur, and asked if we would like to be presented to him, a courtesy which we accepted. As my father could not speak French, I had to be his interpreter. We found a man venerable in years; with the quiet dignity of manner which is generally observed in one of exalted station; of a serious, thoughtful countenance; with an expression pensive even to sadness, which is apt to come with a life passed in a seclusion like that of the cloister. His face showed lines of care, as well as of age, and yet with all there was in it a serenity and peace which could come only from Christian faith.

Those were days of trouble for the Church. The revolution had caused a general agitation, and men's hearts were falling then for fear. But he seemed to dwell in an atmosphere which no outward changes could disturb. The experience of a long life had taught him that such changes could not shake the foundation on which he rested. He said: "I am the oldest member of the College of Cardinals." Thus he had seen all the French revolutions. They had come and gone, and the Church had outlived them all. One could not look on such a countenance without a feeling of profound respect. I thought with what veneration the Catholics of America would look up to such an apostolic man, and ventured to express faintly a wish that even in advanced age he might be permitted to see this land of the future. The old man shook his head. I shall never forget the tone in which he answered "My next voyage will be for eternity." It was easy to see that he had long since passed the period of ambition, and even of curiosity to see strange lands and peoples. His eye was fixed on the horizon of this world, which he was soon to pass. I have often since recalled the picture of those two gray-haired men, so close to each other, and yet so far apart; men of different countries and of different creeds—the Frenchman and the American, the Catholic and the Protestant, the Puritan and the Cardinal. It seems as if such men had nothing in common; as if between them there was a great gulf which could not be crossed; and yet, though so far apart, how near!—for though they could not speak a word to each other, yet in their hearts they held to the same blessed faith in the same Divine Lord. Such men cannot be divided by oceans or differences of race or language. At the close of the interview they parted to see each other no more on earth. Both soon crossed the silent sea, to meet, I doubt not, in the heavenly above.

Cardinal Newman on the Confessional.

How many are the souls in distress, anxiety or loneliness whose one need is to find a being to whom they can pour out their feelings unheard by the world. Tell them that the confessional is open to all, and that to those whom they see every hour; they want to tell them and not to tell them. And they want to tell them, yet wish to tell them to one who is strong enough to bear them, yet not too strong to dispense them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load, to gain a solace, to gain the assurance that there is one who thinks of them, and one to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinance or of a great pardon and the conveyance of grace. If there is a heavenly life in the Catholic Church—looking at it simply as an idea—surely next after the Blessed Sacrament confession is such. And such it is ever found, in fact; the very act of kneeling, the low and contrite voice, the sign of the cross—banging, so to say, over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm is there which the world can neither give nor take away! Oh, what perplexing, heart-subduing tranquility provoking tears of joy, is poured abundantly and physically upon the soul—the oil of gladness, as Scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away for ever! This is confession as it is in fact, as those bear witness to it who know it by experience.

The man knows only how to say "worship," the Christian, better informed, says "pray." Trial! that word explains man, evil, Christianity, expiation, heaven, God!