

THE CATHOLIC RECORD

they think nothing of the happiness of being able so easily and at all hours to approach the adorable Persons of Jesus Christ.

DEVOTION TO MARY.

The following valuable essay on the Catholic devotion to the Blessed Mother of God is translated from the French of the Abbe Balthouze, the brother of the celebrated Father Alphonse Ratisbonne, who was instantaneously converted at Rome, in the year 1842, through the intercession of the Blessed Virgin Mary. This translation was made by one of our own contributors, for "Our Lady's" magazine, the Ave Maria. We have been asked to give it, in extenso, to our readers, who will be delighted with so able a presentation of the arguments in favor of the doctrine so dear to the Catholic heart, coming as it does from one born and reared in the black night of Judaism.

"Christianity has implanted in the heart of regenerated man two new affections; the one is the love of our brethren and is called charity; the other is the love of a mother, the love of Mary; and this other love has no name. It would be impossible to find in any language the word to express the sentiments which the Christian soul cherishes toward the Mother of Jesus Christ. It was during the last hour of redemption, when the most adorable Victim was consummating His sacrifice, that the mutual bonds which forever bind the members of the Church to the Mother of the Man God were formed. These bonds constitute the worship of Mary,—a worship inseparable from the worship of Jesus; because the disciples, having become the members and brothers of the Lord, are by these same titles children of His Mother; and as they are children with Jesus Christ, they share in the sentiments of Jesus Christ: they love what Jesus Christ loved; consequently, they love Mary.

Now, love can not keep silence: it must speak, it must sing; it must pour itself out—it must give vent to its emotions, its ardors, and its gratitude. The more closely we are united to Jesus Christ, the more do we feel the invincible need of honoring and blessing His Mother. Most assuredly those who do not possess the spirit of Jesus Christ and do not belong to His family who feel nothing for Mary. In their eyes Christ is divided; He appears but as an abstract divinity, without affinity without any intimate connection with the children of men grafted on His sacred humanity. It is the maternity of Mary that gives us a complete knowledge of Jesus Christ: she is the living link that connects Him with us. By her God becomes the child of man; by her man becomes the child of God. Hence the veneration of Mary, when it is deep and intelligent, is the sign of the true faith, the condition of spiritual progress, the channel of prayer, and of graces, and the secret of the sweetest and most fruitful consciences.

Nevertheless, the cultus of Mary and the worship of Jesus Christ, though they spring from one and the same principle and are indissolubly interwoven in the roots of Christian piety, are distinct and fundamentally different: for the worship of Jesus Christ is an adoration which can be rendered to God alone; whereas Mary is simply creature, an Immaculate Virgin, the Woman blessed amongst all women, the Mother blessed amongst all mothers. Her worship is at bottom but the homage which all the children of men render to their mothers.

It would be childish to think that to rob Jesus Christ of the honors we render to Mary. We have already said it: these honors differ both in character and in meaning; and would be strangely calculating to human heart to think you maintain the dignity of the son by disdaining the titles of his mother. The sentiments of nature, conscience, reason and experience, in accord with Scripture and all tradition, rise against those who reject Mary under pretext of offering their adorations to God alone.

How is it, O my God! that so many Christians, redeemed by the blood of Jesus Christ, refuse to pay their vows to the Virgin whose heart furnished that adorable blood? How is it that these men, so attached to the appearance to the letter of Holy Scripture, exclude Mary alone from the divine precept which commands all children of men to honor their mothers? Why do they act thus? They maintain, with a zeal which is not according to knowledge, that the Gospel where prescribes devotion to Mary; as if a man needed a command to induce him to love his mother. They fear to wound Jesus Christ by honoring Mary. But, I repeat it more, is this fear Christian, is it rational? Is a son ever jealous of the glory of his mother? Would Jesus Christ have borne it had His disciples manifested indifference and cold toward one whom He cherished Himself with most filial tenderness, most divine predilection? Will deny our Divine Master, consider merely His humanity, the first of His sentiments—filial love, which He Himself deposited in the heart of every human being?

Moreover, it cannot be asserted the Gospel does not authorize the worship of the Holy Virgin. We read the contrary, in the sacred books both the Old and the New Testament; the magnificent testimonies rendered to her by angels as by men, under most striking figures. The Old Testament refers her to us in the deference, respect and love, manifested by Solomon toward his mother Bethsabee. The humble Esther, another figure

may purify and enrich my soul."

FIFTH DAY. The Heart of Jesus considered as the throne of mercy, or as an ocean of goodness, as a fathomless sea without a shore, by which we are surrounded on every side.

Faith tells us that God is infinite and immense. The apostle who reposed upon the breast of Jesus Christ tells us that "God is Love." "The Lord is sweet to all. And His tender mercies are over all His works." Psalm cxlv, 9 "Lord, I abandon all the past to Your mercy; I commit the future to Your providence, the present and all that I am to Your goodness, to your love alone. Receive me, guide me, and save me." Practice.—An entire confidence in the infinite goodness of our Lord, and an abandonment to the guidance of His holy providence. Ask Him that all the designs of His Heart may be accomplished in us without reserve to the end of our day. Be assured that heaven and earth shall pass away before He will fail to protect you, while you are His obedient child, or at least are sincerely desirous to obey Him. God is my Father; He knows all things; He can do all things; He loves me.

SIXTH DAY. The Heart of Jesus considered as the Balm of Salvation, shed to heal all our wounds.

The Heart of Jesus, pierced by the lance, poured out even to the last drops the blood which saved us. "He hath loved us, and hath washed us from our sins in His own blood." Apoc. 1, 5 "Thou wast slain, and hast redeemed us to God in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom and priests." Apoc. v, 9, 10 Practice.—Ask of God, by the tears and the blood which He hath shed for us, the grace to know and tenderly love His Person and His Adorable Heart. Let us resolve lovingly to study in our prayers His life, His words, and the virtues of His most Holy Soul.

SEVENTH DAY. The Heart of Jesus considered as a paradise of delight, a place of peace and shelter, where we find protection against the heat of the day and the fire of our passions.

"My people shall sit in the beauty of peace and in the tabernacles of confidence: in a repose full of abundance." Is xxxii, 18 "My soul trusteth in Thee, O God, and under the shadow of Thy wings will I hope; till iniquity shall pass away." Psalms lvi, 1, 2. Practice.—Let us retire often during the day to the feet of our Divine Shepherd, and there abandon ourselves to Him with humility and confidence, and with the fullness of our hearts.

EIGHTH DAY. The Heart of Jesus, considered as the school of the Divine Master, of Him Who came to teach us celestial wisdom, and who has said to us, "Learn of Me, for I am meek and lowly of heart, and you shall find rest to your souls."

"I bless Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones." "God walks with the humble; He gives Himself to the simple; He gives indulgence to the little ones, and open to poor souls all the measures of His wisdom."—Imitation of Christ. Practice.—Ask of our Lord His spirit and His light, with the virtues which He has particularly taught us, and which are dearest of His Heart—humility, sweetness and charity.

NINTH DAY. The Heart of Jesus, considered as the port of salvation, or a Divine asylum where we may retire from the storms of this life, and where one day we shall repose in eternal peace.

"Thou hast made us for Thyself, O God, and our hearts shall never be at rest until they repose in Thee."—St. Augustine. "Lord Jesus, I commit to Your hands my soul, my heart and my life." This prayer, taken from the last words of our Lord upon the cross, is the sweetest and most holy of all ejaculatory prayers. It contains the disposition of heart for all the virtues we should exercise during life, and the best preparation for death.

Practice.—Ask earnestly and every day of the Lord the gift of perseverance; that having fulfilled all the particular designs of the Heart of Jesus in our lives, we may one day expire in the peace and love of that generous Heart. "In Thee, O Lord, have I hoped; let me never be confounded." Psalms lxx, 1, 2.

SANCTIFIED PLACES.

All the sanctity which the birth of Christ communicated to the stable at Bethlehem, all that His Precious Blood communicated to Calvary, and His Sacred Body to the sepulchre, also invests our churches; and if when we enter them, and approach the altar, we are not penetrated with the holy awe which fills us when we draw near to the most holy places, if we have not those feelings which cause the loving tears of pilgrims who are so happy as to visit the manger in which our Lord was born, or the mount on which He died, it is because we are wanting either in faith or attention. But we must try to remedy this evil before entering a church by making some reflections on the sanctity of the place which we are entering, and on the majesty of Him who dwells therein. How many people would think themselves very fortunate were it easy to enter into the palaces of the great and approach their persons as it is easy to enter the churches? And yet

did what she could to make her comfortable, then hurried away to find a doctor. When she returned Evelyn was crying and talking incoherently. The symptoms were unmistakable. Kathleen was prepared for the doctor's decision. Later when the black van stopped before the door, she pleaded to be allowed to accompany and nurse her sister, and her request was granted.

For more than three weeks she waited unweariedly at Evelyn's bedside. At length the patient was pronounced out of danger. Thus relieved from her greatest apprehension, Kathleen began to watch anxiously for the disappearance of the disfiguring pox. In so far as fate was kind, gradually every trace of the unsightly scars sank away, and Evelyn's face took on its own bright beauty again. As her strength returned the girl grew restless, praying always to be taken back to their little rooms. "She would never get better," she said, "till she could go home." She was very irritable, and fretted incessantly that her head ached so she could not open her eyes.

As Kathleen heard her heart chilled with an awful fear she dared not name even to herself. Evelyn convalesced rapidly, but steadily as she improved otherwise, the inflammation and soreness in her eyes increased, and they grew daily more sensitive to light. Kathleen considered as she was forced to confront the impending calamity. At last she was allowed to have her sister removed. In their own rooms again both seemed happier and more hopeful. The best medical aid was procured, and Evelyn's eyes put under treatment, praying and trembling, for the result.

At length one evening she knelt by the bed, assisting the doctor to remove the bandages. As the patient felt the coverings loosen and drop from her eyes, she turned towards her sister. "It is dark," she said patently. "Kathleen, why don't you light the gas?" For a moment she looked bewildered, and groped helplessly about her. Then, with a piteous, piercing cry, she flung herself, face downward, on the pillow. Kathleen clutched the doctor's arm convulsively and drew him from the room. "Quick," she breathed, "tell me, can nothing be done?"

She seemed rather to feel than to hear the answer. She reeled, and every vestige of color died out of her face as all hope faded in her heart. The stroke was inevitable: it had fallen. Evelyn was blind! TO BE CONTINUED.

NOVENA TO THE SACRED HEART.

The month of June is a good time to increase our devotion, and to augment our ardor as associates of the League. As many of us find it practically should attend Mass daily, and if we are not accustomed already to doing so, should take time to say our rosary every day. Do not stop at the one decade. Do not be stingy with the time you devote to the Lord. We give to Him as a suitable devotion for this time, a short novena to the Sacred Heart, which is translated from the French of St. J. Hallez. Try and make this novena for your intentions, spiritual and temporal, and for those of your friends and associates.

FIRST DAY. The Heart of Jesus considered as a place of retreat and a solitude full of sweetness.

"Come apart into a desert place, and rest a little." St. Mark vi, 31. "My heart is troubled within me, and the fear of death is fallen upon me. Fear and trembling are come upon me, and darkness has covered me." Ps. lxxviii, 1. "Who will give me the wings like a dove, and I will fly away and be at rest." Psalm 121, 5, 7. Practice.—Peace, humility and silence in order to hear the voice of Jesus Christ.

SECOND DAY. The Heart of Jesus considered as the nest of the dove, a place of rest and protection for the soul which desires to preserve itself without spot before the eyes of Jesus Christ.

I will rejoice under the cover of Thy wings. My soul hath stuck close to Thee; Thy right hand hath received me." Psalm 143, 3, 9. "Blessed are the clean of heart, for they shall see God." St. Matthew, v, 8. Practice.—Ask of the Heart of the Lamb without spot, purity of mind and heart. In our fatigues, in our pains, in our temptations, let us seek the refuge of pure souls—the Heart of our Divine Saviour—in the Sacrament of purity and love.

THIRD DAY. The Heart of Jesus considered as a tower of defence, and as a bulwark which protects us against the assaults of our enemies.

"I will love Thee, O Lord, my strength; the Lord is my firmness, my refuge, and my deliverer." Psalm xlvii, 1, 2. "They that go from Thee shall perish; Thou hast destroyed all them that are disloyal to Thee. But it is good for me to adhere to my God, to put my hope in the Lord God." Psalm xxii, 27, 28. Practice.—Ask of our Lord the pardon of our faults, the grace to offend Him no more, sincere sorrow for our sins, gratitude and entire confidence in His power and mercy. The child who remains in the arm of an all-powerful Father cannot perish.

FOURTH DAY. The Heart of Jesus considered as the fountain of living water, springing up into life eternal.

You shall draw waters with joy out of the Saviour's fountains." Isaiah vii, 3. "As the heart panteth after the fountains of water, so my soul panteth after Thee O God." Psalm 142. "With Thee, O Lord, is the fountain of life." Psalm xxxv, 10. Practice.—Ask of our Lord the gift of humble, filial prayer, full of courage and confidence. Say to Him often, with the Samaritan woman and with St. Teresa, "Lord give me of this water, that it

through the long hours, she was seldom tempted to lose her time. Thus, under Kathleen's supervision, she made rapid progress. They were fairly settled now in the new routine. The days and weeks followed each other in tranquil monotony. They still an occasional call from Dr. Morley when business brought him to the city. When, as happened at rare intervals, Kathleen was given a brief holiday, she and Evelyn found ever a glad, bright welcome in his family. Even Kathleen, with all her grateful nature, these dear friends, never quite realized all their interest meant to her of comfort and of confidence, till that happened which debarred her from its enjoyment.

Herbert Morley, the doctor's oldest son, was pursuing a medical course at McGill when Kathleen and her sister came to the city. By right of the long and close friendship between their families, and his father's interest in the orphan girls, the young man assumed a sort of chivalrous guardianship over them. His kindness was never obtrusive but it afforded Kathleen a real sense of protection and security. At the moment of her bereavement and its attendant misfortunes, his unspoken sympathy had been very grateful to her. He seemed to understand and appreciate, as no one else could, the full measure of her sacrifice. Day by day he watched her struggling under her self-imposed burden, chafing at his own inability to lighten it, and looking forward, with consuming impatience, to the time when it should be his privilege to offer her a haven of rest in his love.

When at length his studies were completed and he had obtained his degree, he came to the city. By right of the influence of her love and constant companionship, to strengthen and help him in the struggle on which he was entering, praying for the memory of their childhood days, to give him the right to relieve her part, at least, of the weight which he carried so heavily on his own bearing alone.

Poor Kathleen, she was young to feel that she must stand aside and see life's glorious possibilities and its holiest joys pass her by—nay, that she must put on her own hands and thrust them from her, to let another take their place in the bitterness of its desolation. But with a strength of purpose that never faltered, she cast this new temptation from her, and, with a calm patience, unspokeably pathetic, turned her face to the sunless future. He left her, bearing with him, to enhance the grief of his own disappointment, the consciousness that he had raised a barrier between them, and had made her harder still to bear. Kathleen went her way, now indeed alone. She never lost sight of her purpose. No effort of hers should be spared to ensure to Evelyn the opportunities that had been lost to her. Her promise that she would be blighted, should be realized in her sister. Life was a grave reality. The days were too short for the accomplishment of the duties she would have crowded into them. But it was not the weariness of brain and hand that stamped itself on the pale of her forehead, and lined her brow. Doubt and anxiety weighed more heavily on her than the fatigue of daily toil.

Impulsive and warm-hearted, Evelyn was, nevertheless, impetuous and wilful, and grew daily more defiant of control. Religion was irksome to her and duty was a word without meaning. The love of music, which had characterized her from childhood, developed with the years into an all-absorbing passion. Apart from her music she seemed to have no soul, Kathleen thought sadly sometimes. Evelyn, on the other hand, and interested in her welfare, for the settlement of her own and her little sister's future, was regarded as first as wild and impracticable, but she persisted with such quiet determination, and with such a perfect knowledge of her own mind, that they were at length constrained to consider her proposal, especially as no better course offered.

Accordingly, as it was arranged that she should go at once to the city, apply herself to the study of stenography and typewriting, and perfect her knowledge of book-keeping and general office work, preparatory to seeking a position when the season should open. Dr. Morley accompanied her, and through his influence, a position was secured to her as soon as she should be qualified to fill it. She would have taken Evelyn with her at once, but the doctor insisted that the little girl should remain in her own family till her sister would be finally settled in her new home. When at length he had completed, as far as lay in his power, every arrangement for Kathleen's comfort and safety, he left her with mingled feelings of admiration for her courage, and sorrow for the unhappy circumstances that had cast her so early adrift on the troubled sea of life.

It was a new and dreary experience to Kathleen, but she set herself resolutely to work, sternly denying herself even the luxury of grief. In the autumn Evelyn joined her, and then in earnest her life-work began. Of all the old home treasures she had retained nothing of value except her mother's harp and the piano which had been her father's last gift to her. These she brought with her and placed in one of the little rooms of their boarding-house, which the sisters were henceforth to call "home." Both for reasons of economy, and for the greater security and advantage which she considered it well to Evelyn to be under her own immediate care, Kathleen determined herself to superintend her little sister's studies for the present.

In the evenings she attended to her lessons, practised with her, and appointed her the tasks which she required should be done in her absence. It was very dull for the little girls in the silent rooms, and, as in continual occupation lay the best and pleasantest means of getting

make the means. When her efforts should be crowned, Evelyn should share her success. Ah, for Evelyn's sake she must work the harder. And in the meantime, well, there were places, she knew, where friendly children were cared for. The thought was maddening. But fate had decided, and against the decree of fate there is no appeal. Poor little stricken child! Was it strange that she should stumble amid these maze to which her feet were all unused? And she was no vain dreamer either. With these dear friends, never quite realized all their interest meant to her of comfort and of confidence, till that happened which debarred her from its enjoyment.

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placed the telegram in the girl's trembling hand.

When Kathleen reached the darkened home she found that already the end was near. The priest with a few friends were gathered about her father's bed. He still lived, but one look at the white, drawn face told plainly, even to her inexperienced, that all hope was vain. Evelyn, kneeling by his side, pleading with him to speak to her, but no word came from the lips nor one gleam of recognition from the dark eyes whose light she had seen. Within a few hours of her return he passed quietly away.

In a dazed, dreamy way Kathleen listened while they told her of the last three days' events. Her father had returned from the city late on the evening of his visit to her, and had retired at once. He fell ill and died, he said, but refusing to allow anything to be done for her, the old housekeeper that a good night's rest was all he needed. Next day he went about his duties as usual, seeming, however, very much depressed. In the evening he had examined little Evelyn's work and heard her recite her lessons. When she had put away her books, he took her in his arms and said, half-playfully, half-sadly: "What will papa do next year? He will be all alone, for little Evelyn must go back to school with Kathleen."

Something in his tone or manner seemed to frighten the child for she clung to him, crying. Then he had kissed and soothed her, promising to bring her with him in a few days when he should go to bring Kathleen home. A sleepless night followed, and in the morning he was too ill to rise. Still he made light of it, and seemed to apprehend no serious consequences, but as the evening advanced and he grew steadily worse, the doctor was summoned and, a little later, the priest. Alarmed at last, he begged that Kathleen should be brought to him, and through the hours of delirium which followed, he called incessantly for her, but before she reached his side he had lapsed into unconsciousness.

Poor Kathleen! It was a terrible stroke. But she might not indulge long in selfish grief. With the anguish of her bereavement came inevitably the realization of the responsibility that devolved upon her. With the self-devotion that was characteristic of her earnest, noble nature, when the first consuming passion of sorrow had spent itself, she bent bravely to the burden she must henceforth bear alone.

Richard Desmond was very popular, and it was amid demonstrations of a grief almost real and universal that Evelyn was laid to rest. But this time the victory was hers. Come what might, she would stand by Evelyn. As she knelt there, the silence seeming to throb like a pitying human heart about her, she sealed the grave of all her youthful hopes. The struggle was over now, but its anguish lingered on her still. She buried her face in the clothes and her form shook with stifled sobs.

"Miss Kathleen." With a cry that ran through the house, Kathleen sprang to her feet, and stood trembling, her hands clasped over her heart.

"Don't be afraid, dear," the old housekeeper said putting her arms about her. "What's the matter?" asked Evelyn, sitting up, and looking in sleepily bewildered from one to the other.

"Go to sleep, little one; it is nothing. Kathleen is over now, but she is startled, that's all," and Mrs. Mason laid the curly head back on the pillow.

"Kiss me, Kathleen."

Kathleen flung her arms about the little form and strained it convulsively to her heart. At length Mrs. Mason drew her gently to her feet, and said, "Don't go to bed, as she had been wont to do when Kathleen was a little child. When she would have gone away the girl clung to her, crying pitifully. 'I didn't mean it, nurse. I didn't think at first, and it was so hard to give it up. But, will you be kind, and let me go with Evelyn.' To the poor child, in her overwrought state, it did not occur that Mrs. Mason would not understand. Tenderly the gentle old woman soothed and comforted her, till at length, exhausted, she fell asleep.

CHAPTER III. The scheme Kathleen unfolded to the friends who interested themselves in her welfare, for the settlement of her own and her little sister's future, was regarded as first as wild and impracticable, but she persisted with such quiet determination, and with such a perfect knowledge of her own mind, that they were at length constrained to consider her proposal, especially as no better course offered.

Accordingly, as it was arranged that she should go at once to the city, apply herself to the study of stenography and typewriting, and perfect her knowledge of book-keeping and general office work, preparatory to seeking a position when the season should open. Dr. Morley accompanied her, and through his influence, a position was secured to her as soon as she should be qualified to fill it. She would have taken Evelyn with her at once, but the doctor insisted that the little girl should remain in her own family till her sister would be finally settled in her new home. When at length he had completed, as far as lay in his power, every arrangement for Kathleen's comfort and safety, he left her with mingled feelings of admiration for her courage, and sorrow for the unhappy circumstances that had cast her so early adrift on the troubled sea of life.

It was a new and dreary experience to Kathleen, but she set herself resolutely to work, sternly denying herself even the luxury of grief. In the autumn Evelyn joined her, and then in earnest her life-work began. Of all the old home treasures she had retained nothing of value except her mother's harp and the piano which had been her father's last gift to her. These she brought with her and placed in one of the little rooms of their boarding-house, which the sisters were henceforth to call "home." Both for reasons of economy, and for the greater security and advantage which she considered it well to Evelyn to be under her own immediate care, Kathleen determined herself to superintend her little sister's studies for the present.

In the evenings she attended to her lessons, practised with her, and appointed her the tasks which she required should be done in her absence. It was very dull for the little girls in the silent rooms, and, as in continual occupation lay the best and pleasantest means of getting

make the means. When her efforts should be crowned, Evelyn should share her success. Ah, for Evelyn's sake she must work the harder. And in the meantime, well, there were places, she knew, where friendly children were cared for. The thought was maddening. But fate had decided, and against the decree of fate there is no appeal. Poor little stricken child! Was it strange that she should stumble amid these maze to which her feet were all unused? And she was no vain dreamer either. With these dear friends, never quite realized all their interest meant to her of comfort and of confidence, till that happened which debarred her from its enjoyment.

"EEN THO' IT BE A CROSS."

BY N. I. W. "Sweet will my weeping be, Grief surely leading me, Nearer, my God, to Thee, Nearer to Thee."

CHAPTER I.

"Papa, you are ill, I know. Do please let me go home with you." And Kathleen looked up wistfully into her father's haggard face.

"Only a little tired, nothing more. I shall be alright to-morrow." He tried to speak lightly, but the girl's heart misgave her, and still she pleaded, and his own heart pleaded for her.

Richard Desmond was not an old man although his hair was almost white. Grief and care had aged him early. He was in the flush of his young manhood, eager, ambitious and hopeful, when the trouble came upon him from which he never seemed fully to rally. His young wife, the guiding-star of his youth, was taken from him, and he buried the brightest hope of his life. For a time it seemed the blow that had stricken this dear companion from his side had paralyzed his energies and crushed his spirit beyond hope of recovery, but by degrees the little child that she had left him crept into his heart, and warmed and gladdened his father's heart, she became his one all-absorbing care. For her sake, that she might lack no comfort and no advantage, he thought, and planned, and labored. She was called by her mother's name, and the earliest recollection her memory cherished was of playing, in the loving arms of her mother, who told her of her dead mother of the Heaven she had gone to, and of how, some day, this earthly exile done, they both should meet her there.

Nearly six years after his wife died he had married again, a gentle, loving woman, who was a faithful mother to his little Kathleen, but she too died early leaving to his care a second daughter whose lovely, dark face was a tiny copy of his own.

With unremitting tenderness Richard Desmond watched over them both from the faintest breath of ill, but Kathleen was his idol always; her place in his love no one could dispute, and his heart swelled with fond pride as, day by day, he noted her growing resemblance to her mother, not alone in the beauty of her features and the grace of her manner, but, above all, in the calm strength and tenderness of her nature. Under his own care she commenced her studies, as, later on

they think nothing of the happiness of being able so easily and at all hours to approach the adorable Persons of Jesus Christ.

DEVOTION TO MARY.

The following valuable essay on the Catholic devotion to the Blessed Mother of God is translated from the French of the Abbe Ratisbonne, the brother of the celebrated Father Alphonse Ratisbonne, who was instantaneously converted at Rome, in the year 1842, through the intercession of the Blessed Virgin Mary.

This translation was made by one of our own contributors, for Our Lady's magazine, the Ave Maria. We have been asked to give it, in extenso, to our readers, who will be delighted to see so able a presentation of the arguments in favor of the doctrine so dear to the Catholic heart, coming as it does from one born and reared in the black night of Judaism.

Christianity has implanted in the heart of regenerated man two new affections; the one is the love of our brethren and is called charity; the other is the love of a mother, the love of Mary; and this other love has no name. It would be impossible to find in any language the word to express the sentiments which the Christian soul cherishes toward the Mother of Jesus Christ.

It is during the last hour of redemption, when the most adorable Victim was consummating His sacrifice, that the mutual bonds which forever bind the members of the Church to the Mother of the Man God were formed. These bonds constitute the worship of Mary, a worship inseparable from the worship of Jesus; because the disciples, having become the members and brothers of the Lord, are by these same titles children of His Mother; and if they are children with Jesus Christ, they share in the sentiments of Jesus Christ: they love what Jesus Christ loved; consequently, they love Mary.

Now, love can keep possession: it must speak, it must sing; it must pour itself out—it must give vent to its emotions, its ardors, and its gratitude. The more closely we are united to Jesus Christ, the more do we feel the inviolable need of honoring and blessing His Mother. Most assuredly those who do not possess the spirit of Jesus Christ and do not belong to His family who feel nothing for Mary. In their eyes Christ is divided; He appears but as an abstract divinity, without affinity, without any intimate connection with the children of men grafted on His sacred humanity. It is the maternity of Mary that gives us a complete knowledge of Jesus Christ: she is the living link that connects Him with us. By her God becomes the child of God. Hence the veneration of Mary, when it is deep and intelligent, is the sign of the true faith, the condition of spiritual progress, the channel of prayer and of graces, and the secret of the sweetest and most fruitful consolations.

Nevertheless, the cultus of Mary and the worship of Jesus Christ, though they spring from one and the same principle and are indissolubly interwoven in the roots of Christian piety, are distinct and fundamentally different; for the worship of Jesus Christ is an adoration which can be rendered to God alone; whereas Mary is simply a creature, an immaculate Virgin, a woman blessed amongst all women, the Mother blessed amongst all mothers. Her worship is at bottom but the homage which all the children of men render to their mothers.

Mary, is called to share the throne and diadem of the most powerful of kings. Judith, victorious over the enemies of her people, does not give umbrage to the high priest of Israel when she receives the blessings of grateful piety: "Thou art the glory of Jerusalem! Thou art the joy of Israel! Thou art an honor to thy people!" These exceptional women were the types and living prophecies of her whom Genesis announces, at the very beginning of ages, as destined to crush the serpent's head; of her whom the patriarchs long for as the aura of salvation; whom the prophet Isaiah designates to the world in these words: "A Virgin shall conceive and shall be called Emmanuel, God with us."

Nothing is more significant than the numerous symbols under which the Spirit of God prefigures the promised Virgin. She is, according to the interpretation of the Fathers, the precious sion of the root of Jesse, of whom is born, like a divine flower, the Saviour of men; she is the holy land on which the dew of heaven descends in order that it may bear the fruit of life; she is the unconsumable bush in which God reveals Himself in the midst of the flames; she is the fleece of Gideon, which is covered with a mysterious dew while all things around it are parched with drought; she is the sacred ark containing God's covenant with the sons of Adam; she is the golden vase in which is preserved among the children of Jacob the manna of heaven; she is the cloud which pours over the thirsty earth a fruitful rain; she is the altar of sacred incense which draws down blessings from on high; she is the eastern gate of the Temple of which Ezekiel extols the magnificence; in fine, she is the heavenly spouse, seated at the right hand of God, resplendent with gold and with light, the Mother of the Holy of Holies and of the King of kings, celebrated by the prophets, sung in the psalms, saluted by the angels and the Seraphim.

The New Testament is more explicit still. How indeed, could the Evangelists have separated the name of Mary from the name of Jesus? Need we call to mind all the texts which record the participation of the Holy Virgin in all the acts of the redemption? The last look of the expiring Victim, like His first smile on entering the world, was for Mary. The gift of His Mother which the Heart of Jesus makes to the heart of man is the crowning of all His works of love. How deeply to be pitied are those who do not appreciate and will not understand these consoling truths! Strike out the name of Mary from the Gospel, and you deprive Christianity of its most tender and loving nurse.

According to the more moderate Protestants, Mary is but an ordinary woman "who could not have been the confidante of Christ; a woman about whom silence must be kept, as was done by the sacred writers, in order to prevent all superstition; a woman, in short, whose example could be of use to no one."

What! the sacred writers are silent! On the contrary, the Gospel is full of Mary. If you are afraid lest the worship of Mary give umbrage to the Son of God and lead you astray in the ways of superstition, do not read the Archangel's salutation: "Hail, full of grace! The Lord is with thee, blessed art thou amongst women!" Do not listen to Elizabeth when she cries out in ecstasy at the sight of Mary: "Blessed art thou amongst women! Whence is this to me that the Mother of my Lord should come to me?" Strike out also from the sacred books the texts which narrate the joys of Bethlehem. The Divine Child was still wrapped in swaddling clothes when the Eastern Kings and the shepherds of Ephraim brought Him their mystic offerings. Now, to whom were their burning words addressed if not to Mary? The Gospel expressly adds that these first adorers of the Incarnate God found the Child with Mary His Mother. Is it not in the Gospel also that we find the sublime sentence which sums up the first thirty years of our Saviour's life? He dwelt with Mary and Joseph. He was obedient to them. At that period of time, and long before the Gospel was written, the Virgin of Nazareth was herself the living book in which were inscribed the words and acts of her Divine Son. "She kept all these things in her heart."

Subsequently, at the marriage feast of Cana, Jesus changed water into wine; and the Evangelist who describes that great scene is careful to tell us that "Mary was there," and that it was she who by her intercession called forth this first of all miracles. Let Protestants tear out that page also of the Gospel which records that memorable exclamation of the woman of Israel who in order to honor the Divine Messiah exalts His Mother: "Blessed is the womb that bore Thee, and the breasts that gave Thee suck!" Let them, in a word, strike out of the New Testament the canticle in which, in a divine ecstasy, the Virgin herself foretells her destiny and announces that she is to be the object of the blessings of all ages. "Behold, from henceforth," she says in her canticle of love, "all generations shall call me blessed!"

This extraordinary prophecy so clearly expressed, so manifestly fulfilled, is of itself alone the full justification of the cultus which the Catholic Church renders to Mary. It also contains the implicit demonstration of all other truths of the Gospel. For if the lowly daughter of David had not been indicated by the splendor of the Spirit of God, how could she have predicted so confidently her imperishable glory? How, in the humble sphere in which she lived, shut up in the mountain of

Judas, and long before the birth of Jesus Christ, could she have been able to announce to the world that all generations should proclaim her greatness?

There is nothing more striking in history than the fulfilment of this prediction; and there is no prophecy more widely known, more celebrated, more luminous; none is more clearly and universally realized. Wherever the sun of the Gospel has diffused its heat and its light, from pole to pole and throughout all ages, the sweet name of Mary shines forth beside the name of Jesus; and there is no Name that excites more enthusiasm, more sympathy, more love. Innumerable monuments, pyramids and religious pomp proclaim her glories. The arts have exhausted their magnificence in striving to express the love and admiration of the children of Holy Church for the Delphic, the God-bearing Mother. "Behold all generations do call her blessed!"

A CHALLENGER CHALLENGED.

An Anonymous Defamer of the Catholic Faith Effectually put on the Defensive.

International Catholic Truth Society. Brooklyn, N. Y., May 6, 1901. A "Challenge to the Roman Catholics of America" has been rather freely distributed recently in some of our larger American cities and towns. It offers a most magnificent reward to Catholics, clerical or lay, if they succeed in proving from God's Word certain doctrines taught and practiced (according to their notion) in the Church of Rome. Luckily for the opulent donor, the paper is unsigned, and consequently would not merit any recognition whatsoever, were it not for the boldness of the assertions and the extent of the circulation, thus possibly endangering the simple faith of our hardworking Catholics, and planting the poison of bigotry still deeper in the hearts of our separated brethren.

The "challenge," as it reads, is false to the teaching of Christ and His Apostles, consequently false to God's Word. It is, moreover, false to history, both Ecclesiastical and Profane, misleading as to the teaching and practices in the Catholic Church, illogical in its makeup, and a conglomerated massing and confusing of doctrine, discipline and what is neither doctrine nor discipline. When the foundation is weak, we must not expect much of the edifice. When the premises to an argument are false and illogical, we cannot hope to abide by the conclusion. Now what is the foundation, what are the premises whereon this ridiculous "challenge" is built? It is propped up on the following presumption, that God's Word is wholly and entirely contained in the Bible—that our sole Rule of Faith is the Bible. If we once succeed in showing that this theory is unsound, false to Christ's teachings and His Apostles', then our unknown challenger must needs find at least a logical basis for his tirade against the Church of Rome. He seems to have considerable regard for Scripture and the verity of its teachings. Now he will certainly admit that the Bible is a trustworthy book. In it he will find evidence that Christ is a Divine Messenger, and hence men should receive His message with due submission. But how can we receive this message with certainty since Christ died almost nineteen hundred years ago? What is the sure way of receiving this message unadulterated and faithful to the doctrines of the Divine Messenger? Chillingworth says: "The Bible, and the Bible only, is the religion of Protestants." The Bible then, according to these, must speak of itself. Is this the method Christ desired to have employed in the spreading of His salutary message? There is only one answer to be derived from the New Testament and that is an emphatic NO. The Saviour taught by word of mouth, and we have no example either of writing being attributed to Him, or of any commission to His followers to adopt this system of teaching eternal truths. Their work during His earthly career is outlined in the tenth chapter of St. Matthew's gospel and in the ninth chapter of St. Luke's.

They are sent to preach, to deliver an oral message and to heal the sick. "And going out they went about through the towns, preaching the gospel and healing everywhere." Towards the close of the synoptic gospels we behold a final commission given to the Apostles. "Going, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world." (Matt. xxviii, 19-20) "And He said to them, go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not, shall be condemned." (Mark xvi, 15-16) "And that penance and the remission of sins should be preached in His name unto all nations," beginning at Jerusalem." (Luke xxiv, 47) You shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost parts of the earth." (Acts i, 8) It is evident from these and kindred texts that Christ's method for the propagation of His work was oral instruction, preaching, hearing, witness, etc. Note well, moreover, that the Divine Messenger promised His infallible assistance to the Apostles: "Behold I am with you all days even to the consummation of the world." And He

promised also to send them another Paraclete or Comforter to abide with them "forever," to teach them all truth and bring to their minds all things whatsoever the Saviour may have said to them. (Vide St. John xiv, 15-26) We find, then, from the Bible, depending upon its trustworthiness as an historical record, that Christ established a teaching body to make known His salutary truths to all nations even to the uttermost parts of the earth; that He promised His abiding presence and the presence of the Holy Spirit with this body representative as a guarantee against errancy and infidelity; that this presence was not merely to extend to the Apostles' life time, but was to continue with their successors "all days even to the consummation of the world." (Matt. xxviii, 20) "And I will ask the Father and He shall give you another Paraclete that He may abide with you forever." (St. John xiv, 16) Here it may be well to ask the Apostles understood Christ's commission? Surely their interpretation will be more authoritative than any ulterior to their time. Chapter after chapter of the Acts of the Apostles bears witness that they understood and carried out the commission of the Messiah in the manner stated above, viz., by oral instruction, preaching, hearing, witness, etc. (See Act I, 22; II, 14; III, 12; IV, 20, etc.)

Then as to the Epistles or Letters of St. Paul, James, Peter, John, Jude, they are chiefly a supplement to the Apostle preaching (e.g., I Cor. xi, 2; II Cor. xi, 4; Gal. i, 8; Ephes. i, 13; St. James i, 22; I St. Peter i, 22; II St. Peter i, 20; St. Jude i, 3). There is but one exception, and this even bears us out when we assert that the Bible is not the sole Rule of Faith. It is found in the Epistle of St. Paul to the Thessalonians, verse 14: "Therefore, brethren, stand fast and hold the traditions which you have learned, whether by word or by our epistles." Furthermore, the Apostles commissioned their co-laborers and successors to adhere to this method of oral instruction. (Vide I Tim. iv, 13; vi, 20) "The things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also." (II Tim. ii, 2). The Christian Apologists and Fathers of the second century speak in the same strain. Clement of Rome, Irenaeus, Tertullian, et al., tell us of the authoritative weight of tradition as understood in the proper way. Take for instance the words of St. Clement: "Christ was sent from God, the Apostles from Christ. . . They preached in countries and in towns, and the first fruits of their ministry, having tested them in the power of the Holy Spirit, they appointed to be overseers and ministers to all that would believe." "The Apostles made their appointments and arranged a succession, that when they had fallen asleep, other tried men should carry on their ministry." (Greek Patrology, Chap. xlii-xliv, Vol. 1, 292-298.)

Now it seems to us that the Catholic view of the spreading of God's Word has been fairly well explained. Until "Mr. Challenger" succeeds in proving that the Bible, and the Bible alone, is the Rule of Faith, he can hardly expect anyone to bother much about his assertions. We may, however, beg the reader's pardon for commenting upon the following absurdities: "Romanism," says Hon. Mr. Challenger, "is really a novelty, Protestantism is founded upon eternal truth." Why, even profane history will tell you that the Roman Catholic Church was old and hoary before what is called Protestantism was dreamed of. The oldest sect among Protestants is not more than four hundred years old, while the Catholic Church can trace her lineage back to the Apostles themselves. The words are misplaced. Protestantism would be placed in the first clause, Romanism (pardon the objectionable expression) in the second. The Church Calendar, a Protestant Episcopal organ published in New York City, while objecting to the official title of its Church and regarding the same as a misnomer, has this to say of up-to-date Protestantism: "Protestant carries with it the inherent stigma of weakness, and the implied shame of defeat. And now this name relegates the Church in this land to bad company, since it has come to be the common denominator of all, be they who they may or what they may, that does not own obedience to the Pope of Rome, or follow the law of Moses. A heterogeneous crowd it is, of all shades of opinion, of all varieties of faith, or of no faith, respectable in morals, or lax, or distinctly immoral." (P. 78 Church Calendar, Art. of Prot. Bishop of Springfield.) The above statement must be regarded by every sincere minded person as true to the accepted position of Protestantism nowadays. Where, we ask in the name of truth, is the foundation upon Eternal Truth? Which then of the two—Roman Catholicism or Protestantism—is really a novelty—the former, that grand old historic institution, built upon Peter, the Rock, or the latter, the Kingdom divided against itself three hundred times? Again, "Mr. Challenger" is altogether too safe offering to pay \$50,000 to any Roman Catholic who shall produce a text to prove St. Peter had no wife. Roman Catholics do not claim that St. Peter was unmarried, in fact, the second nocturne lesson of the breviary for the feast of St. John before the Latin Gate, May 6 (which I have recently perused) mentions very positively that St. Peter had a wife. And we know from the sacred text itself that Peter's mother in law was sick with fever and was miraculously healed by the Saviour. Beside

this, there is in the so called "Challenge" a frightful jumbling and misrepresentation of Catholic doctrine and Catholic discipline, for example, the reference to "more meditators than one," "that the Virgin Mary can save us," "that priests ought not to marry," "that the wine at the Lord's table ought only be taken by the priests." The writer of this deceitful and misleading "challenge" should first seek correct information about Catholic belief before he attempts to formulate propositions so utterly false and unfair to the Church which he antagonizes. It is not difficult to read between the lines of this infamous paper and therein discover, not good faith and sincerity, but the triple-headed monster of spite, malice and jugglery with which he may hope in vain to destroy one or tittle of our cherished faith.

Last, however, our adversary think that we are opposing him with words and not actions—the latter are far more powerful—we take occasion to add the following: This wonderful defender of Protestantism and slander of the Catholic Church, who offers financial rewards, but whose name and address are prudently concealed, attempts to mislead the unwary by giving the dates of decrees of various councils concerning twenty-two Catholic doctrines and practices, with the inference that in such years these doctrines were first taught by the Church. Now the International Catholic Truth Society, Arbuckle Building, Brooklyn, New York City, humbly offers \$500.00 to anyone who will place a similar amount in the hands of any representative gentleman of this city, the loser's money to go to public charity, such amount to be paid by us, if we are unable to prove that each and every one of the twenty-two doctrines were taught by the Church centuries before the date assigned by the unknown challenger.

INTERNATIONAL CATHOLIC TRUTH SOCIETY, per JOHN J. MAHON.

CONVERTS IN IRELAND

It seems as if the day was not far distant when Ireland will be completely Catholic from end to end. In Ulster the Church is at present making great headway. A book entitled "Some Notable Conversions in the County of Wexford" has just appeared. The author, Esther Kirk, tells in a simple, unaffected way the story of his conversion to the Catholic faith. It is, we believe, generally thought that the number of Protestants who are received into the Church in Ireland is very small. But this supposition is scarcely correct. Ireland supplies quite a considerable number of converts, and it would no doubt be still larger if the efforts made to win non-Catholics were more systematic.

Father Kirk, who was a Protestant curate at Gorey in the county Wexford, seems from the earliest days of his ministry to have been drawn towards the Catholic Church. Others in the same county were similarly inclined about the same time, and in his pages he gives us glimpses of the progress they made towards religious truth.

Closely associated with his own conversion in a very special way was that of Mr. and Mrs. Ram and their family. Mr. Ram was the heir of Ramsfort, in county Wexford, a descendant of a first Protestant Bishop of Ferns. A legend dating from early times ran to the effect that the first owner of the property who returned to the Catholic faith would lose all his Irish possessions, and the legend has been fulfilled to the letter, the temporal loss being more than compensated for by the spiritual gain. When Father Kirk first visited the district as a Catholic priest, and he and Mr. Ram drove to the local Catholic church, the people in showing their joy would do with nothing less than the strains of a brass band. Their intention was, no doubt, good, but they gave the newly-ordained priest, who had no desire to play the hero, a very bad quarter of an hour.

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Doctors

and people agree that Scott's Emulsion of cod-liver oil is the best thing to take for "don't feel well and don't know why," especially babies—they like it—men and women don't mind it, but babies actually enjoy it.

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and prayed that the time should come back when religion would be sought for its own sake, and the dollar made subservient to the formation of human character and the promotion of true Christianity.

There is undoubtedly some truth in what has been thus remarked by Bishop Walker, especially so far as the sects are concerned. The primary principle maintained by Protestants, that the individual judgment is the supreme rule of faith, cannot have any other effect than to beget a want of confidence in the divine character of religion; for no reasoning man can regard as divine the promptings or fancies of his own unaided intellect. His vanity may indeed induce him to prefer to believe these promptings, and to follow them in practice as his only guide in morals, but by no process of thought can he be led to accept them as revealed truth coming from heaven. We are not greatly astonished, therefore, at the avowal of Bishop Walker that they are not so accepted, and that most men of influence among Protestants, having no higher motive to lead them to any religion in particular, choose their religion on the consideration what form of religious profession will give them most advantages in social life and in transacting their worldly business.

With Catholics this is certainly not generally the case. No one in this country can, as a rule, expect social or commercial advantages from the profession of the Catholic religion, and there must be, therefore, very few who are Catholics from such a motive as this expectation. Yet it is possible that, under peculiar circumstances, some few imagine erroneously that they will gain such advantages. This is, however, an unworthy motive for embracing any religion, and if there are any Catholics who are influenced by it, for their own benefit we re-echo the sentiment expressed by Bishop Walker, that they should be Catholic for their religion's sake only, and because it is the one religion which is divine, the one religion which continues, and will ever continue to teach "the faith once delivered to saints," and which points out unmistakably the way which leads to eternal life, and directs the pilgrim on earth to that goal.

Bishop Walker may be justified in his language so far as Protestants are concerned, but he cannot be accurately informed on this matter in regard to Catholics.

A RESULT OF GODLESS TEACHING.

A horrible story is telegraphed from Harbor Beach, Michigan, to the effect that a little girl named Blanche Reynolds, and her brother Eddie Reynolds, aged respectively seven and nine years, were attacked brutally on their way from school by a party of six girls, their schoolmates, whose ages ranged from fourteen to sixteen years.

The two little ones who were the object of this attack began only recently to attend the public school, but, as they were of somewhat superior position in life, they were instructed by their parents to hold themselves aloof from most of the other children. This they did, and they were on this account disliked by the other pupils, who in consequence recently formed a plot to waylay and beat them. This plan was put into effect on May 15th, when at least six girls attacked the two little ones ferociously at a lonely spot on their way home. The child Blanche was knocked down and kicked until she fainted, and her brother Eddie was similarly treated, though not quite so badly.

When the little children succeeded in making their escape from their assailants, Blanche staggered homeward bleeding and stunned until her arrival at the house of her parents where she fell into her mother's arms, and died within an hour of the injuries received. The girls who were guilty of this outrage have been arrested, and, as might have been expected, public indignation against the perpetrators runs very high in the town.

It appears to us evident that for this brutality the public school system, which excludes the inculcation of religious teaching in the schools, is more to be blamed than the girls, who have been brought up without moral training, and whose only idea of the relations in which they stand to their schoolmates and the community generally is founded upon a feeling of combined selfishness and pride, which are necessarily fostered where there is no knowledge of any obligations and responsibilities toward God, or duties toward our fellow creatures. The system of teaching which passes over this important part of education is radically

wrong and must result in many such fearful episodes as this which has excited so much horror at Harbor Beach.

We cannot conceive that if these six well grown girls had been trained even in an elementary course of religious instruction, this sad event would have occurred.

It is quite true that there will be always some children among those who attend a large school, who will not feel the full power of Godliness, even when the best of religious teaching is given in the school; but the influence of such teaching will be felt by the pupils generally when there is a religious atmosphere pervading the school room. If there had been such an atmosphere prevailing in the Harbor Beach school, it could scarcely have happened that half a dozen or more girls could have conceived and carried out so diabolical a plot as that which resulted so disastrously on the present occasion.

Such a recurrence could not be conceived to have taken place in one of our Catholic schools, either in Canada or the United States.

THE REV. PROFESSOR STEEN'S APPEAL.

Professor Steen, who has been forbidden by Archbishop Bond of the Church of England, Montreal, to officiate further in that Diocese, writes to the press a letter replying to the Archbishop's reasons for withdrawing his license.

He takes the ground that he was invited by the staff of the Diocesan college, of which the Archbishop is president, to teach in that institution. As a teacher of Christian apologetics, he says, he was not subjected to any doctrinal tests, but was invited to give up a position in which he was both successful and happy to become a clergyman of Montreal diocese. He considers it, therefore, a great hardship, after five years of exacting work, to be deprived of his position as a clergyman of the diocese.

In January he resigned his position as a theological teacher because his teachings were not approved by the faculty of the college, but he maintains that by his fact Archbishop Bond is not justified in withdrawing his license. He argues that the college staff is merely a private corporation which has, indeed, the right to decide upon the methods of teaching, and the character of the doctrines inculcated within the institution, but not the right to affect the standing of a clergyman of the Church, so far as the Church itself is concerned. He says, further:

"I am practically told that there is no place for me here, and that I had better seek a field of work in the Church of another land and infect it with the dangerous teaching of which your Grace the Archbishop accuses me, and from which you feel obliged to protect this diocese by withholding from me a license. In conclusion I ask you to prove me guilty or to declare me innocent, and I herewith challenge this diocese, or any individuals within it to formulate against me a charge of heresy or dangerous teaching, and to establish it in the Court of law."

We shall not pretend to say whether, under the rules and laws of the Church of England, a charge of heresy could be substantiated against the rev. gentleman, but we cannot do otherwise than admire the vigilance of his diocese the dangerous doctrines of the Latitudinarians, who would uproot whatever faith in the principal mysteries of Christianity is still to be found in the Church of England. It is better that vigilance should be exercised than that the groundwork of revealed truth be destroyed, and that the Church of England should go down, as some other sects have practically done already, into the yawning abyss of infidelity.

It is noticeable that throughout the professor's letter he does not deny that the tendency of his sermons and teachings is to encourage doubt of the mysteries of religion, though he asserts that the complaints against him have not been duly investigated, and that the extracts from his teachings "are inaccurate, distorted, abbreviated, and wrenched from their context."

It is asserted by the press that the professor intends to appeal to the ecclesiastical courts for a reversal of the Archbishop's decision, and that he is backed by the most prominent laymen in the Montreal cathedral parish. It is even proclaimed very freely that it is a question whether the laity or the Bishops are to rule the Church of England in Canada.

It is certain that the Apostles and their successors were appointed to rule the Church of God, according to Acts xx, 28: "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God, which He hath purchased with His own blood." Accordingly "the Apostles and ancients" (Greek, presbyterie, Latin vulgate,

seniores.) "came together to consider of this matter," (the obligation of circumcison), and gave their decision in the name of the Holy Ghost: "For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things;" and thus all obligation of circumcison was set aside under the new law.

Of course, as the successors of the Apostles are to be found only in the Catholic Church, these words do not apply to the Church of England, which is a human institution, governed, at least in England, by the provisions of the civil law. But it will be seen from this that those who are backing Rev. Professor Steen are reversing the commission given by Christ to His Apostles: "Teach all nations." In their view, evidently, the commission is: "Be taught by all nations, and especially by the Cathedral congregations."

BRESCI'S SUICIDE.

The assassin Gaetano Bresci, who killed King Humberto of Italy, having committed suicide in prison on Tuesday, May 21. Our readers will remember that as in Italy capital punishment is abolished, Bresci was undergoing a life imprisonment for his crime in the penitentiary of Santo Stefano.

Recently the convict anarchist had been suffering much from extreme excitement, which was supposed to have arisen from remorse, and down to the week before his death he was at times exceedingly violent. At this time his excitement culminated in a violent attack upon his jailor, in consequence of which he was put into a straight jacket. Later he feigned submissiveness to the prison rules, his purpose being evidently to lull suspicion, so that he might get an opportunity to commit suicide, and in this he has at last succeeded. He managed to make a rope out of the bed clothes in his cell, and by attaching this to the ceiling, he was able to accomplish his design by hanging himself. He had several times previously announced his intention to kill himself in order to get away from the harsh treatment to which he considered he was subjected. By this he signified his restlessness under the rule of silence which he found it very trying on his unrestrained sensibilities to observe.

Bresci's wild feelings of revenge are shown by the fact that during his paroxysms of rage he wrote recently on the walls of his cell the word "Vengeance" with his bloody thumb nail. From this we may judge of the horrible state of mind in which people of his class, that is, anarchists, are accustomed to live, or perhaps we should say, rather, to drag out a misanthropical and unhappy existence.

The King of Italy was informed of the anarchist's suicide, and remained pensive for a few moments, after which he said: "It is perhaps the best thing which could have happened to the unhappy man." This remark is not such as we might have expected from a Christian ruler.

The Anarchists of Paterson, N. J., to whom Bresci belonged, are much excited over the event, and pretend not to believe that he killed himself. They say he was murdered in prison at the instigation of the Italian officials—a most unlikely theory, but one which enables them to denounce more emphatically the tyranny of kings and governments.

Bresci's wife has been relating to the newspaper reporter her impressions regarding Bresci himself and the murder perpetrated by him, as well as of the character of Anarchy itself.

Regarding Bresci personally, and the murder he perpetrated, she asserts that it was his individual act.

"He did not plan it with others. Now that he is gone, there is no reason to conceal anything, and I can say absolutely that there never was a plot. It was said that my husband was a leader, and the agent of a band of Anarchists in killing the king. That is not true. His act was an individual act. He conceived it himself. The Paterson Anarchists were as much surprised that he did it, as I was myself. We did not believe it at first. Anarchy, from the little I have read about it, is a propaganda that is too good for this world. It is not practical. That is the trouble with it, and that was the trouble with my husband."

Mrs. Bresci is evidently disposed to let her husband down easily, and to do likewise with the whole horde of anarchist outlaws. We agree with her, however, so far as to say that they are not fit for this world: not that they are too good for it, but that, with all its faults, the world is too good for them. We do, indeed, feel sympathy for her as a bereaved woman. Our charity and good wishes should be extended to all mankind, but we cannot suffer wrong principles to be propagated without a protest. Mrs. Bresci evidently panders to Anarchism, because she expects to become under the pres-

ent and circumstances a protégé of the New Jersey Anarchists.

The ferociousness exhibited by Gaetano Bresci even down to the day of his death, should be an object lesson to the king and Government of Italy, that by their war on religion they are rearing a generation of desperadoes who have neither love nor fear for God or man, for religion or civil law. Bresci's deeds are only a sample of what the Anarchists are wherever they exist, and the Italian members of that association appear to surpass all others in ferocity. No change can be expected in this respect, for the better, until religion be re-established in the schools of the nation.

THE POPULATION OF IRELAND.

During the last decade, according to the recent census of the British Isles, there has still been a decrease in the population of Ireland, though the percentage of decrease is not so great as in previous decades.

In 1891 the population of Ireland was 4,704,750. This year it has gone down to 4,456,546, the loss being 248,204, or nearly a quarter of a million. This is five and one fifth per cent. of a decrease.

In 1891 the decrease of the previous decade was nine per cent. and in the preceding decade ending with 1881 the decrease was reported at a little over four per cent. Thus it is seen that the decrease during the last decade was considerably less than that of the previous one, though greater than that of 1881.

In 1851 the decrease was nineteen per cent., in 1861 eleven per cent., and in 1871 six per cent. It is satisfactory to know that the diminution of population is becoming less, and that the fact is partly attributable to an amelioration in the condition of the people. There are, however, other causes for this which are not so satisfactory, and one is that the active population which has the energy to seek for a livelihood in other lands has been very largely drawn upon at the previous periods when the emigration was greater, leaving behind, to a considerable extent, the less active.

Ireland is the only civilized country in the world which is losing its population thus rapidly. There can be no more convincing proof given of the misgovernment of the country than this fact. The population would not leave the country if it were not oppressed by bad laws and oppressive taxation, and it is actually the case that these are the causes of Ireland's steady decline in population. This decline dates back to since the year 1815. During 1845 the total emigration from the British Isles was two thousand and eighty-one, but since then the emigration from Ireland steadily increased down to 1851 when it reached 19 per cent. of the total population. Since 1851 the decrease has not been so alarming. It has in fact grown less, but it is a sad commentary on the terrible oppression under which the people have suffered that since 1816, or in eighty-five years, the population has dwindled down to less than one-half of what it was in that year. The only remedy to this state of affairs is to grant to the people the Home Rule, which they so ardently desire.

The enemies of Ireland are delighted and are congratulating themselves on this depopulation of the country; for they know well that it is on the Catholic population that the stress has fallen mostly. But by driving out the population, the Catholic religion has not been at all weakened. It has been weakened in Ireland, but it has gone to strengthen the Catholic Church in other countries—in England, Scotland, America, North and South, and Australia. But the population which has thus been driven out from its own native land has gone towards creating a hostile feeling against England, at all events in those foreign countries in which it has taken refuge, and England would have gained more by making it loyal at home by good laws, than in peopling other lands with a population which will be always hostile to the British Empire.

SUDDEN CONVERSION AND RELAPSE.

A curious case of conversion and re-conversion to and from the Protestant Episcopal Church at Philadelphia is related in the Philadelphia Jewish Exposition. It is that of a former Rabbi of the Jewish Reformed Synagogue, Jerusalem Moses by name, who until about two months ago officiated as minister of a synagogue at Kingston, N. Y.

Mr. Moses is a Polish Jew aged thirty-four years. He came to America as a

young man and matriculated at the University of Cincinnati and the Hebrew Union College of that city, and was afterwards rabbi of a Reformed Jewish congregation at Natchez, and later at Kingston, N. Y.

While here he became acquainted with Rev. Mr. Burroughs, minister of a Protestant Episcopal Church at Round-out, by whom he was introduced to Bishop Potter of New York.

After this Mr. Moses attended a few lectures at an Episcopal Divinity school in Philadelphia, as it was intended he should become an Episcopal missionary to the Hebrews. After a short preparation he was baptized and confirmed as a Protestant Episcopalian, and also renounced his charge as a Rabbi, since which time he resided in Philadelphia.

A very short experience convinced him that he had made a serious error in renouncing Judaism and embracing Protestantism, and he had recourse to Rabbi Dr. Berkowitz to bring about his reconciliation with his synagogue. To effect this he was directed to return to New York to arrange with the Chief Rabbi of the Rabbinical Institute there to make a public recantation of Christianity, and later he is said to have made "open and full confession of his error, and of his desire to right himself with his conscience, his people and his God."

Mrs. Moses did not follow her husband into Protestantism, but deeply regretted the step he took, and is now highly pleased at his return to Judaism.

It should be borne in mind that the Reformed Jewish creed is not the Orthodox creed of the Jews, but a Protestantized form of Judaism, bordering on Rationalism, and, therefore, the changes made by Rabbi Moses from that form of Judaism to Protestantism, and back again, were not so great as might be imagined. It is probable that very little actual change of belief was made by the Rabbi throughout his gyrations from one creed to another. This will appear all the more likely as it is well known that Bishop Potter's Christianity is also of the Rationalist or Broad Church kind. If the Rabbi had desired to know just what Christianity is, he should have been instructed in the faith of the Catholic Church, in which he would not have found a varying creed which adapts itself to all fancies.

Mr. Moses declares that almost from the very beginning he became convinced that he had made a great error in becoming an Episcopalian. His conversion to Protestantism, he said, had brought about by personal disappointments and domestic troubles which had annoyed him mentally during the last few years. Altogether the conversion was evidently not due to any strong religious conviction, and it may safely be taken as equally certain that there was no strong religious conviction in his re-conversion or relapse into Judaism. The most remarkable feature of the whole case is the suddenness of the Rabbi's religious metamorphoses.

THE HOLINESS OF THE CATHOLIC CHURCH.

American Herald.

The Catholic Church, and she alone, is holy; holy in her Founder, Jesus Christ, the Son of God, the source of all sanctity. It is beyond doubt that the Church is the work of Christ Himself. Therefore she is called in the Holy Bible, "the Kingdom of Heaven," "the Body of Christ," "the Spouse of Christ," "a holy temple and habitation of the living God." He alone is the true Author, the real Founder of the true Church. In fact, He declared His intention of founding a Church when He said to Simon Peter: "I will build My Church, and the gates of hell shall not prevail against it." His promise was realized, His Church was actually resurrected, said to Peter: "Feed My lambs, feed My sheep." Who can ever be able to conceive the greatness of Jesus Christ's holiness? Being God He is infinite holiness itself, and the sum of our conception of holiness shall always remain but the smallest atom of the holiness of God. David, contemplating this Divine attribute, attempted one day to fathom its sublimity; but soon feeling how useless were his attempts, he exclaimed, full of admiration: "O Lord, who is like unto Thee?" "O Lord, what holiness shall ever be found like to Thine?" "Generation and generation shall praise Thy works; they shall speak of the magnificence of the glory of Thy holiness, and shall tell Thy wondrous works." It is impossible for any human or angelic understanding to conceive an adequate idea of the holiness of Christ. All we can say is, that His holiness is infinite. The Catholic Church, therefore, is truly holy in her Divine Founder. How different are the sects separated from our religion! None of them can be called holy, for none of them have Jesus Christ or the Apostles for their founder and their

head. They are all the offspring of proud minds and corrupt hearts. Luther, Calvin, Fox, Cranmer, Henry VIII., all haughty, scandalous, wretched apostates of the sixteenth century, whom God and His Divine Son could never have chosen to establish or reform His Church, if a reform were necessary. They only, in reality, set themselves up as founders of new Church, because they found that of Our Divine Lord antagonistic to their vile passions, and opposed, as strongly to their scandalous. They left the Holy Roman Catholic Church, their Mother, because of the Immaculate Spouse of Christ refused sanction to their lax and immoral principles.—R. M.

JURY PACKING DEBATE.

On the 3rd May in Committee of Supply the British House of Commons, Mr. T. O'Connor, M. P., for the Scotland Division of Liverpool, moved for a resolution of £500 in aid of the Attorney General for Ireland, in order to bring on a discussion on the systematic packing of juries in that country. Amongst the speakers the occasion was the Honorable Ed. Blake, and the Dublin Freeman's Journal commenting editorially on the debate, said: "It would seem almost a waste of space to argue and eloquence that two such splendid speeches as were last night delivered by Mr. T. O'Connor and Mr. Blake should be devoted to the exposure and denunciation of this vile system so wholly incapable of the shadow of defence." The London Chronicle in a review of the debate says: "Blake made a speech of great power, bringing the true spirit of the constitutional year. I said some weeks ago that his speech on the Crown Bill was the best he had delivered this session, but his speech last night surpassed it." Of the speech of Mr. T. W. Russell, M. P. (Literary Unionist), the Chronicle says: "Mr. Russell's speech contained three points: 'It is not to say that Catholics are never disqualified merely on account of their religion, own experience is that juries are packed have been packed myself. (Mr. O'Connor rose, and smiling, said, 'I have packed into jail for saying you are packed.'") Mr. Russell continued: 'It is fair to the Protestants to subject them to the peril and loss which follow their judgment.' He approved the conviction of Mr. McHugh, (which had been referred to and continued: 'A wise Government look to causes as well as to results, would seek a remedy. What is the price of affairs in Ireland? You are no nearer heart of the Irish people, and you are repeating the sickening round of professions. You have not tapped the source of misery, the iniquitous laws.' The speaker remarks: 'Mr. Russell is like a messenger announcing the final catastrophe in the drama, but he is something more than that. He feels the pathos of his message and he literally quivers with pain when he sums up the sad record of Irish history. The same writer thus refers to Mr. O'Connor, the Chief Secretary for Ireland: becoming increasingly doubtful whether the country type will help him in his relation with Ireland. He is chivalrous, and he is about with him an atmosphere of electricity which prevents him understanding the of the people.'"

Here is Mr. Blake's speech: "Mr. Blake—I have no intention of calling the attention of the Committee on the subject of the Attorney General's motion, and the Government would desire that the debate should be confined to the case of Mr. McHugh, (the new in jail.) This case itself with the deeper question—is it a general question of the administration of justice in Ireland, or is it a question of the selection and framing of juries under control of criminal cases. That is the question. It is not a new question; but a question, which has been raised in a more intolerable, (Cheers.) It is a question which demands the attention of a people call themselves free in this land, who are giving the same freedom to the people that they claim for themselves, who demands more and more in this heyday of the land the attention of the people are treating the case in the most important fashion. Now the Attorney-General England says that no man is made to be a Catholic, and that he is made to be a Catholic because of his religion, and that the purpose of securing an impartial jury is to secure a fair trial. Yes, it is to-day, and in cases which we hear day to day, and in the cases which we heard of for one hundred and fifty years ago, when in all those cases the general results have been that the Crown used its power to stand by in respect of persons composed in a large measure of Roman Catholics. ALL THE ROMAN CATHOLICS until twelve Protestants have been (Cheers.) That is the general rule that is found in the case which we are the matter stands. I say that is the rule. In Cork the other day there were Catholics made to stand by to secure a fair trial. In the Sligo case there were 22 Roman Catholics made to stand by until the same result was obtained. It is said that this means a change in the law. Yes, it is according to the view of those who insist upon maintaining the old principle of Protestant ascendancy (Cheers.) That is the essence of the situation in this country was that the 12 men in this box, but what men? Not 12 men selected by the Crown, but 12 men who would do justice between the Crown and the subject (Irish cheers.) Attorney General asked us to believe servants time after time produce that that from a panel in which a large number is Roman Catholic, yet every Roman Catholic is eliminated by the action of the

