

Love found them sitting in a woodland place. His anamorph hand amid her golden tresses: And Love looked smiling on her glowing face. And moistened eyes returned to his caresses.

"O sweet," she murmured, "life is utter bliss!" "Dear heart," he said, "our golden cup runs over!" "Drink, love," she cried, "and thank the gods for this. He drained the precious lips of cup and lover.

Love blessed the kiss; but, ere he wandered thence. The mating bosoms heard this benediction: Love lies within the burning bowl of sense; Who keeps this, full has joy—who drains, affliction."

They heard the rustle as he smiling fled: She reached her hand to pull the roses blowing. He stretched to take the purple grapes o'er-head: Love whispered back, "Nay, keep their beauties growing."

They parted, and understood: one flower alone they took and kept, and Love flew smiling on. Their roses bloomed, their cup went brimming on. She looked for love within; and found her lover.

—John Boyle O'Reilly.

ENGLISH CATHOLIC ASSOCIATION.

The Conversion of Protestants to the Truth.

FOR THE CATHOLIC RECORD.

There has lately been formed at Montreal a society under the title of "The English Catholic Association," by permission of His Grace Archbishop Fabre.

The society has the following ends in view: The conversion of Protestants to the true faith through prayer and the distribution of tracts and other Catholic literature, the encouragement and also the temporal welfare of converts and prayer for the forgotten dead.

It is needless to point out the vast field of labor open to the members of this society. They are about to engage as combatants in a battle which is being fought out to the bitter end—a battle which has the world for its field. Nor is it necessary to dwell upon the benefits to be derived from this centralizing English Catholics and converts of other nationalities. In the city of Montreal alone there are at present some three thousand English Catholics. The question comes involuntarily to the mind: Where are they all? Many of these English Catholics are converts—men who have known the misery of doubt, the hollowness of Protestantism—men who have, perhaps, suffered for their change of faith.

Many of them have given up home and friends for the grand cause of Catholicism. What a glorious army of warriors are here to fight the grand fight of truth! What a grand company to go forth to snatch poor souls from the grasp of error. Yet where are hid these children of the faith? Why do they not come forward at the call of their brothers in race and in religion? Are they content with their own salvation, and, therefore, willing to see error and falsehood pluck again a fresh crop of roses—the roses of English youth? Shall, for want of English Catholic energy, the noble and aspiring qualities of the Saxon race again and again be destroyed or perverted through want of faith? And will English Catholics, amongst whom are so many converts, sit thus idly down when the time has come for every man to be up and doing?

Yes, the time has come. Protestantism, like the house divided against itself, begins to fall. The voice of public opinion has greatly changed. Catholics are no longer denounced as traitors to their country. The Holy Father is no longer styled "the Man of Sin." Catholics now enjoy equal rights with their Protestant fellow-subjects. Yet more than all this, the most enlightened among the ranks of heresy are looking wistfully towards Rome. They long for peace, which they have not been able to find in Protestantism. Notwithstanding that Rome, their true mother, stands with open arms waiting to lovingly embrace her strayed and weary children, yet they need a helping hand and an encouraging word.

We may ask to what is this wonderful rush towards Catholicism to be attributed? What has caused so much of the old bitter feeling against us to disappear? What is the cause of the revival of Catholic principles, Catholic love, Catholic morality, Catholic ideas, even among those who yet remain outside the Catholic fold? The answer is not far to seek: the cause of this revival of Catholicity to-day is the piety of some Englishmen, many of whom are now enjoying in heaven the reward of their work on earth.

Let us cast a glance back over the mournful past three centuries—three centuries during which Catholics in England had to serve their God in out-of-the-way places, in back streets, dark alleys and in rude huts; while the spoiler, the godless robber, performed his cold, soul-bereft "service" in those temples of splendor which the Catholic Saxon had built as shrines for the real and living presence of his God.

No sooner had the English nation banished God from their altars than the soil of England was moistened with the blood of numerous martyrs, and thus in that dreary autumn was the fruitful seed sown which, after having lain during a long, sad winter sleeping in the soil, was destined to germinate in the spring and to fill the land of Mary with joy and merriness. During that long winter God's faithful had to bear a heavy burden; bereft of all power, they could only suffer patiently and abide God's time. At last the winter came to an end, the frost of indifference began to thaw and the good seed sown in tribulation began to grow. Many enlightened men of the Anglican party became converts to Catholicism. Amongst these was Father Spencer, who was ordained priest in Rome in 1830,

and who spent his life in endeavoring to bring back England to the truth. After him came the numerous others whose names are so well known as to not need mentioning. They prayed, fasted and labored; and we in this latter part of this nineteenth century reap the rewards of their labors and sufferings. They have but begun the great work; it remains with us and with our children to finish it. Let us not forget that no good can be attained without prayer. God desires that we should pray, and as a reward for our prayers He grants us our desires. We must gain, through our prayers and our sufferings, merit, and through love we must apply this merit for the conversion of those who yet remain outside the Church of God. God will then, not refuse to grant us our desires; for He will always grant the requests of His children, when they ask anything in His name; i. e., through His infinite merits.

English Catholics! will you not come forward to help the cause of God and of His Church? Will you rest content while all around you are losing themselves in the darkness of unbelief? Does not the welfare of England and her colonies depend upon Englishmen submitting to divine authority? Yea! the conversion of the English is of supreme importance—she, with her vast empire, what a factor she would prove in the establishment of the kingdom of Christ upon the earth, were she herself converted!

English Catholics! your brothers in the old land where your fathers lived are before you in the field. They have joined themselves together in societies, and are doing good work in the vineyard of the Lord—only you of Canada still sleep. Shall the English-Canadian Catholic sleep while his brother across the Atlantic is at work?

English Catholics and converts to the true faith in the great Dominion of Canada! come forward; there is much to be done.

The society lately formed and approved by the Archbishop of Montreal is yet very small. The members are awaiting you to join them in the good work. Contributions are needed, as the objects undertaken cannot succeed unless the society has the necessary funds. Your prayers and good works are needed. Will you refuse?

The Holy Father has granted an indulgence to every prayer said for the conversion of England. Shall not we, who are English, Catholics and Canadians, share the rewards of those who work for the cause of Christ and of His Church?

Let us remember the words of our Lord—"The harvest truly is great, but the laborers are few." There are three hundred years of wickedness, coldness and indifference to be atoned for; the wicked "Reformation" still has to be expiated; more pains must be borne, more labors endured, more tears shed to satisfy the eternal justice of God. Let us, then, suffer and labor and pray, and we may then rest assured that in His own good time God will enlighten all those who now sit in darkness, and England shall again be called "Our Lady's Dowry," and the sons and daughters of England, whether they live on English soil or in distant lands, shall once again be Mary's happy children, and she shall be Our Mother and Our Lady.

N. B.—Those who wish for particulars regarding the above-mentioned association are requested to apply to the secretary, H. J. Codd, 1106 Notre Dame street, Montreal.

"CREEDS."

The following is the closing portion of a sermon preached by Archbishop Ireland in the Cathedral of St. Paul on Sunday evening, June 7:

Christ came as a teacher from heaven. Had He sought else to say to men than to give the warning that right conduct is needed? The simplest disciple of human philosophy could have said as much. What human philosophy could not tell, and what the world anxiously desired to know, was the secrets of the supernatural world—information from the "Great Unknown" aso Himself said. His dealings with men—information as to the invisible world beyond the grave toward which souls reach out without ever finding satisfying knowledge. If Christ had no words for men beyond those which men hear from their fellows, then He is not God or from God; if He has words from heaven, there are dogmas and creeds.

Christ taught; the historic volume of gospels and epistles written by disciples and contemporaries is replete with His teachings. These teachings—I am not now asking their precise meaning—covered ground as vast as the whole region of the soul, as the immensity of the Divine Being Himself; they reached up to the throne of the Infinite, whose eternal operations they tell of, whose effusions of love upon men they narrate; they spread out to the illimitable future and open to man his destiny in the far-off region of spirits. And those teachings were not spoken in pastime or poured out upon fleeting winds.

A DIVINE REVELATION IS A MATTER OF MOST SERIOUS MOMENT. Christ demanded that He be heard, that He be believed by all human creatures, until the end of time, and He demanded that all He said, not omitting one jot or tittle, be heard and believed. "Teach all nations," said He to His commissioned representatives, "teaching them all things whatsoever I have commanded you." "Preach the Gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be condemned." He spoke mysterious words as to the giving of His flesh to eat and His blood to

drink. If ever, here was, it seemed, a speculative dogma. Well, He demanded that His words be accepted, and those not accepting them walked no more with Him. Christ made no distinction in His teachings between essentials and non-essentials. All words coming from Him are precious and divine, and the human hearer is oblivious of the divine majesty, who dares to choose as to what He shall retain, and what He may put aside.

The early apostles knew the Saviour's mind. They had dogmas and creeds, and they permitted no departure from them. The words of Jesus, who came to inaugurate the Kingdom of God on earth, were not to be put aside, but to be retained, as distinguished from the fullness of faith in the teachings of the apostolate. The apostles had for heresy words of severest reproof and anathema. "I wonder," writes Paul to the Galatians, "that you are so soon removed from Him who called you by the grace of Christ, to another Gospel, which is not another, only there are some that trouble you and would pervert the Gospel of Christ."

If any man preach to you a Gospel besides that which you have received let him be anathema. Paul's gospel was Paul's creed, and those not yielding obedience to it were not of Christ. Hymeneus and Alexander "have made shipwreck concerning the faith," therefore are delivered to Satan. Hear his charge to Timothy: "Hold the form of sound words which thou hast heard from me in faith and in the love which is in Christ Jesus. Keep the good deposit by the Holy Ghost who dwelleth in us."

The form of sound words in the faith the good deposit—what are these but statements of the faith, the creed delivered by Paul to his disciples?

Creeds are breaking up. Does this indicate the idea of creeds is alien to Christianity, that there is no Christian creed stable as Christian truth itself? Certainly not. So sure as Christ taught and His doctrines and teachings are to be accepted by us, so sure is it that there is a creed for Christians. If creeds break up, their fragility proves that they are not Christ's—this and nothing more.

PROTESTANT CREEDS DOOMED TO BREAK UP. Why should not the creeds of Protestantism break up, one and all? There is naught to bind together the stones of the edifice. They were framed by men, of their private authority; and what men do men can undo. They who wrote out the Confession of Augsburg, the Thirty-nine Articles, the Westminster Confession, worked, I may grant, as well as talent and good will allowed, to build up monuments that would outlive sea and mountains. Their talent and good will were not proof against error, and if synods other data for their conclusions, why should they not alter and reconstruct the legacies of their ancestors? The claim is readily made that during the last three hundred years history has yielded up secrets to which previous generations had been blind. Science has wrought revolutions in thought and mode of acting. Comparative philology has brought out new meanings from documents of the past. New studies and new materials beget new thoughts; old creeds have to be taken assunder and rebuilt. The conclusion is most natural, and the wonder were if creeds were not breaking up.

Nor can the Churches of Protestantism stand fault with individuals, lay or cleric, who speak strange things and lift up their hands to destroy official creeds. The creeds have no warrant of truth within them. Moreover, they authorize private judgment, and the man is loyal to their letter and spirit who scrutinizes them and rejects what he does not approve. Heresy-hunting in Protestantism is an illogical and un-Protestant occupation; for heresy, or individual choosing, is the very life of the system.

Meanwhile souls must sorrow, remembering that since creeds need to be reconstructed the Christian world that has been ruled by them for centuries was astray. Minds and hearts believed that heavenly food was being given to them, and they were receiving only human concoctions. The gospel of Christ was misunderstood, misinterpreted; burdens not imposed by Him were borne, and those commanded by Him laid aside.

It is simple truth that to-day no one Protestant Church holds its creed. Where reconstruction has not been proposed, the profession is made that the creed does not oblige. Confession of Christ, it is said suffices for membership, although but little is said as to the precise meaning which attaches to the words confession of faith. Right here, if a close examination is had, a creed be formulated and there is abroad a wholesome fear of creeds.

WHAT IS TO BE DONE? What is to be done? The popular voice would answer: Let there be no creeds; belief is unimportant. This, we have seen is the effacement of all Christianity, and the millions of my Protestant brethren, I am sure, will shrink from it. They hunger and thirst for Christ's gospel, the good news which He spoke in Palestine nineteen hundred years ago, which He promised to the world for its salvation until the end of time, and they cannot rest until they find it. The delusive cry of Churches, inviting them to enter without a creed will not deceive them. What care they for Church membership unless it brings truth to their minds? Why will they sit around a pulpit if no positive teachings issue therefrom? What has the Lord said is the burden of their questioning. If the reply comes, I do not know, it is the blind leading the blind, and

elsewhere light must be sought. That branches of human knowledge change is not surprising. They are left to man to built up by his own searchings and his own mental evolutions. But revealed religion came to him from God; his natural powers could not attain to it. He expects it to be stated to him in language that the simplest may understand and with that certainty which is a condition of divine truth and which will end his doubts.

We will follow new masters and form new creeds? The puzzle is whom to follow, for the masters are beyond counting in Israel. A new creed, formed by whosoever and with whatsoever skill, brings slight comfort. It is the work of men—this and nothing more. Another decade of years will suggest another revision. Individuals who at first subscribe to it will rebel from its restrictions, and the confusion of the present day will reign anew. Revisions are the death-doom to creeds, past and future.

THE SOLUTION TO THE DIFFICULTY. What remains? I have told of a creed that never changes and is never revised. Should we not consider it with care and discover whence its durability? For the past three hundred years creed-making outside the Catholic Church has been a dismal failure. Is it not time to look out for other lines and other moorings? Perhaps, let us say, the whole sixteenth century movement has been wrong, and we must look back to the old harbor from which our forefathers drifted. There you will find this unchanging creed, as you find it before you to-day, and farther back across the bridge of time, there again it stands.

What remains? Let us return to the Founder of our faith and humbly learn from Him the means He instituted by which His teachings should go down intact and unsullied through all ages. Such means He must have instituted, since He willed that man should believe His words. Christianity is God's work, and we must approach it in humble submission to His rulings, not in the pride of our own desires and opinions. Christ will indicate the road to His creed.

"As Ane Door Steeks, Anither Opens." This homely Scotch proverb graphically explains what is attested by the history of the Church since its establishment. There has been, and it seems will continue to be, cases in which, owing to the carelessness and indifference of her children, the faith is taken from them, and the boon bestowed in new quarters, upon people better disposed to receive and practice it.

In several of the European nationalities, long noted for the popular devotion to God's Church, this supineness is perceptible. Although vastly in the majority, they permit an active coterie of infidels to undermine religion in a variety of ways. There is not much reason to doubt that this theory will explain how signs are not wanting which indicate a strong movement of the Turks toward the Church. Devotion to the Blessed Virgin is fast gaining ground among Mohammedans, and their increasing reverence for Christianity has been remarked by many travellers and missionaries. As a practical instance of this gratifying state of things, a late item of news to the effect that the Turkish governor of Jerusalem, Rahuf Pasha, has handed over the management of a new hospital in the Holy City to the Sisters of Charity.—Catholic Columbian.

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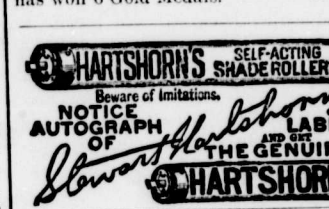
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