

If success in life then failure is a pleasure and storm, to which it is a pleasure. The making the best of it. That is to glorify God—the doing of His will.

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THE CATHOLIC RECORD.

JUNE 11, 1904.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCIV.

The Presbyterian Witness, of March 19, has the following paragraph:

"Our Irish friends are not by any means happy. They still insist upon Home Rule. They still claim a University with a Catholic atmosphere. They have formed a Catholic Association, which is intended to root out all Protestants from the land; but Archbishop Walsh has expressed disapproval of it, and it may not do much harm."

Here are three gibes at the Catholic Irish, the third accompanied with a great exaggeration. Let us consider them in turn.

The tone of this paragraph, as we see, is that of contemptuous surprise that the Catholic Irish should presume to crave anything which their Protestant countrymen do not wish them to have.

Of course, setting aside the Parnells, and Emmets, and Lord Edwards, etc., the Irish Protestants, in view of Catholic Emancipation, are hardly desirous of seeing an Irish Parliament, since they lean upon the Westminster Parliament in the hope of maintaining the ascendancy which otherwise their great numerical inferiority would render impossible. It is not rather unreasonable, though, to expect that the Catholic three-fourths will ever be contented while so large a proportion of public functionaries, of every grade, is taken from the minority, even after making full account of their advantages of education and of the Scottish energy which so many of them inherit? I speak as one that has a little Irish blood, but not a drop of Scottish.

Like it or dislike it, we may depend upon it that "Celtic chivalry" is not likely to give over until, without doing any wrong to the minority, the general complexion of Irish administration shall have been brought more nearly into agreement with the interests and instincts of the immense majority. Whether the final settlement will take the form of a Dublin Parliament or not, of course I do not know, as both sides must agree in the ultimate adjustment. In some form, however, Home Rule is a certainty of the future. As Justin McCarthy well says, the ocean insists on union; and the sea forbids identification. It has been reasonably remarked, that should the Irish be removed in a body, and their place taken by unmixed English or Scotch, geographical necessity would soon induce a Home Rule question.

The sneer of our friends of the Witness (after all, a not very forcible one) becomes more pronounced over the Catholic demand for a University "with a Catholic atmosphere." What is there amiss in this? One would think it was the most natural and reasonable request in the world. The Protestant fourth has a University, endowed by the State, with so very decided a Protestant atmosphere, that one of its professors (Tyrell) feels himself free to publish an almost ferocious satire, in verse, upon the Catholic Church of Ireland. Surely Catholic parents may very well wish to be aided by the Government in setting up a school where their sons shall not be exposed to the influence of such teachers.

That pleasant writer, Miss Ellen Thorneycroft, in one of her agreeable novels sets forth with Irish lucidity, while declaring herself an unmoved Anglican, the claims which the Irish have in equity to a Catholic University. She has a right to represent the passage of the bill as a thing of the past, for it is a simple certainty of the future. The present Government, it is known, headed by its Presbyterian chief, acknowledges the rightfulness of the claim, although, even when it was a Government, it had not the nerve to carry it through.

The present Bishops of the English Establishment are men of high character, marked ability, and a sober mind. Their sympathies of course are strongly engaged for Trinity College, Dublin. Yet I believe that the whole body of them, headed by the two Primates, has expressed emphatic approbation of the Roman Catholic claim. Surely this means a good deal for prejudiced minds. The Spectator too, which is fixedly Protestant, and sometimes more zealously than intelligently so, treats the right of the Irish to a Catholic University as past all question. Indeed, aside from party complications, it does not seem to be seriously questioned by thinkers!

Why is it, then, that the non-Conformists are so firmly, indeed so fiercely, against it? We may answer: the present non-Conformists are against anything and everything that will please or profit either hurchmen or Catholics. Bitter religious animosity has a leading part in their programme, and well-advised justice a very subordinate part. They have, through many generations, slowly and painfully wrought their way, first from under flagrant violence, then from under dull oppressiveness, until now, when their numbers have come to rival those of the Episcopalians, they may be said to have entered upon their actively persecuting stage. Indeed, their great leader, the Baptist Dr. Clifford (personally a very amiable man) declares that he is following the example of M. Combes, although, he makes haste to add, he is not against religion! Think of that! A Christian pastor finding it necessary to assure men that he is not an enemy of religion!

Facilis descensus Averno.

When a man has gone so far as to have need of making such an avowal, he, and his followers, are on the way to worse. Indeed, one non-Conformist league has already put out a tract or two sounding not obscurely like a threat to put down all priests in England, Catholic or Anglican. To be sure, this has given such offense to the less ferocious that even a zealot like Dr. Horton has withdrawn in disgust from the league. Yet this only exaggerates beyond decency what I may

fairly call a persecuting temper of the non-Conformists at large.

Their chief immediate displeasure, naturally, is turned against the Episcopalians, but they are relentlessly hostile to the reasonable and equitable proposal to secure for the Irish a university "with a Catholic atmosphere," but under lay administration. Mr. Arnold White has reason to say, that their wish is not for religious equality, but for Protestant ascendancy.

They are not content with that measure of ascendancy which is necessarily involved in an overwhelming Protestant majority of the whole kingdom. They are not willing that the Catholic three-fourths of Ireland should have that higher education which is secured to the Protestant one-fourth, unless they will take it under Protestant auspices, including, of course, the auspices of Professor Tyrell. Therefore the brilliant-minded Irish are so handicapped in the race of life that fair-minded Victorians and Secretaries lament that they cannot give that measure of public employment to the young men of the majority to which these have a reasonable claim, because they cannot find a sufficient portion that are suitably trained. This unhappy fact seems to give the non-Conformists not an ounce of concern. "Take your intellectual bread from Protestant hands," they say, "or go without it. At least you shall not, with our good will, have penny out of the Treasury to assist you."

These men do not seem to see that, even from their own point of view, the higher education, besides being a natural right of the major, if it is of the minor part, naturally tends to train independence of mind, and to reduce undue subservience, so that educated men and women, retaining their religious, are easily raised above superstitions, or mere unreasoning adherence. It is true, however, highly educated, they are almost sure still to merit the reproach of Dr. Clifford's exemplar, M. Combes, by continuing to dislike divorce, by holding aloof from lodges, and by detesting necromancy. Yet these are forms of Protestant enlightenment for which we can hardly suppose that the Presbyterian Witness is very enthusiastic.

There are men among the Nonconformists, such as Dr. Fairbairn, Dr. McKenna, Dr. Shakespeare, who, in thoughtfulness and piety, are equal to the best of the Anglican Bishops. Yet, forty years ago, I began to have misgivings whether the English Dissenters were not falling into practical atheism, so that I was not greatly surprised to hear subsequently the complaint of a Welsh Congregationalist, that the churches of his persuasion were becoming more infidel clubs. Now, too, I observe complaints from Baptist and Independent ministers and deacons, that their churches are becoming mere associations for assailing the prevailing religion of England. Can it be that hatred of religion, finding in England too many impediments to avowed orgies, is making its way, more or less, into the Nonconformist churches, in order, under the name of a warfare against priestcraft, to carry on a warfare against Christianity?

CHARLES C. STARBUCK.

Andover, Mass.

A LEGEND.

BY SISTER DONAVENTURA, O. S. F.

It was a glorious eventide in the land of Judah. The tender shadows were creeping over the verdant glades, while Zion's hoar brow shone bright in the diadem with which the departing monarch of day crowned it. The strains of the shepherds' songs as they guided their flock homeward, and the merry cawling of the dove-eyed maidens, carrying gracefully their well-filled jugs of sparkling water, floated on the languid breeze. The hot, weary day was done; and evening, its dewy pinions dropping peace and blissful rest on the verdant earth, came apace. Over a blooming meadow there tripped a little maiden fairer and more graceful than ever had dawned upon poet's vision. She was clad in spotless white; bright ringlets, soft and silken, gleaming as richest gold, fell in luxuriant ripples over her shoulders, and veiled a face of exquisite loveliness. A small basket hung upon the child's arm; the arm of the most beautiful of earth's daughters, the sinless child Mary.

While her companions at the Temple school had been enjoying to the utmost the freedom from labor and study, granted in honor of the High Priest, the dear child had stolen away with her share of the delicacies as a refreshment for an aged invalid, to whose relief whatever was given for her own enjoyment and recreation was devoted. The lovely sufferer was more depressed on that particular afternoon than usual, and the sweet child in the exuberance of tenderness and pity, which in after days procured her the title "Mother of Mercy," had tarried, whispering words of soothing to a voice sweeter and more tender than echoes of angel melodies, until the lengthening shadows warned her to hasten to her Temple-home.

On sped the little one, and as she flitted over the meadows, the flowers seemed to cling to her dainty footsteps, and the last rays of the sinking sun appeared to linger casting an aureole of molten gold upon the pure upturned brow. Her eyes, blue as the sapphire skies, were raised from time to time to the radiant heaven, while a smile of ineffable love lingered around the sweet mouth as she gazed past the fleeting crimson-tipped clouds, far beyond, in adoring love. The shadows fell a slant; gentle Mary must not be a loiterer, she quickens her footsteps and lo! as she presses the sod, delicate flowerets, white as the driven snow, jewel the meadow's base.

The fair May Bells gleamed forth in snowy radiance to greet their Queen. And ever as the May-tide comes on, the graceful little bells start from their winter slumbers, and ring out, all over the land, sweet and clear, as silver chimes, the month of Our Lady, May, the fairest and brightest in the golden cycle. — St. Anthony's Messenger.

FIVE-MINUTES SERMON.

Third Sunday After Pentecost.

SINFUL AMUSEMENTS.

Be sober and watch, because your adversary the devil as a roaring lion goeth about, seeking whom he may devour. (Epistle of the Day).

I need not tell you, dear brethren, that there is nothing more contrary to the spirit of our holy religion than melancholy. The Church would not have her children long-faced and morose, eschewing all pleasure as a thing sinful; nor would she have them unhappy by depriving them of what is good and forbidding what is innocent, but like a wise mother she permits, nay, sanctions, harmless amusements, knowing that this, far from being an impediment to us in our efforts after holiness, is rather a help.

But, unfortunately, all pleasures are not innocent. There are some which are sinful—very sinful—and which, instead of aiding us by begueting a holy gladness, fill us with remorse and rob the soul of the grace of God, which is the principle of all our joy. Such pleasures as these the Church forbids; such as these she would have us avoid, and she warns us that they come not from God, but from our adversary the devil, who is seeking our ruin. It is with regret that we say it, still we say it with truth, that of late years a very dangerous sort of amusement has taken root or less hold upon numbers of our young people, and now that we are at the beginning of summer, it may not be amiss to say a word or two about a certain sort of "picnics."

It is hard to conceive how a young man or woman, who wishes to be deemed respectable, or even to preserve self-respect, can attend any of those moonlight gatherings known as picnics, festivals, or what you will, where the place, as a whole they are bad. The places where these meetings are held, the persons whom you cannot avoid coming in contact with, make them dangerous at least, and very frequently a real occasion of sin. How can a young girl know the character of him with whom she is dancing? She has been introduced, to be sure, but what of that? Does she feel quite certain that she may not be subjected to insult, or worse? Is she satisfied that her mother would be pleased to see her with her present companions? Is she not engaged in a dance which borders on immorality? Take care, my good girl, you have taken your first downward step to-night; retrace your way, and never be found at such a "festival" as this again, if you value your good name. Nor can young men attend these "moonlight rural gatherings" without endangering their fair fame and interests. A pure woman will not marry a man who consorts with bad characters. She will not trust herself to the tender mercies of one who reaches home in the early morning in a half or wholly drunken state. She cannot look forward to a happy life with one of this character, and she will not encourage his attentions. Employers are not over-anxious to have in their service those who come to their occupations with evident marks of debauchery. They believe that young men of this sort are not efficient, and they believe so rightly; they think that these are not altogether trustworthy; that they are constantly exposing themselves to danger and theft. It does not pay, young men, to go to "moonlight picnics." It is not to your interest, either temporal or spiritual. Do not be carried away with the idea that you can be dissipated with impunity. "Be sober and watch" yourselves, remembering that a good name is rather to be chosen than great riches, and certainly to be preferred to the gross pleasures of moonlight orgies.

THE FIRST PRECEPT.

According to this first law of the Church we are required, under the penalty of excommunication, to hear Mass on Sundays and holy days, and to keep the commandment, "to hear Mass." This means something more than merely going to church. It implies an intelligent act, a mental participation in the Sacrifice offered by the officiating priest.

Yet are there not some who without good cause absent themselves from going to church on those days mentioned in the precept? Some who for trivial causes do not hear Mass on Sundays and some who do not know when the special days fixed for the performance of the same duty occur? And others still who, despite the positive law, deem it no serious matter to offend against the same at their own pleasure.

But as to those who attend. Among these there are not also some who do not comply with the requirements of the precept? Some who for trivial causes do not hear Mass on Sundays and some who do not know when the special days fixed for the performance of the same duty occur? And others still who, despite the positive law, deem it no serious matter to offend against the same at their own pleasure.

Wherein do such persons comply with the law? Wherein do they give evidence of an intelligent act? By their conduct they indicate a belief that to hear Mass means nothing more than their bodily presence in the Church. This, however, is not the character of worship which is due to God. Neither will it suffice to meet the requirements of the law, and those who are given to it are not only violating the first precept of the Church, but are also guilty of a positive insult to God.—Church Progress.

We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so at the moment after death.

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SACRED PICTURES IN THE HOME.

In the current issue of the Holy Family Magazine, Miss Katherine E. Conway, of the Boston Pilot, has a word to say with regard to sacred pictures in Catholic homes which we wish all Catholics would hear and heed. Commenting on the way too many Catholics deal with pictures of sacred subjects, she says:

"It is almost a proverb in New England that you can tell a Unitarian home by the number of Madonnas in it. But in the Catholic home, too often, the sacred pictures are few and unbecomingly, and relegated to those portions of the house not seen by the transient guest."

Some Catholic house mothers, Miss Conway declares (and we all know how true are her words) have extraordinary ideas as to the fitness of location for sacred pictures. For while the Protestant matron of culture, but without the gift of faith, hangs the Sistine Madonna over the mantel in her front drawing-room, her Catholic neighbor sends the like picture up to a bedroom and puts the "Puritan Maid" or a Japanese landscape in the place of honor down stairs.

Of course Catholics of sense who have a decent pride in the vast heritage of art which is the Church's possession do not make such errors of judgment, but (again in the words of Miss Conway) "these are Catholics so full of human respect, and so narrow and uncultured withal, that they exclude sacred pictures from prominence in their homes, lest they be reckoned devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures, nor refined taste with the banalities of some fleeting fashion of art. They have not sufficient common sense nor fineness of feeling to understand what they are shutting out of their own lives and those of their children in banishing the Blessed Mother and the Divine Child."

It may be added that it is not the Catholics of humble life who do this sort of thing. They may err by placing upon their walls inartistic dainties supposed to represent the saints or Jesus Christ and His Mother, but their error is by no means so great as that of the nearly rich Catholics who seek to hide away in the recesses of their homes all suggestions of that Catholicity which they should be proud to own and acknowledge.—Catholic Columbian.

A CHRISTIAN WAY OF SETTLING INTERNATIONAL DIFFICULTIES.

"The quarrelsome little republics of South America" have often been alluded to by orators in this country when contrasting the peace existing between all the States in our Federal Union with the hostility prevailing between the various countries in the southern hemisphere. But this rebuke can not any longer be fairly leveled at our South American neighbors. Recent events among them show that they are far in advance of the Anglo-Saxons in their earnest desire to settle their quarrels peaceably. A despatch from Managua, Nicaragua, last week stated, that the foreign ministers respectively of Nicaragua, Honduras, and Salvador, had met recently at Amapala, an island in the gulf of Fonseca, belonging to Honduras, and had discussed the political affairs of their respective countries. The result is said to have been so satisfactory that the proposed conference of the presidents of the three Republics is considered to be unnecessary.

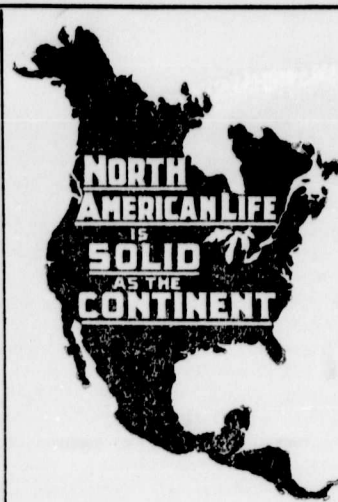
This seems to be the practical working out of the arbitration idea attempted by the great Powers at The Hague. But a still more striking instance of the peaceful spirit of peoples, supposed by North Americans to be peculiarly fiery and pugacious, was the mutual disarmament agreement reached a short time ago between Chili and the Argentine Republic, and the decision to abandon the forts erected on their borders, and to raise, instead, on the summit of the Andes, an immense statue of Our Lord and Saviour, Jesus Christ, the Prince of Peace.

This extraordinary substitution of the symbol of Christianity for the grim strongholds of war has attracted the attention of the world to the two South American countries involved in the agreement, and lovers of peace in all lands have been encouraged by such a signal manifestation of international amity. Some even in these progressive United States are drawing lessons from it. The other night in New York, Edwin D. Mead of this city, made a speech in which he contrasted the detriment to the war spirit of our country, as shown in the increase of our navy, with the disarmament agreement of Chili and Argentina. Mr. Mead said it was not worthy of the civilization which this country had attained to spend hundreds of millions for battleships, when South American countries, which we consider semi-civilized, were erecting figures of Christ on their frontier.—Sacred Heart Review.

Bad Catholics the Church's Weakness.

"The weakness of the Catholic Church is," as Bishop Spalding says, "that so many Catholics say one thing and do another." The creed does not make Protestants and pessimists, but the people do. The secret sins, the public scandals, the petty enmities, the rule or ruin policy, dishonest and bad advice among the educated and pretensions classes make the average man avoid, distrust and disbelieve. The cure: Let Catholics be sincere, humble and charitable, but withal, wise, unmasking the hypocrite. Eternal vigilance is a virtue if exercised over one's self, and when used to conserve public honesty and social integrity it is only the faithful discharge of duty.

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It does not cost you one cent to try and solve this puzzle, and if you are correct you may win a large amount of cash. We do not ask any money from you, and a correct list is very interesting. It does not matter where you live; we do not care who gets the money; if you can make out the names of three of these garden vegetables, mail your answer to us, with your name and address plainly written, and your answer will be correct. We are giving away \$200.00 for correct answers, and a few minutes of your time. Send in your guess at once, with your full name and address, to THE MARVELL BUILDING CO., DEPT. 1473, TORONTO, ONT.



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ACTS OF REPARATION.

In ordering crucifixes to be removed from all courtrooms throughout France the Combes Government has unwittingly contributed to a religious revival. Everywhere what is known as an act of reparation is performed. In some places the crucifix is borne to a church in solemn procession; in other places the symbol of man's redemption, after being torn from the walls of the court, has been placed either in the City Hall or in the Council Chamber of the local Assembly.

In Tours, for instance, the act of reparation filled the Cathedral with a congregation numbering four thousand. The Archbishop celebrated a Mass, at which many hundreds received Communion. In the evening the Cathedral was again filled with a great crowd. The Archbishop, assisted by his two Vicars-General, made the Stations of the Cross. A correspondent of the Universe describing the scene, says: "Nothing could be more touching, more impressive, than the manner in which this act of reparation was performed. The crowd chanted the 'O, Cruc Ave' ('Hail, O Cross') with every manifestation of piety, which bore testimony to their faith, as well as to the great sorrow they felt. A choir of seminarians chanted the 'Miserere.' At the end of each verse thousands of voices were heard repeating the supplication, 'Parce Domine' ('Spare, O Lord')."

From all over France come similar accounts of popular manifestations. The infidel rulers of France, in wounding the religious sensibilities of the French people, have aroused a storm of indignation which shows that the French are still loyal children of the Church.—N. Y. Freeman's Journal.

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