

THE NEW YORK EVENING POST CRITICIZES GOLDWIN SMITH'S BOOK ON IRELAND.

Sacred Heart Review. "Irish History and the Irish Question," by Goldwin Smith, is reviewed at some length in the New York Evening Post which at the very outset complains of Mr. Smith's attempt to compress a history of Ireland from the earliest times into a book of less than two hundred pages. Such a work must necessarily, in the opinion of the Post, be little more than an imperfect sketch however skillfully the compression is made.

Professor Smith's account is quite to a degree that is actually misleading," says the Post. "Excessive compression may account for his very positive statements of facts not clearly known, for his explicit descriptions of ancient customs, of events shrouded in the mist of ages, of ancient laws which the most learned antiquarians have hesitated to speak of positively. Examples are his statement that 'there seem to be no remains clearly Druidic in Ireland,' though the numerous cromlechs and stone circles for which Ireland is so remarkable are usually held to be Druidic, and Druids are specifically mentioned in ancient legends. Topical nomenclature, too, seems to attest their existence.

SMITH'S REBELLIOUS STATEMENTS. "The rapid sketch of the chief events of Irish history does not profess to be founded on any original research or independent study. It is a brilliant and lucid recital of well known facts, of many incidents that are well known not to be true, or that are at any rate doubtful. The story is throughout strongly tinged with Mr. Smith's own views, which are markedly anti Irish and anti Catholic, and is plainly seen as a peg on which to hang his opinions on the 'Irish question,' i. e., the present state of Ireland, and the causes of the lamentable decay, poverty and depopulation we are now witnessing.

"With surprising frankness, shall we say? Mr. Smith tells, in his preface, what opportunities he had for forming these opinions. He spent a summer of forty six years ago in Phoenix Park as guest of Chief Secretary Cardwell, and there 'had the advantage' of discussing the Irish question with 'such friends as Lord Chancellor O'Hagan, Robert Lowe, Sir Alexander Macdonald, and other Irish Liberals of the moderate school; he visited Maynooth College and 'conversed with its excellent principal,' and, some years later, when attending the Social Science Congress, was the guest of Lord O'Hagan in Dublin. His confidence in the wisdom of his Irish confidants and instructors has remained unshaken, or rather been strengthened by the course of events."

THE PRIESTS AND EDUCATION. The Post shows that the facts do not bear out Professor Smith's contention that Ireland with only four and one-half millions of people is over populated (Mr. Smith is possibly the only man on earth who is possessed with this idea), and also shows that his conclusions regarding the influence of the Irish priesthood in politics are not correct. "Equally unappreciable," goes on the Post, "is the allegation that the priest has 'discouraged and thwarted the extension of popular education.' The Catholic clergy have covered the most desolate parts of the country with schools, nearly all of which are placed under the control of the National Board of Education, on which, in proportion to the number, the Catholics are very inadequately represented. Educational exports sent from England to report on the Irish schools have found the most efficient to be those managed and taught by nuns and Christian Brothers."

SYMPATHY.

In all Nature true to itself there is found sympathy with these things of its kind; but it is exemplified in its highest degree by man, Nature's highest type. It is the virtue of charity put into practice, and through it, therefore, springs from God Himself. As the word indicates, sympathy is the quality of heart and mind which makes us feel for others. When one truly sympathizes with another he becomes one in feeling with that one, shows his feelings, suffers with him, rejoices with him, and stands ready to help him as far as lies in his power.

We may not be able to help more than by our guiding and consoling words, but usually we all can do something in actions, be it ever so little, by which we can assist and comfort those who sympathize with, and this is the proof that our sympathy is sincere, "for actions speak louder than words." This has been practically exemplified often, and at no time more than in the present great catastrophe that has befallen a sister city. The heart of the nation is touched, its deepest sympathies are aroused, and old and young, rich and poor are making every effort to assuage a great sorrow and relieve a dire distress. It is a noble spectacle, wins the admiration of angels and of men, and cannot fail of bringing down upon our country the benediction of God. It is a tender manifestation of mercy which, as the immortal bard says, "gives as well as him who receives." It shows grandly for human nature, and American citizens can henceforth have justly a higher pride in themselves. But let us, whilst congratulating one another for this, remember that it is God Who made us so, and that to Him must go out our thanks.

Mercy is a divine virtue and has its beginning in God; and man who is the Divine image has it stamped upon his soul. It is His inspiration that prompts. It is His exercise, first upon the hearts of those united with Him by the bonds of faith and hope and love, and then upon all the rest of mankind, like unto the heaven that leaveth the whole mass. It is Christian principles that are working when sympathy for manifesting her beautiful traits, for God is charity, and its highest exemplification has been shown in Christ, the Man God.

Let us recall His life in this regard

often that it may influence and perfect our own. "He went about doing good," "He had compassion on the multitude because they were lying as sheep that had no shepherd." He fed thousands in the desert; He cured the lepers, raised the very dead to life; He wept over worldly, indifferent Jerusalem. Finally our Lord gave Himself to be the very food and nourishment of our souls, and then sealed His covenant of love and mercy for us by dying upon a cross. The church has carried out the spirit of her divine Founder, and from the days of the apostles she has ever shown an interest in the ill and sorrowing of men. Like Him, and under the guidance of the Holy Spirit, she tries to reach and save the souls of men by the good she does for their bodies. From the first centuries thousands of her children have left home and kindred and have given themselves up to serve humanity in all the ill that flesh is heir to. Wherever men are, there are found hospitals for the sick, homes for the aged and the feeble of mind or body, orphanages for the bereft in which religious men, and particularly holy women, are relieving affliction and distress as so many ministering angels.

And the cords of sympathy binding all men together are thus worked up to their highest result by the children of grace who have been, by their divine vocation to work in their Master's vineyard, while the faithful at large exercise the spirit of the same, as far as opportunity offers, in doing such good as their occupations and means will allow. Thus is the world blessed still by the blessings which Christ brought to it, and which His church, ever one with Him, will continue to the end of time.

Sympathy to be real and lasting must be based upon Christianity, must, like charity—of which, it genuine, it is a part—be universal in its aim and application. It reaches out to every man and stands ready to befriend him. It has been portrayed by our Lord when He, the King, shall say to those on His right hand: "Come, ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; I was naked and you covered Me; I was sick and you visited Me; I was in prison and you came to Me. Then shall the just answer Him, saying: 'Lord, when did we see Thee hungry and feed Thee; thirsty and give Thee to drink?'"

And when did we see a stranger and take Thee in? Or when did we see a naked and cover Thee? Or when did we see Thee sick or in prison and come to Thee? "And then He shall answer and say to them: 'Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me. These He will take to His Fathers house in heaven, but those who denied Him these things inasmuch as they denied them to those needing them, they themselves shall be cast out, and shall go into everlasting fire prepared for the devil and his angels.'"

Let the spirit of Christ take root in every heart for He took human nature to perfect it; but let those who profess themselves His followers exemplify that such they are by their deeds of love and kindness, in a word, by sympathy with all mankind.—Bishop Cilton in Catholic Union and Times.

A SERVANT YET A SAINT.

A few weeks ago one of those organs of socialism that are incessantly striving to enter Catholic homes and wean the faithful away from the church, remarked that the church invariably reserves her highest honors for priests and nuns—that "only priests and nuns ever are declared saints by her," and that "no one will ever hear of any other class being 'raised to her altars.'" This, concludes the journal referred to, "shows her love for the laity—especially for the toiling poor."

Catholics familiar with the lives of the saints will give little heed to such misinformation. Numerous instances of lay persons having been declared saints will at once occur to them, and this from the very earliest ages down to St. Elizabeth of Hungary and later still. Indeed, the next few years may find a very modern wife and mother so designated by the church. The Sacred Congregation of Rites already has declared Anna Maria Taigi, who lived in the time of Pope Pius IX., Venerable. The next step in the process of canonization is just now actually being considered at Rome. At a meeting lately held to arrange for her beatification the Holy Father himself paid this tribute to her:

"A Tuscan by birth, a Roman by election, a wise virgin, a prudent spouse, a holy woman and mother, she received a good Christian education first in her own home, and then in a Catholic school. As a servant in a noble family she led a blameless life, as a wife she so changed the character of her husband that she converted him, as a mother she brought up her family in Christian virtue, and settled her daughter in holy marriage, as a Trinitarian Tertiary she united the practice of a singular piety with the fulfillment of her domestic duties. She was gentle, humble, industrious, patient and pitiful, so that she united in herself all the qualities of the 'valiant woman' described in Holy Writ; and her name and her virtues have become very popular here in Rome, where her mortal remains repose."

Here is one who, right in her own day, used to be a servant, yet has been found worthy of at least a part of the Church's highest honors. The rest will come in the near future. It is contemptible to assert that only priests and nuns are declared saints. It would indeed, be most strange if many of them were not so named, but the church is singularly impartial in distributing her distinctions. If one could see the great procession of saints march by, it would constitute one of the most remarkable kingdoms ever seen on earth—emperors, kings, queens, princes, rulers, soldiers, archbishops, bishops, priests, nuns, scientists, teach-

ers, poets, musicians, carpenters, shepherds, shoemakers, wives, mothers, widows—seven Magdalens—merchants, tailors, city maidens, country maids, men-servants, women servants: a long, long line reaching from the very dawn of Christianity down to the present. All classes would be represented and all nations, and laymen and laywomen would be found there, as well as would confessors and martyrs.

It is simple folly to represent the church as unjust toward her own children. In the past she has not hesitated to declare negroes saints, peasants saints, and even fallen women who, like Mary of Magdala, Margaret of Cortona, and a number more, have reformed. According to his confessions St. Augustine, Bishop of Hippo, was once a very great sinner. And he was not alone. The moral of it all is that even great sinners can become great saints, and so can multitudes of persons on very lowly walks of life. No doubt there are saints to day working on the streets of our large cities, in factories, foundries and on farms far and near; and if man does not see them God sees, and all is well.—Syracuse Catholic Sun.

A PUBLIC MEETING OF CONVERTS LEAGUE.

INTERESTING ADDRESS BY FATHER YOUNAN, PAULIST, AND FATHER FARDOW, S. J.

From the Catholic News. The Catholic Converts' League held a public meeting on Wednesday evening at the Catholic Club, and those who were so fortunate as to be present enjoyed an intellectual treat which they will not soon forget. Although the meeting was not as well attended as previous meetings had been, it was considered by all as the most important and interesting ever held by that progressive organization. The speakers were the Rev. Elias H. Younan, C. S. P., the very Rev. William O'Brien Fardow, S. J., the Rev. John J. Wynne, S. J., and the Rev. Thomas J. Campbell, S. J. Fathers Wynne and Campbell did not arrive until after the meeting had adjourned, and many of the people had departed, but those present listened to a most interesting address on the evils of socialism by Father Wynne and a short address by Father Campbell.

Mr. Jesse A. Locke, the president of the League, presided on the platform. Among those present was a prominent clergyman of the Protestant Episcopal church who, it is hoped, will soon receive the grace of conversion. Mr. Locke announced that there are two other Protestant Episcopal ministers who are expected to enter the church in the near future.

The first speaker was the Rev. Elias H. Younan, who said in part: "I am not a convert, but my whole life has been devoted to converts. I intend to speak to you about calls. Faith is a divine gift given freely by God. We are all converts; some of us are called, while others are called later. Calls are various. As many souls as there are called there are so many ways of calls. Sometimes there are years and years of doubt, trouble and inquiry; sometimes the calls come suddenly. Both are well founded; first when the intellect is touched and second when the call is from the heart. Many enter the Church seeking light and mind based on intellect restless and not satisfied."

MUST STUDY THE FAITH. "The second point is the yearning for love, where the love of God touches the heart. From the moment this grace is received the soul can never turn away from God. It is completely satisfied. "When a convert is received into the church, there is nothing more to be done? The moment a convert enters the church his path is laid out. He must study his faith. He must study the sacraments, especially baptism, penance and Holy Eucharist. To converts the Holy Communion is the life of their souls; they cannot live without it. They must study the Mass. This is strange to them, but they must study it, study its different parts, then they will love it. The devout converts must then study the devotion of the Blessed Sacrament and the love of God for man. When he has learned this no power in heaven, in hell or on earth can separate him from his faith. He should have devotion to our blessed Mother. You cannot love Jesus Christ without loving His Mother. His Mother will lead us to Him, and she will intercede for us at the hour of our death. The convert must learn devotion to the saints. In them we see something to copy and imitate. We ask the saints to obtain for us that great faith which they had. So we see that the more converts study our faith the more they love it.

"Catholics, too, have a duty toward converts. They must be kind and patient with them. They must guide them in the faith. But how can we do this if we do not know the faith ourselves?"

A SERVICE ON A TRAIN. Father Fardow said in part: "Last year I was sent to San Francisco to preach a Lenten course of sermons. I was travelling on a Sunday—a thing I don't like to do, as it is a bad example, and I was trying to meditate. We were then going through Arizona, and I fancied myself in the desert with Moses. I was thus musing when a gentleman tapped my shoulder and said: 'You look like a minister,' I called out a minister, I replied. I am a Catholic priest and a Jesuit.' He asked me if I would conduct a service, as it was Sunday morning. I said I would gladly if I had an audience. He went through the train and gathered about one hundred and twenty people in the observation car. I stood up and began to talk. The train was going forty miles an hour and I believe I covered more ground in that sermon than ever before. I did not know my audience, so took the subject of my surroundings. I told them we were all travelling for a purpose. I am traveling for souls. We got into the train because it had a certain destination, not because it looked nice. But many start out in life, and

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DEATH OF FATHER QUINLAN'S MOTHER.

Why should we indulge in excessive grief for the dead? Their labors are over, their souls are at rest, and their tears are wiped away. Nature pleads in her turn that when the bands of consanguinity and affinity are severed they must necessarily bleed. But when the wounds are healed a holy and true consolation is afforded us, as we see that another Church has won another victory.

A fervent and exemplary Catholic mother has gone to her reward in the person of Mrs. John Quinlan of Stratford. Her maiden name was Rose Ellen Lennon. At the age of nine she left her native home in the county of Armagh and came to Canada in 1847. Besides her daughter, Elizabeth, and five sons, viz. Father Quinlan of West Lorne, Dr. Peter of Stratford, Dr. Denis, Terrence and Hugh Joseph, three prosperous farmers.

AT MASS WITH THE FIRST CONNAUGHT RANGERS.

This edifying incident I take from a letter of a young officer who was last summer with a certain regiment that numbers only forty non-Catholics in the ranks. At a certain camp some from other regiments joined them for church parade.

"So in all we had about one thousand five hundred men. I happened to be orderly officer for the day, and it was my duty to take the men to church. Mass was celebrated in the open air, as there was no church near. Shortly before parade a fearful thunder-storm came on, and such a rain as I have seldom seen before. Our colonel, himself a Catholic, ordered me to make the parade voluntary on account of the weather. On my announcing this to the men only three of them fell out. Remember, these men had no change save their canvas suits, which are but cool comfort against the Atlantic breeze. Long before the elevation of the cross was not a dry shred on a single trooper there; yet they did not go away. A First Friday came round, and a number of them left camp quietly at 4 a. m. to receive Communion and be back in camp in time for the reveille. These things may be easy in a monastery, but they are not easy in a camp, and their chief charm is that they are done secretly and silently."

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"The numbers (of suicides) are lowest where the Greek church is the established form, and highest among Protestants. Italy and Spain are examples of less suicide in countries where Roman Catholicism yet holds her own; but Italy has begun to think while Spain remains priest-trammelled, and therefore the Italian average is twice as high."

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