

The Catholic Record.

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

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St. Patrick's Day.—1897.

Ante sacra maris Patricki Episcopi.
The students of our school to day
The festive joy are sharing;
And many with glad hearts and gay
The shamrock dear are wearing.
Though other times have well the right
To win our admiration,
No day, I ween, that will excite
Such joy and exultation.
As when serene,
We wear the green,
While hearts beat with emotion,
Without restraint,
To Ireland's saint,
We show our deep devotion.

St. Patrick! His a task divine!
To lead the pagan from his shrine;
To drive the pagan from his shrine;
No lords their lives were losing,
The paper, prince, impatient youth,
Adorned his matchless manner
Of making clear the holy truths,
And bowed beneath his banner.

The Druid proud,
Repeating laws,
His cherished idols banished,
And churches fair
Rise every where,
And superstition vanished.

O Erin! Home of wit and song!
Where guileless hearts are laden
With sympathy for strong,
The home of modest maiden;
Though other lands in comfort rest,
And daily worship Adamant,
How often has thou been oppressed,
Or felt the blight of famine?

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"But when we say that faith passes beyond the confines of natural religion we do not mean that it separates from reason; on the contrary, faith takes reason by the hand, illumines it, and in turn illumines and served by it so that it is impossible that there should be any real schism between reason and faith.

Reason is not only the handmaid, but must be the test of faith, the test that is of the authenticity of any faith which claims to be divine, the test, in a certain sense, of revealed doctrine.

REASON AND FAITH HAND IN HAND
"In the first place, no message from God can be divine unless it can stand this test and scrutiny. Moreover, no doctrine claiming to be the truth of God can be such if it is contrary to right and reason. Reason and faith then go hand in hand.

"Now my friends, I'm not going to enter into any examination of the credential of any system of truth. I only wish to ask your attention to the divine law of grace. I address you simply as Christians in Jesus Christ, who came as a teacher of God. He certainly made that plain, and we acknowledge it.

"We are all members and alumni of one university, whose motto is: 'Christo et ecclesie'—to Christ and the Church. Now, if we acknowledge that, we believe His words, and that is faith.

"Then in regard to this law of grace, of divine help, stated once more, it is this: 'Without God's help we can do nothing.' Jesus Christ, even, dared to say: 'Without Me ye can do nothing.'

"Without God we can do nothing, but, in the words of the apostle, I can do all things through Him. Grace, then, is the action of God in our souls, and that action is—being divine, incessant—God's most pure act. It comes to us incessantly, it is multi-form, it may come to us from without, it may come to us from within. It may come to us through the sacrament or through the personal touches, in special acts of Providence, what we call accidents, or it may come through trial in the height of sorrow and dereliction. Yet, though its form be ever varied, in its origin it is always the same, for in all it is the work of one divine spirit—it is God acting in us.

"Now, how beautifully this tallies with what we know of science, of God's laws in the material world. If there is one thing that seems certain in the trend of recent scientific investigation, perhaps it is this, that we are approaching a demonstration of the simplicity, the unity of natural forces.

"Those of us who are old enough can remember with what joy we hailed the new doctrine of correlated forces. Then came the higher law of the conservation of energy, and now the wonderful mysteries of God are unfolding so rapidly that we stand tip-toe in expectation of the truth that shall be revealed to us.

"The sum total of energy in the universe is an existent with infinite action, transmutation. O, how wonderful are these things! What a debt we owe to these pioneers of science! And yet, my friends, as you know, there are gaps yet to be filled out. We know almost enough to know that the theory of the unity of forces is a truth, and are almost in the grasping of it, and surely they will yield to future discoveries the secret of their unknown potencies.

PARALLEL BETWEEN NATURE AND GRACE
"And now I say, how clearly the parallel between nature and grace holds. We see in them growing nearer every day, we expect to find them one—God, the universe and the soul of man.

"To revert to the domain of the spiritual: At first sight there seems to be in the moral world a dreadful waste of divine energy. The forces that make for right are met and baffled by the powers of evil. God's designs seem to miscarry in the world which He has Himself created, and these special phenomena, this mystery of evil, is to many men the greatest of all difficulties in the world of faith. How can these things be consistent with a God of infinite spirit and power?

"We have touched upon a mystery, but it need not startle our faith. There must be mysteries. The things of God come out of infinite depths. We admit that it is a mystery, but one which, terrible as it is, brings with it a confirmation of our faith. The darkness is at least fringed with celestial beauty and light.

"Grace, except in a figure of speech, is never wasted. God, who sees the end from the beginning, and disposes of all things, works straight all the time with divine patience and stately assurance, toward purposes. God, and of an everlasting good out of evil. God alone, can bring good out of evil. He who created this created a form of escape from it, so that even out of this God evokes an evidence of His glory. God's purposes never miscarry. God is never baffled. Oh, wonderful is He in His ways and works! The eye of reverent science is the eye of faith, and it sees in the truth of God's mysteries a parallelism to the natural world.

"Even children can tell us that there is no loss in nature, that there

is no annihilation of force. It may be reflected, transmuted, but not destroyed. While we can produce we cannot create heat, light, motion. No matter how complete may be the changes there is not an atom annihilated, nor is energy diminished by the smallest fraction. So that God works not as at first we thought He did. Nor is grace, which we may call spiritual force, wasted.

"Grace may be reflected, may be forfeited, by the individual, but we have come to a law which will fill out and bring more harmony between spiritual and formal. There is a law of the transfer of graces when grace has been forfeited. When man, individual, race and nation is unworthy, it is by such substitution as this that God fills up the number of His elect.

"When the angels fell, God filled their places by men; when one nation has fallen God has filled its place with another and better. God takes from one and gives to the other. When one refuses it is transferred. Again and again did the Lord bring out this truth.

"And what is true of nations and angels is true of individuals. The very talent was given to another. God can put this slave in place of the son and heir. God can make out of the poorest sinner in the slums a saint. Perhaps if we could see the great law at work underneath, when we hear of

THE PROTESTS OF CONSCIENCE
"O, my brethren, there is laid up for each one of us a crown, if we are bold and worthy. Hold fast to that which ye have. It matters but little what record we make here among men, but it matters a great deal whether we shall gain our crown.

"How, then, can we serve Him? First, let us be true to conscience. Let us walk, not according to the flesh, but according to the spirit. There is nothing so superb as to be true to ourselves. Whatever may be the articles of our creed, be true to that voice which says be true to the inner impulse, the protest of our higher nature, which is akin to God. It is a sublime thing to be true to conscience. The duty may sometimes seem cruel, but the reward will be great.

"The next thing is to be loyal to the truth. That is the zeal of a Christian gentleman. It may be that the hope seems afar off, but we can work toward it. It does not matter what we call ourselves, but it does matter whether we act as becomes a man, whether we have that loyalty to truth from whatever direction it comes.

"I know, my dear friends, it is often hard to discern truth from error, but loyalty to the truth—there can be no doubt about that. The test of the love of truth is the spirit of sacrifice. The man who is willing to give up all things for truth shall find it, and he who thus finds truth shall find God.

"Finally, my brethren, let us be patient and hold fast to the end. Perhaps you, my young comrades, have a long way yet to go. Hold fast unto the end. 'Be thou faithful unto death and I will give thee the crown.' He had a right to give us this message, for He was obedient unto death. There is then, as you see, no limit to loyalty. We may meet with trials, but let us never give up.

"You remember well the last official words of the man whom our countrymen call the typical American, Abraham Lincoln, in concluding his second inaugural address, left us his legacy in his life in these words: 'With firmness in the right, as God gives us to see the right, let us strive on to the finish the work we are in.' These words sum up what I have so poorly attempted to say this evening."

A Picture of St. Joseph.
Round thy transparent forehead, gentle
And no golden nimbus wreathes its mystic light,
And yet a radiance deeply, strangely bright
Is all about thee. When did artist paint
Aught more ethereal than the lily skin,
Pure, fine and spotless as the soul within?
The wondrous texture of the soft white hair
Crowning a brow like marble clear and fair.

And as I gaze upon that noble face,
Time vanishes; again in Nazareth town
Those gentle, patient eyes are looking
Down.
Smiling at Jesus, in the little place
Ye both called home—your girlish love
For close beside the sith who gave Him birth,
Upon her lap some dainty half she doted.
A lovely rite—happy three in one.
—Ave Maria.

The Papal Delegate.
The Rome correspondent of the London Times telegraphs that Mgr. Merry Del Val, the newly appointed Papal delegate to Canada, postponed his departure from Rome for two days, hoping that he would be able to see Archbishop Eglin, coadjutor to Cardinal Taschereau, of Quebec, who is now on his way to the Vatican. Archbishop Del Val was unable to delay his departure any longer, and he started on the 15th for London, to which he will proceed for Liverpool, to take the steamer for New York.

ARCHDIOCESE OF HALIFAX.

The Archbishop's Lenten Pastoral.

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax.

Dearlv Beloved,—So many and such wonderful changes have taken place in the social condition of mankind, during recent years, chiefly by reason of the development of the mechanical arts, that the unthinking are inclined to believe a similar change has been effected in the nature of man, and in the laws which should guide and govern his conduct. Material comforts and conveniences, now within such easy reach of so many, have a tendency to undermine, and eventually destroy, the virility of the human race,—to engender a spirit of resentment against all laws which impose restraints, or are looked upon as incongruous and distasteful to the pursuit of virtue through self-denial. The practices of religion become irksome, and whilst money may be readily given to help the needy, any act of charity which requires personal labor, or, at attention, seems repulsive. A false standard of morality is set up, and sought to be justified, by the plea that it is more adapted to the "advanced thought" of this age, and to our changed conditions.

We need not waste time discussing the "advanced thought" argument. Any reflecting man who has studied the past, knows that in no age since Christianity began—not even excepting the iron tenth century—has there been relatively less really solid thought, less reflection, which is the basis of intellectual advancement, than in the present one. Superficiality and assurance, which are comically unconscious of their barrenness of thought, superabound, and are the painful characteristics of the end of this century. Charlatans and mountebanks on the platform, or in the pulpit, attempt to expound a religion, the rudiments of which they do not understand; writers in reviews, or magazines, criticize the Bible, of whose genius, and intent, and purpose, they have absolutely no knowledge; whilst would-be scientists, so belated as not to know that evolution, not in its true sense of development within defined limits, but in the false one first attached to it, is a discredited theory, disowned even by its father, will still seek fame, and the glamor of sensationalism, by endeavoring to evoke in the most forgotten shade. This literary froth notes untraced and vacuous minds just as surely as the specks of foam on a stream mark its shallow stretch. Yet, by many, it is held to be "advanced" or "progressive" thought. A dreadful penalty, surely this is, and yet a fitting one for those who have repudiated the leadership of the one divinely instituted authority, under whose fostering care to day, as in the past, the human mind achieves its greatest triumphs, and true criticism finds its most complete sphere of usefulness.

As regards the changed conditions of life we must remember that there has been no essential change in man's nature, and that there can be none in God's nature, and man. That message was delivered by Christ to His Church once and for ever, to be preached to mankind throughout all ages, and in every state and phase of its earthly career. With God there is no increase of knowledge; for Him there is no wonderful invention, no discovery of a hitherto unknown physical power, or agency. From the beginning of the whole panorama of human history in its most minute details, was before Him; so, too, was mankind with all its aspirations and struggles, its hopes and temptations, its pride, perversity and weakness, as well as its more noble qualities of brotherly love, affection and self-restraint. With a perpetual love He loved this creature so capable of lofty acts of self-renunciation, so prone to debasing one of self-indulgence. In promulgating a law for man's guidance and safeguard, and in providing means whereby the grace necessary to enable him to observe it might be obtained, He adapted both the one and the other to the needs and requirements, and capacities of men in each and all the foreseen vicissitudes of life. The truths of this law can satisfy the intellect, and console the heart of the most highly trained man of letters, as well as those of the illiterate. As means of grace the sacraments are as effective in the highest estate of civilization, as in its rudest beginning. Just as in the natural order the vast storehouse of Nature has an inexhaustible supply of material elements to meet the needs of creation, so in the order of grace, or in that supernatural state to which we have been raised, there is in the rich treasury confided to the care of the Church, an abundance of whatever is needed for the spiritual light and strength of man in every stage of the world's history. So firmly rooted is this truth in the groundwork of Christianity, that St. Paul could cry out: "But though we, or an Angel from Heaven, preach a Gospel to you beside that which we have preached to you, let him be anathema." (Gal. 1:8). Not a new gospel, then, is required to day, but a better understanding of the old one. From it and not from

crude theories, and unscientific deductions, are we to learn the truths of Revelation; by it, and not by the teaching and example of the worldly minded should our conduct be moulded.

There is always danger of being led astray by errors prevalent amongst those with whom we associate. St. Paul's warning to the Corinthians should be repeated to-day. The necessity is, perhaps, greater now, on account of the insidious attempt to divorce Religion from the public life of the community by seeking to introduce a double conscience, or a double standard of right and wrong,—one for private and the other for public life. With St. Paul we say to you: "Be not deceived: evil communications corrupt good manners." (1 Cor. 15:33). There is but one God, one conscience, one standard of morality for actions public and private, whether as regards individuals, or a whole community. If the aiders and abettors of one who commits a private act of injustice are equally guilty with him, and held in common to restitution, so, the aiders and abettors of a public act of injustice, even if it be done by a parliamentary statute, participate in the guilt of the principal, and are held with him to make reparation. "Be not deceived" we may not always be able to prevent public, or private injustice, but we can and should always abhor, oppose, and condemn it. To judge of the morality of public acts belongs to the authority established by God to preach and interpret His word. Political expediency, party needs, and private gain are not the tests by which the justice of an action is to be determined. The immutable principles of natural right, and divine law, are the touchstones by which all action is to be tried. "Evil communications corrupt good manners; hence it is to be feared that a constant and intimate intercourse with persons imbued with false principles, a frequent reading of papers or magazines in which these false principles are upheld, have obscured in the minds of some well-meaning persons the Catholic truths we have set forth, and mislead their judgment as to their significance. To these I would say with the apostle, 'Awake, ye just, and sin not.'" (1 Cor. 12:31). Yes, let us awake to the danger of our surroundings, and putting on the armor of truth and taking the shield of faith, let us stand ready to resist the assaults of the "most evil one," who in various ways is endeavoring to weaken and corrupt our holy faith.

The season of Lent invites us to this by reminding us of all the love of our dear Lord for us and of His admonition to watch and pray. It also brings to our minds the humiliations so cheerfully accepted by our Saviour, that He might do the will of His Heavenly Father. These considerations should inflame our hearts will love for our Crucified Redeemer, should make us watchful lest we be led astray by false maxims or by a mistaken conception of our duties, and finally should give us that true Christian courage which dares to do right undeterred by friend or foe, and which glories in obeying God rather than man, the Church rather than the world. In this time of special prayer and reflection look to the future, not to the present—to the enduring years of eternity rather than the fleeting ones of life. Then, will the advice of the Apostle be seen to be the highest wisdom: "Be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is the good and acceptable and the perfect will of God" (Rom. 12:2). Yes, the "perfect will of God," and not our own is what we should seek to do in imitation of our suffering Saviour who prayed to His Father—"not my will, but thine be done" (Luke 22:42).

"Be not conformed to the world" in the manner of observing Lent, but enter into the penitential spirit of the time by denying yourselves, for instance in drink and in unnecessary, or noisy amusements, and by making a sincere and humble confession.

The grace of our Lord Jesus be with you all, brethren.

The regulations for Lent are the same as last year.

This pastoral shall be read in every church of the diocese on the first Sunday after its reception that the pastor officiates therein. S. O'Brien, Archbishop of Halifax.

Halifax, Feast of the Chair of St. Peter at Antioch, 1897.

WHAT IS BEST FOR IRELAND?

For Every Nation, What is Best, is the Blessing of God.

I shall begin the few sentences, which the short time at my command enables me, to send in reply to your comprehensive question, by recalling the truth that for every nation what is best is the blessing of God. I do so at the outset, because, however much this query deals with a different order from the supernatural, it is plain enough that the Irish people especially, can never do justice, even to their natural parts, except on thoroughly Christian lines.

In the wide sphere of national well-being what is best for Ireland is Home-Rule, or government and administration of Irish affairs from within the country and not from without. A nation's sons alone have the heart to build up her prosperity; and one of the most hopeful signs of the times is that the report of the Financial Relations Commission has awakened in Irishmen of every class a sense of the danger involved in consigning the interests of Ireland to the consideration of outsiders, who have often quite enough to do in minding their own concerns.—Bishop of Raphoe, in *Dona-hoe's*.

THE MONTH OF ST. JOSEPH.

A Mysterious Expedition, and What Came of It.

During the night of January 2, 1882, a strange old man presented himself at the house of the parish priest of B—, and begged of him to come at once to a death bed. He explained to him that he would find the dying person, in such and such a house. This old man was quite unknown to the priest, and the street he mentioned bore a bad reputation.

He hesitated therefore—could it be some treacherous snare that had been laid for him? but the stranger again urgently renewed his request.

"It is important that you come without delay, for it is a poor old woman in her agony who wants to receive the last Sacrament."

A sacred duty had to be performed, so the priest hesitated no longer; he dressed himself with all speed, and followed the unknown messenger. The night was bitterly cold, the old man seemed however not to mind it. He walked on quickly, saying to the priest by way of encouragement:

"I shall wait for you at the door."

The door at which they stopped led into one of the worst houses of this part of the town, and the priest holding the most Blessed Sacrament in his hand, was at first seized with fear.

On second thought, however, remembering that Our Lord came to save sinners, he took courage in the thought that he was but following in the footsteps of his Divine Master, and seizing the handle he rang loudly at the house door. No answer came; he knocked several times, but all remained quiet.

The old man was standing somewhat aloof; at last the priest, turning to him said:

"You see it is useless, they will not open the door."

"Let me try," replied the mysterious stranger, and he came forward while the priest retired a few steps behind him. "As soon as the door opens," he said turning to him, "step inside as quickly as you can; go upstairs and open the door of the room at the end of the passage, there you will find the dying woman."

These words were spoken in such an authoritative tone that the priest could venture no objection. Then the old man knocked in a peculiar manner at the door and immediately it flew open, and the priest entered without further difficulty; he walked upstairs, and opening the appointed door, found himself beside the bed of a sick woman, who being in the greatest anguish of soul was continually crying between sobs and sighs:

"A priest! a priest! They will let me die without a priest!"

The servant of God drew near.

"My daughter," he said, here is the priest.

She could not, however, believe it.

"No," she said, "no one in this house would have fetched a priest."

"My child, an old man called me to your assistance."

"I know no old man," she said, looking astonished.

At last the priest succeeded in convincing her that he was indeed the minister of the Divine Mercy whom she desired; and he prepared her to make her confession and receive the last sacraments of the Church. She accused herself of all that lay so heavily on her conscience—the sins of a long life of transgression—and expressed so deep a sorrow and contrition that the priest marvelled to find such a lively faith in a soul which had been so long and so utterly separated from God. He inquired whether she had retained the custom of reciting any particular prayers.

"Only a daily Hail Mary to St. Joseph to obtain a happy death," she replied.

The priest now prepared everything for the administration of the last sacraments; whilst he was thus engaged several persons came in and went out of the room without apparently seeming to notice his presence. He gave the poor woman the Holy Viaticum, and then anointed her, and did not leave this penitent sinner until she had peacefully rendered up the purified soul into the hands of her Lord.

When the priest left the house to return home he went out as quietly as he had entered, without meeting anyone on the way.

As he was pondering over the circumstances of that night, and on the blessed mission he had accomplished, he became convinced that the kind and venerable old man could have been no other than the glorious and merciful St. Joseph, the protector of the dying.

To do always well and to hold one's self in small account, is a mark of an humble soul.—The Imitation.

CHASE'S
EAR CURE
...
W. H. SHAW,
Principal.

BRICK'S DAY.
...
W. H. SHAW,
Principal.

STUDENTS
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W. H. SHAW,
Principal.

REMEDIES
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W. H. SHAW,
Principal.

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