CATHOLIC UNIVERSITY RIGHTS.

It is alike satisfactory to know, says the Irish Catholic, that both the Saturday Review and Spectator write strongly in reprobation of the action of the majority of the members of the House of Commons in refusing to entertain the resolution brought forward by the Irish Party in favor of the recognition of the rights of the Catholics of this country in the matter of university education. Our readers will be aware that one of the papers named may be regarded as an authoritative exponent of English Tory opinion and the other of the views which find favor with the majority of the Liberal Unionists. Both journals are, however, unanimous in their declarations of regret at the course adopted by Parliament, and there can be but little doubt that the sentiment which they express are those of the great bulk of their supporters. We observe that the Tablet is disposed to find fault with the decision of the Irish Parliamentary Party to insist on a division on the motion which they put forward, but we may, perhaps, assume that this is largely due to a desire on the part of the able conductors of that journal to "save the faces" of the Unionists whose policy it supports. The attitude adopted by the Spectator and the Saturday Review is alone sufficient to show how short-sighted is that taken up by our English Catholic contemporary, and to justify the course taken by the Irish Party. Had Mr. John Redmond and his colleagues decided to withdraw their resolution without a division it would have been argued that they did so because they lacked confidence in its merits. No one who knows the dishonesty with which political partisans treat opponents can doubt that this would have been the case. On the other hand, the course decided upon and actually adopted by the Irish Party resulted in placing upon the Unionists the onus of taking a step which their own followers and supporters frankly deplore. The mere fact that the Saturday Review and Spectator have written as they have done, while the Tablet has expressed itself in the manner described, affords fresh evidence of the failure of English Catholics to appreciate the fact that the virile and combative policy of their co-religionists of this country is that best calculated to extort the sympathy and approval of manly and fair-minded English Protestants.

No act more short-sighted or mischievous could possibly have been perpetrated than the refusal of the House of Commons, on the very eve of the Queen's visit to Ireland, to accept the resolution of the Irish Party. Happily, our people possess sufficient political capacity to be able to discriminate between the Queen and her Parliament. They understand that her Majesty has no responsibility for the bigotry and stupidity of the rank and file of her Commons, who have shown themselves incapable of appreciating the high and statesmanlike reasons which weighed with men of the stamp of Mr. A. J. Balfour, Mr. William Jones, and Mr. Samuel Smith. The Saturday Review, in discussing the debate and division to which we refer, writes as follows,—"The reappearance of the proposal to establish in Ireland a university acceptable to Roman Catholics gave the House of Commons an opportunity to do a graceful act in a graceful manner. Needless to say, the opportunity was not taken. This year's unwonted celebration of St. Patrick's Day, evoked by the fine conduct in the field of the Irish troops, was effective certainly; but the effect, one could not help feeling, was largely decorative. An injustice, perhaps the last injustice, to Ireland removed would have given these demonstrations just the point they seemed to lack. An ancient grievance wiped out, a galling inequality effaced, higher education proffered to the Catholics of Ireland, that would have been a thank-offering not unworthy of the services to the Empire of the Irish soldiery. It would also have been a pleasant prelude to the Queen's visit. But the House of Commons would not. It was impossible that any definite scheme could be enacted or even proposed this Session, but the House might very well have passed a resolution conceding in principle the Irish demand. Nothing more was wanted. The Irish people would have seen that their claim was acknowledged, and we believe that the Irish members would have been reasonable enough to recognize the difficulties amounting to prohibition in the way of action this Session." The conclusion expressed by the Saturday Review in these last words is entirely correct. As matters stand, however, the Irish Party has scored a tactical success of the first importance, and has placed on the proper shoulders responsibility for an act which attests in the clearest manner that, as the Saturday Review remarks, "the better opinion of the country is borne down by the dead weight of dull prejudice and obstinate ignorance"! Ireland will be thankful for this manly expression of opinion.

If we now turn to the pages of the Spectator, we find that journal no less really than its Tory contemporary to deplore the course taken by the House of Commons in refusing justice to our people in a matter of supreme importance.—"At a moment when Irish Catholics are dying in heaps for Queen Victoria," the Spectator truthfully adds that,—"To accept such devotion from Irish Roman Catholics, yet refuse to grant the one method of intellectual elevation for which they all petition, and which their clergy regard as absolutely essential, seems to us almost monstrous, and, in truth, we believe it seems so to a majority within the House." The concluding argument of the Liberal-Unionist organ is one which should carry weight with all English Protestants who are capable of appreciating the actual facts of the situation with which they have to deal. It writes as follows,—"We shall be told, of course, that the Irish Roman Catholic can go to the Protestant University if he pleases, but the assertion is in all but form untrue. He can go just as an English Evangelical can go to be educated at Stonyhurst. Nothing stops him except his conscience. That conscience may be unenlightened, but of its potency in causing Irish Catholics to reject the means of instruction there can be no doubt whatever. Perhaps of all mankind the Irish Catholic is most desirous of education, if only because it will long him up in the world, and he craves for rise, yet of three millions two hundred thousand Irish Catholics only three hundred have become graduates. Is not that proof sufficient that he demands a different University. We should say it was! What, moreover, shall the English press say today if the announcement were made that a College Green Parliament had declared its conviction that Trinity College might be abolished because Irish Protestant students could—if they would—go to Maynooth?"

RESPECT FOR RELIGIOUS CONGREGATIONS.

General Intention for May, 1900.
Recommended to our Prayers by His Holiness Leo XIII.

Catholics do not, as a general thing, need reasons or motives for respecting men and women who have given themselves so exclusively to the service of God and to the good of religion as to deserve to be distinguished by the name of Religious. The authorities of the Church as well as the faithful have always held such persons and their institutes in special veneration, and this veneration is paid alike to all religious, to those who follow the monastic life, to the members of the Regular Orders, and to all who embrace the religious state in the many congregations which have been formed in the Church during the past two centuries.

The respect of Catholics for religious congregations does not necessarily imply a greater perfection or other superiority in the members of such congregations than in other people, indeed this respect is based not on their merits by comparison with others, but on the holiness of their calling, the self-sacrifice with which they have embraced it, the lofty aim they have in view, the excellence of the means which their institute and community life afford them for reaching their end, and the measure of individual perfection to which the members must attain if at all in earnest in their vocation. They are set apart to give by their lives the highest expression of the gospel rule, they unite together not only for their personal interests, but for the welfare of their fellow-men, to which they all contribute in some special way, by prayer, example, preaching, teaching, by every priestly and temporal work of mercy. In the strength of this union, sanctioned as it is by the Church, and perpetuated from century to century, they are enabled to accomplish a hundred-fold as much as they could have done individually, unaided by the co-operation of their companions and by the traditions of their founders and religious families. To maintain their union unimpaired, they subordinate to it every other human tie and they pledge themselves to God through the rules of His Church and their superiors, to observe the counsels of perfection, which Christ gave in His gospel, by vowing poverty, chastity and obedience, in some cases from year to year, in others for their entire life. The disinterestedness and readiness with which by the vows of poverty and chastity they can meet every demand on their time and energy, are reinforced by the efficacy which their zeal receives from their vow of obedience. From their achievements worldlings, as well as the faithful, well know their power, but while the latter respect, the former fear it, and seek by every means at their disposal to destroy it.

The world has a rich vocabulary of disrespectful terms for, and a long indictment of crimes against, those who enter the religious life. They are malcontents, refugees, if not outcasts, from society, drones and sluggards, rapacious and excessively rich, a burden and a menace to society; they live at others' expense, do nothing for the State, even depriving it of their possible offspring, they enslave mens' minds and wills and were ever obscurantists and retrograde. We need not mention here the nameless charges made against them by persons who are usually found guilty of those things themselves. Catholics care not to hear such things, and those who have invented the hideous confiscated and their revenues charged know the crimes but too well. Nor are disrespectful terms, shameful charges, the only weapons used against them. Their rights are utterly disregarded, their existence ignored or actually declared illegal their members driven out of exile, their taxed until they cannot support life and the good works in which they are engaged. In Italy they are liable to expulsion or dissolution at any moment, in Germany some of them are not admitted at all, in France they are being taxed out of existence, in England they are still under disabilities, and even in our own country, in which they enjoy equality with other associations, we have heard of late the outcry against the religious in some of our new possessions, men in high station in some of the Protestant sects, not content with clinching for their property in the Philippines, but bent on ruining their character, so as to find a plausible pretext for stripping them of what they justly own.

At this very moment socialistic influences are brought to bear upon the French Ministry to have a law passed declaring the vows of poverty, chastity and obedience to be illegal, and the existence of the societies whose members make these vows, by that very fact, null and void. An iniquitous sentence has been passed on the Fathers of the Assumption, the Archbishops and Bishops who sympathized with them have been deprived of their stipend, and a bill has been introduced into the Chamber to ostracize even the young people who attend religious schools, unless they spend the last three years of their school life in government colleges. This, no doubt, is the reason why we are asked now especially to pray for more respect for religious congregations. For even though these evil designs should come to naught, they are certain to create false impressions and to excite prejudices against religious and the good works they are attempting to perform. We have the testimony of Leo XIII. to this fact in his letter To the Benevolentiae. Speaking of a contempt for the evangelical virtues, he says,—

"From this species of contempt of the evangelical virtues, which are wrongly called passive, it naturally follows that the mind is imbued little by little with a feeling of disdain for the religious life. And that this is common to the advocates of these new opinions we gather from certain expressions of theirs about the vows which religious orders pronounce. For, say they, men vows are altogether out of keeping with the spirit of our age, inasmuch as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones, avail little for Christian perfection and the good of human society, and other virtues and are interfere with it. But now false these assertions are is evident from the usage and doctrine of the Church, which has always given the highest approval to religious life. And surely not undeservedly. For those who, not content with the common duties of the precepts, enter of their own accord upon the evangelical counsels, in obedience to a divine vocation, presents themselves to Christ as His prompt and valiant soldiers. Are we to consider this a mark of weak minds? In the more perfect manner of life is it unprofitable or hurtful? Those who bind themselves by the vows of religion are so far from throwing away their liberty, that they enjoy a nobler and fuller one, that namely by which Christ has set us free.

"What they add to this, namely, that religious life helps the Church not at all or very little, apart from being injurious to religious orders, will be admitted by no one who has read the History of the Church. Did not your own United States receive from the members of religious orders the beginnings of its faith and civilization? For one of them recently, and it rebounds to your credit, you have decreed that a statue should be publicly erected. And at this very time, with what alacrity and success are these religious orders doing their work wherever men find them! How many of them hasten to impart to new lands the life of the Gospel and to extend the boundaries of civilization with the greatest earnestness of soul and amid the greatest dangers! From them no less than from the rest of the clergy the Christian people obtain teachers of the Word of God, directors of conscience, instructors of youth, and the entire Church examples of holy lives. Nor is there any distinction of praise between those who lead an active life and those who, attracted by seclusion, give themselves up to prayer and the mortification of the body. How gloriously they have merited from human society and do still merit, they should be aware who are not ignorant of how the continual prayer of a just man, especially when joined to affliction of the body, avails to propitiate and conciliate the majesty of God."

One might dilate on the services which the religious bodies of the Catholic Church have rendered to mankind by their prayer and active charity, their example, their learning and their enterprise in every sphere of human activity, spiritual and temporal, abroad and at home, in the cloister, in the university, in the press-room, and even in the field and industrial factory when necessary to win souls to God. But the purpose of this explanation is not so much to conciliate respect for them for what they do as for what they are, or, better, for the institute and rule and mode of life which makes them what they are and capable of doing so much good for the world at large. This is an important point. There is altogether too much attention paid to what men and women do nowadays, and to what they bring to the notice of the world, and too little attention paid to the spirit and motive which has ever inspired men to embrace the religious life, without regard for the spirit of the various religious institutes which have grown up in the Church. Baimes has several chapters in his "European Civilization" which might be read with profit in this matter. Speaking of the attempts which have been made to destroy religious bodies, he says in Chapter 38,—

"As long as the religious of that God made man, who had not where to repose His head, and who sat down by a well on the roadside to rest, like a humble traveller, shall last, of that God-man, whose appearance was announced to the nations by a mysterious voice coming from the desert—by the voice of a man clothed in a goat-skin, whose reins were bound with a leathern girdle, and who lived on nothing but locusts and wild honey; as long as this divine religion shall last, nothing will be easier than to prove to the respect than those institutions, the true and original object of which is to realize that heaven intended to teach man by such eloquent and sublime lessons. Time, vicissitudes, and revolutions, succeed each other; the institution will each time take forms, will undergo alterations, will be effected more or less by the weakness of men, by the corrosive action of time, and the destructive power of events; but it will live—it will never perish. If one society reject it, it will seek an asylum in another; driven from towns, it will take refuge in forests; if there persecu. it will flee to the horrors of the desert. There will always be, in some privileged hearts, an echo for the voice of that sublime religion, which, holding in her hand a standard of sorrow and love—the sacred standard of the sufferings and death of the Son of God—the Cross, will proclaim to man,—'Watch and pray, that you enter not into temptation; if you assemble to pray, the Lord will be in the midst of you; all fresh is but grass; life is a dream; above your heads is an ocean of light and happiness; under your feet an abyss; your life on earth is a pilgrimage, an exile.' Then she marks his forehead with the mysterious ashes, telling him,—Thou art dust, and unto dust thou shalt return.

And, refuting the notion that the religious institutes are the creation of the popes, he writes in Chapter 11,—"Unknown men sodality arises among the people; nothing which has taken place affords reason to suspect them of having any previous understanding with Rome; their entire lives attest that they have acted by virtue of inspiration, communicated to them alone, an inspiration which does not allow them any repose, until they have executed what was prescribed to them. There are not three cases, nor, any private designs of Rome; ambition has no share. From this, all sensible men should draw one of these two consequences; either the appearance of these new institutions was the work of God, who was desirous of saving His Church by sustaining her against new attacks, and protecting the authority of the Roman Pontiff; or, Catholicity herself contained within herself a saving instinct, which led her to create these institutions, which were required to enable her to come triumphant out of the fearful crisis in which she was engaged. To Catholics, these two propositions are identical; they see only the fulfilment of the promise, 'On this rock I will build My Church, and the gates of hell shall never prevail against her.' Philosophers who do not regard things by the light of faith, in order to explain this phenomenon, may make use of what terms they please, but they will be compelled to acknowledge that wonderful wisdom and the highest degree of foresight appear at the bottom of these facts. If they persist in not acknowledging the finger of God, and in seeing in the course of events only the fruit of well-concerted plans, or the result or organization combined with art, they at least cannot refuse a sort of homage to these plans and that organization."

In praying for a respect for religious congregations we are therefore praying for respect for Christ who founded them to keep amongst men His spirit and the more abundant life He came to give them.—Messenger of the Sacred Heart.

CATHOLIC COLLEGE CONFERENCE.

Mgr. Conaty's Address.

The conference of the representatives of the Catholic colleges of the United States, which was held in Chicago recently, and which, it is hoped, will do much to solve the vexing educational problems which from time to time present themselves, was presided over by the Rt. Rev. Monsignor Conaty, rector of the Catholic University. The following is an abstract of the address of Right Rev. Monsignor Conaty, president of the conference,—

"The whole question of collegiate success would seem to hinge upon the teacher. The dry wood of form counts for little with one who has the teaching spirit and is equipped for his work. Vocation, knowledge, ability to impart, devotedness to study, ambition to excel, power to excite interest, enthusiasm, personality, are elements that make for success. A thorough and critical knowledge of the subjects to be taught, an intimate acquaintance with one science calls for the training which will fit a man to be a master and make it possible for him to inspire confidence in himself and love for science in others. If there be no interest the seed falls on land through which no plow has passed. Hence the demand for the university trained man, who has been made acquainted with knowledge and familiarized with scientific methods. The teacher has claim to power and an influence for good. All nations, in all times, have loved and respected him. What a chapter might be written on the teachers who have influenced mankind! There stands the Great Teacher, Who by His word changed the thought of mankind and led humanity through redemption to God. Christ is the model teacher among mere men. What a roll of honor in the names from Athens to Rome, from Sinai to Jerusalem, from Iona to St. Gall, from Paris to Oxford, from Leipzig to Louvain. They are the immortals belonging to no one race, but kinsmen of all men in the republic of intellect and truth. They still live and influence human thought."

Monsignor Conaty discussed the qualities necessary in our collegiate conditions, and insisted that mere knowledge and scientific training were not sufficient; that there should be a passionate love for truth, a loyal devotion to Christian ideals, a deep reverence for God, an accurate acquaintance with the traditions of the Church in the work of teaching. Christianity is essentially a teaching power, and it has ever labored to give to the teacher the principles that make for success.

The annals of her great teaching orders, Benedictines, Augustinians, Jesuits, Theatines, Christian Brothers, Common Life, and scores of others are full of interest to the student of pedagogies. Monsignor Conaty spoke of the difficulties under which our Catholic teachers have labored, especially in non-Catholic countries, and paid a feeling tribute to the revolution and scholarship of the men who have laid the foundation of our splendid educational system. He had a strong word to say for the overburdened college teacher who in studies correlated had more than could be done successfully, and who in studies widely divergent was asked to do the almost impossible. Bad results must follow. Give the teacher a chance to study that he may perfect himself. Place at his hand the literature of his science, and give him time to read it. Put him in contact from time to time with men engaged in the same work that he may have an opportunity to broaden and develop. Let the man called to college teaching be sent to the university, where he may have the preparation which will equip him for his noble mission.

Our system in America is now complete, and our University, placed among us by our illustrious Pontiff, stands ready to give our colleges the best trained men. A common faith binds us, a common purpose actuates us. The system is one, and each part exists for the other. In this day of university trained college teachers the Catholic Church is prepared, as in the days of her great universities, to send forth men, religious and diocesan, priests and laymen, to work out the problems of education under the systems which have educated the Christian world.

Monsignor Conaty spoke of the work of the layman in the Church, in the field of education, and made a plea for the layman as a teacher in the college. He said that as a leader of Catholic thought in all lands they had merited the blessings of Mother Church. The layman is a force to be utilized in education. He concluded his paper by saying that, in his plea for the Catholic college teacher, he aimed to show that the teacher should have a vocation to the work, knowledge and ability to impart knowledge, scientific training in the science to be taught, a love and reverence for truth, a Christ-like sense of responsibility, an enthusiasm which made truth to be loved, and a character which personified the teachings of religion.

Our Catholic teachers have God's Church as guide and solace, and our schools and colleges should be the best in the land, for consecration to the best ideals must win mind and heart.

IMPERIAL POLITICS AFTER THE WAR.

The American Monthly Review of Reviews says,—

The indirect effect of the Boer war upon the internal politics and structure of the British Empire must certainly be important, if not stupendous and revolutionary. Toryism now professes a complete change of feeling toward Ireland. Instead of regarding the wearing of the shamrock on St. Patrick's day as certainly an act of disloyalty toward the Crown, the English last month took exactly the opposite view, and the Queen herself gave orders that all the Irish soldiers should be encouraged as well as permitted to wear the green on March 17. The consequence was that everybody wore shamrock, and there was not enough to go around, and the green flag was allowed to float everywhere. This was construed, primarily, as a tribute to the Irish generals and the Irish soldiers, who had fought so well in South Africa. But it was also—more than probable, Ireland might heretofore have been made as loyal in its attachment to the British Crown as Scotland or Wales, if a common-sense policy had prevailed. Colonial experience has shown how to make a great body of French people contented and happy under British sovereignty in Canada; and a like policy has been successful with the Dutch in Cape Colony. With the exercise of a reasonable amount of tact and good judgment, the Transvaal can be made as contented as the Province of Quebec. Exactly the way, however, to create another political problem in South Africa is to adopt the policy that Mr. Rudyard Kipling advocated in his first letter to London from that region, which also appeared in Harper's Weekly last month. He indulged in a bitter diatribe against the Boer sympathizers of Dutch nationality in Cape Colony and the burden of his advice was that when the war is over England should proceed with great deliberation to hang the prominent Dutch-speaking politicians of the Cape for treason. Mr. Rudyard Kipling writes English prose with picturesqueness, and he also makes at times some strikingly good auts of poetry, but his jingoism is of an exceedingly vicious type, and the sort of statesmanship he advocates would break the British Empire to pieces in twelve months. Undoubtedly there has been disloyalty, and a good deal of it, in Cape Colony; but the only wonder has been that the Dutch majority at the Cape has held its natural sympathies in check as well as it actually has. When the war is over it will only be mischief-makers who will propose to hang Cape Town statesmen in cold blood for having been secretly on the fence in the early part of the war period. Mr. Winston Church ll has thus far achieved the one large reputation as a war correspondent that has been gained in South Africa. He has written sense, and has shown wonderful foresight. He bids fair to become an imperial statesman.

CREIGHAREE.

A Legend of Leitrim.

There's a green, silent vale in the heart of the West,
Where a smooth, glassy river steals on to the sea;
A swan glides in state on the waters calm breast,
And the breezes blow slumb'ring thro' lone Creigharee—
Thro green Creigharee,
Thro' sad Creigharee—
Ah! 'tis silent and lone—but the minds make their moan,
And the ring-dove complains in the tall elm tree,
In the weird midnight gale you may list to the wail
Of the ghosts that are haunting in lone Creigharee.

In green Creigharee dwelt a fair queenly dame.
Before her proud chieftains bent lowly the knee,
But her breast was of ice to their hot hearts of flame,
And in sadness they parted from green Creigharee—
From loved Creigharee,
From dear Creigharee.

Yet day after day, from realms far away,
With bugle and banner all gallant and free,
They sought her in vain and they left her again,
With sad heart forever in green Creigharee.

At last came a youth without banner or armor,
A minstrel renowned, and excelling was he;
His song touched the breast of the enchanted charmer,
But he left her to weep him in dark Creigharee.
In dim Creigharee,
In dear Creigharee—

She drooped and departed, ere Winter, hard-hearted,
The last quivering leaf snatched away from the tree;
And her spirit forever—a swan on the river,
Atones for her folly in lone Creigharee.

—Pastheen Fionn.

SPEAKER REED'S RETORT.

Growing tired of his chair, one afternoon, Speaker Reed surrendered it to another member and sat down beside a western Democrat.

"My, what a large hand you have! remarked Mr. Reed, looking intently at the enormous paw of his Democratic friend, who was writing a letter.

"Yes, sir," said the member, "and I am proud of it. I worked on a farm for so many years that my hands grew large, as you see them."

The speaker held up his small and shapely right hand, smooth and white as a woman's, and said,—

"Well, I thank the Lord I never worked on a farm."

The member replied,—"You are probably going to run for the Presidency sometime, Mr. Reed, and, if you do, I'll placard that statement all over the country,—and what could you do about it?"

The big fellow mused a while, and said,—

"Nothing,—except to brand you as an infernal liar!"

THEY DROVE PIMPLES AWAY.—A fact covered with pimples is unsightly. It tells of internal irregularities which should long since have been corrected. The liver and the kidneys are not performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests. Parmelee's Vegetable Pills will drive them all away, and will leave the skin clear and clean. Try them, and there will be another witness to their excellence.

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In addition to the above we call special attention to our NEW VICTORIA BINDER and NO. 14 OXFORD CLIPPER FRONT-CUT MOWER, also our patent Spring and Steel Tooth Harrows and Frames and Satchel Dump Rakes. It will amply repay all intending purchasers to see our lines before placing their orders elsewhere. SEND FOR OUR NEW 1900 CATALOGUE.

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