

The Catholic Record.

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

VOLUME XIX.

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Orange and Green.
The night was falling dreary,
In merry Bandon town,
When in his cottage weary,
An Orangeman lay down,
The summer sun in splendour
Had set upon the vale,
And shouts of "No surrender"
Arose upon the gale.

Besides the waters, lavine
The foot of aged trees,
The Orange banners waving,
Flew boldly in the breeze,
In mighty chorus meeting,
A hundred voices join,
And life and drum are beating
The "Battle of the Boyne."

"In yonder vale contending,
Alone against the crew,
My life and limbs defending,
An Orangeman I drew,
Hark! hear that fearful warning,
There's death in every tone—
Oh, save my life till morning,
And leave me prying your own!"

The Orange heart was melted,
In pity to the Green;
He heard the tale and felt it,
His very soul within,
"Dear not that angry warning,
Though death be the result,
I'll save your life till morning,
Or I will lose my own."

Now, round his lowly dwelling
The angry tones pressed,
The Orangeman address'd—
Arise, arise, and follow
The chase along the plain!
In yonder stony hollow
Your only son is slain!"

With rising shouts they gather
Upon the track again,
And leave the chieftain father,
In ghost with sudden pain.
He seeks the righted stranger,
In covert where he lay—
"Arise!" he said, "all danger
Is gone and past away!"

"I had a son—one only
One loved as my life,
Thy hand has left me lonely,
In that accursed strife.
I pledged my word to save thee,
Until the storm should cease,
I keep the pledge I gave thee—
Arise, and go in peace!"

The stranger soon departed
From that unhappy vale;
The father, in his anger,
Lay brooding 'till that tale,
Full twenty summers after,
To silver turned his beard;
And yet the sound of laughter,
From him was never heard.

The night was falling dreary,
In merry Bandon town,
When in his cabin weary,
A peasant laid him down,
And many a voice was singing
Along the summer vale,
And Westford town was ringing
With shouts of "Granna Lile!"

Beside the waters, lavine
The foot of aged trees,
The green flag waving,
Was spread against the breeze,
In mighty chorus meeting,
Loud voices filled the town,
And life and drum are beating,
The "Down, Orange, Down!"

Hark! mid the stirring clangour,
That wails the echoes there,
Loud voices high in anger,
Rise on the evening air,
Like billows of the ocean,
He sees them hurrying on,
And 'mid the wild commotion,
An Orangeman alone.

"My hair," he said, is hoary,
And feeble my hand,
And I could tell a story
Would shame your cruel band.
Full twenty years and over,
Have changed my heart and brow,
And I am grown a lover
Of peace and concord now."

"It was not this I greeted
Your brother of the Green;
When fainting and defeated,
I freely took him in,
I pledged my word to save him
From vengeance rushing on,
I kept the pledge I gave him,
Though he had killed my son."

That aged peasant heard him,
And knew him as he stood,
Remembrance kindly stirred him,
And tender gratitude,
With glowing tears of pleasure,
He pierced the listening train,
"I'm here to pay the measure
Of kindness back again!"

Upon his bosom falling,
That old man's tears came down;
Deep memory recalling,
That not that fatal town,
The hand that would offend thee,
My being first shall end;
I'm living to defend thee,
My savior and my friend!"

He said, and slowly turning,
Address'd the wondering crowd,
With fervent spirit burning,
He told the tale aloud,
Now pressed the warm beholders,
Their aged face to greet,
They raised him on their shoulders,
And chaf'd him through the street.

As he had said that stranger,
From peril scowling dim,
So in his day of danger
Died Heav'n remember him.
By joyous crowds attended,
The worthy pair were seen,
And their flags that day were blended
Of Orange and of Green.

Father and Sons at the Altar.
A curious spectacle was witnessed
The other day in the chapel of the
Jesuit school, Rue de Madrid, Paris,
when Abbe Courbe celebrated his first
Mass. The new priest was assisted at
the altar by his two eldest sons, who
have also entered the priesthood, one
being a Capuchin. By the marriage
which he had contracted before he took
orders Abbe Courbe had several other
children, all of whom were present at
the ceremony.

"CATHOLICITY IN PROTESTANTISM."

There is a Foundation for the Basis of Christian Unity in all Christian Beliefs.

N. Y. Freeman's Journal Jan. 16.

On Sunday evening a course of lectures was opened in the Paulist Church, 59th street and Columbus ave., in the interests of Christian unity, and the occasion was marked by a vast congregation of Catholics and Protestant friends. The programme for the week was certainly a novel and attractive and a comprehensive one, embracing as it did lectures on "Catholicity in Protestantism," "in Presbyterianism," "in Episcopalianism," "in Unitarianism," "in Spiritualism," and the last, which will be delivered to-morrow evening, will be on "Catholicity, Pure and Simple."

The Rev. Father W. Elliot was the preacher, and at the usual time he ascended the pulpit and took for his text, St. John, xvii., vs. 23: "As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me. That they all may be one, as thou Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one."

The preacher, in opening his discourse, extended a hearty welcome to all those Protestant friends who attended, and reminded them that they were always welcome in a Catholic Church because it was the Church of the people—it was God's great family.

He explained that the series of lectures were in the interest of Christian unity, that we may be one as the Lord God Our Saviour is one with the Lord God His Father, in whom we may be one, and in contributing to this oneness, something is done for Christ, whether it be on their part or His. He also stated that the lectures were not in any way controversial, but explanatory of Catholic doctrines and pointing out how they come to be misunderstood and how, they ought to be rightly understood. By way of helping those in search of truth, pamphlets and books were on hand dealing with many vexed doctrines and Catholic truth, and one work was entirely on Christian unity, which was written by Father Morgan, C. S. P. The query box was, as heretofore, at the disposal of those Protestant friends who attended, but up to Sunday night no question had been asked.

CATHOLICITY IN PROTESTANTISM.

Coming to the subject of the evening, "Catholicity in Protestantism," he said that both systems are standing on a common ground, and, therefore, there was something to start with toward unity. Both Catholicity and Protestantism agreed that the Holy Scriptures were true in every part in believing them to be the rule of faith. We can get some principle of unity from these facts, and this was one reason why we should feel happy. Why should we not, therefore, be one? When we are one in part of our belief, why not gladly hold it and deepen it as a foundation for building up that grand structure of unity? If one were to go along the street and saw materials there he would say, "there is a house going to be built here," and that was the way Christendom looked to Catholics. There were doors and beams and windows and there is also the roof all ready to be put in and to complete the edifice in which the family may dwell in peace and joy—the father, the mother and the children. Now, when some such place was found for God's family, all should rejoice. Then Catholicity finds something in Protestantism that it considers Catholic truth, though looked at by private, independent judgment. Scripture, therefore, is the rule of faith, or divinely assisted, is the teaching of faith. But Catholics believe it is God's book, that He is the author of that book and of every part of it; that it is inspired in every part of it; and that it is a great book. But Catholics do not believe that the Bible is the only rule of faith, or that it can be rightly and safely used as private property, man for man and one for one.

THE EXTERNAL BODY—THE INTERIOR.

True, as Cardinal Wiseman has written, God has revealed His doctrine in the Scriptures—mainly in the Scriptures—but united to this is that external society, which serves to guard them and to explain these defective places in Scripture; to hold all to the reading of the Scriptures, one and united, and, finally, to perpetuate and keep in safe custody the Scriptures that are to be interpreted. Not only has God given an essential basis in the Scripture, but He has given also a public body to keep, guard and explain them, and He furthermore gives for the ruling and guidance of the people interior faith—the power of belief, which is called the power of faith. Protestants believe in the first and the last, but they do not believe in the centre, one as being the authoritative and divinely guided in-

terpreter. The Church holds to the Scripture as being God's book. Were it not for the Church, where would the Scriptures be? But with the Church away, would it not be the king of all books? In its poetry, in its pathos, in all its glorious prayer, in all that literature can do in bringing men together, they are the most eloquent instructors. Truly God was a great giver, but this one gift, the Bible, is the charmed book; it is popular for the people and learned for the learned. It tells us about hope, wisdom, joy; in a word, it tells us all about God. Catholics believe in it, just as Protestants do; its narratives, its poems, its prophecy, its lamentations, its jubilation, all are higher and deeper than we are. One of the most universally known letters or encyclicals was that in which the present Pope, Leo XIII., maintains the superiority of Holy Scripture, and claims for it paramount allegiance from all in the kingdom of books. So much Catholics and Protestants agree upon.

THE CHURCH PLACED THE SCRIPTURES ON A THRONE.

But Protestant friends say: "You want to supplant the scriptures by the Church and make the scriptures secondary to the Church." The scriptures are secondary, certainly, in point of dignity, no, unless one makes the Scriptures and the Church one—unless we make the gospel and the kingdom one, for they have the initiative, being inspired. They are all absorbing in the minds of their readers; they direct the divine teaching of the Holy Spirit. The Church took the scriptures when they were written, and instantly placed them on a throne. Nothing taught by the Church is contrary to scripture. Let any man rise up in the Catholic Church to day and teach a doctrine. There are two things in scripture and see how it reads, and, secondly, to find it was to be measured by God's interpretation of scripture. St. Francis de Sales says that God may be likened to a painter who paints a picture. His canvas is the human heart, His colors are the scriptures, and His brush the Church. Almighty God had saturated His living family with the doctrines that are in Scriptures. When the Church teaches this Scripture religion to men it teaches the human soul in much the same way as a painter uses his canvas. Cardinal Wiseman defines what the rule of faith is this way: "Revelation," he says, "is Holy Scripture, or rather an exposition of Scripture and revelation, which is an exponent of what is divinely taught, and the Church is that power which gives the teaching of Scripture vigor, point, force and life, clothing it in the divine garment of organism, filled with the Holy Spirit." So that the Catholic Church is not arbitrary in the matter of Scripture reading, nor harsh in dealing with men, though it enforces the reading of the Scriptures upon the clergy with heavy penalties. There is no more severe law than that by which priests are compelled to read the Scriptures for an hour each day, so that by the end of the ecclesiastical year they shall have gone through the entire Bible, except the unimportant parts of the Old Testament relating to genealogies, etc. So that the Church in teaching teaches nothing personal or anything that is novel, so as to produce new designs; the Church gives us her teaching with the very words of Scripture, clothing them in point and vigor with a living voice. The Church may be compared to a university, where there are statesmen, doctors, teachers, lower classes and feeders down to the primary classes and even to the children learning the alphabet. At the head of all these great teachers of all, the centre at Rome, which represents St. Peter's power. "Thou art Peter, and upon this rock I will build My Church. And I will give to thee the keys of the Kingdom of Heaven."

THE IMMORTAL TRADITION.

The Church is not free to preach what she pleases; it is restrained by the spirit of God. The Holy Spirit is to the Church what the university is to the nation. The unbroken tradition, the way of interpreting Scripture, the way it is to be understood, the immortal way it is to be interpreted—all that is something which belongs to the Scripture just as a garment belongs to the man. The book is clothed with God's living panoply of security. The Presbyterians say that the Church consists of all those in the world possessing the true religion in the kingdom of Our Lord Jesus Christ; the house and family of God outside of which there is no possibility of salvation. The Catholic doctrine says that the Church in teaching the doctrine of Christ is infallible, and thereby was perfect Christian unity. Would to God that so much consistency would be recognized among non-Catholic brethren, they might be turned in many ways to recognize the Church of Our Lord Jesus Christ as a public organic body whose life shall be perpetual, and whose demonstration of the ministry of teaching shall be safeguarded from error. This is something to start with. A great fallacy prevailed among our separated brethren, many of whom were carried away by the idea that it did not make any difference what a man

believed. But it makes every difference, because Christ insisted upon being a teacher. In His day they called Him as a rabbi; in His life from beginning to end was one of teaching the truth about Himself and His Father, about the future state; and His teaching was a long list of moral maxims, a long list of moral truths. In order to be a Christian one must be a disciple. Christ taught He was the true builder; He was absolutely infallible; the apostles were the same, and not for an instant would they permit their teaching to be gainsaid. St. Paul in his epistles made this clear when he wrote: "If an angel from heaven were to teach you any doctrine besides that which you have received from me, let him be anathema." And he would not permit himself to contradict what he once taught. Now Catholics believe that that has gone on; they do not claim inspiration for the Church only that it is safeguarded from error, and they insist upon it in order to perpetuate what is inborn from our Saviour's teaching.

SAFEGUARDED FROM ERROR.

Another conclusive proof that the Lord intended His public teaching body or Church to be safeguarded from error was on account of the very difficult things He had to teach, for it was not a doctrine of flesh and blood, but of angels and saints he taught, and which was difficult to understand. The world was always abusive about religious matters, and is so to day even about God Himself. Books are published every day, gotten up to persuade one from believing in God. Take, for example, the doctrine of the Trinity. Hundreds of years have been spent in saving that most perplexing and most difficult doctrine, and yet a most necessary one—of God the Father, God the Son and God the Holy Ghost—three persons, and yet only one God; therefore, how necessary to have a public body to guard it. The same with respect to the doctrine of pardon of sin. It is all well enough to pray to God and say "I am sorry for my sins; they are forgiven." What a delusion! But when one says, "I am sorry for my sins because they have offended my God, and I hope to be pardoned by God's grace," one can well understand it. Is it not likely, therefore, that the Lord God Our Saviour would provide beforehand for the line of succession of those teachers who were to teach His doctrines infallibly, in His standing for us, in His dying for us and in His suffering for us. It must have been so even to the end of the world. St. Peter also spoke of the difficulties of Scripture interpretation when in His epistles He referred to them as "hard to be intelligibly uttered or even to be spoken so that the reader could understand himself." In one of St. Paul's epistles, there were hard things said which "the unlearned and unstable wrest to their own destruction."

REGARDING PROTESTANT REVIVALISTS.

Protestantism; Boston at the present time is experiencing, or perhaps it would be more correct to say is endeavoring to experience, a religious revival. Two famous exhorters, whose methods differ materially in some respects, have been brought hither for the purpose of awakening Protestant zeal, and the auditoriums in which they speak are filled, day after day, with large gatherings, who listen attentively to their discourse, and are, presumably, influenced more or less by what they hear. That there is need of an awakened and larger religious sentiment and action in our non-Catholic circles is something that is very generally acknowledged by Protestants themselves, and the preachers who are conducting the present revivals have both declared their belief that the present is an opportune time for attempting such a awakening.

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pleases, take it in the higher criticism, in the lower criticism, or historical criticism, until it is torn to pieces. Any one can take it, but it gathers together around it the arms of Mother Church. Preaching went before writing, organization went before writing also. But these writings were perceived by the spirit of God in the Church to be inspired; they were then bound together and proclaimed to be inspired, so we have the New Testament.

The Church was before the New Testament. With the Church away we should not know what the New Testament is. It is unceasingly used in the hands of the Church. This is the divine organization founded by Christ Himself. He calls it many things, a tree for instance, but he also calls it His Church. "Go and teach all nations. Go forth into the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." The Apostles taught by word of mouth incessantly, very few of them read, but they organized by divine right as they taught. The Apostles died and left us but a few touching little narratives, but they also left us a complete organization, for, as Christ was a teacher, so also He was an organizer. He has left us with a book, but also with a living organization, and these two go together to-day. Catholics speak of it to-day as it was spoken of in Apostolic days: "One Lord, one faith, one baptism, one God and Father of all."

THE CHURCH IN HISTORY.

These were the views which Father Elliot recommended to all. They generate in the soul, he said, a living faith, and planted the root of righteousness—the court as truly established by God. "This was a kingdom among kingdoms; an institution among institutions where all was perpetual Catholicity, brotherly love, one family. Look at the Catholic Church in history, and see what it has done and what it has been. Can it be that the Bride of the Lamb has failed as a teacher of souls? No, he said, this world was full of calumny against the Church. In conclusion, he asked them to pray before God for light, and the Holy Spirit would be faithful and true in their case as He had been in many others. If they longed for Him, if they longed to be true, to be united to Him, their prayers would be finally granted.

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When Mither's Gane.

It mak's a change in a' thing roon
When mither's gane,
The cat has less contented croon,
The kittle has a dewie tane,
There's naething has sae blythe a soon
Sin' mither's gane.

The bairnies gang wi' ragged claes,
Sin' mither's gane,
There's nae to mool their broken tae,
Or laugh at their pawkie tae,
The nights are langer than the days,
When mither's gane.

Who cheers them when there's o'cht amiss
Sin' mither's gane?
Who takes their part in that or this,
And oot o' trouble mak's a bliss,
Wi' kindly word an' guid nicht kiss—
Dear mither's gane.