

Happiness.

BY ALEXANDER POPE. Know, all the good that individuals find, Or God or Nature sends to mere mankind. Reason's whole pleasure, with the body's sense, Lies in three words—Health, Peace, and Contentment. But Health consists with temperance alone; And Peace, O Virtue! Peace is all thine own. The good and bad the gifts of fortune give; But these less taste them as they worse obtain.

THE PILGRIMAGE TO CANTERBURY.

THE BATTLE OF THE FUTURE—SERMON BY FATHER MORRIS, S. J.

The love of Catholics for the sacred shrines at which their forefathers worshipped was fully shown by the number of those who journeyed from parts of the country, far and near, to take part in the pilgrimage to Canterbury on Monday. The quiet of the present day is a scene of unusual activity from shortly before noon, for the pilgrims from London were landed at Canterbury just a little past half past eleven, and were soon joined by others from Tunbridge Wells and many adjacent towns, while not a few came from places as distant as Cornwall. The pilgrimage began with the celebration of Mass in the Church of St. Etheldreda, Ely Place, at which the majority of those who started from Holborn Viaduct attended. Arrived at Canterbury the London pilgrims at once proceeded to the Church of St. Thomas. There they were joined by their fellow pilgrims, the crowd of faithful worshippers willing to an extent which made it difficult to find accommodation for all in the sacred edifice.

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing only—their hostility to the Church—on the other. That was what they had to look forward to. At the present moment the English people could afford to be kind to them. They could afford to say all sorts of civil things of Catholics. But when they multiplied, when they were able to make a difference in the vote on one single solitary domestic question, when they could make themselves a formidable body, then people would not be so kind to them. Therefore there was a sort of persecution to which they must look forward. There was a sort of contempt mixed up with the kindness of people now. "Very good people; can't do anybody any harm"—that was their feeling. Therefore let them prepare for the future. They knew not when the time would come when immense pressure would be brought to bear upon them. Let them not compromise things with the world. Let them not make their standard the standard of the world.

THE MOVEMENT WAS DOING GOOD WORK AMONG THE PEOPLE OF THE COUNTRY.

Those who took the lead in the movement were acting in quite a different spirit from that of their predecessors in the Tractarian Movement. Nevertheless, they were doing an immense amount of good, so much so that persecution such as that which existed in the days of their forefathers could never return. He did not think that the leaders of the movement intended anything like that which would be the practical effect of it. This imitation of Catholics was more universal than was ever before. He could not help confessing that he felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which was but a mockery of the ceremony. Nor could he help feeling angry at hearing men calling themselves priests who were not priests at all. Yet they found comfort in the reflection that good was being done. Looking to the future, the time would come when England would be divided religiously into two parties only—where, on the one side, there would be those who refused to believe in the revelation and where, on the other, there would be Catholics and Catholics only, where there would be no intermediate religions as there were now. These religions were breaking down fast. The English people had hitherto been an illogical people. A large number of persons were now throwing aside that fragmentary religion, as Cardinal Manning called it, in which they had believed all through long generations. They were losing their hold upon that portion of revealed truth which they accepted before. They accepted it because it was taught them by their fathers, and never inquired for any sound reason from its foundation. Therefore they had to look forward to day when the enemies of the revelation of God would be ranked on the one side and Catholics would stand face to face with them. That meant

AT LAST, THAT THERE WOULD BE A BATTLE ROYAL.

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THE GROWING POWER OF THE CHURCH IN GREAT BRITAIN.

The conversion of England goes on apace. The Protestant press and people are slow to acknowledge it, but good as it they cannot. Year by year accessions to the fold are chronicled in large numbers. And how many of the poor are received into the Church of whom the world at large knows nothing! Prayer is doing good work. Only the other day, at a public ceremonial the Very Rev. Monsignor Gilbert, Vicar General of the Archdiocese of Westminster, over which Cardinal Manning reigns, announced that in his diocese alone the conversions amounted to upwards of 1,300 annually. The true significance of this increase of the members of the faith cannot be appreciated unless we turn and hear what the leaders of Protestant thought have to say on the accession from their ranks. In one word, they fear the growing power of the Catholic Church in Great Britain. "Have we in England anything to fear from Roman Catholic aggression?" A week or two ago one of the organs of the Protestant press in London asked this question in its leading article, and it set itself also the task of answering it. It confessed that the question was a serious one, and should not be answered before the whole subject had been thoroughly considered. And what is the answer? "We are inclined to answer in the affirmative the question with which we opened this article." If any corroborative evidence were wanting as to the progress of the Church in the British Isles it is here supplied. This organ of the Protestant body, accounts for the rapid increase in the number and power of the Church by the gradual disappearance of prejudice and bigotry. As if ashamed, however, to make this confession, it urges the Protestant laity to a great revival lest

Catholic influence becomes predominant in the land.

How true, then, is it that truth must prevail, and that in the end right must triumph! Close observers in England cannot fail to note the usefulness that is manifesting itself amongst the younger clergymen of the Church of England. Only the other day the rival sections of the Statute Church were seriously debating whether or not to expel a clerical member. Nearly three hundred reverend persons voted for the expulsion, whilst about seventy more voted against it. In the eyes of these three hundred clergymen of the Free Church of Scotland one of their professors has been guilty of heresy, but in the eyes of a few more such could not be proved against him. Here, there is chaos and disorder. Again, the Anglican Bishop of Lincoln has been put on trial for indulging in "Romish practices." Friends of the English Church are complaining that if the Bishop be found guilty a large number will be certain to leave the Church and seek shelter in that of the Pope of Rome. No matter where the eye is turned discontent and insecurity meet it, save in the Church of the Pope of Rome. Can it be wondered, then, that in the midst of this uneasiness and indecision men should turn to the Church where no conflicting theories and ideas on Christian religion are ever heard of?

Is the conversion of England within measurable distance? The answer to this can hardly be in the affirmative, at least not yet a while. Outside of the Church there is an un-Christian spirit abroad. There still remains much of the bigotry and hatred which the Catholic Church has to encounter in England at the beginning of the century. True, a good deal of the unreasoning hostility to her has disappeared, but in the minds of a considerable number of persons who profess the Catholic religion still prevails. While the legal ban has been removed, the social one is still retained. Yet, in spite of these difficulties, almost insuperable, the Church is hourly making progress, which, if small, is steady and it is sure.

It is asserted that Englishmen, from their very nature, could never again become members of the Catholic Church. But this assertion encounters at the very outset, a direct contradiction; for cannot the Catholic Church boast among her adherents such Englishmen as Cardinal Newman and Cardinal Manning, not to name a large number of the clergy. Besides, what is there in the temperament of an Englishman that makes the Catholic Church repellent to him? He delimits in informing you that he loves freedom, and he possesses a mind of his own, which is not to be a mere instrument at the bidding of another. In this respect the Catholic Church and he are one. Where, then, are their points of divergence? In so far as the temperament is concerned, none can be discovered. Accepting the assertion as true, however, the possible point upon which the typical Englishman could part from the Church is that of authority, which has been taught to believe she wields in a wholly unjust and tyrannous manner. But, as these cobwebs are cleared away before the march of truth, a truer appreciation of the position and dignity of the Catholic Church is speedily apparent. So far, then, from the Church and Englishmen being irreconcilable, they are the very opposite, and the numerous accessions to her ranks among the younger branch of the Protestant clergy prove this emphatically.

Another point that may here be noted is the tendency of the "High" Church movement in the Church of England. These "High" Church people are not Catholics in name, but they are nearly so in practice; and as one Protestant organ confesses, "the line drawn between the 'High' Church party in the English Church and Roman Catholicism is so thin as to be almost invisible." There cannot be a doubt but that the spirit of the age is tending toward Catholicism. To it men look for light and guidance and instruction. This is a satisfactory indication; and if the conversion of England be yet beyond reasonable distance, that it will come is certain. The doubt and difference that exist in all other bodies cannot but turn men's minds to the one Church of the one Shepherd. The gradual disappearance of the mists of hatred and bigotry from before the eyes of men, and the realization of the Church in her true aspect, cannot fail to awaken in the hearts of Englishmen a longing to be once more in her fold. As the venerable Cardinal Archbishop has often said, "let us pray that the hour is fast approaching when this dear land of ours may have returned to the faith of which it was so ruthlessly robbed." For England is Catholic in spirit, if she would only be so in practice.—*Am. Merc.*

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