

and of the clouded skies amid the cascading waters of the western ocean.

The shamrock drinks the sap that feeds its tender leaves from the damp and humble soil. Human holiness to be true needs for the freshness of its faith and for the devotedness of its love, that it be nurtured in the human heart. Holiness to be thorough must include an element that is divine as God, and an element that is human as a heart. It must be Christ-like. You cannot know Christ's life in twain. "Christ dieth no more." In order to explain to the childlike yet warm hearted and high-souled Kelt who crowded round him the most sublime mystery of Revelation, the Holy Trinity, St. Patrick stooped to gather from amidst the grass the simple three-leaved shamrock, and told them that the great God Whom we must adore is three Persons in one Nature as in the humble emblem we behold three leaves with the same stem. Now, the most Holy Trinity comes to us in the Incarnation of our human-hearted God, the Brother of our blood, and the beloved Friend of our love. This, Our Lord Himself proclaims. Listen to those sweet, strong tones thrilling with human sympathy that fall from the lips of Jesus, Mary's Son, with such impetuous power, upon the deepest chords of human love as to make them vibrate with responsive affection for ever and for ever. Hear Him call aloud to you, "Learn of Me because I am meek and humble of heart." Behold both the model and the motive of our holiness! It is the Heart of Christ that wins our heart and makes our heart like His own. The sanctity that is unspicuous is not the sanctity of Christ, nor of His glorious St. Patrick, nor of His faithful Irish Kelt.

Holiness must be true and thorough. It must also be devoted, devoted in life, devoted unto death. The holiness that is devoted in life must draw the warmth of its fervor and the enthusiasm of its faith from the life-blood of a devoted heart. That special kind of holiness which St. Patrick planted in the fertile soil of the Irish Keltic soil, is that their most fervent faith and fond affection leads them to look most to those Mysteries and lean most upon those motives which touch the heart with consecrating devotedness. Thus, the one great central figure of all our Faith is our beloved Christ in His most bitter Passion, upon His most desolate Cross. But next to Christ we turn to His sad, sweet Mother, most of all amid the tears of the dolorous compassion. Thus, too, in life we cling to those other loves which are blessed by God. As truly as the shamrock withers when plucked from the bosom of its Irish earth, so truly will holiness pine and perish if it is plucked from the hearts in which the fibres of true and hallowed kinship or the tendrils of pure and hallowed affection have fixed its roots. If detached from the heart, holiness will die. Holiness is devoted unto death. The shamrock may be down-trodden under careless stranger, or even hostile feet. Its thirst may be only refreshed by grieving clouds or mournful mists, but it will still bravely lift its bright leaves to catch the rare smile of the sun. The holiness of the sons of St. Patrick has been trampled upon by bitter foes in bitter days of persecution, and it was watered with sad and ceaseless tears; but through it all they were devoted unto death, for St. Patrick had rooted the Faith in their hearts, and while the Irish heart lives it lives. Our Faith is still as fresh and green and bright as is the dear little shamrock of Ireland.

This is the moral "will be" of the worth.

Root your holiness deep in your heart. Then the command of worth and its sanction, its "must be" and its "shall be" cease their dictate and their threat; for they have become merged into the "will be" of your own willing acceptance of the love which Christ has poured from His heart into your own until you both have one heart and one love in which are united together the loves of our great good God, of His most sweet Mother, of the dazzling Angels, of the dear Saints, and of our own brothers and sisters, children of St. Patrick.

WELL BAPTIZED

A remarkable feature in the Irish mission of St. Patrick was the full accomplishment of the great work in one lifetime, and without physical violence in any shape or form to him or any of his colleagues or helpers—his hisnops or priests, or numerous converts throughout the land, finally embracing the entire population—all brought over by one man to the faith of Christ.

And newness was there any "persecution." One of our Irish historians observes that, "No other nation in the Christian world received with so much joy the knowledge of the kingdom of God and the faith in Jesus Christ," and that "Nothing can be found to equal the zeal with which the new converts lent their aid to St. Patrick in building Christian churches."

Such work as this, such zeal against idolatry, has in other lands been almost invariably marked by sanguinary resistance, extending to the death of martyrs. But in the Irish Church under St. Patrick—a Church of converts from paganism—there was no martyrdom—no martyrs, no bloodshed. Paganism was abolished in Ireland—the idols broken down, and the Christian Church planted in Irish soil, by St. Patrick, without the shedding of the blood of Christian or pagan.

But there is one exception in the Irish annals—one interesting case of bloodshed in or for religion. We quote the particulars as stated by MacGough in connection with his account of the conversion and baptism of Angus, King of Munster: "A singular fact is related of the Christian fortitude and patience of Angus during the ceremony of baptism (which was in the open air, church fabric being then very few.) The holy Bishop (Patrick) having leaned on the pastoral staff (crozier) which was pointed with iron, it pierced the King's foot, who suffered the pain without complaining, till the ceremony was ended. The apostle, hearing of the accident, asked why he had not complained; to which the King answered respectfully that he thought it was part of the ceremony."

It is further related that the Saint paused for a few moments, then gravely said to Angus: "You are well baptized."

He was baptized in his own blood, and had the true spirit of Martyr for the Faith.—N. Y. Freeman's Journal.

TEMPTATION

God tempts no man to evil, but He tries every man, that he may be saved. The words temptation and trial were radically one and the same, and, therefore, some confusion has arisen as to the meaning of the word. St. James says: "Let no man say that he is a tempter of evil, and He tempts no man. But every man is tempted, being drawn by his own concupiscence," and the same Apostle says: "Blessed is the man who endureth temptation, for when he hath been proved he shall receive the crown of life, which God gives to them that love Him." His faith is tried in the fire, and if faith stands the trial he receives the reward. Another sense of temptation is when God tempted Abraham to leave his kindred, home and house and go into the land He showed him, and God said to him this commandment to try Abraham's faith. And, when, after telling him that his seed should be as the stars of Heaven, God bade him sacrifice his only son. It was to see whether he would believe the word of God. It was the same way in the temptations of Job. He was tempted to impatience, but he never murmured at the will of God. God will try every man whether he be faithful, and Satan will tempt him to his destruction if he can. This temptation means, suffer us not to be tempted above what we can endure, or above our strength. These trials are times of danger, and we pray that we may pass free through them.

"Deliver us from evil" signifies also the Evil One, the author and source of all temptation to evil. Consider the nature of temptation. It is not a mere abstract thing, but a personal agency. We are personally tempted by a personal tempter. This world in which we live appears to most men all that exists; but if we had faith to see beyond it we should be conscious of the presence of an infinite, omniscient and omnipotent God, Whose Presence always encompassed and enveloped us; and under Him, angels and created spirits minister in His kingdom; and angels of evil—fallen, perverted spirits—nevertheless personal, and always in activity to destroy the souls of men. There is nothing Satan desires more than that we should disbelieve in his existence. A secret enemy not seen is more to be feared and dreaded than an open one. Such is Satan, and he desires to be mocked, laughed at, that man may lose the fear of his existence and say: "There is no God and no devil." But there is this personal spirit of evil always in activity to tempt us. He tempts us one by one. He tempts us sometimes to proceed, sometimes to abuse ourselves; sometimes to be falsely charitable, sometimes to be selfish. He varies his temptation, not only to our character, but to our mood. Our Divine Lord was tempted by Satan three times, in order that the veil of this invisible world should be drawn aside for our instruction. We are not all subject to temptation—and yet temptation may be said to be universal. Satan is the god of this world, the prince of this earth, and he tempts us in his words, in his habits, sins and lusts, which like a mist covers the face of mankind and poisons our souls. Satan sees the world as his great instrument of temptation. All the senses of men are open to temptation, the eyes, the ears, and all other senses. It is not the seeing, but the looking; not the hearing, but the listening which destroys our souls. St. Paul bids us to take the whole armour or panoply of God. He bids us cover ourselves with the breastplate of justice, with the shield of faith, and the sword of the spirit, that you may be able to quench the fiery darts of the wicked one," that is, you need armour to cover you from head to foot to withstand the attacks of the enemy of your salvation.

Temptation is no sin. Adam was tempted in his innocence. Our Divine Lord was tempted. The greatest saints have been tempted all their lives. Sin is in the consent of the will. Resistance of the will makes the difference between sin and temptation. Satan has no control over our will. God Himself never ceases to be free will. No temptation can become sin against our own will; if we consent, our will becomes Satan's will. It is so, because we give it to him. The Word of God

says: "With all diligence keep thy heart, for out of it issues life; and if life, also death." If we withstand the evil, life comes out of it; if we consent, death comes out of it. Not only is temptation no sin, but it may be made the means of glorifying God and sanctifying our own souls. Every time we resist temptation we make an act of love of God, which will be more precious than if it were said on our knees. The time of temptation, if only we resist, is not the time in which we lose grace and purity of heart, but in which we grow in sanctification. No one need be discouraged because tempted. There is no man who is not tempted. Every one has his besetting sin and his besetting temptation. St. James says: "Blessed is the man who endureth temptation, for he shall receive a crown of life reward." In the Proverbs it is said: "My son, when thou comest to serve the Lord, stand in justice and in fear, and prepare thy soul for temptation." We must all stand in fear; but when the temptation comes, if you resist it your crown will be certain, and those most tempted, if faithful, will be most rewarded. When we say this petition we bind ourselves not to go into temptation or the occasions of temptation. The one great rule to keep ourselves safe in temptation is to observe the commandment given to Abraham: "Walk before Me, and be perfect." To walk in the constant fear and presence of God. If you live in the presence of God, you will always keep your minds pure. God has promised not to let you be tempted above your strength, and to be with you in temptation, and if faithful He will bruise Satan under your feet.—Cardinal Manning.

IS THERE STILL NEED OF RELIGION?

YES, BECAUSE THE SOUL OF MAN IS IMMORTAL

The question of immortality is one of paramount importance, because it carries with it incalculable consequences. If I am but a handful of earth, or at most a delicately constructed animal, destined to spend a few years on earth and after that to pass away—then this present life and all the pleasure and comforts it offers, must be my highest ambition, rather my only desire. But if I am more than perishable matter, if in my mortal body there dwells an immortal soul, then this life immediately assumes a different aspect; it must be considered as a preparation for an hereafter of eternal duration, and everything becomes valueless as soon as it ceases to be conducive to that future life. In previous articles we have seen that there is an essential difference between man and brute animals, and that this difference lies in the capacity of spiritual, intellectual operation. Now such activity requires a spiritual soul, that is, a simple, indivisible substance, really distinct from the body. If we analyze the human body, we find that it consists of the same elements that we find in lifeless matter. These elements, no matter how they may be combined, can never produce spiritual ideas. Spiritual ideas are simple entities; they have no parts, no extension; they cannot, therefore, be divided. Consequently that part of man which thinks and judges must be simple, without parts, and indivisible; because the nature of a thing is of the same kind as the actions it produces. Now the very idea of death implies a separation, a division or disintegration, and cannot, therefore, be applied to the soul.

"Dust thou art to dust thou shalt return." Was not spoken of the soul. There is yet another chasm between man and the rest of creation. Man, unlike the animal, is not bound to instinct; he can act as he wills, no power can compel him. Whereas all other creatures are governed to a uniform plan and are unconsciously led to their final destiny, man alone governs himself according to his own ideas and consciously strives to attain the end of his existence. Were it otherwise, there would be no distinction between virtue and vice, and courts of justice would be a mockery; every reward bestowed and punishment inflicted would be an outrage against nature. The source of this freedom of action cannot be found in the body itself, for this body is matter and cannot act freely; it has no choice. This freedom requires an element essentially different from the body, an element endowed with intelligence and freedom, and that is man's immortal soul. That man has a soul, really distinct from his body, is quite evident from what science teaches concerning the body. It tells us that a continuous change takes place in man's body, so that within the space of about seven years our bodily substance is totally renewed. If, then, we had no soul, we would be entirely different individuals from those who were seven years ago, no longer sons and daughters of the parents who cared for us so tenderly in our childhood days. Again, if we had no souls we could not remember past events, if more than seven years had elapsed since they occurred, because the very substance upon which said events made an impression would have disappeared from the human constitution. And still our memories go back to earliest days, even though we have reached an advanced age. Hence we certainly have a soul which ever preserves its identity, although the body be subject to constant change. The mainspring of man's every act is the irresistible desire for per-

fection. We find this desire in the heart of the child, and as the child advances in years, this craving for perfect happiness keeps pace with its age. That the craving after perfect happiness is a characteristic trait of man's nature can be seen from this that it is universal. The man has not yet been born into this world who has not during his whole life desired to be perfectly happy. The history of the world is practically a ceaseless struggle for happiness. For this end the manufacturer devises his plans, this is the object the capitalist has in view when making his investments; this is the mainspring of the laborer who earns his daily bread in the sweat of his brow. Indeed, is there any one who can truthfully say: "I would not wish to be happy, perfectly happy?" No, man at all times, and in all places aspires to perfect happiness, and no one would assert: "I would be satisfied with a moderate amount of happiness; I feel no desire to be perfectly happy." As this desire is evidently a natural disposition of man, it must be possible to satisfy it, either in this world, or should this be impossible, in another life. Whence does this thirst for perfect bliss originate? Not from man himself, for if he could implant it into his nature, he could likewise rid himself of it, at least in some instances. But since he cannot do this, we must say that it comes from the Creator Himself. Now it would be a blot on the wisdom and justice and holiness of the Creator to have implanted into the heart of man a longing without hope; we must, therefore, conclude that this languishing thirst for happiness must be some day satisfied, and that fully. History and experience tell us that this blessed day will never dawn in this life. The goods of the earth are too unequally distributed; but since all have the same desire for happiness, all should be equally able to enjoy life's goods. Moreover, we know only too well how vain and empty are the things of earth; there is no proportion between them and the sublime nature of the human soul, they cannot, therefore, satisfy its longings. "Vanity of vanities, and all is vanity!" Even granting that earthly goods are not too empty for the human soul, their duration is too short; man could not find time to be happy. The human soul wants lasting, abiding, eternal happiness. For even could the goods of earth fill the immense gulf of human desires, the terrible thought that the time must come when we shall lose them all would haunt and destroy our happiness. There must for this reason be in the future another world much grander, more magnificent—a world that drives away the shadow of a futile desire; a world, where greater joys and more abundant riches than *Crosses* ever dreamt of await us, a world without end.

There is, too, implanted into man's inmost nature the desire to live, to live eternally. The thought of death is distasteful to us, we try to put it aside, we carefully shun whatever can bring it home to us. To prolong life man is ready to bring any sacrifice; none is too great. To prolong life he will submit to the most painful operation, he will sacrifice his last dollar, and that, even though life be a burden, a constant chain of suffering and privations.

The dying man, scarcely able to gasp, pleads that the physician might help him so that he might not die; another proof that the Just Creator will satisfy the intense longing of the human heart—that man shall live, even though he die.—Alfred Harber, O. F. M., in St. Anthony's Messenger.

CREMATION

WHY THE CHURCH SO CONDEMNES IT

For several reasons. Some are because it offends our Christian instincts, for we are taught to regard death as sleep; the dead sleep in Christ, for they will rise again; they are laid to rest in peace, and the idea of the rest which they enjoy is opposed to cremation. Again, as Christians we have a high esteem for the soul, which partakes of the divine nature, and consequently that part of the body which is the servant of the soul. Only those who are lost to all sense of the dignity of human nature can desire cremation for themselves. The Catholic Church condemns cremation partly on practical grounds and partly on certain broad, general principles; and of these latter not the least important is the fact that in its origin cremation was associated in the minds of the majority—and still is, by many of its chief supporters—with the denial of a belief in a future life. It is interesting to note that high Jewish authorities reprobate the practice on precisely similar grounds. In Bavaria the propaganda of cremation by extreme Socialists and others has lately become so insistent that even Catholics were in danger of being carried away with the movement; and the Bavarian Episcopate deemed it advisable to issue an explicit statement of the Catholic attitude on the question. The opposition of the Bavarian Bishops to the practice has been strongly seconded by the Chief Rabbi, Dr. M. Lerner, who wrote as follows: "Not less reprehensible than the ancient heathen practice of burning the body, that sign of idolatrous error, is the modern practice of incineration, which constitutes a public demonstration on the part of atheism and monism against religion. . . . Cre-

mation, therefore, which undermines the faith in the resurrection and immortality, is no indication of any progress upon which modern culture may pride itself, but a retrogression into barbarian impiety and a return to pagan brutality." And the reasons given by the Chief Rabbi for Jewish opposition to the practice are practically on all fours with the Catholic attitude. It is a transgression of the Divine commandment ordaining the consigning of the body to the earth; it is a desecration of the mortal remains; it is a refusal of that reparation for sin which is said to be connected with the dissolution of the human body in the earth and thus of the conversion of the dust from which it came; and lastly it is a public denial of belief in God and of final judgment.—B. C. Western Catholic.

THE ANGELUS

CHICAGO PROTESTANT WOMAN WRITER LAUDS ITS BEAUTY

Mrs. Susanna Corroth, the noted Chicago author, has recently affiliated with that growing number of broad-minded non-Catholics who are learning to appreciate the beauties of the Catholic Church and its many devout practices. In her recent book, "Growth in Silence," Mrs. Corroth writes of the singing of the angelus as follows: "Would that in our busy world we might take more time for the angelus so that as the great bell rings at the sunset hour we may hear the deep and individual message of God spoken to each human heart. Would that once a day we might unveil the reverence of our being so that this bell might speak to each man's soul in tones of solemnity, bidding him relax his toil, let go his hold upon duties which man has imposed and with uncovered head, reverently listen to the message of 'Peace on earth, good will toward men.' The very uncovering of the head, the reverent attitude recognizes the message: 'Be silent, and know that I am God.'"

"What an education, what a rest, what a humanizing impulse, with a soul growth, if at the sunset hour the universe would stand with uncovered head in naked truth, in silent communion, each alone with his Father, with his God. The disturbing thoughts, the turbulent waters of the earth, would be at rest; problems which vex minds, small and great, would solve themselves. Man would be brought to a realization of his own depths, and of his own strength. "That soul is great which in the midst of a crowd, can be alone—yet not alone, for he will realize the sweet companionship and friendship of the inner self—that spiritual self which knows the strength, the depth, the rugged serenity of the forty days in the wilderness—breathing and emanating the atmosphere of the forest, the stalwart breath of the forest, of the mountain and of the sea. The man who does not feel the strength, the light of the Divine, in silent, soulful communion with nature has not awakened to the possibilities within himself.—The New Freeman.

HERE AND NOW BEATITUDE

"When joy and duty clash," sang Rebecca of Sunnybrook Farm "let duty go to smash." Counterbalancing the code of this gay young philosopher, is that of some melancholy Christians "who not and speak as if the pleasant things were always wrong and the unpleasant things most the right. Unsoon even as a duty becomes a pleasure that duty that it has begun to lose its value." Father Maturin in "The Laws of the Spiritual Life" shows that Christ in the Beatitudes taught that instead joy and duty are not mutually exclusive; but that joy is immediately attendant on the performance of Christian duty. "Our Lord in the Beatitudes would have man realize that the pathway of virtue is rich with happiness, that the struggle after the virtues which He commands is the struggle after the truest, highest and most enduring form of happiness. "Each of these virtues has behind it a definite spiritual consolation which the virtue itself brings to the soul. In proportion as you have the spirit of poverty Heaven will live open

to you. Meekness will put you in possession of the earth from which you have turned away. Mourning gains for you heavenly comfort. "We have the right therefore to look for these rewards of virtue. We are not to fight our way through the trials and temptations of earth strengthened to endure them only by the thought that we shall soon be done with them and the reward of heaven will soon be ours. No, we are to strive for those virtues with the assurance that they will bring us their special reward here on earth."—Chicago New World.

TRY IT

They say that a newspaper wrapped around the feet is one of the very best things to keep the feet warm. We do not know about this; but we do know that a Catholic paper regularly read will tend to cure that sort of negative attitude in Catholics which in other circles is known as "cold feet." One week's trial is hardly sufficient. One week's trial may even irritate the patient, if his case is one of long standing. But a cure is bound to result if the treatment is faithfully continued.—Sacred Heart Review.

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