

The Catholic Record.

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Messrs. Luke King, John Nigh, P. J. Neven and Joseph E. King are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

MORGANATIC MARRIAGES. We have received from the Rev. Charles C. Starbuck of Andover, Mass., a communication in which he takes exception to our statements, 1st, that morganatic marriages resulted in Germany from Luther's license to polygamy granted in 1539 to Philip, Landgrave of Hesse, and that these marriages are practically a concubinage.

In reference to this our respected correspondent says that the scandal given by the Landgrave Philip's bigamy was so great that no German Prince or noble has ever ventured to imitate it. On the other hand, morganatic marriages have been very common in Germany, Italy and Russia, and are just as frequent among Catholics as among Protestants, and in both religions are sanctioned alike civilly and religiously.

planation, and we can safely say that no marriages of this kind have ever been approved by the authorities of the Catholic Church.

Rev. Dr. Starbuck tells us that "the only difference between them (morganatic marriages) and other marriages is that by the terms of the civil contract the wife and children do not share the rank or estates of the father. The children inherit only from the mother," and that for this reason Pope Benedict XIV. declared that "this is a point that no way concerns the Church. It lies wholly within the competence of the State."

THE IRISH QUESTION AND THE TORONTO MAIL AND EMPIRE. The Mail and Empire of 23rd August expresses much pleasure at the wonderfully prosperous condition of Ireland owing to the handsome treatment accorded to the country by the Government during recent years.

It is surely a piece of unmitigated effrontery on the part of the writer of the above to speak thus coolly of crass ignorance and wanton dishonesty of the whole press of the United States. That press has certainly as secure means of information of the condition of Ireland, or of any other country for that matter, as the Mail and Empire, and for honesty will undoubtedly compare favorably with the last mentioned journal.

RETURNING TO PORTUGAL. It is a fact worth noting that while the French Government is busy in expelling religious orders from the country, Don Carlos, the King of Portugal, has given to the Franciscan priests and nuns who were last year expelled from that kingdom, permission to return and again take up the works in which they were engaged.

priests believed him to be guilty, but as priests or as Catholics, none desired the punishment of Dreyfus. Many people, inasmuch as they were Frenchmen who loved their country, believed that the traitor should be duly punished, but infidels like Henri Rochefort were as zealous in this contention as any Catholics, whether priests or laics, and the army officers who condemned Dreyfus were a mixed crew so far as their religious zeal and convictions were concerned.

THE MAIL AND EMPIRE AND THE FRENCH NUNS. In other columns in this issue of the Catholic Record will be found two articles one under the title "The Persecution of the Nuns in France," and the other entitled "Republican Toleration," taken from the Toronto Saturday Review of Aug. 2.

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become members of Parliament? Are they also to be regarded as so many loafers preying upon the public? Are they in it simply for the payment which is attached to their work? If the statement be true of Ireland there is no reason to suppose that Canadians are any more anxious for the welfare of their country, and we do not hesitate to call the Mail and Empire's sneer a slander on the whole Irish people.

The Irish Nationalist members receive a small stipend from the Parliamentary fund, but that is not more than sufficient to cover their expenses and to enable them to do the work which the people of Ireland expect them to perform, which is to guard Irish interests in the British Parliament.

There is this difference between Great Britain and Canada, that the British legislators receive no pay. Under these circumstances, unless pay were given in some form, the Irish Nationalists would be under the necessity of selecting for their representatives the rich landlords who would only misrepresent them in the House of Commons; for these landlords would be the only persons who could afford to take seats in the House. It is for this reason that the Parliamentary fund has been established that a small but sufficient indemnity be given to the less wealthy class of Irishmen who will fairly represent the people, but there is no more fear that Irishmen will seek to go to Parliament for the sake of "earning a loafing living" than there is that Canadians will do so, and to assert that the Mail and Empire does is an insult to Ireland and her people.

We do admit that the legislation of recent years has made Ireland more prosperous; but there was much more room for improvement in Ireland in this respect than for any other civilized country in the world. There still remains much to be done before Ireland can be truly a prosperous country.

THE MAIL AND EMPIRE ARTICLE DECLARES that for the last fifty years Ireland has been treated "admirably" by Great Britain. So admirable has been this treatment that precisely during that period of half a century she has dwindled down by half her population. This is the readiest and best test of the paternal character of the government of the country. Every other part of the British Empire has prospered, but Ireland has progressed backward.

These are some of the evils under which Ireland has been ground down, and these things have been seen by the American press and severely commented on. It is for this that the Mail and Empire accuses that press of ignorance and dishonesty. The charge would be more true if made against the very individual who has brought forward so ridiculous an accusation.

PERSECUTION OF THE NUNS IN FRANCE. The unexpected intelligence comes from Paris that M. Combes, the Premier, who has become known as the chevalier who has waged a relentless war upon 4,000 devoted ladies who have been engaged in teaching 150,000 French children, is about to resign his position as leader of the Government, after having accomplished the dirty work which was assigned to him by the former Premier, M. Waldeck-Rousseau.

M. Waldeck-Rousseau evidently had not the courage or animal ferocity to do what was assigned to and accomplished by M. Combes. He was astute enough to foresee that having succeeded in pushing through the Chamber of Deputies an iniquitous bill, he would incur much odium in putting it into execution, and the task was transferred to M. Combes, whose chief trait is known to be brutality in his opposition to religion. He was a fit man to pull away from the fire hot chestnuts which M. Waldeck-Rousseau had placed there to be roasted, and now that the work

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CIV.

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of neighborhood, that Holy Cross is a Jesuit college, could not, to save his neck, produce this obnoxious tenet from a Jesuit, if there were fifty instances.

Professor John Huber, in his book on the Order, is embarrassed where to find this proposition, but he cites something which under all the circumstances...

The old Catholics, naturally, are at present peculiarly strenuous in controversy with Rome and the Jesuits.

Some years ago a German Old Catholic quoted the very sentence from a German Jesuit: "The morality of the end determines the morality of the means."

Unluckily the book had gone out of print, and he could not verify the citation. Lately, however, it has turned up again, and there, sure enough, are the words in black and white.

What can be done with so disappointing a body? However, let not the faithful be too disconsolate. They surely do not think that the resources of the Father of Lies are exhausted yet.

CHARLES C. STARBUCK, Andover, Mass.

OUR IDEALS.

Using the word "ideal," not as something visionary or unreal, but as the conception of a thing in its most perfect state, and making ourselves the object of this conception, we open to our minds a vista of great possibilities.

As the mental faculties in their action create all our ideals, we need but cultivate the specific faculties which will make our ideals more perfect.

Let us individually find out which faculties in our mental constitution need training, and then act accordingly, and our ideals will soon reach a higher plane.

What do we mean by becoming perfect? Does it mean to improve our desire for money, for honor, for fame, for selfish pleasure?

A PROTESTANT AT THE POPE'S MASS.

Baron Otto von Piorten describes his impression while assisting at the Pope's Mass. "At his entrance into the Vatican his heart 'hardens' at the sight of all the splendor.

"That came home to me like a personal revelation. Those words came from the inmost heart, or else everything is a lie here below."

"The Pope's benediction touches him particularly; it is accompanied by an indescribably mild smile of the shining blue-grey eyes."

Another reason lies in the fact that many reformers are very earnest, very impractical people. They can see merit only in their own notions.

Dooley on Reformers. One must admit that Finley Peter Dunne, in his Dooley papers, often tells much truth as well as causes laughter.

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Bourke Cockran on Happiness. "What Constitutes Real Happiness?" is the subject which Mr. Bourke Cockran, with a good deal of wisdom and insight, expounds in a New York paper.

Is it fame? "Some wise men hold that fame is posthumous and notoriety contemptuous."

Is knowledge happiness? The utmost that a life devoted to study can hope to accomplish is to discover the fountain of knowledge, not one of us can ever hope to slake his thirst at it.

Behold what this adorable Heart requires of its friends: Poverty in intention, humility in operation, purity in object.

FIVE-MINUTE SERMON.

Seventeenth Sunday After Pentecost. WHY WE SHOULD LOVE GOD.

"Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind."

What do people of the world appear to love the most? It is money. And why money more than anything else?

But money cannot buy happiness; that is, true, real happiness. It cannot buy health, it cannot buy peace and contentment of mind.

To love riches with his whole heart is a foolish thing. Blessed is the man who has not gone after gold, nor set his heart on money and treasures.

No! God is our only treasure. He is the infinite, boundless good. All that is good or beautiful or desirable flows from Him as from its source, and apart from Him there is nothing good, beautiful, or desirable.

This is what we are created for. If God had intended us for this world He would not have had an adequate motive for creating us at all.

From all this it follows that we must obey the commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."

How shall we fulfil this great commandment? This is the question of questions, which should be now before us.

The love of God is not precisely the sensible affection such as we feel to our relations and friends here on earth.

Our affections are not always under our control. We have never seen God, and only know what He is by what He has revealed.

What is this love? St. John answers this question. "This is the love of God, that we keep His Commandments."

The love of God consists in true heartfelt obedience. We must be disposed to keep His Commandments and all of them.

How do we do this? We must be disposed to do this then we fulfil the great commandment to love God. No matter how great may be our temptations or how great a sacrifice it may involve, we must be disposed to obey the commandment.

Let us not rest satisfied a moment until we find ourselves solidly grounded in these dispositions; and if we find ourselves weak or wavering, let us pray, and never cease praying. God will help us, and we shall be able to say with St. Paul, "I can do all things in Christ who strengtheneth me," and with St. Anthony who, sorely afflicted, exclaimed, "Let God arise, and all His enemies shall be scattered and they that hate Him shall flee before Him."

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