Rev. Dr. Owen B. McGuire M. Man Milk!

Some Reflections On Our Lady's Birthday

On Sapt & Tuesday of this week, the Church oslebrated the Feast of the Nativity of the Blumed Vicgis Mary or in other words the Birthday of the Mather of God. D mertness of the Mather of God. It reminds me that the attitude of American Protestants generally ards Catholic veneration of the Mother of Our Seriour is very dif-Serent from what it was say fifty or stray years age.

This does not mean - mafortunately it does not mean that they have become more ecthoden Christians, nor that they have approached scarer to Catholicisms. It does however, show that the old prejudices deriving from the pea-sions and calumnies of the Reformation period have been dying out. It shows also that these prejudices having subsided and the non-Catholie mind being freed to consider the matter rationally and dispec-sionately, they have come to see that the Catholic decrine and practice is this matter appear logical consistent and in accordance with the most noble of our human instincts, namely love and veneration for motherhood.

But whatever beathe cause of causes of the change the fact is evident, that the change has taken

PAMPHLET MAILED

I am led to make these remarks from reading a document which was placed in my hands last week by one of our priests. He had rean anti-Catholic organization which has its center and publishing house in New York City, where it was founded 50 or 60 years ago by an apostate priest. The document is a pamphlet, written by a man who says he had been a "Roman Catholic" for 30 years before he saw the light and became "converted ("atholic" without the "Roman," led chiefly to this conclusion when he saw the supersti-tion and idolatry of the Catholic veneration for the Mather of God. His pamphlet is to show up this baneful teaching and practice of official and organized Catholic-

But the point here in this: I had thought that the organization founded by that apostate priest had become extinct, and as I had heard nothing of it for many years. was surprised to see that it was still in existence.

At one time in my memory it made quite a splurge, and was supported by a number of son-Catholic Christians. I don't now remember whether it was while I was a student at St. Andrew's Sem-(1883-1888), or when: I returned here as a young priest, that same "Converted Catholic" priest was invited by a Protestant minister to occupy his pulpit in Rockester. He not only "preached" in the said pulpit but also lectured in a hall provided for him; and his calumnies were given first-page praminence in two of Rochester's four daily papers.

This is a free country, including freedom of speech and freedom of the press. But the question was and is, if a man is free to come into a peaceful community and attack one-third of its population that was the proportion of Catholics in Rochester at the time) by studied insult, outrageous calumnies and downright lying, not only on our veneration for the Mother but on other Catholic doctrines and practices, and even on our loyalty as American citisens. It is to me inconceivable that such things could happen today in Rochester or Elmirs, without a protest from the non-Catholic public. Therefore I have said that the attitude has greatly changed. For that we have reason to thank God.

CITES CHESTERTON

I have been led to make these remarks also by something else I have read during the past week. In looking over some clippings that I made from the Catholic press of England while I was over there, I turned up an article by Chesterion in the Catholic Times of Liverpool on the subject "Why I Became a Catholic." Chesterton has written many articles on this same subject. In fact is one of his istori books before his death he has six chapters on "My Six Conversions" - namely six things that had oc curred since his conversion which would have led him to become a Catholic if he had not already been "At least six times during the past few years," he writes in this book (The Well and the Shallows), "I have found myself in the situation in which I should certainly become a Catholic if I had not been restrained from that rash step by the fortunate accident that I was already." But this article in

appeared to any of his published

subject with the title 'Mary and the Convert, and though it may seem a digrantist been he says something there that is well weeth notice. Many Cathelic writers on the spiritual life have said and reposted that veneration for the Mother of Cod in a sign of predic-tiontion that such a person is sure of Balration. Although Chanterion's percents were Uniterians (and also Universalists) he had al-ways, even in abbilitions, a love for the image of the Missend Mother. CURROUS LONGENG

He writer: "It may be an accident, or a highly unmertied favor of Heaven, but anyther it is a fact, that I always had a context longing for the remains of the particular tradition (the Catholic veneration for "Mary") even in a world where it was regarded as a legend. I was barried by the bless while stuck in the prilinary stage of achieved from nempticions. I was af-fected by it before I had shad the endinary success; religion in which the Mother of God had no th or adequate place. I found not long age, securied in very had handwriting creads of an encoudingly had imitation of Ewisteness, which was, nevertheless, apparently ad-dressed to what I should have called a picture of the Madouns. He goes on to say that he took pleasure in reciting Berinburne's 'Hymn to Prosperine,' deliberately directing the lines away from Swinburna's intention and supposing them addressed to the new Cartatian Queen of Life rather than to the fallon pages Queen of death. The lines of the Hymn are:

"But I burn to low bill, linving neon she will murely abide in the and, Goddens and natides and queen, he near my pay and befriend."

It is certainly actonishing the more actonishing because of the religious, or the irreligious aimosphere in which the child moved. And he adds: "And I had from that time onwards the very vague but slowly clarifying idea of de-feading all that Constantine had set up, just as Swinburne's Pagan had defended all he had thrown

In reading that passage of Chesterton one is maturally reminded of the memorable passage in Newman's Apologia:

DREW A DEVICE "When I was in Littlemore (before his conversion) I was looking over old copy-books of my school days and I found among them my first Latin verse-book, and in first page of it there was a dev which almost took my breath a with surprise. I have the book fore me now and have just showing it to others. I had j in the first page in my self-hand, J. H. Newman, Feb. 1. 1 1811 Verse-Book. Then follow verses. Between Verse my first hd Book I have drawn the figure of a solid cross upright, and met to it is, what may indeed be meant for a necklace, but what] cannot make out to be anything of beads suspende se than a set with a little mely a Rosary... cross attached. Yet he cannot

> (Continue on Page 14)

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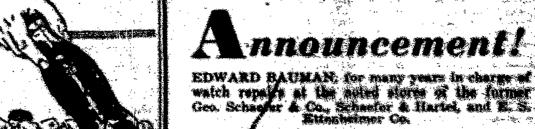


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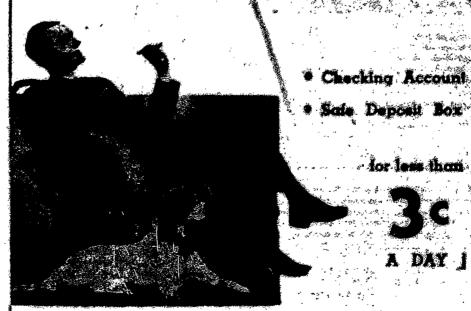
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