

# Extract From Postoral Letter Of Administrator Of Manila.

(From the Freeman's Journal, New York.)

The most noble and sympathetic character of the Church of God is her Catholicity or universality. All men are equal by reason of their origin, of their nature and of their future destiny. All, without distinction, are works of His hands, His image and likeness, and we may all be participants, if we so will, of His grace and glory. Before God exist no irritating inequalities; in His presence disappear all privileges, favoritisms and unjust discriminations of persons. (Actor, 10, 34.)

God is the father of all, provider for all, savior, redeemer and just judge of all, and if there exist in His presence any distinction or preference it will surely be in favor of the helpless in this world.

The Church being the work of God, she appears from the beginning of the world with this mark of universality. (Ad Rom. Cp. 2.) But from the time Jesus Christ revealed to man this divine Church in all her grandeur and magnificence there disappeared before her all national frontiers, all colors of races, all privileges of classes, all differences of languages, all the mysteries of descent and lineage. In the sight of God and of His Church we all form one family; we are all His children, all brethren, and therefore in the Church there is no other fundamental law than this beautiful law: to love God, who is our father, and our neighbor as our brother. (Gospel of St. Matthew, xxii., v. 40.)

Before democracies were born and the words "liberty, equality and fraternity" came into use the Church of God was a society whose whole soul was in the defense of these rights, in the proper meaning of the said words. In the Church no one is born with a right to rule; there are no prelates or positions held by inheritance or testament. All the jurisdictional charges, from the Papacy to the parishes of La Trappe, are filled by either election or selection. The canon law is the most democratic law, which gives no papers of citizenship, nobility or estate. All the offices are open to persons of all classes, without other consideration than that of talent, science, morality and knowledge. All receive the same baptism, recite the same creed, hope for the same heaven. The Church is essentially Catholic because she extends over the whole world and her gospel is preached to all human creatures. (St. Mark xvi., v. 15.) Within her bosom exist equality, all races, languages and forms of civil government. (Epistle of St. Paul to the Colossians, iii., v. 11.) She rejects no one, rich or poor, learned or ignorant, noble or of low degree, good or bad, master or servant, superior or subject. There is not a single country in which the Church has not members and where her missionaries have not announced the divine word, and have even testified to it with their blood. The Church is Catholic in all things because she extends to all times, all places, all men, all truths and supplies all the needs of humanity. She counts a greater number of faithful children than any sect can count of followers. But her soul is even more ample and universal than her body. From her society and humanity have received immense favors. She influences the State, favors the arts and sciences, shapes legislation, and makes herself felt in the domestic circle and in all the walks of life.

The Church is also apostolic. Apostolic both as regards her ministry and doctrine. In the ministry she is apostolic because the Apostles received from Jesus Christ the double power of orders and jurisdiction for the administration of the holy sacraments. From the Apostolic See, after the death of the Apostles, the ministers of the Church received the power to teach, rule and govern the people of God. She is apostolic as regards doctrine, because she has not, nor could she have, any other doctrine than that taught by the Apostles sent by Jesus Christ to teach all people. This power was transmitted entire to their successors in the Apostolic ministry as a sacred deposit which could not be altered in a single point without interrupting the current of this divine stream which is diffused over the whole body of the Church as the blood which nourishes and vivifies the body is continually diffused over the body by the heart. Just as a member of the body loses its life and movement the moment the communication is cut between it and the source of life, so is he a rotten member without life and without movement who derives not his ministry and his doctrine from the Apostles, because he is not in communion with the Apostolic See, the centre of Catholic unity. He is not an Apostle, he is a sectarian; he is not a shepherd, but a robber and a highwayman in the flock of Jesus Christ; he is an intruder who has no other intention than that of robbing and killing and destroying the flock. (St. John, xix., v. 1 and 10.)

There is no doctrine more clearly affirmed in the Holy Scriptures and in the constant tradition of the Church than that which we have just quoted. "As the Father sent me, so also send I you," said our Lord to His Apostles. (St. John, xx., v. 21.) "Teach ye therefore all people, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to preserve all things I have commanded you, all days even to the consummation of the world." (St. Matthew, xxviii., 19-21.) Inasmuch as Christ is with His Church and with His lawful messengers, the Faith of the Church and the doctrine of Jesus Christ cannot fail nor suffer alteration or change.

St. Paul, speaking of the Apostolic ministry and of its teachings, expresses the same thought. "God himself," he tells us, "gave some Apostles, and some Prophets, and some Evangelists and some other pastors and doctors." (Epistle of St. Paul to the Ephesians, iv., v. 11.) And to what end? "For the perfecting of the saints, for the work of the ministry, for the edification of the mystic body of Christ. Until we all meet in the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ. That henceforth we be no more children tossed to and fro and carried about by every wind of doctrine, by wickedness of men, by the cunning craftiness by which they lie in wait to deceive." (Ibid, v. 12-14.)

By which you see, venerable clergy, that the Apostolic ministry is an institution established by God in the Church to maintain and perpetuate the true doctrine of the Faith against the intrigues of heretical innovators who preach other doctrines which flow not from the fountain of the Apostolic ministry, but from the poisoned springs of the passions of heresiarchs.

This sacred ministry must exist for ever, because it has for its object the edification of the mystic body of Jesus Christ, till Jesus Christ shall come to judge the world and reward each one according to his works. Thus was it understood by the Apostles who, during their lives, procured successors for themselves in the sacred ministry, ordaining them that they, in their turn, might transmit the power they had received to others fitted for its administration, who should maintain intact the deposit of the Faith. Thus St. Paul ordained Timothy Bishop of Ephesus, and Titus Bishop of Crete. "O Timothy," he says, "to the first presbyter that he is committed to thy trust." (I. Timothy, vi., v. 20.) "Know ye also that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, incontinent, unmerciful, without kindness, traitor, stubborn, puffed up, and lovers of pleasures more than of God. Having an appearance indeed of godliness, but denying the power thereof. Now these avoid." To Titus he said: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting

and shouldst ordain priests in every city, as I also appointed thee; choosing for this ministry those who shall be without crime." (Titus i., v. 5.)

Pope St. Clement, a disciple of St. Paul, declared (Corinthians): "God sent Jesus Christ," he said, "and Jesus Christ sent his Apostles. These faithful ministers \* \* \* elected the primates of the new-born Church, and after having proved them \* \* \* made them Bishops and deacons with authority over those who should believe in the word of the Gospel, enjoining upon them that they should hand over the ministry to other men equally proved, who should at their death succeed them."

Listen to St. Irenaeus, Bishop of Lyons in the second century: "It would be an endless task to enumerate the succession of the ecclesiastical unities founded by the Apostles, and we therefore confine ourselves to making patent the tradition and doctrine of the faith and doctrine of the Church of Rome founded by the glorious Apostles SS. Peter and Paul, by the uninterrupted succession of its Bishops till our own days; and we easily confound all those who either from caprice or from vanity or blindness in their evil teachings aim to rob the Church of its harvest. (Adver. haeres. Book III., chap. iii.) Then commences the catalogue of the Bishops of Rome, successors of St. Peter, as we shall see later on.

Tertulian, speaking of the individual churches of his time, affirms that they are Apostolic, because they are children of the mother churches founded by the Apostles and because they have received without change the doctrine of the faith transmitted through the Apostles to those who succeeded them in the Apostolic ministry. (Praescript No. 20.) If some heretical sects should presume to trace back their origin, he adds, to the Apostolic times, the best way to confound them is to oblige them to show the constant succession of their Bishops, a succession which must show that their first Bishops were intimately connected with the Apostles or with their legitimate successors who have persevered to the end in the communion of the doctrine of the Apostles. (Praescript No. 32.)

Origen affirms that we ought not to receive any other doctrine than that which was transmitted to us uniformly by the churches through the legitimate succession of their Bishops. (De principiis, libr. i.)

St. Ciprian, refuting Novacian, who had introduced a schism into the Roman Church, speaks thus: "Novacian belongs not to the Church nor should he be considered a Bishop, since having broken the tradition of the ministry and of the doctrine—he is successor of no one, but proceeds from himself, taking to himself an authority which no one has given him." Nemini succedens, a seipso ortus est. (Epistle 76.) In him, in fact, the same as in all heresiarchs and founders of new sects, the ecclesiastical unity, together with the tradition of the Church was broken. Such sects are not Apostolic, and therefore are not churches, but synagogues of Satan, for St. Paul warns us that the Church of Christ is built upon the foundation of the Apostles and of the prophets who preceded them; super fundamentum Apostolorum et Prophetarum. (Ephesians, ii., v. 20.)

Whereby, you see, venerable clergy, that the whole Church of Christ centres in the unity of the Apostolic ministry, no less than in the Apostolic doctrine received through an uninterrupted tradition. Whichever of these two is wanting, the unity is broken and the true Faith corrupted. Thus affirm the Apostolic fathers and doctors of the primitive Church, as we have seen. Luther and the heresiarchs of the sixteenth century committed moral suicide by suppressing ecclesiastical ordination, and denying openly the Apostolic tradition. By this policy, which had not been adopted by the heresiarchs of other times, they let it be understood most clearly that the churches—so they called them—which they founded, were not Apostolic nor churches at all, for they lacked the character of Apostolicity which they had voluntarily rejected. All those who interfere in the sacred ministry or their own authority," says on this subject the Holy Council of Trent, "or who have been chosen by

the people or by the secular power, or by the civil magistrates, must not be held to be ministers of the Church, but as highwaymen and robbers who have not entered in at the door, but who, by their own temerity, have invaded the sheepfold of the sheep of Christ." (Sess. xxiii., chap. iv.)

## The Papal Jubilee.

In a letter from Bologna, Italy, is a report of the international committee, which is collecting funds with which to pay for a golden tiara to be presented to Pope Leo XIII. at the close of the Papal jubilee in the name of the Catholics of the world.

The report shows that contributions have come from all parts of the world, even from small provinces in Asia and Africa. Up to January 25th, 94,570.90 lire, or \$17,012.76, was received. Contributions will be accepted until April 28th, when Leo XIII. will have completed the years, months and days of St. Peter—25 years, 2 months, and 7 days.

The Pope will not only celebrate his Pontifical silver jubilee, but this year marks two other jubilees—his 50th as a Cardinal and his 60th as a Bishop.

The programme to be observed at Rome follows:— Friday, February 20th—The 25th anniversary of the election of Leo XIII. to the Pontificate.

A Pontifical audience will be given to pilgrimages and deputations in Rome for that occasion.

The Cardinal-Vicar and all of the bishops then assembled in Rome will present to His Holiness the golden tiara on the part of the faithful of the world.

The committee on the Pontifical jubilee will offer to the Pontiff the money collected for the restoration of the Church of St. John, Lateran, the Pope's Cathedral and the mother church of the Catholic world.

The international committees will present to His Holiness the golden tiara in the name of the Catholics of the world.

## Random Notes And Gleanings.

### A QUEER PRACTISE.

Touching upon the growing inclination of certain vendors of patent medicines to illustrate their announcements in the secular press by pictures of nuns, the "Catholic Union and Times," of Buffalo, makes the following timely remarks:— Catholic instinct is again offended by the flaring picture of an imaginary Sister of Charity going the rounds of the public press for advertising patent medicine. Subjoined to the coarse features of said picture appear voluminous endorsements of "peruna" as a panacea for all ills to which flesh is heir, alleged to have been written by "Sister Superiores" and "Sisters of Charity" of Detroit, Mich., and elsewhere. This, we submit, is not edifying, especially since the pictured face is anything but spiritual. Away with it! Such things are painful to Catholic feeling. Think of St. Vincent de Paul tolerating such exhibitions among his spiritual daughters!

### AN ANGLICAN PRELATE.

The Archbishop of Canterbury, who is the head of the English Episcopal Church, seeks to have his princely salary of \$75,000 a year increased. Were he getting only \$700 we would not blame him since market prices have advanced.

### ONLY ONE NAME.

In the current number of "The Ecclesiastical Review," a correspondent who signs himself "Propagandist," has an article on the use of the words "Catholic" and "Roman Catholic" in designating the Church.

### A WAKENING.

A conference of educators was held in Chicago last week to see if a modus vivendi or a modus agendi cannot be arranged in order to have religious education introduced into the public school curriculum.

### OLD MEN'S HABITS.

An American journal says:—When William C. Whitney announced last year that he had retired from active business operations, giving as his reason that at sixty years of age a man who had won independent means in his life's work, should then look forward to the rational enjoyment of his remaining time, the late Abram S. Hewitt was asked his opinion of this new doctrine in American life.

### A NEW MOVE.

The Paris correspondent of "The London Standard" is informed that the French Ministry has been warned that if the English Benedictines are expelled from Douai, as is proposed under the Associations Law, a demand for compensation amounting to £100,000 will be supported by the British Government.

### chising the churches of Brittany.

Lamy, Republican Liberal Deputy from Brittany, denounced the circular as vexatious and tyrannical. He said that over 40,000 inhabitants of Brittany could only speak Breton. "To forbid the teaching of the catechism in Breton is to suppress the Catholic religion in Brittany," he said. Premier Combes defended the measure as necessary. He said the priests ought to be auxiliaries to the teachers and aid in the propagation of the French language. Premier Combes concluded his remarks by asserting that he would rigorously enforce the circular suppressing the salaries of those priests who disobeyed it. After some further discussion, the Chamber by 349 to 135, voted an order of the day approving the declarations of the Government. There have thus far been handsome majorities for the Government in connection with the congregation laws. Many priests have already been suspended in Brittany for persisting in the use of the Breton dialect.

### A PINK PARISH HOUSE.

Why pink is the color selected for an institution to be erected for the benefit of a parish, is more than we can tell. At all events Rev. James Townsend Russell, of St. James' Church, Brooklyn, intends to construct a building of pink pressed brick, trimmed with terra cotta. It is to contain a large grillroom, club rooms and a swimming pool. The cost is to be fifty thousand dollars. The society women of the parish have taken a great interest in the affair, and the pastor has announced that he will raise the money by giving dramatic readings in public. The first reading will be on the 21st February.

## A Religious Pawn-Shop

The Boston "Post" tells a strange story of a peculiar pawn-shop that exists in that model and literary city. The account thus begins:— "In the heart of the exclusive Back Bay under the very eaves of aristocratic Trinity Church a little pawnshop flourishes, remarkable not only for its environment, but in that it undoubtedly is the cheapest in the world, the only one conducted by a church and the only one that is run solely on a philanthropic basis. Four per cent. a year is its rate, so cheap that every other pawnshop in the city and in the world, in fact, would be plunged into bankruptcy if run on a similar plan. From a tool to a jewel, and from a bit of silver plate to your salary, can you go to Trinity Chapel pawnshop and raise the money for your emergency. This philanthropic pawnshop is open every day but Sunday, two hours daily, from 11 to 1. The sexton at the chapel door said: "Yes, they do lend money here," and he pointed out a little room in the rear of the church, where the money is lent and jewels received.

It is a plain, uncarpeted, bare little room, big enough to hold a small book case, a desk, a chair and a settee, and a very few people at a time.

A young lady is in charge of this queer pawnshop, and she claims that the profits do not pay her salary; it is, they tell us, a purely philanthropic institution. We will believe it, for four per cent. a year is a very low rate of interest to charge. However, we are strongly under the impression that there is a tiny pick of money to be made out of it. The money loaned, on the security of articles that are equal in value to the amounts, is not so badly invested after all. What bank in the United States would give more than four per cent. interest on the same money if deposited therein? Very few, if any. It is quite possible that the object is to relieve the needy and at the same time to oblige them to repay that which they received by holding in security objects that they value—at least sentimentally. It is also probable that there is an idea of effacing the appearance of charity or alms-giving, for many people have a horror of asking for charity who would not be averse to accepting help provided it were in the form of a loan. We have no intention to criticize the good purpose of the promoters of this religious pawnshop; but we cannot help feeling that it is a dangerous experiment. There are thousands of people in the world today who would be ashamed to be seen going into a regular pawnshop, and who consequently avoid them. Yet, once one of these people gets over the first attempt to pawn, once the practice is inculcated by the church organization, there is no longer any barrier of shame to keep them from frequenting the pawnbroker's shop. The transition is so easy that we need not insist on this dangerous phase of the matter.

### A QUESTION OF LANGUAGE.

A Catholic exchange says that the greater part of a recent sitting of the Chamber of Deputies in Paris was devoted to the discussion of an interpellation on the Government's circular forbidding the use of the Breton dialect in preaching and cate-

Subscribers. You will find my for the coming year to "True Witness" for the old Catholic paper year. I have it now for more than years, but never was it so full of interest and so good information, on interesting to Catholics, present able direction, and by its numerous and of correspondents. Dear Sir, sincerely yours, O. FARRELL, Priest.