

WANTED—A PROTESTANT SAINT.

Among the many strange things which are done by Protestants, nothing has appeared to me more strange than their calling their churches by Saints' names. The "Church of England" retains a calendar of Saints, not the devotion to them, thus keeping the shadow without the substance, consequently, one may not at first sight feel surprised at the action of this "Church" in giving a Saint's name in the manner indicated. But for what purpose is the name given by this church? Not to honour the Saint, as the Anglican articles forbid this honour; not for the purpose of asking the intercession of the Saint as the Anglicans do not believe in prayers to the Saints, at least, some of the Anglicans do not. Then for what end? It seems to me but another instance of the many inconsistencies which mark that sect even more than other Protestant denominations.

But what shall we say of Presbyterian Churches bearing saint's names? "St. Andrew's," "St. Matthew's," "St. Paul's," etc., etc. This is, indeed, most extraordinary: where did the Presbyterians get these saints? And for what special purpose is one of their churches called by a saint's name? All these saints whose names are thus taken "in vain," are called so, on the authority of the Catholic Church, which, alone, is consistent in so doing, by giving them to us as our intercessors. Where in the whole range of ecclesiastical history should one find an Anglican Saint or a Presbyterian Saint thus honoured? Is it not a very remarkable fact that none of the Protestant denominations have canonized Luther? Why not St. Luther, if he were so holy a man? Why not St. Luther's Church, or the Church of St. Elizabeth, Queen of England, or the Church of Henry VIII., King of England? It is really "too amazing for anything," to see how Protestant denominations lay claim to the Catholic Saints in this manner, and have not been able to get up even one Protestant saint. Many of the ministers of these denominations, in their preaching are specially careful to say "Paul," instead of "St. Paul," "Andrew," instead of "St. Andrew." It would be too "papistical" you know, to say "St." Why then in the name of wonder say St. Paul's Church, St. Andrew's Church, St. Matthew's Church?

What denomination will dedicate a church to St. Luther? Hurry up, gentlemen, we want to see.

M. A.

FRIENDSHIP.

A CATHOLIC ANTHOLOGY.

For the CATHOLIC WEEKLY REVIEW, by J. M.

But give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take my part when I am attacked, who will be sure before-hand that I am in the right, and if he is critical, as he may have cause to be towards a being of sin and imperfection, will be so from very love and loyalty, and a wish that others should love me as heartily as he.

Cardinal Newman.

If love be noble, silent, wise and strong,
Yea, strong as Death, as life eternal long—
If in thy love the heart its freedom keep,
And own no claims but those which bind to God,
Thou love and fear not, Saints this path have trod,
What though all love be suffering, freely give
Thy light, thy love; to love thus is to live.

Mother A. T. Drane in "SONGS IN THE NIGHT."

You will find men who will travel from Dan to Beer-sheba, from the cradle to the grave, and find all barren. They expect little because they are themselves prepared to give nothing. Friendship is a myth, affection a day-dream. Their neighbours are "poor creatures" because they cannot believe them to be better than themselves. What is the matter with these unhappy men whose life is a long disease? The matter is that they have no sympathy with the beings and things around them. They see in all the wide world only themselves. All the while the world they found so barren is free of interest, of

beauty, irrigated by streams that have their course in the very throne of God, bathed in sunshine, musical with song.

Rev. J. Farrell.

We call the person who has lost his father, an orphan; and a widower, that man who has lost his wife. And that man who has known the immense unhappiness of losing his friend, by what name do we call him? Here every human language holds its peace in impotence.

Abbe Roux.

I have frequently noticed that young men abandoned to their passions are, as it were, incapable of feeling and even of understanding friendship. Love of the same sex necessarily implies purity, because there is behind this love nothing to attract the senses. This is the reason why real friendship is so scarce a thing. I am now thinking about death and I imagine nothing can be sweeter in death than to be assisted by a priest who is our friend. Friendship so greatly facilitates openness, humanity and candour. What a grace to die in the arms of a man who has always the same faith as ourselves, who knows our conscience and loves us.

Lacordaire.

The truth is, friendship is a romance that has been written and spoken a thousand times among men, but never spoken unless in a dramatic way. Thus we pray proverbially to be saved from our friends, and we say that a man who has many acquaintances and few friends, is at once the happiest and safest of mankind. There have hardly been a dozen friendships since the time of Jonathan and David, which could bear the weight of an awkward-looking circumstance, or a decently attested report. And friendship at its height in the fervour of its fever fit, what is it but a tyranny? Our friends think themselves gods, not men, and as their instruments the profitable implements of their feature, their ambition, and their will. Friendship is not consecrated by a sacrament as marriage is, yet we must have a friend. We shrink from unbefriended solitude. But there is no real friend but God.

Father Faber.

SAINT AUGUSTINE ON PRAYERS FOR THE DEAD.

Funeral pomp and show, a costly tomb, and the erection of rich monuments, solace the living if you will; they profit not the dead. But there is no sort of doubt that the dead are helped by the prayers of Holy Church and the Sacrifice of salvation, and by alms, that God may deal more mercifully with them than their sins have deserved. For the universal Church carries on the tradition which has been handed down by our fathers, that of praying for those who have departed hence in the communion of the body and blood of Christ by commemorating them at a particular place in the sacrifice itself and by remembering to offer it also for them. Who indeed may doubt that works of mercy which are offered up in their memory relieve them for whose sakes prayer is not vainly made to God? Most surely these things profit the departed, but such among them who have lived so as to deserve this succour after death. Thus it is vain for the relations of those who have departed this life without that faith which works through charity and without its sacraments, to offer up for them these acts of piety. Whilst here on earth they had not the pledges of that faith, or they did not receive the grace of God, or received it in vain, and laid up for themselves treasures of anger, not of mercy. It is not then that new merits are bought for the dead, by their friends doing some good work for them, but these acts follow them in consequence of their own previous actions. It was in the flesh that they merited any succour which might be applied to them after they had ceased to live in the world. And, therefore, at the termination of his mortal life, a man can only receive that which he has merited for himself during its course.

Kind hearts then may be allowed to sorrow in moderation over their dear departed ones, and to shed peaceful tears by reason of their mortal condition. The joy which comes of faith should quickly dry them up, for [by this joy the faithful believe that when they die they leave us