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therefore nothing incongruous or un-  
lawful in the permission given by the  
Church for him to receive a certain  
sum for his support and extra work.  
The infallible Church of Christ is itself  
the authorized judge of the lawfulness  
of this, and the practice of the Church  
is sufficient to establish what may be  
lawfully done in the case. Thus, St.  
Thomas, the "Angelic Doctor," says:  
"The priest does not receive a stipend  
as the price of the consecration of the  
Eucharist, or of the singing of the  
Mass, for this would be simoniacal, but  
as an offering for his support." Of  
course, knowing of the frailty and  
passions of humanity, we shall not  
deny that there have been individual  
instances of unlawful trafficking, but  
these cases should naturally fall under  
the jurisdiction of the diocesan author-  
ities for correction. They form no  
basis for the sweeping condemnation  
of a lawful practice.

But there is no doubt that the High  
Church view of the matter is a mere  
afterthought. It is only of late years  
that they have put their present inter-  
pretation on the words of the Anglican  
Article of Faith, the intention of which  
was to abolish the Mass, and all belief  
in the real presence of Christ in the  
Eucharist, for without the real presence  
there cannot be a sacrifice, inasmuch  
as the sacrifice implies the presence of  
the victim, who is Christ Himself,  
whose death on the cross the sacrifices  
of the Mass shows forth and per-  
petuates.

It was the aim of Cranmer to abolish  
both belief in the real presence and in  
the Mass. Thus he said in his answer  
to the Bishop of Winchester:  
"Christ is present in His body super-  
as that holy council saith, even as He  
is present in baptism, but not carnally,  
corporally and naturally, as you wish  
out ground imagination. And if He were  
so present, yet He is not there sacrific-  
ed again for sin. For then were His  
first sacrifice upon the cross in vain."  
His whole book on "the obligation and  
sacrifice of Christ" is to the same effect.  
And the opinion even of the divines of  
Oxford University was similar so re-  
cently as 1841, since in that year they  
published his writings with the statement  
that "he was burned at Oxford for  
the confession of Christ's true doc-  
trine, Anno, 1556."

It is well known that the Church of  
England's Edwardine Articles were  
framed to accord almost wholly with  
Cranmer's views, and these are the  
views which were constantly held by  
Anglican polemicists, until the Tractarian  
movement, which has since merged  
into Ritualism or High Churchism,  
gained strength at Oxford within the  
last half of the present century.  
From all this we can only infer that  
Anglicanism, with its various parties,  
nearly equal in numbers, and teaching  
all sorts of doctrines from Broad to  
High Churchism, is totally inadequate  
to fulfill the duty assigned by Christ to  
His Church to teach all nations all  
things which He revealed and com-  
manded.

LEO XIII. ON TEMPERANCE.

For the Catholic Record.  
There has been so much intemperate  
language used by some advocates of  
temperance, and so many chimerical  
schemes have been proposed for its  
promotion, of late years, that some  
people seem to have become so dis-  
gusted as to lose sight of the fact that  
genuine temperance is one of the Car-  
dinal virtues. At least this would  
seem to be the reason why some people,  
who imagine themselves to be good  
Catholics, sneer at those who practice  
temperance, and treat as little short  
of heresy that virtue in a heroic degree.  
To such people the following extract,  
from a letter from Leo XIII. to Arch-  
bishop Ireland, of St. Paul, Minnesota  
(quoted in "Temperance Truths," vol.  
1), will, no doubt, be a revelation, and  
let us hope, an incentive to a greater  
respect and love for such an ennobling  
virtue. "Above all, we have re-  
joiced to learn with what energy and  
zeal, by means of various excellent  
associations, and especially through  
the Catholic Total Abstinence Union,  
you combat the destructive vice of in-  
temperance. For it is well known to  
us how ruinous, how deplorable, is the  
injury, both to faith and to morals,  
that is to be feared from intemperance  
in drink. Nor can we sufficiently  
praise the prelates of the United States  
who recently, in the Plenary Council  
of Baltimore, with weighty words  
condemned this abuse, declaring it to  
be a perpetual incentive to sin and a  
fruitful root of all evils, plunging the  
families of the Intemperate into direst  
ruin, and dragging numberless souls  
down to everlasting perdition; de-  
claring, moreover, that the faithful  
who yield to this vice of intemperance  
become thereby a scandal to non-Cath-  
olics, and a great hindrance to the  
propagation of the true religion.

"Hence, we esteem worthy of all  
commendation the noble resolve of  
your pious associations, by which they  
pledge themselves to abstain totally  
from every kind of intoxicating drink.  
Nor can it at all be doubted that  
this determination is the proper and  
truly efficacious remedy for this

very great evil; and that so much the  
more strongly will all be induced to  
put this bridle upon the appetite, by  
how much the greater are the dignity  
and influence of those who give the  
example. But the greatest of all in  
this matter should be the zeal of priests,  
who, as they are called to instruct the  
people in the word of life, and to  
mould them to Christian morality,  
should also, and above all, walk be-  
fore them in the practice of virtue.  
Let pastors, therefore, do their best  
to drive the plague of intemperance  
from the fold of Christ, by assiduous  
preaching and exhortation, and to  
shine before all as models of abstin-  
ence, so that many calamities with  
which this vice threatens both Church  
and State may, by their strenuous en-  
deavors, be averted. And we earnestly  
beseech Almighty God that, in this  
important matter, He may graciously  
favor your desires, direct your  
counsel, and assist your endeavors."

"CHARITY."

Eloquent Lecture by Bourke Cockran.  
Bourke Cockran lectured on "Char-  
ity—the Vital Principle of Democ-  
racy," in Boston a few nights ago, in  
the hall of the Working Boys' Home.  
The house was crowded. Mr. Cockran,  
says the Catholic Review, was at his  
best. He handled his theme with great  
skill and quite carried his audience  
away by his masterly style. The au-  
ditors expressed their delight in fre-  
quent bursts of applause. His Honor,  
Josiah Quincy, presided, and on the  
stage was a notable gathering of dis-  
tinguished citizens. The mayor, in a  
brief but happy speech, presented  
the speaker to the audience, who  
gave Mr. Cockran an unusually warm  
greeting. The orator spoke in part as  
follows:

From the beginning of the world  
men have sought for virtue, but Christ  
alone taught that the pathway by which  
it might be attained cannot be trodden  
other than shoulder to shoulder with  
your brother, supporting him that tot-  
ters and guarding him that hesitates or  
loses his way. The pagan schools, he  
went on to say, established standards of  
morals, but did not inculcate love for  
our neighbors. They enjoined men to  
practice virtue and self-restraint, but  
only that each individual could widen  
the sphere of his enjoyment.  
From all this, charity differs as the  
solid hills from the shadows which they  
project. For the true conception de-  
mands not merely charity of action,  
but charity of thought; it commands us  
to use gentleness of speech and for-  
bearance in judging our neighbor's  
action.

Now, Christ's view of charity was a  
new light kindled before the footsteps  
of men; it showed the way to social  
progress, to political emancipation, to  
free government. This conception has  
been controlling the race for two thou-  
sand years, and to-day we owe to it  
the establishment of free government  
wherever it exists, as well as the  
wonderful growth of commerce and  
learning, which has issued from the  
existence of free institutions. Philoso-  
phers may differ as to the form of gov-  
ernment under which man's liberty  
may best be secured, but all concur in  
the belief that prosperity can only be  
widespread where liberty flourishes  
and is protected by law.

How is it, then, that free govern-  
ment does not exist throughout the  
world? The reply is that man dis-  
trusts his fellowman. Free govern-  
ment would have existed always,  
tyranny would never have been toler-  
ated, the domination of cast would have  
been unknown, if men had not feared  
that the masses of their fellows, if  
clothed with political power, would use  
it to perpetuate such oppression that  
their condition would be worse than  
under a despot.

When the gospel of Christ was first  
preached not a free government existed  
on this earth. There have passed  
since then 1,900 years, and to-day we  
find the march and trend of the human  
race everywhere toward free institu-  
tions, and we see republicanism trium-  
phant on the widest theatre that man  
has ever yet experimented upon.

It is beyond question that Christian-  
ity and freedom are coincident; it only  
remains to be shown that the one is the  
cause of the other. And we  
have to look at the ancient philoso-  
phies to see what fruit is borne by any  
ethical system which excludes the idea  
of charity.

At the birth of Christ all the institu-  
tions based on foundations of freedom  
had perished. Democracy had risen  
in a brief period, but it had perished  
in tumult and disorder. Rome, whose  
empire extended over the whole field  
of civilization, was governed by a  
despot. The moving power of the sys-  
tem he administered was slavery.  
Instead of being strengthened by  
the sense of co-operation, the cohesive  
power of Roman imperialism was  
awakened by hate, distrust and fear.  
Rome entered upon a condition of  
appalling degradation, corruption,  
crime and crime that every tradition  
of the ancient Roman virtue became  
obliterated; the foundations of Roman  
patriotism were sapped; public morals  
were degraded; even literature was  
corrupt; the very extinction of the  
race was threatened. But the rest of  
the world was wrapped in even darker  
gloom because it was unrelieved by  
the ray of hope.

I have heard it said that the doc-  
trine of Christ was preached centuries  
before Christ was born. I am told that  
Buddhism contained it. You can judge  
of these two philosophies by their  
fruits. Buddhism has produced univer-  
sal despotism; Christianity is produc-  
ing universal and progressive freedom.  
Buddhism is the gospel of eternal life.

And so Buddhism was everywhere fol-  
lowed by despotism.

Now, it was to a world absolutely  
governed by these two principles,  
totally given over to despotism and  
tyranny, that a message came, not  
trumped forth and supported by ser-  
ried hosts emanating from earthly po-  
tencies, but issuing from the lips of a  
bruised, scourged, dying, outraged  
man, nailed to a cross on the top of  
Mount Calvary.

These words from His lips were des-  
tined to change the whole aspect of  
the world, the whole relation of men  
to each other, the entire condition of  
the race.  
The greatest political movement  
ever inaugurated was the revelation  
of Christ, and yet Christ Himself and  
all His ministers declared they had no  
concern with politics. Christianity  
was not an attack upon any existing  
institution, but it created conditions  
under which institutions based on  
tyranny and oppression became im-  
possible. It did not intend to overthrow  
any particular government, but it  
established principles which have  
affected the governments of the world  
and which will affect them to the end  
of time. Man was everywhere spiri-  
tualized, improved, and uplifted, that,  
though he might submit to injustice, he  
would not perpetuate it.

The principle of love to one's neigh-  
bor was absolutely inconsistent with  
tyranny, and when a man began to  
look upon every man as his brother the  
principle of the equality of men was  
established and institutions, based on  
the inequality of men before the law,  
were doomed.

Mr. Cockran here sketched the grad-  
ual disintegration of the Roman em-  
pire, and its unavailing struggle with  
the new doctrine that was henceforth  
to rule the world, saying that the  
blood of martyrs that dyed the thirsty  
sands of the amphitheatre—the blood  
upon which the Caesars looked with in-  
difference, if not with scorn, became a  
mighty tide that snapped the founda-  
tion of the Caesars' throne and lifted  
Christianity, and the cross, its symbol,  
triumphant over the city where Christ's  
followers were persecuted, and cast the  
light of that cross over all the universe  
as the emblem of hope to the sons of  
men.

So charity, continued the speaker,  
was not an abstraction—it was the  
practical rule of life which governed  
the early Christians. And the seed  
sown by them has spread abroad in the  
world. Persecution relaxed, but the  
Christians remained faithful to the  
doctrines of Christ. Then, 400 years  
after the hospital of Loyola was found-  
ed, it embodied the principles of the  
Christian faith, and had multiplied a  
hundredfold throughout the world  
wherever Christianity was spread. The  
principle embodied in that great hos-  
pital was the principle of co-operation,  
the same principle of mutual assist-  
ance, which underlies democratic  
government, and on which all demo-  
cratic government must depend.

So Rome fell, and the "dark ages"  
followed, but they were ages of prepa-  
ration for a new, a better, a grander  
civilization. The savage who overthrew  
Rome was an instrument of God, in  
order that on the ruins of that  
empire, founded in crime and wrong,  
might be erected a temple of justice  
and peace. The ancients had every-  
thing we possess. But they could not  
make the upright men and pure women  
who have come to us as the fruits of  
Christianity.

In these modern days, out of the  
same principle of charity, there have  
come our schools and colleges and  
asylums and institutions, our trust in  
one another, our care for one another,  
the interest of the wealthiest in the  
humblest.

Here in this country we see the com-  
plete fruition of the Christian prin-  
ciple; here, where we have universal  
suffrage, where the power of govern-  
ment are vested in all God's children,  
where no distinctions of class are tol-  
erated, where we have equality in the  
eyes of God and equality in the eyes  
of the law. It is here we see the work  
bearing its fruit, and the flag, which is  
the symbol of American independence,  
is also the symbol of the fruits of Chri-  
stianity, as the cross of the emblem and  
the symbol of its origin.

The Kingdom of God is widening  
every day, and I don't believe that you  
or I can even dream of the fruits  
which are yet to be born for the  
human race by that message borne to  
the human race to us from Calvary.

PROTESTANT CONFESSIONS.

Our separated brethren often speak  
of confession in the Catholic Church, and  
yet they involuntarily acknowledge that there is some-  
thing in man's nature that leads him to un-  
burden his mind to one whom he considers a  
wise and discreet friend. Nearly every  
person of experience has had things told him by  
acquaintances about sins regretted and re-  
peated, and some of the confidences ex-  
changed daily are often of a character that  
Burns indicated you should "hardly tell to  
any." Of course, it is well known that only  
High Church friends have a spectre of con-  
fession, which is as useless as the shadow of a  
dream, and other denominations have con-  
fession in some form in trying to follow out  
the Scriptural injunction. Here is a case in  
point. After a recent series of revivals in  
Georgia some of the Wesleyan Methodists  
confessed their sins, according to an ob-  
server, after the following fashion: "One young  
woman who had been considered a model  
confessed that she taught school in a distant  
neighborhood under an assumed name and a  
license that was not granted to her. Not  
being able to pass the examination, she used  
to go to the school in a distant neighborhood  
and have stolen eggs from a neighbor's henhouse.  
A girl of fifteen told how she stole a handker-  
chief from the desk of a school mate, and  
bought a fan on credit and lied about the  
price. Other sins, great and small, were  
confessed by almost every member of the  
church." The unnecessary publicity of all  
this will not strike a sensible person, it  
seems to us, with any idea of good accomplish-  
ed for those who confessed or for those  
who listened to the confession. It grave  
occasion for scandal, and may have filled  
many incorrigible sinners present with ideas

that they were not so bad after all, since their  
so-called respectable neighbors were guilty  
of the same sins. —Sacred Heart Review.

WHAT SAY OUR CANADIAN EDITORS?

A body of Swiss editors have pledged  
themselves, in the interest of morality,  
to suppress the detailed reports of crimes; and  
steps have been taken to induce other  
editors to do the same. We yearn for the  
day when this wave of reform will wash  
our shores. In giving some reasons "Why  
Homicide is a Wonderful Crime," our  
Cesare Lombroso, the criminologist, writes  
in a secular magazine:  
"I think I should add, as an additional  
cause that stimulates to imitation, the  
press of minute details of criminal incidents,  
reports of the police courts, accompanied by  
portraits, autographs, and biographies of  
the criminals, which becomes more harm-  
ful when we consider that it is furnished to a  
community where but 22 per cent. of the  
population are illiterate."  
A casual glance at any morning paper  
shows that Bishops and statesmen and even  
football players are less interested in  
the crime than distinguished criminals.  
It is hardly too much to say that nine-  
tenths of our newspapers are academies of  
crime.—Ave Maria.

THE WORK OF THE SISTERS.

The account of Saterlee Hospital, edited  
by Miss Sara Travers, which, in the current  
Records of the American Catholic Historical  
Society, is vivid, interesting and edifying.  
It abounds in striking incidents and  
facts. Many of the Protestant soldiers who  
were brought to the hospital during our Civil  
War seem always to have had a vague con-  
viction of the Catholic Church, and  
appeared glad enough to be baptized in  
to her pale in their illness or death. But  
the major part of them were either strong  
or profoundly ignorant of Catholicity.  
It is surprising, however, to note how speed-  
ily the prejudice was dispelled by the kind-  
ness and piety of the Sisters of Charity.  
—and more remarkable still—the reading of  
a single good Catholic book was generally  
enough to inspire conviction, and, under God,  
to effect a conversion. There are two val-  
uable hints here. The way to uproot bigotry  
is by good example; the way to dispel reli-  
gious ignorance is by kindly and dignified  
explanation of Catholic truth.  
It appears, too, that others than the poor  
soldiers were edified by the Sisters. The  
executive officer of the hospital once asked  
the superior, "Sister, has there ever been  
any dissatisfaction or misunderstanding  
between the officers and the Sisters since you came to the hospital?"  
She answered: "None at all."  
"Well," said the officer, "the other day  
we were at a party, and the conversation  
turned on the Catholic Church, and I  
said there had never been a falling out be-  
tween us at Saterlee. Some of the city  
hospital doctors said it was hard to believe  
that forty women could live together without  
quarreling."—Ave Maria.

"PROGRESS" AND "IMPROVEMENT."

Thoughtful people who are weary of the  
everlasting clatter about progress, education,  
culture, refinement, etc., ever on the lips  
of lips of canting pretenders, will appre-  
ciate these meaningful words of Marion Craw-  
ford. In the course of his lecture on Leo  
XIII. he observes: "We have progressed  
so much and improved so little. Progress  
means wearing clothes like other people,  
having splendid cities like other nations,  
keeping up armies and navies, and making  
poor people to earn more wages and to live  
better—giving them a possibility of happi-  
ness, instead of their being the appearance of  
greatness. That is why I say that in Italy  
we have too much progress and too little im-  
provement."  
The peculiar "progress" which the dis-  
tinguished writer has in mind began with the  
robber domination of Italy and Rome, and  
the "improvement" ceased when the  
Papal patrimony that came into the hands  
of the popes of more than a thousand years.  
The wealthy women of today who bury  
their dogs in satin-lined caskets and adorn  
their cars with diamonds, and who while they  
hear the cry of the starving in the shiv-  
ering street, are "progressive" and "im-  
proved" and "refined," etc. But they have  
not advanced beyond the stage of the  
taught in the schools would not instill true  
refinement into their alleged souls.—Buffalo  
Union and Times.

MISSIONS TO NON-CATHOLICS.

The non-Catholic missions in the arch-  
diocese of New York have been very suc-  
cessful, according to the Missionary, which says  
it is not easy to decide whether church or  
school is the more desirable, because such subjects  
as the Pope, the confessional, the Bible, the  
Real Presence and the Blessed Virgin Mary  
are so much more familiar to the majority  
of non-Catholics, and suggest in-  
terest against visiting a Catholic church.  
There is, too, in the Missionary, an ob-  
servance that the non-Catholic mission-  
aries, who are not familiar to the majority  
of non-Catholics, and suggest in-  
terest against visiting a Catholic church.  
The lecturer invited the non-Catholics present  
to inspect a confessional before their depart-  
ure, and two hundred curious men and  
women, who had been invited by the  
missionaries, accepted the invitation and, with  
solemn gravity, entered the confessional,  
and the confessor, as well as those for the  
purpose, peered cautiously through the  
screens, looked carefully into every corner,  
and, at last, the lecturer said, "It was quite a  
different machine from what they had im-  
agined. This investigation, it is believed,  
corrected a great many false and injurious  
ideas, which had been honestly entertained  
by ill-informed but well-meaning people, and  
was, doubtless, of benefit to many who did  
not attend the services, through the informa-  
tion that was conveyed to them by their  
friends."—Sacred Heart Review.

DEFINITE BELIEF NOT WANTED.

A sign of the times, not to be mistaken, is  
the retirement of Dr. John Hall, the eminent  
Presbyterian divine, who for many years  
held the rich post of pastor in the fashionable  
Fifth Avenue Church in New York. It  
is said that Dr. Hall retires, for he is a robust  
and clear-minded man, though getting old,  
and his congregation, for his doctrine is old-  
fashioned and unelastic, and straight un-  
dressed Presbyterianism no longer please  
him. The plain truth seems to be that definite  
belief is not wanted in any sort of Protestantism  
nowadays, and the men that are wanted in  
the pulpits are those who can plausibly ex-  
plain to the worldly—men such as Dr. Lyman  
Abbott, of Brooklyn. It is worldly people,  
for the most part, who go to such churches,  
and their fashionable ears must not be shocked  
by such vulgar truths as the doctrine of  
eternal punishment for wickedness, and the  
equality of money-grubbers getting into  
paradise. The sensational and topical  
preacher who declaims against the vices of  
the most part, who go to such churches,  
and their fashionable ears must not be shocked  
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