

Advent.
 Lift up your heads, ye adamant gates:
 Ye ancient bars, ye doors of brass give way!
 Before your portals, let a Conqueror wait,
 A King is on his way.
 Who is this King of glory? Who is He
 With vestiture of the wine of Eden's vine?
 Who is He whose name is full of fear and mystery?
 Set on His girded side?
 This is the Lord of Hosts. With His right
 hand He brought salvation to His Israel.
 He took the fastness of the hostile land,
 He fought alone and well.
 He looked, but there was none to help.
 He sought, but there was none to save.
 He brought salvation to His Israel.
 He took the fastness of the hostile land,
 He fought alone and well.
 Therefore with blood-red wine His garments
 flow,
 Therefore with many crowns His brow
 doth flame,
 Therefore upon His cincture a starry glow
 burns the Transcendent Name.
 Hall, King of glory! Towards Thy distant
 goal
 Our hymns shall blend with peans
 heavenly sweet,
 Our voices shall roll upward through the
 night,
 And gather to Thy feet.
 Hall, Christ, Thou First-Begotten from the
 Dead!
 Might and Dominion unto Thee belong;
 Immortal stories shall crown Thy head,
 And everlasting song.

A STRONG ARGUMENT.

REV. WALTER ELLIOTT, C. S. P. GIVES REASONS FOR HIS CATHOLICITY.

CONTRADICTION AND DIVERSE REASONS WHY MEN HAVE JOINED THE CATHOLIC CHURCH—ALL ROADS LEAD TO ROME—WHAT THE VITAL ESSENCE OF CATHOLICITY IS—DISTINCTIVE CHARACTERISTICS OF THE CATHOLIC CHURCH.
 I am a Catholic because the Church is the divinely appointed means to attain to the union of my soul with God—a union imperatively demanded by my reason as well as by the express will of my Creator.
 Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons: One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual; some, like Orserbeck, paint themselves into her spiritual temple, like Pagan St. Peter's, at Rome, has made many converts. Multitudes are made Catholics by studying history, some by scientific study of nature; multitudes again, by the plain words of scripture. Not a few are attracted by charity. "Why do you want to be baptized?" inquired a chaplain in a Catholic hospital of a dying tramp who had asked for baptism. "Because I want to die in the same religion as that woman with the big white bonnet that's been nursing me." I once met a sailor who though he could not read or write, had begged himself into the Church, and had been a fervent convert for several years. "What made you a Catholic?" I asked him. "Oh, asiling all about the world," was the answer—a sailor's way of acquiring the idea of the universal. I once received a hard-headed old Yankee into the Church who after reading the Boston *Post*. Some come in to do penance, driven by the sense of guilt into refuge, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church.

One noted not a few philosophers become Catholics, like Brownson and Ward. Father Hecker once told me that the study of the social problems started him from religious scepticism toward the Catholic faith. Frederick Lucas affirmed that he became a Catholic because he was a logical Quaker. Donoso Cortes, Bishop of the abolition of slavery reads like a very radical document.
 In fact all roads lead to Rome, if one travels through the world in search of light, or joy, or brotherhood, and all roads lead away from Rome if travelled for isolation or contention. The centrifugal force of intellectual and moral humanity is Catholic, and the centrifugal force is Protestant, as the names imply.
 But how are all these moods and moods made one in the Catholic Church? How can each of these say "I am a Catholic," and all mean the same thing? Because all subscribe to the sentence with which I began. The vital essence of Catholicity is the elevation of the rational creature to union with God, through the mediation of the Son of God. This takes place by the power of the Holy Spirit, who superadds to the relation man received from his Maker in the act of creation another relation—one that makes him a participator in the divine nature and which transforms him from a creature into a child of God. This is the essence of Catholicity in its relation to man; this is Catholicity at the last analysis. It is the longing for the divine in a degree more than nature can satisfy which urges forward all the different spirits I spoke of at the outset. It is this essential religious element which makes them all one when in the Church. All are reaching out for that something more of life which nature craves and which it cannot give. This tendency of man toward God is the universality, the Catholicity of religion, which clothes itself in song, in architecture, in painting; which formulates the philosopher's arguments and organizes the philanthropist's sympathy. Those who long for restraint find it divine in Catholic discipline. Those who crave for more liberty, on entering the Church may say with the psalmist, "I have run in the way of Thy commandments when Thou didst enlarge my heart." Some are weary of the world, and the Church is their refuge because it is the bosom of their Father. Some would use the world more safely and more fully for the divine love, and they find in the Church a safeguard and well-ordered liberty. "You cannot have God for your father unless you have the Church for your mother," was a saying in the early Church.

Is there any other way of explaining

Catholicity except that it is a divine answer to the restless yearning for divine fruition? How otherwise explain a unity so imperative and yet so elastic, a universality so wide and at the same time so centralized, a conservatism so stable and yet so pliant, a liberty so radical and yet so safe? It would be an error to characterize this great religion otherwise than by its essential principle—the gift of the divine lifehood to humanity; the elevation of the human to the divine through the mediatorship of God the Son and the indwelling of God the Holy Ghost. Catholicity may be adequately defined as the progress of man under a stimulant altogether divinely assisted by an external polity equally divine, towards a happiness far beyond nature's wildest dream, breaking through the outer wall of nature into the supernatural life of God and participating in the divine attributes. Catholicity gives the life of man a power of growth into union with God. The essential power in Catholicity is the attraction of God upon man, drawing his soul into a state of being far above the natural that even his intensest longings but vaguely indicate its dignity. This is the divine harmony of the musical convert, the divine beauty of the architect, the artist and the ritualist; the divine idea of authority and of order in the soul of the conservative convert; the divine first and final cause of the philosopher and scientist; the divine freedom of the radical; the divine natural traits of the convert are the Creator's prolegomena of the Mediator's work.

Nor is it different if one is a Catholic from infancy. He finds in one or other of these religious modes of being in the Church the aspect of supernatural life which best satisfies his natural temperament with a security and perfection elsewhere impossible.
 There is a void in every human soul which all creatures united would be unable to fill. God alone can fill it, for He is our beginning and our end. The possession of God fills up this void and makes us happy; the privation of God leaves in its old and is the cause of our wretchedness. The interior and exterior means of attaining to this possession of God, established by Jesus Christ, is the Catholic Church: it is the only means God has established for union with Himself, and it embraces all means which could possibly be successful. "Thou hast made us for Thyself," exclaims St. Augustine, "and our hearts are unquiet until they find repose in Thee." The method of attaining that repose in God is called the Catholic Church, because it is the sum of every appliance of nature and grace calculated to effect the purpose. There is no form of beauty, no accent of trait, no melody of voice imparted to man from on high which Catholicity has not the organic possession of by divine right, in order to effectuate the mediatorship of the Son of God upon the individual.

So much of Catholicity is an influence. As a society Catholicity is the organism employed by God to exert this influence to the divine union. For this end the Church is the custodian of revealed truth, whether extant in the inspired writings or in the additional form of sound words handed down from the beginning. She is both the custodian and the interpreter of the communications of God to man which have been given the form of human speech. As a teaching body the Church is the organic perpetuation of the apostolic band of missionaries, having a divine power of teaching the truth as once revealed, and of dispensing supernatural aids to holy living. As a society the distinctive characteristic of Catholicity is the universal doctrine of the faith of Christ and the supreme magistracy of His moral discipline. The divine virtues of faith in Christ's revelation, hope in His mercy and love for His incarnate divinity are the bright light of the members of the Catholic Church.

Of these virtues the native one by excellence is love, and in a normal condition of things it will shine above all other qualities as the complex trait of Catholicity. In one age the necessities of the times drive men into seclusion, and in another bring out obedience as a protest against rebellion. The necessities of yet another age induce the practice of an extreme poverty, both public and private. But when all is said in favor of every virtue there ever remain these three—faith, hope and charity, and

THE GREATNESS OF THESE IS CHARITY. The Catholic doctrine is that charity is the seal and substance of all union with God; so that in true obedience there is more of love than conformity, in voluntary poverty more of love than detachment from riches and honors, in prayerful seclusion more of love of God than man than dread of the elements of the world. Catholic authority, if its efforts are unitive, must be inspired by love; if corrective, it must bruise and heal alternately. Catholic liberty is freedom to do good for the love of God and man. The life of every organism is love, and this is true supremely and absolutely of organic Christianity—Catholicity.
 The elevating influence so often mentioned is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His life, into humanity; not super imposed upon man, or imputed to man, but infused into him by the power of the Holy Ghost. "I live, no not I, but Christ liveth in me." Christ has introduced a new species into humanity, known as the people of God—Christians; and His means of doing this is the Catholic Church. This new life is, in its consciousness, a new interior experience carrying the soul to highest flight of reason and transcending its powers. Yet reason and nature are fully assimilated to it, and it becomes and is in the highest degree personal. But this touch of the Deity is organic as it is personal, for it is the love of kinship and is the undivided inheritance of all the children of God. "We know that we have passed from death to life because we love the brethren," says St. John.
 Thus it is not Christians who make the Church, but Christians are made by Christ through the instrumentality of the Church. Many of my readers would not thank me if I took them over the long list of scripture texts going to prove this as a fact in the original formation of Christ-

dom. "Lo! I am with you always, even unto the consummation of the world," is a promise expounded and explained by our Saviour's numerous acts and teachings, all tending to the establishment of His religion as an organic force. Without organization there is no vital force. When God became man he assumed

A POSITION OF ADVANTAGE which would be forfeited if His divine gift did not continue to exhibit forever a human as well as a divine aspect. "I am the light of the world," He said, the light, that is to say, not simply of men's souls or thoughts, but of the actual and living world of men. "I am the way, the truth and the life." Indeed any powerful religion must live in a high degree of external activity. Christ's life, human and divine as it was by the incarnation, must continue so in the very fullest sense of the term. Life, to operate on men effectually, must be organic, incorporate life.
 Hence, Christ founded His Church as a divine body of organized men, whose first officers, invested them with prerogatives, established external forms of intercourse and laid down rules of discipline, instituted an external order of worship and a series of sacred forms or sacraments, which are His chosen external means for conveying the divine life to our souls. The Church of Christ is the perpetuation of the incarnation of the Son of God and the universal distribution of its benefits. As men are constituted with bodily organs acting as the instruments of a spiritual soul, the perpetuation and distribution of Christ's gifts are made efficacious by an external organism of men and things informed as a body with the spirit of Christ. The Church embraces all nature, interprets its every voice and unites all with divine harmony, offering to God an integral worship not unworthy of the mediator of a regenerate race and universe. The German mystic, Henry Suso, was once asked what his thoughts were when he sang "Lift Up Your Hearts," in the preface of the Mass. "My heart," he answered, "is stirred and set on fire with the contemplation of my entire being, my whole soul, my body, my forces and my powers; and round about me are gathered all the creatures with which the all-powerful God has peopled the heavens, the earth and the elements; the angels of heaven, the hosts of the forests, the fishes of the waters, the plants of the earth, the sands of the sea, the atoms floating in the sunshine, the flakes of snow, the drops of rain and the pearls of dew. I think how all creatures, even to the most remote extremities of the world, obey God and contribute what they can to

THAT MYSTERIOUS HARMONY which without ceasing goes up to praise and bless the Creator. I then fancy my self in the midst of this concert as a choir master; I devote all my faculties to best time; with the most energetic movements of my heart I invite them, I excite them to sing most joyously with me *Suscipite Vocem!* ("Lift up Your Hearts.") "We have lifted them to the Lord; let us give thanks a thousand times to the Lord our God."
 The voice of nature is the voice of divine praise. In unregenerate nature it is inarticulate, but in regenerate nature, as interpreted by the Catholic Church in her sacramental system, it is plainer than any lesson of life or death. In baptism God moves over the face of the water, whose melody greets Him and thanks Him for restored innocence. In confession the voice of man accuses himself with the divine sorrow of Christ, and the voice of man absoves with the divine authority of the same Christ, and in each case it is the harmony of the voices of the dying Saviour and the penitent thief on Calvary.
 In common to the devout and single wedding canticle of the sapper of the Lamb.
 The denial of the sacramental system is not simply the contradiction of revealed truth, not simply the abjuration of unbroken Christian tradition and the denial of incontrovertible historic evidence; it is the abandonment and denial of the cases of nature for the communication of divine life. It is more even than this; it is the affirmation that nature is so depraved that even under the spell of divine love it is dumb and futile.
 The action of grace upon nature is not that of the amputation of a gangrened limb, but the inoculation of a healing lymph. The whole order of nature and all creatures in the world have been made to receive the action of divine grace and to assist in expelling from our hearts whatever is contrary to God. The sacramental system, with its accompanying ceremonial rites, is the consecration of nature to its legitimate end—the union of man with God in supernatural life. "I have come that I may have life, and may have it more abundantly."
 To sum up. The human soul is by nature admirably adapted to

THE DIVINE UNION, after which for soul and body it ceaselessly longs. "Every creature . . . groaneth, waiting for the adoption of the sons of God, the redemption of our body." This master passion of the human heart was gratified by Jesus Christ, organic union with whom is in what the apostle calls His body, the Catholic Church. This reason to secure supremacy over appetite, enlightens it with clear knowledge of its eternal destiny and bestows a power of loving both God and man altogether superhuman. That our humanity since Christ's time has been far more than equal to itself in a moral point of view is undeniable, an elevation which the experience of individuals and the history of nations associates inseparably with Catholicity.
 The typical Catholic is therefore a man with a deep longing for God. Whoever does not crave more intimate union with God has little use for Catholicity, or, being already in it, Catholicity has little use for him. He is foreign to its spirit.
 The typical Catholic is one who has accepted the Universal Church as the custodian of Christ's revelation to men; he has assimilated that revelation till it is actually his own, and has become as personal to him as if made for himself alone; he advocates it by word and exemplifies it by deed, firstly according to the guidance of the Holy Spirit which dwells within him, and secondly, according to the suggestions of Providence, made

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known by his environment of age and country. The Catholic of our day will be distinguished by fidelity to conscience, and he will know his conscience to be enlightened by the readiness with which its admonitions are adjusted to the behests of lawful authority in the external order and to the inspirations of grace within.
 I have given the reason why I am a Catholic, not as a man formed by study of the past, or by a particular method of spiritual training, nor as an adherent of a particular devotional school in the Church, nor as a member of a religious community. I have spoken simply as a Catholic, belonging to a religion in the highest possible sense rational, and which unites us to God in soul and body; and as a man of today looking always to the dictates of conscience for guidance and adhering to Christ, who is of yesterday, to day and the same forever—Rev. Walter Elliott, C. S. P., in the *New York Press*.

CATHOLICITY EXEMPLIFIED

THREE MARONITE—LATIN, SYRIAN AND MARONITE—AT ST. PETER'S, IN BARCLAY STREET.
 St. Peter's Church in Barclay street Tuesday morning was the scene of three unusual ceremonies. Mass was celebrated according to three rites—the Latin, the Syro Greek, and the Maronite. The day was the feast of the Epiphany. At 9 o'clock in St. Peter's, Mass which according to the Latin rite, was celebrated. An hour later a Syrian priest officiated at the Mass for his countrymen, and at 11 o'clock the service of the Maronite rite took place.
 After the first Mass, about three hundred dars—kinnal and curiously-attired men and women were led up the steps and took seats in the front pews. They seated themselves according to their sex, the men occupying the pews nearest the altar.
 Father Peter, the Maronite priest, began the celebration of Mass just after Father Abraham, the Syrian, left the altar. He is not so dark visaged as the Syrian priest, and he wears a beard and moustache. Mass was celebrated by him in Syrian, the Gospel was read to the people in Arabic, which is the language of the Maronites.
 For the past year Syrians have been worshipping every Sunday in the basement of St. Peter's church. These Syrian Christians are subject to the Pope, and, of course, hold the Catholic faith, but they keep the ancient Syrian rites. The Maronites also acknowledge the Pope. Three months ago Father Peter came to this city from Mount Lebanon to establish a congregation of Maronites. He is making arrangements to open the church in Barclay street.

FAMILY RE-UNION.
 Richmond Hill Liberal, Jan. 15.
 The report of Mr. and Mrs. Lynett's Golden Wedding, which appeared in our last issue, told but half the story. As we went to press the evening of the dinner, we only gave an account of the early part of the ceremony, with the address presented to the esteemed couple by the children. We do not now intend to repeat ourselves, but the event of the day—the crowning act of the Golden Wedding—took place in the evening, when the family dinner was given. The following reproduced and showed their appreciation of the genial hospitality of Mr. and Mrs. Lynett: Mr. Martin Lynett, George, Mr. and Mrs. David, and children; Mr. and Mrs. Nicholas Lynett and Miss Louise Lynett, Montreal; Mr. Fred Lynett, Toronto; Miss Margaret Lynett, Toronto; Mr. and Mrs. John E. Lynett, P. P., Midland; Mr. and Mrs. Jacob E. Lynett and family; Mr. and Mrs. Joseph E. Lynett, Toronto; Mr. and Mrs. J. Coleman, Miss M. A. Coleman, Misses Maggie and Annie Lynett, Toronto; Mr. and Mrs. Thomas Cosgrove, Lansing; Mr. and Mrs. Francis Cosgrove, Mrs. McElroy and son, Mr. M. Coleman, Richmond Hill; Miss Anna Dilworth, Maple; Miss Nellie Daily, Midland.

After doing ample justice to the good things provided and satisfying to the full the inner man, the golden wedding cake, this said that generous good cheer is in every word of the happy occasion. From the opening remarks of the worthy chairman, down to the last word of the banquet, the most hearty congratulations were offered to the honored couple of the day. If others were silver-haired in giving expression to their warmest thoughts, Mr. Lynett, with his children and grand-children around him, was equal to the occasion and spoke in golden strains. As he drew upon the events of the fifty years, and pointed to the honored wife standing by him in this golden triumph, he said, "We have gold, but more precious yet to me, and which is golden fruit of the respect and honored lives of my children." The timely and kindly words of this patriarchal couple spoken from hearts that never knew envy or hate, brought tears to the eyes of all. After the time of prayer and enjoyable time was spent—young and old all children again. And all were proud to point to a table loaded with rich and costly presents of themselves and friends.

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