

political parties. We condemn the Tories for having humbugged us for five years, and we are now just as ready to condemn the Grits, and will keep on condemning them if they do not restore the Catholic schools of which the Manitoba Catholics were robbed. We could understand your conduct better were you to take that line from your heading which says that you are non-partisan in politics, and proclaim yourself an out-and-out Tory organist, just as the Kingston Freeman is an out-and-out Grit paper.

BALLINGTON BOOTH, the ex-Commander of the American Salvation Army, and present head of the new organization of the Volunteers, which sprung from the disruption of the army, has been ordained a "presbyter of the Evangelical churches" by Bishop Fallows of the reformed Episcopal Church of the United States. A considerable number of Methodist, Congregational and Presbyterian ministers gave their approbation to the act, and were present to signify their approval. It is said that the reason of this general approval is that the Volunteers will aim to be an auxiliary to the Church. In this respect they differ from the Salvation Army, inasmuch as the latter has reached the stage that it is a religious sect itself, though it is with out the sacraments which other denominations maintain to be an essential part of Christianity. Bishop Fallows has been more accommodating in transferring his invalid orders to outsiders than would be the regular Episcopalian, but as he does not admit the authority of the Episcopal Church, from which he is a seceder, he is free to confer the orders received therefrom to other sects. No doubt the Episcopalian will be very indignant at this transmission of their apostolical succession to the Volunteers, as such a thing is quite contrary to all Episcopalian tradition and practice.

We are pleased to notice the good report of the Toronto Separate schools for the month of November. The registered number of scholars is 3,751; the highest attendance for the month, 3,555, and the average attendance during the month 3,276. This indicates an average attendance of 87 per cent, on the registered number of pupils, and if this average has been kept up during the year, Toronto will stand a good chance of showing the highest average attendance in the Province, the more especially as November is not by any means a favorable month for good attendance. We hope the other schools of the Province will look to their laurels, not to be left in the background in the next annual report of the Education Department.

It is asserted that the Empress of Germany is a very devoted Lutheran, and at the same time a strenuous upholder of the supreme spiritual authority of her husband over the State Church. Her influence is exerted toward preventing the spread of the Latitudinarianism which is so prevalent among German Protestants, and with the aristocracy she has succeeded to some extent, as they show more deference to religion than they have done heretofore, but she has not succeeded in staying the progress of neo-theology in the universities, which have virtually ceased to be Christian, owing to the prevalence of Latitudinarian teaching. The Empress is also very anti-Catholic, and it is in some measure owing to her influence that the Reichstag still refuses to pass laws admitting the Jesuits to the empire, though all the other statutes against Catholics, passed during Bismarck's Chancellorship, have been repealed. The Centre or Catholic party, which now numbers one hundred members exclusive of the Poles, is the most powerful single party among the Deputies, and they are confident that no long time will pass before this last vestige of the regime of intolerance will be removed from the statute books of the empire.

It is recorded in history that just before his execution on the 30th of January 1650, King Charles I. gave to Bishop Juxon, who attended him, an object of value which he carried about him. This object appears to have been a gold engraved pattern coin, which was the only one struck. This gold piece was sold recently by auction for £770 at the sale of the Montagu property. It is said that the relic is undoubtedly authentic, as every stage in its history is provable, though it will soon be two hundred and forty-seven years since the execution. There is one thing remarkable in the preservation of this relic of the only officially recognized martyr of the Church of

England, and that is the reverence shown to it by the same persons who have constantly accused Catholics of superstition for reverencing relics of the saints or of our Blessed Lord, and endeavor to throw discredit on all relics which have been carefully preserved in the Catholic Church for centuries, some of them ever since the time of our Lord's life on earth. A case in point is the sacred garment worn by our Lord the authenticity of which is certain, and which has remained in the Cathedral of Treves ever since it was received as a gift from the Empress Helena, who brought it from Jerusalem.

THE SMALL NUMBER OF THE ELECT.

A Sermon Preached in Berlin, on Sunday, 22nd Nov., by Rev. J. E. Rodenhaver, an Ecclesiastic of St. Jerome's College.

For the CATHOLIC RECORD.

Text—"Many are called, but few are chosen." (Words taken from St. Matthew-Chap. 22nd, v. 14th.)

In the name of the Father and of the Son and of the Holy Ghost. Amen. My Dearly Beloved Brethren: Are not these terrible words, which our Lord repeated several times, to engrave them the more profoundly on our minds, capable of freezing all hearts with terror? Since Jesus Christ has pronounced them they must be true. Of whom may they be understood? May they be understood only of some particular race of people, or may they be understood only of Pagans or those hostile to the teachings of Christ, or only those engaged in the nefarious work of trying to tear down God's Church?

I answer not only these, but also, as St. Austin, St. Gregory and other doctors of the Church explain, of Christians, of whom several theologians think more will be lost than saved. Oh! are we not forced to acknowledge that the consideration of this fills us with terror? Will it really be more or will it really be less? I know not. I only know from sacred scripture that when God, irritated by the sins of men, showered the waters of the deluge on the earth to purify it of its sins, the immense number of persons of every age and sex were drowned, while only eight persons were saved. I only know that when Sodom and other cities were burned, only the family of Lot was rescued, that is to say, four persons. I only know that of six hundred thousand men and at least an equal number of women and children who went out of Egypt, only Josue and Caleb entered the Promised Land. I only know that when Jericho was sacked, only the house of Rahab was spared; and I know that these are figures of the small number of the elect.

Oh! what sad examples for our meditation. Examples of how God punishes sin, that only enemy of man which can tear him away from his Maker. And, since this is so evident, is it possible that man, the noblest of God's creatures, gifted with mind and reason, the most noble possessions, the greatest gifts and the richest treasures he has received from the liberal hand of his Creator, can be so blind, so stupid, as to use them in diametrically opposing the end intended by Almighty God.

For by reason, as by a divine seal, he is marked with the image of God, distinguished from irrational animals and raised incomparably above them as it is possible, I ask, that man—gifted with reason, which puts the sceptre in his hand, the crown on his head, and establishes him king over animals, which show themselves his subjects by the prompt obedience they render him—will allow himself to be degraded beneath their level? Is it possible, I ask again, that man gifted with reason by which he can measure the breath, the height, the length and the depth of the heavens; who knows the number of the stars, their size and their distance; who foresees eclipses of the sun and moon and their different phases; who discovers the virtues and properties of herbs; yes! what shall I say of theology, philosophy, mathematics, jurisprudence, eloquence, history, poetry, languages, all sciences and arts liberal and mechanical—is it possible then, I say, that this being so noble sees but little of the true life, that he comprehends but little of the science of salvation?

Sad in the extreme! Nevertheless it is only too true. And without going far we shall find an evident proof of this in one of the wisest men that ever lived, namely Solomon. He had more infused science than any other man. God was pleased to endow him with all sorts of knowledge, and he paid to God to him, in so much that there hath been none like thee before thee, nor shall arise after thee. His reputation, as a strong chain, drew queens from the distant South to hear his words and admire his wisdom. And yet this wise Solomon, so perfect in the knowledge of such a variety of things, was so ignorant and blind in the business of his salvation that he bent the knee before wood and stone, and paid to idols the honor due to God alone!

What prodigious blindness! What deplorable stupidity! Is it any wonder that St. Jerome compares the number of the elect to the few olives which remain when the tree has been well shaken, or to the few grapes that escape the sharp eye of an avaricious vintager? Oh! how compatible are the words of St. Nilus, Abbot, who said

that it is much if one soul in ten thousand be saved; and he further adds that according to this if the eyes of the soul were opened we should see souls falling into hell like flakes of snow or drops of rain.

Oh! my dearly beloved brethren: Are there any within the hearing of my voice living in sin, and are yet unmoved to penance by these pitiful examples of the consequences of sin? If these are insufficient to effect a change in your cold hearts, come with me in spirit to Calvary's heights. From that summit behold at a distance your Saviour surrounded by a band of cruel barbarians hurrying Him to the place of execution, all the while clamoring for His blood—He who is now scarcely able to walk from the scaffolds and blows received along that street of pain. Scarce do they arrive at the top of the hill than the rude cross under which the Saviour three times fell is placed on the ground, and, seizing Jesus, His own ungrateful creatures thrust Him thereon. Oh! imagine you see those rough nails resting on His sacred hands and feet ready to penetrate them at the first stroke of the hammer. Gaze on that mutilated form nailed to a rude cross elevated between heaven and earth, while blood and water flow from every wound, and then consider the pain which the blunt spear of the soldier must have caused making its way through the side of your crucified Saviour. Behold your God, the King of heaven and earth, crying the ignominious death of the cross, nailed to it by your sins. Consider the grief of His Blessed Mother at the foot of the cross in beholding her Divine Son, in whom for three and thirty years she saw nothing but love for His children, now reduced to a pitiful condition—yes! even robbed of His garments, and in possession of nothing but the crown of sharp thorns which penetrates His Sacred Head, and the linen which surrounds His loins.

Are you at the recital of all this still unmoved to penance? Can you find no tears to express your sorrow for having offended so good a God? If not, go with me in spirit to the gates of hell, and within behold those damned souls in their song of woe, and eternal woe; see those angry flames created by the just God, lick their bodies, adding misery to misery; hear the victims of Satan call upon the angels of God to descend with a drop of cold water to cool their scorching tongues.

Now I ask, in the face of all this, will you continue to cling to your evil doings; in the hour of temptation will you, like the Jews of old, cry out, give me the gratification of my passions, away with Jesus Christ: will you prefer a momentary gratification to an eternity of misery? Or will you fight the good fight of which St. Paul speaks, and thus purchase for yourselves everlasting life in that Eternal City which St. John so beautifully describes in the Apocalypse. Oh! my brethren, let not the magnitude nor the number of your sins deter you from returning to so good a God. For although your sins be as red as scarlet they shall be made white as snow, or if they be as crimson they shall be made white as wool.

Remember that God is merciful and that His mercy hath neither height nor depth, width nor breadth—to use the words of Scripture, His mercy surpasseth all understanding. All that is required of you is that you abandon your evil ways, with the determination for the future to do only His will. Do this, and rest assured that God will give you that sweet kiss of peace which the world cannot give. Moreover, like the father of the prodigal son, He will embrace you on your return; He will place on your finger the ring of friendship, and will clothe you with the robe of innocence which you discarded when you committed that first mortal sin. Let the examples of an Augustine or a Magdalene encourage and quicken your reconciliation. Remember that Mary Magdalene was a public sinner, the most lewd of women; her time was spent walking the streets, leading souls from the path of rectitude. But one day, passing the temple she heard that within sat Jesus, with the Scribes and Pharisees. From that moment she resolved to see Him, and going home she put aside her costly apparel, with her rubies, emeralds and diamonds, substituting for them sackcloth and ashes, and with hair streaming down her back, she went to the temple. No sooner does she enter than the Scribes and Pharisees, in amazement, interrogate among themselves as to why such a woman should dare to enter the temple. But she, deaf to their words, with that sincere contrition for her sins, and with a heart filled with love for her Redeemer, advances, and prostrating herself at His feet, weeps for her base ingratitude. Does Jesus lend a deaf ear to her sighs, does He order that she be put out of the temple? No; on the contrary, to the great astonishment of all present, He addresses her with the following words: "Because she has loved much, much has been forgiven her."

Oh! sinners, let me exhort you, for your own soul's sake, to enthrone in your hearts a like love for God. And when in heaven shall I hold up to salutes in heaven as a model for imitation in acquiring this love than she whose feast we celebrate to day, the great, the glorious St. Cecilia, virgin and martyr. Of her early life I shall not here speak. Suffice it to say that she was born of one of the most illustrious and patrician families in Rome. Tradition, respecting the situation of the Cecilia palace in which she was born, says that it was built upon the Campus Martius. In that magnificent dwelling, decorated with all the splendor of

Roman pomp, surrounded by the trophies and crowns of her ancestors, Cecilia, despising the ostentation and attraction of the age, practiced, with perfect fidelity, the divine law which Christ came to establish upon earth. History throws no light upon the means used by the Holy Spirit to win her to this celestial doctrine, but we know that, from her earliest infancy, she was initiated into the mysteries of Christianity. Advancing in years and adorned with every natural grace, faint image of the beauty of her soul, Cecilia was fitted for the most illustrious alliance. Her parents, proud of their daughter, determined to unite her in marriage to some noble patrician.

Valerian was the name of the young Roman destined to receive the hand of Cecilia. The marriage is accomplished, but all the while Cecilia sang in the depth of her heart, that verse of the Psalmist, "My heart and my senses remain always pure, Oh my God, and may my chastity be preserved inviolable." Her prayer was efficacious, for not only was her chastity preserved inviolable, but she was instrumental in converting her pagan husband to Christ, for whom he shed a martyr's blood. Cecilia was soon to follow, for to be a Christian was to expect a martyr's crown at any time. Scarce had this gentle "Queen of sacred song" seen her husband undergo the penalty of death, than she was summoned by the magistrate to pay homage to the pagan gods, or to reap the fate of her heroic Valerian. Spurning the former with the hope of gaining the latter, she was beheaded, and thus the "Queen of Harmony," in whose heart, from her earliest infancy, grew up with her that true love of God now goes before her Celestial Spouse, wearing a wreath composed of the roses of martyrdom, twined with the lilies of virginity.

Oh, brethren, treasure up in your hearts these sentiments; do not leave them at the door when leaving this temple of God, but take them home with you; meditate on them, and rest assured you will find them a solace in the hour of trial and a means of overcoming the intrigues of the evil one. In conclusion let me exhort you to flee every occasion of sin as did Joseph in Egypt; if you do not you will surely, like foolish Eve, pluck of the forbidden fruit and thus bring down upon yourselves the wrath of God. For who, asks Holy Writ, can play with fire and not be burned, or who can touch pitch and not be defiled?

When temptation confronts you call upon St. Cecilia to assist you that you may not as did Esau sell your birth right for a mess of pottage, still less for a mean, low monetary gratification, but that like her you may rather die than offend your Father who is in heaven.

By steadfast and persevering, and should any attempt to lead you from your good resolutions say to them what Christ said, "Get behind me, Satan." If you do this you will be doing the will of God and laying up for yourselves treasures in heaven which neither rust can consume nor moth destroy; moreover, when lying on your bed of death, surrounded by your beloved ones, these noble words of St. Matthew, "Many are called but few are chosen," will not strike terror to your hearts. On the contrary, with the Psalmist you may say "I will sing in the presence of my God and the angels."

GOING TO ROME.

Bishop Keane to be a Member of the Propaganda.

Washington, Nov. 30.—Bishop Keane, late Rector of the Catholic University in this city, will sail for Rome on Saturday in response to the commands of the Pope to come to that city and perform such duties as may be there assigned him. The Bishop came over from Baltimore last night and will remain here two or three days prior to his departure for New York. He spent much of the morning at the pastoral residence of St. Patrick's Church, where he received a large number of callers. In response to the request of a reporter of the United Associated Presses, Bishop Keane said: "During the discussion that has been going on in the newspapers about the affairs of the Catholic University, I do not remember to have seen an interview attributed to me. I have never said a word to anyone, and have been fairly treated by the newspapers. I do not know that I should say a word now, and I should not but for the fact that I do not care to appear to be at tempting to throw a cloak of mystery about myself or my movements. I will therefore say that when the Holy Father expressed the wish that I should sever my relations with the university, I resigned the rectorship willingly and without regret. Instead of going into that retirement that would have been acceptable to me, I am now on my way to Rome. The Holy Father has called me to a position there of honor and responsibility, and I shall take the first opportunity to assume the duties of the new position with which I have been honored. This much of a statement may, perhaps, be of interest, and I trust that it will set at rest idle rumors that have been or may be put in circulation."

Bishop Keane goes to Rome to become a member of the Propaganda, which deals with the propagation of the faith and has a vast influence upon the clergy of the Church. It is said that as an American representative in this college, he will be in a position to do great good and still be in touch with the people with whom he has so long been associated.

THE POPE AND EMPEROR MENELIK.

For the CATHOLIC RECORD.

It may interest the readers of the Catholic Record to hear something about the result of Mgr. Cyril Macario's mission on behalf of Pope Leo XIII. to the Emperor of Abyssinia for the liberation of the Italian prisoners. The Papal delegate returned to Rome on the 10th October and rendered an account of his mission to the Holy Father the following day, which was printed in the *Osservatore Romano*.

The following is a synopsis of the report according to the *Vera Roma* just to hand:

After describing his long and tedious trip from Alexandria to Adis Abeba, the capital of Abyssinia, it says: "I did not reach the capital until the 14th August, and was introduced to the Emperor Menelik on the 12th. He took the Pope's letter and listened attentively to the eloquent words of the delegate, to which the emperor replied in words of kindness and encouragement, leaving the answer for another audience. The long fasts and festivities of the Assumption did not easily permit another interview until the 25th August. During this interview the emperor declared that he would release all the prisoners, excepting the officers, out of regard for His Holiness. At once orders were given for bringing the prisoners together in order to start for home on the 12th September."

But unfortunately for them a messenger came on the 5th September to announce to the Emperor that the Italian had just captured a Dutch ship loaded with arms for Menelik, who was actually indignant at this provocation and called a council of state, in which it was decided that it was necessary to retain the prisoners as a guarantee of peace with Italy. This decision was conveyed to me on the 9th September, together with the Emperor's deepest regrets that the perfidy of the Italians forced him to this measure. On the same day I was admitted to another audience with the Emperor, when he repeated his sincere regrets at the turn affairs had taken, and gave me his letter of reply to the Holy Father, together with a magnificent Abyssinian Cross for Him."

The letter of Pope Leo XIII. to Emperor Menelik, as well as Menelik's answer, deserve to be recorded, showing as they do the paternal solicitude of the former for the poor Italian soldiers in prison, as well as the latter's kind disposition towards his enemies and his deep respect for the head of the Catholic Church.

POPE LEO XIII'S LETTER TO MENELIK.

Nenesi, Emperor of Aethiopia—Leo XIII. Pope.

"Most Powerful Negus Negesti, greeting and prosperity:

"It pleased you years ago to salute us spontaneously at the beginning of our Pontificate, and ten years later on the occasion of our sacerdotal jubilee you gave us a new testimony of your courtesy, and they honor yours, hence it is that I now turn to you as a monarch and a Christian to obtain from you an act of supreme generosity. Victory has left many prisoners in your hands. They are bright young men, worthy of consideration, who were taken away from their families in the flower of their youth.

Their captivity increases neither the measure of your power nor the extent of your prestige; but the longer it is continued the greater becomes the grief of thousands of innocent mothers and wives.

On our part, being charged with the holy mission which our Lord Jesus Christ has entrusted to us, and which extends over all the Christian nations, love them as our children. Accept, then, the request which a father's heart makes to you in the name of the Trinity, in the name of the Blessed Virgin, in the name of everything that is most dear to you in this world, to give them their freedom without delay.

"Most powerful Negus Negesti, do not neglect to show yourself magnanimous before the eyes of all nations. Register this glorious page in the annals of your reign. What are in the end the mercenary rights of war beside the rights and the duties of human brotherhood? God will give you a rich reward for it, because He is the merciful Father. A thousand voices will rise in unison to bless you, and ours will be heard the first of all.

"In the meantime we implore from heaven all desirable blessings upon your royal family.

"Given at St. Peter's, May 11, 1896, the 19th of our Pontificate.

Leo, P. P. XIII."

EMPEROR MENELIK'S ANSWER.

Leo conqueror of the tribe of Juda, Menelik chosen by the Lord King of kings of Aethiopia.

To His Holiness Leo XIII., Pope.

"Greeting!

"I have received from Mgr. Macario your paternal letter, in which Your Holiness, after having graciously remembered our former relations, appeals to our sentiments of clemency in favor of the Italian prisoners. I will of God placed in my hands, which I may add that Your Holiness could not have selected as interpreter of your sentiments a more eloquent or more sympathetic messenger than His Excellency Mgr. Cyril Macario.

"I was indeed greatly moved by reading the admirable letter of the Father of all the Faithful, and by hearing the speech of his delegate; and the first movement of my heart was to give Your Holiness the satisfaction you so nobly requested; because I, too, bewail

the numerous and innocent victims of this cruel war which, my conscience tells me, I have not caused.

"Unfortunately my strong desire to comply with the wish of Your Holiness was prevented by the unforeseen attitude of the Government of Italy, which, after having expressed to me its desire to make peace and to re-establish good relations between us, continues to act against me as if we were still at war.

"My duty as king and as Father of my people forbids me in these circumstances to sacrifice the only guarantee of peace I hold in my hands for the satisfaction of doing an act agreeable to Your Holiness and to myself.

"It is with the most profound regrets that, after weighing well everything in my conscience as monarch and as Christian, I am constrained to leave for more favorable times the testimony of affection and high esteem which I desire to give to Your Holiness.

"I hope that the powerful voice of Your Holiness, which all Christians hear with respect, will rise in favor of the justice of my cause, which is that of the independence of my people, whose government God has entrusted to me, and that you thus hasten the realization of our common desire, to return to their families those who are now separated from them.

"I can in the meantime assure Your Holiness in regard to the lot of the Italian prisoners, whom I have never ceased to protect and to treat according to the dictates of Christian charity, and to whom, in consideration for Your Holiness, I will, if possible, show still greater kindness.

"Written in our city of Adis Abeba, 1st October, 1896."

From this letter, and from Mgr. Macario's report to the Holy Father, it appears that the Pope's mission to Menelik would have been entirely successful but for the perfidy of the Italian Government.

WHAT MR. MACARIO, THE PAPAL DELEGATE TO KING MENELIK, OF ABYSSINIA, HAS TO SAY ABOUT THE RELIGIOUS CONDITION OF ABYSSINIA IN AN INTERVIEW WITH A REPORTER OF THE "VERA ROMA."

Generally speaking all the Abyssinians are Christians. Roman Catholics properly there are about 30,000; the rest are divided into two classes, namely, that of the official or state Church and that of the people. To the State Church belong Menelik, with his court and its dependents, having at their head an Archbishop. But this Church is infected with heresy, believing that the Church did not assume real flesh but only in appearance. Menelik joined this Church or branch when he became king.

The mass of the people may be called Catholic because they believe with Catholics in the reality of the two natures in Christ, and admit that the Pope is really the Head of the Christian Church.

This faith of the Abyssinian people would be more manifest if they were not persecuted by the official Church. Even Menelik does not disown the supremacy of the Pope, as is evidently proved by his letter to Pope Leo XIII. because the Abyssinians retain with tenacity their venerable tradition that their faith has its foundation in Rome, in the Pope and in Alexandria, in St. Mark, that is the Catholic foundation pure and simple.

Unfortunately they are left to themselves, a flock without a shepherd, in spite of which they retain their true faith.

The belief in the supremacy of the Pope is, moreover, clearly retained in the liturgical books of the Church of Abyssinia.

Through their isolation from the rest of the civilized world for so many centuries, and through changes of dynasties, and continual wars at home and abroad, the Abyssinians returned into semi-barbarism, and being left to themselves, their belief in the supremacy of the Pope was thrown, by the nature of the circumstances, somewhat in the background. But it is hoped that henceforth the brave Abyssinians will gradually or quickly return to a close and vivifying union with the Mother of Churches. And it seems that Providence allowed Freemason Italy to open the bloody and disastrous war with Menelik not only to humble sacrilegious Italy, but to bring back this wonderful nation of Aethiopia into the bosom of the Catholic Church.

The Wonderful Organization.

Mr. H. T. Peck, in *The Bookman* for November, while criticising Huysman's novel, "En Route," makes an observation about the Church which is remarkable:

"To those of us who are Protestants the book is full of deep instruction, in revealing with startling force the secret of the power of that wonderful religious organization which has made provision for the needs of every human soul, whether it requires for its comfort active service or the mystical life of contemplation. We see how every want is understood, and how for every spiritual problem an answer is provided; how the experience of twenty centuries has been stored up and recorded, and how all that man has ever known is known to those who guide and perpetuate this mighty system. And in these days, when doctors of divinity devote their energies to nibbling away the foundations of historic faith, and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change from age to age, that stands unshaken on the rock of its convictions, and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."