

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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Some Time.
Some day when the winds are soft and the skies are clear,
And the fresh lipped flowers are everywhere
And the birds' songs float on the balmy air,
Perchance I'll see
O'er the troubled waters a gleam of sail,
And you will know that the boatman pale,
Has come for me.
It may be, at noon, on a summer's day,
Mid the heat of toil, I shall pass away
And sweetly rest through the live long day,
Forgetting all care.
And the sheaf shall drop from the reapers' hand,
And lie unbound, where the stubbles stand,
And there'll be grief in the family band,
I shall not share.
Perchance when the sheaves are all gathered in
And the corn is drawn to the waiting bin,
And the golden apples are stored within,
And the bright leaves fall,
I shall look my last on the sunset glow,
And joyfully pass by the Master's call.
It may be of noon on a winter's night
I'll slip from the darkness into the light
On the other shore
It matters not from where the angels may be,
Or the time, if the Saviour waits for me
At the heavenly door.

THOSE PRELIMINARIES.
N. Y. Freeman's Journal.
Dr. McAllister.—There is no need to dispute as to the meaning of the dogma of infallibility. That is defined in the Vatican decree, and I shall hold you to that authoritative definition.
Freeman.—We will soon see that there is need to dispute as to the meaning of the dogma of infallibility, and to show that you have not understood it.
McAllister.—I have quoted that decree in the original Latin and Italian, showing that it contains self-contradictory clauses in ascribing infallibility to the Universal Church, as well as to the Roman Pontiff, and in making his definitions infallible of themselves independent of the consent of the infallible Church.
Freeman.—We have seen what you attempted to show, but we have not seen that you showed it. We replied to the attempt and need not repeat.
We called your attention to the fact that the infallibility of the Pope and that of the Universal Church are one and the same infallibility, and that the Church and the Pope, constituting but one teaching body, not two, as you seem to dream. In referring to the Encyclical of June 29, 1856, you say:
McAllister.—If this encyclical is infallible, its citation of authorities, its inferences, deductions, and, in a word, its entire process of argument, must be infallible.
Freeman. It was to this statement that we referred when we said above that you have not understood the Encyclical. You are ignorant of its scope and limitations. Had you studied carefully the wording of the Vatican decree you would not have talked as you do above. You were in such a hurry to refute the decree you had not time to inform yourself as to its meaning. You went off half-cocked, and, as a consequence, flashed in the pan. The citations of authorities, inferences, deductions, references, reasonings and arguments that may occur in a Papal document, and may precede or follow the actual definition of the truth to be defined, do not come under the prerogative of infallibility. In all these there is no exercise of infallibility. Only the actual definition of the truth under consideration is *ex cathedra*, and, therefore, the work of infallibility. On this point Cardinal Hergenrother writes: "In the dogmatic—that is, infallible—decrees of Popes, as well as of councils, it is necessary to distinguish between the definition of a dogma and the reasons, explanations, etc., added to it. Infallibility can only belong to the definition." And Cardinal Newman says: "What Providence has guaranteed is only this, that there should be no error in the final step in the resulting definition or dogma. Accordingly, all that a council, and all that a Pope is infallible in, is in the direct answer to the special question he happens to be considering; his prerogative does not extend beyond a power, when in his *cathedra*, of giving that very answer truly."
The same distinction is made and recognized in the authoritative judgments of our civil courts. What is recognized as law and binding is not the preliminary remarks of the judge, or his explanations, or quotations, or even arguments, however weighty they may be, but his actual decision in the cases.
You will see from all this that your statement above quoted is based on ignorance of the doctrine you criticize. We have emphasized these limitations in order that in future you may not lose your time in making irrelevant objections, and not because we fear that you will find any defects of reference or reasoning in any document coming from Leo XIII.
You dispute the meaning of a quotation from St. Augustine in the Encyclical. The saint uses the words "Apostolica Sede"—Apostolic See. On this you say:
McAllister.—It is entirely misleading to conduct the argument from this quotation, as if "Apostolica Sede" meant "Roman See," or "Apostolic See," as if there were only one "Apostolic See," and that at Rome.—Augustine.
Freeman.—There is nothing misleading about it. St. Augustine by "Apostolica Sede," used in the singular, meant the Episcopal See of Rome, whose Bishop, the same St. Augustine tells us, was the successor of St. Peter.
In his letter concerning the condemnation of the Bishop of Carthage by Schismatics, St. Augustine says: "That city (Carthage) had a Bishop of no slight authority, who was able not

to heed the multitude of enemies conspiring against him, when he saw himself united by letters of communion, both with the Roman Church, in which the primacy (principality) of the Apostolic Chair has always been in force—and with other lands—whence the Gospel came into Africa itself—where he would be ready to plead his cause if his adversaries should attempt to alienate those Churches from him."
—T. II. Ep. xliii. Chorus et alii Donat.
Note here that Augustine says that the Bishop of Carthage would be ready to plead his cause at Rome—that is, he would appeal to the Roman Church if the Schismatics continued to oppose him.
Again, referring to the succession of Bishops, St. Augustine says:
"If the order of Bishops succeeding to each other is to be considered, how much more securely, and really beneficially, do we reckon from Peter himself, to whom bearing a figure of the Church, the Lord says: Upon this rock I will build My Church, and the gates of hell shall not prevail against it." For to Peter succeeded Linus, to Linus, Clement (here he gives the whole succession of Popes down to his own time); to Dionysius, Sixtus to Sixtus, Anastasius. In this order of succession, the Donatist Bishops appear."—Tom. II. Ep. 53. Gerosoro.
St. Augustine was here contending against the Donatists, a set of heretics that lived in his time. He makes it clear what succession of Bishops he refers to, namely, the succession of Roman Pontiffs. It is this Roman See, coming down through a succession of Bishops from the Apostle St. Peter, that St. Augustine refers to when he speaks of the Apostolic See.
Again, in his letter to Sixtus, Augustine wrote: "Some of these men (Pelagians), before this pestilence was condemned also by the most manifest judgment of the Apostolic See, might have been well known to you, but whom you now see of a sudden silent."—Ep. exxi.
It was Pope Innocent I. who condemned the Pelagian heresy and excommunicated Pelagius. It is clear from this what St. Augustine means by "Apostolic See."
But enough for the present.

TO MAKE CONVERTS.
Cardinal Perraud's Advice to English Catholics, Which Applies to Catholics the World over.
In the course of the notable address delivered by Cardinal Perraud at the recent St. Augustine celebration in England His Eminence said:
"Before parting from you permit me to repeat to you the advice which the Bishop of Hippo addressed to the Catholics of Africa when he urged them to devote themselves to the conversion of the Christians who were separated from the true Church. Yesterday you heard an echo of that advice in the beautiful letter which His Holiness Pope Leo XIII. addressed some days ago to His Eminence, and which was read after the Pontifical Mass at Ebsfleet."
"This is what St. Augustine said, and is it not pleasant to think that the name of the great Bishop of Hippo was given to your apostle of the sixteenth century and that that saint was his patron at baptism? By prayer you will speak to God of those brethren whom you seek to win back to the whole truth; by charity you will be to them the persuasive interpreters and representatives of that Good Shepherd who seemed to have loved the wandering and wounded sheep with a love of predilection." (Ezech. xxxiv, 16; St. Matt. x, 6; xv, 24; St. John x, 16.)
"In your relations with those who have not like you had the happiness of preserving the deposit of your ancient traditions, you will avoid bitter reproaches, hard words and irritating recriminations and controversies. With the intelligent compassion of a man who had himself had painful experience of errors of the head and heart, the Bishop of Hippo said: 'Let those show themselves pitiless to wards dissidents who know not at the cost of what pains it is to cure the mental visions so as to render it capable of looking on the Sun of Justice, and what groanings and sighs must go up to God before His thoughts are understood even in a slight degree.'"
"Treat them with a gentleness truly Christian and Catholic, those brethren whose return you ardently desire."
"Strive above all to make them love the truth by showing them in your own life that it is lovable and attractive and how earnestly they should wish to possess it. Moreover, in the matter of faith—I am still following St. Augustine—there is no question of quarrelling as if for the division of a disputed inheritance, or of having recourse to transactions which may be legitimately employed in procedure with regard to temporal affairs. Truth is not bargained for or divided. It is what it is in its entirety, but those who hold it do not impoverish themselves on the contrary, they enrich themselves—when they share the treasure with those who have been deprived of it."

Who does the best he can is always improving. His best of yesterday is outdone to-day, and his best of to-day will be outdone to-morrow. It is this steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

THE CONVERSION OF AMERICA.
Every Catholic Should Strive to be Well Informed Concerning the Facts.
The Right Rev. Bishop Maes of Covington, Ky., issued a pastoral letter recently upon the necessity of spreading Catholic truth, and the best means of doing it effectively. The letter contains so many wise suggestions and practical admonitions on this important subject that it deserves the serious attention of Catholics generally. We reproduce the letter in part, as follows:
The time is past when the adversaries of the Church could make the American people forget that Catholicism is the true religion of the United States. The bulk of our Catholic population are American to-day, not only in feeling and from choice, but by inalienable birthright. Whilst this fact does not render the truth of the Church's teachings more emphatic or more evident, yet it certainly tends to diminish the prejudices which native-born citizens deliberately or unconsciously entertained against a form of belief which they had been taught either to fear or to execrate.
THE PASSING OF KNOWLEDGE.
The ridiculous stories about foreign allegiance have been laid to rest. The best proof of the passing away of the ignorant and uneducated, or isolated rural communities, where modern progress has not yet penetrated to dispel imbecile prejudices, are shames enough to reconstitute the old cry of persecution against the Church. Hers is the glory to have been the only one to experience the truth of the prophesy of Jesus Christ, "they have persecuted me, and they shall persecute you." Moneyed power in various forms, it is true, still testifies to the truth of the word of our Saviour. Beholding in the Catholic Church the champion of the people and of its material and spiritual interests, they conduct in the dark an ostracizing warfare against its members.
BIGOTS DARE NOT WORK IN THE LIGHT OF DAY.
They maliciously discriminate against them in spite of merit and capacity, in favor of outboard fellows of secret societies. But here, again, there is a hopeful sign in the fact that they dare no longer do it in the broad light of day. To attain their dark and bigoted ends they feel obliged to invent all manner of plausible excuses to cover up their nefarious doings and blind the public to their unjust dealings with the working-man and wage-earner.
An unexpected result has been the outcome of this needless warfare against the Church. This late recrudescence of the spirit of persecution and bitter unreasoning hatred is leading thousands to examine the claims of the Holy Church, its doctrines and its morals. It is driving hundreds of honest inquirers in the Catholic Church. They find its teachings divinely inspired, its principles changeless as eternal truth, the accusations of its enemies groundless.
CONVERTS SHOW TRUE HEROISM.
Heroic in their endeavors to follow honest convictions to their logical conclusions, they become the most enthusiastic members of the Catholic Church of Christ. Many—alas! we deplore the fact, because of our love for their souls—have not the courage of their own convictions. They lack the moral help to make them take the momentous step. For often means social ostracism, financial ruin, home strife and public disrepute to the Protestant, who, faithful to the inspirations of grace, enters the fold of the Catholic Church; and here comes in the duty of those upon whom a merciful divine Providence bestowed the gift of faith from their very birth without a merit of their own.
THE DUTY OF CATHOLICS.
It is the duty of Catholics to live up to the practice of this faith in word and in deed.
While the truth has nothing to gain by taking up the blatant rattle of unreasoning calumny, testimony must be given to it when honest ignorance or well-meant opposition assails it. Hence the duty of every Catholic to be thoroughly instructed in the tenets of his faith and the teachings of the Church. He must be sufficiently familiar with the main Biblical, traditional, philosophic and historical arguments which uphold and prove their unassailable truth. The workshop and office are more often the arena of honest controversy than the study of the clergyman.
HOW CATHOLIC YOUNG MEN AND WOMEN MAY BECOME MISSIONARIES.
If our Catholic young men and women have availed themselves of their opportunities for religious instruction, and have diligently improved their knowledge of the faith which was required of them when they made their first Communion and were confirmed, they should be able to successfully controvert the current objections to the Church. Their fellow laborers often bring them forward against it, only because they heard some ranting preacher dishonestly abuse the Church. The Biblical and catechetical instruction given on Sundays in all our churches for two years after first Communion should, therefore, be

diligently followed. There they will learn not only to uphold the truth with unassailable argument, but to communicate it to others in good language and in a charitable way. Those who had the advantage of a thorough Catholic education in our academies or colleges, or who, self educated, have as their disposal the many controversial works which equip them for the peaceful and courteous warfare against error, incur responsibilities which it would be cowardly to escape. The drawing room and all manner of society gatherings, the traveling car and the summer hotel, may in turn, with out obstruction, become the scene of their charitable educational work.
HOW THE GOOD WORK SHOULD BE DONE.
Nor must they force religious topics upon the attention of their non-Catholic friends. Even though the interests of the soul are second to none, opportunities will abound. There are more Catholics who systematically avoid religious controversy than Protestants who dislike it; more Protestants who court such subjects than Catholics ready to discuss them. Honest Protestants are constantly worrying about religion because they have no secure standard by which to judge the truth or to ascertain that they possess it. Whenever they come in contact in a social way with "Roman Catholics" they will invariably bring the conversation upon religious topics. They ask questions, express longings for spiritual things which it would be cruelty to ignore or not to endeavor to satisfy. What a great field for the educated laymen and women who believe intelligently in the holy Catholic faith which they profess, who value the gift of God and who understand the duty of charity to enlighten others unto justice!
The fulfillment of the duty of living up to their intelligent belief in every action and circumstance of daily life is the other means by which Catholics must influence their non-Catholic neighbors. There is a natural tendency to judge a Church by the conduct of its members. Every intelligent person knows that this is all wrong. We do not judge of the art of healing by failures of incapable practitioners, nor of the soundness of a law by its wrong application by an ignorant attorney. Yet people will test the truth of a religion by the standing of its members. In fact, looseness of morals and indifference to principle have been brought so far that many join a Church because of its influence and standing in the community, even if self interest is not the leading cause of certain professions of faith. Too many judge of the tree, not by its fruits, but by the culture it receives in their neighbor's yard. Holding that fact in view, we readily understand that the conduct of priests and Catholic people will influence non-Catholics in their estimate of the Church for good or for evil. Hence our duty to live in accordance with the commandments and requirements of the faith that is in us.

THE OUTLOOK FOR GREAT CATHOLIC PROGRESS 5009.
III. There are to-day more reasons than ever to hope for many conversions to the true faith.
At first sight one would think that non-Catholics harbor more bitterness against the Church to-day than in the past. When Catholics were few in numbers and weak in general influence, the Protestant population, following only the natural impulses of generosity and fairness which at the bottom bloom in every human heart, rather patronized them and treated them as a quantity to be absolutely neglected in the summing up of our American population. But times have changed; the country has become aware of the fact that Catholics form to-day one-fifth of the total population. Immigrant alone does not account for it. A laborious and virtuous life, fidelity to the duties of the matrimonial state, and the conversion of seven hundred thousand Protestants whose descendants are to-day among the most fervent and outspoken Catholics of Christendom, have helped to swell the number of the members of the Church to twelve million souls. Awakened to that fact and to the moral and religious power represented by that throng of earnest, self-sacrificing Christians, our Protestant friends have allowed the ranking pain and astonishment which the religious situation of the country gave them to betray itself. The opposition to the Church which had been kept in the heart has broken out on the surface. But many have found out how little reason there is for the old time opposition to the Church. They have come to the conclusion that they must bear what they cannot help. The thinking portion of the community has been led to investigate the truth. Only the bigoted few have succumbed to the rabies of persecution, slander and injustice, and they are, as we have said, a favorable factor in the constant additions which scholarship and prayer make to the Catholic ranks.

It is little indeed that even the best of us can accomplish within the narrow limits of our own little day. Small indeed is the contribution which the best of us can make to the advancement of the world in knowledge and goodness. But, slight though it be, if the work we do is real and noble work, it is never lost.

CATHOLIC PRESS.
From tidings that reach us through many channels, we fear there will soon be a deplorable scarcity of provisions in Ireland. In such an emergency, let the people eat the rent rather than starve. No fear the landlords will suffer.—Buffalo Union and Times.
Catholics are bound to love their Protestant neighbors, to pray for their salvation, to set them a good example, to do all they possibly can for their conversion, and to render them every reachable service of charity. God will demand their souls of us if, through our neglect, they fail to come to the faith.—Catholic Columbian.
Francis William Newman, a brother of the Cardinal, and himself an author of repute, died in England last week. That Professor Newman should wholly escape the influence of his saintly brother, who drew so many souls into the Church, is one of the mysteries of grace. Reared in a strong religious atmosphere, Professor Newman gradually lost his hold upon all positive religion and died a mild agnostic. Cardinal Newman, at the time of his conversion, said that an honest, clever man must either be "a Catholic or nothing." As the Western Watchman observes, John Henry became a Catholic, and Francis William lived and died nothing.—Ave Maria.
There are advantages in the monarchical form of government, after all. For instance, kings and queens may rebuke justice without a thought as to how it will affect their prospects in the next election. A notorious anti-Catholic clergyman recently sent a copy of his vile book, "Jacob Plimmer in Rome," to Queen Victoria. He received the following acknowledgement from the queen's secretary, who was probably writing under instructions: "I regret to inform you that I am unable to lay this work before Her Majesty, and consequently must beg you to allow me to return it." Would our President have spoken out so fearlessly in similar circumstances?—Ave Maria.
The annual convention of the National Missionary Council of the Protestant Episcopal church is in session in the city this week. The delegates, nearly all of whom are clergymen, present a most deceptive priestly appearance, wearing Roman collars, despite Bishop Nicholson's strong aversion to anything Roman. Most of the ministers present wear the garb of the Catholic priest, some topping it off with an odd shaped, low oval topped, broad brimmed hat, which certainly does not add to the beauty of the wearers. There are also a number of Episcopalian Sisters present, wearing a garb identical with that of the Sisters of the Good Shepherd.—Milwaukee Catholic Citizen.
There is something excruciatingly funny, because it is so evidently unconscious, in a text-book used in the public schools of Boston and elsewhere, entitled "Hygiene for Young People." In it the evils of alcohol, tobacco, opium, etc., are duly set forth; but in regard to the first there is an elaborate explanation of the process of distillation, with an illustrated formula where anybody may become his own distiller. "You may easily make this experiment for yourselves," says the ingenious author, and proceeds to show them how. Would it not have been wiser to leave the matter shrouded in the mystery befitting all illegal things; or ought our school children to be instructed in the art of counterfeiting, by way of illustrating the wickedness of tampering with the national currency?—Boston Pilot.

In referring to the Rev. B. Fay Mills, the Unitarian says: "Mr. Mills has eaten his fill of the leaves upon the tree of life and is going into the pupa stage of his development. It is to be expected that he will in time put off the distinctively undenominational wrappings of the ecumenical period and spread the wings of his perfected being under the bright sunshine of a satisfying and positive religious philosophy such as Unitarianism profess." To this bit of scientific imagery, the Congregationalist slyly replies, "That is, if these great expectations are realized, Mr. Mills is to become a liberal butterfly." It is after this fashion that our separated brethren often poke fun at one another.—Sacred Heart Review.
Edmund Burke once admitted that he was commonly regarded as "a Catholic at heart" and "a Jesuit in disguise." The reason for this was that in an age of violent bigotry he always manifested a friendly disposition toward the Church. And he had good reason to do so. It is said that his father was "converted" to Protestantism by the fear of losing his property; and it is certain that his mother and maternal uncles remained faithful to their religion. The future statesman and his two brothers were brought up, at their father's behest, in the new religion. Burke's sister was reared as a Catholic, and always remained one; and his wife was a Catholic girl, who, as so often happens in mixed mar-

riages, gave up the practice of her religion soon after her marriage. It is not known that she was ever converted, but it is stated on good authority that Burke was received into the Church on his death bed.—Ave Maria.

PRAY FOR THE DEAD.
During this month specially dedicated to intercession for the souls in Purgatory, no Catholic should be derelict in the duty of praying and having the Holy Sacrifice offered up for the dead. Non-Catholics as well as Catholics honor the great St. Augustine, and his mother, St. Monica, has always been held up as a model for women, and let us hear his teaching and see his practice in the early centuries. In his account of the last illness and death of his mother, St. Augustine thus discourses:
"I point out to Thee, our God, in behalf of that servant of Thine, a far different sort of torant, flowing from a spirit frightened with the consideration of the perils of every soul that dies in Adam. For although she, being revived in Christ, even before her being set loose from the flesh and lived in such a manner, as that Thy name is much praised in her faith and manners; yet I dare not say that from the time Thou didst regenerate her in baptism, no word came out of her mouth against Thy command.
I know that she did mercifully, and from her heart forgive to her debtors their trespasses; do thou likewise forgive her her debts, if she also hath contracted some in these years she lived after the saving water.
"For she, when the day of her dissolution was at hand, had no thought for the sumptuous covering of her body, or the embalming of it, nor had she any desire for a fine monument, nor was she solicitous about her sepulcher in her own country; none of these things did she recommend to us; but only desired that we should make a remembrance of her at Thy altar."
He could not tell what "debts" of satisfaction, she had "contracted," which must be paid here or hereafter, through sins whose serious guilt was forgiven "during many years." He "dared not say that even some idle words" might not have to be satisfied for before entering heaven. If he was so solicitous about that saintly soul, how we should be solicitous about our parents and families and relations and friends.—The Sodalist.

COMMUNION OF SAINTS.
The Church is a mystical body; between the members of this body and their head, Jesus Christ, as well as between one another, there is a spiritual communion or intercourse. Of these members some are in heaven, others in purgatory, and still others on earth; between all there is a friendly intercourse, a mutual assistance, and a sharing of the spiritual riches of the body of each member. The members who are on earth, like children of the same family, communicate with one another by a common profession of faith, by joining together in the same worship, and the use of the same sacraments, by a common obedience to the same visible chief, the Pope, and to the invisible chief, Jesus Christ, and, finally, by their sharing with one another the spiritual goods of each.
By means of the holy sacrifice, prayers, indulgences and other good works offered through and in union with the merits of Jesus Christ, the members of the Church on earth assuage the sufferings of the members of the Church in purgatory, shorten the time of their probation, and hasten the day of their liberation and entrance into heaven, while in gratitude for these favors these holy souls pray for their benefactors on earth.
The members of the Church on earth hold communion with the saints in heaven by the honors which they show them, by asking their prayers and good offices with the common Redeemer of all; and, finally, by enjoying the help and sharing, by means of indulgences, in the superabundant satisfactions of these saintly intercessors. The feasts of All Saints and All Souls, last Monday and Tuesday, bring to our minds this consoling doctrine of the Communion of Saints. The true followers of Jesus Christ always honor the servants and saints of God, and remember often with Christian charity the sufferings of their brethren in purgatory; but they show special zeal and devotion during these appointed times by giving practical effect to this God-given truth of the Christian faith—the Communion of Saints.—Sacred Heart Review.

A Minister to Join the True Church.
Rev. E. L. Buckley, former rector of the Church of St. John the Evangelist at Newport, R. I., is understood to be in Europe, where it is understood he will join the Catholic Church. Mr. Buckley for the past seven years has had charge of St. John's Episcopal Church at Newport, which Mrs. W. W. Astor and her family, the Pauls and many other prominent cottagers attended. Recently Mr. Buckley experienced a change in his religious convictions, and determined, it is stated, to join the Catholic Church.

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