FEBRUARY 27, 1892.

The Old Tramp.

A' old tramp slep' in our stable wunst, An the Raggedy Man he caught An roust him up ant chased blun of Clean out through our back lot !

Clean out through hollered back an said : An 'the old tramp hollered back an said : 'You're a purty man ' you are ! With a pair of eyes like two fried eggs, An a nose like a Bartlut pear !' - James Whitcomb Riley

ripest peach is highest on the tree— (s) her love, beyond the reach of me, earest in my sight. Sweet breezes, how heart down to me where I worship now

She looms aloft where every eye may see The ripest peach is highest on the tree. Such fruitage as her love I know, alas ! I may not reach here from the orchard grass

I drink the sunshine showered past her lips As roses drain the dewdrop as it drips. The ripest peach is highest on the tree. And spanine eyes gaze upward eagerly.

Why-why do I not turn away in wrath And pluck some heart here hanging in my And plack some next here having in my path ?-Love's lower boughs bend with them, but, ah

The ripest peach is highest on the tree. -James Whitcomb Riley.

THE NAME "CATHOLIC."

Authorities Cited to Show its Origin.

THE NAME OF "CATHOLIC" HAD BEEN BESTOWED UPON THE CHURCH OF JESUS CHRIST IN ORDER TO DISTIN-GUISHED HER FROM THE HERETICAL SOCIETIES THAT WERE SEPARATED FROM HER.

"Ut Christiana ita et Romani sitis. Of Christiana ha et Romani sitis.
As you are children of Christ, so be you children of Rome." (From the say-ings of St. Patrick, Book of Armagh,

The above significant expression of the Holy Apostle of Ireland must sound discordant to those history-distorters who would pretend that St. Patrick was not an Ultramontane.

But with this we have naught to do at present ; our subject is of wider ex-tent. Nor should I have thus introduced the subject, only that I intend to show, before its close, that the term "Catholic " and " Rome " have become synonymous.

As many moderns are found to claim the title of this subject, though in a different sense to what heretics laid a feeble claim to it in ancient times, the name Catholic must find its place amongst controversial subjects.

Definition. The name Catholic (Catholicus), derived from the Greek words Kata and olus or Katholon, whele, signifies "universal" - a thing that is universal or general. In Worcester's Dictionary you may remark three sig nifications, though all come much to the above terminology, viz. : 1 Uni versal, embracing all, general. 2. Not secretarian ; not exclusive, liberal. 3. Pertaining to the Roman Catholics. While passing to the substantive, this authority defines a Catholic to be a member of the Catholic Church ; a Papist ; a Roman Catholic.

Chambers, in his renowned cyclopædia, after similarly defining the term, goes on to say that "some have said that Theodosius the Great (A. D. 380) first introduced the term Catholic into the Church ; appointing by an edict that the title should be applied, by way of pre-eminence, to those Churches which adhered to the Council of Nice, in exclusion of the Arians, But the term was used etc. . . much more anciently as by Ignatius and Polycarp (A. D. 69 and 96). 'Ubi fuerit Jesus Christus (says the former); ibi est Ecclesia Catholica."" (Chambers' Cyc.-Cath.)

From this concordance of Protestant authorities who are constrainedly in

In confirmation of all this let the reader note that even in the Apostles' Creed we say, "I believe in the Holy Catholic Church" that is, "I believe that the true Church of Jesus Christ is that which professes to teach the doc-trine universally received since the trine universally received since the Apostles in all her particular societies which compose this great Church." All Anglicans say this creed "I be-lieve in the Holy Catholic Church"; yet if you ask one: "Are you a Catholic?" he answers: "No, I am a o Protectant". It would seem that in a Protestant." It would seem that in days gone by this claim of the Roman Church to the title of Catholic has ever been made a reproach to her by here. think that He, whom angels adore, betics, as if the claim itself were an error. fore whom the pillars of heaven tremble; that He, the Teacher of the Surely this proves how blind heresy is! That which is her glory and her lawful boast, heresy would designate a nations, whose words shall outlast earth and all its ages ; that He, in the proach. Jealousy, no doubt, has een the mainspring of this irrational reproach. days of human life was a hard-working man from morning till evening ; that charge. It is not always so now a-days. For the very fact that the Roman Church having successfully He earned His daily bread by daily toil in an obscure country village. Surely, this is a subject for devout claimed, held and vindicated her glorious title of Catholic for nearly for profound and reverent meditation. Tis mid-winter, and the snows are deep upon the mountains — Hermon and Libanus, and Mount Carmel by one thousand nine hundred years, is so galling to some moderns that they are often found making efforts to usurp it. But to all of these we can reply, as St. Augustine did in his day : usurp it. If you go into any town in any region of the world and ask to be directed to the Catholic church, no one would ever think of pointing out any church, chapel or meeting house, save the Roman Catholic church. This puts me

the sea-but

mystery is here !

glory

work

LOOK IN AT THE OPEN DOOR OF

LITTLE VILLAGE

the Father full of grace and truth."

AGES HAVE PASSED AWAY

summer noon day's sweltering heat,

but the memory of the Carpenter, the Son of Mary, the story of His silent years of faithful toil, will live at the

heart of the world, will stir and uplift

and ennoble it whilst a wave beats on

the shore or a sunbeam comes at morn

ing. Why did the son of cost of the son in the world as an humble worker, a in the world as an humble worker? To

son of toil, for so many years? To teach the world that the lot and the

duty of every child of Adam is to

Why did the Son of God appear

wrote

in mind of a humorous anecdote I once heard. The Irish mostly call their churches chapels, a relic no doubt of dark, penal days, when the hole and corner mass-house could scarcely be designated a church. Well, a stranger, once addressing in London a poor Irish stall keeper, enquired where the church was. "If it's the chapel you mane, my honey, you'll see it down yonder street with the cross of Christ on the top of it: but if you want the Protestant church, look for a cock on the steeple. wonder whether that poor Irish woman, who so naively and unwit-tingly proved the force of this Catholie claim, remembered, moreover, that the cock crew when the God of Truth was denied, and hence becomes a fitting symbol of heretical places of wor-

shi I have already alluded to the testimony of St. Augustine on this point. As I have said before, Anglicans and good tidings to the poor." "He was in the world," wrote affect this great Doctor of the Catholic Church. For that reason alone it will made by Him and the world knew Him not, but we saw His glory, the be well to quote him at greater length. "There are many other length. things which keep me in the bosom of the Catholic Church-the agreement of different people and nations keep me there; the authority established by miracles, nourished by hope, increased by charity, and confirmed by antiquity, keeps me there ; the succession of Bishops in the See of St. Peter the Apostle (to whom our Lord after His resurrection committed His sheep to be fed), down to the present Bishop, keeps me there. Finally, the very name of Catholic, which, among so many heresies, this Church alone possesses keeps me there." (St. Aug., A. 4 400, contra Epist. Fundam, c. 4.) E. A. SELLEY, O. S. A. (St. Aug., A. D. Hythe, Kent.

A Profession.

TO TEACH THE AGES THAT LABOR IS Two Spanish young ladies, the daughters of the late Marquis San NOT A BADGE AND DISGRACE, but a condition and a position of honor. Carlos, who died suddenly some months To proclaim to men that toil-whether ago, were so greatly impressed by their father's death, a Paris corresponit be in the field or in the factory, in the shop, in the schools, about the house, or on the seas, at the desk, or dent of the *Daily News* says, as to re-nounce the brilliant life they were word Catholic, as applied in its general and veritable sense, to mean or point out in contradistinction to every other religionist, "a member of the univer-sal Church of Jesus Christ." nounce the brilliant life they were and veritable sense, to mean or point out in contradistinction to every other religionist, "a member of the univer-sal Church of Jesus Christ." heard at Queen Isabella's concerts and in other Spanish drawing-rooms. For humility's sake, the sisters elected to take the veil in a country convent at Conflans, and in the presence only of a small number of intimate friends, one of whom was the ex-Queen. The ceremony took place on Sunday. The Bishop of Orleans received the vows of the two novices. The ceremony of the reception over, the eldest sister went into the choir, where she sang the solo parts of the Mass and joined in the "Te Deum" to celebrate the opening to both of a conventual life. There was much weeping as she sang.

Prof. Huxley and Miracles.

SERMON ON RELIGION AND LABOR. One of the most beautiful as well as

THE CATHOLIC RECORD.

one of the most significant miracles London Universe, Jan. 16. wrought by our divine Lord, was the Cathedral, Marlborough street, Dub-lin, Father Daniel Downing preached a little sermon for five or six minutes multiplication of the loaves and fishes as related in the Gospels. This miracle appears to the great Agnostic, Prof. Huxley, a stumbling-block over which which greatly pleased everyone. He took for his text : "Is not this the there is no possibility of stepping. Huxley and others of his school are Carpenter and Mary's Son ?" and said : trying hard to explain some miracles There is nothing more marvellous in the whole course of the world's hisby natural causes, but the one above mentioned puts a complete stop to the tory than that He who made the world powers of the Agnostic school. should have toiled for long years unnot so much the feeling of the multiknown to the world at a carpenter's bench. It is quite bewildering to tude that vexes the heart of the great Agnostic but that the remnants were

greater than the original quality. The power that created the world could surely multiply the loaves and But here lies the difficulty with fishes. Huxley and his deluded followers. They deny the divinity of Christ; hence the denial of the miracles which They He worked to prove His divinity.

It was

As all Catholics know, the miracle of the loaves and fishes was a prefigurement of the Adorable Sacrament of the Altar. The people who were iniracul-ously fed had come from afar, they were tired, and weak, and hungry.

Look at the significance of this great miracle, its divine charity, its God like WORKSHOP AT NAZARETH. Who is the workman working for bread for Himself and His Mother? tenderness and thoughtfulness and wisdom. Look at its application. We are travellers through life, journeying This is "the Carpenter, the Son of Mary." 'Tis summer in that Eastern afar, tired, weak and hungry; and, after being fed with the Bread of Life, land, where summer suns burn with a not only is there no diminution but it branding, scorching, parching heat that quickly wearies, relaxes, and ex

becomes greater day by day. To reasonable minds it would appear hausts human energies. Who is the that the miracles of our divine Lord workman with the teeming sweat of are no more difficult of belief than the toil upon his brow? This "is the Car-penter, the Son of Mary. What a ordinary mysteries of life and nature. Behold a few little particles shriv elled and black, dropping like dust MANY A QUIET YEAR WORE BY IN THE from the sarcophagus of an Egyptian mummy, which we know by proof must of Nazareth, amongst the hills of Gali-lee, and "the Son of Mary" toiled all the week long till the Sabbath Day to be at least three or four thousand years old. These were ears of wheat. Put them in the ground, they rot, and from keep a home and a shelter about Him-self and His dear Mother. So when His hour had come, and when He their rottenness springs forth the germ of life, they sprout forth, and grow again, and bear ears of wheat like unto entered into the synagogue or little

church at Nazareth, and unfolded the leaves of Isaias the Prophet—and bewhat they once had been. Can our great scientists explain this? Can they tell us what is the substance gan to speak "as never man did speak"-when He said, "I am come of wheat? They know the substance is there but they dare not touch this to heal the contrite of heart, to preach mystery of nature. - Catholic Columdeliverance to the captive, and sight bian. to the blind, and liberty to the bruised,

A Sister of Mercy, resident of one of the Providence, R. I., convents of her order, has written a drama, dealing with the great event, the four-hun-His followers," and the world was dredth anniversary of which is to be as of the only begotten Son of celebrated next year with such eclat, and her production has evoked warm praises from competent critics who have read it. It is to be produced at since His feet moved amidst the shav ings of the workshop at Nazareth. Kingdoms have vanished with the vanished years since He wiped the sweat of labor from His brow in the Chicago during the World's Fair by the pupils of the Catholic schools of that city.

Some fancy the charms of a lily-white maid. Of etherial form and languishing eye. Who fail to in the sunshine and droops in the And is always "just ready to die."

But give me the girl of the sun thiny face. The blood in whose veins courses healthy and

With the vigor of youth in her movements of

oh that is the maiden for me! She is the girl to "tie to" for life. The sickly, complaining woman may be an object of love and pity, but she ceases to be a "thing of beauty " worn down by female weakness and dissubject to hysteria and a orders, martyr to bearing-down pains. Dr. Pierce's Favorite Prescription is a sure cure for these distressing complaints, and transform the feeble, drooping sufferer into a healthy, happy, bloom-



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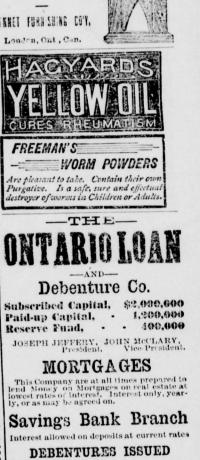
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Bergier tells us that the Church is called Catholic, not only to point out that it is spread throughout the whole world, amongst all the nations, but also to express the profession which she makes in believing and teaching everywhere the same doctrine, of taking for a rule of faith the universality of belief which is followed in all the particular societies of which she is composed. Such is the character which distinguishes the true Church of Jesus Christ from the sects which are separated from her (Bergier, Tom I. Catholique). And that this title of Catholic was adopted in the very earliest ages of Christianity we have evidence such early writers, as Polycarp (A. D. 70), Tertullian (A. D. 190), Cyprian (A. D. 250) and Ireneus (A. D. 300). We have already quoted St. Ignatius, who touched the apostolic times, and who, in his letter to the faithful of Smyrna, wrote, "Where Jesus Christ is, there will you find the Catholic Church." St. Polycary was martyred in 167, and in a letter written by the is, there will Church." St. faithful of Smyrna touching that event, the word Catholic appears as applied to the Church (see Eusebius, tom. iv., ch. 15)

Valois, in his notes on the History of the Church by this historian (Tom. viii.), makes the remark that the name of Catholic had been bestowed upon the Church of Jesus Christ from the time the most proximate to the Apostles, in order to distinguish her from the heretical societies that were separated from her. Again, according to the testimony of Origen (at the be ginning of the second century), Celsus had already called the Catholic Church the great Church, for the same purpose, namely, to distinguish her from heretical sects. (Orig, Contra Celsum, z. v., No. 59.) Later on SS. Cyril and tical sects. Augustine remark that even the heretics and schismatics of their day (fourth century) gave this name to the truc Church from which they had separated, while the orthodox Christians used to call the Church Catholic Church clesia Catholica." (See Bergier, Tom. I., Catholique.

Devotion to St. Joseph.

St. Teresa writes in her autobiography: I took the glorious St Joseph for my patron and intercessor. I recommended myself to him and have recognized then and since that in all matters concerning my honor and salvation this great saint gave me both prompt and useful aid. I cannot recollect having ever asked him for anything co his foot dev which I did

anything on his feast day which I did not obtain, and I cannot think without astonishment and gratitude of the graces which God has given me, and of the dangers from which he has delivered through the intercession of St. Joseph. It seems to me that God wishes to show us that, even as He was subject to him on earth as to him who took the place of His Father, and whose name He bore, He can now refuse him nothing in Heaven. I wish all Christians a great devotion to him, for I have never known anyone invoke him with fervor who did not feel the effects of his protection and advance in piety.

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secrated by the laborious years, by the sacred sweat, by the divine weariness of the Son of God, who was once the carpenter at Nazareth, who is still the Son of Mary, still the Teacher and the Healer of the nations, and "God above all, blessed for evermore." As the spirit of Christ reigns in the worldwork and the workman,

THE SONS AND THE DAUGHTERS OF TOIL

SHALL HAVE A DIGNITY, a nobility, shall have sacred rights and claims which come to them direct and consecrated — a heritage be-queathed them from the toiling hands and the tender Heart of Jesus. Yes, dear brethren, Jesus Christ is the only real friend of real workers in this world. He came a King, a Priest a Prophet. He came, likewise, as a worker-the ideal worker. The Kings are few, the priests are few, and few are the prophets, but the workers are the countless millions. He, for He is a compassionate and a merciful Saviour,

BECAME ONE OF THE TOILING MILLIONS that His heart might beat the throb of loving, helpful sympathy for every worker though the wide world. This This is the beautiful thought, the inspiring picture, that the Church puts before us at the opening of the year. We are, of course, workers in our way-we have got a definite work to do in the duties of our station of life. Whereever we are-priests or people-there God has put us, and whatever work falls to our hands to do, it is God's will that we do that work faithfully and well. It may be in the shop, in the wareroom, at the desk, in the school ; it may be the work of the strong arm, or the thinking, analyzing, organizing brain; it may be Martha's work of household cares. All the same, it is sacred in Heaven's sight. We serve a good Master, who knows what work is, reward even little tasks faithfully done

ness and heaven hereafter.

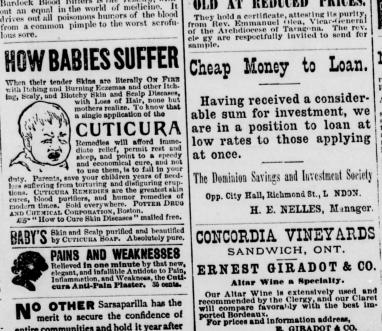
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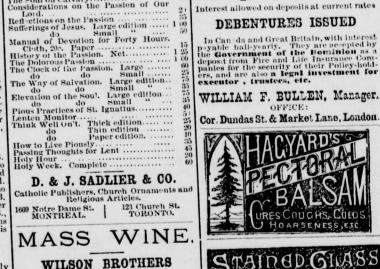
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