

ST. CYPRIAN NOT AN ANGLICAN.

One of the strangest and most curious anomalies of religious controversy of the present day is found in the fact that Anglicans claim St. Cyprian, who was Bishop of Carthage about the middle of the third century, as favoring their views of episcopacy as opposed to the Catholic doctrine of the Papacy.

We do not mean to impugn the motives of all who contend for the Anglican view with Anglican arguments. The misfortune is that the majority even of those who have some reputation for learning do not go to original sources, but are content with the misleading quotations and glosses of authors who have deliberately falsified the testimony of the fathers.

Even the distinguished Protestant Episcopal Bishop of New York, Dr. Potter, in a late pronouncement before his convention, did not hesitate to declare:

"The day is coming when the theology and the ecclesiastical polity of Leo and Hildebrands—earlier and later—must give way to the theology and the polity of a greater man than any of them—I mean Cyprian—which was the theology and the polity of those twelve first chosen ones from whom he so plainly derived it."

We agree with Dr. Potter that St. Cyprian derived his theology and his ecclesiastical polity in substance from the apostles in accordance with the memorial tradition of the Church. For that very reason he fully recognized the principle that as St. Peter was head of the college of the apostles, so his successors were recognized as legitimate inheritors of his prerogatives.

Then there are more than a dozen letters of this saint extant, written at different times, to different persons and on various occasions, in which the idea of the supremacy of the Bishops of Rome, as the successors of St. Peter, is clearly and unmistakably recognized.

His treatise on the "Unity of the Church," though not written for the express purpose, does yet clearly recognize the chair of Peter as the head and centre of unity, and the necessity of being in union with that head in order to be in the Church.

Having quoted the passages of Scripture to which we have alluded above—"Thou art Peter, and upon this Rock, etc.," and "I will give unto thee the keys, etc.," and "Feed my sheep"—he goes on to say:

"And although after the Resurrection He gives to all the apostles equal power and says, 'As my Father hath sent Me, I also send you, Receive ye the Holy Ghost, etc.,' yet, that He might manifest Unity He established one chair; and He disposed by His authority the origin of the same unity which begins from one."

Does he not hold this unity of the Church believe that he holds the faith of the Church, who asserts the chair of Peter on which the Church is founded trust that he is in the Church?"

Of course the other apostles were equal to Peter in all the ordinary power and functions of the episcopate, but the body was constituted by our Lord Himself, with a head whose jurisdiction was acknowledged by all. This is the idea that pervades all St. Cyprian's writings.

Neander, Harnack and Schaff, maintain that St. Cyprian's teaching necessarily issued in the Papal form of government. This view, too, is abundantly confirmed by the fact that the same view of the Apostolic See of Rome was generally prevalent in the Church St. Cyprian's time, as is clearly shown by the writings of contemporary fathers.

LAMBETH AND LAMBETH.

The great do-nothing conference at Lambeth, England, in which one hundred and ninety odd Bishops of Anglicanism emulated the famous achievement of "the good old Duke of York," has passed into history—or out of it.

Soon afterward I passed several days with Manning at his rectory at Lavington, of which parish he was then rector. Each day we dined at the palace of the Bishop of Oxford, which was very near the passage.

The veteran doctor informed his audience at the beginning of his address that he "would avoid cloudiness of speech"—no reflection, we hope, on his episcopal superiors.

One of these was his extreme intellectual self-possession—a quality in which he was a signal contrast to Carlyle, who seemed to be unable to do his thinking "until he had worked himself up into an intellectual passion, as the lion is said to prepare himself for action of another sort by first lashing himself into a rage."

When travelling with him to Rome, we stopped at Avignon; and a few minutes after our diligence entered the courtyard of our hotel, a small black bag belonging to him was missed. It had been stolen; and all inquiries, whether instituted by the police or the clergy, failed to recover it.

Make up your mind now that not a day shall pass, from this day to your last, without some act of adoration to the person of the Holy Ghost, with-out some act of reparation made to him for your own sins and for the sins of other men.

There is nothing to prevent anyone concocting a mixture and calling it "sarsaparilla," and there is nothing to prevent anyone spending good money testing the efficacy of such a remedy, who wish to be sure of their people, take only Ayer's Sarsaparilla, and so get cured.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used." For delicate and debilitated constitutions these pills act like a charm.

With Invalids.—Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

DE VERE'S RECOLLECTION OF MANNING.

My first meeting with Cardinal Manning was at a dinner party, at the house of the late Earl of Danvers, in 1849. He was ushered into the dining room some time after we had sat down, and I had a good opportunity of observing a man of whom I had heard so much.

He is the most venerable, refined, gentle-natured, aspiring, and spiritually ardent man whom I know. He was delighted with Henry Taylor's poem in memory of your husband (Edward Ernest Villiers). "Did you know him?" I asked, when he spoke to me of that exquisite elegy.

By degrees the chief characteristics which belonged to Manning impressed me with more and more of definiteness. One of these was his extreme intellectual self-possession—a quality in which he was a signal contrast to Carlyle, who seemed to be unable to do his thinking "until he had worked himself up into an intellectual passion, as the lion is said to prepare himself for action of another sort by first lashing himself into a rage."

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THE "NEW WOMAN."

She is an Abomination to Catholic Theologians.

The "new woman" forms the subject of an interesting article by Rev. George Tyrrell, S. J., in the *American Quarterly Review*. In his opinion the "new woman" in her extreme type is an abomination to Catholic instincts.

The movement which has produced the "new woman," we are told, is animated by many false principles, for which J. S. Mill is largely responsible, and all of which are the fruits of the "reformation." The movement is illegitimately justified on rationalist grounds, and must eventually work itself out in the greatest possible equalization of the sexes.

Nothing but the profound ignorance of the Catholic religion under which the great mass of our non-Catholic countrymen labor ever give currency to the absurd charge, that ours is a "foreign religion," says the *Catholic Telegraph*.

In England they have a native religion—Parliament has settled it, the queen approved it, and the people submitted to it. It is supported by titles; its dignitaries are peers of the realm; it is a part of the government.

But "Catholics hold the religion of the Pope." Well, Episcopalians hold the religion of the Queen of England, and Lutherans hold the religion of the King of Sweden. What then?

But "Catholics are foreigners." Yes, some of them are foreigners. So are the Chinese foreigners, so the English, Episcopalians are foreigners; so English Episcopalians are foreigners; so all Americans are foreigners, if you go back a few generations.

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By the Pope to the chair of mathematics.

OUR YOUNG PEOPLE.

It seems to me to be, to them, and querulous, for the time being, though it make them, our young people have, no doubt, enough grace left to listen attentively to what we have to say about, and for them.

Their parents and solicitous seniors cannot drive from their minds anxieties, or rid their hearts from yearnings on behalf of their growing sons and daughters and their companions. Nor can they silence the promptings of conscience which speak constantly of responsibility and duty in this connection.

Glady would they express and in gentle words instruct and entertain them. They would, if wanted, join in their sports. They would take part in their debates, counsel them in their doubts, guide them in their investigations and bear with them, or for them, their troubles and difficulties.

There are relenting moments even for young people. Mother's starting tears, father's sudden gravity touch even the heart of their child, and "good form," the dignity of twenty-one, and "the requirements of society" are forgotten long enough to stave mother's tears and ward off father's coming reprimand.

Yes, the young love the old. But, oh, how often their love goes without saying! How little proof they think necessary to give of their love! In their hearts they have decided that they would die for their parents and they count on being able to do great things for them "when their ships come in." And, away down in their hearts, their parents believe this of them. But these great tests seldom come. Meantime, are not these same, young people silencing their parents' hate, by their failures in the smaller, perhaps, but constantly occurring, occasions for deference and service?

Quiltless they are, it is hoped, as the innocent pranks and fits of temper of their infancy and childhood are re-occurring to them. They are sure of their parents' blessing, come what may, and it need not add to their griefs if those parents die before any great test of their secret love be met and accepted.

How to do their part! That is here in the principal question at issue. The Reverend Michael P. Heffernan in an article in the *Catholic World*, thus considers it in reference to sons:

"What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough to join the Holy Name Society, or some other organization for young men attached to the church; a society purely spiritual in its first and fundamental principles, yet containing in itself such inducements as are likely to attract the boy and keep him deeply interested in it, a society which shall bring him willingly to his duty once a month and offer the pastor or spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their way—they want strength to push onward; and hence the necessity of monthly Communion and a stronger relationship with their natural leaders—the priests. Without the sacraments all our preaching and all our so-called literary societies, amusements and attractions for the young men, are a beautiful bosh and waste of precious time."

The frequentation of the sacraments is what is really needed for young and old to keep them good, and whatever secures the frequentation of the sacraments should be attempted and fostered. Therefore, this must be insisted on in all Catholic societies if it be hoped to make them successful in the highest and truest sense of the word. One admirable result of this rule will be to secure only good companionship for the members, which is indeed a most important consideration. It will also prevent a perversion of the aims of the society and guarantee refined entertainments and elevated studies.

We are in hearty accord with the suggestions of Reverend Father Heffernan, and we hope that an association such as he describes, or one that will achieve the results he hopes for, will find welcome and many members in every parish.

A FOREIGN RELIGION.

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By the Pope to the chair of mathematics.

11, 1897.

they don't get theirs themselves, or other people, are ungrateful home and burn this foulness which Marguerite instigates. public-house at voices raised through the Antoine Drex that She stood to moment the door villainous whiff of these stood Ant, apostrophizing keep your prom-Marguerite called led man stared small figure in the chest of his speech from the specie of the comical come away," said her ground in-ers, and go home she called out sheepishly hold-convention; "she is morning, and you instead of drink-

the, the stalwart crunched up Mar-and thumb, came a doctle dog, and he looked danger-ought for he had twelve first chosen ones from whom he so plainly derived it."

Even when he is her. And he with a neighbor if only could keep the. And he help them! misery. I do be- me the slip, and her cabaret." She until Antoine turned was out of sight me," she said, in and his lodging." was altogether a Narka. At first the his sordid ugliness, or taste as to be a at she soon discov-ependent and sen-ue ugliness that rel her there was a nearer, to the true etic one that she vious courage of the manion privation and a wholesome and the open acceptance spectacle of general lot seem less cruel. e had his presence e he had ever done at about St. Germain. vent unmoested; shlocking to public girls walking out worldliness of the eed any necessity for, was in itself a morning she went out old errands, and ear- and her can of milk, il marketing, and e delicate and bon- lished her good morn-

ing through the slums, no other inhabitant of, struck by her start-autiful, pale face, with the shining hair, used out of sight as if she range bird of gaudy ough their dark region or a moment. But in- passed even to do this. ar Marguerite " soon ht of citizenship, and sport to everybody's

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