Catholic Record.

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

LONDON, ONTARIO, SATURDAY, FEBRUARY 19, 1898.

NO. 1.009.

VOLUME XX.

The Lullaby of Mary. Lullaby, my little Son, Dearest and divinest one ! Suck and sleep and lie full soft While Thy mother waketh oft ; Will not let the quiet kine Come too near that sleep of Thine, With her mantle and her arm Mother holds Thee close and warm.

Lullaby, my little Child, Winds without are growing wild That a stable shuts their King Fren tot, sweet, the winds to hear, Thou shalt bridle them, my dear ; Thou shalt bid the hollow sea Bear the wandering feet of Thee.

Naught of this Thou knowest yet, I am glad Thou dost forget Angels and their goodlihead On Thy mother's boson laid, But a little while 'twill be Thou shalt love no soul but me, Thou must save the world, alas ! And the mother love let pass, Did I wake Thee with my cry ? Hush Thee, sweet, and lullaby, Lulla, lulla, lullaby !

Nora Hopper, in the New Illustrated Maga

THOSE PRELIMINARIES.

that it was an Apostolic See-like Alex-Rev. L. A. Lambert, LL. D., in N. Y. Freeandria and Antioch-but on the fact We come now to Dr. McAllister's letprince of the Apostles; the Chair of him

Nov. 13. ter of McAllister.-You quote many and

long passages from ancient writers, who speak of the Roman See as if it were the one and only authoritative Apostolic See.

Freeman.-Yes, we quoted many and long passages from ancient writers and we hope they were both edify-ing and instructive. We quoted them as evidences of the common belief of those times, that the Roman See was recognized as the centre of unity and as holding supreme authority in the Christian Church. We believe they were conclusive on this point.

McAllister. - Some of your quotations are open to criticism.

Freeman .- Then why did you not criticise them and show that they were not to the point? The fact that you did not leaves the inference that you could not ; for what could have been more to your purpose than to have destroyed the evidences of those venerable witnesses ?

McAllister - But I have not disputed Augustine, Optatus and Jerome we that there are such passages as you quote.

Freeman .- This admission is some thing. But as you admit the genuineness of our quotations why did you not attempt to show that they did not mean what we adduced them to prove? Your failure to do this leaves it to be infered that you found them too strong and clear, too pertinent to the point at issue, to be questioned. They were quoted to prove the common belief or those early ages, that the Roman See and its occupant were supreme in authority, and were so recognized by the other Sees in Christendom. You admit the passages, but are silent about the inferences that must be drawn from them

McAllister .- The point in question was whether Leo XIII., in claiming Augustine as a witness for the primacy and supreme authority of the Roman See, quoted that witness fully and fair

Hence, when admitting the evidence of the ancient writers you must admit ly on the issue. Freeman.-The Pope did not quote

and insisted on the prerogatives they and there is no appeal from the assignpossessed by reason of their Apostolic foundations. No one, no Catholic at least, has ever claimed that Rome was the only Apostolic See ; so, to quote St. Augustine to prove that it was not, is a work of supererogation, a kind of work which you, as a Covenanter, should not indulge in. St. Augustine referred to several Apostolic Sees?

have known, that the primacy of the

that it was the Apostolic See of Peter,

authority of a general council, by which the unjust sentence of the Roman

Freeman .- Yes, and we exposed the fallacy of your quotation by showing that it was so garbled as to hide the

meaning of Augustine. By giving as

we did the full quotation we exposed

this attempt to make Augustine stutter

where he talked plainly. McAllister.—This is the point to

which you should address yourself in-stead of quoting what no one disputes

to be the opinion of many ancient

of an age agree on a certain doctrine, and when there is

no evidence of a disagreement on or a

denial of that doctrine in contemporary

writers, we must recognize the doc-trine as the common belief of the time.

This is all the more true when the doc

trine has a direct bearing on govern-

ment, ecclesiastical or civil, and regulates and directs social or ecclesiastical

order and administration. When we find society recognizing and accepting

without question the practical opera-

tion of the doctrine we must conclude

that it voices the common belief. All

of a belief contrary to that doctrine.

he more so when there is no evidence

See could be reversed.

against it.

writers.

Yes, but what then? It proves that Rome was not the only one. Very well. What then ? Now we ask what has all this to do with the primacy. How do you justify yourself in attempting to lead your readers to imagine that Augustine did not recognize the

primacy, because he had referred to several Apostolic Sees? Does the fact that there were several Apostolic Sees disprove the fact that one of them held the primacy? St. Augustine did not think so, for he recognized both the plurality of Apostolic Sees and the primacy of the Roman or Petrine Apostolic See. He knew, as you should

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Roman See does not rest on the fact whom Christ distinguished in a peculiar manner when he said : Simon Bar-Jona, thou art Peter-a Rock-and on this rock I will build my Church and the gates of hell shall not prevail realizes his alienable right to life, McAllister. - I also quoted his declar-ation that when unjust judgments were liberty and the pursuit of happiness. But conditions have changed so that given by the Roman See there rethousands of men distinctly believe, mained an appeal to the supreme

and other thousands vaguely suspect, that the latest gains in civilization have clouded the title of the average man to these rights." This quotation pictures the conditions which the economic world pre-Dr. Sheedy also consents to-day.

siders the religious phase of the question, and points out how true religion can alleviate these conditions. "True religion," he says, "makes

man stronger ; it enables him to conquer-to bear up bravely. In other words, it makes of him a man in the true sense of the word. Religion gives a man a better chance to be what it Freeman .- This will not do. When was intended he should be. Religion we quoted the words of Sts. Cyprian, takes a man from a low, superficial, selfish, worldly life, and makes of him quoted them, not as evidence of the opinion of those ancient writers, but as a noble, conscientious being. A man with religion works with a different vidence of the common belief of the spirit and a different idea of life than faithful in those times. Those writers were the witnesses of the faith of the people. When the leading men

spirit and a universe trace of the second se and conditions. "Whatsoever things are honest, whatsoever things are just pure and of good report, if there be any virtue, and if there be any praise,

and conditions. ""Whatseever things are just, whatseever things are hones, whatseever things are just, and the observation of the proposition is and practice known as Christiant or the proposition is and practice known as Christiant or the proposition of the proposition is and practice known as Christiant or the proposition of the proproposition of the proposition of the proposition of the propos

for him to stay at none. The is many first self tirescome. His people ought to take the advice of Hamlet about Polonius. They ought to lock the doors on him so that he may play the fool nowhere but in his own house.— Catholic Standard and Times.

TOO MUCH OF A GOOD THING.

People are acccustomed now a days to hear so much of the benefits that come from asso-ciation that they have about made up their under the more associations of any and

The transmission to not the transmission to find that the field obtains to direct material products of the transmission to the field of the advance of the further is the advance of the first of the transmission to the first of the advance of the further is the advance of the first of the advance of the advance

St. Augustine fully, I one quotation, whereas he could have given several, showing St. Augustine's recognition of the supremacy of the But what he quoted was Roman See. fairly quoted and bore directly on the In a former article we quoted issue the other passages from Augustine, which clearly show his mind on the subject.

McAllister. - Leo asserts most posi tively that Augustine held to the primacy and supremacy. Freeman.-Yes, and there can be

Re-

day; ixed

\$4 to

RMAI

will b ity and

nmerci

NDON,

AVE nasa) tested

C., 418

pers,

n. Ont.

idon,

sdav

no reasonable doubt about the truth of Both his writings, Leo's assertion. and his acts, in referring the African Councils to Rome for approval and confirmation, prove that Augustine held to the primacy and supremacy of Rome.

McAllister .- We admitted that cer tain expressions of that authoritative father may seem to favor such a view.

Freeman. —We have quoted the pas-sages in a former article, and there is no seeming about them. They are a direct and positive recognition of the primacy. We also quoted other fathers of the Church prior to as well as contemporaneous with St. Augustine, and they are equally positive in their recognition of the primacy. I see you are judiciously silent about then

McAllister. - But we quoted other passages from his writings which prove conclusively that he did not maintain it. Freeman. - We read the passages

you quoted and found them to be so garbled that they belied the meaning of the saint. But even in their mutil-ated form they did not deny the primacy or make him contradict his former affirmation of it.

McAllistor. —I quoted his reference to a plurality of Apostolic Sees, which proves that he did not hold the Roman See to be the one and only Apostolic

Freeman.-St. Augustine referred, as the Popes themselves have referred, to other Apostolic Sees, such as those of Alexandria, founded by St. Mark, and Antioch, founded by St. Peter. Leo, the Great, in his letter to the Council of Chalcedon, referred to these

as voicing n the whole Church. McAllister .- I advance to another evidence of the very fallible ex-cathe dra deliverances of the Bishop of lome

d of their times

Freeman .-- Well, we will talk of it next week.

WORK OF THE PAULISTS.

Speaking of the Paulists and their work, Father Doyle says :

work, Father Doyle says: "We are a society of men living to-gether, I might say, under a voluu-tary contract, with one aim in view, and that aim the service of God. Our mode of life is, constructively, a re-nunciation of all worldly desires and interests. We endeavor to live the perfect apostolic life, and by having absolutely no business interests or property of any kind we leave ourse

free to devote our time, our thoughts, our talents wholly to God. We take no vow of poverty, we have no vow except the ordinary one of celi-bacy. Yet we keep the other vows, especially that of poverty, as strictly as if we had taken them. We hold no as if we had taken them. property. If any comes to us by inheritance, we turn it over to the common fund. If my clothes wear out, 1 go to the general superior for money to buy a new suit. If I wish to go to another city, I do the same and also get permission to go. He might re-fuse me, you say? Yes he has the

fuse me, you say? Yes he has the authority to do so, but as a matter of fact he never does so.

"It is a wrong impression, this one that only converts from Protestantism may belong to our order. I am not a convert from it. Both of our general superiors have been converts, our late one having been a son of a Congregational clergyman, which fact shows how it is possible for men to change. Not all our missions are to non Catholics, but most of them are.

"Our personal lives? Our discipline is very strict. Each is assigned to a room, but all must rise at 5, summer and winter, and on certain hours

every day, when not absent engaged in mission work, we are required to meet together for prayer. Our church duties are assigned to us periodically, itation of Christ.

He was appointed some six months ago Stipendiary Magistrate at Cahiriveen, County Kerry. Speaking from the bench he said :

"I should like to congratulate the public and the police of this district on the fact that after four months of constant attendance as resident magistrate in this portion of Ireland, comprising an area of one thousand square miles I have never yet had before me a single complaint of theft and not one case of criminal assault on women or children. Both these classes of cases are terribly common in England. I ay so as an Englishman, where I have lived all my life until quite recently. I think it speaks volumes for the people of Southwest Kerry that they should be so strictly upright and honest, considering their great poverty and the hard times they are now so patiently enduring.

It must be so, and there is no remedy against the tribulation of evil and sorrow, but to bear them patiently .- Im

TER. The most ready pen might be constantly employed nowadays in noting the breaches that are being made in the wall of ignorance and prejudice behind which Protestantism has been so long intrenched. The announce-ment having been made that the Methodists intend to preserve John Wesley's house as an object of pious veneration, the Church Times declares that there is really no justice in con-demning Catholics for honoring the relies of saints. The Rev. Dr. James McLeod, in the New York Observer, complains that sermons on the Blessed Virgin are not heard in Pro-testant churches. "This ought not so to be. For, surely, no woman in the Bible, no woman in the history of the world, is so not able and so worthy of our regard as is the Mother of Jesus. Surely, her life and char-acter ought to surgest themes for many a tender and instructive sermon. Blessed, in-deed, she is above women; and blessed she hall be for evermore." Dr. We Leod surs, further: "If the Church

tender and instructive sermon. Diessen in dead, she is above women; and blessed she shall be for evermore." Dr.'McLead says, further: "If the Church of Rome thinks too much of the Blessed Vir-gin, that is no reason why any other Church should think too little of her." It is impos sible, Brother McLeed, to hoor too much ome S whom the Almighty honored so highly. The catholic Church does not deify Mary, a "Above her is God only, below her is all ti that is not God." This is the strongest lan-guage ever employed in reference to her, I and it is not exaggerated. It won't be long I before some advanced minister will be found v advocating the intercession of the Blessed Virgin. That is the next step. Brother w McLeod would be ready to take it hinself if he were to reflect seriously that of all Christ's followers Mary is the only one that ever s loved Him with the incomparable love of a to powerful, whose can be "-Ave Maria. Dr. McLeod says, further: "If the Church of Rome thinks too much of the Blessed Virgin, that is no reason why any other Church of the or it is imposed by the chart of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is no reason why any other church of the chart is the strongest late. This is the strongest late, the nort is the strongest late, the nort is the strongest late, the nort is the theore is not exaggrent of the Blessed Virgin. That is the next step is not exaggrent is not exaggrent of the Blessed Virgin. That is the next step. Brother Male conduction the for by this other fact that there is no work is not exaggrent of the Blessed Virgin. That is the next step. Brother mather and the incontroverstable fact that is no reason of the Blessed Virgin. That is the next step. Brother mather and the incontroverstable fact that there is no the stand the incontroverstable fact that there is no the stand the incontroverstable fact that there is no the stand the incontroverstable fact that there is no the stand the stand is no chart is stand when the adving the necessary is to show our by the stand words in this contrave, or rather is no reason of the pelvis. The next stand when the adving the necessary is to show our by the stand words in the controverstable fact that there is no the stand the stand when alter the stand there are avort is no stand the stand whend the avort is is to be hoped that the

DEVOTION OF THE FORTY

People are accustomed now a days to hear so much of the benefits that come from asso-minds that they nore associations of any and every kind they have the better. While the great development of clubs and benevolent organizations in these our days is in many respects a good thing, it cannot be denied that the limit and extent to which they are now being carried constitute a danger that we are too apt to underestimate. The only danger we desire to call atten-tion to here is one which threatens nothing short of our very home life itself, indeed, it is nothing else than a growing tendency to substitute for the quiet and peaceful pleas-ures of the family hearth and circle scenes more gay and brilliant. We are ceasing to be a home people. The rush and whirl of our political and economic life has become part and parcel of our social existence. We have created a demand for excitement, and this can be satisfied not in the calm and simple precincts of the home, but only a midst the stir and noise of the clubbouse or assembly room. We must form clubs and societies, therefore, and these must distract our minds and engross much of the time not taken up with the serious avocations of life. We have come to think that these clubs and societies for pleasure and diversion are as necessary to our social life as the organiza-tions and unions for politics and trades are for our political and economic life, and our social season is for the most part made up of a continuous round of meetings and func-tions of oue organization or another. As we have said, one result of this is a dis-taster for home life and a loss of that enca-tion which can only be gained there, and which, as its the most lasting and func-tions of oue organization or another. Too many now look upon the simple and honest joys of home and mainly life as a far-way, miangible fancy, which may afford a sweet and touching theme for polity, but is not be realized in our every day life. This is not as it should be. Such a happtness should be sought by every one, and