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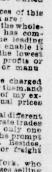
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A Child's Fpitaph.

(Paraphrased from Toute la Lyre, a re-cently published collection of Victor Hugo's posthumous poems.) BY EUGENE DAVIES.

O dear, dead child ! O happy child ! the old man envies thee— Thy trim bark sank within the port ere it

Thy thin bark such the port ere in put out to see : Why should the sun appear once more— why should the sun appear once more— What hast thou done that thus thy life should merit death so soon ?

and which for so many centuries kept all Christendom in mental and spiritual debasement. Exactly what those "monstrous supersuitons" are, I have not been able to find out; but some of them may possibly be encountered, if a few Catholic customs and tenets be roticed, that are nidicaled by Protes-tants. All Catholics make the sign of the Blessed Trinity. It is called the Sign of the Son of Man. It is a public profession of faith in the Holy Trinity. Who but a Unitatian can object to it? But catholics to continue in the prac-tice of Holy Church, from her foundation must make the sign of the cross. Tertullian at, the end of the second century, said : "We often sign All Catholics make the sign of the cross, and at the same time invoke the Blessed Trinity. It is called the Sign of the Son of Man. It is a public profession of faith in the Holy Trinity. Who but a Unitarian can object to it? But Catholics to continue in the prac tice of Holy Church, from her foundation must make the sign of the cross. Tertullian at the end of the second century, said : "We often sign ourselves with the sign of the cross : if second century, said : "we often sign ourselves with the sign of the cross; if you demands law for these practices, taken from the Scripture, we cannot find one there; but we must answer, that its tradition that has established them, that 'its tradition that has established them, custom that has authorized them and faith that has made them to be observed." (Du Pin). "Let us not be sebamed of the cross of Christ," said St. Cyril of Jerusalem, "sign it openly on the forehead, that the devils, seeing the royal standard, may fly far trembling; make this sign, when thou eatest or drinkest, sittest, liest, riseth, speakest, worktest, in a word, in every action" (Butter). St John Chrysostum said : "Let us carry about the cross of Christ as a crown, and let no one blush at the sign of salvation. By it is every, thing done : the cross is employed it a person in religion is regenerated, or fed with the mystical food, or ordained ; whatever else is to be-done, this ensign of sictory is ever pre-sent; theretore we have it in our houses, make it on our walls and windows, make it on our forcheads, and always carry it devoully in our hearts" (Butter). Collier seems to think that custom that has authorized them and

his soul. Give the heavenly sacraments, his soul. Give the heavenly sacraments, let us follow the nephew's soul with our oblations" (St. Ambrose, De ob. val. n. 56). "The universal Church has had the custom to pray for the dead (Universa pro defunctis ecclesia supplicate consue-vit)" (St. Aug.) "Supplications for the spirits of the departed are not to be omitted (Non sunt praetermittendae supplicationes pro spiritibus mortuo. rum)" (Id.). On this subject Collier has (vol. v., p. 284): But the argument (Bucer's) seems to proceed stronger the other way: for since prayer for the dead is nowhere condemned in Scripture, the authority of the Church appears a very this volume, is not left to the reader, but has been undertaken with the view of oringing every expression, as far possi-ble, into harmony with the Book of Com-mon Prayer and Anglican Divinity." On page 126, of this book there is: "The second is; to ask God that those pure and blessed ones may use and interorde page 126, of this book there is: "The second is; to ask God that those pure and blessed ones may pray and intercede for us, who would not only desire our perfection; but, also, if it was the Divine will that it should be so, that we might attain a far higher position than that which they have: and to beseech Him, that His holy Angels, as "minis. tering spirits" may aid us in the midst of our struggles and trials, and especi ally that they may guard us in our last hour from the powers of darkness." How close this may be to the original I cannot say, but in "the process of adaptation" there has likely been a little circumlo-cution. Scupoli, probably like all Catho-lics, asked the saints to ask Him; but after all it is several removes from Mr. Palmer's "reformed" position, and He must be grieviously shocked to see the tendency to a "superstitious" backslid-ing of his brethren. On the parts this ubject Collier (Vol. V., p. 393) has a this subject Collier (Vol. V., p. 393) has a very sensible paragraph: "Notwith-standing this reasoning, it is certain that angels have part of the administration of our Saviour's kingdom assigned them; and that they are concerned in the presidency and guardianship of the laithful. Thus we are taught by the author of the Epistle to the Hebrews, that "they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." And may it not be part of their employment to inspect the behaviour, to report the devotions, and intercede in behalt of their charge? If it be said that God Almight is omnipotent, and needs no information; to this it may be answered, he is omnipotent too, and therefore, has no need of the minister for such the

information; to this it may be answered, he is omnipotent too, and therefore, has no need of the ministry of angels to assist Him in His government, and protect His Church, asd yet the Scripture acquaints us that He is pleased to make use of them for this last purpose. It is hard for us to pronounce upon the extent of an angel's commission or to what charit-able offices their own benevolence may carry them. It is true St. Paul mentions "one mediator between God and man, the man Christ Jeaus," But then, by the next verse it is plain, he means a medisequence of praying for the dead. And the dread of being launched into purga-tory is no doubt the covert reason why Protestants object so stubburgle Protestants object so stubbornly against the practice of the Church. But why do next verse it is plain, he means a medi-ator of redemption, and not a mediator of intercession, so far as to exclude all the practice of the Church. But why do they hold religious services at a funeral ? The man is dead: his fate is fixed. Where is the Scriptural warrant for the sermon of parcegyric that invariably avouches him to be happy in heaven ? As careful practitioners of Protestant eschatology, the first brood of Puritans were more consistent than their present representatives; they took a man off and others. For every one who solicits his others. For every one who solicits his neighbor's happiness, and recommends him to God in his devotions, may be said to be a mediator in a lower sense. Now such instances of chaity are not only here the dury of the set only lawful; but are the duty of one Christian towards another. And that an argel is barred the liberty of such friendly application, is more than Bucer has proved."

Entrees
For the set of Many people consider "confession to a priest" as a very humiliating and un-necessary ordeal, and the "priestly absolution" that follows it, a scandalous sign of the cross, we may use the sign of the cross, we may use the sign of the cross, we may use the solution of the cross, we may use the solution of the cross of the solution of the cross of the factor of the cross." By this we may not a solution of the cross of the factor of the cross." By this we may not a solution of the cross of the factor of the factor of the factor of the cross." By this we may not a solution of the cross of the factor of the factor of the factor of the cross." By this we may not a solution of the cross of the factor of the facto practice of the Church. "In his time (Origen's) sins were confessed to the priests" (Du. Pin.) "The practice of private confession, and absolution, she (E Ch.) never abolished" (Palmer vol. I, p. 518). "Now since private confess-sion was thus customary in the ancient Church, since there was a person particularly appointed for this purpose, we must conclude it was then thought a very serviceable expedient" (Collier vol. v.

variance with its clear literal significance, I cannot discover: all the "evangelical" commentators, whose works I have con-sulted, either skip over it as if it were something of no consequence whatever, or nullify it by an explication that reduces it to an absurdity. J. P. T.

THE CAT HOLIC RECORD.

A NEEDLESS AND SILLY ACT OF AN EPISCOPALIAN PRELATE.

Bishop Potter in the matter. It may be considered also in very ques-tionable taste for a bishop of a reformed Church to inform the Archbishop of Parls in what purports to be a friendly letter, that excommunicated persons living in his archdiocese are "faithful priests and lay-men," when the writer knows perfectly well that they are not so regarded by the archbishop. In controversial com munications only, are such expressions permissible in the correspendence be tween ecclesiastics of opposing commun-ions. Bishop Coxe has a great deal to say about the Gallican liberties and their extinction by the encroachments of the Latin Christianity, which may not tend to soothe the archbishop's feelings, if he notices the letter at all; but the point we have already raised suffices to show that he has violated good teste headen have already raised suffices to show that he has violated good taste, besides doing a needless and silly act.

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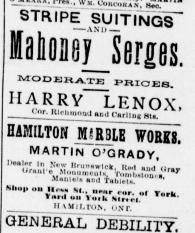
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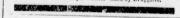
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