THOSE PRELIMINARIES.

Rev. L. A. Lambert in N.Y. Freeman's Journal. Dr. McAllister (continuing his remarks on Canon 28 of Chalcedon)—The see or seat of ecclesiastical authority at Constantinople is honored with the highest designation known to this No reference to the ecclesiastical seat or throne of old Rome transcends the expressions "the most holy throne of New Rome" or "the most holy throne of the most holy Church at Constantinople.

Freeman-We take you at your You say these titles referred to calted "authority" of the exalted throne of Constantinople, and that they are the highest designation k nown to the council. Now, if we find that the council gave still a higher designation to the authority of Rome it will follow that the council recognized in the throne of Rome the prim acy or supermacy of authority. Very well. This Canon 28, which you quote says that the most holy Church of Con-stantinople "should also in its ecclesiastical relations be exalted and hold the second place after that(of Rome).

To give Constantinople second place after Rome is certainly to recognize Rome as holding first place. Then if, as you say, the titles given to Constantinople indicate high authority, the statement of Canon 28, that Con stantinople should hold second place aiter Rome, shows that the council recognized in Rome the first place in authority. In other words, it recognized the Pope's primacy of author-

That this is what they intended to do, and actually did, is evident from the letter of the council to the Pope giving an account of what had been In this letter they said : " As the head over the members, so had Leo (then Pope) by his representatives had the hegemony among them (the fathers of the council)." As you love to quote Greek, you know that "hegemon" is Greek for leader, guide, and hegemony means leadership, predominance, superiority. In the same letter they state that they had taken the Pope as their guide in order to show to the sons of the Church the inheritance of the Here, then, is a positive recognition by the fathers of the council of Chalcedon that the primacy, the leadership, belonged to the Pope. It for this reason that they state in the same letter that "we brought the whole contents of what we have done to thy knowledge and have communicated it to thee for confirma-It was for this same tion and assent." reason that Anatolius, the occupant of "the most holy throne of Constanti nople," wrote to the Pope that the confirmation of Canon 28 depended on the

Then, high as were the titles con ferred on the throne of Constantinople, and great as the authority implied by them, the fathers of Chalcedon found means of recognizing and indicating a still higher authority in the throne Rome, the chair of Peter. It is passing strange that in your profound meditations on this council you did not

The doctor goes on to give what he

calls confirmatory points, thus: Bishop of Rome, protested most vigor ously against this canon when it was offered and first discussed in the McAllister council. As advocates of the papal claims, then being persistently urged by Leo the Great, they vehemently op-posed the adoption of a canon which, if it meant anything, denied his

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Freeman-As we have seen, Canon 28 recognized the Pope's primacy when it declared that the Bishop of Constantinople should hold the second place after the Pope. No sophistry can throw dust enough to hide this fact from view. Had the council thought of denying the primacy of the Pope they could easily have formulated a decree denying it point blank just as Dr. Mc-Allister could formulate a distinct and clear denial of it if called on to do so. They could have said, for instance, that the Bishop of Rome does not hold the primacy; that the Bishop of Constantinople is not second after him, but stands in all things equal to him. This would have been easy to say if they wanted to deny the Pope's prim-But they did not say this or any thing like it, and consequently we must conclude that they did not want to say it, or even think of saying it. Instead of this, they recognized the Pope at first, when they honored the Bishop of Constantinople by saying he

should hold second place after the Pope.
As it is evident that the Council did not think of denying the primacy there must have been some other reason why the papal delegates, and afterward the Pope himself, opposed Canon 28 and refused to give it his formal confirmation when petitioned to do so by the fathers of the council, by the Bishop of Constantinople and by the Emperor

Marcian himself.

Luckily we are not left to the hazard of a guess on this subject. Pope Leo in his letters to the Emperor, to the Empress Eudocia and to the Bishop of Constantinople gives clearly and emphatically the reason of his refusal to confirm Canon 28. In all that he says there is not the slightest reference to any denial of his supremacy by the confirm Canon 28. Why this silence? It is bishops. Why this silence? It is consolid the confirm Canon 28. In all that he says which he was defending the rights reads personally every letter sent him at this time, often dictating the replies. Why this silence? It is consolid the confirmal of the confirmal confirmal control of the confirmal co any denial of his supremacy by the observed. His supremacy had homage personally; they all go to palatable to our separated brethren. companions drew it from its covering,

supremacy the Pope would thave so stated. There is no time so opportune and imperative to insist on a claim as when that claim is denied. Silence on such an occasion would be to admit the truth of the denial. Of all the early Popes Leo the Great would be the last to pass without

reproof a denial of his authority. We must assume that the Pope knew the meaning and intent of the canon at the time it was passed better than Dr. Mc-Allister does fourteen centuries after. And we have his own statement of the reasons why he refused to confirm it. The denial of his supremacy is not given as one of those reasons. This fact alone is enough to upset all the doctor's far fetched theorizing about

Nothing is clearer from these letters of the Pope than that his own supremacy was not in question. He writes as a superior, whose authority is not questioned; he writes in defense of the Canons of Nice and of the rights of the Eastern Bishops who were degraded by Canon 28; he writes more particularly in defense of the ancient status of Alex andria and Antioch, whose preroga-tives were encroached upon by the raising of Constantinople to the first rank after Rome, as Canon 28 proposed to do. In his letter to the Emperor Marcian Leo says: "To the before named (Anatolius, Bishop of Constantinople, it ought to suffice that with the help of thy piety and by my consent he has received the bishopric of so great a city. He should not esteem lightly the imperial city; but ne cannot make it an apostolic see (such as Alexandria and Antioch); nor must be hope to increase by injury done to others, for the privileges of the churches, which are defined by the fathers and fixed by the decrees of the venerable synod of Nice, must be destroyed by no injustice and altered by no innovation. On this point I must, by the help of Christ, persistently discharge my duties, because this care the guarding of the canons) is committed to me (by God), and it would involve me in blame if the regulations drawn up under the Holy Nice (on the rank of the churches) were violated by my consent-far be it from me-and if the wish of our brother (Anatolius) had more weight with me than the common good of the whole house of God."

Those are the words of the head, looking to the welfare of the whole house of God. Here it will be noted that the Pope does not condemn Canon 28 for raising Constantinople to an equal rank with Rome-which it does not do-but for raising it to the rank next after Rome, and thus depriving the Patriarchates of Alexandria and Antioch of their ancient prerogatives.

In view of Dr. McAllister's statement that Canon 6 of Nice denied the Pope's supremacy it is strange to see the Pope upholding so strenuously that very It would not be surprising to canon. see the doctor insisting on the wisdom of a canon that denies the Pope's supremacy, but to see the Pope, and such a Pope as Leo the Great, insisting on the enforcement of it is indeed passing The only way to explain it -in view of the fact that Leo the Great was not an imbecile or a booby, which all know he was not—is to suppose that he knew that Canon 6 did not deny his supremacy, and that he was a better judge of its meaning than Dr. McAllis-

It may be asked as a matter of interest, why did the Pope insist so strongly on the observance of the canons of Nice, which neither affirmed not de-nied his supremacy? It was because Canon 4 had regulated the manner of selecting and confirming Bishops and Canon 6 had fixed the rank of Alexandria and Antioch, and because Canon 28 of Chalcedon changed the manner of selecting and confirming Bishops and deranked Alexandria and Antioch by raising Constantinope above them and giving it rank second The order was Rome only to Rome. Alexandria, Antioch. Canon 28 would change this order to Rome, Constanti nope, Alexandria, Antioch, thus displacing the latter two.

It was this that Pope Leo objected to in Canon 28, and, not to any denial of his own authority—which was not in It was to this deranking of ancient Eastern sees that the Pope objected, and in condemnation of which he wrote to Anatolius, Bishop of Constantinople, whom he believed to be the author and promoter of Canon 28. In his letter Leo said: "But Anatolius, although first the beginning of his pontificate, and then his consecrating a Bishop of Antioch had been irregu-lar, had unfortunately gone so far astray that he had endeavored to abolish the regulations of Nice, and thought that the fit time had come to deprive the sees of Alexandria and Antioch of their rank, and in the districts subject to Constantinople, to de-prive all the Metropolitans of their

Here, as in his letter to the Emperor, the Pope is contending for the rights and prerogatives of episcopal sees in the East, in the Byzantine Empire.

on 28 on the ground that it deried his not been attacked or threatened by Canon 28, and, therefore, was in no need of defense.

Had Anatolius believed himself equal in rank and authority to the Pope he would have resented the severe reproaches of this letter. He would have said: "I am your equal in authority in the Church, and as such my official conduct is not subject to your dictation. Govern in your own province, and I will govern in mine. Do not interfere beyond the limits of your authority." Such a reply would lave been most natural if Anatolius had believed that the Pope's interference in the affairs of the East was not justified by his supreme authority in he whole Church. nople. On the contrary, his reply was crucifix in ebony, ivory and gold. in a tone of humble submission. He assured the Pope how far he was from setting himself against any order contained in his (Leo's) letter. He informed the Pope that he had complied with his commands with regard to Archdeacon Actius and Deacon Andrew; that, as ordered, he had reinstated the former and excluded the latter from the Church. He explained that, in reference to Canon 28, he was not in fault. He shirked the responsibility for that canon, and shifted it on to others, and concluded by saying

that its confirmation depended on the Pope. Had Anatolius believed with Dr. McAllister that this canon denied the Pope's supremacy he would certainly not have written in the above tone of submission and obedience. But he be lieved, and all Christians of that time, except schismatics and heretics, believed with him, that the Bishop of Rome, the successor of St. Peter, held supreme authority in the whole Church. No other hypothesis explains the submission and obedience to the Pope of this occupant of "the holy

of Constantinople. throne ' Dr. McAllister, having proved with great industry and lavish expenditure of labor and learning, that the Pope and the Council did not agree on Canon 28-a fact about which there has never been any doubt - goes on to argue that there are here two infallible authorities in contradiction. already replied to this position at some We will only say here and now that Canon 28 is a legislative, not a dogmatic, act. As infallibility is concerned only with dogmatic acts, definitions of faith, and not with legis lative acts which may change as time changes, the opposition between Pope and Council about Canon 28 involves the infallibility of neither. To find the contradictions by which he seeks to disprove infallibility, he must look for them among those things which are in the sphere of the infallible function. Those things are definitions of revealed truths — that is, dogmatic decrees, articles of faith, not acts of ecclesiasti cal legislation, which, unlike dogmatic

decrees, are subject to change. It seems hard to get the doctor to understand the difference between the enactment of a law and the affirmation of a revealed truth, between an ecclesi astical regulation and a dogmatic defi-And yet if he would combat Catholic principles he must learn it, and learn that infallibility concerns ogmatic definitions. As contradic tion in these would prove his case, he should direct his energies and his Greek to discover them. Thus far he

has not found them. By the way, what has become of the Commercial Gazette? We have not seen it for many weeks. In the interests of education, it should give us an opportunity of reading the doctor's letters—that is, if he is still writing any. We cannot be expected to answer them unless we see them. Besides, his light should not be hid from us under a bushel. After all, perhaps, the paper is not to blame. The doctor himself should see to it. The study of ancient canons and Greek roots should not make him forget modern amenit-

THE POPE'S CHRISTMAS.

Pall Mall Gazette,

Even the Vatican and Sacred College composed of grave and reverend seniors, are not insensible to the gen eral movement of love and good will.

They make presents to each other, send the compliments of the season and pay their homage at the feet of the

The Cardinals of the Curia—that is to say, those who live in Rome-and those of the various dioceses of Italy sent, according to custom and in their quality of Princes of the Church, salutations and good wishes to the Catholic Sovereigns of Europe-Austria, Hungary, Portugal, Spain, Belgium, Saxony and Bavaria, poor Italy being the only exception through the Ambassadors accredited to the Vatican. This usage of the Papal Court is of very ancient date, and is most scrupulously observed. Theletters all bear the date of Nov. 25, St. Catherine's Day. Of course, the Cardinals out of Rome send letters to the Pope, all of which have to be answered by There is not a word about the See of the Secretary of State, Cardinal Ram-Rome and its supremacy, in virtue of polla; but it is said that Loo XIII.

graceful little speech, replied to by the that is the way of the saints, the old-Pontiff himself, who afterward enters fashioned way, by preaching the abso-

be present to give us a picture of the kind of preaching that converted scene: The White Pope—in reality as well as in name, for he is clad all in Sales' time, and in my humble opinion white-receiving the altegrated and the Red Pope, the Prefect of the Propagan American people. That 'liberality da. Cardinal Ledochowski, and the which induces some priests to da, Cardinal Ledochowski, and the Black Pope, the General of the Jesuits, Father Martin, surrounded by the Princes of the Church in their gorgeous robes of scarlet and real lace; version. Those who are inclined to geous robes of scarlet and real lace; version. the reply of the Bishop of Constanti- as its chief ornament a magnificent rebaptized on condition are obliged, at

HALL CAINE IN ROME. The Well-Known Novelist Studying the

Church and the Vatican.

Hall Caine, the well known novelist

who has come to the front so rapidly in the last few years, is in Rome. The author of "The Christian," "The Manxman," "The Deemster" and other well-known works, is studying the Church and the workings of the Vatican. Of his impressions, Mr. W. J. D. Croke, the well-known correspondent of the Catholic Standard and Times, writes:

A CHAT WITH HALL CAINE. During the past week I called on Campion, who, along with Blessed Mr. Hall Caine, but he was out. He came subsequently to return my call, and Blessed Ralph Sherwine, was came subsequently to return my call, and Blessed Ralph Sherwine, was and I then had the great satisfaction of hearing him speak of his visit to the Eternal City. Unfortunately, he is very shy of interviewing in Rome, saying: "I have been so much in the newspapers that I feel no taste for saying anything." The real reason of his sileece is that he is studying and that talents and his gentle and smishle his conclusions are still unripe.

ized," he said to me, "how great the persuasion of his friends to receive Rome was, and by Rome I the order of deacon in the Established Church, a weakness which he never organization." Then he paused muscoased to deplore to the end of his life. ingly. For upwards of an hour he Finding that his religious doubts in never ceased to return, sometimes by a logical sequence and sometimes by an intellectual jump, to emphatically Oxford and repaired to Douay, utter his wonder at the variety and after completing his course of divinity amount of genius and system and with great applause, he took his power which we express in the word terior call to the religious state, the ment, too, at the power of confession, to which I answered: "You can uality of a man unless you have been to confession to him. Go thither."
Will he ever? I do not despair of it and one ecclesiastic is occupied in the sacred ministry, being almost sure that the mind of the greatly esteemed for his eloquence, author of "The Christian" is undergoing a transformation. It is certainly undergoing a widening. MAY WRITE A BOOK.

In England he received help from being facilitated in his study of Roman ecclesiastical ruling. him in the papers," he said, aft dismayed by the physical weak-ness and uplifted at the intel-lectual power of the Pontiff." Mr. Hall Caine is learning the city of Rome, chiefly the ecclesiastical city, him again in this connection. Most of his inquiries put to me concerned the Curia. At one point he quoted the Pope's Christmas speech about peace between Church and State in Italy: "When was it ever considered de path of just reparation? How I should have liked to hear the Pope utter those solemn words!" This remark of the novelist and thinker impressed me more than any other. In person Mr. Caine is slim and tallish. The tint of his hair is redish gray, that of his beard brighter. He has the aspect of a Russian and of a Russian Christ in the tradition of painters, and more truly that of a native of the Strathelyde. And he is a Manxman. speech is pondered and rapid, nervous an English accent. He has graceful

NO MINIMIZING.

The subjoined extract from a zealous priest, deeply interested in the missions, is not without its significance. It contains a very great truth, and to its statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong the statement th imize doctrine we may add that, while making the fullest and most uncom

gether into the presence of His Holi- Nor is it necessary to hurran for the and having reverently kissed it, held ness, when a Cardinal Deacon, new American flag at every turn. There it in the air while the holy confesser Oreglia di Santo Stefano, delivers a is only one way to make converts, and pleaded "not guilty." into familiar conversation with each.

It is a pity no layman is allowed to Ecclesiam nulla salus. This is the white-receiving the allegiance of the it is the only kind that will convert the preme authority in But such was not noble apartment of the Pontiff, with remember the oath Protestant converts the foot of the altar, to take : a sincere heart and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God and these holy Gospels, which I touch with my hand."—The Missionary.

AN ENGLISH SAINT.

Interesting Sketch of Blessed Edmund Campion, S. J .- His Martyrdom.

One of the most illustrious among the English Jesuit Fathers who suffered for the faith during the reign of Elizabeth, was Blessed Edmund Campion, who, along with Blessed

ng anything. The real reason of his sileece is that he is studying, and that talents and his gentle and amiable disposition. Though unsettled in "I never fancied, still less real religious matters, he was induced by and by Rome I the order of deacon in the Established Church, a weakness which he never creased in proportion as he advanced in his studies, he at length quitted young convert next proceeded to Rome where he joined the Society of Jesus, never know the humanity or the spirit and was afterwards sent by the general to Prague, in the Kingdom of Bohemia. There he was ordained priest and remained for seven years learning and zeal. At the end of this time he was sent by his superiors upon

the English mission. After a narrow escape from the perse cutors upon landing at Dover, Father Lord Salisbury and Mr. Balfour to Campion went up to London, where he being feelighted in the campion with great success, holding study of the disputes and conferences with the heretics, which were the means of terviewed one of the Pope's chamber many conversions. From London he lains for three consecutive hours about it. Will he write of it? I did not ask visited various counties, gathering him, but I believe that he will resur- everywhere abundant fruits of his zeal rect a character out of his last book and eloquence. His great success in and place it in Rome. "Den't put the conversion of souls rendered him a enecial object of batred to the heretics splendid description of the Pope's who left nothing undone to effect his appearance on New Year's morning. capture. After thirteen months of I will only put this much: "I was missionary labor Father Campion, like our Saviour, was betrayed by a false brother into the hands of the perse cutors, being taken along with two other missionary priests at Lyford, in Berk shire, in the house of Mr. Yates. The deeply and well, and we shall hear of three confessors of the faith were con veyed to London on horseback, with their legs tied beneath their steeds and their arms bound behind their backs. In order to expose Father Campion to the derision of the populace, who crowded the streets in consequence of meaning for a nation to enter on the its being market-day, a paper was fastened to his hat, with these words written in large capital letters: "Campion, the Seditious Jesuit." same day, July 22, he was delivered up in charge to the Governor of the

During the four months that elapsed before his trial. Father Campion was treated with great barbarity, being several times put to the rack to induce him to divulge the names of those who had harbored him and also the partic ulars of an imaginary plot which formed the subject of his final accusaand impressioned. He has in a formed the subject of his final accusa marked way what Americans consider that it seemed as if it had been intendnervous gesticulations. His hair is ed to make away with him in this sparse and long. He dresses exquismanner. All these sufferings he endured with incredible patience, supported by the Divine grace, which he never ceases to implore. On entering the chamber of torture it was his custom to kneel down on the threshold to im plore the Divine mercy, and while stretched on the rack he was heard conaddition to these physical trials, every manner of persuasion and every artifice was used to evercome his constancy, promising explanation of the truth, it but all proving fruitless, he was must be done with all the unction and brought up at the November sessions sweetness of St. Francis de Sales, if we with seven others at the bar of King's would emulate him in the number of bench, charged with a treasonable plot and conspiracy to compass the Queen's his converts:

"Priests, however, who go on these deposition and death. "Priests, however, who go on these deposition and death. As the was unmissions should not be carried away able to hold up his hand in answer to with the idea that they are to minimize the charge, through the cruel usage to Cotholic doctrine in order to make it which it had become Cotholic doctrine in order to make it which it had been subjected, one of his

A few days later he was tried with his companions before a special jury, who, at the direction of the Attorney General and without a shadow of reliable evidence, found both him and his fellow prisoners guilty of a treasonable conspiracy, upon which they were sentenced to death in the usual manner. The intervening time before his execution, from November 20 to December 1, was spent by Father Campion in fer vent spiritual exercises by way of preparation for his last passage. this time he was often pressed with promises of life, liberty, and even of a handsome provision on condition of his conforming to the Established Church, With to all of which proposals he refused to listen. On the morning of his execu tion the blessed confessor of the faith was taken out of prison, along with Fathers Ralph Sherwine and Alexander Briant, who were condemned to die with him. After mutual embraces they took their places on the hurdles and were drawn through the streets of London to the gallows at Tyburn, surounded by heretical ministers, who still aimed at their perversion, and by many others who spoke to them words of consolation or sought their blessing

On arriving at the place of execution, Father Campion, who was the first to suffer, addressed a few words to the assembled multitude, protesting his lovalty to the Queen, for whom he prayed, and begging all the Catholics present to recite for him a credo when they should behold him in his agony. The last words which crossed his lips as the cart was drawn away, were: "I die a true Catholic." The two compan-ions of the blessed martyr suffered with equal constancy. Both of them had, like Father Campion, been subected to cruel tortures during their imprisonment in the Tower. three martyrs were beatified with many other victims of the same persecution on December 29, 1886.

May Become a Priest

The fact that Delancy Iselin Kane, son of Colonel Delancy Astor Kane, of New York, has entered the Jesuit College of Stonyhurst, in England, has given rise to the report that the young man intends to become a priest. The rumor has set New York society

agog. Colonel and Mrs. Kane are at pres ent sojourning in England. Mrs. Kane is the daughter of Mr. Adrian Iselin, who is not a Catholic, though his children have all been baptized in the faith, and the family is noted for its munificence to Catholic institutions. Mrs. Kane is devoted to the church and Colonel Kane was recently converted to Catholicism after having been for many years a vestryman in Trinity Episcopal Church.

Delancy Iselin Kane, who is the only child, and who is a descendant of the first John Jacob Astor, is twenty years old. At The Paddocks, the summer home of his parents at Davenport Neck, New Rochelle, N. Y., he has received instruction from Father Van Rensselaer, of St. Francis Xavier's, New York, who is familiar with Stony. hurst, and from priests of the cathedral of New York One of his cousir Charles Astor Bristol, was educated at the college in which he is now a

Tennyson's Catholic Friends.

The issue of the Century contains a very readable article by V. S. Scott O'Connor, who writes upon "Tennyson and his Friends at Freshwater. one portion of this paper mention is made of the fact that the deceased poetlaureate counted amony his Freshwater friends the Catholic priest of that place. Father Hawthornthwaite, with whom he was accustomed to pass some of his spare hours in pleasant converse Another of the poet's Catholic friends at Freshwater was Wilfrid Ward, one of the leading spirits in the Oxford movement which brought so many dis tinguished Anglicans into the Catholic Ward, we are told, lived at Freshwater in a place called Weston Manor, into the broad fields surround ing which opened a pleasant lane that ran to the right of the Briery, as Tennyson's Freshwater abode named. Mr. O'Connor cites the following stanza in which, in one of his , Tennyson praises the character of this Catholic friend and neighbor of

Farewell, whose living like I shall not find, Whose faith and works were bells of full accord;
My friend, the most unworldly of mankind,
Most generous of all Ultramontanes, Ward;
How subtle at tierce and quart of mind with

mind. How loyal in the following of thy Lord!"

In Tennyson's estimation, doubtless, all Catholics ranked as "Ultramon tanes," and in one sense, that of loyalty to the Holy See, the appellation fits all the faithful. The word, moreover, came in very handily for the meter of his verse, and Doctor Ward probably found no fault with its application to his Catholicism.

Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labor. We reap what we sow, but Nature has love over and over that which Justice gives us; shadow and blossom and fruit that spring from no planting of ours.—George Eliot.