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

VOLUME XIX.

Threefold.

Mother of grace and mercy,
Behold how burdens thou
Weigh down my weary spirit,
And drive me here to thee,
Three girls I place forever
Before thy shrine:
The threefold offering of my love,
Mary to thee!

The Past: with all its memories,
Of pain—that stings me yet;
Of sin—that brought repentance;
Of joy—that brought regret;
Of that which has been—forever
So bitter—sweet—
I lay in humblest offering
Before thy feet.

The Present: that dark shadow
Through which we toil to-day;
The slow drops of the chalice
That must not pass away.
Mother! I dare not struggle,
Still less despair;
I place my Present in thy hands,
And leave it there.

The Future: holding all things
Which I can give thee,
Brings sin and pain, it may be,
Near and yet more near.
Mother! this doubt and shrinking
Will not depart from me,
Unless I trust my Future
To thy dear heart.

Making the Past my lesson,
Guiding the Present right,
Ruling the misty Future,
Bless them and what must be,
And what has been,
In thy dear care forever
I leave, my Queen!
—Adelaide Anne Procter.

THE DIVINE AUTHORITY OF THE CHURCH.

Teaching of Scripture and Tradition—
An Examination of the Catholic Claim.

The Rev. John Gerard, M. A., S. J.,
the editor of the *Month*, in a recent
lecture on the subject said: By the
term "The Church of Christ" we
understand two things distinct but not
different—the whole Christ taught, and
what He wished to be believed, and
secondly, the institution which He de-
signed to carry on His work upon
earth, and propagate this belief.
Therefore, if we take the phrase in a
first sense all are included in the
Church who accept in every respect,
the teaching of our Lord. If we take
it in the second we have to consider
by what means Christ intended men to
learn His truth, so as to believe what
He came to teach, and nothing else.

It is with this second point that we
have to do. Christian Faith can be
founded only upon the authority of
Christ. To have the faith is to believe
what He teaches and to know that He
teaches it. For this it is necessary to
know what He teaches, and to know
without doubt, or else we cannot be-
lieve with doubting—that is to say,
we cannot believe at all.

We must, therefore, ask what
means did Christ appoint by which all
men might learn His teachings, and
have it with such certainty as to make
such knowledge a ground-work on
which to base Faith?

To this question there are but two
answers which we need consider.

Protestant systems, of all shades,
rest belief ultimately upon private
judgment. According to them, each
man is to select for himself the points
of his own faith. The Catholic Church
teaches that the appointed means is
that of authority; that because she is
representative, commissioned to speak
in His name, and safeguarded by Him
from any error in her teaching, so
that we may believe without doubting,
upon His authority, what He bids us
believe. She claims, moreover, her-
self to be this body. In order to de-
cide between these opposite views we
must attend to some preliminary con-
siderations.

All Christians are agreed that the
truths of Faith were revealed by God,
especially through Jesus Christ: that
is to say, that they are truths which
men could not have discovered for
themselves—unless they were made
known in a manner beyond nature we
could never have known them. All
could never have known that the Bible is
the Word of God and teaches us revealed
truth. But to learn such revealed
truth we must know what it teaches.
If we misunderstand it, and then be-
lieve our own misinterpretation to be
the truth, we believe not what the
Bible teaches, but something different.

If all men are to believe aright, all
must believe alike. Truth must al-
ways be one. If two men differ upon a
point of doctrine, both may be wrong,
but only one of them can possibly be
right. Hence the means appointed to
teach men the truth must be such as
to teach them all the same.

Applying these considerations: God
might without doubt, had He so chosen,
have appointed private judgment as
the means for finding truth; but if so
He would have so provided that it
should lead all to the same conclusion
—that, for example, men should all
agree in their interpretation of every
text of Scripture. God cannot have
commanded us to believe, and at the
same time withheld the means of know-
ing what He would have us believe.
But it avails nothing to have the Bible
unless we know what it says. That
Christ read (Luke xxiv. 45) that
the Apostles that they might comprehend
the Scriptures. That He has not done
so for each individual man is evident

from the fact that, left to themselves
they all interpret Scripture differently,
and therefore the vast majority
wrongly. This cannot be the result of
the divinely appointed means to find
the truth. On the other hand, author-
ity, as exhibited in the Catholic Church,
does undoubtedly produce unity of be-
lief.

This is even made a reproach by her
enemies, whereas it is a feature which
must necessarily be found in the true
Church, if there be a true Church.
She alone claims universality, and yet
secures this unity.

Two other considerations are worthy
of attention on this subject. The
Church of the Old Testament was the
work of God, though far less complete
and perfect than the Christian Church.
In it the most absolute uniformity of
doctrine and practice, and even of ritual,
was enjoined.

It is possible to imagine that the Son
of God came down from heaven to
establish discord and confusion where
He found tranquility and harmony?
Yet this is what He would have done
if abrogating the Law of Moses He had
substituted a rule which would inevi-
tably produce strife and dissensions.

The utterances of our Lord are clear
and emphatic—
"All power is given Me in heaven
and on earth—go ye therefore and
teach all nations" (Matt. xxviii., 19).
"He that heareth you heareth Me"
(Luke x., 16). "He that will not hear
the Church let him be to you as a
heathen and publican" (Matt. xviii.,
17). "The spirit of Truth will guide
you unto all truth" (John xvi., 13).
"Behold, I am with you all days, even
to the end of the world" (Matt. xxviii.,
20).

It is evident that He appointed His
apostles to be the instructors of man-
kind, in His name and under His guidance
and: not themselves alone in-
dividually, but their successors in
office to the end of time. We shall
seek in vain for any other rule laid
down by Him for our instruction.

But how are we to know that the
Catholic Church is this divinely ap-
pointed authority which is to teach us
the Faith? We must discover this by
the exercise of our reason, which must
necessarily precede the exercise of
Faith. Our service of God must be
reasonable, which it would not be were
we to accept blindly and without in-
vestigation. Our unenlightened reason
cannot, it is true, discover for
itself the solution of all problems and
doubts, yet it suffices to recognize the
teacher who is competent to solve them
for us. We act thus in regard to
human learning and science, first satis-
fying ourselves that a teacher is
trustworthy and capable, and then ac-
cepting with docility what he tells us,
however it may exceed our own capac-
ity to reach.

In the same way, our
Lord Himself claimed to be heard on
account of the works He did, which were
the evidence of His divine mission;
and when this argument was accepted
He proceeded to demand implicit sub-
mission to all He said (as in the case of
Nicodemus). Just so with the Church.
She bases her claims upon the creden-
tials she bears, which prove her origin
to be supernatural and divine; and
then, being accepted, she requires us
to accept her doctrine, not because of
the wisdom and goodness of the men
who convey it to us, but because she is
the mouthpiece of Christ Himself, and
is guaranteed by Him as a guide that
cannot lead us astray.

Her credentials over and above the
utterances of Our Lord already cited,
are her "Marks" or "Notes," which
stamp her as the creation of God, and
totally unlike any work of man; her
universality, or (Catholicity) of time
and place; her unity; the holiness of
her doctrine; the sanctity exhibited
in all ages by so many thousands of
her children; her miraculous history
and constant triumph, without worldly
resource over the powers of the world,
continually aiming at her destruction.

Moreover, the very charges brought
against her by her enemies suffice to
prove that she alone can possibly be
the Church of Christ.

We have seen that this is true in re-
gard of the unity of belief upon which
she insists. So it is likewise to her
claim to be infallible and indefectible.
A body that acknowledges its own li-
ability to error cannot be the divinely
instituted teacher and witness of truth.
A religion which of Christ's promises
supposed failure, cannot be His
representative. If the gates of hell
ever prevailed against His Church His
solemn assurances, were falsified, yet the assumption
that this was so is the starting-point
of all bodies hostile to her. By such an
assumption they condemn themselves—
judgment for her goes by default, for
she alone claims to have been ever pre-
served from error, and to be so to the
end.

The Church being thus recognized
how does she fulfil her office of teacher
in our regard? She does not claim to
receive fresh inspirations, as did the
prophets and apostles, but to preserve
and transmit those once delivered, and
to interpret the Scriptures and the
whole body of Christ's teachings
committed by Him to His Apostles.
This is handed down from age to age
by uninterrupted tradition, which,
under the watchful care of the Holy
Ghost, is the vehicle for conveying the

genuine understanding of God's word
to every generation of men.

By "Tradition" we do not mean
"traditions," i. e., histories or formular-
ies repeated by one man to another,
and by him to a third. What we mean
is this: that, as in an art or profession,
each generation learns its business
from the practice of that preceding it,
by living and working together, and
seeing how things are done, or as chil-
dren learn their native tongue by
hearing their parents talk it—so in the
Church, God's truth is ever taught by
the pastors and professed by all mem-
bers of the flock, each in his turn
bearing his share in its transmis-
sion to posterity. In the case
of human tradition, of the sort
indicated, it is the wit of man that
secures continuance and efficiency.
In the case of the Church it is the viv-
ifying influence of God's Spirit ever
working out His Divine pur-
poses, and, as God's instrument,
it is the Supreme Pontiff, the Vicar of
Christ, who in virtue of his office,
watches jealously over the people of
God by defending of nothing that is
of a human origin, and that nothing of
man's invention be substituted for that
which is divine.

Such are the grounds of Catholic
Faith. We accept implicitly the teach-
ings of the Church, because we are
assured that God bids us hear and
obey her—God, who can neither be
deceived nor deceived. In doing so,
we do not abrogate our reason, for our
reason leads us to her. We do not
subject ourselves to bondage by such
submission. Ignorance, not know-
ledge, is a bondage: and as Our Lord
Himself tells us, "If you abide in My
Words you are then My disciples. In-
deed, and you shall know the truth,
and the truth shall make you free."

"France was a wreck, a ruin, a desola-
tion, with none to dispute or deny the
truth: the other half belonged to no-
body—in three months would be flying
the English flag; the French King was
making ready to throw away his crown
and flee beyond the seas."
"Now came the ignorant country
maid out of her remote village and con-
fronted this hoary war, this all-consum-
ing conflagration that had swept the
land for three generations. Then be-
gan the briefest and most amazing
campaign that is recorded in history.
In seven weeks it was finished. In
seven weeks she hopelessly crippled
that gigantic war that was ninety one
years old. At Orleans she struck it a
staggering blow: on the field of Patay
she broke its back."

"Think of it. Yes, one can do that;
but understand it? Ah! that is another
matter: none will ever be able to com-
prehend that stupifying marvel."
"Seven weeks—with here and there
a little bloodshed. Perhaps the most of
it, in any single fight, at Patay, where
the English began six thousand strong
and left two thousand dead upon the
field. It is said and believed that in
three battles alone—Crecy, Poitiers and
Agincourt—nearly a hundred thousand
Frenchmen fell, without counting the
thousand or two, without counting the
dead of that war makes a mournful
long list—an interminable list. Of
slain in the field the count goes
by tens of thousands; of innocent
women and children slain by bitter
hardship and hunger, it goes by that
appalling term, millions. It was an
ogre that war: an ogre that went about
for near a hundred years, crunching
men, and dripping blood from its jaws.
And with her little hand that child
of seventeen struck him down; and yon-
der he lies stretched on the field at
Patay; and will not get up any more
while this old world lasts."—Sunday
Democrat.

A DOUBTFUL COMPLIMENT.
"There is some truth in all creeds and
some virtue in all communions," says Dr.
Abbott.

"This has a very liberal look at first
sight, but in reality it is a condemna-
tion of all creeds and all communions.
To say that there is some truth in all
creeds is to imply that there is also
some error in all creeds. To say that
there is some error in a creed is to
condemn that creed, for a creed must
be judged and accepted, or rejected,
as a whole. To reject any part of it
is to reject that authority or church
which offers the whole as a correct
formula of belief."

In things on which depend eternal
life no sane man wants a creed that
contains only some truth. It must, so
far as it goes, contain truth, and truth
only; otherwise it is not only useless,
but dangerous, because misleading.
The truths that it may contain are
confidence and mislead the unsuspect-
ing to accept the errors that lurk
among them in the same envelop. In
the words of Ecclesiastes, "Dead flies
spoil the sweetness of the ointment."
(x., 1.)

The doctor's intended compliment to
creeds, that there is some truth in all
of them, may be said with equal truth
of every composition that was ever
written and of every complete sentence
that was ever uttered. Error pure
and simple cannot exist or stand alone.
It is like a cancer in that it must have
something to adhere to and prey on.
The false must exist in association

with the true, if it exist at all. Hence
no proposition, even a false one, can
be formulated without having some
truth in it. What is more false than
to say, "God is not?" And yet the
first two words of the proposition ex-
press a truth, namely, "God is."
Thus even the atheist cannot deny the
existence of God without first affirm-
ing it. It is the same with all false
propositions: they must first affirm a
truth before they can distort or
deny it. The difference between a
true and a false proposition is this:
the first affirms a truth without dis-
tortion or denial, the second affirms a
truth with distortion or denial. Some-
where in both will be found a truth.
This is necessary, for without first
affirming a truth as the object of
thought, the mind cannot begin to
think. What! some one may say,
can I tell a lie without telling the truth?
Try it. Well, "Man is a
bird, with four wings and a peacock's
tail." Is there any truth in that?
Certainly. You say a truth when you
say "Man is." No amount of feathers
can cover this truth. The fallacy of
what you say is found in what you add
over and above that—in the trim-
mings, as it were.

"You are a liar!" Is there any-
thing true in that? Yes, the affirma-
tion that man is true. The remainder
is mere trimmings, incorrectly located.
Thus you see that every fallacy, every
untruth, must have a truth to rest on.
Fallacy is the parasite of truth.

From these considerations it will be
seen that it can be truly said that
every proposition ever uttered or writ-
ten contains some truth. So, when
Dr. Abbott says "There is some truth
in all creeds," he pays them a poor
compliment. He says of them only
what he could truly say of the writing
of Voltaire, Paine and other infidels
and atheists.—N. Y. Freeman's Jour-
nal.

MORE SISTERS FOR ALASKA.
"We Don't Expect to Find Gold Nuggets,
but Help Win Souls and Aid
Our Fellow-Beings."
(From the San Francisco Call, July 28.)

Two prominent Catholic Sisters
arrived in this city from Massachusetts
yesterday on their way to Alaska,
where they will establish a convent of
the order of St. Anne, an extensive
Canadian order founded by Bishop
Bourget in 1848.

The distinguished Sisters who have
thus left their Massachusetts homes and
offered their services in the far North
are known as Sister Mary of the Cross
and Sister Mary Magdalen of the Sacred
Heart. The latter was the leader in an
interview with the *Call* yesterday at
the home of the Sisters of the Family
of Holy Names. Speaking of the con-
templated trip and of the work of the
Church in Alaska, she said: "We are
going largely as pioneers, for the
Alaskan work is new to us. The
founder of this work was Sister Mary
Stephen, who has been in the far North
for many years. We are establishing
the fifth home and school of this char-
acter in Alaska, and our headquarters
will be at St. Michael's. I have had
a great deal of experience in teaching,
but not among Alaskans, but children
are about the same all over the world.
Where I taught last year we had 1,200
children in the parochial school. My
companion does not speak very much
English, as she is French. While I am
Irish, I speak French, and we get
along all right."

"We do not expect to find gold nug-
gets there, but we hope to win some
souls to Christian life and do some
good to our fellow-beings. I wrote to
the Mother Provincial that we were
glad to come into the country and be
of whatever service we could be in the
cause. From what I hear, I believe
the Jesuits will soon seek
aid for the establishment of
proper hospitals in the Klondike
country. There is considerable sick-
ness up there, and there are many ac-
cidents among the miners. It is prob-
able that Sisters from the far North
will come to the Klondike hospitals, be-
cause, as they are insured to the cli-
mate, they can do the work with far
less risk than would be incurred by
Sisters coming from a temperate re-
gion. You may feel sure that as soon
as there is need of extra hospital fac-
ilities some of the Catholic orders will
be on the ground and establish what is
needed."

"We have made provision for the
clothing and other supplies we will
need temporarily in the new field of
work. As our people have had many
years experience up that way, we
were fully informed of our needs. We
think there is a fine field for useful-
ness up there, and we were curious to
see the country also. You see, no one
in our position is forced to go to any
such service. Such matters are always
left to choice. We go to morning, and
we are prepared to prove that we are
pretty good sailors."

The Black Gown of Poverty.
Rev. Henry Van Rensselaer took his
final vows as a member of the Society
of Jesus at St. Francis Xavier's church
in New York City last week. Father
Van Rensselaer is a descendant of the
old Dutch patroon who founded the
family in New York eleven genera-
tions ago. He became a Catholic about
twenty years since, was ordained in
1857, and by this last act of complian-
ce with the rules of the order gives up
the immense wealth which he inherits
as a member of one of the oldest and
richest of New York's old Dutch
families.

MARK TWIN ON JOAN OF ARC.

The Debt of France and Humanity to
The Maid of Orleans.

Mark Twain's book upon Joan of Arc
is a splendid panegyric of the celebrated
La Pucelle d'Orleans. He was inspired
to the writing of the work by the
tremendous fact alluded to by Louis
Kossuth that "since the writing of
human history began Joan of Arc is the
only person of either sex who has ever
held supreme command of the military
forces of a nation at the age of seven-
teen." The debt which France owes to
Joan of Arc, and which she has made
some slight efforts to pay lately, is one
which Mark Twain never forgets. He
thus recapitulates the results of the
seven weeks' campaign:

FANATIC SABBATARIANISM.

An esteemed correspondent sends the
following interesting bit of history,
which illustrates Dr. McAllister's idea
of liberty:

"Rev. D. McAllister is one of the
principal men of the National Reform
Association. That association and the
Women's Christian Temperance Union
held a joint convention at Lakeside,
Ohio, in July, 1887, and, speaking on
the subject of a national Sunday law,
Dr. McAllister said:

"Let a man be what he may—Jew,
Seven Day observer of some other de-
monstration, or the who do not believe in
Christian Sabbath—let the law apply to
every one, but there shall be no public
demonstration of the first day of the week,
the Christian Sabbath, or rest for one na-
tion. They shall hold any other day of the week
as sacred, and observe it, but that day
is the one day in seven for the nation at large,
and that is a law of rest for the nation,
to be enforced by an officer in the Govern-
ment, or by private citizen, high or low, rich or poor."
Then some one stated from the audience
that "There is a law in the State of Arkansas
enforcing Sunday observance upon the
people, and the result has been that many
good persons have not only their lives
lost, but their property, and even their
lives." To which Mr. McAllister coolly re-
plied: "It is better that a few should suffer
than that the whole nation should lose its
Sabbath."

"This argument is identical with that
by which the Pharisees in Christ's day
justified themselves in killing Him.
It is said:

"It is expedient for us that one man
should die for the people, and that the whole
nation perish not." (John ii., 15. National
Sunday Free press, p. 13.)

The doctor evidently yearns for a
return to the Pharisee and Puritan
Sabbath, and to the Blue Laws of New
England. If he had his way in this
matter the next thing would be to
regulate the manner of keeping the
day. He would find light on this sub-
ject in the early laws of Massachusetts
and other New England States where
men of his way of thinking had full
scope. We give here some of these
laws to illustrate the spirit of the self-
righteous. The Plymouth Code or-
dered that:

"Whoever shall profane the Lord's day,
by going unreasonably to any lawful work,
necessary travelling, or by sports and re-
creations, he or they that so transgress shall
forfeit for every default forty shillings, or be
publicly whipped, but if he or they be
poor, he or they shall be imprisoned by an
officer of the town, or by a high
and lawful authority, against the known
command and authority of the blessed God,
such a person therein despising and re-
proaching the Lord, shall be put to death,
or grievously punished at the discretion of the Court."

The manner in which the Sabbath
was to be observed can be culled from
the following laws:

"21. No one shall run on the Sabbath
day, or walk in his garden, or elsewhere, ex-
cept reverently to and from meeting."
"22. No one shall travel, cook victuals,
make beds, sweep house, cut hair, or shave,
on the Sabbath day."
"23. No woman shall kiss her child on the
Sabbath or fasting day."
"24. The Sabbath shall begin on sunset
on Saturday."
"25. If any man shall kiss his wife or
wife her husband on the Lord's day, the
party in fault shall be punished at the discre-
tion of the Court of Magistrates."

"It is enacted by the Court that any
person who shall be found smoking tobacco
on the Lord's day going to or coming from
the meetings, within two miles of the meet-
ing house shall pay twelve pence for every
such default to the Colonies' use."
"So much for Sabbath laws. Here are
a few on other subjects showing the
liberal spirit of the Puritan saints:
"No priest shall abide in this dominion; he
shall be banished and suffer death on his
return. Priests may be seized by any one
without a warrant."
"No Quaker or dissentor from the estab-
lished worship of this dominion shall be
allowed to vote for the election of magistrates

with the true, if it exist at all. Hence
no proposition, even a false one, can
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cidents among the miners. It is prob-
able that Sisters from the far North
will come to the Klondike hospitals, be-
cause, as they are insured to the cli-
mate, they can do the work with far
less risk than would be incurred by
Sisters coming from a temperate re-
gion. You may feel sure that as soon
as there is need of extra hospital fac-
ilities some of the Catholic orders will
be on the ground and establish what is
needed."

"We have made provision for the
clothing and other supplies we will
need temporarily in the new field of
work. As our people have had many
years experience up that way, we
were fully informed of our needs. We
think there is a fine field for useful-
ness up there, and we were curious to
see the country also. You see, no one
in our position is forced to go to any
such service. Such matters are always
left to choice. We go to morning, and
we are prepared to prove that we are
pretty good sailors."

The Black Gown of Poverty.
Rev. Henry Van Rensselaer took his
final vows as a member of the Society
of Jesus at St. Francis Xavier's church
in New York City last week. Father
Van Rensselaer is a descendant of the
old Dutch patroon who founded the
family in New York eleven genera-
tions ago. He became a Catholic about
twenty years since, was ordained in
1857, and by this last act of complian-
ce with the rules of the order gives up
the immense wealth which he inherits
as a member of one of the oldest and
richest of New York's old Dutch
families.

CATHOLIC PRESS.

The establishment of a royal resi-
dence in Ireland and the extinction of
the "castles" with all its odious mem-
ories and infamies, are confidently
expected to pacify the Irish people and
to make them as loyal as the people of
England and Wales. We should all
love dearly to see the Dublin nest of
crime and plunder cleaned out, but for
the rest a royal residence would be no
more effective in crushing the spirit of
nationality than were the persecutions
of Cromwell. Ireland must have Home
Rule. She will be content with nothing
short of that.—Boston Republic.

Irish wit of the genuine stripe is not
extinct in Ireland, and it is not likely
to become so if we may judge from the
sayings of some of the present genera-
tion. An Irish school inspector was
examining a class in geography. He
had propounded a question regarding
longitude and received a correct an-
swer from the lad undergoing the or-
deal. "And now," he said, "what is
latitude?" After a brief silence, a
bright youngster with a merry twinkle
in his eye, said: "Please, sir, we have
no latitude in Ireland. The British
government would allow us any."
—Boston Republic.

Speaking of the Pope's recent poem
on frugality, the *Episcopalian* paper,
the *Churchman*, has this to say:
"That the Pope, in the midst of his cares
and his prayers, with the world for his parish
and the distresses and dissensions of the
people, should venture the solemn
business of writing bulls by the pleasant
diversion of matching rhymes, is an incident
worth noting. It is a testimony to the
value of leisure. It means that, in the judgment
of the patriarch of Rome, the most occupied
of public men, it is a benefit and a help to
better work to take some quiet time to read
old books and to write simple verse. This is
of itself the best part of the Holy Father's
prescription for a wise and hale old age.
It prevents hasty judgment. It guards against
that waste of time which comes from the un-
doing of things which ought not to have
been done. It is an aid to faith and piety,
keeps the spirit sweet and sympathetic, and
illustrates anew the economic fact that when
the working day was shortened from twelve
hours to ten, men were found to do more
work and do it better."
—Sacred Heart Review

A woman in Georgia deliberately
drowned her four-year-old son because,
as she explained, he was too ugly to
live. The explanation was not deemed in
any way, but his features were not in
accord with her tender maternal ideal
of beauty. The woman represents a
type of civilization several shades
lower than that of the lowest order
found in pagan China. Yet the crea-
ture calls herself a Christian and was
an active adherent of an Evangelical
sect. Of course we do not pretend to
hold Protestantism responsible for her
fiendish act, but we like to remind our
dear brethren that the influence
of their system is not always precisely
what they would fain persuade them-
selves it is.—Catholic Universe.

The Rev. C. A. Eaton, of Toronto,
Canada, preached in Boston last Sunday
on the relations of England to the
United States, and severely condemned
the American school histories for giving
so much prominence to the Revolu-
tionary War, to which the United
States owes its existence as a nation.
He also censured the American press,
and the country in general for making
"a supreme blunder in holding too
long to the old superstitions that she
must avoid entanglement with the
affairs of other powers." The
"supreme blunder" alluded to was
made by the supreme blunderer George
Washington, but he did not know any
better and the correct Father of his
country. Luckily we of a wiser
generation can take our instructions
from Toronto,
If we want to.

Cardinal Gibbons' stay at Southamp-
ton, Long Island, has been attended
by a striking demonstration of respect
from all classes. Commenting on this
the *Brooklyn Eagle* says:
"It is interesting to note how sectarian-
ism has temporarily broken down in Southamp-
ton. Cardinal Gibbons has been in the vil-
lage several days and Protestants and Catholics
have united to do him honor. The Cath-
olics have long known that he was a man
worthy of their respect and that Protestants
have learned by looking at him that they
could not well withhold their esteem if they
would. They talk of the Cardinal and
then they think of the tales that they have
heard about the evils of Catholicism and say
to themselves there must be something wrong
somewhere, for the great prelate is evidently
a man who is kind and charitable and humane