## DOCTRINE OF CATHOLICITY

By "CRUX."

AM still on my holidays, so will refrain purposely from do ing any writing, or any brain ork, this week. If any person has a fault to find I will sim ply say that those who are respon for me and who pay me are content-and I think that is all I re quire to justify my lack of exertion.

However, I have just now before me something very interesting and instructive, and I purpose reproducing it without comment. In Wallas ton. Mass., there is a Protestant association called the Unitarian Club At a recent monthly meeting of that the Rev. Thomas I. Gasson body. delivered a most remarkable address It is one of the clearest, most concise, and most irrefutable statements of what the teaching of the Catholic Church really is, that I have ever had the advantage of reading. If I am not mistaken Father Gasson is member of the Jesuit Order; at all events, he is a close reasoner, a solid theologian, and a careful and lucid expounder of the truth. I will simply take the text as I find it in a verbatim report, and ask the readers of the "True Witness" to peruse it carefully.

"I come simply to tell you of the essentials of the Catholic belief. must always be a matter of consideration to the intelligent observer to know just what it is that binds to gether over 250,000,000 of people, living in separate countries, so compactly that neither persecution from without nor treachery from within can disrupt. We have been persecuted. We have possibly done some per secutions ourselves. We have been but it has not paralyzed our force nor crippled our energies, and you will find to-day men going on with the same zeal with which Augustine went to England.

FOUNDATION STONES .- "Lat me say first of all that the Catholic Lelief may be reduced to four essen tials. These are: 1, the foundation stone of the existence of a Supreme Being; 2, that this Supreme has made a revelation; 3, that this revelation is the Christian revelation; 4, that the revelation finds its direct and adequate exposition in the teachings of the Church Catholic These are the four foundation stones

'We hold, first of all, that above all and behind all must be the know ledge of a Supreme Being. We hold that we come to the knowledge of a Supreme Being by the light of reason, that man's reason leads from the consideration of himself and from the consideration of the would -that if he should wish to give ar adequate answer to the question. Why do I exist, and why does the world exist? he could only give it by admitting the Supreme Being. The Supreme Being is self-existent, whatver name we may give to Him-God. Deus, or Otheos.

"We hold that this self-existant Be ing is only One. He can be only one, otherwise He would not be supreme. We hold that you cannot have two supreme beings, conse quently the worship we advocate is a thoroughly monotheistic worship. We claim, therefore, that this is the first the existence of a Supreme Being, being One, immaterial, possessing in Himself all the perfections, and conequently, we hold that this Supreme Being is a personal Being. Then we claim that this Supreme Being has made a revelation to man: that it is possible for this Supreme Being to make a revelation, or in other words if it were possible for Him to male a revelation, we claim that the difficulty would arise either from the Sune Being Himself or from the twing to whom the revelation is made from the matter communicated It seems to us that from neither of these three points can a difficulty a-

A MESSAGE FROM HEAVEN. -We claim that this Supreme Being has made a revelation to the individual, that He has spoken in many ways to individuals. He has ways than one, and that voice is Moses. All these we claim as part of the message that has been communicated by the Creator, the Infinite, to His creatures, the finite.

"Then we claim, of course, that with this whole revelation is found only in the Christian revelation, and that all revelations that came from Christ led up to Him, and that in Him we have the full sense of the revelations, that He gave us, the sum total of the truths which the Infinite wished to be communicated for general knowledge, and, therefore, that with the last one that received a revelation from Christ, the public revelations have ceased.

DIVINITY OF CHRIST, - "Then we claim, of course, that with revelation made through Christ. came first of all, as you know, the divinity of Christ. We take that as a foundation stone of our religion We claim that in Christ there an assumption of a human nature without a human personality on the of God. Human nature part about the same in every man, each man has a human personality which can never be duplicated. claim that in Christ His human personality was assumed by a divine personality, and consequently became the medium through which He performed those things which are recorded in the Holy Scriptures. Thus we claim Christ as the great authoritative, divine teacher of mankind.

"In order to do this He founded society. This we will call a Church and He wished all men to join the Church. Now then we ask, How are we to know this Church? and our answer is, that it must have some marks upon it. It must be one in faith, one in union of purpose, holy-that is that the members shall be seeking his higher life. Then we\*hold that this organization must be a universal organization, that it must be a Catholic organization, the word Catholic from the Greekthat it must embrace the whole world. Then we hold also that the badge of the apostolic must mark it, namely, that it must be able trace an unbroken record from the days of Christ down to the present

"We claim that heaven is reached

through the Church by means of the sacraments and in order to under stand what the Catholic means this, let me say that it is the teach ing of the Catholic Church that the natural powers of man only enable him to reach God indirectly. We can not see Him in the eyes of the flesh because He is a spirit, and only in spirit can we have direct knowledge of Him. This to the Catholic what constitutes heaven. Most people believe that heaven is where they fly around on a cloud with a harp in hands, singing a hymn. would be a very monotonous existence, but I cannot say that I think it the highest form of existence, but, according to Catholic theology, ultimate destiny of the race is direct knowledge of the Infinite, and conse quently in this direct knowledge is man's heaven.

SACRAMENTAL SYSTEM This destiny is reached through the Church by means of the sacraments. We look upon the sacraments as the channel to Christ. They are seven in number, Baptism, the Holy Eucharist, Confirmation, Penance, Matrimo ny, Holy Orders, Extreme Unction nels, all leading to one point that is to prepare the recipient to receive this direct knowledge of the life be yond the grave. This is man's destiny, according to the teaching of the Catholic Church.

"In regard to the individual him self, it insists primarily that there is something within him which is deathless. Therefore we insist most strongly that he shall keep in order his spiritual house for the judgmen which is to be passed upon him in order to receive a favorable verdict We hold, too, that a man's lot the future life is decided by the con dition in which he is found hour of death. If, when death strike him, his face is turned to God, he goes on in that direction. We do no admit anything as an uncontrolable impulse. No impulse is so that it cannot be vanquished by a will which is fortified with the cross

DECIDING HIS LOT. - "We do not admit that at the moment of death one goes directly to God directly away from Him. We claim that unless one is absolutely stainless he does not get immediately to his knowledge of God, or that unless one is irretrievably bad he is not kept forever from it. We believe that they remain in a place of temporary purgation, and in this the debts which have been laid up in the worldstill heard if one will only pause to listen to it. We claim that there have been public communications made for the public at large, as to ister or ambassador of a higher pow-er. His duties are simply to act as a guide to the Father."

For the guidance of the intelligent and sincere non-Catholic, this is about as frank and simple, as logical and convincing statement of the entire Catholic doctrine as any that could be given.

### Bishop Emard On Temperance.

On the approach of the festive sea son, His Lordship Bishop Emard, of Valleyfield, published a pastoral letter that has awaked very much comment in all the press, that is most timely character, and that-in vested as it is with all the close reasoning and elegance of expression so characteristic of Mgr. Emard's writings—must necessarily have an effect of the most desirable nature. The subject is intemperance, and the increasing prevalence of that great scourage in the world in general and in his own diocese in particular. The pastoral is quite lengthy, too much so for space at this season when it has to be curtailed, but not too much so for the benefit of the people. It is one of those rare nouncements that being complete in their treatment of the subject leave no loop hole for escape from the principles that they enunciate Wo would like to see this pastoral translated into English, and then scatter ed, in both languages, all over the Dominion. Not only is the subject a timely one at all seasons, but cape cially so when we enter upon a holiday period, and particularly so when we are within call, almost, of an epoch of general elections. The curse of the world to-day is certainly intemperance. The gravest danger that comes with times of excitement or relaxation is that which springs from drink. And this is exactly the ad but evident fact to which Mgr. Emard draws special attention, and it is in views of these existing circumstances that he does so at pre sent.

We do not suppose that the region of Valleyfield is in any more need of correction, in that direction, than any other section of the country; but it being the portion of our Dominion in which the Bishop has the most immediate interest, naturally his 16marks are addressed to the people of that diocese; but they apply equally as well in every other diocese in Can-

We do not purpose attempting even a synopsis of that elaborate and exhaustive document; but there is one particular feature thereof that cannot pass over in silence. Having in mind the inevitable approach, sooner or later, of the general elections, the zealous pastor points cut how very necessary it is for each citizen to have as lucid a mind as possible when casting his vote. the privilege of franchise is a blessing, the citizen who enjoys it must not forget that he has serious obligations that are associated therewith Of these his duty to God, to the State, to his family and to himself are of paramount importance.

The exercise of the right of tran chise is a duty that no citizen can, in conscience, afford to neglect; and for the due performance of that funcclear, the intellect lucid, the brain free, the heart devoid of passion and prejudice. And to be in this condiit is equally necessary to be perfectly sober. This is the purport of Mgr. Emard's admonitions in regard to indulgence in liquor at that

particular and exciting period.

Another point in this admirable pastoral which is deserving of a par ference is made to the change character and disposition effected by this indulgence in liquor. The habi tual drunkard becomes insensible to all the finer emotions of the heart; him dies out, by degrees, every feel ing of pity, mercy, charity, love, justice, humanity; his whole being comes petrified, and no longer sponds to the cries of want pleadings of intense misery; the affections the most natural die out, are drowned in the flery liquid; in a word, the soul is darkened by rapid degrees and the animal, or brute na sage is most eloquent in its pleading and its warning, and, like every other line of that pastoral, should b carefully read, seriously studied, and taken as a guidance for future course of every good and well-

(By a Regular Contributor.)

They had seen His Star in the

East and had followed it over desert

paths, and to Bethlehem they came to adore Him. The story of the ad-oration of the Magi, the Wise Men of the East, the stranger Kings, who had brought costly presents, the ends of the earth, to lay at the feet of the Child Jesus, is one that we need not repeat for our readers All know it by heart from childhood. That singular and significant event is celebrated by the Church ou the sixth of January, and is known as the Epiphany. The names of the three Kings have been handed down through the centuries-Melchior, Balthasar, and Gaspar. They were not only representative men of different countries, but in them was the entire human family present at the manger-crib in the City of David. One was a white man, and he came from the more civilized regions in habited by descendants of Japhet; another was a yellow man, and he issued from the mongolian regions of the Orient where dwelt the children of Chem; and the third was a black man, bearing the Ethiopian stamp o the offspring of Ham. Thus were the three great branches of the family represented at that shrine, by the Kings who placed their offerings feet of the King of Kings And in this do we perceive a link in the Divine chain of events that constituted the work of man's redemp tion. The Son of God had had comto earth to assume the burden of the entire human nace, and not a single exception was to be made. Before the Creator of mankind color station, race and geographical location count for nothing. There is no distinction made save that of the just and the unjust, the virtuous and the sinner. And this fact, abundantly proven in other ways, is clearly illustrated in the selection of Magi.

The number of lessons that are taught by the journey and adoration as well as the subsequent return of the Wise Men can certainly not be told in a brief reference to the Feast Take, for example, the gifts that they brought and presented to the "King of the Jews." They gave gold, frankincense and myrrh. Each of these has its significance, a part from its own intrinsic value Gold represents wealth, power, do minion—it is a tribute paid to royal-ty, to legitimate authority. Frankrepresents sacrifice; the symbol of the leading feature in the life of Christ on earth-a life that was to end in the most stupendous sarrithat the world ever knew Myrrh is the symbol of suffering; and suffering was to be the principal characteristic of that sacred life on earth. Suffering was to commence at Bethlehem and to end on Calvary, to last without one moment's cessation from crib to sepulchre, if not a con tinuous physical suffering, it anguish. And thus did the mental Wise Men, while presenting the most precious gifts they could select their respective countries, unwittingly symbolize the three characteristics of the life that was about to mence-royal nower infinite secrifice superhuman suffering. Thus does the Epiphany tell us a story dear to all Catholic hearts, and hence should we clebrate it in a manner worthy such a Faith.

## CATHOLIC LAIT

Under the heading "Good Catholics, Poor Catholics, Bad Catholics," Rev. W. D. Hickey, in an article to "The Augustinian," says: It is very sad to have to make ly, facts compel us. Catholics ought all to be good Catholics. They ought to be exemplary in every department and in every relation of life. Good Catholics are good husbands and fathers; good citizens and neighbors exemplary business and professions It ought to be so with all inquiring into the character of a man to say, of course, he is a good, hon est, reliable man,-he is a Catholic Indeed, worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his mo-ral character, they are disappointed.

telligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are The true Christian is highest style of man and the true Catholic is the true Christian.

The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, and it pervades all his actions. It controls his conduct in every relaion of life. He makes no about it-he is not on exhibition-h modest and retiring, but in all matters of principle he is firm as the everlasting hills. You always know where to find him-his word is as good as his bond. He is of con faithful in all his Christian duties and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow-citizens without regard to faith or profession.

The poor Catholic is a very different person. He is not much trou bled with conscientious scruples. He is a kind of milk-and-water, half-andhalf sort of man. Like the Laodiceans mentioned in the Apocalypse, he is neither cold nor hot, but lukewarm. He has not always the courage of his convictions-he lacks back bone. He is too ready to compromise and even conceal his religion when he thinks it will interfere with his worldly prospects. He does not abandon his religion entirely. He goes to Mass pretty regularly, but is not unwilling to stay away when he can find anything like a plausible excuse. He will "make the mission." of course-he cannot well help it-he is carried along by the prevailing enthusiasm. But, alas! When the mission is ended he falls back into the old ruts of tepidity and lax devotion. The world has a strong hold on his affections. He seems to be striving continually to belief the Apwhen he says, "You cannot ostle serve God and mammon." He is not respected by Protestants, and his own brethren pity him for his weak, pusillanimous, and truckling disposi-

We hardly need describe the bad Catholic. Everybody knows him, and his brethren are by no means proud of him. He was born of Catholic pa rents; was baptized a Catholic, and he still wears the name of Catholic though, unfortunately, it is only in name. He is ready enough to the name when he can do so to his worldly advantage, especially if is a politician-he is always glad to have the "Catholic vote." made money, perhaps, and become purse-proud. Or, he is a professional man and has got up in the world and is ambitious of social distinction. Catholic society-even the best -is not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes, he ignores his religion, and sells his brithright for a mess

Perhaps he is a poor man, or com paratively poor, and as pride is by no means confined to the rich, he has 'got his back up" about something does not like in the Church. has taken offense at something the priest has said or done, or he agines that some of his brethren have insulted him; or they do not appreciate his importance and give him the leading positions to which he is entitled, so he gives the Church a wide berth. He "bites off his nose to spite his face." To get even with his brethren and the priest, he conthe salvation of his soul. Poor, desoul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor, craven soul be atdent—such men are very apt to meet with accidents—then he cries for the priest. He must not die unshriven. True, he has no right to the services of the priest, whom he has so long despised and avoided, nor the blessing of the Church, which he has persistently ignored and neglected. But have all the last Sacraments ssings of the Church, just as if he

had always been a faithful member Luckily for him the Church is tender mother. Luckily for him priest is the representative of the di-vine compassion—the servant of a long-suffering and forgiving Savior. the sincere repentance of the dying man, but he gives him the benefit of the doubt. He tries to awaken in his slumbering soul sentiments of with a desperate hope that he may possible be saved by the infinite mery of a long suffering and compas

sionate Savior.

Oh, it is so much better in every way to be a good Catholic—better in life, better in death, and better for

# FRANCISCANS

(From an Occasional Correspondent)

Sunday afternoon was a red-letter day in the annals of the Third Order of St. Francis, when twenty mem made their profession in the Order At 2.30 the office was recited, which consists of the Vespers of the Most Blessed Virgin. The "Ave Maris Stella" and the "Magnificat" were sung by alternate choirs, and then Rev. Father Ambrose, O.F.M., cended the pulpit and told the menu-bers that Rev. Father Christopher was ill with a severe cold, and could not preach the sermon. He, ever, in the name of Father Christopher wished the Brothers a simple merry, Christmastide, and thanked them for the kindness during the year to the Friars at the monastery. He craved the indulgence of his listeners while he gave them some lessons to be learnt from the Infant Babe in the crib. The preacher dwelt at length on the great humility of the Son of God, and His great love for mankind. He gave a description of the work of the great St. Francis of Assisi, whose name and work were being praised not only by the good, but by the bad. He exhorted the members of the Third Order to follow carefully in the footsteps of Jesus Christ, their Divine Model, to be true children of their father, St. Francis, by observing his rule, and when death would come they would see Jesus Christ in His glory, and be happy with Him forever

Immediately after the sermon, the candidates advanced to the and were asked the following question: "Brothers what do you ask?" To which the reply came: 'Rev. Father, we ask to be admitted to holy profession in the Third Order of St. Francis, that we may serve God in it till death." Rev. Father Ambrose reminded them once again to be faithful imitators of St. Francis, who, according to Tradition, was born like our Divine Savior in a stable. The act of profession was then read, after which the priest replied: "And I, on the part of God," if thou observest these things promise thee life everlasting. In the name of the Father, and of the Son, and of the Holy Amen. The "Te Deum" was then chanted by the choir, after which the priest bestowed upon the newly-proessed the same blessing which Francis gave to his disciple, Brother Leo, which was: The Lord bless thee and keep thee. The Lord show His face to thee, and have mercy upon thee. The Lord turn His countenance to thee, and give thee peace. The Lord bless thee. Amen." The priest then gave a blessing to all present. After the blessing, he presented the Crucifix to the newly-professed, who kisses the Feet, in token of love for our Lord, and as a pledge of everlasting fidelity.

"Nearer my God to Thee" sweetly sung by Master Willia Polan. Solemn Benediction of the Most ed Sacrament was then imparted by Rev. Father Ambrose, O. F.M., assisted by Eev. Father Christopher. O.F.M. Mr. Lamoureux, the blind tenor, sang Sans-Sens Maria," with much precision feeling. The "A teste Fideles" "Tantum Ergo" were also sung.

At the end the teautiful Church, the members filed out slowing over the scene, the ceremony was at an end, the angels of God rejoiced at the good work accomplished, St. Francis looked down from above o his faithful children, and the Recording Angel entered the names new sons of Blessed Francis in the Heavenly Register, there it hoped never to be blotted out.

'In days of strife yet coming let us our armor bear, Hordes of hell in vain attack the

shield of fervent prayer; In days of adverse trial, in doubt, in

peril loss,
Be ours that balmy solace the Sunshine on the Cross."

When the members entered the hall they were congratulated by their newly-professed conferes, as they aid to each one;—

'And when life's lam, has fled from

thee, Amid peace, and joy sublime; May bright angels' smiles salute thee In Heaven's happy clime."

THURSDAY, DEC Our Curbst Obs

on New Year'

SUPPOSE I am express my wishes New Year," to the readers with whor lutely unacquainte wards whom I natura the kindliest of sentim am vain enough to they all are glad to wi happy returns." At all my rambling communication past four or five y never done any of them have the consolation of I never did any harm And that is more than in the world can truth day. I cannot shake th hand, so I will jus little pen in a most fri at him, or her; I canno Year's visit to each of will remind them all of existence by occupying tion for a few moments very subject of New Yes

IN OLDEN TIMES .am not yet a patriarch seen years enough to when the New Year's ca institution in the land. into the past I recall o in my father's home, w was "kept open" not o first of January, but u There were que those days; and there v friendship that I fear l vanished from society. actly the year; but I k no railway in our se country, and the telegra phone were yet to come Day was over; the stre ers" had dwindled away household had retired to two o'clock in the morn all awakened by a furi at the front door-(we brass knocker on the de ther arose, dressed and A large double-sleigh st door, and the person w the knocking, walked in the lock was turned. "I he said, "to wish you a Year, and I have a cou out here, who want to greeting." There was n done, save open the de them in. The lights we my mother had to get down to entertain the of course. I had to cree to see what was going visitor—a Mr. H.— went steps, called his comp seemed to be giving the instructions. In a mon cession came in, walking file-the first being Mrthe third a Mr. O'K. bag-pipe, and a fourth, I do not remember, who with a boy's toy drum. agine the racket they r they filed into the parlo most infernal din of dis their queerly assorted But you can form no id tonishment with which hold was stirred from s that regular charivari. T thing for it, but to "fe uratively my parents per feat. To say that they circus would be an exag what could they do? We mile from the nearest r there was no danger of community. It was r o'clock in the morning serenaders undertook to and it was a bigger unde any one can believe. T tempt to describe that or when they got to the homes I can never tell. is that there was no ac event in the next day's probably journalism, like

dences of national progr

sufficiently advanced at and the reporters were

quitous as they are to-de New Year's calling with

It had its hospitable ar

monie side that lent, it

romance. There was so

was certainly a great de ity in the friendliness th

ed. But it equally had

In the first place, there much "spirits," and the inevitable. Last summer visited the scene of that

hemian-like about it,