

# The Catholic Record.

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

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## THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

McAllister—The fifth General Council was the second of Constantinople in A. D. 553. So far was the first Papal condition of a General Council—the consent or approval in its convocation of the Bishop of Rome—from being established at this time, a full century after the Council of Chalcedon, that the Emperor Justinian called this fifth General Council against the consent of the Bishop of Rome, Vigilius, who at first protested against it from the beginning.

Freeman—It is more than probable that Pope Vigilius himself will be considered a better authority on this point than Dr. McAllister. Vigilius, in his condemnation of Theodore Ascidas of Constantinople, says that he had agreed with the Emperor Justinian, in the presence of other ecclesiastics and civil rulers, that a great council should be held, and that the controversy over the Three Chapters should rest until this synod should decide it. (See fragment damnationis Theodori, in Harduin, Tom. 3, page 8.)

It is true that the Pope objected to the opening of the Council until Bishops from the West should be present, and on that account refused to be present at its sessions. He, however, some months after the Council ratified its decrees, and this sanction was sufficient to give the Council an ecumenical character.

McAllister—After its decrees were ratified and went into operation, and shortly before his own death, in 555, Vigilius signed his adherence to the Council.

Freeman—After it had been ratified by the Emperor. But this imperial ratification did not constitute the Council ecumenical. It simply gave the canons and decrees of the Council the force of civil laws within the empire. It did not, and could not make the decrees articles of faith in the Christian Church. This is the main point, the only point of interest to us as to the Christians of those times. The decrees did not go into operation—that is, they were not accepted by the Church until after they were ratified by Vigilius, Pelagius and Gregory the Great.

Dr. McAllister does not appear to see the essential difference between a civil and an ecclesiastical ratification. The former is an act of the supreme civil authority, and reaches only to matters of state; the latter is an act of the supreme ecclesiastical authority, and is necessary to make the decrees of a Council binding on the whole Church, in other words, to make a Council general. The Emperor's signature was no more necessary or sufficient to make the Second Council of Constantinople ecumenical than would have been the signature of Victor Emmanuel, King of Italy, to make the Council of the Vatican ecumenical. The state, whether as Emperor or King, has absolutely nothing to do with the ecumenicity of a Council of the Church. It can neither make it nor unmake it.

The doctor next attempts to explain some prophecies of the Old and New Testaments, and apply them to the Church. He forgets that he cannot quote Scripture until he has proved its inspiration. As he has not done this, we pass on with the remark that the doctor should be of the prophets, and remember Miller and the Adventists. Miller got to reading the prophecies and made out that it was perfectly clear from them that the world was coming to an end in October, 1843. He and his followers got their ascension robes ready. But he and they are all dead, and the world still wags. From time to time some crank gets to reading the prophecies, sees the end of the world beginning, gets his ascension robe ready; the day fixed by him comes, passes, and the crazy subsides for a time. We warn the doctor to avoid the weakness of Miller and not indulge too freely his private judgment on the prophecies. The end and destruction of the Catholic Church has been prophesied so often by the anti-Catholic Miller, and the Church has so often proved the fallacy of the foretellings, when a man gets into the prophetic mood, and talks of the "wails of wrath," etc., he gives rise to the suspicion that he has been studying too hard, and needs rest and recuperation. Some years ago a man down in New Jersey went to studying the prophecies. He went on the "wails of wrath," etc., so long that it unhinged something in his head, and he determined to imitate Abraham and sacrifice his child. He took a knife and cut the little girl's throat. He phets was tried, and very properly adjudged insane.

We advise the doctor earnestly—for we have an interest in his health—to confine himself to the past and present and leave the future to be read as it unfolds itself. Just how he was switched off on the prophecies when he was dealing with the General Councils of the sixth and seventh centuries is not easy to account for, except on the theory that he has of late been concentrating his mind with too severe tension on the "errors of Rome."

We now come to the sixth ecumenical Council, which was the third of Constantinople, held in 680. The calling of this Council was approved by Pope Agatho, who not only sent legates to it, but sent to the Emperor Constantine Pogonatus, and thus also to the Council, a complete exposition of the orthodox faith, and thus prescribed to the Council a rule and directions for

its proceedings. The Council acknowledged this in its letter, to Pope Agatho when it said: "Through that letter from thee we have overcome the heresy \* \* \* and have eradicated the guilty by the sentence previously brought concerning them through your sacred letter." (Harduin III., 1438.) The decisions of this Council were signed and accepted by the Pope's Legates. The Council furthermore asked of the Pope a special sanction, and in its letter named him "Caput Ecclesie," head of the Church, and his See, "Prima Sedes Ecclesie universalis," the first See of the Universal Church. (Harduin III., 1632.) The Emperor also sent a letter to the Pope by the Legates who had attended the Council. He related to the Pope the whole progress of the proceedings, how all the members of the Council had assented to the doctrinal letter of Agatho, with the exception of Macarius of Antioch and his followers. These had been deposed by the Council, but had requested in writing that they should be sent to the Pope, which the Emperor now did, and left the decision of their affair to His Holiness. The Pope would now take the sword of the Word, and with it beat down all heresy, etc. (Hefele, Hist. of Councils, Vol. 5, page 177.)

Here it is to be carefully noted that not only the Council and the Emperor recognized the headship of the Pope, but even Macarius of Antioch and his followers, who had been condemned by the Council as heretics, recognized it in their appeal to the Pope against the Council. And their right of appeal was recognized by the Emperor.

The seventh General Council (second of Nice in 787) was, says Hefele, convoked with the co-operation of the Pope, was presided over by the Legates, and subsequently its decisions were sanctioned by the Pope Adrian, as he states in a letter to Charles the Great. (Harduin III., 1469.)

The eighth General Council was held at Constantinople in 869. Pope Hadrian II. was present by his legates. The acts of this Council were signed by the legates. The dogmatic part of its decisions was subsequently confirmed by the Pope.

The ninth General Council, that of Lateran in 1123, was presided over by the Pope in person, as was also the tenth and eleventh in 1139 and 1179. It was so with all the other subsequent Councils, except that of Trent. Trent asked and received the express confirmation of the Pope.

McAllister—By briefly glancing at the history of general Councils after the sixth held in Constantinople in 680, it may be summarily added that some were held, like that of Constantinople in 754, with every mark of ecumenicity possessed by other Councils recognized by Romanism as general Councils, but denied as such by Romanism because of canons and decrees hostile to the principles of that system, such as the canons of the Council of 754 against the worship of images.

Freeman—The fact that the Pope did not sanction the Council of 754 settled its fate in the eyes of Christendom. If it had all the marks of ecumenicity, as the doctor says it had, why did not the Christian world consider it ecumenical? That question should have occurred to him. The reason it has never received the Papal sanction is because it never received the approval of the Pope's judgment. Every Council confirmed by the Pope as speaking for the whole Church and voicing her doctrine is a general Council. All others are diocesan, provincial or national.

But the absence of the Papal confirmation of this pseudo synod of 754 is not the only objection to it. Pope Stephen III. and the three Patriarchs of Alexandria, Antioch and Jerusalem condemned its decisions and anathematized the image breakers. The seventh General Council (the second of Nice) did the same. The synod of 754 was then not only not a general Council, but it was heretical.

We are in the dark as to what Dr. McAllister is doing at present. His favorite paper, the Pittsburg Gazette, is not sent to us, and we know not whether it continues to publish the doctor's letters or ours. From the beginning we have not received regularly this fair and impartial Gazette. We were informed some time ago by a correspondent that while Dr. McAllister's letters appeared invariably in the Monday's issue of the Gazette, our replies appeared at no regular time. Sometimes they appear on Tuesday, again on Wednesday or Thursday. No one knows when to look for them. To obviate this annoyance, we advise those interested to send for the Freeman's Journal.

## The Catholic Press.

Mgr. Richelmy, the new Archbishop of Turin, has published his first pastoral. In that letter, which is remarkable for its noble sentiments and exquisite literary style, he speaks in favor and praise of Catholic journalism and "its noble mission," to use his own words. He says that much harm is done by Catholics to themselves and their children by not reading more Catholic journals and by not appreciating them as they should undoubtedly do. He cannot, he says, speak too sufficiently high terms of the Catholic press, for the work that they do in counteracting the evil effects of the freethinking, irreligious newspapers is very great indeed, and he fervently

asks God's blessing upon them, in all countries, that they may prosper.

## A FAMILY WITHOUT CHRISTMAS.

Another Stinging Discourse by Rev. Father Rosswinkel, S. J.

Melican Catholic.

The subject of last Sunday's lecture was a "A Family Without Christmas," and the reverend gentleman spoke substantially as follows:

"In the year from the creation of the world, when in the beginning God created heaven and earth, 5199, from the flood 2957, from the birth of Abraham 2015, from Moses and the coming of the Israelites out of Egypt 1510, from the anointing of King David 1032, in the 65th week according to the Prophecy of Daniel, in the 194th Olympiad, in the year 752, from the founding of the city of Octavian Augustus, when the whole world was as peace, in the sixth age of the world Jesus Christ, eternal God and Son of the Eternal Father, desirous to sanctify the world by His most merciful coming, having been conceived by the Holy Ghost and nine months having elapsed since His conception, is born in Bethlehem of Juda, having become man of the Virgin Mary.

"In these sublimely touching words the Roman Martyrology announces the Nativity of Him whose 1897th natal anniversary next Saturday morning will cause a paean of praise, gratitude, adoration and welcome to burst from every Christian lip. The Saviour's 'Glory be to God in the Highest and peace on earth to men of good will' will peep on earth from the lofty mountain cliffs and the lovely valley, from the cliffs and the regions of the North and from the sunny, flowery fields of the South, nay wherever grateful human beings, souls redeemed, may chance to live. Also, we, dear friends, will add our mite to this universal chorus and like a faint distant echo, let us hope that it will prove doubly sweet. It is not possible to enter into the proper spirit of that day and appreciate its meaning without briefly recalling to mind the state of society, as it existed before the first Christmas, then recall the change effected and thus learn what must inevitably be the consequences should its effect ever be destroyed.

"During 1,000 years man was left by a just judgment, grovelling in the mass of corruption and misery, only enjoying a glimpse of their future Redeemer. The Prophets of old saw Him afar off and described His glory and magnificence; the ancients sighed for His coming, calling upon the heavens to rain down the just and bidding the earth to bud forth the Saviour, while the Holy Patriarchs closed their eyes in the sleep of death with a fervent aspiration for the coming of the desired Emmanuel. All the nations of the earth were covered with a deluge of iniquity. A thick pall of ignorance and gross superstition hung over the entire world. Man created after the image and likeness of God, made but a little less than the angels, had become as brutish, his mind had become so stupefied by the flesh around it, that he had blundered and stumbled in the most hideous absurdities concerning the nature of the Deity. In the language of St. Paul: 'They changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds and of four footed beasts and of creeping things. They changed the truth of God into a lie and worshipped and served the creature rather than the creator blessed forever.' (Rom. I. 21.) We find whole nations adoring a calf, a serpent, a dog, a beetle, or kneeling down before sun, stars, rivers and trees, or blocks of wood or stone. Every form of sin, even the vilest, every form of idolatry, every form of sensuality canonizing the name of Venus, the brutish under the name of Mars, the principles of dishonesty and thieving under the name of Mercury; drunkenness under that of Bacchus, until even in Greece, that vaunted land of light, forevermore the scholars' land, St. Paul found them in Athens perplexed and wearied, dissatisfied with all their deities and still unable to do without one to worship, building up altars to God the unknown. It is an old trick of Satan and of the world to take up some form of error and call that religion. The bluish of shame mantles our cheek as we read of the enormous excesses, of which men were then guilty. Crimes the most base were committed, the most revolting were perpetrated against the Most High. Every forest against its altars of human victims and every plain was whitened with the bones of the slain and fallen in battle. Wars and revolutions and upheaval of society, poor as it was, were of every day occurrence, while most absurd, stupid and sensual ideas permeated the atmosphere of literature.

"I cannot recall to your mind the harrowing condition of the family in this deplorable state of humanity portrayed a few months ago, more briefly and graphically than by quoting the words of a most eloquent Catholic writer describing the return of the pagan Roman father from the bloody sands of the 'Arena.' He says:

'Mailed in a triple coat of insensibility his brow icicles with the tears of orphans, and his hands crimsoned with the unwashable blood of the fatherless and the motherless he went home—if home it can be called—where trembling weakness awaited a tyrant's coming, where helpless infancy shrieked despair at the mention of a father's name, and stood upon the neck of his better half, with the same iron heel, with which he had crushed out the groaning soul of his enemy. Like the eagle winnowing his flight through flaming clouds and lurid lightnings—darting from his eyrie and grasping the poisoned serpent in his murderous talons—then flapping his triumphant wings with ostentatious self congratulation, to resume his monarchical sway in the regions of the storm, and thence to dash his prey upon the breeding rocks; so rose the Oriental and Roman father in his pride, carrying in his blood-stained hands his own defenseless offspring to shatter them into fragments from the mountains of Hierapolis and the Torpean Rock. There was no appeal, neither to the justice of the law, nor the wisdom of philosophy nor the sacredness or sanctity of religion. Three words tell the story—Despot, Slave, Victim.

"Such was society and the family before the first Christmas one thousand nine hundred years ago, when Jesus Christ, the Eternal God and Son of the Eternal Father, desirous to sanctify the world by His most merciful coming, is born in Bethlehem of Juda, of the Virgin Mary. His 'true God of true God,' our Emmanuel, in whom all the prophecies made before His coming are verified, whose moral character, teachings and miracles proved Him to be the God man, a Divine Person, the Lord of Life and Death. Therefore, 'venite adoremus.' At His name every knee shall bow, of those that are in heaven, on earth and under the earth, for there is no other name given to men, by which we can be saved. Though a valley of satanic curses and imprecations it flung to heaven from the lowest depth of hell in response to the angels' song for peace, yet it is the death knell of Satan's reign; for the idols fall to the ground, the pythonic oracles are struck dumb, the pall of ignorance and pagan superstition is dispelled by the light which shone in the darkness and which must enlighten every man that comes into this world. He came to sanctify the world—yes the earth was cursed, and produced nothing but briars, thorns and thistles, both in the physical and moral order, and in the sweat of his brow man plodded his weary way to hell. His sacred feet blessed it when first they rested upon it: His knees sanctified it, as He knelt in prayer for us to His eternal Father. His precious blood consecrated it, as it flowed in copious streams and mingled with the ground in Gethsemane. Thus blessed, sanctified and consecrated, the world became a worthy abode for a race of 'people acceptable to God, a pursuer of good works, living soberly, justly and godly in this world.' For humanity is once more a sacred thing, since it has held Divinity, and God has been in this flesh, thus making us the blood relations of our Lord. Fraternity reigns supreme, for we are all brethren, and He who was born on Christmas day is our Elder Brother, 'the first born of many who were dead.' For as St. Paul teaches: 'There is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free, for we are all one in Christ Jesus. For we are all one in Christ Jesus. Each is worthy of his own and his brother's respect, because there has been an incarnation.

"The regeneration and elevation of the individual was the basis upon which the restoration of man as a social being was to be effected. In view of the universal brotherhood of man, woman was made equal by unity of origin and destiny. Hence she is no longer the slave of man and the vile instrument of his pleasure, but his sister and companion having equal though not similar rights, and in her marriage relations she is to be united with the Church to Jesus Christ Himself. He chose a woman to be His mother, and her motherhood was extended to all her creatures of the entire sex to which she belonged. Pious women accompanied Him on His journeys, repentant women were protected and pardoned, and even Magdalen, that courtesan of the day before, is found at the foot of the cross when nearly all had abandoned Him, and to her was given the privilege of His first recorded apparitions after His resurrection. To her glory be it said she has not proved ungrateful in the past. The hallowed names of maidens renowned for deeds of heroism, zeal, charity and other supernatural virtues form the longest and brightest page of Christianity and has merited for her the distinction to be called by the Church 'the devout sex.'

"The regeneration of the child was no less complete. The Redeemer was the 'Friend of Children,' who loved to be among them. His disciples who would free Him from what they considered their annoyance as children. He tells the people that 'he who shall receive one such little child in my name receiveth me. But he that shall

scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about the neck and that he should be drowned in the depth of the sea.' (St. Matt. xviii 6.) How strange such language must have sounded! And surely it contained a new revelation of the dignity of the child. As L'Abbe Riche observes: 'From the day when God might be seen as a little babe in the arms of His mother, something of the dignity that beamed from His divine brow illumined the features of every Christian child. What is the Christian child of today but the mutual pledged love made vocal, at whose cradle the reciprocal love of husband and wife is intensified and most object of their child, which in its turn reflects the loveliness of Bethlehem's Babe. The pagan despot learned humanity and compassion from the crib and changed him into a kind, forgiving, lenient husband, and a true, genuine, loving Christian father, modelled after the prototype of Christian fathers, the great St. Joseph. The Blessed Virgin's motherhood of Christ has made woman's dignity and beauty doubly amiable, lovely and respectable. The Divine Babe of Bethlehem has made the Christian children spoken of in the words of the poet as

'Idols of heart and of household,  
Angels of God in disguise,  
God's sunlight still sleeps in their tresses,  
His glory still gleams in their eyes,  
(Oh! those trants from home and from heaven  
They have made me more manly and mild  
And I know how Jesus could liken  
The kingdom of God to a child.

Father, mother and child gathered in the family home, whether humble and unpretentious as Nazareth's holy house, or magnificent and gorgeous as St. Louis' and Bianche's regal palace, have made it a haven of peace and contentment, the source of purest joys, a temple and sanctuary where Religion and Virtue are cultivated for Christ's sweet sake. This is the ideal home, ever since the new song in strains softer than the summer air and deeper and richer than all human harmonies resounded on Bethlehem's plains on holy Christmas night nearly one thousand nine hundred years ago. Such will be your home next Saturday, if the glow and glamour of Christmas tells you of an incarnate God. Without Him Christmas joy is but empty and hollow. It is as if men came to the manager and gazed at the ox and the ass but left the Divine Child unnoticed.

"Alas! we have but too many evidences all around, that the magnificent spectacle which the progressive labors of eighteen centuries of Christianity would and should present, has been marked by some mishap. The words of St. John: 'He came into his own and His own received Him not; the light shone in the darkness and the darkness did not comprehend it,' find their verification in the many miseries and many pollutions which even now blight the family in the Christian world. The Gentiles have ragged and the people devised vain things. The kings of the earth have stood up and the princes have met together against the Lord and against His Christ. They have broken asunder his bonds and have cast his yoke from them.' (Ps. xx.) The enemies of Christ have for eight centuries waged a relentless war against Him. We are cursed with a number of heathenisms and nature worship, who attempt to bring back the family and society to the worship of intellectual idolatry, and absurd materialism and a refined sensualism. We have among us those who assert that primitive man had no family life, that there was promiscuous union of the sexes, which is a mere assertion and lacks all evidence, but which destroys the very foundation of home life. The Divinity of Christ is being savagely attacked, and though repulsed over and over again, they have not given up the fight. They have abandoned reason and now appeal to the passions. God is simply ignored, Christ's precepts are completely set aside and the spiritual power of Christianity is kept apart from every influence on public life. Marriage is reduced to the low level of a mere civil contract, an interested casual transient union of man and woman who idolizes each other one day, to despise and curse each other the next. Divorce then steps in, ignoring God's positive law: 'What God has united let no man put asunder,' but as He is ignored in the separation, thus the very fountain of human society is being de-Christianized and humanity divorced from God. Of course the school shares a like fate, and our children must be educated without any knowledge of Him whom Sisto, in the Dresden Gallery—his greatest glory—comes nearest to her notion of the Virgin Mother of Our Lord.

The more highly endowed and the more highly cultivated the mind becomes, the more thoroughly does it enter into and understand the minds of others, and the more the power of intellectual sympathy is strengthened. Charity is made the constant companion and perfection of all virtues; and well it is for that virtue where it most enters and longest stays.—Sprat.

science are clarified and their image exposed to public veneration and held up as models for imitation. Whither are we drifting? Humanity will not again lie prostrate in adoration before blocks of wood and stone, but what is there to prevent a re-enactment of that horrible, disgusting scene in Paris of a drunken, debauched rabble proclaiming itself to be the elite and leaders of the nation, offering incense on bended knees to a public prostitute on the altar and bailing her as the Goddess of Liberty. Turn over the pages of pagan history and you will look in vain for anything half so filthy and humiliating. Remember the words of St. Paul: 'And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not decent.' (Rom. I. 28.) Lay with the learned 'Devas.' We may follow if we like the new doctrines and leaders, and clothe ourselves with the shreds and tatters which they have ingeniously manufactured into a kind of shabby religion of literature, humanity and science. Only let us not think that this make belief creed will be any refuge in sorrow, any restraint upon passion. Increase your armies, strengthen your police force, examine the bolts and bars of your penitentiaries, for de-Christianize men, you makethem monsters and you will have to cage them and shoot them down. Cease to give glory to God in the highest and peace will leave this earth because there will be no longer men of good will. See the fearful inroads these pernicious doctrines are making in our family life. The father has flung aside the sceptre which Jesus Christ had placed in his hands, and he has fallen like a dethroned king. Pagan legalized brutality is a thing of the past, he has lost Christian authority. What is left to him? The one Christian woman of to-day is distinguished only for effeminacy and sensuality, 'effeminate in character, effeminate in the affections, effeminate in acts, effeminate in manners and customs of life.' Unwilling to bear the pains of maternity, an un-Christian Herod orders the murder of the innocent but more unfeeling than Rachel, she is easily comforted and even pays the soldiers for their murderous work. The child of the un-Christian parents either falls under the despotism of an unprincipled authority, or is made a ridiculous idol. Ask the agents of the Humane Society how widespread devilish cruelty to children is and they do not know the one thousandth part. We are creating a child world for the adored idol; a world with its balls, its theaters, its banquets, its matinees, which which will have the effect of developing infallibly the trait of effeminacy. Yes, my dear friends, why are so many homes cheerless during this joyful Christmas tide? Why so many families that disgrace families, except that Jesus Christ is no longer the head, His doctrines no longer respected, and His practices no longer observed. Let us not deceive ourselves. We Christian people have no other civilization than that which was brought us by Christianity. If we throw this away we have none. There is no evolution beyond unless we cast evolution a decent into an abyss. Back, then, in all earnestness to Christ, who is the only light of the world and who must enlighten every man that comes into it."

## A Description of our Blessed Mother.

The Blessed Virgin, says the Ave Maria, is thus described by Epiphanius, who lived in the fourth century, and who derived the particulars from his predecessors: "She was of middle stature; her face oval; her eyes brilliant and of an olive tint; her eyebrows arched and black; her hair was of a pale brown; her complexion fair as wheat. She spoke little but she spoke frankly and affably; she was not troubled in her speech; but was courteous, tranquil. Her dress was without ornament and in the deportment was nothing lax or feeble. Holy Scripture tells us nothing of the personal appearance of the Blessed Virgin, and even the oldest accounts contained in tradition do not agree perfectly. Artists, therefore have, not followed slavishly the description given by Epiphanius, but have embodied their ideal of motherly beauty in their pictures. This accounts for the surprising variety of Madonnas to be found in all the great picture galleries. Besides, in the ages of faith the painting of the Madonnas was a religious work for which the artist often prepared by prayer and fasting; and most of the famous painters produced a great many. However, Mrs. Jameson, the celebrated art critic, says that Raphael's "Madonna di San Sisto," in the Dresden Gallery—its greatest glory—comes nearest to her notion of the Virgin Mother of Our Lord.

The more highly endowed and the more highly cultivated the mind becomes, the more thoroughly does it enter into and understand the minds of others, and the more the power of intellectual sympathy is strengthened. Charity is made the constant companion and perfection of all virtues; and well it is for that virtue where it most enters and longest stays.—Sprat.