AGENTS AND AGENCIES OF THE

CATHOLIC RECORD

#### THE EPISCOPAL RING

By Right Rev. H. T. Henry, Litt. D.

the rings do not necessarily suggest any liturgical use. Three impor-tant testimonies date, however, from the early decades of the seventh century. The "pontifical ring" is mentioned in a papal decree of the year 610. St. Isidore of Seville says that a ring is given to the bishop at his consecration to signify ("the pontifical dignity or to seal sorrow." "the pontifical dignity or to seal secret things." And the Fourth Council of Toledo (633) decreed that a bishop, reinstated after deposition, is to receive stole, ring, and pastoral staff.

THE SEAL OF SECRET THINGS Why should the ring "seal secret things?" Durandus, possibly mindful of Our Lord's warning that we anciently employed to seal letters and thus keep their contents secret, so the bishop wears a ring to indicate that he should seal up the mysteries of Scripture and the holy things of the Church from infidels and reveal them to the lowly of sary to realize that present sorrows

symbolism which has lasted, indeed, down the centuries, namely one husband, that I may present you as a chaste virgin to Christ"

(2 Cor. 11:3.) The bishop, argues
Durandus, is the friend of the class to witness the dramatic pres-Bridegroom and, as His vicar, is in some wise the Bridegroom also 'He that hath the bride is the bride groom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice" (St. John,

We may recall how the Blessed Fisher used the symbolism when Henry VIII. offered him a promo-Blessed Fisher declined, saying that he had wedded one spouse (his diocese of Rochester) and he would not

leave her, however poor and lowly she was.

One might note that the weddinging is placed on the left hand of the bride, whereas the episcopal ring is placed on the right hand. Why? The answer has been given the weddinging is placed on the right hand. Why? The answer has been given the weight and regists heraiding to the will disclose: The Teacher, Her Character and Her Work; Moral and Religious Education; Intellectual Education; and School Management.

No Catholic teacher should for a day be deprived of a book that must ultimately be procured.

other dignitaries—popes, cardinals, One after another, century by abbots, prothonotaries, doctors of c ntury, the witnesses spoke, when



#### I SEE IT NOW

Mankind has used finger-rings not merely for adornment but as well for utilitarian, sentimental, and symbolical purposes. Rings were used in ancient times, even as now, as signets; and to entrust such a ring to anyone was considered a mark of confidence. One explanation of the wedding-ring is that the husband, by placing it on the finger of the bride, expresses his complete faith in her. Other symbolisms of the wedding-ring need not detain us here.

It is interesting to find Durandus apparently implying that the liturgical use of the ring arose from that verse of the parable of the Prodigal Son (St. Luke, 15, 22) where the father (representing the Eternal Father) orders a ring to be put on the prodigal's hand. It is true that the early Christians used rings, even as did the pagans also: but the religious symbols found on the rings do not necessarily suggest any liturgical use. Three imporshall be glad in the future years to recall." But who can realize what Tennyson has styled the "far-off interest of tears," if he has never through experience reached into the heart of things from their

The child who has lost a mother is dazed, misses the tenderness of embracing arms, laments uncom prehendingly because all around is sorrow. There is no realization, no, nor even can be as there is for the father who slows his steps because she will not, as always before, be there to greet him, and for whom the food that she used to serve is tasteless on the tongue. The child will wonder as the father gazes searchingly to find the mother in the off-spring's looks, but the child will not comprehend. ought not to cast pearls before swine, declares that as rings were father, no rich, heavily laden past to measure its loss or weight the burden of sorrow. The boundless future is fraught with hope, or at

why should the ring be deemed emblematic of the pontifical dignity? Durandus again helps us to pensible or rather helplessly inadequate to attain to the meaning of that the ring is a sign of plighted troth between a bishop and his diocese, a sign of his espousal to the Bride of Christ committed to his we are to realize the meaning of care to be kept chaste unto her the great authors, and if we desire heavenly Bridegroom, Christ, as St. to have the words of the Author of Paul says: "I have espoused you to authors come home to us, we shall

It was once my good fortune in class to witness the dramatic presentation of a great Catholic truth by my professor of theology. Perhaps you may have seen in the library Migne's edition of the Latin and Greek Fathers. Book after book, shelf upon shelf they stand, bound in colors which distinguish the Fast from the West. The Cath the East from the West. The Catholic Church is a tremendous fact in history. It stretches back through the centuries as a chain of mountion from the See of Rochester to one of ampler revenue and dignity. Blessed Fisher declined, saying that the continent. Migne's volumes were the prophets who back across the centuries are seen upon the mountain heights heralding to the

that the left hand signified subjection; the right hand, authority.

A distinctive ring is also used by of the words: "This is My Body." theology or canon law, certain abbesses and certain orders of nuns.

Never did his chisel trace a base ignoble line.—Mary A. Ford.

Churry, the witnesses spoke, when living audiences, and now out of their printed tomb to us. I saw these Fathers like so many witnesses lifting up their hands to heaven in solemn attestation of the truth of their words. From voice to voice I went back through the ages, from council to council, shrinking at the condemnation of a Berengarius, or elated with the boldness of a Richard of St. Victor, or charmed with the song and science of Aquinas, back to the first utterance of those majestic words. I fancied that their sound had never ceased, that the words "This is My Body" went the words "This is My Body" went the apostolic round of the Last Supper, and then on to disciples and to the faithful, to Stephen dying, to Paul persecuting, and to Paul traversing the world. I seemed to touch with my hand a chain of clasped hands that terminated in the secure pledge of Christ's Divine Heart. "This is My Body" came from the lips of Christ to my listening ears. I realized that he meant what he said. My mind could not exhaust the immensity of that truth. It could, and did adore; it believed. It had been a spectator of a magnif-It had been a spectator of a magnif icent fact, of a portentous miracle

#### RATIONALISM AND MATERIALISM

God has become bread to be food to

to the soul of man. I see it now.

-Catholic Mirror.

In spite of their untiring propaganda, rationalism and materialism make but little progress among men. The rationalistic and materialistic creed fails to appeal to the man of commonsense and of sound instincts. It will always remain an academic plaything confined to a narrow circle of idle thinkers who,

no such assurance, it can never be- servative) Dec. 26.

ome a popular creed.
Belief in God is not waning nor is hope of immortality on the decline. These things are too deeply written into the very soul of man. They cannot be eradicated. The theological structure is far from crum-bling and no efforts of rationalist or materialist will ever succeed in overthrowing it. The witnesses of God are too numerous in this world that their voice can ever be drowned by the blatant boastfulness of a few unbelievers. Individuals may lose their belief, but humanity will

mever give up its faith.

Materialism simply does not fit human nature. Men cannot live by it. It would starve their souls and leave their hearts hungry. It would take the purpose and meaning out of human existence and make life a nightmare or a senseless farce. A godless universe would make men sick, like the sight of the horrible motion of maggots in their carrion bed. Materialism is too repulsive ever to win the sympathies of mankind.—Catholic Standard and Times.

#### NEW BOOKS

'The Catholic Teacher's Companion." By Rev. Felix M. Kirsch, O. M. Cap., Rector of Capuchin College, Catholic University of America. With a Preface by Right Rev. Joseph Schrembs, D. D., Bishop of Cleveland, Ohio, and an introduc tion by Rev. George Johnson, Ph.D. Catholic Sisters' College, Catholic University of America. Imitation leather, net \$2.75. American seal,

Many difficulties arise in the course of the school-day which are peculiar to the Catholic teacher alone. Nor can enlightenment upor them be gleaned in books of pedagogy, for they are questions that lie on the borderland of teaching and religion. Such delicate spirit-ual relations as those between the teacher and Pastor, Superior, and pupil demand infinite tact for their proper presentation. Hence, how timely as well as indispensable for every Catholic teacher, Religious or Lay, is this attractive Manual by this learned Educationist. He has covered every phase of activity throughout the school-day, leaving behind for each a specific and sound

course of procedure consonant with Catholic pedagogical method. But not only does he supply directions of a spiritual nature; his practical analyses of both teache and pupil temperament, counsels for health preservation, hints for self-improvement in the teaching process, and various other suggestions of advantage to the profession are but a few of the many valuable subjects treated, as the general titles of the four parts of the book will disclose: The Teacher, Her Character and Her Work; Moral

ultimately be procured.

"Sermons." By Rev. John A. Whelan, O. S. A. 8vo. Cloth. Net, \$2.25 Postpaid.

The author of these sermons needs no introduction to the homi-letic world. By his popular style and his erudition as well as by the fact that he is a professor of homiletics, he has surrounded himself with a host of readers that look to him for help or guidance. Not only, therefore, will it be found by its thoroughness, useful in the preparation of sermons, but, according to the intention of the author it will be enlightening to the laity as well. Many of the subjects treated, such as the Holy Name, or Catholic Education, are suitable for many occasions in the year, while all by their apt quotations and novel treatment are well worth perusal.

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#### MONKS WERE PIONEERS

London, Eng.—The famous York-shire woolen industry was founded by monks of Kirkstall Abbey, according to the statement by H. B. McCall, editor of the Archeological Journal, in a lecture this week.

The monks of Kirkstall, he said, were pioneers in agriculture. They reclaimed swamps, started stock-breeding on a big scale, besides founding the Yorkshire woolen

industry. They also had iron works and blast furnaces, and Mr. McCall said he had little doubt that the big Kirkstall Forge Company was really started by monks six or seven centuries ago.

# THE HON. CHAS. MURPHY.

The thanks of the entire commun ity are due to Hon. Charles Murphy Postmaster Acres and others to narrow circle of idle thinkers who, though boasting of their intellectual freedom, are nevertheless influenced by mere prejudice. The strongest argument against it is human nature itself which vigorously and

spontaneously repudiates a world view devoid of inspiring and consoling elements. The better self of man clamors for a world that is overruled by a benign Providence, and that offers an absolute guarantee that the good will ultimately come to full fruition and be triumphant along the whole line. Since materialistic philosophy gives no such assurance, it can never be-

#### IN MEMORIAM

In loving memory of our dear mother, Mrs. John Mulhall, who died Jan. 22nd, 1924. May her soul rest in peace.

-Sons and Daughters.

DIED

Donovan.—At Poltimore, Que., on December 1st, 1924, Mrs. Hugh Donovan, aged sixty-five years. May her soul rest in peace.

SHAUGHNESSY.—On Nov. 26th, at her late residence, Oakville, Ont., Brigid E. Shaughnessy. May her soul rest in peace.

Simons.-At her late residence, 311 Rubidge Street, Peterboro, Ont. on December 8, 1924, Elizabeth Boyle, widow of the late Peter Simons. May her soul rest in

Coffee.-In Peel Township, Monday, December 15, 1924, Mrs. Joseph Coffee, eldest daughter of the late James Fitzpatrick and Mary Doyle, aged seventy years. Funeral on Monday, December 22, to St. Martin's Church, Drayton. May her soul rest in peace.

May her soul rest in peace.

United in spirit to the choir of angels, pray frequently and earnestly for the conversion of sinners, the perseverance of the sick and agonizing, and the release of the souls in Purgatory.

Let us correct the habit of believing in men, and of placing our hopes on them; let us not correct ourselves of the habit of loving ourselves of the h them.—Abbe Roux.

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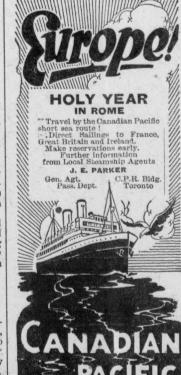
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over him as he eagerly drank in my story. Then it was I realized what music had meant to him. As he ex-pressed it, playing the violin was abso-lutely flat without the accompaniment

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