

# The Catholic Record.

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

VOLUME XX.

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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 signified 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 have read the prophecies, 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 'Gloria 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 infidelity, every form of sensuality, was defiled. Epicureanism and sensualists 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, and 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 bedding blocks; 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 2.) 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 Bethleem'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 gleams 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 home, 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 raged 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 which, 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.

## 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 delivered 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 grew 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—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 descent 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."

"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.'

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 1, 1898.

ORIGIN OF PRESENTS.

The good custom of making presents at Christmas, which prevails at the present day, is derived from the fact that the three wise men or magi who when led by a miraculous star came from the East to adore the infant Jesus their new born King, brought to Him gifts of gold, frankincense, and myrrh in acknowledgment of His divinity, royalty, and humanity.

For the same reason the children of the family are made the special recipients of these favors. Santa Claus is represented as distributing his gifts, in memory of the kind Bishop St. Nicholas who endowed three young sisters, who had become impoverished, with marriage portions suitable to their condition, in order to enable them to be suitably married when they reached the proper age. He supplied these dowries by throwing a bag of money in at their window, as each one reached the proper age for marriage. Thus the three dowries were thrown in successively for the three girls, while the good Bishop did not reveal to them who was their benefactor.

CHARITABLE DONATION REFUSED.

A New York minister, the Rev. J. W. Putnam, pastor of Trinity Church, 58th street, has refused a donation of fifty dollars sent by the Tammany Hall organization for the poor of his Church. On behalf of Tammany, Mr. V. J. Dowling, the secretary of the organization, expressed regret that the amount was not larger, owing to the fact that there are so many channels of distribution, but he added: "I have done the best I could." Mr. Putnam in his reply declares that donations for the poor are much needed, but as regards a gift from Tammany, he says: "I dare not touch it with so much as the tips of my fingers. . . . It would seem to be little less than a crime to take your ill gotten gains even for such a deserving object." In conclusion he quotes for Tammany's benefit Acts xiii and viii: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Thy money perish with thee." If Tammany were so surely steeped in evil as its enemies represent, the reply would be a deserved rebuke, but there is no sure evidence that it is so bad an organization as is represented by Republicans. It was made a means of corruption by Tweed and other politicians, but since their peculations were discovered, it is asserted on good authority that it is not now really corrupt, though it wields great political power. The Rev. Mr. Putnam seems to have been influenced in the matter by his Republican preferences.

THE POPE'S ENCYCLICAL ON THE MANITOBA SCHOOL QUESTION.

A despatch from Rome announces that the long expected encyclical of the Pope in regard to the Manitoba School Question has been published. The despatch is as follows:

Rome, Dec. 24.—The Pope's encyclical on the Manitoba school question is published here this evening. After recalling the religious history of Canada and enlarging its scholastic institutions, His Holiness expresses regret at the decisions taken seven years ago in Manitoba, relative to the Catholic schools, and points out the rights of Catholics, according to the Federal agreement. Continuing, the Pope condemns a school system based on religious neutrality, praises the zeal the bishops have displayed on the question, regrets that the Catholics are not equally united, owing to political passions, and admits that the authorities have done something to diminish the inconveniences of Manitoba school legislation, but His Holiness declares this to be inadequate, and exhorts Catholics to persist in claiming all their rights, though they must not refuse any partial reparations obtainable, with the view to reduce the perils of the education of youth. In conclusion, the Pope, in the encyclical, says that in the event of these being unobtainable, Catholics should provide their own schools, and adopt, under the guidance of their Bishops, a programme of study, reconciling it with religion and all literary and scientific progress.

There is every appearance of authenticity about this report, and we

have no doubt of its accuracy, as it is in accord with sentiments expressed both by the present and former Popes on the school question. It will be seen that the Holy Father insists upon the importance of religious education, and commends the zeal of the Canadian Bishops who have used every effort to supply such an education for the Catholic children.

In regard to the trouble in Manitoba, the Holy Father exhorts Catholics to aim by all lawful means to obtain for the Catholics of that province their full rights, and in the meantime to be ready to accept such partial reparation as may be attainable.

We never expected that the Pope's advice would be anything different from that he has given. He urges all Catholics to unite in aiding their fellow-Catholics in Manitoba, but there is no urging to employ any other means than such are within our rights under the Canadian constitution, to obtain redress.

The Pope is not satisfied, nor does he recommend Catholics to be satisfied, with anything less than truly Catholic schools, and until these are obtained for Manitoba, in accordance with the original compact agreed upon when the territory became a province, the Catholics of the Dominion will not be content. We defer further remarks upon the encyclical until the full text be made known to us on this side of the Atlantic.

The London Times, commenting on the encyclical, admits that the Holy Father's words are conciliatory, and calls it "a message of peace."

CLOSE COMMUNION AND THE BAPTISTS.

The Baptists at their recent annual Congress held in Chicago two weeks ago manifested quite an important change of sentiment in regard to the doctrine which is the very foundation-stone on which the sect is founded, and a firm belief in the truth of which is the only justification for their existence as a distinct sect.

There are a large number of sects among the Baptists, including Seventh Day Baptists, who hold the seventh day of the week, or Saturday, that is the Jewish Sabbath, to be the day of rest appointed by God to be kept by Christians for all time, instead of the first or the Lord's day, which nearly all Christians observe. There are also Particular and General Baptists, who follow respectively the contradictory Calvinistic and Arminian beliefs in regard to the universal or limited application of man's redemption through the death of Christ, and the foreordained election or reprobation of men. But the chief and distinctive doctrine which is held by the great body of Baptists regards the necessity of baptism by immersion as an obligatory ordinance of God. This doctrine in turn gives occasion to another division in the sect, between Open and Close Communion Baptists. The Open Communions admit to their communion, and to membership in their Church, those who give baptism by the pouring on of water, but the Close Communions, who form the great bulk of the Baptists, will not admit to this privilege any but such as have been baptized after their fashion by immersion, on the plea that such only as have been thus baptized are truly Christians. They, moreover, maintain that this immersion or baptism can be administered only to adults, and therefore exclude from membership those who have been baptized in infancy, unless they are willing to be rebaptized after what they consider to be the orthodox fashion.

The total number of Baptists of all kinds in the world is said to be about 2,000,000, of whom 1,100,000 are in the United States and England; but on this point of actual membership there is no means of attaining absolute accuracy. About three-fourths of these are Close Communions, whatever may be the particular sub sect to which they belong. Thus it is seen that a sect of about a million and a half adherents, and which began to exist only about three hundred years ago, presumes to de-Christianize the whole Christian world, not only of the present day, but of all ages since the days of the Apostles. What adds to the absurdity of this contention is that the Baptists, while maintaining that there is no baptism except what is administered by immersion, contend also that only those who have been thus properly baptized can administer baptism to others. If, under the guidance of their Bishops, we admit all this, it follows that Roger Williams, who established the sect in America, and the original Baptists of England during the reigns of

Henry VIII. and Elizabeth, were themselves never baptized, since there was no one living capable of administering to them baptism by immersion, as there was no one who had been thus baptized. The Christian Church must, therefore, have been entirely extinct on earth, and there could be no one capable of resurrecting it, notwithstanding that St. Paul describes the Church as being "the pillar and ground of truth," and that Christ built it upon a rock, against which and against the Church itself the gates of hell should never prevail.

The Chicago Congress seems to have opened its eyes to the absurdity of the belief which Baptists have hitherto held, for the close communion theory has been shown to be absolutely rejected now by the great bulk of ministers of the denomination.

The subject was brought up by two of the most eminent ministers of the sect, Drs. O. P. Gifford, of Buffalo, and R. H. Conwell, of Philadelphia.

Dr. Gifford said: "The essence of the Lord's Supper is in the power to discern the Lord's Body. Immersed men who fail to discern the Lord's Body do not observe the Lord's Supper. Unimmersed men who do discern the Lord's body do observe the Lord's Supper."

Dr. Conwell took a similar view. He said: "Not only is baptism not a pre-requisite to the Lord's Supper, but, on the contrary, it is an ordinance peculiarly adapted to the needs of the erring and imperfect."

The Rev. M. Banta, of Brooklyn, said he had been a Baptist for forty years, and a Close Communionist for sixteen years. He had studied the question carefully and had read all the Close Communion tracts of the American Baptist Publication Society, and had come to the conclusion that Close Communionism is wrong. Others spoke to the same effect. In fact the Congress appeared to be almost unanimous on this point, and only one voice, that of Rev. Dr. Lifton of Nashville, Tenn., was raised in favor of the old doctrine.

As it has always been noticed that the Baptists have adhered very closely to the Close Communion practice, the revelation that it is now practically to be abolished, together with the doctrine allied to it, has caused great surprise to the press of the United States generally. It is evidently a very easy matter for a sect to make a complete somersault in doctrine.

CHURCH UNITY AND THE LAMBETH CONFERENCE.

The Daily Columbian of New Westminster, B. C., gives an account of the opening of the Anglican Synod in that city on the 17th ult., the principal feature of which was a remarkable address delivered by Bishop Dart of that diocese, the most notable part of the address being his reference to the Lambeth Pan Anglican Conference which took place last summer. He said that through this Conference "the sense of unity of our world-wide communion was impressed upon the mind most forcibly," and that the encyclical letter issued by the Bishops of the Conference will be found to be a storehouse of sound principle, as the secular press have widely acknowledged.

As a matter of fact it has been generally said by the secular papers, the Times, the Daily Chronicle and others, that the results of the Council were meagre and unsatisfactory, for the reason that the Council had no authority whatsoever to enforce either unity of doctrine or of discipline, and even the newspaper organs of the Church itself have expressed their disappointment at the results. Bishop Dart even admits immediately after making the above statement that "disappointment has been expressed at the alleged lack of authoritative utterance on certain subjects." And how does he attempt to remove the disappointment? By asserting that it possessed real authority, or that it settled any of the disputes which are raging within the Church on the most vital issues? Not at all. On the contrary, he admits that it was without even the authority of a diocesan synod. He says:

"It must be remembered that the assembly was a voluntary conference, not a synod. That is to say none of the sixty-three points which the Bishops agreed to put forward in their encyclical are of obligation on the Church; and in fact, aware as they were that their decisions would be of no avail, they did not attempt to settle a single point on which there is at present a violent conflict raging within the bosom of the Church. They confined themselves merely to platitudes on sociological questions."

We had the other day an example of this diversity, when forty clergymen and twenty laymen went to a London church to protest against a desecration

of the church itself, and of the clerical office, by the celebration of the marriage of a divorced man, and though the marriage did not take place in that church, another clergyman was found to celebrate it without qualms of conscience.

Why did not the Bishops come to some decision on a matter which affects so vitally the very foundation of Christian society, a matter on which Christ has pronounced so definitely that "what God hath joined together, let no man put asunder?"

The assembly of the apostles at Jerusalem, recorded in the fifteenth chapter of the Acts of the Apostles, when it was maintained by some new converts that circumcision should be practiced under the Christian law, was a type of the authority of the pastors of the true Church when assembled in council, and they could say definitely of their decisions: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." As the Bishops of the Lambeth conference were aware that they could not make laws after the example of the apostles, they did wisely not to attempt it, but they acknowledged thereby that they are not the successors of the apostles, and that their Church, of which they boast that it is "world-wide," has none of the authority which Christ invested His Church.

We might say the same thing of an occurrence which has taken place still more recently than the marriage which was interrupted at St. Mary Abbot's church. A cable despatch of last week informs us that Bishop Earle of Marlborough, England, arranged to have "Father" Ignatius, the famous monk and superior of Llanthony Abbey, deliver a series of sermons or lectures in the Church at Bishopsgate, but the congregation protested against the arrangement, throwing the church for the purpose of openly expressing their disapproval when the first lecture was attempted to be given.

It is well known that the so styled monk of Llanthony has very High Church doctrinal opinions. He maintains the sacerdotal character of the Anglican ministry, the Real Presence of Christ in the Lord's Supper, the necessity of paying due reverence to God's saints, and especially to the Mother of God, and other doctrines distasteful to those of Low Church views. The protests of the congregation were directed against these doctrines, and when the Bishop overruled the objections raised his remarks were met with a storm of hisses and cries of dissent.

Such scenes as this are now a matter of course in the Anglican churches. The disputes on these matters were well known to the Bishops who assembled at Lambeth, and why did they not take some action to prevent their recurrence? The answer to this is that they had no authority. But if they represented the teaching body of the Church of Christ, they would have had this authority.

Bishop Dart admits that some central and efficient authority is now needed over the whole Anglican Church. He says:

"It seems not unreasonable, however, to hold that the Church would be strengthened by the development of the Conference into a Synod, which would take cognizance of and authoritatively decide upon important questions. But any approach to this was made impossible by the fear of giving undue power and prominence to the See of Canterbury. I cannot but think this fear to be groundless, for the circumstances of our times are widely different from those which fostered the growth of the Papacy. A centralized despotism could hardly be created now, as in the Middle Ages, at least in the Anglican communion. It is now universally felt that the independence and autonomy of national churches, and, I may add, of the churches of growing nations, should be carefully preserved, in accordance with ancient and Catholic precedent. \* \* \* It is well, no doubt, to be cautious about making changes. Festina lente (proceed slowly) is a good motto. But we may hope that before the next Conference it will be universally seen that the independence and autonomy of national churches are entirely compatible with the due recognition of the Archbishop of Canterbury as primus inter pares (the first among equals,) and also with some means by which each church, in emergencies, can profit by the wisdom and experience of the most capable men in the entire communion."

Here is a complete admission that Anglicanism has destroyed one of the essential qualities of the Church of Christ—unity. Christ did not build His Churches but His Church upon the rock, Peter. He did not command that we should hear the Churches, but the one Church which He established. It was not said of the Churches, but of the Church of the living God, that it is "the pillar and the

ground of truth." But the Bishop of New Westminster admits that the modern Church of England is made up of a number of independent churches, while throwing out the hope that at some future time it will become reunited under one head. In the meantime it lacks the essential mark of unity, without which the Church of Christ cannot exist, and without which there can be no Catholic Church in which we profess our belief when we recite the Apostles Creed.

The Bishop expresses the hope that the See of Canterbury may yet be recognized as the primal See of the entire Anglican communion. That is to say, the Archbishop of Canterbury will become at some time the Pope of Anglicanism. He gives as his reason for this belief that "American Bishops would not go to New York, nor African Bishops to Capetown, nor Indian Bishops to Calcutta, nor Australian Bishops to Sydney with such alacrity as they will, one and all, flock to Lambeth as to their common centre in their Christian motherland of richest historical associations."

But we do not find any scriptural authority for recognizing the successor of Mathew Parker as head of the Universal Church. We do find that Christ committed to St. Peter the care of His whole flock, His lambs and His sheep, but we do not find that this commission was ever given to Queen Elizabeth, from whom alone Matthew Parker's authority was derived. If, then, a head of the whole Church is to be looked for, why not look for such a head in St. Peter's successor, who cannot be any one but the true Pope. A fictitious authority can never fulfil his office as head of the Church of Christ, and even Anglicans will see the absurdity of setting up an anti-Pope to take the place of the occupant of St. Peter's Chair.

May we not take it as a sign of a quick return to Catholic truth when we find Anglican Bishops at the close of the nineteenth century admitting that a central authority is necessary for the universal Church? But another step, and they will acknowledge that St. Peter's successor is the only head of the Church who can be recognized as having the authority of Scripture and tradition to sustain his right to universal jurisdiction.

LEAGUE OF THE SACRED HEART.

General Intention for January.

(Named by the Cardinal Protector and blessed by the Pope for all Associates. VOCATIONS TO THE PRIESTHOOD.

Messenger of the Sacred Heart.

Our Divine Saviour more than once compares His Church to a vast fold wherein there are sheep and shepherds, and where the shepherds tend and watch the sheep. So long as there are vigilant shepherds, there is little danger of any of the flock being lost: for a good shepherd will always go in search of the lost sheep. He will leave the ninety-nine in the mountains and go to seek that which is astray. But if there is no shepherd, there is danger that the strayed one may be caught in the shrubbery and perish. Christ himself was the great Good Shepherd. Those who take His place here on earth are His priests and pastors, and are modelled after the great Prototype. They continue His work near the little ones; and it is a part of the Divine economy that His flocks should never be without their guiding voice.

But, sad to say, there is a dearth of shepherds. There is a want of priests to carry on God's work among His people. The Church is asking for priests. "There is no knowledge of God in the land." (Os. iv. 14.) Millions of souls are clamoring for the bread of life, and there is no one to break it to them. We are confounded because we have heard the reproach. Shame hath covered our faces, because strangers are come upon the sanctuaries." (Jer. ii. 51.) Priests are needed to preserve in the fold and lead to heaven's door the two hundred and eighty millions of souls who are enjoying the privilege of membership in the true Church of Christ, but who may be lost. "He that thinketh himself to stand, let him take heed lest he fall." (1 Cor. x. 12.) Priests are needed to bring back to the fold the hundred and fifty millions of Christians still outside the true Church. "O her sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Priests are needed to bring into the Church the unnumbered millions who never heard mention made of the name of Christ the Saviour. "If our Gospel be also hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine unto them." (3 Cor. iv. 3-4.)

Can we wonder, then, that the Holy Father should ask us to pray for the recruitment of the clergy? And what better way have we to work for the extension of the Kingdom of God on earth than by offering our little sacri-

fices and supplications for an increase in the number of the shepherds?

The grace of a call to the sublime dignity of the priesthood is one that God alone can give. "You have not chosen Me, but I have chosen you, and appointed you that you should go and should bring forth fruit: and your fruit shall remain." (John xv. 16.) It is true that the Spirit of God breathes where it will, but it is also true that the germ of a vocation to the priesthood is something that may be cultivated: it grows under the influence of good words and good examples; and God's service and glory require that we all should do our share, by word and example, to supply the Church with worthy priests.

Some people would lay the blame on God when they see the ranks of the priesthood thinning, and they assert that if God seeks the extension of His kingdom in this world, He should provide the agents. But is this fair? Are there not in every parish a few souls chosen by God for the ministry of His altars? Who has not met the boy of ten or twelve, with the innocent, sweet, joyful face; the peace of God shining on the open, frank countenance; studious at school; but anxious to be near the altar, and never so glad at home as when he is in the church or chapel, where the Sacramental Presence keeps his reverent and prayerful; the child who avoids sin and practices virtue by instinct. These are youths that have the mark of predestination on their brows, and in nine cases out of ten, carry the germ of vocation in their hearts. They are numerous enough, but how is it that so few reach the goal of the priesthood? Is it dread of dishonor that holds them back? Or is it the life of self-denial and sacrifice that the priest's life entails? Or is it the want of encouragement that the child receives from parents and pastors?

Sometimes it is all these combined. But there is one reason that cannot be too strongly insisted on as a source of failure of many vocations. Parents do not sufficiently realize what a tremendous work for God's Church they must begin to do in the family circle. It is the mother who must prepare the soul of the child for the grace of vocation, when she begins to teach him to distinguish between good and evil, and when she inspires him with the spirit of piety. It is the true mother who prepares the soil for the germ of vocation, and for that purpose pours forth her ardent prayers to God. But it is not sufficient to prepare the ground. The germ must be cultivated, and the earlier this is done in the springtime of life, the stronger will the stalk be, and the more fruit it will be able to bear. To cultivate the seed of vocation is to take charge of the child when his reason is budding, and by word and example to inspire a great respect for the sublime dignity of the priesthood. This is done when the child learns that the priest has a power that angels do not possess; that no matter how lowly he may appear, he is in dignity above kings and potentates; that he is a beloved citizen of the saints; one of a chosen generation. On earth, the priest is the vicegerent of God, the dispenser of God's sacraments, the consoler of God's afflicted, who follows the Great Master's example, going around doing good. It is in this character mainly that the priest presents himself to the mind of a child, and it is in this character that he should remain impressed there. If, on the contrary, the little child is obliged to hear criticism after criticism of God's ministers, and of what he has been taught to venerate in them, it will be impossible to expect from him a reverence for them, much less an ambition to be one of them. The child's mind is essentially assimilative, and we need not be surprised if, as the result of such criticisms, he imbibes false impressions that may influence his whole after life.

When parents hand their child over to outside teachers, they expect a corresponding care to be taken of his soul. After the parent, it is the teacher, or the pastor, who is the instrument that God uses to prepare the royal priesthood which is to extend His kingdom here on earth. And if it is meritorious to instruct youth, to make them good citizens, loyal subjects, and worthy members of society, how much more precious is it in the sight of God to form the mind and the heart of those who are to instruct others and lead them to heaven. "They that are learned shall shine as the brightness of the firmament; and they that instruct others to justice as the stars to all eternity." (Dan. xii. 5.)

For these reasons let all concerned in the instruction of youth, cultivate by judicious direction, reading, teaching, exhortation, by prayer, and by the other means of grace, the souls of the children in whom they detect the germ of vocation. Christ desires to save souls, and it depends a great deal on the co-operation of these agents whether they be saved or not. Let them guide the child safely through the years of the strong passions; and the victory is half won. Let them talk to him of the splendors of the Catholic Church; of the struggle of the Catholic faith for supremacy; of the victories it has already gained. Let them not fail to speak of the millions of souls perishing for want of some one to carry the Word of Life to them. And, above all, let them not fail to pray. God's grace will do the rest.

Of course, it does not follow that when parents, and teachers, and pastors, have done all these things, and the child has responded, that he is called to the priesthood. The designs of God are so secret and impenetrable that we need not be surprised when we find that He has other ends in view for

these very specially for He calls of training priesthood. Nevertheless primary tri- knee, and and paston- tion to be otherwise that there marks of are to be and chur- devout a devotion Victim of Blessed L When this steadfast in study a that there that seeks fathers a Akers, in " would re- to them, h- to do to good Chris- spring up- Mindful o- Father and- number of

O Jesus Heart of prayers, v- day, for Divine He Sacrifice of all sins, a- through th- particular increase in

IRISH P-

The Editor-

Sir:—M- Canadian for 1898, a summary response to follows:

Toronto, Collingwood, Ottawa, St. Catharines, Montreal, An Irish Ca- Hamilton, Saint John, Kingston, Peterborough, Paris (per H- Colgan.

The re- places are from sever- scriptions have as ye- talis of the ceived hav- tion to the and to the and I have- ing to the mcutary F- the collect- I am oblig- land to da- my son, B- Commerce for me in- and trans- May 1 a- grateful th- of Irish Ho- ing in so- tion to the feel in so- rewarded- latest use- Nationalis- certified act- for the a- much can- may take- the cause.

PROTEST-

TI-

The Catho- Ritchie, of "High" Ch- earnest in doctrine of hopeful th- present doc- to which it take the s- Divorce is a- threatens th- unless arre- while we wa- Mr. Kirt- not conscie- of final suc- The fact- fruit of the one candid- sociated fro- Protestantis- exists, just- by Protestan- The Refor- stituted aut- memorial t- Church. T- tie, except- taught from- But the le- of the indivi- loose from- had impos- sorts of in- antism is a- indulgence; of self-dena- The Eng- rebellion, separation- course of un- resulted fro- bellion and- ample, and the Establish- it will be fo- ishment is- which the governing- low imitati- ties may d- Establishment of the true, of divorce. We believ-



these very souls who to us seemed specially favored by Him. Very often He calls one, notwithstanding inferior training and natural gifts, to the priesthood, preferably to another. Nevertheless, it remains true that the primary training begins at the mother's knee, and continued under teachers and pastors, will give room to a vocation to develop itself as it could not otherwise do; and it remains also true that there may be seen the distinctive marks of a priestly call where there are to be found a love of the Church and church services, a regular and devout attendance at the sacraments, a devotion to the Sacred Heart, the Victim of Divine Love, and to Our Blessed Lady, the Queen of the Clergy. When this is coupled with a certain steadfastness and perseverance, both in study and in play, we may conclude that there is a germ of vocation there that seeks only to be cultivated. "If fathers and mothers," says George Aker, in the English Messenger, "would realize how much is entrusted to them, how much they can and ought to do to train up their children in a good Christian life, vocations would spring up of themselves."

Meanwhile, our associates will be mindful of the desire of the Holy Father and pray for an increase in the number of priests.

PRAYER

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that priestly vocations may increase in number. Amen.

IRISH PARLIAMENTARY FUND.

Toronto, Dec. 27th, 1897. The Editor of the CATHOLIC RECORD, London, Ont. Sir:—May I, as Treasurer of the Canadian Irish Parliamentary Fund for 1898, ask space to acknowledge, in summary form, the receipts so far in response to my appeal. They are as follows:

Table with 2 columns: Name and Amount. Includes Toronto, Collingwood and Toronto, St. Catharines, Montreal, An Irish Canadian Protestant, St. John, New Brunswick, Kingston, Peterborough, Paris (per Hamilton), Colgan.

The returns from many of these places are, as yet, incomplete, and from several other districts where subscriptions are promised, no returns have as yet come in. The fullest details of the subscriptions already received have been forwarded for publication to the Catholic Register, Toronto, and to the Freeman's Journal, Dublin, and I have received £1,411 13s 6d sterling, and I have recognized the Parliamentary Fund, being the net result of the collections to date.

I am obliged to leave Canada for Ireland to day; but, during my absence, my son, Mr. E. F. Blake, Bank of Commerce Building, Toronto, will act for me in the receipt, acknowledgment and transmission of subscriptions.

May I add the expression of my grateful thanks to the Canadian friends of Irish Home Rule, who are exhibiting in so marked a manner their devotion to the cause. I am sure they will feel in some degree encouraged and rewarded for their steadfastness by the latest utterances of prominent Irish Nationalist leaders, pointing to concerted action on the capital questions for the approaching session. If so much can be achieved next year, we may take fresh hope for the future of the cause.

I have, etc. Edward Blake.

PROTESTANTISM NO CURE FOR THE DIVORCE EVIL.

The Catholic Champion, organ of "Father" Ritchie, of a famous Protestant Episcopal High Church in New York City, is very earnest in its advocacy of the true Catholic doctrine of divorce, and seems to be very hopeful that a change can be made in the present doctrine and practice of the Church to which it belongs. We only wish we could take the same hopeful view of the case. Divorce is a terrible and growing evil, and it threatens the domestic peace of society unless arrested in its pernicious work. But while we would not say one word to discourage Mr. Ritchie in his arduous work, we can not conscientiously encourage him in his hope of final success. The fact is that divorce is the legitimate fruit of the so-called Reformation, and it is our candid opinion that it can never be dissociated from it. It is the essential spirit of Protestantism, and so long as Protestantism exists, just so long will divorce be practiced by Protestants. The Reformation was a revolt against constituted authority—a departure from the immemorial tradition and teaching of the Church. The indissolubility of the marriage tie, except by death, had been held and taught from the very origin of Christianity. But the Reformers, asserting the supremacy of the individual conscience in religion, cut loose from the restraints which the Church had imposed upon them, and rushed into all sorts of indulgence. The spirit of Protestantism is a spirit of independence and self-indulgence; the spirit of the Church is a spirit of self-denial and submission to authority. The English Establishment was born in rebellion. Divorce was the occasion of the separation of the English Church from the centre of unity, and the boldness which resulted from it. That embodiment of rebellion and lust, Henry VIII., set the example, and it has ever since been followed by the Establishment which he originated, and it will be followed to the end. That Establishment is emphatically a State Church of which the ruling sovereign is head. The governing power is secular, and whatever law it may desire, the secular element of the Establishment will never consent to a revival of the true, Catholic doctrine on the subject of divorce. We believe the same may be said of the

Protestant Episcopal Church in this country. The most that the ecclesiastical authorities can do will be to imitate the example of the famous ecclesiastical of the English Archbishops after the late congress in England—that is, to bow the head and at the same time seem to favor the true Catholic doctrine by having the emphatic language of Our Lord, "What God hath joined together let no man put asunder," then, be content to warn the people not against divorce from the marriage bond at all, but against "the frequency and facility of recourse to the courts of law for the dissolution of the marriage bond," and as an excuse for the non-committal, compromising character of their utterance declare, "The full consideration, however, of this matter, it has been impossible to undertake on this occasion."

That is the true language of the Church which was born of the Reformation in England. It is a Protestant institution wherever it exists. It was founded in compromise between two utterly incompatible and antagonistic elements. The P. E. C. in this country is not allied to the State, but it contains the same elements as the English Establishment, and that it is to pursue the same policy in its official utterances was most strikingly indicated in the last pastoral letter of the House of Bishops issued after the triennial convention of 1895. That document, though couched in characteristic and seemed to favor both parties in the Church; at least, each party quoted the language which favored its views and tried to be satisfied, though there were many and severe criticisms by their Church papers, some condemning the document outright as unworthy of Bishops in the Church of God. The "Low" element in the Church will always exist, and they will always claim the "God-given right of private judgment." There is one test of soundness in a false interpretation, it is made to favor divorce under certain circumstances, and as true Protestants they claim the privilege of putting their own interpretation on it. If influential, they will insist upon it, and their rights must be recognized. It is only in the Catholic Church, where the Christian traditions are preserved in their integrity, and where the truth of God is maintained by a divine, infallible authority, that the true, Scriptural, Catholic doctrine on the subject of divorce can be upheld and perpetuated. The Protestant Church as a whole will never even try to cure the divorce evil. Individual Protestants like "Father" Ritchie, however, may zealously and industrially, can never accomplish much in this direction. They are in a bad company. They are preaching a reform which their fellow Protestants do not accept, and which their Church is powerless to enforce.—Sacred Heart Review.

THE JESUITS.

In this week's issue of the Independent one of the most prominent leading articles is a very earnest and outspoken defense of the Jesuit order. The article is prompted by what some other religious organ had said concerning the Rev. Mr. Johnson, recently a plagiarist of the Rev. Mr. Burchard. Taking a wider sweep, the article acquiesces in the Roman Catholic Church generally in the United States of America, and covers the ground as if that of the saloon, for example, or any design to overturn the State or the Public school system. The defense is general. It takes no ordinary course for a newspaper man to defend such a body as the Jesuits before an audience whose intelligence and sensitiveness may be justly served in a tenacious, an unmerciful, and a merciless way. The Jesuits themselves care little who assails, though they are not little grateful to those who defend. Such is the badge of all their tribe. Suffering and sacrifice and patient endurance are their distinctive reasons d'être. Their expectation is embodied in their title. Time and time may not vindicate them; only eternity must. The appearance of such articles in the Independent signifies no settled conviction one way or the other. Next week we may have a virulent aspersion on the whole system of Catholicism, from some of the Bishop Vincent or some of the "Protestant" organs. We have heard of the Jesuits before, and we have heard of them since. They are not new, and they are not old. They are as old as the hills, and as new as the dews of heaven. They are as true as the stars, and as false as the winds of heaven. They are as good as the angels, and as bad as the devils. They are as holy as the saints, and as wicked as the sinners. They are as pure as the snow, and as black as the night. They are as light as the air, and as heavy as the earth. They are as sweet as the honey, and as bitter as the gall. They are as soft as the down, and as hard as the iron. They are as gentle as the lamb, and as fierce as the lion. They are as meek as the dove, and as strong as the ox. They are as patient as the mule, and as stubborn as the ass. They are as kind as the father, and as cruel as the mother. They are as loving as the brother, and as hating as the enemy. They are as merciful as the angel, and as merciless as the devil. They are as good as God, and as bad as the devil. They are as true as the truth, and as false as the lie. They are as holy as the heaven, and as wicked as the hell. They are as pure as the gold, and as black as the coal. They are as soft as the silk, and as hard as the steel. They are as gentle as the breeze, and as fierce as the storm. They are as meek as the dove, and as strong as the eagle. They are as patient as the ox, and as stubborn as the mule. They are as kind as the father, and as cruel as the mother. They are as loving as the brother, and as hating as the enemy. 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THE PRIMACY PERPETUAL.

Christ Wished The Primacy to Continue in His Church.

No one denies that Christ wished His Church to remain always the same as He established it but in its primacy constitution, and by divine institution, the primacy was established in it; therefore it is always to remain in it, according to the will of Christ Himself.

Moreover, the end for which the primacy was instituted always remains: that end is the preservation of unity in faith and discipline; and that it is necessary to this end, that the primacy of authority and jurisdiction should exist in the Church, no one can reasonably deny.

The same proposition may be proved from the fact of Peter's See at Rome, and his dying as Bishop of Rome, and the right of succession. That Peter has the primacy, which was granted to Peter, who is the one and lawful successor of St. Peter.

The objection to the supremacy of the Popes is that uttered by some Protestant writers, who say that the supremacy of the Popes owes its origin to the astuteness, to the fraud, to the barbarity of the middle ages, and to the celebrity of the City of Rome.

The only objection to the supremacy of the Popes is that uttered by some Protestant writers, who say that the supremacy of the Popes owes its origin to the astuteness, to the fraud, to the barbarity of the middle ages, and to the celebrity of the City of Rome.

To this sweeping and unfounded objection we answer: Astuteness and fraud cannot easily be reconciled with the sanctity and eminent virtue of a great number of the Popes, especially those of the first ages, all of whom suffered martyrdom for their faith.

Far, therefore, from being able to explain the Papacy by natural causes, and much less by political convenience and design, it is necessary to acknowledge the establishment and conservation of the Papacy as a supernatural and a divine fact.

She could not, without divine help and supernatural strength, have shown such invincible patience under persecutions; such persevering courage in pursuing her work and its end, namely, the salvation of souls; and such in-

defatigable zeal in promoting the principles of true civilization. Without the intervention of God, the Papacy would have followed the fate of all other institutions in the past; they have all disappeared or perished like the Patriarchate of Constantinople, which, sustained by the power of the Emperors of the East, had never more than the shadow of authority.

The Pope to-day, as in the first ages, is the Primate, and first of all. No other is known by all; no other is recognized by all; no other influences all; and has power to influence the whole body; because he is the head and foundation of Christianity.

MIRACULOUS CURE OF THE ABBE DE MUSY. Remarkable Circumstances in the Life of a Priest Who Has Just Died at the Age of Seventy.

Two types of the Gospel miracles were exemplified in the person of the late Abbe De Musy. The death of this holy priest has just revived certain circumstances of his life. When his personal influence on the lives of some of his contemporaries has had time to be forgotten he will descend to posterity, carried thither by Henri Lasserre's book on "Notre Dame de Lourdes."

He was then thirty-one. General paralysis gaining upon him, he was soon obliged to relinquish the privilege of offering the Holy Sacrifice, and during the years that followed he remained a helpless invalid on a couch.

Three years later we find him at Lourdes, paralyzed and almost blind, but confidently expecting his cure. His mother, at home in her chateau of Digoine, was expecting it also, and with a confidence that amounted to a certainty.

At that time I was only seven years old, and according to the strict laws of the Roman States I was compelled to obey the mandate of my parents. The news of my unique case reached the Pope. He asked my parents to give up their strong opposition and urged that as I was baptized in the Catholic faith, he had to look after my Catholic education.

I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat, writes Manager Thomas Dawson, of the Standard Bank, now of 14 Melbourne Avenue, Toronto.

A Banker's Experience. "I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat, writes Manager Thomas Dawson, of the Standard Bank, now of 14 Melbourne Avenue, Toronto."

"CHILD MORTARA."

Famous Priest who has been Assigned to Work Among Italian Catholics in New York.

In the church of Sts. Peter and Paul, South Second street and Wythe avenue, Brooklyn, of which Father Sylvester Malone is rector, Mass was celebrated on December 13, by a well known priest, who was the subject of much talk while a child, forty years ago, in the city of Rome.

Few were aware of the priest's arrival, and when Father Malone announced to his congregation at the 10:30 o'clock service that the priest was celebrating the Mass was the famous "Child Mortara," the gathering was greatly interested.

A STRONG NARRATIVE. Elizabeth Stuart Phelps (Mrs. Ward), whose "Gates Ajar" gave her such fame, has written a new work, a daring work, "The Story of Jesus Christ."

FATHER MORTARA TELLS HIS STORY. A large crowd of people gathered in front of the church at the end of Mass, expecting to catch a glimpse of the missionary, but they were disappointed.

When but a small child, as Father Malone has said, I became suddenly ill, and after being attended for a considerable time by the leading physicians of Bologna, I was finally given up by them, and my parents were told that my death was only the question of a few days.

For six years she kept her secret, and it was not until the birth of a brother of mine six years later that she divulged it. My little brother became ill in a manner similar to my own case. He also was given up as lost by the doctors. A number of the maid's friends called at the house upon the afternoon of the day upon which the consultation was held.

Does it Pay to Tittle? You know it don't. Then why do you do it? I know why. It requires too much self denial to quit. The Dixon Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will cure you of all desire for liquor in two or three days, so that you would not pay five cents for a barrel of beer or whiskey.

SLEEP FOR SKIN-TORTURED BABIES. And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA ointment, the great skin cure.

My parents followed me a short

time afterward and endeavored to bring me back. A friend of the family who was present at our meeting, said to me: "According to the Fourth Commandment, you must obey your father and mother." I said to him: "There are three others which have reference to God."

"My parents found that persuasion was useless and went home to Bologna, and I was brought up in the Catholic college in Rome under the protection and especial care of the Supreme Pontiff Pius IX. I always loved my parents and prayed for their conversion. I communicated with them at regular intervals, but I did not see them until 1870, when my father died. My mother died in 1878.

In 1870, when the Pope's temporal power was overthrown, the Italian Government obliged me to go back to my parents, and had I not applied for protection to the Governor General, whom I had personally known, I would have been subjected to persecution.

When asked by the reporter about the object of his visit to this country, Father Mortara said that he was sent here from Rome to establish missions for the Italians in the Greater New York. When he arrived he called on Archbishop Corrigan. He will see Bishop McDonnell to day in reference to his work.

The lulling of the storm on the sea is told in this strong paragraph: "The moon swept out from the cloud. In the reviving light the crew saw one another's terror-stricken faces, and His who showed no fear. He stood serene, smiling, with one upraised hand and arm, a statue of strength and assurance.

"How is it?" He said, slowly—"How is it that ye have not any faith? Why are ye so afraid?" "His voice had a wistful accent to it, as if His heart ached more than any one of them could know; as if He had expected to be trusted, and they had disappointed Him. He did not blame them. He went back to the stern and lay down again quietly upon His pillow.

But the fisherman did not answer Him. They did not dare. Each man of them looked at the other, quailing. They hung their heads, half in shame and half in fright. They were more afraid of the Rabbi at that moment than they had been of the storm.

What manner of man is this? they muttered; why the wind and the sea obey Him! It was the sailors' supreme tribute. They could not go beyond it.

Windsor Salt. Ask your grocer for Windsor Salt. For Table and Dairy, Purest and Best.

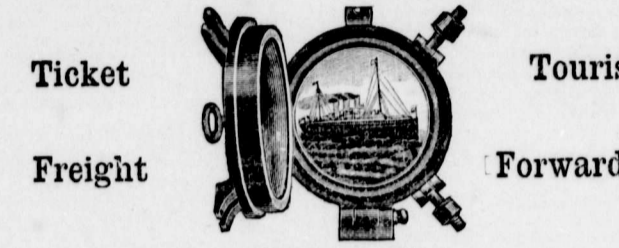
DR. H. H. GREEN'S SONS. Specialties, ATLANTA, GA.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.



Joy and Smiles In place of sighs with SURPRISE SOAP. Easy, quick Work--Snow white Wash.

DIRECT LINES!



GENERAL FOREIGN AGENCY 11 MULLINS ST., Montreal.

PASSENGER AGENCY FOR LINES

Direct to Naples and Genoa for Rome. Direct to Gibraltar (Spain), Algiers (Africa). Direct to Plymouth for London. Direct to Cherbourg for Paris.

TOUR IN MARCH, 1898, TO ROME (For Holy Week). Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. ALL EXPENSES \$4.50.

Advertisement for Vapo-Resolene. Cures Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. Includes illustration of a person using the product.

A Family Converted. Scranton, Dec. 7.—The members of St. Paul's parish, Green Ridge, are deeply interested in the reception of Dr. Edward Grever and wife and their seven children into the Catholic communion.

Advertisement for Coleman's Salt. NOW READY! THE... CATHOLIC - ALMANAC OF ONTARIO FOR 1898. Profusely Illustrated. Published with the Approbation of the Archbishops and Bishops of Ontario.

Advertisement for Windsor Salt. Ask your grocer for Windsor Salt. For Table and Dairy, Purest and Best. Includes illustration of a salt container.

Advertisement for SLEEP FOR SKIN-TORTURED BABIES. Includes illustration of a baby and text describing the product's benefits for infants with skin conditions.

Vertical text on the right edge of the page, including names and addresses of various individuals and businesses.



JANUARY 1, 1908

For the CATHOLIC RECORD, Notre Dame.

BROTHER BENIGNUS, C. S. C. This is indeed the Blessed Mother's home. Dear Notre Dame—too obvious to deny. The eye must be blind to see that an ordinary The hand of God, outstretched to rear that dome. Thy pedestal on high. Yet they that own These, mother, know that bulged bid from eye. Another temple beautiful, that life Resplendent in thy light—so self unknown. For youth that love thee, mother, here a field Where zeal may prove itself, in service sweet. What end more noble than from sin to shield The little ones of Christ—to guide their feet. The harvest ripe; O soul whom Jesus calls, Work while its light; ere night's dark shadow falls. Dec. 14, 1907.

FIVE-MINUTE SERMONS.

The Epiphany. SHOWING FORTH OUR FAITH. The manifestation of our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to day. We think this a fit occasion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teachers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord. What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry. Now, it is a characteristic of all spiritual good that it is in some sense communicable. The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely that is to say, gratis" you have received, freely give. So with the layman; every grace he has has been received not only for himself but also for others. The Christian heritage is the common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he assist Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it; he is selfish. He will be condemned for hiding his talent.

But somebody might answer: "Father, what you say is plain enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If anyone denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer, that the highest learning is not so good a quality as sincere conviction; and I answer again that those who assail the truth in common conversation are generally the reverse of learned. The enemies of religion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and "I believed," says the Psalmist, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who defends his religion will not be without the divine assistance to do it well. But we should not only defend the truth; we should attack error. If you have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice everywhere about them. What coward is so mean as the pious coward? Finally, a good life is a manifestation of our Lord and His doctrine of wonderful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful—these simple virtues will be like a pulpit from which you can preach your supernatural faith. As a tipping, lying, loafing Catholic is a hindrance to his religion, so is the contrary character the recommendation of religion.

Maltine With Cod Liver Oil. Remarkable results have been obtained from the use of Maltine with Cod Liver Oil in cases of emaciation associated with bronchial irritation and cough. The efficacy of cod liver oil in this class of affections has long been conceded, and combined as it is in this preparation with the maltine (itself a food and a reconstructive of the greatest value) its usefulness is vastly increased. Furthermore, by the action of maltine starchy foods are more easily digested and in larger quantities, affording additional nourishment for the replacement of the waste of the body and for reconstructive purposes. If you are now using cod liver oil or any of the emulsions of this agent, weigh your results. You will have gained both weight and strength, and relief from cough, bronchial irritation, and the distress these occasion.

OUR BOYS AND GIRLS.

Don't Forget. That women are made out of girls, and that men are made out of boys. That if you are a worthless girl, you will be a worthless woman; and if you are a worthless boy, you will be a worthless man.

That the best educated men and women once did not know the "A B C's." That all the things which you are learning now had to be learned by them.

That the efforts spent in making others happy will in some way add to our own happiness. That a life of usefulness and helpfulness is worth many times more than a life of pleasure.—Sunday School Times.

Stories of Artists.

We have told our young readers before about the filial affection of Millet, the French artist, whose "Angelus" has made his name known the world over. Since his death his paintings have commanded immense prices, but this great artist was suffered to bear the pangs of the most distressing poverty during his lifetime. A letter to a friend reveals the painter's misery: "We have not forty cents in the house, and during this terrible winter we were without firewood. It is always the same—nothing!"

To another friend Millet wrote: "With our wretched passion for art we are doomed to perpetual torment. We are forever running after a thing that always escapes us. What a position! Ceaselessly struggling with the exigencies of positive life! What moral torture! And when we think that all that is ridiculous and laughable for the greater number of people!"

A writer in a French journal says that one day Millet had a bill of 150 francs to pay. The painter Lavielle was paying him a visit. Millet said to him:

"Take in my studio everything that you like and try, my dear friend, to bring me back the money of which I stand so much in need."

Lavielle took seven or eight sketches and a package of drawings, about thirty works in all. He took them to dealers whom he knew, giving to one a sketch for twenty francs and some drawings for a few cents. He performed his duty so well that the next evening he brought back the 150 francs to Millet, who was waiting with the anxiety of an honest man for a chance to pay his debts. When the great artist received that ridiculous little sum he wept with joy.

One hundred and eighty francs is but \$36, and for this paltry amount were sold thirty of Millet's works. Yet one little charcoal sketch of his brought 20,000 francs last month, and his original "Angelus" sold for half a million. The poet says that glory is the sunshine of the dead, but it seems pitiful that it so seldom comes to the living.

The great Meissonier's father was a shop keeper. When the youth had declared his choice of vocation his father said to him: "You don't want to help me in my business; you want to be an artist. Well, I won't oppose you, but the things is at your own risk and peril. However, as I don't want to let you die of hunger, I will give you fifteen francs a month. A man can live on ten cents a day; moreover, when you cannot pay for your dinner you can come and dine with us."

Of course the ten cents a day was not sufficient to buy food, and the artist, whose pictures later on were bought for from 400,000 to 500,000 francs, went about from dealer to dealer selling for ten francs and five francs pen and pencil sketches, some of which have recently been discovered. At that time, as he himself said, he often dined on a little one cent loaf, after which he visited his parents, but always at the time of the dessert and coffee.

"Have you dined?" his father would ask. "Sumptuously," Meissonier would reply, with a smile. "I have just come to take coffee with you."

If the stomach was empty honor was saved. At this time Meissonier came very near falling into what is called "commercial painting." A chapter in Parisian life that is little known is the one in regard to the disinherited in art. These are artists who, when ambition and dreams of glory vanish, become resigned and consider themselves lucky when they make a few francs a day by working for dealers who only employ obscure workers who are satisfied with little pay.

Fearless and Honest. A Scotch lad landed at Castle Garden, the brightest, yet the loneliest passenger of an emigrant ship. He was barely fourteen and had not a friend in his pocket, and only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger, who had befriended him during their voyage from Glasgow, "don't you wish you were safe now with your mother in the old country?"

"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well known lawyer, whose experience with applicants for clerkship in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A canny Scotchman himself, he had noticed the arrival of a Glasgow steamer, and fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest ring in Sandy's voice touched his faithful Scotch heart. "Tell me your story," he said kindly.

It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed, she had bought his passage to America and given him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Sandy's patron engaged him as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to day that you have found a friend who will stand by you as long as you are fearless and honest."

CHATS WITH YOUNG MEN.

He who does the best he can is always improving. His best of yesterday is outdone to-day, and his best of to-day will be outdone tomorrow. It is this steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

The New World. He is successful who does well what he has in hand. The highest forms of success are shown in the lives of the wise, dutiful and honorable.

There is no such a thing as fate in life. We are just what we make ourselves to be. True, the world is full of evil drawbacks and reverses, but as a rule we do construct our own fortunes. Life is gloomy to the gloomy, bright to the bright, and pleasant to the pleasant. It is like a mirror that reflects a perfect image. Too many are unacquainted with this truth, or will not admit its force.

After the safeguards of religion, the best restraint against a criminal course is self-denial—the conquest of the passions through which the will is weakened, the moral sense blunted, and the victory of sensuality and the pride of life made complete. Self-denial will make the young man stick at his hard job, stint himself to hard the beginning of a competence, avoid stimulants, keep away from dissipated persons, and master poverty, loneliness, and the greed for sudden unearned wealth.

Look up, be brave, frequent the sacraments, and conquer the lower self—then you may visit penitentiaries but never occupy one of their cells.

Self-Improvement. Men of business are accustomed to quote the maxim that "Time is money," but it is much more; the proper improvement of it is self-culture, self-improvement, and growth of character. An hour wasted daily on trifles or in indolence, would, if devoted to self-improvement, make an ignorant man wise in a few years, and employed in good works, would make his life fruitful, and death a harvest of worthy deeds. Fifteen minutes a day devoted to self-improvement, will be felt at the end of the year. Good thoughts and carefully gathered experience take up no room, and are carried about with us as companions everywhere, without cost or incumbrance.

The Small Act. It is the bubbling stream that flows gently, the little rivulet that runs night and day by the farm house that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the powerful greatness of God there as He pours it forth from the hollow of His hand. But one Niagara is enough for the continent of the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm and garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of martyrs, good is to be done, but by the daily and quiet virtues of life.

"Keep Thyself Pure." At the confidential talks to young men by General Secretary King, of Newport, Ky., the following pledge was signed by a vast number of young men:

"I promise by the help of God: 1. To treat all women with respect and endeavor to protect them from wrong and degradation. 2. To endeavor to put down all indecent language and coarse jests. 3. To maintain the law of purity as equally binding on men

and women. 4. To endeavor to spread these principles among my companions and to try and help my younger brothers. 5. To abstain from reading trashy printed matter and destroy all indecent photographs or pictures in my possession and to use my influence against all such evils. 6. To abstain from the use of cigarettes in any and every form. 7. To abstain from the use of beer, wine and liquor in any case and every form, except in case of sickness. 8. To use every possible means to fulfill the command, "Keep Thyself pure."

Young people are apt to fancy that life should be crowded with enjoyment for them; that duties are but irksome blocks to be stumbled over in some fashion, merely in order to reach the coveted pleasures. When we grow older we find that duties cannot be slighted; that unearned pleasures can not please. Unhappy indeed are they whose lives bear no duty, whose days are one long surfeit of worldly pleasure. Their wholesome sense of simple enjoyment is lost; they know not the delights of "labor's sweet, brief recreation."

A long time ago a traveler in South America brought to his home in Florida a curious Brazilian plant. It had porous roots and violet colored flowers. The traveler placed his floral foreigner in a tub of water in the greenhouse, where it flourished and spread until the tub was one mass of bloom. Then the owner threw some of the roots into the river, with the idea of forming a water garden. He was but too successful. Within a few months the river for several yards showed a rippling surface of violet blossoms. People traveled miles to see this curious and beautiful sight, and the owner was very proud of his river garden.

Now, a few years after the first roots of the water hyacinth were thrown in to St. John's river, the flowers have become a plague. They choke the stream and several of its tributaries, impeding the rafting of lumber, delaying steamers and causing a stoppage of all kinds of river traffic. They stretch from bank to bank, twined in an almost impenetrable net. Cut down one day, they spring up the next a barricade to the usefulness of the waterway. Thus, what in little was pleasant, in over much is a ban to enjoyment. It is a striking example of "too much of a good thing."

Worldly pleasure, like the hyacinth of the Florida stream, is in its excess fatal to all real enjoyment, a deadly zest to pastime, and in return reasonable pastime deprives duty of its weariness.

It is not well to begin life with a craving for pleasure rather than a desire to do well the work assigned to us by Providence. Such a craving is sure to meet bitter disappointment. At its best—and few are so fortunate as to experience that best—worldly pleasure satisfies none of the higher yearnings of the soul.

At the end of his career the disillusioned worldly man truly say, the author of "The Sign of the Cross":

"Pleasure is of this world; True happiness comes from God."

—Catholic Standard and Times.

QUESTION BOX.

Some Inquiries on the Real Presence. Questions Answered by Father O'Connor.

Philadelphian Catholic Standard and Times. Evidently a number of the non-Catholics who have been attending Rev. Joseph V. O'Connor's lectures at St. Teresa's also attended the Forty Hours there, as at least a few of them placed in the box questions regarding the Real Presence.

Julia (1) asked why the Church refuses the cup to the laity, when Christ said, "Drink ye all of this?"

The Council of Trent defined that Christ is contained whole and entire under either species. All clerics, from the Pope down, when communicating at other times than when celebrating Mass, receive the species of bread alone. That such was the discipline even in Apostolic times may be inferred from Luke xxiv, 30; Acts ii, 42, and xx, 7. An essay in the little work entitled "Catholic Belief" goes into this question fully.

Julia (2) If our senses deceive us in telling us that the sacrament is bread and not Christ, what are we to trust? Does not the proof of our Lord's resurrection depend on the testimony of the senses of the Apostles?

Our senses do not deceive us in the Eucharist. They represent to us only the external qualities of objects, not their essence and substance. Reason and faith frequently contradict the senses. A square tower at a distance seems round; an oar under water seems to be broken. The strongest Scriptural evidence in favor of the Real Presence is in John vi, where our Lord allowed those who refused to believe in it to leave Him rather than abate what they in common with non-Catholics consider a "hard saying."

Julia (3) "When was the cross introduced into Christian use?" No doubt in Apostolic times, as it is found in the catacombs. Tertullian mentions it in the year 200. The crucifix, that is the cross with the figure of Christ on it, dates at least from the fifth century. Protestants rejected the crucifix from a false interpretation of the command regarding images. It seems hard to understand why they rejected the image of Christ and retained emblems of the eye of God and representations of the Bible. Non-Catholics are now recovering from this, and their churches in some cases contain images

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ARCHDIOCESE OF TORONTO.

ENTERTAINMENT IN HONOR OF HIS GRACE.

The following programme was creditably and happily rendered by the pupils of Loretto Abbey on Tuesday, Dec. 2, in honor of His Grace the Archbishop of Toronto:

- A. M. D. G.
PROGRAMME.
Welcome chorus.
Address to His Grace, the Archbishop.
Presentation of flowers.
The Mass.
Marche D'Entre.
The Misses Watson, De la Plante, Brach, Kelly, Smith, and P. Brazill.
Recitation.
Chorus.
Vocal solo.
Piano solo.
Christmas Carol.
Recitation.
Chorus.
Vocal solo.
Instrumental.
Minnet.
Chorus.
LORD AND LADY ABERDEEN AT LORETTO ABBEY.

for any monetary aid whatever. They need that aid now. I feel that there will be a great response from the Catholic community...

ARCHDIOCESE OF OTTAWA.

Honors Paid the Archbishop His Patronal Feast.

Monday, the 29th ult., was a gala day at the Gloucester Street convent. It was the patronal feast of His Grace the Archbishop, and as usual on each recurring anniversary, the pupils...

We must have noticed that the repeated actions of our Lord Jesus Christ, who did Jesus Christ confirm a thing He did not believe, did He confirm it? He confirmed it of His own consciousness? The value of an affirmation depends upon the moral and intellectual worth of him who affirms...

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greetings he referred to the new cathedral window of which seven have already been put in. A large one just north of the transept on the east side is a reproduction of the scene of the raising of Lazarus...

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Katie Carroll acquitted themselves very creditably. "The Story of the Flag" was a second choice. "The Battle of the Books" was a drama, was one of the features of the entertainment...

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MAIL CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, 21st January, 1898, for the conveyance of Her Majesty's Mail, on a proposed Contract for four years, six times per week each way, between Granston and London from the 1st April, next.

TEACHERS WANTED. A FEMALE TEACHER HOLDING A 2nd or 3rd class certificate for Public School No. 3. Duties to commence Jan. 3, 1898. Must be Catholic and thoroughly conversant in French and English languages alike. Applications stating salary, will be received up to Dec. 22nd, 1897. Apply to R. Reame, Dover South, Ont.

TEACHERS WANTED. I wish to secure a normal trained Roman Catholic teacher to teach in a village school in the North West Territory at \$50 per month. The preferred one will be given to one who has some musical ability and can speak German. Address, with full particulars, to J. G. Hopkirk, Bank of Commerce Building, Toronto.

ARCHDIOCESE OF OTTAWA.

Honors Paid the Archbishop His Patronal Feast.

Monday, the 29th ult., was a gala day at the Gloucester Street convent. It was the patronal feast of His Grace the Archbishop, and as usual on each recurring anniversary, the pupils...

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DIocese of London.

CHRISTMAS IN THE CATHEDRAL.

Masses were celebrated in the cathedral Christmas morning every half hour, beginning with High Mass at 6 o'clock and ending with the Mass at 10 o'clock. The choir, under the direction of Father L.H. O'Leary, with Rev. Fathers Terrian and Brady as lectors and sub-lectors respectively, and the choir, under the direction of Rev. Father Terrian, were most attractive.

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