

Council. The harm done to the country in that period was incalculable, and its dire results are too apparent. The interests of the national defence were totally neglected—nay, gravely imperilled—at the very time which urged the concentration of all the national forces on the eve of a threatened civil war. Such, on the testimony of stern facts, were the material consequences of that anticlerical dictatorship; and one might well ask how long it would take such a Government to blot France out of the list of nations. Nor was this all: that same Government wantonly alienated all the sympathies which earned for France abroad the title of a Catholic Power; and she gradually lost her protectorate in the East, while even Catholic Alsace was led into closer union with Germany. Will the 'Third France,' as she has been called, the sane and sound France, never open her eyes? Will she never see how she has been deluded, plundered, and ruined? Will she never rid herself of these narrow fanatics and violent upstarts who have surprised her confidence? Will she never take this excellent means to solve the clerical question?

(To be concluded next week.)

QUESTIONS AND ANSWERS

AN INQUIRER'S DIFFICULTIES

The following further replies are given to the inquiries of a non-Catholic friend ('Enlightenment'). They will probably be found to be also of interest to the general reader:—

IV.

'Were the seven Sacraments confirmed as an article of faith in the Council of Trent in 1547?'

Reply: The number of Sacraments was defined to be seven at the Second Council of Lyons, in 1274, at Florence in 1438, and at Trent (1545-63). This was no new dogma, for the Church has no power to make any such, but only to set forth and impose dogmas or articles of faith 'contained in the Word of God, or at least deduced from principles so contained, but as yet not fully declared and imposed'. In the case under consideration here, the Catholic Church merely gave a new definition of a doctrine that was always held and acted upon within her fold. The definitions of the Council of Trent in regard to the Sacraments were framed to combat the new and varied theories introduced by Luther and others during the great religious revolution of the sixteenth century. The Council (sess. xiii, c. 3) defined a Sacrament to be 'a visible sign of invisible grace instituted for our justification'. The Sacraments of the New Law are seven: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. In the Catholic Church, these were always regarded as being visible or outward signs instituted by Christ for our sanctification. Baptism and the Eucharist have from the very dawn of Christianity been known by their present designations. The others were variously named or described by various Fathers and writers. Thus St. Cyprian calls Confirmation the Lord's Seal (*signaculum dominicum*) and classes it with Baptism as a means of grace (Ep. 73), and St. Pacian calls it the Sacrament or Mystery of Christ (*De Baptism.*, 6). But, obviously, the name is of little account, or the definition, seeing that the thing signified by the name or names has always been in the Church. Moreover, the Latin word 'sacramentum' has several other meanings besides that of 'Sacrament'. The Latin Fathers used it (and the Greek Fathers the corresponding Greek word, 'mysterion') to signify a 'mystery', an 'oath' or 'obligation of Christian service', a rite, a 'sign' of any kind that conceals a sacred meaning, and a 'Sacrament' in the meaning in which Catholics apply the word. The specific enumeration of the Sacraments could not be carried out until the meaning of the word 'sacramentum' was definitely fixed, or until some other word was found as a substitute for it. For this, a definition of terms was the first requisite. In addition to this, there were in those early, and early middle ages, no such disputes regarding the Sacraments, as there were in the days of the Greek Schism and of the Reformation, to render such definitions necessary or urgent. At a time when theology was being systematised, the eminent divine Peter Lombard (twelfth century) collected together the different passages of the Fathers and early writers bearing upon the Sacraments and other branches of divinity, arranged them, gave them names and definitions, and threw into what we may call scientific form the olden faith of the Church on (among other things) the matter now under consideration. For systematic theology is a science; and the doctrines of faith existed previously to it, just as oaks and beeches and rampas grass existed

and were known before botanists sorted them out scientifically into genera and species, and so on, and labelled them with their present scientific names. Peter Lombard (as an author puts it) 'supplied the complete and correct formula for the doctrine which the Church already held. His statement came like a right word which exactly expresses a man's meaning, but which he has long been searching for in vain'. We may here add that the separated Greek Churches—and even the Russians—join fully with us in faith in the seven Sacraments, although they went out from the One Fold before the list had been defined. Among some of the Reformers of the sixteenth century there were profound divisions as to the number of the Sacraments. Most of them held but two. But Melancthon and a number of leading Lutherans stoutly maintained that there were three: Baptism, the Supper, and Absolution (see Melancthon's 'Apology'). He even found no difficulty about accepting Holy Orders, and regarded Confirmation and Extreme Unction as 'ceremonies received by the Fathers', but without any express divine promise of grace. Nowadays, a large and steadily growing body of Anglicans accept the seven Sacraments. Here is the list as given by the Rev. Vernon Staley in 'A Manual of Instruction for Members of the Anglican Church' (5th ed., 1894, p. 238): 'The two greater Sacraments are named: (i.) Holy Baptism, (ii.) the Holy Eucharist. The five lesser Sacraments are named: (iii.) Confirmation, (iv.) Penance, (v.) Holy Order, (vi.) Holy Matrimony, (vii.) Unction'.

V.

'Was the Sacrifice of the Mass confirmed in the Council of Trent in 1563?'

Reply: Yes. But the belief in the Eucharistic Sacrifice of the Mass has prevailed in the Church from the beginning. It is laid down by St. Ignatius at the early dawn of the Christian faith, in the fourth section of his letter to the Philadelphians (the edition before us was recently issued by Forzani). St. Ignatius exhorts the Philadelphians to have one Eucharist and one altar or place of Sacrifice (*thusiasterion*). And he it noted that St. Ignatius was only one remove from the Apostles, he having been a disciple of St. Polycarp, who was a disciple of St. John the Evangelist. St. Cyprian, St. Augustine, St. Gregory Nazianzen, and a host of other early writers speak on the subject in language too clear to be mistaken. And the most ancient liturgies of East and West are inspired by this dogma of the Sacrifice of the Mass. Even Luther—although he later on spoke and wrote with his customary coarseness against the Mass—endeavored in the beginning of his 'reform' to make the people respect it. In his 'De Captivitate Babylonica' (1) he was at pains to point out to his followers that the Mass was recognised as a sacrifice by the whole of Christian antiquity. And in this matter, as in regard to the Sacraments, the more learned and devout section of Anglicanism is fast returning to the ancient teaching of Christendom. In the work of the Rev. Vernon Staley, already quoted in the last paragraph, we find the following (p. 247): 'The Holy Eucharist is a Feast upon a Sacrifice'; and (p. 196) 'The Eucharistic Sacrifice is the earthly counterpart of the heavenly pleading as it is also of the worship of the "Lamb as it had been slain." Thus the worship of heaven and earth are one'.

(To be continued.)

The Death of Mr. Michael Davitt

As we were informed by cable at the time, Mr. Michael Davitt passed away at a private hospital in Dublin on May 31, and on the same evening the remains were taken to the Carmelite Church, Clarendon street. Many people are asking (says the 'Irish News') why Clarendon Street Church was selected for a temporary resting-place and for celebration of the religious services pending the funeral. Some old people in the crowd who followed the coffin from the private hospital to the Church did not fail to recall the reason. When Mr. Davitt and Sergeant M'Carthy were released from jail it will be remembered that Sergeant M'Carthy died almost immediately after leaving the prison. It was decided to give Sergeant M'Carthy a public funeral, and pending the arrangements for it, his remains rested in Clarendon Street Church. That circumstance was never forgotten by his fellow prisoner and 'ticket-of-leave man,' and for the time the remains of Michael Davitt rest now where, under somewhat similar conditions, those of his compatriot rested close on 30 years ago.

It was a remarkable demonstration that occurred when the remains of Mr. Davitt were removed from the Hospital in Mount street to the church in Clarendon street.

GEO. T. WHITE
NOVELTIES AT LOWEST PRICES

Importer, Watchmaker, Manufacturing Jeweller, Medalist, etc.
LAMBTON QUAY, COLOMBO STREET, CHRISTCHURCH,
WELLINGTON. Established ... 1876