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EDITOR & PROPRIETOR.

Correspondence of the Advocate.

Letters to Evangelist.
NUMBER TWO.

In my last letter to you, I have reviewed the position held by the Church, in regard to the Blessed Virgin Mary and the saints. I showed you that the Church, while paying to them great honor and reverence, regards them simply as intercessors and mediators, and never gives to them that honor which is due only to God. I gave you Biblical proofs, both from the Old and New Testament, sustaining the doctrine of the invocation of saints, and showing that they do not only hear us, but that they answer our prayers by interceding in our behalf. From what I have already advanced, it is evident, that the Blessed in heaven know what passes on this earth, that they are aware of all things concerning us, and that they rejoice in our happiness, and sympathize in our sorrows; otherwise, they could not be gladdened when we do good, nor would they resent any spiritual injury which might happen to us, as I have shown you to be the case. Again, it is not simply the bare possession of knowledge, on their part, that I have shown you, but the actual fact, that they offer up our prayers to God, and intercede with Him in our behalf. Here, then, are grounds sufficient for the establishment of a doctrine on this subject, and the true Church should entertain such a doctrine; for, certainly, these, and the many other similar texts prove something; the writers of the sacred scriptures had some intention, some definite object, in placing them in the Bible, and did not put them there blindly and without reason; and if the sacred scriptures be the work of inspiration, they must have a meaning, and cannot be rejected. And if all contained in the sacred text be true, and must form a rule of faith, such clear testimony, as I have advanced, regarding the connection between mankind and the saints, must form the subject of a doctrine, that be the communion of saints. But what is the communion of saints? It is the reciprocal interchange of good of blessings between the Blessed in heaven and the faithful upon earth, by which the latter are benefited by the prayers and mediation of the former; it is that of which you speak every time you recite the Apostles' creed; and if you reject it, you nullify yourself every time you recite that creed, just as much as if you said; "forgive us, our transgressions, as we forgive those who trespass against us," and, at the same time had no intention of forgiving your enemy. But this doctrine cannot be found in those religious systems which reject all communication between this world and the next, and, therefore, all intercession of the saints. It can only be found in the Catholic belief, that our prayers are offered up for us by the saints, and that we may, therefore, ask them to intercede for us. I desire, in this letter, to show you, that the doctrine of the invocation of saints has been held by the Church from the very earliest ages, and I shall prove this to you from the writings of the Fathers, and from other sources of equal value as testimony. I have said that this doctrine has been held by the Church from the very earliest ages, and the first proof I shall give you, will be an extract from the "Doctrines of the Church," by Cardinal Wiseman. He says: "Every part of Rome is underlain with catacombs, in which the bodies of saints and martyrs were deposited after their deaths. The tombs are even some of them as yet sealed up and unbroken; some with inscriptions on them, or perhaps a palm branch rudely sculptured, to show that these reposed the martyrs of Christ. We have phials, silver and fastened to the covers of the tombs, in the walls of the catacombs, in which are sponges, or sediment, still tinged with the color of blood; indeed the very instruments of martyrdom are constantly found in tombs. Certainly, these were men who knew Christianity, who fully appreciated what was due to Christ, for whom they died, who were fully convinced that nothing on earth was to be preferred before Him, and that no creature could pretend to one particle of the honor reserved by Him to Himself! Surely we cannot want surer or more satisfactory witnesses to what Christ instituted, than they who shed their blood to seal its truth; we cannot want teachers better imbued with the spirit of His religion, than those who were ready to lay down their lives to defend it. Let us see what was their belief regarding their brethren, when they deposited them in these tombs and sealed them up, and inscribed on them their regrets or their hopes. Nothing is more common than to find on them a supplication, a prayer to the saints or martyrs, to intercede for the survivors with God. In the year 1694, was discovered a remarkable tomb of the martyr Sabbatius, in the cemetery of Gordian and Epimachus. On the one side, was the palm branch, the emblem of martyrdom, and on the other, the wreath or

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crowns given to conquerors, with this inscription in a rude latinity:

*Sabbati dulcis anima pete
et roga pro fratre et
sociis tuis.*

"Sabbatius, sweet soul, pray and entreat for thy brethren and comrades." These early Christians, then, pray to the martyr to intercede for his brethren on earth.

In the cemetery of Callistus, is another inscription of the same antiquity, which runs thus:—

*Attice spiritus tuus
In bono ora pro parenti
bus tuis.*

"Atticus, thy spirit is in bliss, pray for thy parents."

In that of Cyriaca, we have an inscription in much the same terms:—

*Jovicane vivas in Deo
et roga.*

"Juvianus, may you live in God and pray."

In that of Priscilla, we have another, very touching and beautiful in the original:

*Anatolius filio beneme
renti fecit qui vixit annis VII
spiritus tuus bene rogas
cut in Deo petas pro
sorore tua.*

"Anatolius this monument to his well-deserving son who lived seven years. May thy spirit rest well in God, and thou pray for thy sister."

Marine gives us another old Christian inscription to this effect:—

*Rogas pro nobis quia
Scimus te in
Christo.*

"Pray for us, because we know that thou art in Christ."

These are most of them inscriptions on the tombs of martyrs, whose bodies were deposited therein during the very first centuries of Christianity; when men were ready to die for the faith of Christ. They were inscribed by those who saw them suffer, and who were, perhaps, themselves to be the next to lay down their lives; and yet did not think, that by entreating their prayers, they were derogating from the glory of God, or the mediocrity of Christ. Let us now, from the monuments, which are of the greatest interest, because they exist now as they did when first erected, and have never been subject to change, descend to the writings of their Fathers, and we find the same testimony awaiting us, only much more strongly and emphatically expressed. And we will find in this testimony that they entertained exactly the same belief, upon this subject, as is held by the Catholic Church to-day, and which she has held ever since her foundation. We will find, also, that they not only ask the saints to intercede for them, that they do not simply say "pray for us," "help us," "deliver us," "grant us," not because they believed that the saints could, of themselves, grant them favors, or because they wished to ignore Almighty God but because, in speaking to an intercessor, it is frequently the case that the same language is used to him as would be used directly to the Creator. Catholics, at the present day, are charged with using, to the Blessed Virgin and the saints, language which is due only to God, but we find that the Fathers of the Church used not only the same, but even stronger. St. Irenaeus, who lived in the second century, tells us, that "as Eve was seduced to fly from God, so was the Virgin Mary induced to obey him, that she might become the advocate of her that had fallen. Origen, one of the Fathers of the Greek Church, who lived in the third century, speaking on this subject, says:—"And of all the holy men who have quitted this life, retaining their charity towards those whom they left behind, we may be allowed to say, that they are anxious for their salvation, and that they assist them by their prayers, and that their mediation with God. For it is written in the books of the Macabees: This is Jeremiah the prophet of God, who always prays for the people," and again, he thus writes, on the Lamentations: "I will fall down on my knees, and not presenting, on account of my crimes, to present my prayer to God, I will invoke all the saints to my assistance. O ye saints of heaven, I beseech you, with sorrow full of sighs and tears, fall at the feet of the Lord of mercies for me, a miserable sinner."

St. Cyprian, in the same century, says: "Let us be mindful of one another, in our prayers; with one mind and one heart, in this world, and in the next, let us always pray, with mutual charity relieving our sufferings and afflictions. And may the charity of him, who, by the divine favor, shall first depart hence, still persevere before the Lord; may his prayer, for our brethren and sisters, not cease." Thus we see, according to the belief of the Fathers, that when we

depart from this life, we do not forget our friends, but that the same good offices of charity are to continue, by our praying for those who still remain upon earth."

In the fourth century, Eusebius of Caesarea thus writes: "May we be found worthy by the prayers and intercession of all the saints;" and St. Cyril of Jerusalem, speaking of the Liturgy, says: "We next commemorate those who are gone before us; the patriarchs, prophets, apostles and martyrs; begging that, through their prayers, God would receive our supplications. We then pray for the holy fathers and bishops that are dead, and for all the faithful departed, believing that their souls receive very great relief by the prayers that are offered up for them while this holy and tremendous victim lies upon the altar." St. Basil, one of the most eloquent and learned writers of the same century, speaks much more enthusiastically, in his panegyric on forty martyrs, in these words: "These are they, who, having taken possession of our country, stand as towers against the incursions of the enemy. Here is a ready aid to Christians. Often have you endeavored, often have you toiled, to gain one intercessor. You have now forty, all emitting one common prayer. Whoever is oppressed by care, has recourse to their aid, as he has who prospers: the first, to seek deliverance; the second, that his good fortune may continue. The pious mother is found praying for her children; and the wife for the return and the health of her husband. O ye common guardians of the human race, co-operators in our prayers, most powerful messengers, stars of the world, and flowers of Churches, let us join our prayers with yours."

Another saint of this age, St. Ephrem, the oldest father and writer of the Oriental church, thus expresses himself: "I entreat holy martyrs, who have suffered so much for the Lord, that you would intercede for us with Him, that He bestow His grace on us," and again he says, in praying to the Blessed Virgin Mary: "We fly to thy patronage, Holy Mother of God; protect and guard us under the wings of thy mercy and kindness. Most merciful God, through the intercession of the most blessed Virgin Mary, and of all the angels, and of all the saints, show pity to thy creature." But the following is much stronger, and appears in his works addressed to the blessed Virgin; in these, Patroness and Mediatrix with God, who was born from thee, the human race, O Mother of God, placeth thy joy, and ever is dependent upon thy patronage; and, in thee alone, hath refuge and defence, who had full confidence in Him. Behold I also draw nigh to thee, with a fervent soul, not having courage to approach thy son, but imploring that, through thy intercession, I may obtain salvation. Despite not, then, thy servant, who placeth all his hopes in thee after God; reject him not, placed in grievous danger, and oppressed with many griefs; but thou, who art compassionate, and the mother of a merciful God, have mercy upon thy servant; free me from fatal concupiscence &c." In another prayer, of the same saint, occur the following words: "After the Trinity (thou art) mistress of all; after the Paraclete, another paraclete; after the Mediator, mediatrix of the whole world." "Surely," says Cardinal Wiseman, "this is more than enough, to prove, that if this glory of the Syrian church, this friend of the great St. Basil, had lived in our times, he would not have been allowed to officiate in the English church; but would have been obliged to retire to some humble chapel, if he wished to discharge his sacred functions;" and yet this saint is not only considered by us as the brightest ornament of the Syrian and Oriental church, but is equally regarded as such by Nestorians and Monophysites, and other sectaries who have separated from us since his time. He was the bosom friend of St. Basil, and is always alluded to, by him, in terms of the greatest affection and reverence, as a man of distinguished virtue, but so humble that he never advanced beyond the order of deacon in the church of Edessa. And St. Gregory of Nyssa thus addresses him after his death: "Do thou now, being present at God's altar, and with His angels, offering sacrifice to the Prince of life, and to the most holy Trinity, remember us; begging for us the pardon of our sins." We see, therefore, that the doctrine of the invocation of saints was held in every part of the church, and prevailed as much in the Greek as in the Latin or Oriental. St. Gregory of Nazianzum, speaking of his deceased friend St. Basil, says: "Now, indeed, he is in heaven; there, if I mistake not, offering up sacrifices for us, pouring out prayers for the people; for he has not left so as to have deserted us. And do thou, sacred and holy spirit, look down, I beseech thee, on us; arrest, by thy prayers, that stigm of the flesh, which was given to us for our correction, or teach us how to bear it with fortitude;

guide all our ways to that which is best; and, when we shall depart hence, receive us, then, into thy society; that, with thee, beholding more clearly that blessed and adorable Trinity, which now we see in a dark manner, we may put a final close to all our wishes; and receive the reward of the labors we have borne." Beautiful and consoling as is the doctrine of the invocation of saints to those who believe in it, how especially touching is it to hear friends addressing those with whom they have been intimate in this life, and who have left it for that better and eternal one, and begging them, in the language of affection and friendship, to still remember them in their prayers; and asking them, as they are now admitted into the presence of God, not to forget those whom they have left behind them, and who are still struggling against the dangers and temptations of life. How consoling must it not have been to them to think, that, though all the saints were their friends, still they had those among the blessed, whom they could address in the intimate language of affection, and on whom they could, with the gentle vehemence of religion, urge their claims and their desires. We have another example of this in the language which St. Gregory of Nyssa, the brother of St. Basil, uses in his discourse on the martyr Theodoros: He says: "Invincible though thou art, come as a friend to them that honor thee; come and behold this solemn feast. We stand in need of many favors; be thou our envoy for thy country before our common King and Lord. The country of the martyr is the place of his suffering; his citizens, his brothers, his relations, are they who possess, who guard, who honor him. We are in fear of afflictions; we look for dangers; the Scythians approach us with dreadful war. Thou, indeed, hast overcome the world; but thou knowest the feelings and the wants of our nature. Beg for us the continuance of peace, that these our public meetings be not dissolved; that the wicked and raging barbarian overthrow not our temples and our altars; that he tread not under foot thy holy places. That hitherto we have lived in safety, we owe to thy favor; we implore thy protection for the days that are to come; and if a host of prayers be necessary, assemble the choirs of your brother martyrs, and supplicate altogether for us. The united prayers of so many just will cover the sins of the people. Admonish Peter, solicit Paul, call John, the beloved disciple, and let them intercede for the churches, which they themselves have founded." Here St. Gregory not only invokes the aid of Theodoros, but invokes it in temporal matters. He tells him to "come as a friend," to act as the "envoy of his country;" he tells him that they are "in fear of afflictions," that they "look for dangers;" they fear war and its dreadful consequences, and he begs the martyr to pray for the "continuance of peace;" he tells him that it is owing to his favor that they have hitherto lived in peace, and begs his protection "for the days that are to come," and finally, that if his prayers are not sufficient, to call his brother martyrs to his assistance, and to solicit the aid of Peter, of Paul, and of John, the beloved disciple. Surely, men occupying the position, which these Fathers of the church did, in the earliest and purest, as well as the most rigid, days of christianity, would not thus strongly invoke the assistance of the saints, did they not feel confident that their prayers would be both heard and answered. To think otherwise, is to impute the grossest folly and ignorance to those, whom as men of sanctity and learning, we have always respected and venerated. Here is a passage from St. Ambrose; "Peter and Andrew interceded for the widow, (Luke iv. 38v.). It were well if we could obtain so speedy an intercession; but surely those who implored the Lord for their relation can do the same for us. You see, that she, who was a sinner, was little fitting to pray for herself, or at least to obtain what she asked. Other intercessors to the Physician were, therefore, necessary. The angels who are appointed to be our guardians, must be invoked; and the martyrs likewise, whose bodies seem to be a pledge for their patronages. They, who in their blood, washed away every stain of sin, can implore forgiveness for us; they are our guides, and the holders of our lives and actions; to them, therefore, we should not blush to have recourse."

The last quotation which I shall make in this letter, will be one from St. Augustine, showing the distinction which the church makes between the honor given to God, and the honor given to the saints. He says: "The christian people celebrate the memories of the martyrs with a religious solemnity, in order that they may learn to imitate them, and may be associated to their merits, and may be aided by their prayers; but to no martyr—to the God alone of martyrs, in memory of them, do we raise altars. For what bishop, among the repositories of holy bodies,

assisting at the altar, was ever heard to say: To thee, Peter, to the Paul, or to the Cyprian, do we make the offering? So God, alone, who crowned the martyrs, is sacrificed offered in the places where their relics rest; that the sight of these places may excite a warmer sentiment towards those whom we should imitate; and towards him by whose aid it can be accomplished. We venerate, therefore, the martyrs with that veneration of regard, with which holy men are here treated upon earth, who are disposed, we know, to suffer for the truth of the gospel. When they have suffered, and have conquered, our veneration is more devoted and more firm, as they are translated from a state of conflict to a state of permanent happiness.

But with that worship which the Greeks call *latreia*, (adoration), and which in Latin cannot be expressed by one word—as it is a worship properly due only to the Divinity—with that worship we worship God alone. To this belongs the offering of sacrifice; whence they are idolaters who sacrifice to idols. We offer no sacrifice to any martyr, nor to any saint, nor to any angel; and should any one fall into the error, sound doctrine will so raise its voice that he be corrected or condemned, or avoided." In proving to you, that the saints can hear the prayers and requests which we address to them, and that they will intercede for us, I have presented to you texts from the bible; from the same source I have shown you that the invocation of saints is not only proper, but that we are even directed to avail ourselves of their assistance; and finally I have shown you, from records whose genuineness cannot be doubted, and from the writings of the holy fathers, that such has been the belief and the practice of the church from the very earliest christianity. I have shown you, that the prayers of the martyrs were invoked even immediately after their deaths, with a confidence and fervor which proved, that the early christians had the firmest faith in the charitable offices of those who had gone before them. And surely, no one will doubt the testimony of Basil, of Augustine, of Cyprian, or of Irenaeus! Were they not saints, and do we not owe to them the establishment of many fundamental doctrines of religion! And when they invoked the saints and martyrs for assistance and prayers, is it rational to believe that they would do so, unless they were convinced that their requests would be heard? Most assuredly not, and I think that their testimony, alone, should be accepted as proof sufficient of the validity, as well as of the propriety, of the doctrine, and also, of the ability of the saints to hear the requests which are made to them, and of their willingness to answer such requests, by intercession with Almighty God. For if we admit that these great writers were saints, which, indeed, we cannot deny, we must admit their testimony, on this point, to be not only sound but authoritative. And, indeed, it seems to me, that no great length of argument is necessary to prove the truth of the doctrine of the invocation of saints, or of their ability to hear us. The idea of our being still in communion with those near, and dear ones, who have departed this life, is so consoling, besides being so much in accordance with common sense, that I imagine, any thinking man will, upon mature reflection, be willing to admit its reality. I had intended, continuing the consideration of this subject through one or more subsequent letters, but I feel that I have given you proofs sufficient in verification of the doctrine; and enough, at least, to warrant you in investigating still farther for yourself, in which any resources at my command will be heartily at your service. Trusting that my hastily written letters may afford you the information which you desired. I remain,

Very Truly Yours,
MEDICUS.

To be thought perfectly happy, pride often makes itself perfectly miserable.

Every step towards Heaven is a struggle with and victory over self, the world, and hell.

Goods works are essential to true religion, not as meritorious, but as evidence of the reality and glory of such religion.

What is better than presence of mind in a railroad accident? Ans—Absence of body.

A wit and fool in company, are like a crab and oyster—the one watches till the other opens his mouth that he may catch him up.

The newspapers are all having a tilt at the tilting hoops of the ladies. One inconsiderate fellow calls their prevalent use the hinderpest.

What is the difference between an editor and a wife? One sets articles to rights and the other writes articles to set.

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SELECT STORY.

T. & S. L'air Boy of Havre.

A French brig was returning from Toulon to Havre with a rich cargo and numerous passengers. Off the coast of Bretagne, it was overtaken by a sudden and violent storm.

Captain P——, an experienced sailor, at once saw the danger which threatened the ship on such a rock coast, and he gave orders to put out to sea; but the winds and waves drove the brig violently toward shore, and notwithstanding all the efforts of the crew, it continued to get nearer the land.

Among the most active on board in doing all that he could to help, was little Jacques, a lad twelve years old, who was serving as cabin-boy in the vessel. At times which he disappeared for a moment behind the folds of the sail, the sailors thought that he had fallen overboard; and again, when a wave threw down on the deck, they looked around to see if it had not carried away the poor boy with it, but Jacques was soon up again unhurt.

"My mother," said he smiling, to an old sailor, "would be frightened enough if she saw me just now."

His mother, who lived at Havre, was very poor and had a large family. Jacques loved her tenderly, and he was enjoying the prospect of carrying to her his little treasure—two franc-pieces, which he had earned as wages for the voyage.

The brig was beaten about a whole day by the storm, and in spite of all the efforts of the crew they could not steer clear of the rocks on the coast. By the gloom on the captain's brow it might be seen that he had little hope of saving the ship. All at once a violent shock was felt, accompanied by a horrible crash; the vessel had struck on a rock. At this terrible moment the passengers threw themselves on their knees to pray.

"Lower the boats!" cried the captain.

The sailors obeyed; but no sooner were the boats in the water than they were carried away by the violence of the waves.

"We have but one hope of safety," said the captain. "One of us must be brave enough to run the risk of swimming with a rope to shore. We may fasten one end to the mast of the vessel and the other to a rock on the coast, and by that means we may all get on shore."

"But captain it is impossible!" said the mate, pointing to the surf breaking on the sharp rocks. "Whoever should attempt to run such a risk would certainly be dashed to pieces."

"Well," said the captain, in a low tone, "we must all die together."

At this moment there was a slight quiet among the sailors who were silent waiting for orders.

"What is the matter there?" inquired the captain.

"Captain," replied a sailor, this little monkey of cabin-boy is asking to swim to shore with a strong string round his body to draw the cable after him; he is as obstinate as a little mule!" and he pushed Jacques into the midst of the circle.

The boy stood turning his cap round and round in his hand without daring to utter a word.

"Nonsense! such a child can't go!" said the captain, roughly.

But Jacques was not a character to be so easily discouraged.

"Captain," said he, timidly, "you don't wish to expose the lives of good sailors like these; it does not matter what becomes of a 'little monkey' of a cabin-boy, as the boatswain calls me. Give me a ball of strong string, which will unroll as I get on, fasten one end round my body, and I promise you that within an hour the rope will be well fastened to the shore, or I will perish in the attempt."

"Does he know how to swim?" asked the captain.

"As swiftly and easy as an eel," replied one of the crew.

"I could swim up the Seine from Havre to Paris," said little Jacques.

The captain hesitated; but the lives of all on board were at stake, and he yielded. Jacques hastened to prepare for his terrible undertaking. Then he turned and softly approached the captain.

"Captain," said he, "as I may be lost, may I ask you to take charge of something for me?"

"Certainly, my boy," said the captain, who was almost repenting of having yielded to his entreaties.

"Here, then, captain," replied Jacques, holding out two five-franc pieces wrapped in a bit of rag; "if I am eaten by the porpoises, and you get safe to land, be so kind as to give this to my mother, who lives on the quay at Havre; and will you tell her that I thought of her, and that I love her very much, as well as all my brothers and sisters?"

"Be easy about that my boy. If you die for us, and we escape, your mother shall never want for anything."

"Oh! then I will willingly try to