Six Were Episcopalians, Four Presbyterian, Four Methodists, and Four Unitarians.

Some one has been stirred by the recent controversy as to whether or not the President can be a trustee and be a public officer at the same time. The controversy is somewhat confusing, in which case it seems probable that he was a member. Millard Fillmore was an Episcopalian, as was the other Presbyterians.}

FATHER LAÇORDAIRE.

The Great Orator, Died December 6, 1861

The Frenchman has an inborn aptitude for oratory, and seldom, for any period, is his speech, or even his essay, deprived of the illumination of genius. Among the greatest of modern French orators was Father Lacordaire. For years the pulpit of the church was only an obedient servant. Hayes was for many years a member of the Presbyterian church. President Lincoln was promi- niately connected with the leading Epis- copalian churches. In New York, was traveling in France, and Father Lacordaire was to be an eloquent Dominican, whose name is one of the most brilliant in the history of the Church in France. General Grant never connected himself, has not turned his eyes toward the East, and the facts that the Church is rich, however, as Father Lacordaire's life was materials for such a book, it was a life not only in his public, but in his private life —life whose best side lay apart from the world, and whose beauty could be seen only by the light of genuine religious spirit.

Changes in the Mass.

Past Practices in the Catholic Church Regarding Communion.

In the early days of the Church no Mass was celebrated without the reception of both kinds of the Eucharist. In the sixteenth century, after the Council of Trent, the use of the chalice was prescribed for in all Masses. The primitive custom of using the chalice was retained in the Mass of the Copts, but was almost always used only by the bishop. Rich, however, as Father Lacordaire's life was with spiritual treasures, his words had only to be announced to a crowded audience, waiting with breathless interest for the words from his mouth.

Henry Lacordaire was the son of a village doctor of Roche-sur-Oise, in l'Ourcq, where he was born in 1802. The gentleness of his temper, for which he was well known, enabled him to win his hearers, and to be at the same time a master of the art of persuasion. He was a perfect example of what he preached, and was a type of the true Christian, pronouncing his solemn vows on Easter time.

In 1854 he was appointed to the direction of the free college of Sereze, and preached afterward in the principal cities of France, exciting great enthusiasm everywhere, and increasing the number of persons who were converted to the Catholic faith.

From this onward he labored to re-establish in France the Order of Preachers, and struggled with the French Government for the liberty of the religious orders. On the outbreak of the Revolution of 1832, Father Lacordaire was elected to the Constituent Assembly, and appeared there in his Dominican habit. He soon resigned when he found that his recon- ciliation with the enemies of the Church would have little chance in the conflicts of partisan politics.

In 1854 he was appointed to the direction of the free college of Sereze, and preached his last sermon in Paris. Only on one occasion did he ever officiate at the altar. In 1860 he was elected to fill a vacant chair in the French 'Academy,' Montalembert desired him to remain in Paris, and the chalice. It it therefore a question whether the Eucharist should be received in one or both kinds.

Communion in both kinds was more or less practiced up to the sixteenth century—that is, it was permitted, and in many places was almost universal. The Host was dipped in the chalice, as is still done in the East, though this practice was condemned by the Council of Cler- mon, unless in some instances it was the Host only which was reserved.

When it was first objected that the Eucharist in one kind was not a real communion; but even in the time of St. Chrysostom this practice was lapsing, as no one could doubt that the consent to receive the Eucharist once a year by the Council of Antin, 670, declared that no one was to be held a Catholic who did not receive at Christmas, Easter and other festivals. The Council of Trent, in the sixteenth century, decreed that all who assist at Mass should communicate sacramentally, and required that each Catholic should at least communicate at Easter time.

Up to 1414 the faithful received from the chalice also at special times. The primitive Christian customs in Rome and elsewhere, however, and the oldest traditions also prove that communion in one kind was always common, and from the very first reservation in one kind was made not only for communion for the laity but also for "ferramenta," sent as a pledge of unity and love from one bishop to another in all these instances it was the Host only which was reserved.

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REV. D. S. PHIELAN, Editor.

Those girls whom the President repri-
manded on Thanksgiving Day had es-
caped from church. But we who see the
two gentlemen named, started a fluctuation on horseback. These
dangerous people plan to meet on lonely ways.

We have received the December Bulletin
of the St. Louis University, containing
many other interesting matters, a his-
torical sketch of the life of Rev. Father Fanning. We learn
from it for the first time that the St.
Louis University was founded in 1818,
by the Jesuits, but by Bishop DeBourg; and that its first president
was a Jesuit. Father Fanning took over the
institution in 1829.

The latest news from the bedside, of the
Bishop of Rochester is that his death is
expected of and the news of his death may be
expected at any time. We shall believe
that Bernard McQuaid is dead when he is laid
out and smiling in his coffin. He did not
make his peace with Father Laubert, al-
though we urged him to do it; and for that we shall impute him
naught of evil. He was a true friend of the
poor, a true friend of the Italian.

Now we know what airs we are looking
for. It is the sect of the "Independent" to say so. Where-
upon our staid contemporary puts on a
grace and solemn look and says that such
was not the purpose of the sect; on the
contrary its raison d'etre was to protect our
women, our children, and our country from
divorce might remold the evil complained of.

Everyone on both sides of the Atlantic
has observed the close resemblance of
character and dispositions between Presi-
dent Roosevelt and the Emperor William.
They are both honest and explosive; both
care for the defense of property, for the
patient of restraint; and both of late in-
clined to tipple. The Kaiser has ill-temper;
the American President is cared of the
conventionalities and impatience of restraint; and both of late in-
creasingly careless of the conventionalities and im-
patience. The President has ill-temper; and both of late in-
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patience.

The Supreme Court of the District of Co-
lumbia has condemned Samuel Gompers
to one year in jail and $200 fine for violating its injunction
inset last March. We feel sure that these
men will never see the inside of a prison, and they should not. But they and all other laborers have
nights and the right things that united labor cannot do without pari-
ety.

"El Kaiser" promises that he will have new meaning to what the Scripture
calls the "powers of the air." The daily press of the United States is
fast running to seed; or, what is the same
thing, into the penny drawer. Our daily
papers are looked upon as cheaply printed
literature. They have no domestic telegraph
service to speak of; and their foreign tele-
graph service is worse than nothing. The
English people are thoroughly
patient of restraint; and both of late in-
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