## The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

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## CLERICAL

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PASTORAL LETTER

RIGHT. REV. JAMES VINCENT CLEARY, S. T. D., BISHOP OF KINGSTON,

To the Rev. Clergy of His Diocese, THE CHURCH, THE BIBLE AND THE POPE.

James Vincent Cleary, S. T. D., BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF KINGSTON .-TO THE REV. CLERGY OF HIS DIOCESE.

DEAR REV. FATHERS :-

Addressing you upon the subject of Christ's Spiritual Kingdom and the monarchy of the Pope, let our exordium be the carticle of the Prophet Dan-

iel:
"Blessed be the name of the Lord for wisdom

Church, the Messiah's everlasting King-dom, in the fulness of time. It was given him to see the predestined succession of the four most glorious monarchs of anti-quity, symbolized respectively by gold, silver, brass and iron, each of them origin-ating in blood and ending in blood, all devoted to idolatry, and all made instrumental by divine arrangement in preparing mankind for the advent of the greatest ing mankind for the advent of the greatest of all kingdoms, to which none shall succeed, because it shall never have an end. The Chaldean kingdom of "gold" was doomed to destruction by the armed hosts of Cyrus, the Mede; the "silver" kingdom of the Medes and Persians was destined in turn to parish by the sword of subject peoples, not excluding the true God of Israel or "the Unknown God" of the Athenians. Acts 17, chap. PROPHETIC VISION OF THE KINGDOM OF

on that shall never be destroyed; and his kingdom shall not be delivered up to another people; and it shall break in pieces and shall consume all these kingdoms; and itself shall stand for ever."

(44. v.)
Five distinctive characteristics of the Messiah's kingdom are here specified. 1st. All former kingdoms were founded by men, slaughterers of their fellow-men; the Messiah's kingdom shall be "set up by the God of heaven." It shall be divine in its origin. 2nd. The former kingdoms, each of them built upon the rains of its predecessor, ended in terrible destruction, the vengence of blood in expiation of blood: vengeance of blood in expiation of blood; vengeance of blood in explation of blood; the kingdom set up by the God of heaven "shall never be destroyed," says the prophet. It shall be absolutely indestructible. 3rd. The nations composing the former kingdoms passed in succession under the lomination of strangers; the kingdom of God's foundation is divinely guaranteed that it "shall not be delivered up to another people." It shall maintain its sovereign autonomy throughout all time, independent of all and every nationality. 4th. The former kingdoms bound many nations together by iron chains of military despotism and laws of ruthless oppression, regardless of the natural rights and liberregardless of the natural rights and rober-ties of men: the kingdom foreshown to Daniel "shall break in pieces and shall consume all these kingdoms;" that is, it shall wage war upon the olden system of civilization based on force, and shall conquer and bring under its world-wide dominion the whole territory of Imperial Rome. It shall be a Catholic kingdom proclaiming a new and peaceful civilization. 5th. This God-created kingdom shall not share the fate of kingdoms founded by human agency. The political

world shall suffer endless change. States shall rise and fall. Monarchies, oligarchies and republics shall supplant one another, as internal sedition or the chances of war feit the allegiance of its people; it shall continue unchanged and unchangeable, ever the same. "Itself shall last for ever." It shall be Indefectible in its unity and divine constitution.

CHRIST IS THE LIVING ROCK ON WHICH HIS SPIRITUAL KINGDOM IS IMPERISHABLY FOUNDED.

The origin of the Messiah's kingdom is described by the prophet Daniel as fol-

out hands, and broke in pieces the clay, and the iron, and the brass, and the silver and the gold, the Great God hath shown what shall come to pass hereafter." (45 v.) This mysterious "stone" deserves our most attentive consideration. It was foreshown not to Daniel only, but, before his day, to the Royal Psalmist, Psalm 117., and the prophet Isaias, 28 chap. 16 v., and subsequently to the prophet Zachary, 3 chap., 7 v. It is manifestly symbolical, as the prophetic revelations generally are, and might not be easily explained, had not Jesus Christ, his Evangelists and Apostles, unfolded its meaning.

times and ages, taketh away kingdoms and establisheth them; giveth wisdom to the wise and knowledge to them that have understanding. To thee, O God of my fathers, I give thanks and praise thee."

(Dan. 2. chap.)

Such was the fervent outpouring of the prophet's soul in praise and thanksgiving to God for the revelation made to him respecting the foundation of the Catholic Church, the Messiah's everlastical and the Messiah's everlastical and the same who had announced to Daniel that seventy weeks of years, or seventy times seven years, should elapse before "vision and prophecy should be fulfilled," visited a priest, named Zachary, in Jerusalem, about thirty years before the expiration of that term, and announced the near advent of the Saviour-King and the miraculous mission of his Precursor, who should be born of Elizabeth, the venerable in months law. months later, the same heavenly messen-ger announced to the Virgin Mary that the Holy One, the Son of God, should be onceived and born of her by the advent of the Holy Ghost upon her and the over-shadowing of the Most High. "He shall be great," said Gabriel, "and shall be called the Son of the Most High;

and the Lord God shall give unto him the throne of David, his father; and he shall reign in the House of Jacob for eyer, and of his kingdom there shall be no end.

(Luke 1 chap.)
Here is the beginning of the kingdom foretold by Daniel to be "set up by the God of heaven." Its King and Founder of Cyrus, the Mede; the "silver" kingdom of the Medes and Persians was destined in turn to perish by the sword of Alexander, of Macedon; the Macedonian kingdom of "brass" should next arise and flourish and rapidly dissolve into petty principalities that shall be reduced to subjection by the valiant warriors of Republican Rome; and the Roman, "the fourth kingdom," said the prophet, "shall be of iron. As iron breaketh into pieces and subdueth all things, so shall that break and destroy all these." 40 v. Even so it came to pass; and Rome, having transformed itself into a monarchy, and attained the zenith of its power, became the unconscious instrument of God's mysterious design in preparing the way for the establishment of the new kingdom of universal sovereignty by the union of all the nations of the known world under one shall be, not man in mere humanity, sent of God, with powers borrowed of God; he shall be "the Son of the Most High," God unconscious instrument of God's mysterious design in preparing the way for the establishment of the new kingdom of universal sovereignty by the union of all the nations of the known world under one central government, with one law and one central government, with one law and one central government, with one law and one central government, and any classic states of the complete the nations. central government, with one law and one language common to all, and an elastic State Religion that tolerated all forms of worship, false and true, and inscribed on its roll of Imperial Deities the Gods of all subject peoples, not excluding the true Cod of Israel or "the Lichnum God" of Israel or "the Isr dwelleth in heaven shall laugh at them, and the Lord shall deride them." Psalm 2, Thus it is, and thus it shall be. When every monarchy and every government now playing its part in the public affairs "In the days of those kingdoms," said Daniel, expounding the "mystery revealed to him in a vision of the night:"
"The God of heaven will set up a kingdom that shall never be destroyed. ruin, Christ's indestructible kingdom shall stand unshaken amid the wreckage of the world of politics; yea, "heaven and earth shall pass away;" Mark 13 chap. 31 v. but the divine word spoken to the Virgin concerning her Son's kingdom, "shall not pass away." "Of his kingdom there shall be no end." It shall pursue its mission to the day of the world's doom, and having "fought the good fight" and gathered ing "fought the good fight" and gathered in the last of the elect, it shall be transerred wholly to heaven, to reign with

God in eternal peace.
All the supereminent greatness of Christ's kingdom is derived from the Incarnation. The divine life of its Founder shall energize and inform it with the Godlike attributes of indestructibility, universality, absolute sovereignty and indefectible unity. Herein we find the counterpart and explanation of Daniel's prophetic "stone cut out of the mountain without hands," to which he makes repeated emphatic reference, as the prin ciple of vitality and development in the foundation of the Messiah's Kingdom. It is the Eternal Word, the second Person of the Trinity, descending from the heights of the heavenly mount by His Father's invisible mission, and made Incarnate in the Virgin's womb by the operation, wholly spiritual and Godlike, of the Holy Ghost, without the agency of man. The "stone," humble of dimensions in its excision from the mountain, became a great mountain, and filled the whole earth;" for the Son of God in his Incarnation humbled himself to the extreme of littleness and abjection, a babe in the manger, a malefactor on the cross, a morsel of food for men's mouths in the Sacrament of the altar; but his inward possession of the power of the Godhead displayed itself to the eyes of mankind in the marvellous diffusion of his kingdom

over the whole earth after he had ex-changed the humiliation of the grave for the glory of his risen life and the triumph of his Ascension. Three of the four described by the prophet Daniel as follows:

"A stone was cut out of the mountain without hands. . . . The stone became a great mountain and filled the whole earth. . . . According as thou sawest," said the prophet to the Chaldean King, "that the stone was cut out of the mountain without hands, and broke in pieces the clay, and the iron, and the brass, and the silver leaves to be the stop at the mystic "stone," as familiarly understood among the Jews to be the type of the Messiah, and bolly declared "the Lord Jesus Christ, whom you crucified, he is the stone, rejected by you, the builders, which is become the head of the corner." Acts 4 chap. In his first Papal Encyclical, addressed from his Primatia. See of Rome to the Churches of the East, St. Peter again quotes the prophets in proof that Jesus Christ is "the chief corner-stone" of the Church; whence he draws the stone" of the Church; whence he draws the lesson worthy to be taken to heart by every Catholic, that, if we would "grow unto salvation," we must "approach the living stone," and be ourselves also "living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter, 2 chap. What a noble conception of our dignity, as members of the Catholic Church, is set forth in these solemn utterances of Christ's first Vicar! What a stimulus to holiness of life! Every What a stimulus to holiness of life! Every "stone" in the living edifice of faith, be it great or small, be it placed conspicuously in honor upon the front portals, or concealed from human notice amidst the colid mass rosts on Christ, is sustained in solid mass, rests on Christ, is sustained in its place by Him, and cemented into unity its place by Him, and cemented into unity with Him by supernatural faith. If we "approach the living stone" by holy desires and righteous dispositions according with our faith, we also shall become "living stones," vivified by His grace and quickened to the practice of good works, whereby we are "built up, a spiritual house;" we are made also partakers of His eternal Priesthood, and, by consequence, all whatsoever we do from morning to night, our prayers, our masses, our quence, all whatsoever we do from morning to night, our prayers, our masses, our alms, our mortifications, our every act of charity or mercy, even "a cup of cold water" given to the wayfarer; Matt. 10 chap., 2 v., yea "whether ye eat or drink or whatsoever else ye do," 1 Cor. 10 chap. 21 v., shall bear the character of "spiritual sacrifice, acceptable to God by Jesus Christ."

A twofold office of Jesus Christ, each

A twofold office of Jesus Christ, as the fundamental "stone" of His Church, is here distinctly pointed out: Firstly, on him the whole edifice rests, every stone of Ephesians he delivers the following

enthusiastic address:
"Now, therefore, ye are no more strangers and foreigners; but ye are fellow-citizens with the Saints, and the domestic of God, built upon the foundation of the Apostles and Prophets, Christ Jesus Him-self being the chief corner-stone; in whom

self being the chief corner-stone; in whom all the building, framed together, groweth up into a holy temple in the Lord." Eph., 2 chap.

And, writing to the Corinthians, he identifies Jesus Christ with the Rock from which water "in great abundance" issued miraculously for the refreshment of the miraculously for the Feresimen of the people of God in the desert. He calls that material rock a "Spiritual Rock," and its water "spiritual drink," by reason of their typical character, as representing, by divine intent, the Rock, Jesus Christ, and

divine intent, the Rock, Jesus Christ, and the living waters of grace ever flowing out from Him upon the Church and her people. "All these things," said he, "happened to them in figure." Therefore he declares emphatically, "The Rock was Christ." 1 Cor. 10 chap.

If, dear Rev. Fathers, a momentary glimpse of this God-created kingdom, indestructible, Catholic, sovereign and indefectible, having its origin in the "stone cut out of the mountain without hands," thrilled the heart of the Prophet in his Captivity, and moved his tongue to utter Captivity, and moved his tongue to utter sublime words of praise and thankfulness to "the God of his fathers," how much more should we be joyful and gratoful, and ever ready to "bless the Name of the Lord for eternity and for evermore." What he saw dimly foreshadowel in the dark and distant future, it is given to us to behold in noon day brightness, the Mes-siah's everlasting kingdom in all her majestic reality, the kingdom of king-doms, exercising her peaceful sovereignty over manking of "every tribe and tongue, and people and nation," Apoc., 5 chap and receiving? their hearty allegiance by and receiving! their hearty allegiance by title of her divine origin and continual manifestation of her divine attributes, guaranteed to her "unto the consummation of the world," Matt. 28 chap, by the promise and abiding presence of the Lord Jesus Christ, the "living stone" of her foundation. We behold her, not as "strangers and foreigners," gaze mon her

foundation. We behold her, not as "strangers and foreigners" gaze upon her beauteous form with jalous admiration or carping criticism, but as her cherished subjects, ardently loyal to her spiritual

sceptre and grateful for her protection—
"fellow-citizens with the Saints," whose priceless inheritance of soul-saving faith has been transmitted to us with the assured of his Ascension. Three of the four Evangelists, Mathew (21 chap., 42 v.) Mark (12 chap., 10 v.) and Luke (20 chap., 17 v.) relate how the Lord Jesus Christ quoted the prophecies of this "stone" as having had fulfilment in Himself whom the High priests of the Synangeur erjected, but whom God the Father, the Supreme Architect of religion, had selected for the primary stone of the edifice, to be set "in the head of the corner." St. Peter atso, standing before the Supreme Court of "Annas, the High Priest, and Caiphas, with the rulers and ancients and scribes" cited the prophecies of the mystic "stone," as familiarly understood among the Jews to be the type of the Magrish, and halls it leads at the Moral Magrish and halls halls and the four that the supreme Court of "Annas, the High Priest, and Caiphas, with the rulers and ancients and scribes" cited the prophecies of the mystic "stone," as familiarly understood among the Jews to be the type of the Magrish and halls and hall the lead of the corner." St. Peter atso, standing before the Supreme Court of "Annas, the High Priest, and Caiphas, with the rulers and ancients and scribes" cited the prophecies of the mysterious dispensations of His Providence! How many "sit in darkness and in the shadow of death," Luke, I chap. 79 to, knowing nothing of their destiny, or of God their maker! How many have learned nothing about the World's Saviour, except perhaps to blaspheme his Name! Countless sects of heretics exist in our day who, boasting of their knowledge of Jesus who, boasting of their knowledge of Jesus Christ, are unhappily "strangers and foreigners," at open war with the kingdom of His Church. They repudiate her sovereign authority to rule and govern mankind in the spiritual order and guide them to salvation in His Name. Not alone do they deny His own real, true, substantial presence within the tabernacles of the Church, but likewise His representative Presence and Power in the person of His Vicegerent. Loosed from the Rock of unity, they are "tossed to and fro, and unity, they are "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in crattiness." Eph. 4 chap. 14 v. God alone, who "searches the reins and hearts," Apoc. 2 chap. 23 v., can know how far individuals among them are responsible for resistance to Light, and accordingly come under the judgment of the Saviour, "if a man will not hear the Church, let him be to thee as the heathen and the publican." Matt. 18 chap. 17 v. It is our duty of charity, as the heathen and the publican." Matt. 18 chap. 17 v. It is our duty of charity, as it is also the tendency of our earnest good will, to believe that great numbers are thoroughly sincere in following this sect or that, notwithstanding the absurdity of or that, notwithstanding the absurdity of their tenets, thinking, as they possibly may, that differences of religion are a matter of choice, or that it is lawful for each one to abide by the religious profession of his parents—a principle of reasoning, however, that would justify the Jew and the Mahometan in them denied the Mahometan in their denial of Jesus Christ. But such persons, be they ever so sincere in their prejudices or convictions, and possessed of great natural virtues, (which may certainly consist with the want of divine faith, and have shone out resplendently in the lives of many out resplendently in the lives of many ancient Pagans), are unhappily bereft of soul saying faith; their virtuous actions, not being supernatural, do not, so faith assures us, conduce to the future glory; they live outside the Caurch, the Ark of salvation, which alone has the promise of the Redeemer and the treasures of His grace, and whose ministry alone can efficacionally apply the means of sanctification grace, and whose ministry alone can ellicationsly apply the means of sanctification—sacrificial, sacramental and disciplinary, to the souls of men. We should pray for them frequently, that God would be pleased to open their eyes and lead them into His holy Church. We should also give unceasing thanks to His Mercy for the predilection He has shown to us, without any meric of ours, in calling us at our out any merit of ours, in calling us at our birth to the heirdom of His promise and membership with His mystic body, whilst He has allotted for millions of others to be born of the womb of heresy and reared

> inherit the Patriarchal promise, in preference to his elder twin-brother Esau; and to us likewise applies the lesson deduced therefrom by St. Paul, "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," Romans, 9 chap. Praise and thanksgiving, therefore, be offered continually to God by all Catholics for the unmerited preference. all Cathones for the unmerited preference
> He has shown them! and the great purpose of each one should be to correspond
> with the Divine Goodness by faithful observance of the rules of the life and connot prescribed by the holy Catholic re-tion. "Rejoice and give praise, O thou habitation of Sion, for great is He who is in the midst of thee, the Holy One of

Israel" Isaias, 12 chap.
THE BIBLE IS NOT THE ORGANIC MEDIUM OF COMMUNION BY FAITH WITH JESU CHRIST, THE "CHIEF CORNER-STONE

OF HIS KINGDOM.
The idea formed of the Uhristian Church by modern heresy divests it of all the at tributes of a kingdom, not to say an indistructible, universal, sovereign and inde-fectible Kingdom in the likeness of the Messiah's Church sketched by God in Messiah's Church sketched by God In Heaven and exhibited to the Prophet Dauiei "by a vision in the night." Starting with the anti-Christian assumption that the Church founded by the Redeemer was constitutionally defectible, despite all His assurances to the contrary, the apologists of heresy insist that, hardly was she emanof heresy insist that, hardly was sine eman-cipated from the Catacombs, after having borne the ten persecutions of imperial Rome and poured out her blood without stint for Jesus, His honor and His law, when she was abandoned by His Spirit and perverted to the service of idolatrous superstition by the wickedness of men and the artifices of the "gates of hell." No one undertakes to show when, where, how, or by what universal soul-destroyhow, or by what universal soul-destroying agency this fatal change was wrought
in her constitution, her public dogmatic
teaching, her ritual of worship, and her
world-wide system of government and
discipline, all at once and everywhere,
without indignant reclamation from the
rulers of her Provinces or reproach from
her watchful enemies. Nevertheless they
will have it that Christ's Kingdom lapsed
and was lost in manifold error and sunerand was lost in manifold error and superstition. Hence they have withdrawn from her, and planned new foundations on Biblical lines, to the exclusion of her olden Tradition; and having built up voluntary associations upon them, are pleased to style themselves Churches. But, Dear latin writer of the Christians period, and a decidedly independent thinker, in his are decidedly independent thinker, in his Book of Prescriptions against Heresies, are detestable. To be invisibly good is as God-like as to be invisibly evil is diastrictly as the control of the Christians and the control of the Christian period, and a decidedly independent thinker, in his are decidedly independent thinker, in his

Rev. Fathers, they have begun to build many centuries too late. Neither is it allowable for any man even though he of faith. Thus they weary the firm, they allowable for any man even though he were an inspired Apostle, yea, an angel from heaven, to change a single stone of the original doctrine laid by the commissioned preachers of the Gospel once and forever in the primitive church of Jesus Christ. St. Paul pronounces anathema against every author of such impious Reformation. "Though we, or an angel from heaven, preach a Gospel to you beside that which we have preached to you, let him be anathema; Gal. I chap. This was his absolute insistence upon the inviolability of the Church's Traditional teaching, which no inspired Preacher, no inspired Writer, no inspired Preacher, no inspired Writer, not even inspired Angel, must ever dare to alter or call in question. "Therefore, brealter or call in question. "Therefore, bre-thren," said he also to the Thessalonians, "stand firm, and hold the Traditions which "stand firm, and hold the Traditions which you have learned whether by word or by our Epistle. 2 Thess. 2. chap, 14 v. In like sense the Apostle St. Jude, in his Catholic Epistle, warns all the faithful against the erroneous innovations of the Gnostics, Reformers of Christianity in the first age. "Dearly beloved," said he, "I was under a necessity to write to you, to section! carnestly for the faith once developed the seeds of the same doctrine, as new ones daily continue to do. Now to know what the Apostles taught, that is, what was under a necessary for the faith once de-livered to the Saints," Jude 3v. the words in the original Greek text signifying Traditional delivery of the faith to the Church "once" and for ever, Modern heresies may disapprove of some of the teachings of the Gnostics; but they imitate that sect in principle by rejecting the primitive Tradition of the Church, which the Apostles and the early Fathers vehemently proclaim to be the unchangeable standard of orthodox belief.

of orthodox belief. of orthodox belief.

This is my covenant with them (the Church), saith the Lord; my Spirit that is in thee and my words that I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed, saith the Lord, from henceforth and forever." (Isaias, 49 chap. 21 v.) "Go, teach all nations to observe all things whatsoever I have commanded you; and teach all nations to observe all things whatsoever I have commanded you; and behold, I am with you all davs, even to the consummation of the World," said Jesus Christ to the pastors of His Church. (Matt. 23 chap.) And previously he had said to them, "I will ask the Father, and he shall give you another Paraelete, to abid with you forever the Spirit of truth:

he shall give you another Paraelete, to abide with you forever, the Spirit of truth; he shall abide with you, and be in you; he shall teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John, 14 chap.)

Notwithstanding these most distinct pledges of the Son of God not to allow His Spirit of truth ever to depart from His Church, hereay scorns her as an apostate, and prefers to frame a fanciful faith of its own by extracts from a silent book, written in a tracts from a silent book, written in a great variety of dead languages which one great variety of dead languages which one in a thousand cannot translate, and fewer still are able to interpret; which bears testimony of itself that it is "hard to be understood," and the "unlearned and unstable wrest it to their own perdition"; 2 Peter 3 ch., which, moreover, had no existence, as regards the Christian part of it, when the Church went forth on her wiscient to the nations nor was it contennations to the nations nor was it contennations. mission to the nations; nor was it contemplated by her divine Founder in determining her constitution; nor, in fine, did it receive the genuine stamp of Canonicity, on which its character as a compilation of of Pope Innocent the First. Oh! it is an awful crime to set aside the divine authority of Carist's Church, and build 'tp modern religions upon all sorts of con-flicting interpretations of a book which itself depends on the infallible authority of that same Church for its claim upon the faith and veneration of christian How abhorrent to the principles of the early Fathers and Doctors this course is Let a few, selected from among numberless testimonies, suffice.
St. Ignatius, the Martyr, an intimate

disciple of St. John the Evangelist, admonishes the faithful to guard themselves against rising heresics by "adhering with the utmost firmness to the Tradition of the utmost hymness to the Tradition of the Apostles" and again, "Whoever be-long to God and Jesus Christ, these are with the bishop." Origen, the most learned Biblical scholar of his own or any age, writing in the early part of the Third entury, says, "As there are many who think they believe what Christ taught, and some of these differ from others, it becomes necessary that all should profess that doctrine which came down from the Apostles, and now continues in the Church. That alone is truth, which in nothing differs from ecclesiastical and Apostolical Tradition," Homil in Levit. St. Basil, of Cosarca, whose name has ever been held in supreme reverence by mankind, even by the Schismatics of the East, in his Book on the Holy Ghost, writes, "There are many doctrines pre-served and preached in the Church, deserved and preaction in the documents, partly from Apostolic Tradition, which have equally the same force in religion."
And St. John Chrysostom, orator and saint, Patriarch and Confessor, expounding II. Thess. 2 ch. 14 v., says, "It is plain ing II. Thess. 2 ch. 14 v., says, "It is plain the Apostles did not deliver to us every-thing by their Epistles, but many things without writing. These are equal-worthy of belief. Such and such a doc trine is a Tradition: seek no further."
Those shining Lights of Antiquity exhibit the faith of the primitive Church, or say the least, of the Churches of the

Let us turn to the ancient and glorious Church of Africa. Tertullian, the first Latin writer of the Christian period, and

tend they ought not to argue upon any other ground than the written documents of faith. Thus they weary the firm, they catch the weak, and fill a middle class with doubt. We begin, therefore, by laying it down as a maxim, that these men ought not to be allowed to argue at all from scripture. In fact, these disputes about the sense of scripture have generally no other effect than to disorder the stomach or the brain. It is therefore the wrong method to appeal to the scriptures, since these afford either no decision of the controversy, or at most, only a doubtful one. Let the inquiry be rather, who is it that possesses the faith itself? to whom does the Scripture belong? From whom, and through whom, and at what time, and to whom was that Tradition delivered by which we became Christian? For, where the true Christian teaching and faith are found, there will be the genuine scripture, there the true interpretation of it, and

the seeds of the same doctrine, as new ones daily continue to do. Now to know what the Apostles taught, that is, what to Christ revealed to them, recourse must be had to the Churches which they founded, and which they instructed by word of mouth, and by their epistles." A more lucid exposition of the Catholic rule of faith could not be given. The writer, Tertullian, was born in the year of our Lord 160. St. Augustine, who lived two centuries later, affirms the same faith of the Church of Africa in many forms. It is enough to cite his trenchant principle, "I would not have believed the Gospel if the authority of the Catholic Church and the did not led me to do so," Lib. contra Ep Fundam 2 ch.

dam 2 ch. From Asia and Africa let us direct our attention to those countries of Europe, where Christianity had gained ground in the first centuries of the Church's mission. the first centuries of the Church's mission. No more universally respected witness can be produced than St. Ireneus, the Martyr-Bishop of Lyons, in France, the pupil of St. Polycarp, of Smyrna, one of the devoted disciples of St. John the Evangelist. Combining in his own person the traditional teaching of the East, where he grew and studied, and of the West, where he exercised the Episcopal office with an eclat of learning and sanctity that attracted the whole world's retity that attracted the whole world's respectful attention to his every utterances, this "Light of the Western Gauls," as Theodoret styles him, and "most dligent searcher of all doctrines," as Tertulian proclaims him, referring in his "Treatise againt Heresies," to the inveterate error that would substitute the Bible for the Traditional faith of the Church, writes, "The tongues of nations vary, but the force of Tradition is one and the content of the content o the same everywhere; nor do the Churches in Germany believe or teach differently from those in Spain, Gaul, the East or Lybia." We appeal to the faith and Tradition of the peal to the faith and Tradition of the greatest, most ancient and best known Church, that of Rome, founded by SS. Peter and Paul; for, with this Church all others agree, because in her is preserved the tradition which comes down from the Apostles," Book 3 ch. 2. "In explaining the Scriptures, Christians should attend to the Pastors of the Church, who, by the realizate of Call have received the inbe born of the womb of heresy and reared in ignorance of His one true Catarch and her one true faith, "without which it is impossible to please God." Hebrews, 11 chap, 6 v. It is with us, as with Jacob of old, whom God chose before his birth to imposit the Patriarchal promise, in prefering the Pat the ordinance of Tradition, which they consigned to those to whom they entrus-ted the Churches? It is this ordinance of Tradition which many nations of barbar-ians believing in Christ follow without the use of letters or ink." TO BE CONTINUED.

## Concert in Victoria Hall.

The concert in Victoria Hall on Mon-The concert in Victoria Hall on Mon-day evening in aid of the Cathedral Organ Fund, proved a splendid success. The ladies and gentlemen sustaining parts in the programme acquitted themselves with very marked distinction. The hall was crowded and the financial result satisfac-tory. The elegy present were Rt. Rev. crowded and the financial result satisfactory. The clergy present were Rt. Rev. Mgr. Bruyere, Fathers Tiernan, Walsh and Cornyn of London, and the Rev. Father Coffey, of Ottawa. The ladies whose energetic work and skilful management brought the concert to such a success deserve hearty congratulations. The following is the programme:

Song. Mr. W. J. Reid. Waiting Miss Roche. Millar	. 7
Song	_
I'm Sitting on the Stile Lady Dufferi	
Dr. Sippi,	
Miss Graham, Song—Kerry Dance,Millo	
Quartette—Tyrolean DucksDreple Waltz SongPinsut	ti
PART II.	
MR. W. J REID.	
Song	n
Scene and Cavatina from Ernani Verd	li.
Dr. Sippi.	
Miss Roche. The Meeting of the Waters Moor	
Wave	1
Mr. SEINNER. The Moon is Sleeping on the Giannett	
Old TimbertoesPerc	y
Miss Graham.	
Mr. Beaton. Once AgainSullivar	
White Squall Barker	r
Quartette Come Where My Love Lies Dreaming.	
owing is the programme;	

Secret kindnesses done to fellow crea-