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PASTORAL LETTER

the trebbishop and Bishops of the Eccle. stastical Province of Toronto Relative to the Celebration of the Golden Jubice of Our Holy Father Leo XIII.

DEARLY DELOVED BRETHREN.

We dom it our duty to address you with all We down it our cuty to nucless you with all weight of our combined authority as the chishop and Bishops of the Ecclesiastical since of Toronto in reference to the Go'den wince of 1 of out in Preference to the Go den bile of our Holy Father Pope Leo XIII., ich will be celebrated on the 29th of next comber. On that day His Holiness will have counter. On that day His Homess will have ached the flitieth anniversary of his ordination the sub lime dignity of the priesthood. The soly Catholic world is preparing to celebrate to the sub ime dignity of the present of the sub-Catholic world is preparing to celebrate whole Catholic world is preparing to celebrate the felicitous event in a mauner worthy of the felicitous event in a mauner worthy of the felicitous event in a mauner worthy of the fixed to case and with every fitting mastifestation of the filling and with event of the person of Leeo XIII. so Church in the person of Leeo XIII. so will and portentous neriod of the matter of mankind. It will be a joy, history of mankind to this celebration, and to mark it with substantial proofs of our Catholic loyalty and substantial proofs of our catholic loyalty Christ has established on earth. Fie is the vice-reant of the Son of God; the Supreme Virible Stepherd of our souls; the Infallible Teacher of God's revelation to manki d. Hence it is that the children of the Catholic Church regard that the comment of the Saturdie Church regard him with revert nee and fi ial love, that they leok to him for light and guidance in this world less to him for light and guidance in this world of doubt and darkness, and that they are prepared to make the greatest sacrifices in order to help and uptable bird in the discharge of his subline duries in his warfare against the number of Christ and his Church.

HEE SUPREMACY OF THE POPE, AN ARTICLE OF FAITH.

The Costrine of the Primacy of St. Peter and of his lawful successors over the Christian Charch is an article of faith and a fundamental Charch is an article of faith and a fundamental detrice of Catholicism. What the sun is to the solar system, that the Primacy of the Apstolic See is to the Catholic system of belief. The Church is a kingdom, it must have a chief ruler; it is a visible to y, it must have a visible head; it is a house, it must have a father to care for the family; it is a keypfold it must have a supreme sheep. it must have a father to care for the family; it is a sheep-fold, it must have a supreme shep-herd. Our bless d Lord promised Peter the he dship when he said, "I say to thee: That th mart Peter, and on this rock I will build my Cauch, and the gates of bell shall not prevail arginst it. And I will give to thee the three of the bindom of heaven; and what season to state an article of faith professed by over two hundred millions of the human race, and held as a fundamental doctrine by the ing Church in all ages from the time of her institution by Christ. From the very first we find acknowledged the supreme power of St. Peter and his successors in spirituals over the Tribersal Church. The writings of the early Fathers and the decisions of the first General is the pillar of the Church—the eye of the Apostles-the one who has the primacy of the say: "This is the fisherman's successor—he holds the place of Peter—he has the charge of all—he has the primacy in all things—the chief Pontiff—the bishops—the primate of all the bishops, etc., et :."

Such, dearly beloved brothren, is the teaching this doctrine has not remained a mere abstract truth, but that it has always been affirmed in cc's of public and momentous character, as well as in the distant East as in the West: will equal force of authority in the Imperial city of Constantinople and in the humblest Sees of the most obscure Province of Christendom.

But let us see what this primacy implies. I implies on the part of the Pontiff implies on the part of the Pontin a sovereign jurisdiction over the entire Church, over all the children of Christ; the right of convoking general councils and of appointing bishops; the duty of feeding with salutary doctrine the lambs and the sheep of the fold, of which he is the supreme shepherd. It implies, therefore, the right of free communication with all the provinces of the Church and with all the Rishops. provinces of the Church and with all the Bishops, the right of controlling and directing the children of the Church and its subordinate rulers in whatever clime, in whatever nation, under whatever form of government they may live. It implies, also, on the part of the bishops of the Church, the paramount duty of holding strict communion with the See of Peter. The intercommunion of the Apostolic See and of all the bishops of the Church should be uninterrupted and untrammelled, like the flowing and ebbing of the tide. Who does not see, therefore, that the doctrine of the primacy involves, as a corollary, the Sovereign Pontiff's divine right to teach and rule and govern his spiritual children in every part of the world with absolute freedom,

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Church government, and the Church is in her normal state only when she enjoys it.

THE TEMPORAL POWER OF THE POPE IS A PROVI

DENTIAL INSTITUTION AND A NECESSARY CON-DITION OF THE INDEPENDENCE OF THE HOLY SER.

Now, as a guarantee of this freedom of action on the part of the Sovereign Pontiff. He who established the primacy so disposed of events as to prepare the way for the temporal power of the lones. He who reads history nright must see the finger of Gcd in the gradual establishment and c reolidation of the temporal power, as the condition of the freedom and independence of the Head of the Courch in the discharge of his sacred duties Daniel saw in his vision of the night the whole divine plan, according to which night the whole divine plan, according to which empire was to give way to empire, and kingdom was to rucceel kingdom, until the whole world should be gathered into the Roman Empire:—"When in the days of those kingdom, the God of heaven would raise up another kingdom, which should never be destroyed, but which should stand for ever."

(Dan, ii. 44.) Even so the Conistian student of historyed, but which Almight Directors history may see how the Almighty Disposer of all things, Who upholds every creature by the word of His power, so ordered human events and controlled the destinies of nations as to prepare the way for the establishment of a princi-pality that was to secure the free, unlettered exercise of that primacy which the Incarnate God had established in His Church, as the centre and principle of unity of faith and the foun-tain of jurisdiction. During three hundred years the Church was subjected to a most sanguinary persecution, her faithful children were slain by hundreds, and the soil of Rome was soddened with martyr's blood. During that dark period the Church, it is true, acquired roperty, but not, of course, a civil principality; and, hence, the only way in which the Supreme Pontiffs could vindicate their liberty and independence was to retire to the gloom of the catacomb, or to shed their blood on the red sciffold of martyrdom. But that was not the normal state of the Christian Church. Persecution had done its worst against her and utterly tion had done its worst against her and utterly failed in its object. Human passions broke in angry waves against the rock of ages but in vain. The Church was built upon a rek, and though the rain fell, and the floods came, and the tempest reged, it fell not. The victory of Constanting gave freedom to our believisting galled here forth from her hide the victory of Constanting gave freedom to our holy religion, called her forth from her hid-ing places, and enthround her in glorious basili-cas and majestic temples. Then began to mani-fest itself the action of Diving Providence in fest itself the action of Divine Providence in preparing the way for the establishment of the temporal power. Constantine, after giving freedom and protection to the Church, transferred the seat of the empire from Rome to the banks of the Bosphorous. "The same precincts," observes Count de Maistre, "could not contain the Emperer and the Pontiff. Constantine yielded up Rome to the Pope. From that time we also observe that the emperers seemed no longer at home in Rome: they resembled time we also observe that the empercra seemed that art Peter, and on this rock I will build my Cou.ch, and the gates of bell shall not prevail arzinets it. And I will give to thee the keys of the kingdom of heaven; and whatsoever that shalt bind on earth shall be bound in heaven," etc., etc. (Matt. xvi. 15-20.) Peter, then, is the rock on which the everlasing Church is built, the solid foundation on which that majestic structure so securely reposes. All Christian antiquity maintains that in the words abive quoted, our Divine Redeemer promised abive quoted, our Divine Redeemer promised the Frimacy of Peter and of his office, and it no liss unanimously teaches that this promise to the superior of the the Frimacy of Peter and of the fathers, the wolle fock of Christ—bishops and priests, as well as the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful. It is not our purpose here the simple faithful for a doctrine, but simply the faithful for a doctrine, but simply the faithful for a doctrine of the faithful for a faithful faithful for a faithful faithful faithful faithful for a faithful faith doctrine of immortality, arose on the ruins of Pagan Rame, and became the capital of "a The kingdom which can never be destroyed." emparora of Constantiuople were impotent to protect their subjects, and abandoned the peo ples of Rome and the adjoining countries to the Pope for protection and elected him their sove-reign. The Supreme Magistracy was spontan-cously transferred by the Roman Senate and Commits leave no doubt on this point. Thus, according to the Fathers, Peter is the "solid rock—the great foundation—to him the keys of the kingdom were granted—to him the sheep were assigned, and he is the universal shepherd. He is the Universal shepherd.

stored to honor and dominion. The Chair of Peter replaced the throne of the Cosars; the Apostles—the one who has the primacy of the Apostles—the one who has the primacy of the Apostleship, and primacy over the Universal Church.' The Fathers also call the Roman Church the "matrix of all the churches." "It is the head See—it is possessed of a superior principality—it is the head of the churches—the Apostolic See—the fountain, and other churches are the streams." To it all must have recourse. "He is profane—an alien—an antichrist—who is separated from Rome." And of the Popes," says Gibbon, "is now confirmed by the reverence of a thousand years, the Popular of the Popes," says Gibbon, is now confirmed by the reverence of a thousand years, the Popular of the Popes, "says Gibbon, is now confirmed by the reverence of a thousand years, the Popular of the Popes," says Gibbon, is now confirmed by the reverence of a thousand years, the Popular of the Popes, "says Gibbon, is now confirmed by the reverence of a thousand years, the Popular of the Popes," says Gibbon, is now confirmed by the reverence of a thousand years, the Popular of the confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery."
This necessarily rapid and imperfect sketch of
the way in which the temporal power of the
Papacy was brought into existence is sufficient to convince the impartial reader that this power Such, dearly beloved brothren, is the teaching of all Christian antiquity, in fact, the teaching is the work of Providence: "Digit Dci at a l times of the Universal Church in regard to the primacy of St. Peter and his successors; liberty of conscience and the indead impartial history unequivocally attests that pendence of the Church have been provident. tially united for centuries. In the words of the late illustrious Bishop of Orleans, "it is necessary to the spiritual security of the Church, and to our own, that the Pope be free and independent; that this independence must be sovereign; that the Pope be free and that he appear free," and the Pope has time and again asserted that his temporal sovereignity is, in

the present state of society, necessary to his in-dependence and his freedom of action as Head of the Universal Church. THE POPE ROBBED OF THE TEMPORAL POWER IS But the temporal power, which Divine Providence had bestowed on the Apostolic See, as a necessary condition and safeguard of the free dom and independence of the Vicar of Christ in the discharge of the sublime duties of his the discharge of the sublime duties of his office, has been wickedly usurped. The Papal throne that stood erect for more than a thousand years has been torn down by the hands of sacrilegious men; the Father of the Faithful, to avenge whose wrongs a million swords would in other days have leaped from their scabbards, is robbed of his liberty and rights—is practically a prisoner in his own city—and is made dependent on the contributions of the faithful for the support of his dignity and for the means that are necessary to enable him for the means that are necessary to enable him to exercise his divine ministry. But lest it should be thought that this picture of the sad condition to which the Vicar of Christ has been

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a late occasion in reply to an address of the Sacred College: "But we are more deeply concerned and afflicted at what happens in Italy and in Rome, the centre of Catholicity and the privileged seat of the V.car of Christ. Here the seaults of our enemies are all the more injurious, as they are directed against that supreme power in which are to intinately bound up the good, the life and the social action of the Church throughout the world. Now, the designs of which we fre-quently had to complain bitterly have increased in latter times b-youd all me sure; for it is easy to discover what are the real designs entertained against the Church under cover of vain pre-texts and invented distinctions. Her most beneficent institutions, her dogmas, her ministers, her rights—nothing is spared. We are threatened with new laws, which according to public rumor would lay violent hands on the last resources of property left to the Church, and which would bring about the interference of laymen in coelesiastical affairs, with all the disest ous effects that follow from such intrusions. Her enemies are sharpening every weapon against the Christian education of our youth. Other effects of their increased hostility are the odious measures recentby the en against the poor and inoffensive nuns, who are worthy of all compassion. But the most furious attacks and the most implacable hatred of the see's are directed against the Supreme Pontiff, the corner stone of the cub-lime edifice of the Church. It is enough to say

as the enemy of Italy in a lages, and to brand him with such names of opprobrium and contempt as the tongue refuses to repeat.

"How can we be astonished if, after this, in popular reunions, at public meetings and in the press they have hurled against the Pope the most vile and the most unbecoming insults, and that in the principal cities of Italy the most harrible affronts should be offered to the Pontificial Office and Dignity? And coming still to more ferocious designs, they have threatened to resert to the last limits of violence against our cives and against our peaceful residence. The worst is that these manifestations of hatred and of violence are allowed to be free'y indu'ged in, and no efficacious means employed to hinder them.

that they have dared to denounce him publicly

"In such a condition of things everyon knows in what manner our dignity is respected and the honor of our person guarded in Romo. All nust understand what security we enjoy and what sort of lib rty is left to us in the exercise of our Apostolic Ministry.
"It is therefore impossible for us to be satis-

fied with the present state of things, and as our enemies, strengthened by the aid of human power, are leaving nothing undone to perpetuate the present situation of the Pope, we feel it on our side a pressing duty to renew against these usurpations, be they old or new, the most formal protests a d to claim for a safeguard of our in-dependence the sacred rights of the Church and of the Apostolic See. Our confidence is placed in God, who holds in His divine hands the course of human events. May he bountifully hear our humble prayers and those of the whole Church, particularly during these days of grace

THE DUTY WHICH, AS CATHOLICS, WE OWE THE HOLY FATHER IN HIS PRESENT POSITION, AND ESPECIALLY ON THE OCCASION OF HIS COLDEN JUBILEE.

Such being the sad condition to which the Holy Father has been reduced by the enemies of Christ and His Church, it becomes the urgent and most sacred duty of the faithful througho the world to rally around him by their sympathy and loyal devotion, and to contribute generously of their means to uphold his dignity and to enable him to discharge his sublime duties as Surreme Ruler of the Christian Church. Apart from his august character as the Vicar of Christ, our present Holy Father Leo XIII, has special claims on our admiration and dutiful affection and gratitude. No greater Pope has sat in the chair of Peter for many years. A man of genius and of vast scholarly attainments, he has given a great impulse to the cultivation of letters, e-pecially of history, of philosophy and theology His Encyclicals are written with a masterly hand, with all the graces of classical Latinity, with the learning of a great theologian and the zeal and fervor of a Saintly Pontiff. From the heights of the Vatican he sees the meral evils that afflict society and that threaten to destroy Christian civiliza-tion, and he points out the means that alone can save both from destruct on. When he ascended the Chair of Peter he found the most powerful states up in arms against the Papacy and the Church, and by his singular wisdom great judgment, and extraordinary zeal, he has succeeded to a great extent in disarming the general hestility, and in turning at least one mighty empire, from being a bitter and tyranmighty empire, from being a bitter and tyrannical oppressor, into a friend of the Church.
A greater and more powerful man than Henry
IV. has been compelled by Leo to go
to Canossa. He has honored our dear
Canadian Church by raising one of its
prelates to the dignity of the Cardinala e. He has plac d the legislation and
organization of the great young Churches
of the United States and of Australia on a more
perfect and a firmer basis, and he has reperfect and a firmer basis, and he has re-established the hierarchy of Scotland. The Venorable Church of the East has also engaged his special attention. He has found a peaceful solution of the long-standing trouble connected with the See of Goa and its privileged jurisdic-tion over distant territories and Catholic populations n wise subject to Portuguese rule in the order of secular government. He has created a native episcopate in India, and invested it with permanent hierarchial character, having previously secured the sanction of the of Portugal for this revocation of an ancient and much prized prerogative of his crown. And greater zeal and fervor his crown. And greater zeal and fervor amongst its children, as well as a large number of conversions from heresy and schism, are likely to be the result. In a word, he has during his short reign raised the Papacy to a greater nis snort reign raised the rapacy to a greater height of moral power, of commanding influence, and of universal regard, then it has ever attained since the dark days of Reformation. The Pontificate of Leo XIII. will shine as one of the most remarkable and glorious in as one or the most remarkable and glorious in the Church's history. Let us show our appre-ciation of so great a Pontifi by taking our pro-per share in the celebration of his Golden Jubi-lee. The whole Catholic world is preparing to celebrate it by a generous outburst of loyal feeling and devotion towards our Holy Father, by heartfelt congratulations and earnest prayers and by generous and beautiful gifts. We, the Bishops of the Province of Toronto, have decided that the best and most practical way for the larger and hitse of Optavio, to show their

the clergy and laity of Ontario to show their loyalty and love for our Holy Father on this memorable occasion, would be to make him a generous, large-hearted offering of Peter's

with our capacity towards the support of the lead of the Church, especially since he has been robbed of the Patrimony of St. Peter, and to supply him with the means of discharging his the honor and worship due to God alone. It great duty towards the Catholic world. We trut, therefore, that on this occasion you will do your duty in the respect, in a manner hon-crable to yourselves, creditable to the Church in Ontario and worthy of the Golden Jubilee of the Sovereign Pontiff. In a noble pastoral addressed some four years ago to his flock by His Lordship the Bishop of Kingston, we find the duty and obligation that bind Catholics to contribute towards the support of the Sovereign Pontiff approach in progress of graphle band and Pentiff expressed in words so forcible, lucid and comprehensive, that we make them our own, and commend them to the serious attention and favorable consideration of the clergy and laity

of the Province.

"1st. The Pope is the Father of the Faithful therefore we owe him the duty of children, to contribute each our share towards his sustaincontribute each cur share towards his sustainment, as the guardian of the Christian Family, in honorable independence. 2nd. He is Our King, the spiritual monarch of Christendom; accordingly we owe him tribute by the law of nature and the precept of Christ. 3rd. He is Vicarious High Priest of the New Testament, 'according to the order of Melchisedech;' consequently, as heirs of the faith of Abraham, who paid tithes to the merely typical representative of Christ's eternal Priesthood, we should reverently present our offerings to the Pontiff, who of Christ's eternal Practhood, we should reverently present our offerings to the Pontiff, who represents it before Angels and men in the fulness of grace and truth, and the whole power of the keys of the kingdom of Heaventh. He is the Chief Pastor of the Universal Fold; the same law of God, therefore, and the same precept of the Church, that provide for the congrues systemation of the local pastor; in his congrous sustentation of the local paster in his parish, and the Bishop in his Diocese, are obli gatory upon every parish and every diocese for the congruous support of the Pastor who feeds, rules and governs 'the lambs and the sheep' in every section of the fold. 5th, He is the IN-FALLIBLE PREACHER of the 'one faith' whereby e are individually saved and the Church is preserved in unity; to him, accordingly, the Apos telic rule applies. 'So also the Lord ordained that they who? preach the Gospel should live by the Gospel. 6th. He is Our Head, and we are members under him in the mystic body; whence we shall not live independently of him, nor he of us; our sustanance shall be shared with him for all that concerns the integrity and healthy action of our corporate organism. There are many members, indeed; tut one body; and the eye cannot say to the bacd, I neel not thy help; of you. Now you are the body of Christ, and members of members.' 7th. We are specially bound to maintain the Pontiff, by reason of his bound to maintain the Fourit, by reason a manifold difficulties attending his present position."

For these reasons we ordain as follows:

1st. That a collection as generous and large

earted as our circumstances will permit and the occasion demands shall be taken up in every church throughout the ecclesiastical vince of Toronto on the first and second days of next October, to be given, as a Golden Jubilee offering, to the Holy Father.

2nd. The amount collected shall be sent, with

as little delay as possible, by the pastors of each diocess to their respective Bishops,
3rd. The prayer "PRO PAPA" shall be recited
in every Mass, Rubrics permitting, from the

date of the reception of this Pastoral Letter till the end of the year, and a Te Deum will be sung in each cathedral church and in all others, in which it can be suitably chanted, on the 1st day of the year 1888, thanking God for prolong-ing the life of Our Holy Father beyond the 50th

anniversary of his priesthood.

4th. This pastoral shall be read in all the churches of the Province on the first Sunday after its reception or as soon afterwards as cir cumstances will permit.

"The Grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all."—II Cor., xiii, 13.

+ JOHN JOSEPH LYNCH,
Archbishop of Toronto.
+ JOHN WALSH,
Bishop of London.
+ JAMES VINCENT CLEARY, Bishop of Kingston + JAMES JOSEPH CARBERRY,

Bishop of Hamilton, † THOMAS JOSEPH DOWLING, Bishop of Peterboro

WHAT CATHOLICS BELIEVE AND DO NOT BELIEVE.

Lecture by His Grace the Archbishop of

Oa Sunday evening last the Archbishop preached to a large audience at St. Michael's

Cathedral on the above subject. His Grace began by making the sign of the cross, and said we commence all our prayers and religious exercises by making on ourselves the sign of the cross, the symbol of our redemption, and by invoking the blessing of the Most Holy Trinity, the Father, the Son and the Holy Chost, for, as St. Paul says, whether you eat or drink, or whatever else you do, do it in the name of the Lord Jesus. By the sufferings of Christ on the cross we were redcemed. Christ will bear His eneign te judgment. Ail nations, even the uncivil izid, have an ensign which represents them. England has her Union Jack, United States have their stars and stripes, Ireland has its shamrock, and the Catholic Church the Cross. She places it on her towers, and on her altars, and uses it in all her sacred ceremonies and apostrophises it; thus on Good Friday she

O Holy Cross, O noblest tree, Of all the woods there is none like thee : No earthly groves, no shady bowers Produce such fruit, such leaves, such flowers Sweet are the nails, and sweet the wood That bears a weight so sweet and good.

sings:

Kings and Emperors, even Protestants, glory in having the cross on their crowns as a pro-fession of Christianity. Popes have the cross on their tiaras, the bishops on their mitres and on their breasts; religious carry about them that sacred emblem pressed to their hearts, and many pious persons follow their example. Would that all carried them piously you are bought at a great price. Let us re-peat with St. Paul, "God forbid that I should

the honor and worship due to God alone. It would be the sin of idelatry; so that when we pay reverence to the cross, the Blessed Virgin and to the saints and to holy things, we pay them that minor respect due to them account of what they represent, for the scripture says, honor to whom honor is due. We pay special hence to princes and those in high stations, and to our parents, for such is the command of God. The phraseology of the Catholic church savors much of the florid oriental style, for it was in the east of blazing imaginations that Christienity took its riso. When people say His Worship the Mayor, or the Most Worshipful Grand Master they don't intend to convey the idea of a worship due only to God. We read that Bathsabee, the mother of Solomon, when visiting David to ask a great favor, bowed herself down and worshipped the king. This is yet the Oriental custom. This worship is not intended as an act of adoration due to God alone. St. John of Hell or error could not prevail. That Ho mistook an angel for God and fell down to adore him, but the angel said to him, See thou do it not—I am thy follow-servant. that they were to go forth to preach His doc-Adore God. (Apoc. 19-10) When in the trine to the whole world, and as they could House of Lords in England the Peers bow to not personally go to all parts of the world, the throne in passing it, this is only a mark to sovereign authority which the throne represents, or when a member of Parliament bows to the mace whilst it lies on the table, they are no idolators, nor are we when we bow to the cross or to the images; of the saints. When Catholics pray for the inter-cession of saints they only follow the example of St. Paul, who recommended himself to the prayers of the saints of the early church. When hely people go to Heaven faith and hope ceases, but love enters Heaven and love of their fellow-beings on earth induces them to pray for thom; and becoming like unto angels they rejoice at the conversion of a sin. ner, as our Lord himself informs us, and those saints must have a knowledge of what passes in the depths of the sinner's heart to be able to rejuice. Now this love of kindred dercen is even into Hell, for according to the parable meationed by our Lord, a rich man died and was buried in hell, and not being able to precure any alleviation for his own sufferings, he begged of Al raham to send Lazarus to his brothers who were leading bad lives on earth to warn them to change their lives lest they might come into that place of woo, for, said he, I am termented in these flames. Catholics do not worship bread, they worship Christ hidden under the appearance of tread, as His Divinity was hidden under His humanity. Catholics don't believe that man, by his own power, can forgive sins, but as a minister of God, validly ordained and commissioned, he can forgive sins by the power, and in the name of Jesus Christ in the Sacrament of Penance. It is by a sacrament that sine are forgiven. When Christ founded this mysterions ceremony by breathing on Apostles, raying t "Receive ye the Holy Ghost; whose sine you forgive they are forgiven unto them, and whose sins you retain they are retained.' Yet it is a common saving amongst Protest ants, who can forgive sins except God alone These people don't think that they are assum ing the words of the insolent scribe mentioned in the Gospel, who cried out the very same words, contradicting Christ when he said. "Son, thy sins are forgiven thee." Lord then worked a miracle to show that the Son of Man could forgive sins. You perceive here are two tribunals, one on earth, the other in heaven. "Whose sins you forgive

that salvation can be obtained from any other source than from the merits and sufferings and death of our Divine Redeemer. There is no other name under heaven whereby we must be saved, but in the name of our Lord Jesus Christ. The Blessed Virgin and the Saints may help us to attain salvation by their prayers, but salvation must come from our Lord and Redeemer. We say to Him have mercy on us, but to the Saints pray tor us. Catholics do not believe that all who are called Protestants are real Protestants; they pretend to protest against the errors of Rome. but the errors of Rome are the products of their own imagination. They protest against errors and we do the very same. If there could be a friendly chat between a priest and a Protestant, the Protestant would be astonished to find himself so much deceived. Catholics do not believe the Pope is impeccable, he can sin like other men, but they do believe that when he decides ex-cathedra that is, as head of the Catholic Church, joined of course to the Episcopacy, when he decides a doctrine to be believed, or decides a question of morals, his decision is irreformable. For in the Church of God there must be a final tribunal as also in the world. The Privy Council of England is the court of the last refort, though not infallible. Many Protestants believe themselves infallible in their interpre tation of the Bible. In the Catholic Church there is only one acknowledged—the supreme Pontiff. In the Old Law the Jewish High Priest was also believed to be infallible in all his decisions. Catholics do not believe that a marriage tie validly and lawfully contracted between a man and woman can be broken by any power on earth. Whom God again St. Paul says of a woman put away by and thought frequently, in looking on the her husband, "He who marrieth the woman oross, of the price of their immortal souls, for so put away commits adultery," which he you are bought at a great price. Let us re-could not do if the marriage tie be broken by the divorce. Catholics do not believe that nevery part of the world with absolute freedom, and, consequently, to have unrestricted liberty of communication with them in all that relates to the religious discipline of life without let or bindrance on the part of secular government?

Such a freedom is an secured, we will guote here the indignant and a freedom is an secured, we will guote here the indignant of the world with absolute freedom, large-hearted offering of Peter's glory save in the cross of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our better's glory save in the cross of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our better's glory save in the cross of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the onics of our save in the cross of our Lord Jesus everyone in the oross of our Lord Jesus everyone has a right to pronounce on his own that notwithstanding the wicked usurpation of the oross of our Lord Jesus everyone in the oross of our Lord The first transfer of the second of the seco

on earth will be forgiven in heaven, and if

the tribunal on earth judge wrongly, the

tribunal in heaven will not ratify the sen-

tence." Catholics do not believe that indul-

gences mean permission to commit sin : God

Himself cannot give such permission. An in-

dulgence is a commutation of a severe sen-

tence to a lesser one, in view of the greatness

of the contrition of the penitent, and for per-

ferming acts of charity and other good wo ks.

Sin must be forgiven by the sacrament of

penance before this commutation of sentence

can be obtained. Catholics do not believe

(9: 1), and St. Paul advises the Phillippians to work out their salvation with fear ard trembling (Phill. 2: 12), which a person need not do if he could be sure of his salvation. God does not usually reveal this to anyone. Cathelies do not believe that those who aprarently die out of the communion of their Church are lost; nany helong to the soul of the Church but not to its body. There is what we call inculpable ignorance, or excusable ignerance. This subject is a large and interesting one, that we shall discuss on another occasion. Now, what do Catholics beli ve? I will briefly enumerate their doctrinea:

They believe that there is one God, and three persons in God; and the second Person of the most advable Trinity took firsh by the operation of the Holy Grostin the womb of the Blessod Virgin Mary; that Ho suffered and died on the cross for our salvating that He rose from the dead; that He ctub lished His church on earth, which was till the end of time, against which the gases of Hell or error could not prevail. That He and to preach the Gospel to the end of time, He empowered them to ordain successors with the same powers and privileges which they had received from Christ. This is called the Apostles Ministry, which holds the place of Christ on earth. "He that hears you hears Me." That this church is one, with one Faith, one Lord, one Baptlem; that Christ established seven sacraments in Ilis church as means of combatting the world, the flesh and the devil, and of recurely arriving at eternal reward; Baptism, by which original and all actual sins are remitted, and sanctifying grace infused into the soul, with the right to receive other graces at proper times, when imploring help; Confirmation, by which the gifts of the Holy Chost are infused into the soul, conferring the grace of spiritual manhood. These graces are wisdom, understanding, fortitude, knowledge, piety, and the fear of the Lord.

The sacrament of Reconciliation or Pen ance, by which sins truly repented of, with change of heart and morels, with a flem pur-pose of amendment, with restitution of illgotten goods, or of character, morcover, with a condign perance on the part of the peaktent, and absolution on the part of the priest, are forgiven by Almighty God. The Sacrament of our Lord's tody, called the Holy Eucharist. Catholics believe that in this sacrament there is truly, really and substantially, the Body and Blood of our Lord Jesus Chair in this level. Christ, in their glorified state, together with His soul and Divinity; and that receiving it under one kind or species alone, Christ is ro. ceived whole and entire in His glorified state. Catholics believe also with St. James the Apostle, that the sacrament of anointing the ck confers grace and remits sin (see James, chapter fifth); that Matrimony is a sacrament giving grace, as also Holy Orders.
The Catholics also believe that there is a transitory state after this life called l'urgetory, where souls not pure enough to go to Heaven from the imperfections and miserles of this life, nor wicked enough to go to Hell, are purified so as to be worthy to be engulfed in the infinite sanctity of God, and fit assocates for the immaculate Mother of God, and the Angels and Saints of Heaven. Were there not a temporary place or state of purifi-cation after this life, God would not be just, for He will render to everyone according to his works done in the flesh. Some are less sinful than others. That there is a state of life, neither Heaven nor Hell, is amply proved by the descent of Christ after His death amongst those who had died in certain fayor with God, but who could not enter Heaven before Christ had redeemed thom. This place or state is called Limbs, Hades, or in the shady or Purgatory. We should trespass too long on our audience to mention other points of faith, and to prove all our doctrines by Sacred Scripture and tradition, but we hope God will permit us to address other audiences as respectable and intelligent as the present ore.

PRIVATE INTERPRETATION. Reason itself would dictate that the law o God and His teaching are not to be left to the capricious interpretation of every individual. Human laws are not so left to private interpretation. It is equally necessary that in the Church of God there should be a divinely appointed judicial authority to pronounce definitely on all matters of faith and morals. - Catholic

A GREAT BEACON LIGHT. The Catholic Church stands like a beacon light shining across two thousand years with ever increasing brilliancy, calling to all the sons of men to come unto the Lord, aye, and demanding that they come hand in hand, all races and classes without distinction. For in her Gospel as handed to her from our Lord Jesus Christ "all men" are equal.—American Catholic Tribune.

THE QUEEN'S CONTRIBUTION.

Among the contributions to the fund for the relief of the victims of the terrible theatre fire at Exeter, England, are the following: From Henry Irving, \$500

From Queen Victoria: Earnest sympathy.
It is plain from this that royalty still holds its own in England.—Philadelphia Press.

Another English Protestant publication, Good Words," sees much need of the cultivation of a great devotion to the Blessed Virgin Mary and expresses it in the following para-

graph:
"We need a new Mariolatry, and voices again
to cry to a sensual age, Hail Mary I for it will mean, when reason uses it, Hail Modesty? Hail Purity! Hail watchful Motherhood! Hail patient, heroic endurance! Of this worship we are sadly deficient, who interest ourselves in the annals of other courts than those of the temple, and who almost think that lewdness is not lewd when 'swathed' in sentimental French."