

ies of a great empire, to stoop so low in verbiage as to insult so learned and so venerable a body of men as the Bishops and Archbishops both of England and Ireland, is, to say the least of it, an unpardonable blunder, a political crime of which no sane statesman would be guilty. Salisbury classes in the same rank, and puts on the same footing of respectability, the leader who has the sympathy of foreign conspirators and the leader who enjoys the confidence of the priests, Bishops and Archbishops of the three kingdoms. If England's premier has no respect for the Archbishops of Dublin and Cashel he should at least make pretence of a little reverence for the Archbishop of Westminster, who enjoys the royal favor and whose name is enshrined in the hearts of the English people. On the occasion of the London banquet in honor of Mr. Justin McCarthy Cardinal Manning expressed his regrets at not being present, and hesitated not to applaud the conduct and the policy of the new Irish leader.

"Lord Salisbury," the report mentions, "said he did not the slightest intention of speaking indignantly of Roman Catholics, but he desired to warn them of dangers which arose from ministers of any religion using their positions as religious teachers as a means of figuring as political leaders."

None of the Archbishops, either in England or Ireland, ambition the position of leaders, nor do they tremble at the menaces of England's premier. The "dangers" he threatens they can laugh to scorn. Neither Austen, nor Thomas a Becket, nor the martyred St. Lawrence O'Toole, ever flinched before the persecutions or threats of the tyrants who, like Salisbury, warned them of the "dangers" they were exposing themselves to when advocating the rights and standing up for the immunities of the Church and the liberties of the people.

The imprudent and all too heated speech of Lord Salisbury intended for the ears of the Primrose League will be heard all over Great Britain and Ireland, and while doing very little to shake the confidence of the Liberals in their adhesion to Gladstone will be a powerful blow in detaching the Catholic nobility in England from any future association with Toryism or Unionism or any other party that proclaims as its motto "endless coercion." Ireland with studied contempt and threats for the dignitaries of the Catholic Church.

"Church interference with politics," the premier said, "was impossible in Great Britain, yet the English electorate were asked to place Ireland under this secular-ecclesiastical power. In doing so they would place their brethren in the north of Ireland under a novel monstrous power, from which they would receive no mercy."

Firebrand expressions such as those quoted were entirely out of place when addressed to an assembly of fair ladies and would be far more appropriate on the 12th of July in the month of W. Johnston, of Ballykillybeg, or some other fanatic. It is well to know, however, that the Hon. Prime Minister claims the Orangemen in the North of Ireland for his brethren and that he is a member of that sworn politico-religious fraternity. Whatever trust the Catholics of Ireland or the gentry of England placed in the honor of such a Prime Minister must have been rudely shaken by the harsh, rasping, bigoted expressions of this speech. Lord Salisbury intimates, what he knows to be false, viz., that the power of the Catholic Church is a monstrous power, and that if the Church could she would exercise that power without mercy. We in Canada know what power the same Church could exercise in the Province of Quebec, and feel assured that no less fair play, mercy and kindness would be shown to the Protestants of Ireland, in the case of Home Rule, than is experienced at the hands of a Catholic government by the Protestant people and Protestant clergy of our neighboring Province.

The elections are approaching, however, and a strong appeal must be made to the passions of uneducated Protestant England, therefore does it happen that Salisbury, even in the presence and hearing of the titled beauty of England, does not hesitate to lower himself to the level of the most irresponsible stump orator. He is most anxiously exercised about the fate of his Orange brethren in the north of Ireland, should it ever come to pass that the majority in that misgoverned island should not allow themselves to be trodden over by the minority. The minority, indeed, would be very much aggrieved if it could not forever, with England's help, maintain Protestant ascendancy, and be able, at every recurring season, to celebrate the battle of the Boyne, and renew old sores that should have been buried out of sight, instead of being brought to the light, one hundred years ago.

It is in the mind of Lord Salisbury that it will be a sore day for the Orange brethren when they will be no longer able to pack parties, to appoint magistrates, to insult Catholics and wreck with impunity Paupers' school-houses on the 12th of March

or the 12th July. What will become of his Orange brethren in Ireland if the great majority of the country is emancipated from the slavery of centuries, and permitted at last to breathe freely and live at peace without asking leave of the pampered minority?

A few more speeches after the pattern of that delivered before the ladies of the Primrose League will be the political death of Salisbury. England is just now too well posted if not educated, to be much longer made the dupe of unscrupulous and designing politicians. *Magna est veritas et prevalebit.*

PRINCIPAL MACVICAR AT HIS OLD WORK OF CALUMNY.

Principal MacVicar, of Montreal, chairman of the Presbyterian Evangelization Board, communicates an article to the *Presbyterian College Journal*, which is copied into two successive issues of the *French Evangelization*. He begins by stating that French Evangelization "means very much the same as Irish, English, Scottish, Chinese or Hindoo evangelization," viz., that "it consists in giving the pure gospel and all the blessings which spring from it to those of our French countrymen who do not possess it."

He adds: The French "are as much entitled to enjoy the riches of salvation as the people of Scotland or of Central India. The work of placing the provision of grace within their reach needs no apology or defence."

All of this is very correct in itself; but when, under the pretext of preaching a pure gospel, the real meaning is the eradication of the Catholic faith, and the substitution of Presbyterianism, the matter wears altogether a different aspect.

A pure Gospel indeed! Why is it that we have lately heard so much about the revision of the Presbyterian standards? If Presbyterianism were a pure gospel we would not hear so much clamor from the most devoted members of that Church, clerical and lay, for a revision of the gospel they have had preached to them now for three centuries. And the pure gospel which it is proposed to establish among French-Canadians is the unrevised one which is contained in the present standards, and which, it is acknowledged, Presbyterians themselves no longer believe.

Have we not been told by the foremost among Presbyterian divines that the received Westminster Confession of Faith overlooks the love of God for man, and that this is one of the points which needs revision? And will the professor venture to say that his gospel is pure now, and that it will be equally pure when the revision in this respect shall have taken place?

We do not know positively whether Mr. MacVicar's views are favorable or unfavorable to revision. But if we were to judge from his articles under consideration, we might presume that he is himself convinced that Presbyterianism, as it stands now, is not the pure Gospel. Thus we find the following appeal to his readers to assist in the work in which he is engaged. He wishes to convince them that they should highly appreciate the work of proselytizing, on the plea that God "gave His only begotten Son to save French Canadians."

Here is exactly the point where the professor appears to disagree with his Confession of Faith, which declares that "God, by an eternal and immutable decree, hath elected some men to eternal life . . . and hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise and glory of His justice." (Cat. 13); and again: "By the decree of God . . . some men and angels are . . . foreordained to everlasting death." (Conf. 3).

Thus the Professor virtually states that Christ died for all, whereas the Confession proclaims that He died only for the elect. If this be so, where is the use of seeking to convert the French Canadians? Mr. MacVicar surely does not believe this doctrine, which, indeed, the majority of Presbyterians now do not believe, inasmuch as they are clamoring to have it revised out of the standards. It is a doctrine which makes God a tyrant, punishing man for the evils which he could not avoid committing, and which God predestined him to commit. It is a farce to proclaim this to be a pure gospel.

The professor also reproduces the old calumny that Catholics worship the Virgin Mary and saints and angels, because we pray to them. In another column in this issue will be found the continuation of an article proving that it is both lawful and useful to ask the prayers of the saints, and we shall not deal with this subject here. We will deal here with the accusation that "to give scope for various idolatrous practices, the word of God is mutilated" (by Catholics.) The second Commandment is said by the Professor "to have been struck out of the authorized Catholic Church catechism and the Catholic people are said to be taught to believe that they have the ten precepts of the law without

it, the ninth being divided into two to make up the number."

In proof of this he appeals to Butler's catechism, which is taught to Catholic children. On pages 19 and 50 of the catechism there is to be found an abridgement of the commandments, so as to make them easily remembered by children. That the object is not to deceive Catholics into the belief that the abridgement is complete is evident from the fact that in the same little book they are to be found unabridged on page 91, just as they are found in Exodus xx., and they are studied in full when the children are more advanced. The Professor's statement that the commandments are struck out of the catechism is therefore a falsehood, and, as he says he possesses a copy of the book, we must consider the falsehood deliberate.

He recommends his readers to procure a copy of the catechism in order that they may see how unscriptural is the Catholic doctrine in many other respects. By all means we would desire they should do so. They would then be able to see how false is the professor's statement that we give to salute the honor which belongs to God. They will find on page 53 that it is forbidden "to give to any creature the honor due to God alone," and that it is not forbidden to honor the saints "if we only honor them as God's special friends and faithful servants, and if we do not give them supreme or divine honor, which belongs to God alone."

In proof of this we are referred to the Apocalypse (Rev. ii, 26; v, 10). We are told in these passages of Scripture, first, that God will give to "him that shall overcome and keep His works, power over the nations," and that the saints of God in heaven "are made to our God a kingdom, and they reign on the earth." We are also told in Romans ii, 10, that "glory and honor and peace" are due "to every one that worketh good." These texts sufficiently justify the Catholic practice of honoring the saints of God.

The professor charges us with leaving out the second commandment in order to justify our practice of making images of the saints, and that we separate the tenth commandment into two so as to keep up the number ten.

What he calls the second commandment is found, as we have stated above, on page 91 of the catechism, as follows:

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

We maintain that this merely forbids the making of images to adore and serve them. If all making of images be forbidden, why do Protestants themselves decorate their rooms with statues and pictures? Why do they erect statues in the public parks in honor of great heroes or remarkable men? Why do they keep the picture of the queen in their pockets on the gold and silver and copper coins which they prize so highly?

The Israelites are directed in Exodus xxxii, 24, to destroy all idols which are adored by the Gentiles, but there is no evidence that they are required to destroy all pictures and images; and the Latin word *sculptile* and Hebrew *pesel* which Protestants persist in translating image or graven image, but which is translated in the Catholic version "graven thing," really means an idol. That it is not forbidden to make sacred images which are not to be adored and served, is evident from Exodus xxv., 18, given to Moses in Exodus xxv., 18, to make two cherubim of beaten gold to be placed "on the two sides of the door of the ark, or propitiatory of the sacred ark."

This being the case, it is clear that what Professor MacVicar calls the second commandment is simply a continuation and explanation of the first and a part thereof: "Thou shalt not have strange gods before Me." It is, therefore, sufficient in an abridgment, to be committed to memory, to sum up the first commandment in the words: "I am the Lord thy God: thou shalt not have strange gods before Me," as is done on pages 19 and 50 of the catechism.

The truth of the matter is that Protestants have made the latter part of the first commandment into a second commandment, which they corrupt to make it appear that the Catholic use of sacred images is forbidden. Then they unite into one the ninth and tenth to keep up the number ten. The Bible itself does not give the division of the commandments into ten, but the Catholic tradition has retained the division which Catholics make, and it is founded upon the nature of the sins forbidden. The ninth and tenth commandments forbid two distinct sins of desire, and they are properly regarded as two commandments, just as the acts of theft and immorality are forbidden by two commandments, the sixth and seventh. The ninth and tenth forbid the desire of

the two sins which are forbidden in act in the sixth and seventh.

It is thus seen that Professor MacVicar's charges are without any foundation. The charge that Catholics have corrupted the Holy Scripture is equally without foundation. Protestants have corrupted it, not only by introducing the word image in the passage under consideration, but in many other places. We may instance the substitution of *and for or* in 1 Cor. xi, 27, a text which, if translated correctly, proves the Catholic practice of Communion under one kind to be lawful. The Protestant translators, however, have purposely translated it wrong in order to destroy the value of the proof. But this is only one of many instances of corrupt translations in the King James' version of the Bible.

NEW LIGHTS IN TILSONBURG.

Rev. Mr. Dixon, who seems to be an extreme Ritualist of the Anglican Church, lectured on Sunday, 19th ult., in Tilsonburg, on the "Real Presence in Holy Communion." He defined the three schools of thought on the subject, viz., Transubstantiation, Real Presence and Zwinglianism. He showed that the first was erroneous in that it attempted to explain or define what was manifestly intended by God to be a mystery for all time: the root idea was right and scriptural, viz., the special presence of Christ in the sacrament, but it became so distorted by human definition that, as the article of the Church of England says, "It overthroweth the nature of a sacrament," for a sacrament was of all things a mystery—something incomprehensible, undefined—and so while it was a miracle it ceased to be a mystery, and so a sacrament in the true meaning of the term. Zwinglianism denied all presence whatsoever of Christ, and made it a bare memorial and was dishonoring to Christ. "The Real Presence," Mr. Dixon holds, "is midway between the two extremes. It taught that while Christ was really present in the holy Communion it was in a spiritual manner—in a mystical manner, that is, in a manner that could not be explained or defined. Hence the holy Communion was always called 'the Mystery.' This doctrine stood midway between two extremes—Transubstantiation and Zwinglianism, that is, between Catholic teaching and Methodist belief. The Catholics attempted to explain the mystery, the Methodists denied it altogether. The English Church view, viz., the Real Presence, without Transubstantiation, is the only one that is correct and scriptural."

The Rev. Mr. Dixon should define the word "mystery." Our Catholic catechism says that a mystery is a revealed truth which we cannot comprehend. By the word "mystery" we mean something made known to us by God. Now Christ, who is God, made known to us that when He, or those empowered and consecrated by Him, in His name, say, "This is My body," the substance of the bread, by God's infinite love and power, becomes the substance of the body of Christ. There is, therefore, on God's unerring word, a total change of substance, or Transubstantiation. As there was at the wedding of Cana a total change of water into the substance of wine—one thing became another—the bread is no longer bread except in appearance; in reality it is the body and blood, soul and divinity of Jesus Christ, for it is not the dead body but the living, glorified body of Christ. If this doctrine, or revealed truth, be not a mystery it would be hard to say what a mystery is, or Rev. Mr. Dixon should give some better definition of the word "mystery." The change of the substance of bread and wine into the body and blood of Christ is so mysterious that no human being could believe in it unless he had it on the word of God Himself. Transubstantiation, therefore, is a revealed truth made known to us on God's word, and by God Himself declared at the Last Supper, and is, therefore, a mystery of God's love for mankind, which it is out of the reach of human power ever to understand, but which we believe firmly, because Christ, who is God, believes firmly, because Christ, who is God, says: "This is My body; this is My blood." Rev. Mr. Dixon's belief in the Real Presence without a change—or Transubstantiation—is absurd, and, as he says, "dishonoring to Christ." What! in the holy Communion there would be the real substance of bread and the real body of our Lord in a way so jumbled and confused that no one could tell what he was receiving. Rev. Mr. Dixon appeals to the Book of Common Prayer, but the teachings or explanations of that book are so obscure and so self-contradictory that every man is left to himself to decide whether, at the time of Communion, he is partaking of ordinary bread or of the body of the Lord; for it all depends on the faith and dispositions of the receiver whether what he receives is mere bread or the real body of Christ. The worshipper in Rev. Mr. Dixon's church who partakes of the sacrament is made to believe that what the minister has blessed, and what is there before him

on the communion plate, is mere bread, but that by his strong faith, while in the act of receiving, it is changed into the body of Christ. If the communicant has not that strong faith the change does not take place. It depends on the communicant, and not on the priest, whether any change at all occurs; so that it is the communicant who becomes the priest, and not the minister. Mr. Dixon's reasons for rejecting Transubstantiation, or a real change of substance, are no reasons at all. It does not exist, he says, because the Church attempts to explain it. Why should not men attempt to make use of their judgment, as far as it permits them to explain anything? The Catholic Church attempts to explain the mystery by stating that she believes Christ to be true God and true man; that as such He has power to change one substance into another, that He did really exercise that power at the Last Supper in person, and that He still exercises that power in the person of a priest duly ordained and commissioned to be "a dispenser of His mysteries." The Catholic Church offers no more explanation of the Blessed Eucharist than she does of the Incarnation, the Death and Resurrection of our Saviour, or of the other mysteries of our holy religion. She merely states facts that she has on the word of God without attempting to enter into any further explanation than by saying "That man liveth not on bread alone, but on every word that proceedeth from the mouth of God." Having ascertained that God has spoken, the Church proposes to our belief the things she has learned, and certifies to the facts as revealed by the Author and Source of all truth.

Rev. Mr. Dixon "likened the elements after consecration to a magnetized bar of iron. They were the same as before, and yet there was something superadded to them." This is what Mr. Dixon calls the Real Presence, which is no presence at all, but the presence of bread with something added. How is it possible that such vain imagining of something added that was never mentioned may comport with the exact words of our Lord saying, "This is My body which shall be delivered for you; this is My blood that shall be shed for you."

The rev. gentleman makes a profession of believing in the Real Presence of our Lord in the Blessed Sacrament, but then he declares that it is only a mystic presence, such as occurs when there are two or three assembled in His name; He says "there I am in the midst of you;" for the bread, like magnetized iron, undergoes no change with the exception of some little virtue that is added to it, in virtue of the consecration. It was not of a mystic presence our Blessed Lord spoke when He said: "Verily I say unto you, unless you eat of the flesh of the Son of Man and drink of His blood you shall not have life in you." "The bread which I shall give is My flesh for the life of the world," "Whoever eats My flesh and drinks My blood has life everlasting, and I will raise him up on the last day," "For My flesh is meat indeed, and My blood is drink indeed." Our Blessed Lord in these passages never alludes to "something added," but plainly insists upon the necessity for all unworthy to partake of His real flesh and blood, as shown in the Last Supper, that they may have a real spiritual food to nourish their souls during the perilous journey of this life and be raised up with Him on the last day to enjoy His presence and banquet with the angels on heavenly food for ever. In all ages of the Church's history it was a real substantial Presence that was understood, and not a "something added," as Mr. Dixon explains.

Origen (Hom. 7, in Levit.) says: "In the old law the manna was a figure of God (as *conymet*), but now the flesh of God is meat (as *excepi*) in reality, as He Himself says, *My flesh is meat indeed.*"

Tertullian says: "That the bread which Christ took at His Last Supper and distributed to His disciples He changed into His body."

St. John Chrysostom says: "Let us every where believe Almighty God; nor contradict Him, though what He says seems contradictory to our reason and sense. His words cannot deceive us, our senses are easily deceived; His words never err, our senses are frequently mistaken. Since, therefore, He says 'This is My body' let us be persuaded of it, etc. He who did these things at His Last Supper, the same now performs them: we are only His ministers. It is He who sanctifies; it is He who transmutates or changes these things."

St. Ambrose, of Milan, says in his book "De His Qui Mysterium Initiatur," chap. 9:

"If the words of Elias were powerful enough to bring fire down from heaven, shall not the words of Christ, be able to change the nature of elements? You have read of the whole creation. He said, and they were made; He commanded, and they were created. *Ipse dixit et facta sunt: ipse mandavit et creata sunt.*"

The word, therefore, of Christ which could make out of nothing that which was not, cannot it change those things that are into what they are not? Or, as St. Gregory of Nyssen, declares, "I do believe that by the word of God the

sanctified bread is changed into the body and blood of Christ."

We fancy enough has been written to show how utterly erroneous Rev. Mr. Dixon's teachings are on the Real Presence. A great deal more could be added to prove how this rev. gentleman's theories are utterly at variance with the plain words of Holy Scripture, as they are with the opinions and convictions of the early Fathers, whose deep studies, as active erudition, pure and sanctified familiarity with apostolic times and teaching, afforded them far greater means of interpreting God's word and of propounding sound doctrine than the self-appointed doctors of Israel of our day and time.

CHILIAN AFFAIRS.

President Balmaceda, who drove out the representatives of the people from the House of Congress and appealed to a subsidized army against the people of Chile, is losing ground very fast. The people have been contending against terrible odds, as they had to equip a new army and supplement the national treasury that had been reaped upon by the modern Oliver Cromwell before the opening of hostilities. But they are a united, Catholic nation fighting for their homes, for their faith and their liberties. They have driven Balmaceda's demoralized legions from province to province, until now but a small corner in the south is the only possession of the usurper. Lately Balmaceda sent an envoy, Senor Galdery, to London with a view to negotiate a loan of a million and half pounds sterling. He has quarreled most of the funds which he found in the national treasury, and unless foreign aid is sent to him very soon and large subsidies ranch him to enable him to hold together the remnants of his shattered and disorganized forces, a total collapse of his paraded pretensions must ensue. The cable despatches inform us that the London financiers would have nothing whatever to do with Balmaceda, and that they declined positively to advance the money called for upon the securities his syndicate had put forward to advance the Government in the formation of a syndicate to negotiate a loan. "So far all efforts to obtain the needed funds have proved abortive. The financiers who have loaned money in Paris are just as slow as can be found in any other capital, and whether they believe in Government by a dictator or by the people—whether they be Pagans, Jews, or anti-clericals—they are in the habit of advancing no loans except on the very best security, and to stable, not revolutionary, institutions."

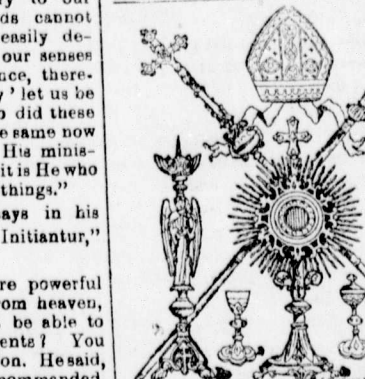
The report says that Galdery boasts of the great power of his master and of his future triumph over the irreconcilables in Chile, who are losing ground every day. No one believes him, however; and one fact known to all is sufficient to belie his optimistic views of the situation. It is that the Chilean orders which were built in France by orders of President Balmaceda are still in the French ports, and cannot leave because the price to be paid for them is not forthcoming.

Let us hope the end is fast approaching, and that the horrors attendant upon civil strife will soon disappear from that favored land by the Southern Pacific. The statesmen of Chile as well as the patriots of Brazil and the Argentine Republic have come to the conclusion that there is no hope for abiding peace or prosperity but in well established laws founded not on Masonic principles, but on God's word, which provides for the Christian education of youth and the wise direction of mankind in the path of honor and moral rectitude.

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