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London, Saturday, February 24, 1900.

RITUALISM FAVORED.

The Archbishop of Canterbury has come down from the lofty horse on which he was mounted when he issued his decree against the use of lights and incense in the Church for liturgical purposes. No less a dignitary than the Duke of Newcastle headed a deputation which waited on him with a protest from nearly fourteen thousand prominent lay members of the Church of England against his decree, wherein the decree was pronounced to be unauthorized by ecclesiastical law and usage. His Grace assured the deputation that his authoritative decision was nothing more than the expression of his personal opinion and desire, which the Bishops are free to accept or reject as they see fit. Of course, it follows that each Ritualistic clergymen may also reject it if it so please him. In fact this pronouncement that the decree is of no force it law is all that the Ritualists want, or have asked for. They have therefore achieved a complete victory in the matter in controversy, and if we are not mistaken, this most recent decision will give additional impulse to Ritualistic practices.

#### A BRAVE PRIEST.

An interesting incident is reported showing the heroism of the parish priest of Santa maria di Murano, in Padua, Italy. The priest, the Rev. Angelo Torcellone, was on his way to the church to celebrate Mass, when he saw two boys fall suddenly into the water of a deep canal on the banks of which they were playing. Without divesting himself of his cassock he at once plunged in to the rescue of the boys, neither of whom could swim. and succeeded in bringing both to the slippery bank. He was himself but a poor swimmer, and was therefore completely exhausted by his effort, and would not have been saved only that timely assistance was rendered witnessed his heroic deed. He had, in fact, fallen back into the water. and would have been drowned were it not for the aid thus rendered him.

Home Affairs of the inci-

health, and her relatives were very greatly opposed to her conversion, she came into the city from the Mormon settlement, fifty-one miles distant, in order to receive the necessary instruction, after receiving which she was admitted into the Church, and died soon following proposition : after repeating the beautiful words of the Hail Mary, which she had committed to memory while she was yet a Mormon.

A CURIOUS MASONIC DEBATE.

The Freemasons of Omaha of the 33d degree are at present engaged in a curious debate which throws some light upon the principles which dominate Freemasonry, according to which members of the organization in practice shield one another in violating the law. Some members of a Freemasons' lodge were accused of accepting bribes to connive at crocked contracts with the School Board, of which they are also members, and one of the School commissioners, who was a Mr. Hayward, employed a detective to bring the culprits to light, whereupon a minister, who was a 33d degree Mason, delivered from his pulpit a strong denunciation against Mr. Hayward, saying that it was his duty as a Mason to warn

the delinquent Masons that the detectives were on their track so that the fraud might not be exposed and punished. The Omaha Bee, which is edited by a Freemason, takes Mr. Hayward's part, declaring that he did what was right. and that Masonry does not oblige its members to act against the law of the land. It is, nevertheless, a fact that the Masons generally take part with their suspected brethren, and it is pretty certain from other sources of in formation that the Masons are bound

to shield one another even against the operation of the laws. Patting together all that has been said upon the subject, the matter is not discussed in the light of what is due to society and public morality, but the debate turns upon whether or not the obligations of Freemasonry require

members of the order to be faithless to their duties to society and morality. It is, in fact, a discussion which turns upon the point whether Freemasonry is or is not above both divine and hu man laws.

## DR. MIVART'S HERESIES.

In the January number of the Nineteenth Century and the Fortnightly Review appeared articles from the pen of Dr. St. George Mivart under the titles of " The Continuity of Catholicism." and "Some Recent Apologists" respectively, which have caused great regret among Catholics, inasmuch as they show that in his old age the dishim by a number of persons who had tinguished scientist has wandered greatly from the Catholic faith, though we hope not irretrievably.

This eminent man makes the admission that he is not a theologian, and The Prefect of Padua informed the that he cannot even define " what beefs are and what are not de fide. or o universe, no one could foresee whether faith." Yet strangely enough, he the theory would be confirmed by submakes the general assertion that on many points Catholics have changed sequent discoveries, or relegated to the abyss of exploded fancies. their belief or faith in the course of Since the days of Galileo there time without destroying their " conhave been many theories almost unitinuity of balief." versally accepted by scientific men, Such a statement confirms the Docwhich have since been abandoned tor's own admission that he is not a and who could say at that time that theologian, for it is in direct contrathe Copernican theory would not meet diction to the constant and well defined with the same fate ? A hundred belief taught by Catholic theology. years ago, no man of science would He makes indeed the further asser have presumed to reject the corpuscution that on certain points which he lar theory of light, which was supspecifies, Catholic belief has been great ported by the authority of so great s ly modified, and that on others it may scientist as Sir Isaac Newton, yet now be modified without infringing on it is acknowledged that it is untenfaith or belief. Such points are the able, being contradicted by facts Virginal birth of our Blessed Lord, the which have since become known, so perpetual virginity of His Mother that it has given place to a new and Mary, the Gospel history of our Lord's entirely different manner of explain-Resurrection, the immunity of His ing the phenomena of light. Who body from corruption, the reality of could have foreseen that the theory of original sin, its transmission from Copernicus would not equally have Adam, the everlasting punishment of

under a grave error in maintaining views, or that such views can be tolerated by the Catholic Church. The Vatican Council has expressly condemned Dr. Mivart's views by its

ing as science progresses, a sense must be given to dogmas defined by the Church dif-ferent from that sense in which the Church has understood and understands them, let him be anathema." If any one shall say that sometimes, accord

The Roman Congregation, whose special duty it is to guard the purity of faith, has condemned several of the propositions enounced by Dr. Mivart, and it would undoubtedly have condemned others of them had they been earlier brought to its notice ; but the doctor, forgetful of the reverence due to that authority which has pronounced against him, replies to the condemnation by bitterly attacking the Roman Congregations in general, and saying that they have already erred by inter fering in scientific matters, and that therefore nc confidence is to be placed in their decisions.

He instances the case of Galileo. whose theory of the revolution of the earth about the sun, he maintains, was condemned by the Roman Congregations, and his book on the subject forbidden to be read. Now it is not main tained by any Catholic theologian that the decrees of these Congregations are infallible. It is only the Church, and the Pope when defining doctrines of faith and morals for the whole Church, by virtue of his supreme authority as teacher of all Christians, who are held by Catholics to be infallible. This infallibility is not communicated nor communicable to a Congregation, even when it treats of doctrine, unless, at least, its decrees might be dogmatically approved by the Pope, and that it be made plain that it is issued as a dog-

matical decree binding upon all Christians. We speak here of a hypothetic al case which does not occur in practice, inasmuch as the doctrinal decrees of the Pope, as a matter of fact, are

never issued in this way. Now in the case of Galileo, there was no doctrinal decree whatsoever. He was condemned, not for teaching the Copernican theory of the solar system, but for treating the Pope contumelious ly, and for insisting on teaching the Copernican systemas a religious dogma which was taught in Scripture. The theory of Copernicus was not at that time scientifically demonstrated as it is at the present day, and for this reason it could at most be regarded as a very plausible mode of accounting for the apparent movements of the heavenly bodies. Under these circum stances, it is not at all a matter of sur prise that many people of learning did not accept it, and it was quite premature to insist that it should be received

as a religious dogma revealed by God. It was no more than any other clever ly devised scientific theory, and from the imperfect means then within reach to penetrate the secrets of the stellar

that Catholics may lawfully hold such that the Supreme Head of the Church deems needful to aid him in adminising the affairs of the Church, though these subordinates are not infallible. decrees on faith, and especially by the But the Pope cannot transfer or delegate to them his infallibility, which am not worthy to loose." (Verses 15belongs exclusively to himself when 27)

pronouncing dogmas of faith or morals ex cathedra, or in the plenitude of his supreme teaching authority. From these considerations it will be readily understood that Dr. Mivart acts as a

rebellious son when he abuses these Congregations. It is to be further remarked that Dr. Mivart, in his anxiety to find a long catalogue of subjects on which the Catholic faith has undergone notable change, has enumerated a number of subjects which are not of faith at all, bat only matters of opinion, on which every one is free to form what judgment his good sense dictates to him. Some of these subjects are " Cruelty to animals. Government lotteries, the earth or sun as centre of the solar this interpretation, saying :

Son of Man He forgives sins.

In St. John, ill, 16, 18; Heb. 11,

equal to God." In fact, Jesus confirms

"What things soever He (the Father) doeth, these the Son also doeth in like man-ner;" and "the Son also giveth life to whom He will;" and "as the Father bath life in Himself; so he hath given to the Son also to have life in Himself." (St. John v, 18 26).

Again in Philipp. ii, 5, 7, we are

humanity.

the Jews ask Jesus :

system or the universe, credulity or superstition, distrust of old or new opinions," and the like. But in regard to what is actually of divine or Catholic faith, the Catholic Church insists that its definitions shall be unhesitatingly accepted in the sense in which it has been revealed or defined by the infallible Church of God.

With this explanation it will not urprise any of our readers to hear that his Eminence Cardinal Vaughan has inhibited Dr. Mivart from approaching the sacraments, and the priests of his diocese from administer ng them to him until he shall have proved his orthodoxy to the satisfaction of his ordinary. In reerence to those persons of whom Mr. Mivart speaks as " pious and educated Catholics" who do not believe the Christian truths which have been solemnly defined by the Church, but hold the heresies enumerated, his Eminence Says:

" It would be necessary to remind them that they have ceased in reality to be Catho-lics, and if they were to approach the sacra-men's, they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church." that we should commit it.

His Eminence, however, states this on the hypothesis : "if it be true, as Dr. Mivart asserts, that there are such persons." It is probable, indeed, that the existence of such persons is but a fancy of the learned doctor.

We may also see from what has occurred in reference to this matter. what a contrast there is between the Catholic Church and the Protestant sects when the doctrines of Christianity are attacked. The living authority of the Church can act promptly in repudiating the error, and bringing the delinquents to task. whereas the heresies of Drs. Briggs, Smith and McGiffert have shaken Presbyterian ism to its foundation, and its trouble is not vet over.

THE DIVINITY OF CHRIST. Subscriber, Ingersoll, Ont., writes asking the Catholic teaching in regard to certain questions on the temptations put before Our Lord by the devil, as recorded in the fourth chap ter of St. Matthew's Gospel.

example, and though she was in ill- Iy of this, he is certainly laboring ity of the Church, and they cannot be flesh," Who "dwelt amongst us;" and birth, both God and man. So also St. dispensed with because it is necessary that same "Word was God," Who "was Peter in his first and second sermons to in the beginning with God " and " all the Jews after Christ's Ascension, deshould have such subordinates as he things were made by Him, and without clares that "God hath made Him Lord Him was made nothing that was made." | and Christ whom you have crucified, St. John, i, 1 14. And He is the same and, "the Author of Life, you killed. Jesus Christ of Whom John the Baptist whom God hath raised from the dead. spoke : "the latchet of Whose shoe I of which we are witnesses." (Acts ii. 36, iii, 15.) All this would be false if Christ had lost His divinity at the moment of His crucifixion. Throughout the New Testament

Let us now consider why it is that Christ is called indiscriminately the Christ asks God the Father at that "Son of God " or the "Son of Man," moment of sorrow : "My God, My as in Luke, i, 35 ; St. Matt. ix, 6, and God. Why hast thou forsaken Me ?" in the last cited passage, even as the

It is not that His personality as the God man had ceased to exist, but because His heavenly Father had insisted 17, He is called the "only begotten that the full price should be paid for Son " of Gud the Father, as well as in many other passages. Thereby He is our redemption, and therefore He did shown to be the Son of God in the strict not mitigate the dire sufferings which sense of the word, and not merely the Christ was then enduring on account of our sins. Thus also through these suf-Sop of God by adoption, as the just are ferings should be manifest the infinite called in Gal. iv, 5; Eph. i, 5. He love of Jesus for mankind, whose reis, therefore, the Son of Ged in truth, which is rightly interpreted by the demption He purchased at so great a Jews to mean that "He made Himself price.

This is further illustrated by the agony of Jesus in the garden of Geth. semani, just before His arrest by order of the Jewish Chief-Priests (S:. Matt. xxvi, 39), He said in the intensity of His sufferings : "My soul is sorrowful even unto death. O My Father, if it be possible, let this chalice (His sufferings) pass from me."

told by St. Paul that "Christ Jesus being in the form of God thought it not robbery to be equal to God, but debased Himself, taking the form of a servant, being made to the likeness of man, and in shape found as a man." His sufferings were, therefore, real ; but His next words show His complete resignation. "Nevertheless, not as I From these and numerous other paswill, but as Thos wilt." So also on sages it is clear that Jesus was at the the cross, after the words which our same time God and man, and that His Methodist friend regards as the comactions on earth were those of God and plaint of despair, Jesus speaks words man, united inseparably and without of consolation to the penitent thief, and interruption in one person, and that promises him a place with Himself in His divinity never withdrew from His Paradise, and commends Himself to His Father : "Father, into Thy Hence our divine Master tells us that hands I commend my spirit." (St. Luke 'the Father hath committed all judg-

xxiii. 43 46.)

ment to the Son, that ail men may honor the Son as they honor the We may now appreciate the true reason why Christ does not yield to the Father." (John v, 23) How could devil's solicitation that He should we be bound to honor the Son as we change the stone into bread in order honor the Father, if He were subject to satisfy His hunger. The devil to the loss of His Divinity from time to wished by subtiety to discover whether time? That would be an idolatry of He was truly the Son of God and the which our Saviour could not require Messias by whom His power was to be us to be guilty, nor could He demand restricted and almost destroyed. The devil suspected and feared this, but he In Rom. ix, 5, we read that "Christ was uncertain regarding the fact. -according to the flesh-is over all Jesus would not satisfy his vain and things. God blessed for ever. Amen :' sinful curiosity, nor submit to his dicand elsewhere, (St. Jno. viii, 53, 59.) tation. It was, therefore, not from "Art hou greater than our father Abra-ham who is dead? and the prophets are dead. Whom dost thou make Thyself? Thou art not yet fifty years old, and hast thou seen Abraham? But Jesus said to them Abraham asw My day and was glad Amen, Amen, I say to you before Abraham was, I am. Then they took up stones to cast at Him, but Jesus hid Himself and went out of the temple." want of power that Christ refused to comply with the devil's wish; but to teach us to resist the temptations of our arch-enemy ; and also to show that we must not tempt God by demanding a miracle from Him as a condition for our faith.

# **RUSKIN'S OPINION OF DEVOTION** TO THE BLESSED VIRGIN.

have lived in the time of Abraham, The following tribute to the inbut He assumes to Himself [the same fluence of the devotion to the Mother of God occurs in Ruskin's " Fors Claviquality of eternal self-existence which belongs only to God. Thus as God

"Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that rever-

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the scented prophecy of the Israelit maiden 'He that is mighty hat magnified me and holy is His Name.'

### CHRISTIANITY.

To the Editor of the St. Thomas Times: To the Editor of the St. Thomas Times: Sir — With "Onlooker's" own particuly religious opinions, as expressed in Saurday issue of the Daily Times, the Catholic Tru Society is not here concerned, unless it is express regret that he should think it advi able to attack so severely Christianity general as understod by either the Cathol or Protestant world without, so far at least Catholic belief and teaching goes, makin sure of his position. We speak only for ou selves.

In this newspaper reading ago your widel read and esteemed paper penetrates in very many of our homes. When missta ments find their way into its columns, espe ally if they be such as to contravene and tort our most cherished religious beliefs, it permissible, and for the interest of everyon that they be clearly, though courteous entreeted.

onlocker " wields a facile pen, and he not afraid to Conocker "Weids a rache pen, and in not afraid to push it through human foli-and abuses. Indeed, we have no doubt t his desire is to assist in all that appear-him reasonable and good; yet he will, ieel sure, readily admit that on some gi subject he may possibly mistake a c. We submit that in this instance he has d

<sup>50</sup>onlooker—" With the change of the pl <sup>50</sup>onlooker—" With the change of the pro-sophical and scientific theory of things, theological world found itself confronted w the problem as to where they should loo their hell and their heaven. The Protest opposed the new science just as bitter! did Rome."

did Rome." Comment—The question has never b seriously considered or defined by the Ca clic Church. It is only necessary and faith "to believe the revealed truth there are such places. The Church has faith " to believe the revealed truth there are such places. The Church ha and the such places. The Church ha ant-at least unevential to salvation. most it has only been a matter of specula ong theologians.

most thus only the subscription of the subscri

nent-This is the very reverse of holic Church teaches. We have Comment—This is the very reversion the Catholic Church teaches. We have space to adduce all we could to prove but let us quote from the Encyclical L of Pope Pius IX., dated August 10.1863, s ing that we have direct authority for statement. Here is what he says : "It is well known that they who lab include to programs recarding our hub

invincible ignorance regarding our hol ligion, who whilst observing natural law ligion, who whilst observing natural law its precepts that are written in the hea sil by God, and are prepared to obey and are leading honest and npright that they can obtain eternal life by mez-divine light and grace; for God, Who pletely sees, examines and knows the r and hearts and thoughts and dispositi all, with His accustomed goodness and m does not allow anyone to be punished eternal torments who is not guilty of y drav error."

eternal forments was tary error." Developing this doctrine of the Churc have the following, written by the celeb Cardinal Manning, in 1875: "Since the Fall, the Spirit of God h "Since the Fall, the Spirit of God h

The second se

tions: That the heatan, and the Je heretics, receive no influence from Christ, but that their will is withou that is, without grace-was condemu heresy by Alexander VIII. Aga that is, without grace—was condemn beresy by Alexander VIII. Aga there is no grace given outside the was also condemned as heresy by VI. The work, therefore, of the Hol-even in the order of nature, so to say vealed knowledge of Jesus Christ an heathen—that working is universal in of every individual human being; an who receive the assistance of the Hol are faithful in corresponding with it. His unrevealed mercies will deal wi in ways secret from us. His mer known to us are over all His works; infinite merits of the Redeemer of t are baithfor the salvation of those th even the little light which in the nature they receive." And what Patient, for the little light which in the nature they receive." And what ceed in lofty and poetic brauty the fo from the pen of the famous Engli lagian and doctor of the Church Faber, on the same subject: "It is sweet to think of the web which God is hourly weaving roun soul He has created on the earth bring the world before us with all it seens generaphy and many inden) esque geography and many inden its coasts, the long courses of its ferti its outspread plains, its wide forest mountain chains, its aromatic islam Its outspread plains, its wide forest mountain chane, its aromatic islam verdant archipelagoes, it enlarges to think how, round every soul of r is weaving that web of love. T European, the silent Oriental, the y Amstralian, the dark souled Malay— to all. He has His own way with 6 with all it is a way of tenderness. ance and lavish generosity. The their circumstances, and those are numberless, are not so many as the of His sedulous affection. The bio orach of those souls is a miraculous God's goodness. If we could read probably the Blessed can, they wou and inexhaustibly would they illur different perfections. We would winding invisible threads of light the factories, the wost fanatical de most solid insensibility and ever arranging all things with the exq cacy of creative love." Again Manning, treating on infant bapt "Sometimes peoples ay 'How ce that those infants who dis befori through no fault of their own, sh eternal torment?" God forbid. I die with original sin only—new committed an actual sin—who be they descend into a place of torme it be not in the Vision of God—for no way in which any human soul Vision of God, except by regenera Holy Ghost." From the above quotations it m inferred that the Church holds th Holy Ghost." From the above quotations it m inferred that the Church holds th may be dispensed with at will. trary, this sacrament is essential.

dent, requesting that a medal be conferred on the priest as a recognition of his bravery, but the priest refuses to accept the distinction, as he says he did only his duty in the matter.

## CONVERTS IN THE UNITED STATES.

The special correspondent of the St. Louis Catholic Progress reports that at the missions given in Brooklyn, N Y., during Advent, there were 397 converts received into the Catholic Church during a single week, and during three months the total number of converts was 747, while there were 90 others under preparation to be shortly admitted into the Church. Daring the missions there were also 2,000 adults confirmed, a large percentage of whom were converts who had been previously received into the Catholic Church.

By the same authority we are inthe wicked, the inspiration and integ formed that both in Salt Lake City and rity of Holy Scripture, and other doc in Idaho a large number of Mormons trines. But especially un-Catholic is have also been admitted into the Cath. the assertion that Catholics may in olic Church after renouncing the errors course of time receive the doctrines of Mormonism. In Salt Lake City the verbally, but in a different sense from unprecedented sight was witnessed of that in which they have always been a mission given by Catholic missionary received by the Church. He says in-Fathers in the great Mormon Taberdeed that these are all really doctrines nacle. The Mormons showed not only of the Church, but that they are now their willingness to allow their temple even denied, or at least understood by to be used for this purpose, but also an many devout and well educated unexpecied degree of enthusiasm, and Catholics in a sense different from that they attended the mission in great in which they were at first received. numbers, listening attentively and Dr. Mivart does not positively assert respectfully to the explanations of Caththat he holds all the novel views which olic dostrine. A pathetic incident is he here enumerates, but states that he also related of a young Mormon girl of is " not to be supposed to hold them, sixteen whose sister became a Catholic, and he does not repudiate them," thus thus calling the younger girl's attenleaving the impression that he really tion to Catholic truth. The latter beholds what he does not wish us "to came anxious to follow her sister's suppose "he holds. But independent. tute part of the administrative author. Mighty." He is "the Word made, was, therefore, at all times from His manhood had been the fulfilm

been abandoned in the course of time ?

> We say then that it was reasonable for the Sacred Congregation to restrain Galileo within the bounds of discretion and reason.

> > We need not enter here into any discussion on the pretended cruelty with which the learned Galileo was treated. All this is known to have been a mere invention of some modern writers for the purpose of throwing discredit upon the authorities of the Church, and especially on the Sacred Congregation, and the Pope. Besides, this does not touch the matter of which we are at present treating. The Sacred Congregations are not

held by Catholics to issue infallible decrees, but their disciplinary decrees are to be obeyed, because they consti-

A Methodist friend of our corresponddent states that if Christ were really God at the time "it would have been no harm for Him to change the stones into bread,"as the devil suggested. It is thus insinuated that Christ would have done better to have manifested His power at the devil's desire. Further, the Methodist friend men-

tions that one of his Church ministers explained this in a sermon by saying that only Christ's human nature could be tempted, and therefore His divine nature withdrew from Him on that occasion, so that " if He had at tempted to turn the stones into bread. He would have failed, as human power could not do this."

This interpretation the minister sup ports by saying that the divinity of Christ had withdrawn from Him on the cross also when He said, "My God, My God, why hast thou forsaken Me ?" In reply, we must say that the min-

ister's interpretation is simply fantas tical, and has no foundation either in Holy Scripture or the teaching of the Church of Christ in any age. It is clear from Scripture that Christ

is, from the beginning of His life on earth, both God and Man. From St. Matthew 1, 23, we learn that He is the Emmanuel (which

means God with us) foretold in Isaias. vii, 14, and who was to be miraculous ly born of a virgin. He is the Child foretold in Isaias, ix, 6, 7, Whose empire is to continue forever, and Who is "the Wonderful, Counsellor, God the

Israel He who is hath sent me to you : So Christ equally claims eternal selfexistence in saying of Himself "before Abraham was, I am." There are many passages of Scrip-

It is clear that the Jews wished to

punish Him for making Himself equal

to God, and not only does He claim to

the Father said to Moses, (Ex. iii, 14.)

"I am who am : say to the children of

ture equally decisive as to Christ's perpetual divinity, but; we shall add purest thoughts of that age. "To the common Protestant mind only the following here. If at any time His Divinity should have " withdrawn " from Him, as our Methodist friend's minister maintains, it would be at the moment of His crucifixion, when, in fact, the words referred to by the minister were spoken : " My God, My God, why hast thou forsaken Me ? But if it be lawful for us to make a disputable, that He might fulfil the one end for which He became man : "For us and for our salvation He came down from Heaven, and was made flesh (incarnatus] est) of the Holy Ghost, from the Virgin Mary, and was made Man :" as says the Nicene Creed. So also Jesus Himself said : "God so loved the world as to give His only begotten Son that whosoever believeth in Him may not perish, but may have life everlasting." (St. John iii, 16.) It is by His death on the cross that we are thus saved : because "you were not redeemed with corruptible gold . . . but with the precious blood of Christ, as of [a lamb unspotted and undefiled." (1"Peter i,

demption would have been insufficient as an atonement for our sins, and we should not have been redeemed. He vement of the arts and strength of

ence for womanhood, which, even through all the cruelties of the Middle Ages, developed itself with increasing power until the thirteenth century, and became consummated in the imagination of the Madonna, which ruled over all the highest arts and the dignities ascribed to the Madonna

have always been a violent offence : they are one of the parts of the Catholic faith which are open to reasonable dispute and least comprehensible by the average realistic and materialist temper of the Reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholicity for good and But if it be lawful for us to make a distinction in the case at all, this is the of the Madonna has been one of its very moment above all others when it noblest and most vital graces, and was absolutely necessary that Christ's has never been otherwise than pro-Divinity should be undisputed and in- ductive of true holiness of life and purity of character. I do not enter into any question as to the truth or fallacy of the idea ; I no more wish to defend the historical or theological position of the Madonna than that of St. Michael or St. Christonher - but I am certain that to the habit of reverent belief in, and contemplation of, the character ascribed to the heavenly hierarchies, we must ascribe th highest results yet achieved in human nature ; and that it is neither Ma donna worship nor saint worship, but the evangelical self-worship, and hellworship-gloating with an imagina-tion as unfounded as it is foul, over the torments of the dammed, instead of the glories of the blest-which have in reality degraded the languid powers of Christianity to their present state of shame and reproach. There has probably not been an innocent 19) If Christ had not been. God in the moment of His sacrifize by His death on the gross, the off-ring made for our re-Madonna has not given sanctity to the Madonna has not given sanctity to the humblest duties, and comfort to the