The Catholic Record.

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

VOL. 4. LONDON, ONT., FRIDAY, APRIL 7, 1882. NO. 182

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

God's Batt e.

BY FATHER FABER.

Oh it is hard to work for God,
To rise and take his part
Upon the battle-field of earth,
And not sometimes lose heart!

"He hides himself so wondrously
As though there was no God;
He is least seen when all the powers
Of ill are most abroad.

"Or he deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

* * * *

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible,

"Blest too is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

* * * *

"God's glory is a wondrous thing,
Most strange is all its ways,
And, of all things on earth, least like
What men agree to praise.

* * * *

"For right is right since God is God;
And right the day must win;
To doubt would be disloyalty;
To falter would be sin."

CATHOLIC PRESS.

London Universe.

THE two potent causes of the signal revival of Catholicity in England are the rich harvest which, under the grace of God, the Anglican Church has yielded during the last generation, and the steady increase of the Irish population in England. The Irish, to their glory be it said, are in our day the great missionaries of the Faith. In America they have founded a mighty Church; the young and vigorous Church of Australia is the work of their faithful hearts and of their loving hands; and in England they have laid on ancient ground, watered with the blood of English martyrs in the days of persecution, the solid foundations of a new Church where once stood the Church of our forefathers. It would be almost invidious to single out names made famous and sacred in the great and holy work of Catholic revival in England. But as there are two potent causes, as we have shown, and two special results of this work, so there are two names which are written in large characters across the Catholic revival in England—the names of O'Connell and of Cardinal Wiseman. O'Connell knocked the fetters from off our ankles and our wrists, took the gag from out of our mouths; and Cardinal Wiseman, made the first and the greatest use of this liberty of action and of speech, wrung by the fervour and the force of O'Connell's eloquence from the fears of the English Parliament, to build up again the Church in England. Time passes so rapidly that Catholics in our day almost forget what they owe to Cardinal Wiseman. We are so accustomed to the light, that we forget the darkness in which we had so long lived. As an illustration, we will mention two devotions which are as common to us now as our daily bread, but of which before the days of Cardinal Wiseman we knew nothing. In the sacred season of Lent what is more familiar to us than the devotion of the Forty Hours' Adoration? And yet it was unknown in our churches until this sublime and touching office, common in every Catholic country, was introduced from Rome by Cardinal Wiseman. The public recital of the Rosary in our churches is a familiar and fruitful devotion all the year round; yet most of the present generation will, we fancy, be surprised to learn that before Cardinal Wiseman's time the Rosary was publicly recited in one church only in all England—in that of the German chapel in Bow Lane. When the history of the restored Church in England in the days to come is written, first and foremost will appear the two great names of O'Connell and Wiseman.

Boston Pilot.

RECENTLY, Spanish affairs have become prominent in the daily annals of the Continent. The greater portion of the Catholic, as distinguished from the Liberal element, proposed to organize a pilgrimage to Rome. Two motives underlay and originated this proposal: one was the desire of uttering a protest against the shameful outrages of the night of the 13th of July, 1881, when the dead body of Pius IX. was exposed to the insults of the anti-Catholic mob in the streets of Rome; the other to offer to Leo XIII. the representative homage of the Spanish nation, such as had been offered to his predecessor in 1876. It might be supposed that even the most jealously-disposed government could find but little to complain of in such an act, based upon such motives. Yet a rumor spread abroad that a political demonstration lay concealed behind the excuse of a pilgrimage. The Spanish Government communicated with the Pope, and informed him that if he did not discourage the pilgrimage, the Papal Nuncio at Madrid would have his credentials returned to him, and that Spain should cease to hold communication with the Holy See. It was feared that the pilgrimage was simply a Carlist demonstration, and that its departure for Rome threatened the existence of the State. We fail to see how the Carlists at Rome could be more dangerous to the Spanish monarchy than the same Carlists in Spain; and perhaps even the advisers of the Crown might have some difficulty in explaining the problem. These latter might be actuated, besides, by a desire of concealing the actual numbers of those who were ranged, as the Government asserts, on the side of Don Carlos. The difficulties of the situation have, however been removed by the action of the Pope. The Cardinal Secretary of State has addressed a letter to the Archbishop of Toledo, Cardinal Moreno, notifying the wish of the Holy Father to substitute various district pilgrimages, under the direction of the bishops of each district, to come at different periods to Rome, instead of a single national pilgrimage. In this way every motive of dissension would be removed; the tender susceptibilities of the Ministers of State would be soothed; and the possibilities of a large number of Carlists reaching Rome together, wholly avoided. It is, at the same time, a strange admission on the part of the Spanish Government to assume that the Carlists are the true representatives of Catholic Spain.

Buffalo Union.

A series of articles by Rev. A. A. Lambing, on "Masses for the Dead," appeared, not long since, in the Ave Maria, and attracted very general attention. We are glad to see that now, in compliance with numerous requests, these articles are reproduced in pamphlet form, and we wish them the extensive circulation and careful reading they merit. Father Lambing aims to excite in his readers a genuine devotion to the souls in Purgatory; such memory of the dead as shall be pious and helpful;—not mere selfish grief or idle sentimentality. He urges especially that all should hear and have offered as many Masses as possible for the suffering souls, this being the most effectual way of hastening their release. Father Lambing forcibly deprecates that common but pernicious fashion of summarily canonizing the dead, which far from helping oft-times deprives them of sorely-needed succor, and serves but to gratify the vanity of the survivors. Many are enduring long and hard purgation, whom fond friends picture as already enjoying paradisal rest; for sins thought lightly of here, demand hard atonement hereafter, and none leave the drear prison-house of Purgatory till the last farthing is paid. Did Christians but bear this in mind, there would, it is true, be less manifestation of affection for the dead in fulsome obituaries, splendid funeral pageants, or costly monuments; but oh, how much more and truer in the constantly ascending voice of sacrifice and supplication, shortening and soothing the pains of exile, and speeding the happy day of their entrance into Heaven's refreshment, light and peace! In no way can we more materially promote God's glory, and prove our love and gratitude to our departed dear ones, than by a *practical* devotion to the souls in Purgatory.

Home Journal.

FOR the benefit of the Post and Tribune reporter who wrote of Divorce, the following points of Catholic doctrine are inserted: Since Christianity began, marriage among Catholics is not only a natural contract but also a sacrament. Christ elevated the very natural contract to the dignity of a sacrament, therefore where the contracting parties are Christians, if there is a natural contract there is also a sacrament. If there is no sacrament there is no natural contract. In regard to marriage, all baptized persons are considered Christians by the Church. If one party is baptized and the other not, it is doubtful whether the baptized party receives the sacrament. But this does not change the case when there is question of divorce. Christ brought back the natural contract to its primitive perfection, and declared that thereafter, throughout the world, no divorce would be allowed from the bond of matrimony that was consummated. Among Christians the sanctity of the sacrament renders this bond even more indissoluble; but even unbaptized persons while in their infidelity are not exempt from this law. Under certain circumstances there is an exception, founded on Scripture and tradition, made in favor of an infidel converted to the faith. If therefore, two unbaptized persons that are married, though it be only before a justice of the peace, separate from each other and remarry, their second marriage is no marriage, but only adultery, no matter how the civil law may look upon it. If either of two baptized persons that have been lawfully married should attempt a second marriage during the life of the other, no matter how many times the civil law may say such a marriage is valid, that party is not married, but lives in adultery. In both these cases the parties concerned are guilty of grievous sin,—the unbaptized person because he violates the natural law and the natural contract of marriage; the baptized party for the same reasons and for the additional one that he profanes a sacrament. These parties, it may be well to repeat, besides committing a grievous sin, are not and cannot be married under the circumstances, and therefore cannot be saved while living in the habitual state of sin.

Baltimore Mirror.

The press is used by the adherents of Protestantism and infidelity to disseminate error; it is used by libertines to diffuse immorality, and with most disastrous consequences. It should, then, be used by the Church to defend and propagate the truth, and to spread broadcast pure and elevating literature. Certainly the Catholic journal is a most powerful vehicle in the hands of the Church to accomplish this end. As a means of popular instruction, of affording agreeable and innocent reading for the young, and of supplying all the wants of a good family newspaper, it is without a parallel. In order to accomplish this in a manner useful to the Catholic public and creditable to the Church, involves very serious responsibilities on the part of the Catholic journalist. For, to combat successfully the errors of heresy, he must be an adept in the art of Catholic polemics; to refute the errors of infidelity and its thousands of concomitant isms, he should be a profound philosopher, theologian and scientist; to be able to cope with the many false theories of social and political economy, he should be acquainted with the science of government as expounded by the Church, and the mutual relations of Church and State. It is moreover his duty to combat abuses existing amongst Catholics, and with a courage that never flags, nothing daunted by the opposition which he may encounter. He must not be afraid to denounce, to rebuke and to censure when necessary; always, however, in a spirit of Christian charity. He must be the first in his obedience to ecclesiastical authority, and a staunch defender of its prerogatives, yet, withal, must be ready to venture a respectful opinion in matters concerning the Church which may come within his province. All this implies a weighty responsibility; for learning, virtue, prudence and courage are necessary to form a successful Catholic journalist. Few, indeed, engaged on Catholic papers possesses in a high degree all the qualifications we have enumerated.

It is too often true that rich Catholics are poor Catholics. They abound in natural goods; they are indigent of graces and virtues. Their wealth is their God. They pay homage to it and they expect that the crowd who have less of it than they have, will worship them as its avatars. They are of the world, worldly. They are vain of their costly mansions, their liveried servants, their equipages, their gold and precious stones, their purple and fine linen, their broadcloth, their silks and satins and laces and furs, their dainty meats and rare wines, and of the opportunities for other pleasures which their money makes for them. These people are a hindrance to the Church. They will not cultivate spirituality themselves, and they are a scandal both to the weaker brethren and to non-Catholics who know what they profess and what they practice. They are the enemies within the household. They are the liberal Catholics, who, in the presence of outsiders, minimize the doctrines of their religion. They are ashamed of pious practices. They have no Rosary. They keep no sacred pictures or holy water in their homes. They do not make the Stations of the Cross. They do not say grace before or after meals. They have no family prayers. They do not frequent the sacraments. They cannot fast in Lent. They must have a dispensation from this and a relaxation of that law. They do not see the harm of mixed marriages, and they would not have a Nuptial Mass at their weddings, not they, indeed, for it is not the fashion, not good form, you know, and what would they do if they were not in the style? They introduce into congregations the cursed spirit of worldliness. They must have the first places, the priest must bow down to them, and the service must be conducted to suit their taste. To them may be applied the words of the Apocalypse: "Thou sayest: I am rich and made wealthy, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." They should take to themselves that denunciation of Christ—"Wo to you that are rich, for you have your consolation." And that other warning: "Amen I say to you that a rich man shall hardly enter into the kingdom of heaven." They should not hoard their money. It was not granted them for themselves alone. They are only stewards. They should part with their superfluity. They should practice self-denial. They should give good example. They should hate the pomps and vanities of earth. Unless they do, they will surely go into the exterior darkness, where there is poverty complete—wailing and gnashing of teeth forever.

Men and women give way to tears over the fictitious woes of the heroine of a novel, and weep at the pathetic scenes of a play at the theatre. Yet these same persons read unmoved the story of Christ's most bitter passion. They hear, cold, quiet and unsympathizing, of His agony in the Garden of Olives, of his scourging at the pillar, of His crowning with thorns, of the blood spurting out from His hands and feet when He was nailed to the cross, of His thirst, of His groans, of His death. They look with undimmed eyes at a crucifix. They have no commiseration for His dolors. They are not affected by the mute eloquence of His wounds, which cry out to them for compassion. "O all ye that pass by the way! attend and see if there be any sorrow like to my sorrow." who can explain their inconsistency? For imaginary griefs their heart bleeds; for real sufferings—and sufferings endured for their sake—they have no pity. Why is this so?

Western Watchman.

LAST year Humbert of Savoy paid a visit to Francis Joseph of Hapsburg, and the occasion was made use of to proclaim the complete and unalterable unification of Italy and the concert of kings to guarantee the throne to Victor Emmanuel's line. The reception at Vienna was one of the grandest pageants ever witnessed in the Austrian capital. All things went off with good-natured eclat, until the papal nuncio at Vienna made known the protest of his master. The Pope resented such honors heaped on a king, who held his court in a papal palace and dated his laws from the City of Peter. The Emperor made his apologies and disclaimers and the world settled down to the conclusion that Leo XIII. had succumbed to the inevitable. A return of courtesy was arranged for the Emperor of Austria. The Italian parliament was called on to make a large allowance of money to defray the expenses of a "Roman holiday," gotten up for their illustrious guest. The day was fixed and the arrangements complete. The nuncio was again instructed to inform the Emperor of Austria of the displeasure of His Holiness, and to notify his majesty that in the event of his coming to Rome as the guest of Humbert, he could not receive him at the Vatican. Here was an unlooked-for check in the proceedings. It would never do for the Catholic Emperor of a Catholic nation to visit Rome without paying his respects to the Pope. Compromise was out of the question. If he hearkened to the Pope he could not be a friend of Cæsar. The cable informs us that the affairs of the reception have reached an etiquettical dead-lock. This is a most fortunate contretemps. The whole Italian people hate Francis Joseph and the Austrians; and they glory in the stubborn independence of Leo who fears not to challenge the Hapsburger. If he comes to Rome and the Pope refuses to receive him in audience, we should not be surprised to hear of the Roman rabble shouting vivas to Leo XIII. A more trifling thing than a court fete has revolutionized governments. The Italians are very fickle, and their love for Humbert is not "as deep as a well nor as wide as a barn-door," and we hope they will utilize the occasion of the coming fete to express their feelings towards the crowned nobody whose minions guard the Pope's prison. The Devil is in the dumps; and we only hope he may find it impossible to "make the two ends meet."

PARLIAMENTARY SUMMARY.

Ottawa, March 27.—The House met at 3.20. Hon. Mr. Blake complained that a number of returns asked for early in the session had not been brought down.

Sir Hector Langevin said the returns were being prepared as rapidly as possible.

After recess, Hon. Mr. Blake moved that the House go into Committee of the Whole on the following resolutions with reference to the regulations for the management of coal lands in the North-west Territory:—That the future of the vast territories of the North-west is largely dependent on the supply of fuel at a moderate rate; that the present information as to the country and the coal areas is not sufficient to warrant Parliament in creating long-enduring interests in large quantities of the coal areas; that the regulations as to coal lands laid on the table make no provision for the application, as a general rule, of the just principle of public competition to the acquisition of those valuable lands, and thus leave open the door to disadvantageous cessions of the public domain for the benefit of individuals; that the said regulations make no adequate provision to check the consolidation of large blocks of the coal lands in few hands, and the consequent restriction of competition and the enhancement of the price of coal; that the said regulations make no provisions to secure any working of the coal mines by the lessees; that the said regulations provide by the arrangement for twenty-one year leases, renewable for the creation of interests of longer duration than prudence at this time would as a general rule lay down; that they make no proper provision for the settlement of the terms of renewal; that the said regulations do not become operative if disapproved of by this House, and the House is responsible for their coming into operation; that this House disapproves of the said regulations. He argued at considerable length against the present regulations, to the effect that they were calculated to throw the coal lands into the hands of speculators and subject the actual settlers to the exactions of monopolies.

Sir John Macdonald said there was an almost unlimited supply of lignite in the North-west, and there was not the slightest danger of anything like a monopoly being created. The regulations adopted were practically those in force in Nova Scotia—twenty-five cents per acre rental and ten cents per ton royalty.

He thought the coal land regulations were very just and equitable. If anything they were too stringent and could be amended in that respect if necessary.

After a short discussion, Mr. Blake's motion was lost on a division.

Hon. Mr. Blake moved the following resolution:—That in the opinion of this House the existing system of granting timber limits is liable to gross abuse, and in the cession of valuable interests in the public domain for inadequate consideration to favored individuals; that it is expedient to apply the just principle of public competition to the granting of timber limits. He referred to the disposition to "grab" timber limits in the North-west, and contended that the experience of the older Provances, and especially the Province of Ontario, was to the effect that the principle of public competition in granting timber limits was the true principle on which to grant licenses. He complimented the Government on having admitted the principle of competition in the granting of licenses for cattle ranches, but regretted that they had not kept to that resolution, but had altered the regulations. He held that the present system was open to great abuse, and allowed of great favoritism being shown.

Sir John Macdonald said the policy adopted by the present Government had proved highly satisfactory. Timber licenses had been freely granted, and the settlers were being much better supplied with lumber than it was possible to supply them a short time ago. Under the policy of the late Government the dues collected in five years only amounted to $6,000, while under the present Government over $100,000 had been collected. He thought the Ontario system might be suitable to the North-west a great many years hence, but not at present.

After some further discussion the House divided, and Mr. Blake's motion was lost. Yeas, 49; nays, 105.

Ottawa, March 28.—The Speaker took the chair at 3.30. A number of petitions were presented. On the motion that the House go into committee of supply, Mr. Mackenzie said he wished to refer briefly to certain facts in connection with the construction of the Canada Pacific Railway in British Columbia. On October 24th, tenders were advertised for calling for tenders to be received up to February 1st. The advertisements stated that each tender must be accompanied by a certified cheque for $20,000. Among the tenders received was one from Messrs. Charlebois and Macdonald for $2,277,000, it was accompanied by a certified cheque, stamped, "good for two days only." The tenders were opened in the presence of Messrs. Schreiber, the Engineer of the Department, Mr. Braun, the Secretary, and Mr. Trudeau the Deputy Minister. He then related the facts of the enquiries made and the answer of the local manager that the cheque was good. What struck him as remarkable was that any contractor knowing that the tenders could not be opened until Feb. 1st, would send with his tender a check, marked "Good for two days only," if he thought this was to be taken as literally correct. Enquiries showed that this cheque was one it was customary to use in the bank to prevent certified cheques from being used as current money. He read from the correspondence on the subject to show that the stamp had been put on inadvertently, and the error corrected as soon as it was heard of. He concluded by moving a resolution stating the facts and condemning the action of the Minister of Railways.

Sir C. Tupper replied. He accused Mr. McKenzie of being mixed up with an immense amount of jobbery and corruption while at the head of the Public Works Department, and said his policy had been to reward his friends at the expense of the country. He denied that there was anything wrong about the transaction.

Sir John Macdonald defended the action of the Minister of Railways, and said he shared with him all the responsibility of the matter.

Messrs. Blake and Huntington and Sir Richard Cartwright strongly condemned the transaction.

The amendment was then lost in a division of 55 yeas to 128 nays, Macdonald (Victoria) Tellier and Coupal voting with the Opposition.

The House then went into supply, Mr. Kirkpatrick in the Chair. Several resolutions of supply were agreed to after informal discussion. House adjourned.

Ottawa March 29—In the House of Commons to-day a long discussion arose on the Bill introduced by Mr. Beaty, of Toronto, to provide for the distribution of the estates of insolvent debtors. The Bill was finally read a first time, as was also his Bill to provide for the discharge of insolvent debtors. He expressed the opinion that the great fault with former insolvent laws was that the distribution of assets and discharge was made concurrent. The Bill presented by Hon. Mackenzie Bowell to enable the Government to pay drawbacks allowed on material to be used in the construction of the Canadian Pacific Railway at the time the articles were bought was read a first time. After recess, a number of private Bills were advanced a stage. Mr. Cameron's Bill to make incest a crime was thrown out in Committee after a short discussion, Sir Hector Langevin voting in favour of the motion. Mr. Cameron's Bill to provide that persons charged with misdemeanours shall be competent as witnesses, was read a second time, and referred to a special committee, together with Mr. McCarthy's Bill to enable any person charged with an indictable offence to be admitted to give evidence in his own behalf. Mr. Ives' Bill to increase the deposit of candidates in Dominion elections to $200, returnable under certain conditions, wrs read a second time, as was also Mr. Macdonell's (Lanark) Bill to prevent frauds with notes by dealers in patent rights. The next item on the orders was resuming the debate on Mr. Wallace's franchise motion, but Sir John Macdonald said it was too late to take it up, and moved an adjournment, which was agreed to, and the House adjourned at 1.25 p. m.

In the House of Commons, Thursday the 30th March, after routine, Hon. Mr. Laurier in an amendment to going into Committee of Supply, moved a resolution directed against the duties on fuel and breadstuffs. He supported it in a forcible speech, in which he went on to show the double-acting injustice of duties which, while they did not benefit the producer, inflicted a heavy tax upon the consumer, particularly upon the poorer class of people. Sir Hector Langevin replied, accusing the last speaker of having been at one time a protectionist, and calling upon his followers to vote this resolution down as an attack upon the protective system. Messrs Bourbeau, Casgrain, and Hackett took part in the debate, and were followed by Mr. Cameron (Huron), who gave a new array of figures on the coal question, directly contradicting the arguments of Sir Charles Tupper, who had labored in his speech on the Budget to show that American producers paid the whole of the coal tax. After Mr. Sproule had spoken against and Mr. Pope in support of the Government policy, Mr. Charlton followed in a lengthy comparison of prices of grain to prove how useless the duty was as a means of protecting Canadian farmers. After speeches by Messrs. Hesson and Fleming the motion was put and lost on a vote of 120 nays to 47 yeas.

The House then went into Committee of Supply and passed a number of items, adjourning at 3 a. m.

Ottawa March 31.—The Speaker took the chair at 3.15 o'clock. Several petitions were presented.

That the speaker do not now leave the chair, but it be resolved that in the opinion of this House it is expedient that the western and northern boundaries of the Province of Ontario should be finally settled by a reference to and an authoritative decision by either the Supreme Court of Canada, or the Judical Committee of the Privy Council in Great Britain, or by the Supreme Court, in the first place, to a final submission to the Judical Committee as the Province of Ontario may choose. That such decision should be obtained either on appeal in a friendly action brought for the purpose, or by a reference to the said courts, or either or both of them, by Her Majesty under the powers conferred upon Her by the Imperial and Canadian Parliament, as the Government of Ontario may prefer, and that the said reference should be based on the evidence collected and printed, with any additional documentary evidence, if such there is, and that pending the reference the administration of the lands shall be entrusted to a joint commission appointed by the Governments of Canada and Ontario.

Mr. McKenzie spoke briefly. He said the action of the Government in repudiating the award made by the Arbitrator solemnly appointed was entirely indefensible and one of the most dishonorable acts a government was capable of performing. He defended himself from a charge made by Plumb that he had taken no steps to ratify the award, by pointing out that the present Government was in power the next session after the award was made. He said that the leader of the Government knew he was perfectly willing to assist him in giving effect to the award.

Mr. Mills entered into an elaborate review of the whole question from every point of view, quoting from an immense number of authorities and giving numerous precedents to establish the legality of the Award.

Mr. Dawson moved adjournment of the debate, and the House adjourned at 1 a. m.

PROGRESS.

By Mr. Constantineau of the Ottawa College.

Nothing under heaven forms a more interesting sight than the horrible rivalry of the young. We love to see the rose advancing from its bud to its bloom; but what is that to the development of the human scientific frame and the spiritual immortal soul? The interest increases when the virtue and talent of two good and distinguished nations are matched in the field; it culminates, when, as generally happens, success is seen alternating from side to side, and encouraging excellence whenever excellence can be attained.

It was therefore a source of the greatest satisfaction to hear from Mr. Constantineau a masterly dissertation, written in his own French language, on the engrossing subject of "Progress."

He began by taking man as he came in Paradise from the hand of the Creator, brought him down through the ages, and showed him ever varying in culture of heart and intellect down to our own days. In this momentous subject both the dignity of man and the honor of God are deeply concerned. Reason revolts against the idea that God should create man savage and degraded, as fantastic and blaspheming writers do not blush to assert. How pleasing the thought that the youth of our Catholic colleges and schools are taught the true and the beautiful in every branch of knowledge, and learn to detest and abhor the sinful and the false! In after life they will step with confidence upon the arena of polemics, and vindicate those sacred truths which make the love and pride of their existence. It was with admirable taste and exquisite skill that Mr. Constantineau developed the elevating and divine fact, that the first man created to the image of God was endowed with all those qualities and knowledge that established him in the highest degree of civilization. No gentleman scientist of our boasted times, need think that he has attained half the genius, accomplishments and science of Adam. Centuries of study would not obtain for him what the Creator breathed into His first human creation.

The accomplished lecturer shewed that Adam, created in the highest perfection of human nature, and a full grown man, possessed all the knowledge, faculties and powers of that age which his body and mind represented. He did not excel in one respect, and fall short in another. Thus, as an instance, his speech was as perfect as his seeing and hearing, and before he had a companion with whom to exchange words, he gave a name to every animal that God brought before him, and that name was suggested by the infinite knowledge which he possessed, of the intimate nature of each species of animals. The first moment he saw Eve, he gave her a name that predicted her dignity as the Mother of the whole human race. But in addition to the powers and faculties due to his human nature. Adam received from the liberality of God gifts of an order above nature, and in no sense due to it. When he misused those gifts to the offense of the Divine Giver, they were justly withdrawn, as they had been freely and generously given; at the same time his passions revolted against his reason, his heart lost much of its virtuous tendency, his intellect much of his light, and remorse with disorder and misery in many shapes broke in upon his happiness.

This was the first blow, mortal too, inflicted upon primitive civilization; this was the first step taken towards the state of savageness. Man, now unprotected by his original supernatural aids, might proceed to any degree of sin, ignorance, and general degradation. In fact, crimes multiplied so fast, and were of such monstrous magnitude and deadly virulence, that the human race degenerated, men were thoroughly brutalised, and only the one family which escaped the general contamination, was guided safely through the avenging flood, to propagate the race, and repeople the earth with not unworthy children of God.

Man was regenerate, but not to the recovery of the original higher gifts forfeited by Adam. Natural knowledge and the seeds of every virtue were still his inheritance; but evil propensities, a nomadic life, opportunities of crime, increasing ignorance, wars, maladies—all contributed to obliterate religious ideas and traditions, the knowledge of the one God generally gave place, far and wide, to the recognition of many so called gods, superstition, with its stolidity, fears and cruelties, seized the individual and the public mind, and arts and sciences, and all of civilization that had come from its primitive palmy days, perished for many a one noble race in many a lovely clime. But history witnesses, and reason concludes, and revealed religion teaches, that savagery came after civilization, that, in the beginning, the brute was the roamer of the dark forest, while man adored his God in the Garden under the Tree of Life. Happy, had he persevered! Alas! his fall was the fall of our whole race, a death blow to progress. But, despite his losses, reason and many good principles and many virtuous propensities, with traditions of religion, and memories of ancient happiness, were still retained by him to an extent that rendered him a responsible being, and kept him in possession of every natural power and faculty on which civilization is built. What remained to him of his golden days became the ground work of his promised restoration. The Incarnate God created a second Garden for man's home, and man adored on Calvary under the second Tree of Life. Human nature was now lifted from its fall, and the reign of civilization was renewed, with the Universal Church for its kingdom. The twelve apostles were the divinely appointed civilizers; they had been taught by a divine Master, guided and inspired by the Holy Ghost; they traversed the nations, and, setting up Christianity as they passed, gave the first impulse to progress and civilization. Greece laid claim to all science and Rome to all practical wisdom; but neither philosopher nor juris-consult could withstand the Apostle: old lights faded before the new "light that enlighteneth every man," and the Greek and the Roman gradually submitted to revealed truth, frankly admitting that true enlightenment was with the Christian.

Greece and the older nations, such as Egypt had much to show in Philosophy, arts and sciences, but there was one thing in which they entirely failed—their systems and arts could not civilize the masses of the people, they might give a colour of civilization to the Jew who would or could devote themselves to study, but mankind, in a vast and untold majority, were ignorant, degraded and brutalized. Modern researches pursued in those countries which carry back the original traditions of our race from the remotest ages, prove to evidence that, in the times that immediately followed the deluge, there were other men than savages, that they were familiar with the arts, and that they must have been civilized by a civilization of tradition. If savage life set in far and wide, there were spots where progress continued more or less; and if monuments of the very earliest times could be found, they would show that the earliest human beings had intellects, tastes and sentiments, of all that perfection which they could possess, in spite of the original fall, and in the absence of that supernatural light in which the Christian nations are called to bask. It has been stated of Egyptian sculpture, that in its infancy it gave promise of great future excellence, but that in succeeding ages its progress did not correspond to its first show of taste, and its latest productions are as stark and stiff as mummies. There the change was from primitive genius and skill to their subsequent decay. The learned lecturer refuting the system of Rousseau and Hobbes, adduced several facts to prove that the science of the first man must have been of a range as wide at least, as that of modern times. He cited in particular the pyramids of that mysterious land, Egypt; the examination of their structure has satisfied the learned that the Egyptians equalled, if they did not surpass, moderns, in the science of astronomy:—a science which had undoubtedly come down, in fragments at least, from the vast mental storehouse of the first man, where it was to be found in all its perfection.

Mr. Constantineau, rejoicing in his subject, entered with enthusiasm into the fact that Christian Progress is something real and elevating, and far in advance of all that was civilizing in Egypt, Babylon and Greece; that Greecian sculpture, for instance, which was so successful in form and sensual beauty, failed completely in all that is spiritually beautiful, pure, angelic—in a word, in the first elements of refinement and Christian Progress. Perfection in every work of taste and judgment is reserved for the Progress that is conducted under the influence of Christianity.

To conclude,—if we reflect under what difficulties the Church has laboured from the beginning, what persecutions, heresies, defections and miseries from war and other sources make up her history, we are at once filled with admiration at the amount of civilizing action that has been ever enacted within her pale, and the prodigious results in every species of mental work. What will it be, when the influence of Christianity not resisted by degrading systems of morality and philosophy, and not disturbed by civil commotions, will be allowed to reach every mind, and convey to every art and science, the true, the beautiful, the good and the divine. This will come to pass, in the days of the "one fold and one Shepherd."

In Mr. Constantineau we see a young gentleman who, in due time, will not be backward in asserting the rights of religion, truth and justice in our beloved Canada. He possesses what is needed in our days, a good heart, with sound sense, and a will that is not likely to yield in the cause of justice and honour.

Time is precious, but people do not understand its value; they will know it when they have no longer a chance to use it. Our friends ask it of us as if it were worthless, and we give it in like manner. Often it is a burden to us; we know not what to do with it, and we feel embraced by it. A day will come when a quarter of an hour will seem to us more precious and more desirable than all the fortunes of the world. —*Fenelon.*