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A PROTESTANT VIEW.

Heber Newton Praises Catholicism From His Pulpit.

Admiration and Reverence Boldly Expressed.

(New York World Feb. 25th.)

It was a large congregation which filled All Souls' Protestant Episcopal Church last Sunday morning, and as Rev. R. Heber Newton began to preach he was listened to with deep attention. As he proceeded there were many evidences of surprise on the part of his parishioners, and when they left the church there were few who were not astonished. This Sunday morning discourse of Rev. Heber Newton has been the subject of animated discussion among his parishioners ever since. The cause of all this trouble is Dr. Newton's view of the Catholic Church.

Like most clergymen of Protestant denominations, he has not hesitated in years past to freely discuss the Church of Rome, and, indeed, was at one time among the severest of her critics. His opposition to "Papal aggressions" and "Romanism" was well known. A week ago last Sunday Dr. Newton, after an elaborate and searching criticism of one of the leading Protestant churches, announced that Catholicism would be the subject of his next Sunday's sermon. The congregation naturally expected that the Roman Church was going to be pitched into as usual and come in large numbers. The sermon, however, was highly eulogistic.

Dr. Newton said at the outset of his sermon that few people were aware of the strides which the Roman Catholic Church had been making in this country during the past hundred years; that it had grown in numbers during that time from an insignificant handful of 30,000 to over 8,000,000.

"The Roman Catholic centennial of last December," said he, "was a very significant event. It has riveted the attention of the country, and has set all intelligent citizens on their feet to consider the future relationship of the church to the state of a church so large, so rapidly growing, so thoroughly organized, so perfectly drilled in obedience, so overflowing with energy, but with historical record so full of warning to lovers of intellectual and political freedom. But for the Roman Catholic Church the modern world would have been a different place. Through the Dark Ages the Church preserved what little there was left of culture. In the Middle Ages the Church proved the nursing mother of the new-born life of humanity."

"In the modern world the Roman Catholic Church continues her indispensable ministry to civilization. She polices the wide masses of society, which without her strong firm hand might prove the barbarians within our civilization against whom Macaulay warned us. Among whole classes of which our Protestantism seems as yet powerless to reach she still keeps alive, as of old, the spiritual nature and educates it. The Church is to be recognized by us as truly Christian."

"The Roman Catholic Church exerts from our unfeeling admiration for her powers of organization and her skill in management. In every growing town the choicest sites you will find forestalled by her outposts and her seminaries. Protestantism, in its missionary work, seems the bushwhacking of a mob, while the onward movement of this great Church is as the tramp of a regiment."

The Roman Catholic Church commands from us our reverence for her special culture of saintship. How raw and crude seem our provisions for that impetuous hunger of the human heart for sacrifice, for renunciation of the world for absolute consecration, in comparison with what the teachings of this great Church have wrought. Her history is a long lead-roll of martyrdom. And still to-day from every land she presents to us such types of self-abnegation as have awed the hearts of self-indulgent Protestantism in the Cure d'Ars and a Father Damien who in some unfriendly hotel, in a foreign land, has had a child lie at the point of death and found in the Dark Ages the Catholic Sister ready by day and night to nurse his boy back to life again, without money and without price, can never again feel towards this Church of saints as he did in the commonplace days of his shallow Protestantism, wherein he saw only her defects.

Much of the evil that has characterized this Church, continued Dr. Newton, "has grown out of work which she has had to do as her peculiar mission. Her materialization of Christianity was inevitable because her work called her to deal with the material masses of mankind. In this land the mass of her constituency is no longer ignorant, illiterate, uneducated. The Church layman is beginning to think for himself as never before. The Catholic clergy are exempt from the scientific spirit. If the fact could be known it would be found to be, I am sure, that to an extent undreamed of the intellectual difficulties of our modern world are penetrating their minds.

"As never before, this natural tendency to nationalize itself in asserting itself in this the strongest and freest of lands. There is no one who followed the course of that Congress but who must have been profoundly impressed with the thorough loyalty of its members to the nation. The American spirit is as work on the Catholic Church in America, and for one I look in the natural course of events for a repetition on a larger scale of the step towards national freedom which the Gallican Church has most notably exemplified in the past and with more pronounced results."

Dr. Newton concluded by hoping that wisdom would be given to those who lead this great Church whereby they shall be not only churchmen but statesmen, men of the state as well as men of the Church, Americans as well as Catholics.

they are accustomed to factory work and would be absolutely useless on the bush farms which the Province has to offer them. This report will probably end the repatriation business, upon which Mr. Mercier's predecessors spent so much money and secured so small results. Mr. Mercier will try to govern the Province in a way calculated to keep the present population at home. His predecessors governed so badly that people were driven away by the thousand every year. The policy of the Ottawa Government is directly responsible for an enormous exodus of Canadians who can never be brought back. Canada is one of the finest countries in the world and something must be done to check this alarming exodus of its children. A change of government at Ottawa would do wonders in that direction.

PROTESTANT INCONSISTENCY.

Confession and the Real Presence

THE CHARGE OF GOSPEL CORRUPTION

The following sermon, on a question which has a particular interest in Canada just now, was preached by Rev. Dr. Sullivan a few weeks ago in the Church of the Sacred Heart at Cumberland, England.

"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." "The scarlet woman," he said, "was the side by which the Church was known by her enemies half a century ago in England. Nothing was easier than to string together a catena of statements, lay down in emphatic language the essential corruption of the Gospel of Jesus Christ by the Bishop of Rome. A Bishop of Lincoln held that the Pope was Antichrist. It was a wide-spread sentiment that the Church of Rome had corrupted the Gospel of Jesus Christ. If there was one book that had carried this idea further than another it was one entitled 'Plain Reasons Against Joining the Church of Rome.' This work was

A FABRAGO OF MISSTATEMENTS, and however men like the Archbishop of Canterbury and the Bishop of York could allow that book to appear under their names was more that he could understand. It was set forth in that book that the Church of Rome had introduced doctrines not taught by the Apostles, and it kept numbers of souls outside the Church who, but for this falsehood, would have entered into her fold. How could they say that the Church of Rome had corrupted the doctrine of Jesus Christ when it was making converts from other religions while no other books were in circulation? The statements were as false as a very extraordinary one. It being alleged that the Church was corrupted, he supposed there was nothing easier than to point out the particular doctrine of the corruption of which Rome had been guilty. If a man was held up to public obloquy, the first thing he would do would be to produce evidence in support of his charge, and surely what applied to the individual should apply in this instance to the Church. Yet, marvellous to say, if you asked what was the corruption of Rome no two men of the Protestant sects of England could agree as to the doctrines which used to be denounced as inventions of the devil were being re-introduced into the Church of England; moreover, that Church tried to prove that it never denied them. Let them take the doctrine of confession. Here was a sacrament that used to be looked upon as a typical instance of the Romish corruption. The Protestant imagination was never so happy as when it was dilating upon the supposed horror of the confessional. There was no

who went about the country denouncing those horrors who could not count upon a substantial return in the shape of gate money afterwards for her lecture on the iniquities of the confessional. He remembered reading a lecture on the Catholic hierarchy in England, which wound up with a resolution that the meeting defied the Pope and the devil, and renounced the abominable doctrine of the confessional. The Bishop had stated that any one who heard confession should be treated as if he had been guilty of a capital offence. This was deliberately asserted in London in 1850. Yet in our own day here in the Church of England they saw Anglican directors arrayed in Rome.

CASSOCKS MADE BY CATHOLIC TAILORS. going through that act of confession denounced by their predecessors as a willful and wicked corruption of the Church of Rome. A recently republished article of Mr. Gladstone's, in which his opinion was incidentally mentioned, excited nothing but praise from the Anglicans, while it was warmly denounced by the Nonconformists. The men who adopted doctrines of this kind naturally made some extraordinary blunders when carrying them into execution for the first time. One instance would show how obsolete the doctrine and practice of confession had become in the Church of England. A certain renowned member of the Anglican communion was hearing the confession of a lady, and when she poured forth the account of her worst doings he asked her whether she had not forgotten some sins under this other head. She replied she had not. "Surely you are mistaken," he said, "when she persisted that she was not, he said, 'Yes, I was mistaken. I was thinking of your sister.' He quoted that instance to enforce his point by showing that one of the first rank in the English Church would be guilty of

SO HIDEOUS A BLUNDER. This clergyman was one who had kept hundreds of people from entering the Church by standing in their way and saying to them that he took the responsibility for their souls before God. Never had there been an instance known in which a priest had divulged a single word of what had been made known to him in the confessional. All through the horrors of the French Revolution, though many priests had forsaken the Church, there was never such a case occurred. Then there was the doctrine of the Real Presence, as to which he could quote from authors from the sixteenth century down to our own day to show that it was denied. The man remained to this day as evidence of our belief in this doctrine by the reformers. The man was intended as a parody and hideous mockery of the devotion to the Blessed Sacrament. In 1837, on

THE GREAT CARDINAL WISHEM giving a course of lectures, Dr. Turpin, afterwards Bishop of Ely, wrote a pamphlet on this subject, setting forth that it was through the poverty of the language in which He spoke our Saviour was obliged to say, 'This speaks or represents My Body.' In the 'Times' of the morning after the appearance of the pamphlet, Cardinal Wiseman swept the ground from under the writer's feet by giving no less than forty-two words which meant or signified 'my body.' That showed what was thought of the doctrine of the Real Presence at that time. And now it was said by Anglicans that this doctrine was never denied, and Ritualistic persons insisted quite earnestly for holding it. They had the Bishop of Lincoln whose name in the court a short time since, going through the form of the Catholic Mass which his Church had formerly required to be a Latin and a

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CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

The Rev. William Tatlock, late curate of Christ Church, Clapham, has just been received into the Church at the Brompton Oratory by the Very Rev. Sebastian Belden, Superior. Mr. Tatlock is a graduate of the University of London.

The French Government has just deprived two additional parish priests of their stipends on the charge of having interfered in political matters. They are the Abbé de Roquesaure and the Abbé Loubet, both of the diocese of Pauillac.

The Pope, through Cardinal Rampolla, offers his thanks for the expressions of sympathy called forth by the death of his brother, Cardinal Pecci. Cardinal Jacobini and Monsignor Stoner, both of whom have been seriously ill, are now convalescent.

Mr. Pedro, British Minister in Portugal, who has won more renown during the last few weeks than he ever did before in the whole course of his life, though he has been in the Diplomatic Service for forty-two years, is a member of a very old Catholic family.

Mother Sebastian, Superior of the Mother House of the Sisters of Mercy, Pittsburgh, Pa., and Sister Katharine (Miss Uxell) have gone to St. Augustine, Fla., to minister at the bedside of the Rt. Rev. James O'Connor, Bishop of Omaha, whose health seems to be failing very fast.

The Vatican observatory is now complete, and Father Denza is arranging the system of daily and nightly observations to be carried out by himself and his assistants. The observatory is fitted with the best modern instruments for the study of meteorology, magnetism, seismology and astronomy.

Archbishop Ireland has organized a congregation of colored Catholics in St. Paul, Minn., and has leased and remodelled for them a building which was formerly a Methodist meeting house. An every day occurrence—Protestants build churches, fail to secure congregations, and are forced to lease or sell them to Catholics.

The Pope received in private audience, on the 20th inst., Mr. Agor Le Flouard, only son of the American Bishop of Rochester. His Holiness received Mr. Thorold with that singular grace and kindness for which he is so well known, and at his special request gave Mr. Mr. Thorold a special benediction for his father.

Monsignor Corrigan, Archbishop of New York, arrived in Rome on February 1st, with Mr. Farren, also of New York. His Grace has some important business with the Holy See, his health is not very good and he has had of rest from overwork, he will probably accompany Mr. Farren and Gen. M. Harry Cassal, Privy-Chamberlain to his Holiness, on a trip to the Holy Land.

Bishop Foley, of Detroit, Mich., lately addressed a large gathering of newboys in their hall in that city on the invitation of Superintendents Sheriff and Crane. The Bishop spoke to them on the honorable character of their calling, exhorted them to ever conduct themselves in a becoming manner, admonished them never to make use of profane language, and urged them to strive after as good an education as they could. In conclusion, the Bishop made the magnificent offer to educate two newboys, Protestant or Catholic, at his own expense.

"I will," said the Bishop, "provide them with the best education that can be obtained in Detroit, the selection to be left to Superintendent Sheriff."

The Berlin press has informed us that the Pope is now engaged on an Encyclical Letter concerning "The Duties of Princes," which is soon to see the light. Upon inquiry it has been ascertained on the most authentic authority that there is no truth in or foundation for such a report. The Paris press, on the other hand, is very angry in their own quarters. The German contractors, states that another Encyclical Letter of Leo XIII. will very soon be published but it will be on the social question. On the highest and most perfectly reliable authority it is stated that the Holy Father has taken up the subject for his next Encyclical from where the last one left off, but, owing to the great pressure of business, it is quite premature to speak of its being published for a long time.

Distinguished people still enter the Catholic fold, as sincere and humble converts, convinced of the claims of that Church to be the one truly commissioned by Christ to extend a knowledge of His gospel throughout the world. One of late instances is that of a Miss Nesmith, of Franklin Falls, New Hampshire. Her father, who is now over 90, has in a succession of all his sons and families, studied with the Rev. Webster. Some time ago, Miss Nesmith applied to the Sisters of Mercy to instruct her in their religion; and her conversion soon followed. Another of the late converts is a Miss Quincy Adams, of Boston, whose ancestry it may be seen at a glance of the name, carries the mind back to the days of revolutionary patriotism and history.

The Catholic church in Germany has sustained a severe loss by the death of Mr. Hettling, Professor of the University of Wurzburg and Domestic Prelate of the Holy Father. Not, perhaps, quite the equal of Dr. Dullinger in erudition, he was far superior to him in moral qualities. Mr. Hettling was not only a learned man but a devoted child of the Church, and he leaves a reputation without blemish. He was the author of a large number of theological works, the best known and most successful of which is "The Apology of Christianity," a book which has been translated into various languages. In 1868 he had the honor of being called to Rome to engage in the labours preparatory to the Vatican Council, and it was on this occasion that the Holy Father testified the esteem he held him by appointing him a prelate of his household.

At an opportune moment his Eminence Cardinal Manning has published his recent contributions to the magazines and reviews on the subject of national education. The Cardinal's purpose has been "to show that the only adequate remedy for our present piecemeal system is to be found in a higher, larger, and equal law, which shall give an efficient education to all children of school age, and shall firmly guard both the liberty of conscience and the vital holiness of Christianity." The publication ought to be in the hands of every Catholic, for we are all deeply interested in the great educational struggle which is now approaching such an acute stage; and there is no man who can speak to Catholics so authoritatively or to whom they can so sincerely look for light and guidance in this matter as the Cardinal-Bishop of Westminster.

NO LOYALTY FOR THEM.

The National Club Denounces the Action of the House of Commons.

At the regular weekly meeting of the Club National last Friday evening a resolution was proposed by Mr. R. Lemieux and almost unanimously adopted to the effect that the address of loyalty to Her Majesty the Queen adopted by the House of Commons was inappropriate, and that the members of the Club National should discontinue their relations with the establishment of an independent nationality in the vast dominions of British North America, free from all European connections. The resolution was supported by a number of enthusiastic speeches.

The resolution winds up as follows:—"While we profess sincere admiration for the English constitutional government, we, the members of this club, desire with all our hearts the establishment of an independent nationality in the vast dominions of British North America, free from all European connections. The resolution was supported by a number of enthusiastic speeches.

Another resolution was adopted congratulating Mr. Beaudry and those who supported his amendment to the McCordy Bill, and the close of the meeting, a discussion took place on that bill, which was denounced as tending to deprive all French Canadians of their acquired rights.

JOHN JACOB ASTOR DEAD.

The Largest Real Estate Holder in America Suddenly Expires.

NEW YORK, February 22.—John Jacob Astor died suddenly at 4 o'clock this morning at his residence, Thirty-third street and Fifth avenue. His death was unexpected by his family. It is supposed to have been due to heart failure. His total net worth will go to his son, William Willard Astor.

Mr. Astor was simply an enormously rich man. He was distinguished for nothing else. His father, also named John Jacob, started in life as a free trader in the Northwest, and with the money thus made he, with the help of, and in connection with Aaron Burr, managed to get at a very small figure the real estate in and about New York belonging to the Royalists who left the city hurriedly after the close of the Revolution in favor of the Americans. This property was the basis for the great landed interests of the Astor family, the largest in America. John Jacob, Jr., inherited all the fortune of his father, and this has since accumulated until it is estimated that the value of the estate he leaves will reach \$150,000,000. The deceased's only public benefaction was the founding of the Astor library in New York, which he did through the persuasion of Washington Irving and FitzGreene Halleck, the poet.

The Coteau Bridge.

Work on the Canada Atlantic bridge at Coteau was completed on Saturday of last week. Trains now run regularly over the structure between Ottawa and New England points. Besides shortening the time on this through route, the improvement is expected to be of considerable local benefit. Among other things it gives Valleyfield a shorter route by the North Shore to Montreal.

Chicago Gets the Fair.

WASHINGTON, February 24.—Chicago has the 157; New York, 107; St. Louis, 25; Washington, 18; total 317. Necessary to choose. 154. Chicago thus had three more than necessary for choice. The announcement was greeted with cheers and the House adjourned. On the first ballot Chicago, had 115; New York, 72; St. Louis, 61; Washington, 56; Cumberland Gap, 1. The galleries were packed with spectators. Second vote—Chicago, 127; New York, 83; St. Louis, 69; Washington, 45; necessary to a choice, 155. Third ballot—Chicago, 157; New York, 89; St. Louis, 63; Washington.

The annual banquet of the Board of Trade at New York was addressed by Erasmus Wiman, Sir Richard Cartwright, who responded to the toast of "The United States and Canada," Hon. O. A. Bostelle, of Maine, and others. Letters of regret were read from President Harrison, Secretary of War William Russell, and others. Sir John A. Macdonald and others.