a dissolute expression from which the forlorn Lucy shrunk; and lifting her eyes to Gilbert, she implored for mercy in the most pitcous terms. "Be content, Mistress Lucy !" said Ralph, raising himself on his couch, and losing the sense of his pain in the gratification of his malice, "thou art being borne to the house of a noble gentleman, who will love thee in the spirit of the faith, and keep thee safe from thy vain admirer, Henry Willoughton, who, if all whispers be true, is grievously inclined to the pestilence of Papistry."

(TO BE CONTINUED IN OUR NEXT.)

DIVINE ORIGIN OF THE BIBLE. A POWERFUL LECTURE.

HOW FAR THE PUBLIC SCHOOLS HAVE SUCCEEDED IN SECURING RETERENCE FOR THE SACRED VOLUME.

The Very Rev. Father Boylan, from Ireland, deli vered the following eloquent lecture on the "Divinity of the Bible," and how far the public schools have succeeded in securing reverence for the sacred volume, in St. Mary's Catholic Church, Brooklyn, E. D., Sunday evening, the 26th July, for the benefit of the schools of the parish,

My FRIENDS: I am here this evening to speak to you of the Bible-that glorious book of divine revelation which commences with the birth of the world and ends with the apocalypse of eternity; whose first word is the word of God, the Creator. calling forth the universe from nothing, and whose last calls back humanity to His bosom to enter into the full possession of Truth. This book, which has twenty different authors, who pass the pen from hand to hand down the ages of history, all writing under the empire of one idea and in the unity of the same plan, but to which none of them has presumed to affix his name, knowing that he was but the recording instrument in the hands of the Al-mighty. This book, whose deadly enemies, from the pagan sophist to the modern infidel, have ransacked every department of knowledge for objections and put Nature to the torture in order if possible to elicit some answer opposed to the Bible.-No other book ever passed through such an ordeal, for it has been exposed to the contradictions of men, for the last three thousand years, yet even to the present hour, it has been found impossible to detect a single error. Though it appears somewhat super. fluous in speaking to Christian auditors to enter into the proofs of that divine origin which you have never doubted, yet it may be well for me briefly to state the answer to the most common objections urged against it in order to arm you against the attacks of unbelievers should chance lead you into their company, First, as to the narration of Moses. What skeptics dares to deny, in the face of all history, sacred and profane, and the results of all aucient and modern research, that Moses existed, or was the chief or ruler who led the Israelites from Egypt to the land of Canaan. The fact that he was the inspired author of the Pentateuch, we find accepted by all Jewish and Christian antiquity, and supported by constant reference and assertion throughout the sacred volume itself. THE AUTHORITY OF MOSES.

In writing these books Moscs, beside divine inspiration, had in his favor the annals and traditions of his family in an unbroken succession from Adam, and in a country where tradition is often more accurate than our own recorded history, and he would never have dared to place these facts upon record as Ged's own word and law if the people had not known them to be true and actually witnessed his miracles and his wonderful familiarity with God. The most complete precautions were taken to secure the preservation and correct transmission of the original text of the Books of Moses into the twelve authentic copies-one for each tribe. The copies were laid up by the whole congregation in the treasure-house of the temple, and to add, diminish or corrupt one word was, by the laws of the nation, present death. Josephus tells us that a Roman soldier who attempted to tear the books was instantly beheaded by command of his General. It would be impossible to condense, in the brief space of a single lecture, even a summary of the many corroborative proofs of the authenticity of the other books of the Old Testament. All the facts it contains were written from time to time by public authority, and are the testimony of men who saw and knew the things recorded; and, as to the prophecies, to those who are not wilfully blind, their fulfillment affords the most glorious and convincing proof, not only of their own truth, but of the divine origin of the other portions of the Old and New Testament, with which they are inseparably connooted. If the Jews would corrupt the Bible, it must be done either before or after the coming of our Saviour. They would not before, because their only motive in so doing must be to show that Christ did not fulfill the prophecies; and afterwards, when the look was in the hands of Christians, amongst whom were many Jews who understood the Hebrew or Syro-Chaldaic language, in which the Scriptures were written, any attempt at alteration would have been instantly detected and exposed. In regard to the New Testament, the internal evidence of genuineness are equally complete, and we have beside the correspondence with, and fulfillment of the prophecies. The existence of our Lord and Saviour is a matter of history; but if any one could deny His work or His miracles, done openly in the face of day-miracles that the Jews, who persecuted His doctrines, His disciples and even His name, dared not dispute, in the face of a publicity filling the whole world from evil to good, from pride to humility, from sensuality to chastity, from enjoyment to mortification, from corruption to holiness? Who can trace

THE WONDERFUL PROPAGATION OF THIS RELIGION over the whole world, through instruments, humanly speaking, so utterly inadequate to the work, and in the face of the most terrible opposition from the great, the powerful, and the learned of the worldin the face of that colossal system of paganism which then bestrode the earth, and of that mighty empire which ruled all nations with a rod of iron, and rose on ten different occasions, with all its combined and terrible power, to crush this Christian religion? Who can witness this wondrous triumph and not say, with the terrified Egyptian magi, "It if the finger of Ged?" Is not the greatest miracle of all the Holy Catholic Church? Every power has touched it, every science has scrutinized it, "every blasphemy has cursed it," but there it has stood, unshaken and unchanged, between Heaven and earth, for eighteen centuries; and now, from the throne whence the orders of Nero issued to a trembling world, the aged and disarmed Pius IX., in the name of Christ, whose vicar he is, spreads through the world purity, peace, and blessing. That Church, in which alone resides the fullness and plenitude of ccclesiastical power, and which alone is the invariable depository of God's revealed truth, has stamped the Scriptures with the high scal of its sacred authority, without which St. Augustine himself would have rejected the four Gospels, for the sacred volume can be abused. It is a two-edged sword, which requires to be cautiously handled; it is a sign to be contradicted, and may serve as well for the ruin as the resurrection of many. "The Red Sea saved the Israelite, but drowned the Egyptian." But, while the Church hedges round the Scriptures with proper safeguards, she, at the same time, asserts, in the words of Pius VI., that "the Scriptures are the most abundant source, which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times." But how far have these public schools been successful in secur- But his arguments are easily disposed of. It is self- eternal rest; that the scheme of Christianity, though patriarchal honors. The primary over all was reinfice of the Mass; he spoke of the confession not discoverable by reason, is in accordance with it, cognised as belonging to the Vicar of Christ, St. sins, and that not only of greater sins but even

sacred volume? They are loud, indeed, in their protestations of reverence, but the very translation from which they read is admitted by themselves to be so defective that they are now endeavoring to make a new one.

The Public Schools
Rible hay

with all the reading of the Bible have got full swing in this country, and you have all seen bitter fruits in the semi-infidelity of the age. No Catholic worth the name shall ever again raise his voice in favor of the public school system, now that it is condemned by a tribunal that has its feet in Rome and its head in Heaven. I will only say that my heart has been uplifted in my travels to witness the noble and atmost superhuman efforts made by bishops, clergy, and people, for the establishment of Catholic schools that shall not only develop the intellect but purify and strengthen the heart, where the child growing up to manhood will be an honor to his race and country, and a glory to his faith. And I trust that all the Catholics of America, and more especially my own countrymen who hold in this great country such an honored and influential position, will never resign the struggle or allow this question to rest for of nothing, and yet you believe that the whole unimoment until the land shall be covered with Catholic schools and colleges, whence shall issue a tation, started into existence without a Creator. Is mighty array of truly educated young men, the pride | not such an idea ten thousand times more extravaand glory of the nation, and the hope of injured and oppressed Ireland.

OBJECTIONS OF GEOLOGY.

The geologist objects and says, "Your Mosaic account would tell us that the world is only six thousand years old, but if I burrow for miles beneath the surface of the earth I find the fossil renains of fishes, flowers, and quadrupeds, whose species have disappeared from the earth, and nearer the surface some whose dwarfed and diminished descendants still appear upon it; if I climb to the highest mountain tops there, above the clouds, I find the ancient vestiges and marks left by the ocean and its inbabitants." Then turning round, with an air of triumph, he says: "How many millions of ages must mean to assert that those vast monsters, furnished with perfect organs for motion, sight, and respiration, have ever lived, moved, or breathed, but were, in their present state, the immediate work of God's creation?" The Church, secure in the possession of ultimate truth, smiles with quiet scorn on the impotent attack, and replies: "You may take your millions of ages, if you will." The "days and night" of creation that Moses mentions, and which he expressly defines as periods of light and darkness, not of definite time, but maybe, epochs of indefinite duration, and your own science teaches you that in all human probability, seven distinct epochs of light and darkness did mark the birth of this globe. But where do you find the operation of man on earth's surface before the time stated by Moses? That is about six thousand years ago. Where can you find his tossil remains amongst your subterraneous sepulchres? Science has only strengthened the truth you would assail. Moses does not state that the days of creation were twenty-four hours long: his words do not prevent you to suppose them to be indefinitely long periods, during which those animals might have lived and died and passed away.

Moses, Inspired by God, reveals the essential truth, and that is all. He says: "God created Heaven and earth, and all things. out of nothing." He speaks of matter and a God that creates it, of light and a God that stirs it .-Round these words, as an immovable pillar, ten thousand systems of astronomers and geologists may revolve without ever being able to shake or weaken them. Perhaps the most absurd attack which has yet been made upon the system of creation is that of the advocates of the theory of evolution and natural selection. If you ask them how the animals inhabiting the world were produced, they will tell you that one fine morning some of them sprang up spontaneously from the sea and earth, under favorable circumstances, and immediately commenced to produce the others in regular gradation, thus: Once upon a time an oyster brought forth a crab, at another time a crab produced a fish, the fish afterwards gave birth to a toad, the toad became the mother of a goose, and then but a few more transitions were needed to reach the human species.

DARWININISM. But it was left to Darwin to cap the climax by proclaiming that our father Adam was a baboon, who, as such, walked upon four hands; but, not having occasion to climb much in search of food, he rested for a long time on his hinder hands, and these being no longer used as hands, ceased to be the hands of a monkey or quadrumaneous animal, and became the feet of a man; so it happened in his way that we have but two hands, while our cousins, the monkeys, have four. The fact, however, of man's distinction and dominion over the brute creation is in itself a most conclusive answer to those who question the immortality of the soul, as well as to the followers of Darwin. The beasts themselves, whether savage or domestic, wiser than the infidel acknowledge, with the unerring truth of instinct, the supremacy of man, and flee with awe and terror from his presence. What animal can invent implements, or use the powers of nature and the services of other animals, to accomplish his ends? What beast possesses language as a natural gift of God, or has been able to acquire it during centuries of constant companionship with man? What creature, save man, is religious or conscientious? Imagine an inventive cow, a mathematical pig, or a conscientious bear. Amongst the soulptures of ancient Egypt, three thousand years ago, we find a dog, as to-day, the companion of man, and every man who has had a dog from that day to this has tried to teach him to talk. Now, are dogs any nearer human speech to-day than in the times of the Pharaohs? And yet you may select from the most wretched and degraded tribe that roams the wilds of Africa, a savage who seems scarcely the equal of a dog; bring him to a civilized country, clothe him, educate him; in a few months, at least, he will surpass all the most marvelous attainments of animals ever recorded, and in one generation you will have A CIVILIZED AND EDUCATED MAN,

proudly assecting, by intellect, conscience and religion, his right to the image of his Master.

Having answered the scientific objections to the Mosaic Record, it is only left to take up the far more malicious, though less powerful, arguments by which the infidels have endeavored to establish the kingdom of Satan on earth. The doctrine of Panthesim could only have birth in an improper conception of that great God who is wholly unmingled with creation. Such mixture is utterly impossible on the side of God, because of His completeness, perfection and unity of substance; and on the side of creation, because of its composition and essential dependence. Their remains only those which deny the existence of the Creator, the immortality of the soul, and the divine mission of the Catholic Church, and which though refuted again and again, still we find some who are ignorant, desperate and profane enough to support them. It is hard to believe that a being exists who can behold, unmoved and unawed, the marvels of creation; and, whilst standing upon the foot-stool of Omnipotence, and gazing upon the dazzling throne of Jehovah, around which circle the mighty constellations of innumerable worlds, can shut his intellect to the light of reason and deny God's existence. When we meet with such a one, we may be sure that man could not repress the instincts of his own soul claiming its heritage of immortality, or stifle the voice of reason so effectually if a corrupt and polluted heart and a sin burdened conscience had not driven him to take refuge rather amongst the beasts, in oblivion and annihilation, than face the terrible idea of eternity after provoking the justice of an omnipotent God

could it create itself before it had any being at all? its most sublime continuation; that science should Religion teaches us that God is "the great First not inflate but humble us; and that He who has could it create itself before it had any being at all? cause." From the sun, which, mailed in its armour of flame, shines forth to regulate the march of the planets, "to the smallest mote that dances in its beams," we find a perfect and unfailing succession of effects which point directly and unavoidably to the Almighty and Eternal Cause. Father Kincher, the celebrated astronomer, once received a visit from a man whom he knew to be an infidel, and amongst other things, he showed him a beautiful globe."

"WHO MADE THAT GLOBE?" inquired the visitor, "Why," answered the Father, "nobody made it. Last night it came into existence out of nothing, and I found it in my room this merning." Do you mean to make a fool of me?" angrily exclaimed the infidel. "Then you believe," said the Father, "that no one but a fool could think of the prerogatives divinely given to him of primacy this globe came into existence of its own accord, out verse, of which this globe is but a minute represengant and absurd?" Man's immortality is as certain as God's existence. His empire over the animal kingdom, which I have already mentioned, is even surpassed by the wondrous power with which He

subdues the material world and bends the forces of nature to His will. In vain does the earth conceal the treasures which His industry demands; He | he owed it as a duty to very many who, though they tears them from its lowest depths to fashion them to His wants. In vain does the angry sea rear its waves to Heaven; he defies its power, and compels it to tion of the authority and supremacy of the Vicar of bear him to the end of the earth. He traverses vast continents with the speed of the whirlwind, searches the hidden depths of the great deep, and sends his thoughts on the wings of the lightning across three thousand miles of ocean. Can such a it take to produce these wonderful effects? Do you being be no more than the brutes and created to perish with them? The marvellous instinct planted deep in the souls of men of every age, race, or clime, sends forth in answer one universal and triumphant "No!" If the soul were material, thought its effect, must have the properties of matter-length, breadth, and thickness. There can be no effect without an adequate cause, or of a na-ture opposite to the cause; therefore the materialist will have to say that thought weighs a pound or an ounce; is a foot in length or thickness, is a yellow or a red thought, a square or a triangular thought;

THE CHURCH.

In regard to the Divine commission of that Church appointed the pillar and ground of truth, and the sacred depositary of revelation, to whom our Lord promised the infallible assistance of the Holy Ghost, the proofs, are so overwhelming from the Bible, from the miracles, and from the history of the world, that I need not pause for a moment to recount them. The greatest argument, in fact, by which the inspiration of the Scriptures is established is the authority of the Church, which establishes not only the inspiration but also the canon of Scripture for that Christ promised infallibility to His Church is proved by those Scriptures which even the adversaries of Catholicity admit to be canonical, and by the clear testimony of tradition. This promise would fail if the Church could propose to her children as the inspired Word of God the uninspired writings of man; if she could not separate error from truth, and save the Christian world from falsehood and imposture. Having thus arrived at the divinity and infallible authority of the Church, we then prove from it that these books which we call the Scripture were written through Divine inspiration. The infidel may say that we don't know the Scripture but by the authority of the Church, and, on the other hand, we use the testimony of the Scripture to establish the infallibility of the Church: that this is a vicious circle. To this we answer: The Church, and the Scriptures in the hands of the Church, both belong to God's great plan of revelation and sanctification, and we have a right to prove their correspondence; but, though the seal of the Church's authority is necessary to establish the inspiration of the Scriptures, the Scriptures are not rious history, by her matchless work in the and by the wondrous miracle of her foundation and preservation.

EFFECTS OF ABOLISHING RELIGION. But the most conclusive arguments of all, which the infidel rarely dares to reflect upon, far less to answer, are the terrible consequences which must ensue if his views could be adopted. Let irreligion prevail, and vice receive no check, virtue no encouragement; no contract would be binding and no oath sacred: no faith in wedlock nor basis to society. If the work of the Christian Church is to be undone: if the pure souls of our youth are to be ruined by the corrosive poison of atheism, their hearts with ered by the calculations of self-interest, and their intellect stupefied by riot and excess; if the ashes of our revered ancestors are no more than vile dust which ought to be scattered to the winds, and belongs to no one; if the injunctions of the dring-held sacred amongst the most barbarous nations—are merely the last sounds of the mechanism falling to pieces; if obedience to the laws of the land is only a senseless servitude, and governments are only phantoms set up by the weakness of the nations; if justice is an encroachment upon the liberty of man, chastity a prejudice, and all other integrity a mere idea, the whole human race must then become an assemblage of mad men and barbarians, with no other law than force, no other tie than irreligion, and no other God than themselves. Such is the world of the infidel. If he is pleased with such a state of society, all we can say is that, in the words of Masillon, "he is well worthy to fill a place in it." But this unfortunate being dares no more to contemplate the result of his schemes, than to face the idea of God and eternity, against which he hurls, with unnerved and trembling arm, the feeble lance of his finite reason. And we can imagine that we hear the awful voice of the Omnipotent addressing the cowering wretch in language like this: "Who art thou who pretendest to reason of my infinite perfections, as a child might strive to measure the ocean with a shell? Am I, the

IMMUTABLE AND EVERLASTING GOD, to be subjected to the genius and spirit of your fa vorite science, which, if you give it a suicidal rope may destroy itself within twenty-four hours, and be shown by another system, to be contradictory and absurd, or have you an orbit in which I must revolve, or a curve out of which I must not run? Canst thou give life to the smallest mite thy boasted microscope reveals, any more than thou couldst guide in their range, the innumerable systems, which range in unmeasured space far beyond the puny range of vision? Couldst thou who shunnest the blaze of the noonday sun, behold the light of my countenance and live, and darest to call thyself a partaker, a discoverer of the plans of Jehovah? Dost thou presume to think that thy feeble human intellect could penetrate the mystery and discover the hidden springs of the creation, and is my religion that I have fixed firmer than the poles of the world-"for the world shall pass away, but my word never"-to shrink from the light of your boasted discoveries? Let us therefore remember

ate cause; the world that surrounds us is a magnificent effect—where shall we find the cause? If he says the world created itself, I answer, how has taken in its whole horizon and that faith is then for link follows link by necessary consequence; that endowed His children with power to comprehend, and a disposition to admire His works, will, when the time comes, raise the veil, and then, freed from the laborious method of reasoning, we shall, if found worthy, be invited to gaze eternally on Him who combines all possible truths and all intrinsic attractions.

> DR. FRASER'S ERRORS.—THE BISHOP OF SAL-FORD REFUTES THEM.

> At the opening on Thursday in last week of St. Peter's church, Salford-of which we gave a brief account in our last issue—His Lordship, the Bishop

of Salford, preached. He said it was not unfitting that at the opening of a church dedicated to St. Peter he should speak the 28th Canon and says :-of jurisdiction and supremacy over the Church, but that which would not have been in itself unfitting ment of order and the maintenance of ecclesiastical had been laid upon him as a duty, for upon many occasions of late one, to the weight of whose personal character was added the authority of a high ecclesiastical position, had repeatedly assailed the doctrine taught by Jesus Christ. He had done it in ignorance, but he had done it to the people. He (the speaker) owed it, therefore, as a duty to the truth to clear away the confusion which might be created in the minds of men by bold assertions, and were nominally within the Church of England, yet held almost every Catholic doctrine with the excep-Christ, they had held all the teaching of the Catholic Church. He said, therefore, that it was a duty of faith and a duty of charity to make clear the doctrine of the supremacy of the Pope. Many assertions had been made with the view of upsetting this head confirm the becoming act of the children; so divinely-revealed doctrine, and amongst other things, may our pious princes be blessed who have ratified it had been repeated more than once with an air of triumph that the Council of Chalcedon was opposed to the supreme authority of the Vicar of Christ. He | This was itself enough to show that the Fathers who was not sorry that he had been challenged upon this point, because there was no more luminous proof to be found of the supreme authority of the Vicar of Christ than was afforded by the General Council of Chalcedon, and he was the better pleased that the authority of this Council had been chosen. because the Church of England, in an unwary moment, when she sought in her commencement to a thought that 'smells like a rose or bears the sound | blind the mass of the people, proclaimed officially and authoritatively that during the first 500 years and more the Church was pure and uncorrupted, and in the same unhappy moment proclaimed its adhesion to the first four General Councils. His argument required that he should first take them to the pseudo Council of Ephesus. Eutychus, a monk of Constantinople denied the Catholic doctrine of the Incarnation. Pope Leo at once condemned the heresy, but the heretic was abetted by the Emperor and the Council, and the Patriarch of Constantinople, named Diescorus. This patriarch called a general council, which met at Ephesus, and before it met Pope Leo so far accepted it that he sent his own legates to be present at it, bearing a letter in which he defined the doctrine of the incarnation against Eutychus. There were 130 Eastern bishops present at this Council. Dioscorus refused to allow the Pope's legates to preside, and usurped the authority to do so himself. The Council, following the dictate of Dioscorus, subscribed to the Eutychian heresy and they were supported by the Emperor and the civil authorities. But when the matter was brought before Pope Leo. he wrote at once to the Emperor. and said that he cancelled and annulled all the proceedings of the Council, and demanded of the Emperor that another General Council should be called to establish peace within the Church. A Council was accordingly held two years afterwards, in 451, by the will of the Pope, at Chalcedon, at which there were no less than 630 bishops. With the exception of the Papal legates, there were no bishops of the Latin Church present, because Europe was then overrun by the Barbarians, and it was impossible for the Bishops to travel. The Council was the largest in number ever held in the Church, with the exception only of the second of Lateran, and the legates needed to prove her Divine commission. That of Pope Lee presided at it. It sat for three weeks, proves itself outside of the sacred volume, by her | and the 28th Canon, which was the subject of diswas passed on the 15th of the For some time before there had been a gradual growth in the ambition of the patriarchs of Constantinople. Before Constantine transferred his throne from Rome to Constantinople, the bishops of that see were subject to the bishops of Heraclea. When Constantine took possession of Constantinople, in honor of him the bishop was raised to the title of archbishop, and at the first General Council of Constantinople to the title of archbishop was added that of patriarch. By another canon the patriarch of Constantinople sought to obtain a canonical precedence over the most ancient patriarchs of Alexandria and of Antioch, whose pretensions the Popes of that day resisted as opposed to the diciplinary canons of the Council of Nicea, and the traditional honor which was due to the successor of St. Mark in the see of Alexandria and to Antioch which had once been the see of St. Peter himself. The Council of Chalcedon, which was composed of 600 Eastern bishops, was a favorable opportunity as most incorrupt and pure." The speaker proceed for the patriarch of Constantinople to obtain that cd to say that the same thing was declared in the precedence over Alexandria and Antioch which he had hitherto failed to obtain. The Emperor and the senate were favorable to the claim, the patriarch of Alexandria had been condemned and deposed by Pope Leo, and therefore could not appeal, and the patriarch of Antioch, and the metropolitans of Asia Thrace, and Pontus were personal friends of Anatolius, the Patriarch of Constantinople. When the Council had accepted the letter and definition of

> canon, which was as follows :---"With good reason the Fathers granted to the See of ancient Rome its high privileges (i.e., of honor and dignity; or, as the Second Council of Constantinople called it, 'privileges of honor'), because it was the reigning city, by the same consideration the 150 bishops were induced to decide that new Rome, the honored seat of the Emperor and the residence of the Senate should possess equal privileges (of honor) in ecclesiastical matters, and be honored second in rank after Rome."

Pope Loo regarding the Eutychian heresy, and a

greater number of the bishops departed, leaving only

a remnant of 200, the patriarch of Constantinople and

the Byzantine bishops thought it a favorable oppor-

tunity of passing a declaration in favor of their pa

triarch, and so when the Papal legates had left the

Chambers, the Fathers who remained passed the 25th

In this canon there was no reference made to the desire of obtaining the apostolic primacy—that which was aimed at was that the Patriarch of Constantinople might obtain greater patriarchal honor and authority. Next day the legates of the Pope returned to the Council, and in the presence of the Imperial officers protested against the Canon as opposed to the disciplinary Canon of Nicea, and as derogatory to the dignity of the Sovereign Pontiff. The discussion being over the officers of the Crown summed up the whole matter in these words: "It appears that the primacy and the precedency of honor should be preserved according to the Canons, for the Archbishop of Old Rome, but that the Archbishop of Constantinople ought to enjoy the same macy of the Pope, he would tell them what Cyping of heart. privileges of honor," on which the bishops present that he has put a check upon the audacity of our all exclaimed, "This is a just proposal, and we all reason, by reminding us of the veil thrown over his say the same." But did the legates say the same? power and wisdom; that though the mariner sees No; they inscribed their protest against the canon. not the polar star, yet the needle of the compass The claim usurped in Constantinople was not to the and dangerous deceit." Again, he prescribed tolls him which was to the and dangerous deceit." tells him which way to steer to reach the haven of primacy which was claimed by Pope Leo, but to the

Peter. Did this Canon become the law of the Church? Let them consider whether the Fathers themselves thought so. In their letter to Leo they professed the most profound submission to his supremacy—as children, they said, addressing a Father—and they acknowledged that the power was in his hands They had already declared in reference to the Pope's letter of definition on the docrine of the Incarnation, that " Peter speaks by Leo," and now they wrote to his Holiness :-

"Thou hast preserved the Chair of Faith by com. mand of the Lord, being constituted interpreter to all of the blessed Peter. Wherefore, using you as a guide, we have signified the truth to the faithful, not by private interpretation. Over whom (the Council) thou indeed has presided, as the head over the members. . . . Thou to

whom the custody of the vineyard was committed And then the letter goes on to refer specifically to

"We have to inform you that there are other things which we have ordained for the establishdiscipline, under the persuasion that our proceedings would have your approval and confirmation, as soon as you are made aware of them. We confirm, then the canon of the 100 fathers of Constantinople, which ordained that the bishop of that city should have privilege and honor after your most holy apostolical chair, in the conviction that you dispense your favors without any invidious feeling towards your brethren, so you will extend your usual care to the Church of Constantinople, and enlighten it with your apostolic ray. Deign, then, most holy and blessed Father to

allow our decision? Your legates were averse to this measure, but we acted in concurrence with the wishes of the Emperor, the Synod, and the imperial city. Honor, then, we beg you, our judgment with your decree, that as we have been united with our head in agreeing upon what is right, so may the as a law whatever may be the judgment of your Holiness."

met at Chalcedon recognised the Papal Supremacy even as it was recognised now. The Patriarch Ana. tolius himself wrote a letter to the Pope, which was most humble and submissive, praying that he should allow the Bishop of Constantinople to have the honor of the first place after the most Holy Roman See, and this application was backed by the Emperor and the Empress. The Pope, though his dominion in Italy was threatened by the incursions of savage hordes, refused the request. He wrote to the patriarch admonishing him to keep inviolable the statutes of the Council of Nices, and not to seek his own elevation by the lessening of another. In a letter to the Empress he declared what was contrary in the decision of the Council of Chalcedon to the canons of the Nicea to be null and void. Anstolius wrote in reply acknowledging the Pope's decision, and pleading that the fault of ambition had not been his, but that of the clergy of Constantineple. Hefele, the historian, wrote that the 28th Canon, therefore, was not even entered in many copies of the proceedings of Chalcedon, and this not

merely in Latin, but in Greek and Arabian collections. Thus, the Council of Chalcedon was a splendid testimony to the Supremacy of Rome. It submitted without protest to the message of the legales, "We have orders from the blessed Bishop of Rome, who is the head of all the Churches, that Dioscorus, Patriarch of Alexandria, should not sit in the Council, for he presumed to exercise the office of a judge (i.e., of supreme judge of Ephesus) which does not belong to him, and to hold a Council without the authority of the Holy See, a thing which is never lawful, and cannot be made law." His Lordship then quoted other instances in which the claims of the Roman See to the supremacy were stated by the Popes and acknowledged by the Church, and concluded by quoting the words of St. Peter Chrysologus, who wrote to Eutychus in charity, seeking to bring him back to the faith, "Blessed Peter, who in his own See lives and rules, grants to those who seek it the truth and the faith."—Catholic Times, July 24.

THE BISHOP OF SALFORD ON THE PRETEN-SIONS OF THE ENGLISH CHURCH.

On Sunday, his Lordship, the Bishop of Salford, text, "Thou art Peter," &c., continued his reply to the Bishop of Manchester on the doctrine of the m premacy of the Pope. He said he had now to answer the last charge that he should take notice of made against the supremacy of the Holy See. I had been asserted that St. Cyprian was a Protestant rather than a Catholic. The manner in which the people of this country had been deceived into be lieving in the Church established at the Reformation came out in nothing so clearly as in the contrast between the official 'egal assertions made by the Churk of England and facts. The Church of England was committed by the laws and charter of its foundation to the declaration, according to statute 1st of Edwird VI., cap. 1st, that "the primitive church for 500 years, and more, after Christ's ascension, was most incorrupt and pure." The homily which was adopted by the Church of England declares: "It (the primitive church) is especially to be followed as most incorrupt and pure." The speaker proceeddirections of Queen Elizabeth given in council to her commissioners; and in the commission granted by Charles II. for the Savoy Conference, for the revision of the Book of Common Prayer, from which he quoted. The last witness he should quote, where by his hearers might understand that the Church o England wished her people to think that she was one with the primitive church, was no less an au thority than the present Bishop of Manchester, who in a recent sermon was reported to have said: "The Church of England presented religion to the people in the shape in which it was exhibited by the Chris tians of the earliest ages. The difference between the Church and the Nonconformist bodies was this—the former recognised the authority of the Primitive Church. They desired to take their stand of the same ground with Paul and Clement, Ignatius and Polycarp, Augustine and Chrysostom. The Church of England held all that was really ancien in the creed of the Romish Church." He came no to the case of St. Cyprian, a Father of the African Church, who was converted from Paganism in the year 246, and two years after his conversion was made Archbishop of Carthage, and the primate of the African Church. He was claimed as witnessib against the Catholic Church, and, he supposed as witnessing for the Church of England. Now, Cyprian, shortly after he was made bishop, pass some very severe measures upon what were called the lapsed Christians, that was to say, those Catholics who in the porsecution succumbed, renounced their faith, apostatised, and when the persecuti was over returned to the Church; and certain pet ple took action from the discontent to which his severe measure gave rise, and set up a bishop again St. Cyprian, while in Rome at the same time a mi named Novatian was set up in opposition to Pe Cornelius. Novation was the first anti-Pope. was on the occasion of that schism that St. Uypi wrote his treatise "De Unitate Ecclesie." But fore considering Oyprian's opinions as to the sup really thought upon Cathelic doctrine. He taughthe doctrine of the holy Sacrifice of the Ma which was called in one of the thirty-nine article of the Church of England, "a blasphemous fa water must be mingled with wine in the Holy