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London, Saturday, August 1, 1891.

THE PROSPECT.

Some of our anti-Catholic contemporaries are in great alarm at an announcement of the Catholic Truth Society that the executive officers of the society believe that the mission of the Catholic Church in the United States is to make America Catholic. This statement raises before the minds of our contemporaries aforesaid, visions of racks, gibbets, thumb screws, and other modes of torture, as the means whereby these expectations are to be realized; but their alarm is altogether unnecessary. It is perfectly true that Catholics aspire to make America Catholic, and other continents as well; for the commission given to the Apostles is to "teach all nations," a commission which we have good reason to hope will have on this continent a successful issue at no very distant date. But this does not imply the use of racks and thumb screws, as the Apostles themselves did not make use of such, though they were the first who received this commission to teach, and their successors, the bishops of the Catholic Church, do not dream of employing such means. Their reliance will be on the power of truth and the assistance of Almighty God, which has been promised to His Church, and which will never be withdrawn. In a word, the result is expected solely through the use of moral methods.

We may add that Protestants on their side entertain, or at least profess to entertain, hopes very like our own in favor of Protestantism. Our hopes rest in each case upon our convictions as to where the truth lies; so that it will be a case of "the survival of the fittest."

As Catholics, we hope, therefore, for the conversion of America through making more widely known the doctrines of the Catholic Church, which are truths revealed by God, and which on being made known must commend themselves to the conscience and good sense of honest seekers after truth when they are properly presented before them, and offered for their acceptance. Truth is the same always and everywhere, and it needs only to be made known by the means which have been hitherto adopted—by presenting Catholic doctrine in its true light, by circulating good books and by the teachings of our schools.

We say unhesitatingly, by the teachings of the Catholic schools much will be done towards the Catholicizing of America. The effect of totally secularizing the schools in which the last and present Protestant generations have been and are being educated is being experienced in the spread of Agnosticism or Rationalism. In New England the large number of churches which have been totally abandoned has alarmed the Protestants of to-day who claim to be of the orthodox mould. The increasing number of Protestant clergymen, also, who, week after week, are put upon trial for heretical teaching is a sure indication that Protestantism itself is fast tending to infidelity, or, as Rev. Mr. Spurgeon states the case, "is on the down grade." Mr. Spurgeon said this with especially the Baptists and Congregationalists in view; but it is equally true of the Methodists and Presbyterians. Among the latter body, especially, it has become known that the majority of their clergy in New York are either disguised Rationalists or Unitarians—two designations between which there is no difference in reality. The fact that the Rev. Mr. Briggs has been sustained against the General Assembly by the faculty of the Union Theological Seminary is evidence enough of this.

The Protestant Episcopal Church has, perhaps, more than the other prominent denominations, persisted in its adherence to the most important of Christian doctrines; yet even the Episcopal Church, though having sustained Rev. Mr. MacQuarrie, and putting on trial Rev. Heber New-

ton, it was thought at one time to have retained something of the ancient faith, has shocked the Christian community by receiving into its fold, without question, the Rev. Mr. Bridgman, who felt obliged to leave the Baptists because he denied that hell's punishments are everlasting; and by the election of Bishop Brooks to the Episcopal office, though he is more than suspected of sympathizing with Mr. Newton's Unitarian leanings.

The Catholic Church is the only bul-work of Christianity, and from present appearances Protestantism as a form of Christianity will soon be practically out of the field, and only Rationalism will be left to withstand the missionary force of the Catholic Church.

Is it too much to expect that Catholicism will eventually bring back to the fold of Christ this new form of Paganism; for Paganism it will be even though the name of Protestantism be retained for a while longer as a mask.

We think not. The Catholic Church conquered the forces of Rationalistic and irrational Paganism before, and it has the energy to do so again. The anticipations of the Catholic Truth Society are, therefore, not so unreasonable as the Protestant press seem to imagine. Among other journals, the *Toronto Mail* tells us that the Catholic schools are one of the principal instruments on which the Truth Society relies for the final victory. We easily recognize this as a sneer, and as a reason on account of which, according to the views of that journal, Protestants should unite in endeavoring to crush Catholic schools out of existence. In our estimation it is a reason on account of which Catholic education should be the more strenuously maintained, and maintained it will be. All the antagonistic forces which can be brought out against it cannot do more than they have done in the United States, where Catholics are made to pay a double tax in order to maintain it; and they have made the sacrifice for conscience sake. At the present moment, nearly 800,000 children are attending the Catholic schools through the various States, notwithstanding the difficulties which are thrown in the way through unjust legislation; and in spite of all obstacles these schools are proving their high state of efficiency by scoring victories wherever they come into competition with the secular Public schools. Is it too much to hope, then, that the Catholic schools will have a great share in securing the final victory for Christianity?

Instead of this prospect demanding that Catholic schools should be suppressed, all who have the desire to see Christianity prevail, be they Catholic or Protestant, will be anxious to see the Catholic schools maintained; and we have frequently shown by recording the expressed opinions of prominent Protestants that our views on this subject are in accord with theirs. The time is coming when, even in the United States, those Protestants who have at heart the cause of Christianity will rejoice because Catholic schools have been maintained in spite of their own opposition.

THE FOMENTORS OF DISCORD.

The Hon. Mr. Mercier was in Montreal a few days ago on his return from his prolonged visit to Europe; and his supporters gave him a magnificent welcome home. He states that notwithstanding representations to the contrary which have been made by that portion of the Canadian press which have been hostile to him, he has been completely successful in floating the Quebec loan according to the needs of the Province. Three million dollars have been already furnished, and the balance of \$7,000,000 will be furnished whenever it will be needed by the Province. While at Chertres Mr. Mercier delivered a lecture in which he once more declared that French-Canadians retain a strong affection for France, their mother country. The Canadian journals hostile to him have, as usual, represented that the expression of such language is an act of disloyalty to England, and in Ontario they make of it an occasion to stir up the hatred of Ontarians against the people of Quebec. Simultaneously with this, however, the British press are taking occasion from the visit of Kaiser William to exaggerate the affection and blood relationship which exist between the British and German peoples. The German press are equally enthusiastic on their side in insisting on the friendship which ought to exist between the two nations, owing to these affinities.

At a time when mutual compliments are expected, people are apt to lay more stress upon the mutual affection which is supposed to exist than is really warranted by the facts of the case; and very few, if any, serious people accept everything as unreservedly true which is said on such occasions.

Peace with all foreign nations is a thing much to be desired, and we would be glad to believe that the interchange of compliments which is going on just now between the two nations were to be accepted without discount as an index to the actually existing condition of affairs. But if we are to be just we shall be willing to acknowledge that peace between Great Britain and France is a thing fully as desirable as with the German Empire. Hence, if Mr. Mercier's expressions of good will towards France should contribute towards increasing the good will of that country for Great Britain, or even for Canada, we certainly shall not be losers thereby, and there is no reasonable ground for resentment.

The loyalty of the French-Canadians to the sovereignty of Great Britain over Canada has been tested over and over again since the cession of Canada to Great Britain, and no Canadian who is truly loyal will think of questioning it. The carping spirit which pretends to suspect every word and action of our fellow-citizens is calculated only to irritate, and when carried out persistently it may result in an incompatibility of temper which will be a serious obstacle to the peace and unity of the Dominion, and may perhaps end in its destruction, should it be carried beyond a reasonable limit. It is quite desirable and natural that there should be a feeling of friendship between two nations of the same blood, and it would be very foolish for us to prohibit such feeling by legislation.

A hundred years ago, when the war of independence was being carried on by the British colonies of North America against their mother country, Canada was made secure to Great Britain by French-Canadian loyalty, though the memory of France as their mother country was then fresh in their minds, and they were not influenced to join in the movement for independence, even by the fact that France sent a contingent to assist the insurgent colonists.

Great Britain, in receiving the Canadians as subjects, promised to accord to them all the rights of subjects, and on these terms the latter accepted the new conditions, and sealed the compact with their blood. It would be an act of treason to attempt, as some fanatics in Ontario are doing, to restrict the liberties of the people of Quebec, or to impose upon them the ascendancy of a population newly coming into the country, under pretence that the British element must predominate. In Canada we have no slave system, and there is no predominant or ascendant faction. All subjects must therefore be on an equality.

It is true that the French-Canadians are not of the same blood as the British settlers, but they are not a whit the less entitled to all the rights of British citizenship, which, indeed, of itself is made up from the blood of many different nationalities, so that there are many who claim it who have no more blood relationship together than exists between the French Celt and Sussex Saxon.

We need more of the fraternal feeling in Canada between the French and British races if our Dominion is to be prosperous, and we earnestly deprecate the cultivation of that plant of discord which has been placed in our soil by those whose secret desire it is to see Canada lost to Great Britain and transferred to the United States. We have not the least doubt that those who are so busy fomenting discord have in reality this purpose in view.

THE "DOWN GRADE."

A recent manifesto issued by Rev. Mr. Spurgeon, and signed by a number of Baptist ministers and laymen, has caused considerable commotion among the Non-Conformists of England. The document has been issued in the form of a profession of faith, and its purpose is to express belief in the verbal inspiration of all Holy Scripture.

The gentlemen who have signed it declare that they have observed with pain and sorrow that the truths of Revelation have loosened their hold upon many, especially among the Baptists and Congregationalists of England, and this profession of faith has been issued with the hope of checking the tendency of the present day to drift away from belief in the

absolute truth of Scripture. They declare also that they not only believe that the Bible contains the word, but that it is truly the word of God and that every Christian must believe that "God is its principal author, and that the Old Testament, equally with the New, should be regarded as divinely inspired."

This doctrine which is put forward by the signatories to the Spurgeon manifesto is quite in accordance with Catholic belief; but of late, both in Great Britain and the United States, the Protestant denominations have been gradually falling away from this belief, though Protestantism was originally based upon the undeniable authority of Holy Writ as the inspired word of God. But the discussions which have taken place in several recent Protestant ecclesiastical gatherings have made it undeniable that this undoubted faith is rapidly disappearing. In the Free Presbyterian Church Assembly and the Wesleyan Methodist General Conference in England recent debates have proved that the belief in the Bible as God's revealed word has almost disappeared, at least among the clergy of these two denominations; and we have now the assurance of Rev. Mr. Spurgeon and his confederates who have issued the new manifesto, that the opinion is now widespread among the Baptists and Congregationalists that the Bible is to be regarded only as a human work.

We are sorry to see this tendency of modern Protestantism to open infidelity; yet no other result could be expected from the rejection of the infallible authority of the Church by Luther, Calvin, Zwingli, Beza, and the other leaders of Protestantism in the sixteenth century. St. Augustine declared that it is upon the authority of the Church that we must accept the Bible, and that he would not receive the four gospels as the word of God if he were not moved thereto by the authority of the Catholic Church. Protestantism, however, has hitherto professed to have discovered some other basis than Church authority for believing that the Bible is the word of God. Such a claim is preposterous; for it is certain that there is no means of establishing this claim otherwise than from the doctrinal decisions of the Church. The Bible testifies to us the historical fact that Christ established on earth a Church having authority to teach His doctrine to the whole world; and it is because that Church declares the Bible to be God's inspired word that we are moved to accept it as such. There is no text in the Scripture itself from which we can prove positively that this is the case.

Protestants are accustomed to quote several passages of the New Testament which they have hitherto maintained demonstrate the inspiration of Scripture; but it is only by an error in interpreting those passages that they are supposed to have this demonstrative force.

As regards the Old Testament, we have indeed the assurance of our Lord Jesus Christ and His Apostles that they are to be received unequivocally. Thus in St. Mark, xii., 24, Christ tells the Sadducees: "Do ye not therefore err because you know not the Scriptures nor the power of God?" St. Paul also says to Timothy: "And because from thy infancy thou hast known the Holy Scriptures which can instruct thee to salvation by the faith which is in Christ Jesus. All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work." (2 Tim. iii., 15, 17.) But it is readily seen that these passages have reference only to the Old Testament, as the New Testament was not as yet even written, and much less was it established by the acceptance of it as the word of God by the Christian Church.

We are, indeed, pleased to find from Mr. Spurgeon's manifesto that there are still many Protestant ministers who cling to the Bible as the word of God, but we cannot shut our eyes to the fact that Protestantism has destroyed public confidence in the truth and inspiration of the sacred volume. The Spurgeon manifesto will not be sufficient to prevent the whole system from descending the down grade upon which, as the signers of the manifesto acknowledge, it is rapidly descending now.

The Spiritualists of New Jersey pretend that at a recent sitting of one of their spiritual circles water was miraculously changed into wine. Some stronger proof than the mere assertion of one or two of the members of the circle is requisite before credit should be given to such a statement.

Among the official correspondence as found in the blue books lately issued in England are two very important letters that will be read everywhere with profound interest. They are the messages of personal courtesy and reciprocal consideration that were exchanged between His Holiness Pope Leo and Her Majesty the Empress of India at the time when both those sovereigns were celebrating their golden jubilees. The very amicable tenor of these letters is a clear indication of the friendly, not to say cordial and happy, relations existing just now between England and the Holy See. It must be a subject of self-congratulation to all good Catholics, the assurance that the British sovereigns and the English people are no longer the sworn enemies of Rome, as in the days of Elizabeth or the Georges. The penal laws, although not repealed or erased from the statutes, have fallen into desuetude and are entirely forgotten. The statesman or the judge who would now attempt to resuscitate them would be treated as a mad man or as born out of time. In no country, except, perhaps, the United States, has Catholicity advanced with such rapid strides, or so solidly and steadfastly, as in England within the last fifty years. While in France and Italy prominent statesmen and nobilities were joining the ranks of Freemasonry, and placing themselves in hostility to the authority of the Church, in England men of the highest rank, of most noble lineage and of ripest scholarship were seeking admission into the bosom of Catholicity. The teaching orders—Lazarists, Jesuits and others—when banished by iniquitous laws from those ancient Catholic states, obtained homes and protection in the land that formerly proscribed and persecuted them. There is no truth more visibly apparent than the fact so often repeated in history, that when, by the wickedness of perverted and fallen nations, God's chosen ones are banished from their cloistered homes in one country, God's providence opens for them kind hearts and safe retreats in other countries formerly opposed to them. When the Jesuits Fathers were proscribed and expelled from every country in Europe, a merciful Providence opened for them an asylum in the heart of Russia, and the Empress Catherine II. received them into her dominions and gave them charge over colleges and universities. And now when the Pope is held a prisoner in his own city, and insults are offered him by his own subjects, Queen Victoria, the successor of the Annes and the Elizabeths, sends gifts to him, selects the highest in the realm—the Duke of Norfolk—to be the bearer in person of Her Majesty's expressions of distinguished kindness and regard for the dignity and person of His Holiness, with munificent gifts the substantial testimonials of Queen Victoria's sincerity and professions of respectful homage. God's ways are truly wonderful; but His ways are not the world's ways. In His ways we always meet with the unexpected and what the wisest calculations could never have forecast or have dared to hope for.

The first letter is from His Holiness to Queen Victoria. It accompanies a gift of rare value presented to Her Majesty on the occasion of the fiftieth anniversary of her coronation, and concludes thus:

"For our part, as chief of the Catholic Church, which counts so many faithful among the subjects of Your Majesty, and knowing the full and entire liberty which, in your clear-seeing justice, you assure to the exercise of their religion, we are unable to abstain from being represented at these rejoicings, and from renewing to Your Majesty the testimony of the sentiments of gratitude and high esteem which, at the time of our nunciature at Brussels, we had the opportunity of personally expressing to you. We have, therefore, chosen Prince Ruffo Scilla, future Apostolic Nuncio at the court of Bavaria, to place this letter in Your Majesty's hands, in which we offer to you our most sincere congratulations, while at the same time we earnestly pray the Lord that He may deign to prolong to the furthest limit Your Majesty's days, for the great good of your people and for the joy and consolation of all the royal family. To this prayer we add the most sincere wishes that it may please God to draw nearer and nearer together the relations of mutual good will which unite the Holy See and the powerful and glorious British Empire, and which will ever be a fruitful source of the greatest and most precious advantages to both powers."

To this letter came a most gracious reply from Her Majesty in person, requesting His Holiness to accept her best thanks for the friendly sentiments and felicitations conveyed in his letter. But we must let the Empress of

POPE LEO AND QUEEN VICTORIA.

India speak for herself. It will be remarked that Queen Victoria does not employ the term Sovereign Pontiff, as etiquette demands of Catholics: her "Most Eminent Sir" is not exactly the proper term to employ when addressing the Vicar of Christ, but that Her Majesty intends no disrespect is evident from her repetition made again in the body of the letter, which we subjoin:

MOST EMINENT SIR: I have received from the hands of the Prince Ruffo Scilla, Your Holiness' special envoy extraordinary, the letter which Your Holiness addressed to me on the 10th ult., and in which you convey to me your congratulations on the celebration of the fiftieth anniversary of my accession to the throne. I request Your Holiness to accept my best thanks for the friendly sentiments and felicitations conveyed in your letter, which have caused me the most sincere gratification. I have also derived additional pleasure from the choice which Your Holiness made of so distinguished a prelate to be the bearer of your congratulations. I thank you at the same time for the beautiful specimen of artistic manufacture which Your Holiness has been pleased to present to me on this occasion; and I am happy in having this opportunity of assuring Your Holiness of my sincere friendship, and of the unfeigned respect and esteem which I entertain for your person and character.

Given at our Court at Windsor Castle, etc. VICTORIA R. I.

REPLY OF HIS HOLINESS.

To the Most Serene and Most Powerful Victoria, Queen of the United Kingdom of Great Britain and Ireland, and of other regions, illustrious Empress of India:

Most serene and most powerful Queen and Empress, greeting! The most noble act of courtesy with which Your Royal and Imperial Majesty has honored us at the close of the fiftieth year of our ministry in the priesthood, possesses all the qualities which should render it to us most gratifying.

For the distinguished kindness and regard of Your Majesty towards us are most signally displayed in the letter, full of courtesy, which we have received; they are displayed in the choice of the noble person of our beloved son, the illustrious and honorable Duke of Norfolk, to discharge the office of your envoy to us; they are displayed also in the magnificent gift which you have presented to us, and which will remain in our palace as a lasting memento of your kindness.

For all these reasons we rejoice to assure Your Majesty in this our letter of our most lively sense of gratitude, which the illustrious envoy of Your Majesty will more fully declare to you. For we have earnestly charged him to be the messenger and interpreter in his own words, and in your presence, of our esteem and mutual regard for Your Majesty.

The cordial good will which Your Majesty has expressed in your letter to us is valued by us most highly, and we assure you that to us it is, and ever will be, most gratifying.

It only remains for us to implore the King of kings to grant to Your Majesty, who, with the assistance of most able and distinguished men, wields the sceptre of a mighty kingdom and empire, all those gifts which may cause the lasting glory of your name to grow greater day by day.

And while this is our fervent prayer, we also earnestly entreat the Divine Mercy to prosper and bless your royal and imperial Majesty and all your august House, and to unite you with us in perfect charity.

Given at St. Peter's, Rome, etc. LEO P. P. XIII.

"FATHER" IGNATIUS

The Anglican monk calling himself Father Ignatius has returned to Wales, to his Abbey at Llanthony, but he will find the institution in a very different condition from that in which he left it. Our readers will remember that out of eighty monks and nuns who were under the delusion that they were following the rule of the great St. Benedict, seventy-eight, including the Lady Abbess of the convent, suddenly became Catholics, and abandoned the mode of life which they had hitherto been leading. In fact they gave up the shadow for the substance; nevertheless Mr. Lyne, who also goes by the name Father Ignatius, will have much food for reflection in the course which his subjects have adopted.

Mr. Lyne belongs to the highly Ritualistic party in the Church of England, and his teachings included the Real Presence of Christ in the Eucharist, not as Catholics believe it, by Transubstantiation, but after the Lutheran manner of Consubstantiation. He also taught the efficacy of Confession, and the validity of absolution pronounced by the priest over the penitent sinner. We have no doubt that his followers, who were certainly devoted Christians, and were described as such, even by those who, differing from them in these matters, visited them in their comfortable home where they put their principles into practice.

We have not the least doubt these persons were quite sincere in their belief, but, intelligent as they were, they discovered that Anglicanism which for three centuries had protested against doctrines which are now be-

lieved in by the Anglican clergy, and which they themselves had hitherto believed in, was a mere shadow, and that the substance was Catholicism.

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