

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

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WHAT CATHOLICS DO NOT BELIEVE.

Lecture by His Grace the Archbishop of Toronto.

On Sunday, January 3, Archbishop Walsh paid his first official visit to Orangeville, and the hearty reception with which he met must have been highly gratifying to him. His Grace arrived on the Saturday evening train from Toronto and was the guest of Rev. Father McPhillips, the parish priest, until the following Monday evening. On Sunday morning grand High Mass was celebrated in St. Peter's church, and at the end of the service an address of welcome to His Grace was presented by the congregation. The address was read in a clear and sonorous voice by Mr. P. J. Bench. It was as follows:

To His Grace Most Rev. John Walsh D. D., Archbishop of Toronto:

May it please Your Grace—We, the Catholics of Orangeville, beg to approach your Grace on this the occasion of your first official visit to this parish, and to extend you a most hearty welcome. When the Archdiocese to which we belong was deprived by death of the services of the late able and distinguished Archbishop we prayed that the Holy Pontiff might see fit to appoint as his successor one who would be able to follow in his illustrious footsteps and to continue the good work; and we can assure your Grace that the news of your selection for the high and important office was received with delight and thankfulness. The eminent services which your Grace had rendered in consolidating and building up another diocese were known to us all, and we felt sure that with you as the head of the Church in Ontario its future progress and welfare were assured.

We beg, therefore, to take the advantage of this, the first opportunity offered, to felicitate your Grace on your appointment to your present high and responsible position, and we earnestly pray that this archdiocese may long be spared the benefit of your Grace's extended experiences, wise council and fatherly guidance and government. Your Grace is probably aware that the Catholics of Orangeville are few in number, but we can assure you that between them and the various other religious denominations of the town there exist the most cordial and harmonious relations. Permit us, in conclusion, to wish your Grace the compliments of the season and to most respectfully ask your apostolic benediction.

Signed on behalf of the Catholics of Orangeville—P. J. Bench, Wm. Fogarty, Jno. Bench, Own Garvey and John Longeway.

His Grace expressed his warmest thanks for the beautiful sentiments of the address, and then delivered an able and vigorous discourse. In the evening there were grand

musical Vespers, the choir consisting of six voices from Toronto. Those composing the choir: Misses Filgiano (organist), Nell Walsh, Polly Sheehan, Kate Clark, and Messrs. F. A. Anglin and J. Ward. At the conclusion of the Vespers the Archbishop delivered the most eloquent and powerful address that has ever been listened to in this town.

The church was crowded to the doors, the majority of those present being Protestants; and the lecture, which lasted about three quarters of an hour, riveted the closest attention to the very end. The subject of the lecture was

"WHAT CATHOLICS DO NOT BELIEVE."

His Grace began by saying that it was recorded in the book of Daniel that in a certain city a woman was one day being led through the street to execution, having been sentenced to death for unchastity. While she was being hurried to the place of execution a young man rose upon the streets and cried with a loud voice: "Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her." His Grace said that a similar state of things was witnessed to-day. A great historic Church, a Church two thousand years old, that had withstood the revolutions of twenty centuries, that had seen empires and dynasties swept away, was being condemned on the evidence of her enemies, on the testimony of false witnesses. The Catholic Roman Church had received the words of truth from the lips of Christ Himself. Her apostles had walked with the Saviour through Judea, and their successors were to-day propagating the great truths taught by the Nazarene.

That Church had civilized and Christianized the world; her monasteries, her universities and great cathedrals bore the amplest testimony of her zeal in the cause of learning and religion; and in the history of every civilized country in the world would be found the narrative of the piety, the love and heroism of the propagators of her doctrine. Between the sixth and the ninth centuries hordes of barbaric tribes, Goths, Visi-Goths and Vandals, swept like a tornado from northern Europe, bringing ruin and devastation wherever they went. The grandest monuments and works of art—the glorious productions of civilization—were ruthlessly destroyed by these uncivilized tribes; and it seemed as if ruin and chaos had come again.

THE CHURCH OF GOD,

however, the Catholic Roman Church, that

Church which was travestied and burlesqued to-day—defied the destructive and ravaging march of the hirsute and barbaric horde from the north, and stood stately and triumphant in the midst of the death and decay around her, like one of those monuments that the traveller so often beholds towering majestically above the surrounding ruins. Whatever, His Grace continued, we had of the beautiful classics of ancient Greece and Rome we owed to the preserving hand of the Catholic Church. This great historic Church was maligned and vilified, was not given a hearing in court, was condemned on false testimony, and well might he exclaim, "Are ye so foolish that in this nineteenth century that ye condemn a great historic Church without examination? Return to judgment, for they have borne false witness against her." The teachings of the Church were misrepresented, her doctrines were travestied, and Protestants were told that Catholics held beliefs which they abhorred and hated. He did not mean to say that this misrepresentation on the part of many Protestants was deliberate and wicked. Many of them, no doubt, honestly believed what they were told about the enemies of the Church, and learned from literature which was adverse to her. She was

CONDEMNED ON FALSE TESTIMONY;

books which told what her doctrine was were not consulted; and men and women, otherwise manly and honest, rendered their verdict without hearing the Church's side at all. It was impossible for him, in the brief space of a short lecture, to touch upon all the matters in which the Church was burlesqued, in which she was held up as entertaining doctrines which she abhorred, but he would refer to a few. Catholics were told that they placed the Blessed Virgin above our Divine Saviour; that they rendered her, a creature, more honor and adoration than the Son of God. This was not true. Man's redemption came through the Incarnation and the sacrifice of the cross alone, and through the merits of Christ only can man be saved. He was the only mediator between God and man, and there was no other name in heaven or on earth by which the eternal portals of heaven could be opened to fallen humanity. Why every prayer in the Catholic Church concluded with the words, "Through Jesus Christ, our Lord!" There was an infinite space between Christ and the Blessed Virgin—the space that existed between the finite and the infinite. The Catholic Church taught that the Blessed Virgin was the most perfect creature that ever came before the hand of God. Catholics, however, believed in the

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