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MONTREAL, FRIDAY, May 12, 1876.

ECCLIASTICAL CALENDAR.

MAY, 1876. Friday, 12—SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs. Saturday, 13—St. Catherine of Sienna, Virgin (April 30). Sunday, 14—FOURTH SUNDAY AFTER EASTER. Monday, 15—St. Stanislaus, Bishop and Martyr (May 7). Tuesday, 16—St. Ubalduis, Bishop and Confessor. Wednesday, 17—St. John Nepomucen, Martyr. Thursday, 18—St. Venantius, Martyr.

NEWS OF THE WEEK.

It is announced that Cardinal McCloskey is recovering. His Eminence met an accident lately which has shaken his constitution, which has been failing much of late, but he is now expected to return soon to New York.

The clause sanctioning religious toleration has been carried in the Spanish Cortes. We venture to prophesy many of the deputies will live to see the mistake in thus opening the hedges of the vineyard to the curse of religious dissensions which seeks the ruin of all virtue.

Disraeli has accepted a notice of a resolution on the Royal Titles Proclamation, given by Sir Henry James,—as a want of confidence motion, and has fixed the discussion on it for the 11th inst.

The Chinese have built a man-of-war and christened her the "Terror to Western Nations." Her career up to the present has not been fortunate. There was a difficulty in launching her, because the Chinese officials declined to allow sufficient grease for the ways. When fitted with engines, the steam would not come properly, and she could not leave the docks for the very excellent reason that the engines could not work the screw. When the mail left the Chinese were wondering how they were to get her to start on her mission of terror.

A despatch from Madrid announces the death of the Archbishop of Seville.

In reference to a motion made in the House for the production of papers relative to Russia's seizure of Khokand, Disraeli said the understanding between Great Britain and Russia was never better than at present, and that England did not regard the natural development of the Russian Empire with a jealous eye.

A few more indemnity settlements would go far towards liquidating the great national debt of the United States, if we are to suppose that American Commissioners are uniformly successful in making out a good case for their side. Besides the large unexpended balance of the Geneva award, amounting to over \$12,000,000, they are bragging of having made a nice little sum out of Japan. A Yankee captain tried to force his vessel through the Straits of Simonoseki, in 1853, prior to their being open to foreign commerce, and was fired on by a Japanese Prince. He received no damage, but was compelled to take another and longer course. Indemnity was demanded for loss of time and other grievances, and while the Japanese Government was considering the matter an American man-of-war visited the waters, sank several Japanese vessels and blew up the forts commanding the Straits. A second expedition followed and completely opened the disputed passage to foreign commerce. For trouble and expense in these civilizing processes an indemnity of \$750,000 was demanded from Japan and paid. It now turns out that only \$50,000 of this sum has been distributed, the balance being clear gain for Uncle Sam.

The German journals are beginning to shower compliments on France. This sudden-born admiration has its origin, according to some of the European papers in the announcement that a universal exposition is to be held in Paris in 1878. Such may be the true explanation; but calm observers cannot easily resist the impression that Germany's messages of peace to the French people are more or less the result of the dangerous aspect of the affairs in the East, and of Russia's attitude on that question. If Germany did not fear the future, few compliments to France would be expressed upon the right bank of the Rhine.

The glass dome of the Centennial art gallery will be lighted by 2,000 gas jets. The dome is 266 feet above the level of the Schuylkill, and will be visible at night all over Philadelphia.

It is announced that the Bishop of Tarbes, in France in whose diocese the famous shrine of Lourdes is situated has received and is going to publish a brief by which the Holy Father decrees the coronation of Our Lady of Lourdes. This news will be joyfully received by Catholics in every part of the world. As soon as the brief appears we shall place before our readers a translation of the glorious tribute which Pius IX. pays to this devotion which has for several years past attracted such vast crowds of pilgrims towards the famous grotto of the Pyrenees.

MORTUARY RETURNS.—The total number of deaths for the week ending Saturday, the 6th, was 103—Protestants, 15; Catholics, 88; married, 27; single, 10; males, 58; females, 54.

St. Bridget's Refuge.—Report of relief given in St. Bridget's Refuge—night refuge department—from 1st December, 1875, to 1st May, 1876.—Total of night lodgings with breakfast, 14,344; males, 12,276; females, 2,568; Irish, 10,722; English, 821; Scotch, 240; French Canadians, 3,061; Catholics, 9,659; Protestants, 5,185; extra meals, 7,318, making a total of meals, 22,162.

It is reported that the Vermont Central R. R. Company will equip and run the Graham Railway to Richmond, and that soon

DISHONEST CONTROVERSY.

A popular mode of vilifying the Catholic Church is to make her hold wicked and foolish doctrines, and then attack and refute those doctrines with scathing virulence. Another is to forge false letters purporting to be reclamations and wholesale defections of good Catholics. Again, Bishops and leading men are made to say foolish things or stultify themselves by contradiction. All these disgraceful tactics of controversy have come under our notice in casting our eyes over a Protestant journal of this city, during the last week. A gentleman writing to this paper quotes an article thus: "The Shepherd of the Valley which is the organ of Archbishop of St. Louis, says" etc.—then follows an article most uncatholic in tone and false in statements. The disingenuous clipper did not say the Shepherd of the Valley is many years a defunct journal; and perhaps he may have known that this journal was not only not the organ of the Archbishop of St. Louis, but that prelate had withdrawn all approbation from it before it ceased to exist.

The organ of a bishop or diocese is a phrase much misunderstood by our Protestant friends. They fancy the Bishop and therefore the church are committed to the teachings and statements of journals called their organs. This is not true. Such journals may be channels of communication to their people; they may have their encouragement as more likely to give safe literature than journals that openly impugn religion and truth, but the bishop is only committed to those sentiments which are published under his own signature. There is a decree of the Council of Baltimore explaining this important relation between the ecclesiastical authority and the press. But what signifieth these facts so long as a statement can be construed into an attack on the Catholic Church.

The same Protestant daily gives what it justly qualifies as a curious selection, an extract from the Church Quarterly Review in which it makes a Roman Cardinal say:—

"Who enjoys at this moment the best established reputation in Europe as a learned and accurate theologian? Dr. Ignatius Dollinger. Who is universally acknowledged to be the most eminent canonist? Dr. Schulte. Who is the most eloquent preacher? All the world answers, Pere Hyacinthe, the barefoot Carmelite. To the superiority of these men the world itself does homage, and all three are devout and loyal Catholics."

The fact that all these have fallen away from the church and are the rotten branches cut from the tree, gives a fine opening for Protestant jubilation and boast. The whole article is adroitly concocted to make it appear that the leading men—the great men of the church left her to join the ranks of heresy. What mattered it that they were proud and impure men, already despised for their improper lives; they became the pillars—not of Protestantism—but of one of the three hundred or more sects that seek to drag out an existence outside the Catholic Church. These proud men never equaled the fame of Nestorius, of Arius, or Eutychius, men higher in the church than the blessed trio, surreptitiously put forward as the greatest men of to-day; the sank to the oblivion and disgrace their pride and immoralities deserved.

THE POLICE REPORT FOR THE CITY OF MONTREAL DURING 1875.

We have received a copy of this important return. Those who take interest in the public welfare and who have devoted themselves to relieve the evils of suffering humanity will find a deeply interesting study in this statement. We would wish to produce the whole document but space only allows us to notice a few of the most salient points.

The Chief of the Department acknowledges the insufficiency of the department on account of numerical weakness and this explains the consoling fact when we want the police we can't get them. Well 'tis the same with the street cars and we must be satisfied; neither will pass your door just the moment you want them. Nevertheless the body is well disciplined and have rendered invaluable services. Notwithstanding the long distance between stations and the length of the men's beats nearly one half of the fire alarms were given by the police. The detective force recovered nearly \$52,000 of stolen property being \$8,000 more than the year before. There has been a marked decrease in cases of intemperance; this comes from the hard times. In 1874 there were 6,398 and in '75 only 4,463 whilst those who sought protection were 75 per cent more than last year.

Statistics about houses of infamy are sad and telling. There are 75 of those dens of sin, sheltering 245 inmates; of these only ten are Irish; there are 192 French Canadians 17 English 3 Scottish 8 British Canadians, and 14 United States.

The following remarks of the Chief show the vigilance of Satan in baffling the efforts of legislation on this matter of the social evil which reaps such a harvest of souls for perdition:—

If, on the one hand, it is a matter of congratulation that the number of disreputable houses has not been much on the increase, it must be confessed on the other, the fact being fully proved, that what are called doubtful houses—that is to say, places where one disreputable female only is kept—are increasing every year; this is an evil which I find very difficult to eradicate, and which it is next to impossible for the law to reach, except under peculiarly favorable circumstances.

Among those who were arrested were 4 doctors, 2 editors, 33 gentlemen, 349 laborers, 201 clerks, 1 auditor, 4 architects, 2 auctioneers, 5 advocates, 6 medical students, 2 music teachers, 2 notaries, 2,933 of no occupation, 1 organ grinder, 1 sculptor, 2 ship captains, 4 teachers, 3 travellers, 1 telegraph operator. The total number of persons arrested for 1875 was 11,516.

THE CANAL CHAPLAIN.

We have great pleasure in announcing that Father Cromblehome has been appointed by His Lordship, the Bishop, as chaplain to the men employed on the enlargement of the Lachine Canal. Some two thousand men will be employed on these works during the summer, and the Government have decided to commit the charge of the Catholic laborers to Father Cromblehome, who is at present one of the assistants at St. Patrick's. From the well known zeal and devotion of our esteemed friend, we believe the appointment will meet the grateful acknowledgments of the contractors and workmen, who will be benefited by his prudence and exertion in the arduous task committed to him.

EARLY RECORDS OF THE CHURCH.

Rev. Dr. O'Reilly, editor of the True Witness, delivered a lecture last Friday evening in the Mechanics' Hall on extraordinary records of the early church. Mr. Edward Murphy took the chair, and amongst other gentlemen on the platform were Rev. Father Salmon, Messrs. M. P. Ryan and Hatchette.

Rev. Dr. O'Reilly stated that in the course of his remarks he would reproduce the issues of studies made some years ago in the ancient capitol of the world. He had chosen the subject of the extraordinary records of the early church, not because it was familiar to him, but because of the paramount importance of the conclusions which they would suggest. As they were aware, in those days of assumed freedom of religious belief men had used the pruning knife in matters of religion as freely as they would with respect to flowers in their garden. They said that the long time that had rolled over the world since Christianity was first introduced to it, wrapped it in clouds of obscurity, until it resembled the object which received a false value in the distance; mountains that rose on the horizon in the distance were sometimes not easily discerned through the mists crowning their summits, but on nearer approach the grand blue cliffs stood out in all their reality, and their outlines were clearly seen on the vault of heaven. It was thus when they looked through the long vista of the past, and gazed at the records of history; shadows were supposed to mingle with the realities of record, but on investigation it was found that the grand old memorials of Christianity stood out like mountains in their way, and were beacons for their guidance. In the confusion that nowadays was scattered around them, they believed that the memorials of the past were guides and pilots in the darkness of many minds. If a man was wavering it often happened that he had nerved himself to definiteness by the example of his father's; thus, too, he wished to throw out these suggestions for two classes of persons; he desired to bring the records of the early church on the one hand before fellow-Catholics, and on the other hand before those who might be separated from them by the large Gulf of religious opinion. The one would be consoled with the reminiscences of heroes who in the hour of trial had fought a good fight and with whom they were united in an unbroken chain of union; and the other might perhaps be startled with the antiquity and apostolic institution of dogmas and practices which they rashly enumerated amongst modern innovations. He would introduce his subject with an extraordinary anecdote concerning a fact of extraordinary importance, bearing upon the early history of the church. In the city of Rome, at one gate, long before Michael Angelo had designed the magnificent entrance which now adorned the city, and long before the Pincian Hill was the rendezvous of the fashionable world, and when it was only a grass-covered hill where children and lambs played, there existed an extraordinary, haunted enclosure, in the centre of which stood a tall nut tree, in whose branches appeared, from time to time, extraordinarily ugly beings, which spoke with a human voice. Stories were told around the Roman firesides of this terrible place, and even those who had the hardihood to venture inside the enclosure were attacked, and even torn to pieces. This, they were told by tradition, went on for six or seven hundred years, until at length, in the time of Pascal the Second, in the year 1089, this Pope, believing that much of the horrors of the place arose from the superstitious fancy of the people, levelled to the ground, and swept away every vestige of the enclosure. The trouble, however, became worse; the noises were greater than ever; and soon the evil spirits of the haunted spot rejoiced in a larger field for mischief. It was said the old Pope prayed and fasted, and was puzzled. Finally, the Pope had a strange dream, when he saw, right in the centre of this strange place, a number of demons, dancing around an ancient urn, such as was used to contain the ashes of the great dead during the early portion of the Empire. He immediately understood the reason for its being haunted; and on the following day he had an excavation made in the very spot, where he had seen the demons dancing. He soon came on the old walls of an ancient tomb, and inside was found an urn, exactly as had been seen in the dream. On it was written, in legible characters, an inscription which told them that there lay the ashes of Nero. The people, disgusted and horrified, gathered round, and with ropes and sticks, the crowd rolled the execrated urn to the banks of the Tiber, where it was smashed into a thousand pieces. The execrated ashes of the great tyrant were scattered on the waters of the river and carried to the ocean, where the demons that protected them might haunt them with impunity. This extraordinary circumstance aroused the whole populace of the city, and a magnificent church, dedicated to the Mother of God, was erected on this spot. Inside the high altar was to be seen an inscription relating this circumstance, which was related by the most eminent historians. The persecutions were very violent; and it was recorded that on one occasion 18,000 Christians were at one time put to death, and the blood of Christians flowed twelve inches deep over the Emperor's gardens. It was a consoling fact that there now stood on their sites the grandest basilica—St. Peter's—which the hand of man had ever raised. During these persecutions the catacombs began to be used. They were originally sand-pits, which were further excavated by the Christians to serve as cemeteries. And as such they were employed for three hundred years, during the ten persecutions of the Church, and they covered a space equal to fourteen square miles. The labyrinth of passages would form a line seven hundred miles in length, and they contained seven millions of graves, of which one and a half millions were the tombs of martyrs. The passages, which were narrow, intersected each other in every direction; and in them the most experienced guides frequently lost their way. A young lady and an entire band of students, it was related, had perished in these labyrinths, unable to discover means of exit. On every side were tombs, in places one over the other, and sometimes six, seven or eight in a row. In little recesses were found human bones in every shape and form of decay, accompanied by inscriptions.

The lecturer continued to give some very interesting details of the paintings and inscriptions on the tombs, amongst which he gave some very interesting and touching anecdotes drawn from the ancient acts of the martyrs. He then proceeded to draw the following very forcible conclusions:— We find in the Catacombs the doctrine of the Real Presence, the consoling dogma of the forgiveness of sins, and from a thousand monumental slabs we read the true meaning of that article of the Creed which gives us the Communion of Saints. There we have the Madonna and child, rudely painted 'tis true, but there over the crystal arch as certain as we find the effigy to-day in all the magnificence of gold and silver over the altars of our modern basilicas.

Here we stand on the threshold of a great truth; most of you are aware, in the great changes that have sprung from the religious war so memorable in the sullied pages of the history of the 16th century, all these dogmas are ignored; there is a vast difference between the Church that maintains them and the system of religions belief that considers them superstitious, or at least unnecessary. Here the common ground of Christianity must be abandoned. English controversialists have felt the difficulty of reconciling the various forms of modern worship with the testimonies of the Catacombs, which, you must remember, were in use before the Bible was all written. A work has been written lately, and published in this country, to

show that the Catacombs belonged to the Church of England.—(The Catacombs by Rev. Mr. Withrow.) The Protestant Bishop of Chester has said (I have not seen the original, but I have seen it quoted in another work), that the Catacombs are a myth, for in the Middle Ages the monks got down into them and introduced inscriptions and paintings to which they could appeal in defence of their own superstitions. But the most common and perhaps the most popular means of avoiding the difficulty is to ridicule the reverence Catholics pay to these memorials of the past.

A wholesale rejection of the mementos and relics preserved in the hallowed memories of Christianity, involves a consistency that should cause a blush to the education of the nineteenth century. Is there a nation—a family or an individual that does not show some reverence for the historic memorials of the past.

The sacred fig-tree under which it was supposed that Romulus was suckled by a wolf, was preserved for centuries in the Roman Forum. The first bridge that was cast across the Tiber, and memorable for the heroism of a Scævola, was so dear to the old Romans it was still preserved in wood long after the Sublucian spanned the yellow torrent. It was committed with religious reverence to the custody of the temple, and hence most probably arose the title of Pontifex—from *pons*, a bridge, and *facere*, to make). The last and greatest treasure sacrificed by the pagan converted to Christianity was the penates, or household gods of his ancestors; not so much from their material value as the family traditions that endeared them for ages.

The love of the past is not alone a pagan virtue; the lock of hair, the photograph of some dear one passed away, the last memento of severed love is pressed to the bosom with all the ardor of blighted affection. No gold would purchase the faded pictures that hang in the ancestral halls of our mediæval castles; far away at our Antipodes some poor Irish exile will reverently close in his prayer-book a blossom from the hawthorn-bush that grew near his cabin door. Is this universal and natural respect which all classes of society show to the mementos of the past to be cried down as superstitious and sinful when applied to the memorials of our common Christianity. There are persons who would turn with scorn from the blood of a martyr taken, fresh and liquid from the crypt where it has been preserved for sixteen centuries, and would go into ecstasies over the mutilated torso, a mosaic pavement, or a coin covered with verdigris. They ridicule our respect for the memorials of the sainted, and they would pay large sums of money, as they have done a few days ago in Philadelphia, for the chair on which Moody sat, or the handkerchief in which Sankey blew his nose!

The world points with complacency to her shrines; and history has a mission of its own to hallow the spots that were witnesses of mighty vicissitudes. She will show the spot where Numa planned the gigantic scheme of paganism, where Hannibal encamped in sight of the walls of Rome, where Cicero spoke in the immortal eloquence of the ancient Forum, where Cæsar fell, and the Tarpeian cliff frowned from the rock of the Capitol.

"Where the traitor's leap cured ambition." She will show the blood-stained battlefields where fallen nations have wailed in the murmur of maternal agony the cry of humiliation and defeat over the mangled forms of their heroes. Will not tradition of a more ho'ly and sacred character show the spots crimsoned with the blood of the martyrs sanctified by their miracles or honored with their remains?

Crushed by the weight of tradition, overwhelmed by the testimony of history, the victims of the so-called Reformation, would have us believe that the sacred memories of the past, the Acts of the Martyrs, the miracles wrought at their tombs, are but the dreams of enthusiastic pilgrims, huge concoctions of pious fraud. In the gilded fabrications of modern churches there is no past. They have no Catacombs with their thrilling lessons that prove the unbroken chain of union with the disciples of the Apostles; they have no honored histories or heroes of unblemished sanctity; they have no sanctuaries holy in the hallowed reminiscences of centuries, hence they endeavor to sweep away everything that would remind their credulous followers of the mushroom growth of institutions that were not known in the early church. If the teachings of the Reformation be true, if the Catholic Church is not the Church of God, then the tale told by the Roman Catacombs become terrible and thrilling, the sleeping dead, whose millions of crimson tombs tell of awful suffering, were but the victims of a gigantic imposition sanctioned by the miracles of the Most High.

The CATHOLIC CHURCH—HER WORKS OF CHARITY.

LECTURE BY BISHOP McQUAID OF ROCHESTER, N. Y. IN HAMILTON, ONT.

About two months ago the Roman Catholics of Hamilton established the Hamilton Catholic Literary Association, having for its object the religious, social, and intellectual improvement of its members. During the brief period of its existence the Association has made considerable progress. All the lending Catholics of the Ambitious City joined heartily in the undertaking, suitable rooms were engaged in a convenient position on James-street, a library was started which now numbers over 500 volumes, arrangements were made for weekly meetings at which essays are read and debates take place, the membership speedily rose to more than two hundred, and the attempt to provide for the general improvement of the Society was crowned with success—a result largely due to the energetic efforts of the President, Mr. Donald Smith, and the Chaplain, Rev. P. J. Maddigan. On the 2nd inst., a lecture in aid of the funds of the Association was delivered by the Right Rev. Bishop McQuaid, of Rochester, N. Y., in St. Mary's Cathedral which was filled with a highly respectable audience, who paid the most earnest attention to the remarks of the eloquent prelate. The Bishop of Hamilton was present during the lecture. An overture by Beethoven having been played by Mr. D. J. O'Brien, the organist, Mr. Filigiano sang the "O Salutaris" as a bass solo. The choir then gave the "Gloria" from Hayden's 2nd Mass, after which Mr. N. J. Power, who possesses a good tenor voice, sang the beautiful air, "If with all your hearts," from Mendelssohn's "Elijah." Mr. J. F. Egan followed with the "Pro Pœnitentiis," from Rossini's "Stabat Mater," and this was certainly the gem of the evening from a musical point of view.

Bishop McQuaid then delivered his lecture on "The Catholic Church—her works of charity." He said that to judge a man correctly, his acts and his conduct more than his words and fine sentiments required examination. To judge a Government or a State, the results of its laws are of more consequence than the beauty of the theories written by learned men. To judge a religion and make no mistake in passing judgment upon it, while its principles and doctrines should necessarily attain to a high order of excellence, the putting in practice those doctrines because they were adapted to man's needs, and were calculated to raise man up and make him better, would be a surer test of the truth and soundness and availability of those principles and doctrines for man's welfare. By this test he proposed to judge the Catholic Church that evening. More than 1800 years ago One from Heaven, born on earth, became a lawgiver, a propounder of doctrines, an exponent of fine theories—to look at them in a human sense alone. The standard this new lawgiver raised up before the

eyes of men was a high and sublime one. Nothing like it had been known on earth before. He claimed to bring this law, this new spiritual and social law, from heaven as a new testament to men. Men had already a law given by God, announced with great solemnity, the voice of God speaking to their startled ears, a law engraven and placed in an almost imperishable manner before their eyes for their future guidance; but this one came with a new commandment, higher, better grander than any which so far men's ears had heard. This commandment was recorded in the 13th chapter of the Gospel of St. John, where this new lawgiver said—"A new commandment I give unto you, that you love one another as I have loved you; that you have love one for another; by this shall all men know that you are my disciples, if you have love for one another." And again in the 15th chapter He repeated the same idea—"This is my commandment, that you love one another as I loved you," and they knew that He loved them to the giving of His life, to the suffering of unheard of cruelties. No one ever suffered for another as this new lawgiver suffered for them. "Greater love than this no man hath, that he lay down his life for his friends." All might be summed up in these few words. The new law brought into the world was the law of love, and it was not simply enunciated in the one word leaving them to find out its significance and extent and power, for they were told its character—that it went so far that the man who had it in his soul stood ready to give his life for another whom, in the name of this lawgiver, he loved as he had been commanded. This lawgiver was no other than Christ Jesus their Saviour. To understand the need of the law, its importance and necessity, it was needful to take a glance at the condition of mankind when Christ came. They spoke of the great nations of those days as Pagan nations. Pagans they were, but civilized Pagans—civilized to a very high degree, and in material and political interests equal to anything they had to-day. They could not point to the railroad, the telegraph, or the steam-engine, but their pyramids, aqueducts and temples outrivalled anything which could be accomplished by modern engineers or architects. Their statues were models of study to-day, and their frescoes surpassed in beauty of form, exquisite taste of drawing, and brilliancy of colour anything which had been produced in later times. In literature, what was there in the modern world, in America and Europe combined, to compare with the writings of the great men of Rome and Greece? In political matters they laid down theories of government excellent in character and carried them out well to the advantage of the people. It was true that large masses of the people were excluded from the benefit of these laws, that Governments were formed for the advantage of the few to the exclusion of the many, but their principles of Government were sound and had served as a guide for us. When, therefore, Christ came into the world with his new law, He did not come among a barbarous, uncouth, uncultivated people. Where they were defective was in their moral and social life, and that because this new commandment of which Christ spoke was unknown among them. Had they known the true God, then would they have understood that they were but for a while in this world preparing for a better; that One all-wise and just overlooked their actions, and one day would judge them; but in their ignorance of these heavenly truths they lived in a state of gross moral degradation. Vice abounded among them, impurity had lost its shame no blush came on the cheek of fair maiden at words and deeds that to-day would shock the general sense. Vice was exalted and deified, and as a consequence selfishness abounded. Their thoughts scarcely went beyond this life. They had dreams of the future world their poets had spoken of such a place, and some of their wisest and best men spoke of the immortality of the soul, but as a rule they lived for the day and the hour, for the pleasure that was close at hand, and gave themselves over to every indulgence of mind and sense. Every one lived and laboured for himself. What cared he for the outcasts of humanity, for the cripple, the suffering, the poor, the weak, the helpless? They were burdens on society. They were in the way, and no better method of treating them could be thought of than readily getting rid of them. In one word, there was no love among the human heart that lay deep in sensual nature, that only developed the brutish traits in a man's character. It was vice, gross, inferior, and low, that they knew, but the love born of God and brought from Heaven by Christ Jesus, sweet and lovely and beautiful, calculated to raise the man's mind and elevate his soul, formed to develop the best traits of character in him, was unknown until Jesus came. His love was so rich, so grand, so noble, that it reached to every human creature, so that he who had it was ready to give his life for his neighbour, and more he could not give. If any body of men calling themselves disciples of Christ failed to come up to this standard, that body was not the one which Christ called into existence, and it was their right as well as their duty to look over the world in search of that body still existing among men. Many such bodies were found, known by the various names of religion. Great claims were put forth by all these religious denominations, but Christ had given the sign and mark of His own. Other marks there were, but this was sure and certain, placed on the front of his religion, to be seen of men and known by them. Christ gave his own life for those whom He came to save, and He gathered around him men—common men, very ordinary men, chosen from lowly walks of life, possessing no worldly advantages, not men of education or family or wealth, and sent them out to do His work, to teach not what they might think ought to be taught but to teach exactly and with precision the very doctrines which he had given. The pictures which Christ drew for them was one of a common brotherhood. He often spoke of His Father, and this Son of the common Father spoke of them as His brethren. Thus they were brethren of Christ. Among the Romans and Greeks vast bodies of men were held in bondage and slavery. A few ruled—thousands laboured for their pleasures. The master owned the right of life and death over his slaves. The slave was his creature, for every vile purpose as well as for useful service. A degradation of men to man existed such as the world had never since known, bad as it had been in after ages in some countries. In teaching this doctrine of love one for another Christ had in mind no doubt a change of this wretched and miserable condition of society under which it was impossible to bring about that reformation of morals and conduct and character, needed to make a Christian people on the face of God's earth. In teaching this doctrine of love He founded it upon the relationship of man to Himself, who gave his life and shed His blood to the last drop that salvation might be brought to the Emperor on his throne if they wished, but also to the veriest slave under the most cruel master that could be found on the face of the earth. No one was excluded from this boundless love of the heart of Christ Jesus. By this principle must any religion claiming to be Christ's be judged. The Catholic religion claimed it was of God, founded and established by Christ, the same to-day that Christ had made it 1,800 years ago, and to be the same till the end of time. The Catholic Church came with universal brotherhood to all mankind, with love on her lips, but, better far, with love in her heart. She had but all over the world countless numbers of children, men, and women, with minds attuned to this high teaching of universal love, and souls overflowing with zeal and devotion, putting in practice the teachings of Christ, her master. Scarcely had the Apostles begun their work of teaching than they found dependent upon