



PAPAL INFALLIBILITY.

Some Protestant Objections Answered.

(London Universe, March 9) At St. Peter and Paul's, Rosoman Street, London, England, on Sunday evening the Rev. W. Sullivan, D.D., delivered the last of his course of sermons on the "Infallibility of the Church being crowded, as it had been each previous Sunday evening since the opening of the series. Taking for his text the words, "This is a hard saying, who can hear it?" And Jesus, knowing that His disciples murmured, said, "Doth this scandalize you?" the rev. preacher accepted the text as being applicable to the Protestants as well as to the Catholics.

Should Protestants be scandalized at this doctrine? Did they not believe in doctrines far more incredible, if reason were to be the final and only judge in these matters? Did they not believe, for instance, in the Sacrament of Baptism, and which was the greater justification of reason—to believe that a few drops of water poured upon the head of a child made it heir to life eternal or to believe that God protected the Head of His Church from teaching erroneous doctrines when he told the faithful how inconsistent it was that was error.

And misrepresented. There was not a single dogma of the Christian faith which had not been attacked at one time or another, and at the present day had they not Atheists who denied the existence of God and Stoicisms and Unitarians who denied the divinity of Christ? Had they not men who denied that Baptism gave to a child the right to eternal life? Had they not men who denied there was any such place as hell, or who, admitting its existence, asserted that if you got there it would not hurt you very much? No, as he had said, from the existence of God downwards there was not a dogma of the Christian faith that had not been denied.

THE CHURCH OF ROME could err? Would these Eastern fathers have pointed to a Church out of their own Church and said, "There is the Church you must follow?" If they did not believe that the occupant of the See of Peter was infallible? Having alluded to the inconsistency and self-contradictoriness of Protestant writers—Archbishop Usher for example—in admitting that the Church of Rome was at one time pure and orthodox in denying to her the possession of these prerogatives any longer, while at the same time they were obliged to confess their inability to point out the particular period when she forfeited them, the rev. preacher insisted that individual Protestants were now suffering for the sins of the men who brought about the so-called Reformation. But though Catholics did not blame them, the truth had to be spoken, and the solemn truth was, that as God is God and Christ is our Redeemer, the Roman Church is that Church which Christ founded, and with which it is necessary that all men should be in communion. Addressing the Protestants present, he exhorted them to let nothing stand in the way of their learning the whole truth as it is in Christ. Some of

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official capacity. Considering what human nature was, and taking all the other circumstances into consideration, he declared that it was simply miraculous that out of THE LONG LINE OF 259 POPES so few could be pointed out as having led unworthy lives. But if all the bad Popes were multiplied by ten it would not affect in the slightest degree the question of Papal infallibility. Peter was head of the Church constituted by God—the one Church built upon a rock. The successors of Peter have ruled the Church, and to be in communion with them was, as the father, declared, to be in communion with Christ. What did it matter if one or two out of those 259 Popes were un-derstandful of their exalted station? It was his impression that there had been one or two

BAD PARSONS, yet did any Protestant hold that the efficacy of the Sacrament of Baptism was invalidated because the person who administered had been drunk the day before? Infallibility belongs to the Pope as spiritual head of the Church. He might be a sinner, but the Holy Ghost would still preserve him from error in teaching, lest that by false teaching the faithful should be led to err. Another objection which was frequently levelled against the dogma of Papal infallibility was that it had never been accepted by the Eastern Church. "It is all very well," they are told, "for the Westerns to talk about Papal infallibility, but it was never accepted by the patriarchs of Alexandria, of Jerusalem, or of the Seas of Asia Minor." The rev. preacher pointed out that the objection had much in common with the plea with which he had already dealt, that the dogma of Papal infallibility was a modern one. As a proof that it was equally unfounded, he quoted from the formula signed by 2500 of the Oriental Church, which in his mind, distinctly laid down the dogma of Papal infallibility. That formula declared that "in the see of Rome the faith of Christ has always been preserved immaculate." It such a formula were to-day presented by a Papal Envoy to

THE ARCHBISHOP OF CANTERBURY would he sign it? Certainly not. And yet they were told that the Eastern Church knew nothing about Papal infallibility! St. Irenaeus was a disciple of Polycarp, who was a disciple of Ignatius, who was a disciple of St. John, confounded any one who denied any doctrine of the Catholic faith by referring them to Rome, declaring that with the Church of Rome, "on account of her greater supremacy, it is necessary that every Church, that is, the faithful wherever dispersed, should be in communion," in which Church had always been preserved "that tradition which is from the Apostles." Would Irenaeus have referred the heretics of his day to Rome if it was possible that it could err? Why did he not send them as modern Protestants would, to search the Scriptures? He knew nothing of that method. He simply said, "You must be in error, because your doctrine does not agree with that of Rome." Again, there was Theodore, the student who wrote that there was only one Church. Was that the Church of Christ or not? He calls the Roman See "the See of the Corymbus"—the see of the Master of All; and the keys of the Christ has deposited the keys of the faith, and from which we all receive the certainty of the faith." Would this Eastern writer have written this if he believed that the Roman Church could err? Sergius, the Metropolitan of Cyprus, addressed the Pope in these words: "O Holy Head, Christ God has destined thy Apostolic See to be the immovable foundation and the pillar of faith; for thou art, as the Divine Word truly says, Peter." Having quoted other Eastern writers and patriarchs in support of the contention that the Eastern Church was in accord with the Western in acknowledging the primacy and the infallibility of the successor of St. Peter, in inculcating obedience to it, the rev. preacher asked if it was possible to conceive that they would have written in this way if they believed that

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will give most precise and effective orders so that her new Roman Catholic subject may progress and practice their religion according to the rites of the Roman Church in so far as the laws of Great Britain permit." The essence of the organization of the Roman Catholic Church is to have but one head, which is the Pope. Who can say that the treaty being still in force, the Pope exercises a foreign jurisdiction in Canada in so far as Roman Catholic interests are concerned? The Pope occupies in Canada the same position in 1889 that he occupied in 1763. He then appointed and still appoints bishops in Canada, etc. Without his supremacy the Catholic Church could not then, and cannot now, exist in Canada nor anywhere else. It appears by the terms of the treaty that the words "Roman" and "Catholic" were then considered synonymous, and they still are so the whole of the *Globe's* augmentation falls to the ground.

THE SOVEREIGN PONTIFF.

To the Sacred College. The Holy Father at the audience on Saturday, the 2nd inst., addressing the members of the Sacred College of Cardinals, said: We could not fail to be sensibly touched by the devotion and affection that mark the words which you, my Lord Cardinals, address to Us in the name of the Sacred College, and by the good wishes that you offer for Our preservation and prosperity. We are consoled and strengthened in seeing the Sacred College taking a most sincere part in Our joys and sorrows, joys and sorrows which always alternate in life, but which this last year have displayed themselves in more striking contrast. We are infinitely indebted to the Lord for the special assistance He has granted Us, not only during this year, but also during all the eleven years of Our Pontificate which have now elapsed; and in commemorating the eighth year of Our life We feel more than ever the necessity of Our humble strength being powerfully sustained by grace from on high. We feel this all the more because the difficulties of the government of the Church in such critical times requires on his part who bears its weight numerous and most serious cares at all moments.

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. The following communication has been received by Cardinal Taschereau and the bishops, in reply to addresses for the restoration of the Pope's Temporal power:— "The Apostolic salutation and blessing be unto you. We have received a letter filled with affection and respect for us as well as with zeal and patriotic fervor in connection with the restoration of the Diocese of Quebec, Montreal and Ottawa, you have addressed to us. It is extremely proper, in virtue of the sanctity and the grandeur of your office, to vindicate the liberty and the rights of the Apostolic chair, and to demand an account for the malice of those men who only seek to lessen the dignity of the Sovereign Pontiff, to cover the Catholic religion with scorn, and to turn away its servants from their duty by the fear of penalties. Your letter caused us the more pleasure because it displays an admirable unity of sentiment and evenness of language and expression with those which we have received on the same subject from the bishops of several other countries. This unanimous agreement affords us no small consolation. It shows us that Divine Power which involves into one body all the parts of the flesh of our Lord, nothing being more secure and more calculated to conquer the audacity and the designs of the enemies of the Church, who desire above all things to create dissensions among the faithful.

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. We hope also that the divine union displayed amongst so many men of great wisdom and great authority, will be able to influence the minds of a good number of those who have fled to the camp of the enemy, or who adhere to it by carelessness or wilful ignorance. And let not man neglect to bear your advice and your demands to which we attach very great importance, and to the universal zeal, which is very pleasing to us, which causes us to pray, in union with your brethren in the Episcopate, that God the Sovereign Ruler of all things, might render powerless the thoughts of the unbelieving, and that He might bring their prospects to naught, and that He might spread abroad among His people the fruits of peace possessing our souls in patience and in the firm hope that Divine aid will never be wanting to the Church. We add with your ever deepest thanks for the devotion that you bear, and we call down upon you the abundant gifts of heaven, which will make you powerful in accomplishment of all good. In token of this gratefulness, and as a proof of the value we place on your regard, we bestow upon you our dear son, in the name of the Lord, the Apostolic Benediction, upon the other archbishops and bishops who are joined with you in the letter which we have received, as well as upon the clergy and the faithful who are confined to your care.

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. But, besides that, we have to deplore other offences against Our spiritual power in Italy. Here the exercise of the episcopal ministry on the part of the pastors whom we name, suffers from delays and obstacles, owing to the requirement with regard to the so-called equator which is always systematically withheld for several months, and which becomes in the hands of the lay authority the means of subjecting persons chosen by Us with the most earnest consideration to fiscal inquiries, often of the lowest kind. More than once, also, we have seen the possession of the masses denied to persons who were most worthy, and who were judged by Us most suitable for the special demands of the dioceses desired for their exercise by the sacred canon, would be to leave a considerable number of dioceses indefinitely without pastors. As a matter of fact there are several that have remained vacant for some years and that are extremely desirous of having in their midst Bishops whom we have long since named.

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. But this is not all. Let Us remind you, simply by mentioning some of the difficulties experienced in recruiting the ranks of the young clergy, and in the matter of ecclesiastical vocation and of the reduction of the number of evangelic workers owing to the dispersion of the religious orders; of the extinction of their influence from the public schools; of the measures against the clergy contained in the Penal Code; of the confiscation of great part of the ecclesiastical property; of the steps already taken and those about to be taken to the detriment of pious works, pious associations, and every Catholic institution; and of the favour bestowed on the secret, the sworn enemies of Christianity. Are these, then, proofs of unlimited freedom now enjoyed by the Church in Italy?

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. Now if this state of affairs is harmful to the Church, it is also most injurious to Italy, and it exposes the country to all the evils which forgetfulness and contempt of religion bring upon nations. On a previous occasion we explained how important it is for nations not to abandon Christ and His Church, for without the Church's superhuman power they would hope in vain to get the people to discharge their duties and to assure to them the inestimable blessings of peace. This applies in a special manner to Italy, which, having become, thanks to Rome, the centre of the Divine religion, and being favoured by Providence more than any other nation, would experience all the more seriously the consequences of its abandonment of Christ in that its ingratitude would be greater. Nations, like individuals, when they depart from the way that Providence has marked out for them, of a certainty fall miserably into decadence and ruin. It is folly to hope that Italy can have peace, security, and tranquillity as long as the struggle is continued against the Papacy, as long as its rights are trampled under foot, and as long as it is denied that condition of true sovereignty which is the effective safeguard of its independence. May the Italian people see and recognize where and who are their true friends, and in accordance with the promptings of their profoundly religious and Christian character, may they always be inspired by the glorious traditions of their best days.

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. Amidst the difficulties which surround us we confide in the aid of Heaven and in the sanctity of the cause which we uphold, and assured of the constant co-operation of the Sacred College, we shall pursue our work with courage, awaiting and hastening by prayer the moment of mercy for the Church and society. In conclusion, expressing once more to the Sacred College the gratitude of Our heart, We grant as a pledge of our special affection to all its members, and to the Bishops, Prelates, and all present the Apostolic Benediction.

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THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. We hope also that the divine union displayed amongst so many men of great wisdom and great authority, will be able to influence the minds of a good number of those who have fled to the camp of the enemy, or who adhere to it by carelessness or wilful ignorance. And let not man neglect to bear your advice and your demands to which we attach very great importance, and to the universal zeal, which is very pleasing to us, which causes us to pray, in union with your brethren in the Episcopate, that God the Sovereign Ruler of all things, might render powerless the thoughts of the unbelieving, and that He might bring their prospects to naught, and that He might spread abroad among His people the fruits of peace possessing our souls in patience and in the firm hope that Divine aid will never be wanting to the Church. We add with your ever deepest thanks for the devotion that you bear, and we call down upon you the abundant gifts of heaven, which will make you powerful in accomplishment of all good. In token of this gratefulness, and as a proof of the value we place on your regard, we bestow upon you our dear son, in the name of the Lord, the Apostolic Benediction, upon the other archbishops and bishops who are joined with you in the letter which we have received, as well as upon the clergy and the faithful who are confined to your care.

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. But, besides that, we have to deplore other offences against Our spiritual power in Italy. Here the exercise of the episcopal ministry on the part of the pastors whom we name, suffers from delays and obstacles, owing to the requirement with regard to the so-called equator which is always systematically withheld for several months, and which becomes in the hands of the lay authority the means of subjecting persons chosen by Us with the most earnest consideration to fiscal inquiries, often of the lowest kind. More than once, also, we have seen the possession of the masses denied to persons who were most worthy, and who were judged by Us most suitable for the special demands of the dioceses desired for their exercise by the sacred canon, would be to leave a considerable number of dioceses indefinitely without pastors. As a matter of fact there are several that have remained vacant for some years and that are extremely desirous of having in their midst Bishops whom we have long since named.

entirely agreed that the Holy Father was not a foreigner in Italy or in other countries. He is elected by the College of Cardinals, and in that college Canada, the United States and England are represented. The Pope is elected not as the representative of any State in Italy, but to rule as the doctor and teacher of the universal Church. So far as the allegiance of the Catholics of Toronto to the Pope was called into question, they would not allow themselves to be placed in the same category with Henry VIII., who refused to recognize the supremacy of the Pope; they would prefer to be classed with Fisher and Moore.

RICHARD PIGOTT'S DIARY.

IT IS IN THE HANDS OF MR. PARNELL'S SOLICITORS.

Great Dislay in the Tory Camp—It Contains a Complete Record of All the Dead Fargers' Negotiations With the "Times" and the Government—How Michael Davitt Got Hold of It. (N. Y. World.)

LONDON, March 23.—All eyes are anxious for a peep at Pigott's diary, especially the men who have been persecuting Parnell. The *Times* and the Government are using in vain all their powerful resources to obtain even an inkling of the revelations promised from a page. The Irish members were planning to spring a surprise on Attorney-General Webster by means of the diary, and are not a little annoyed with Mr. Timothy Healy, M. P., for letting the cat out of the bag in his speech in the House of Commons. Mr. Healy vows that he did not positively say that the diary was secured, but only that the Nationalists hoped to secure it. Mr. Healy himself knows nothing definite about the contents of the diary. With the exception of Mr. Parnell, Sir Charles Russell, Solicitor General Lewis and Mr. Henry Labouchere, it is doubtful if anybody has been permitted to look at it. Mr. George Lewis said to the *World* correspondents to-day while discussing the subject:— "All that I can tell you is that the diary is in the hands of Mr. Parnell's solicitors, and will be safely kept there till produced before the commission. All statements as to its contents are mere guesswork. No one will be allowed even a glimpse of it till it is put in evidence."

THE SOVEREIGN PONTIFF. HIS HOLINESS LEO XIII.

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THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. But this is not all. Let Us remind you, simply by mentioning some of the difficulties experienced in recruiting the ranks of the young clergy, and in the matter of ecclesiastical vocation and of the reduction of the number of evangelic workers owing to the dispersion of the religious orders; of the extinction of their influence from the public schools; of the measures against the clergy contained in the Penal Code; of the confiscation of great part of the ecclesiastical property; of the steps already taken and those about to be taken to the detriment of pious works, pious associations, and every Catholic institution; and of the favour bestowed on the secret, the sworn enemies of Christianity. Are these, then, proofs of unlimited freedom now enjoyed by the Church in Italy?

THE SOVEREIGN PONTIFF. To the Bishops of Quebec Province. Now if this state of affairs is harmful to the Church, it is also most injurious to Italy, and it exposes the country to all the evils which forgetfulness and contempt of religion bring upon nations. On a previous occasion we explained how important it is for nations not to abandon Christ and His Church, for without the Church's superhuman power they would hope in vain to get the people to discharge their duties and to assure to them the inestimable blessings of peace. This applies in a special manner to Italy, which, having become, thanks to Rome, the centre of the Divine religion, and being favoured by Providence more than any other nation, would experience all the more seriously the consequences of its abandonment of Christ in that its ingratitude would be greater. Nations, like individuals, when they depart from the way that Providence has marked out for them, of a certainty fall miserably into decadence and ruin. It is folly to hope that Italy can have peace, security, and tranquillity as long as the struggle is continued against the Papacy, as long as its rights are trampled under foot, and as long as it is denied that condition of true sovereignty which is the effective safeguard of its independence. May the Italian people see and recognize where and who are their true friends, and in accordance with the promptings of their profoundly religious and Christian character, may they always be inspired by the glorious traditions of their best days.

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