Catholic Record.

LONDON, SATURDAY, DEC. 19, 1885.

ROMA LOCUTA EST.

It is with no ordinary feelings of gratification that we are in this issue enabled to announce the termination in an adjacent diocese of a scandal that for a time gave rise to the most grievous disedification. Like most other scandals, it was the work of a few designing individuals, some disappointed in their aims, others mischievous by their very nature, but, like many scandals of a similar character, put in jeopardy for the moment the good name of a faithful, generous and thoroughly Catholic people. From the very outset the French Canadian people of Detroit, as a body, lent neither assistance nor sympathy to the movement in St. Joachim's parish against the authority of their bishop, whose prudence, foresight, and never-failing consideration of the just claims of all classes of the Catholic people in his populous and extensive diocese it is not for us to extol—they are too well known even for mention here. But some may have doubted and others feared because of the scandal given by the busy, noisy, aggressive and evil-minded few. Now, however, the authoritative voice of Rome dispels all doubt and banishes every symptom of fear. *Roma locuta est causa finita est.* Verily, indeed, hath Rome spoken, spoken with force, clearness and authority—spoken with an emphasis that suffers no contradiction—spoken with a determination that the disobedient dare not resist. If any man, lay or cleric, has aught to say against the action of his bishop in respect of St. Joachim's church, his voice will no longer be heard from inside the fold. Cast over the garden wall through his own stiff-necked pride and self-assertion, his rebel outcries will be wasted on the desert air of apostacy, heresy and infidelity.

On Monday, the 7th inst., the Rt. Rev. Bishop of Detroit received the following letter from His Eminence Cardinal Simeoni, Prefect of the Propaganda:

ROMA li 23 Novembre, 1885.

Illmo et Rmo

GASPARI HENRICO BORGESS,
Episcopo Detroitensi,
Detroit.

Ill'me ac R'me D'ne.

Nuper quidam Canadenses ad Missionem S. Joachim istius civitatis ad hanc Sacram Congregationem recursum habuerunt, vehementer querentes quod eorum Paroeciae cura ab A. T. Patribus Congregationis S. Spiritus commissa sit. Literae hujusmodi ad me pervenerunt cum Romae degeret Rev. E. Joos tuus Vicarius Generalis, a quo opportunas debitasque exquisivi informationes, quae reapse mihi exhibitae sunt. Porro non levem mihi attulit dolorem apprehendere Canadenses non solum ea, qua par erat, subjectione, animique demissione se non gessisse, sed A. T. pertinaciter obstitisse ac in deplorandes prorupisse excessus, quos H. S. Congregatio graviter reprehendere ac reprobare non omittit.

Hinc illis, qui mandatis Episcopi non obtemperare audent, in mentem est revocandum, Episcopos positos esse a Spiritu Sancto regere Ecclesiam Dei, quibus proinde ab omnibus fidelibus est praestanda obedientia; atqua ideo a gravissima culpa, quae schisma sapit, purgari non possunt fideles, qui eorum potestati se submittere detrectent. Jamvero in unaquaque Diocesi jus ipsum administrandi ac regendi fideles ad Episcopum spectat. Proinde ejus muneris et juris est illos Presbyteros paroeciis ac missionibus suae Dioecesis praeficere, quos magis in Domino idoneos ac aptos judicaverint.

Utique, generatim loquendo, convenies ac opportunum videtur, ut Episcopus illos ad pastorale officium obeundum seligere curet, qui et linguam moresque calleant plebis, cui praeesse debent; attamen certe hujus rei solus ac competens judex est Dioecesis Ordinarius. Fas erit utique fidelibus eas Superiori exhibere observationes, ac animadversiones, quae ab ipsis rationabiles existimantur, sed sententiae Episcopi ipsius standum est, ejusque sequi judicium oportet. Ex quibus satis clare constat agendi rationem parochianorum Ecclesiae S. Joachim nullo posse modo excusari, imo majori reprehensione dignam esse apparebit, si consideretur praefatam Missionem regendam traditam fuisse Sacerdoti ex Gallia oriundo, a qua et ipsi Canadenses primaevam originem repetunt. Ratio itaque praecipua ab eis adducta de patriae linguae conservatione ad praetensiones suas aliqua rationabilitatis specie sustinendas, nihil roboris habet.

Quapropter rogo A. T. ut ipsis Canadensibus significes H. S. Congregationem eorum recursus excipere non posse, sed maxime desiderare et velle, ut ipsi plene in suo Episcopo confidentes, Ejus pareant mandatis.

Demum cognoscens Amplitudinis Tuae prudentiam ac animarum zelum, firmam spem habeo Te ita hujusmodi negotium acturum, ut omnes perturbationes compescere valeas, ac populum fidelem in pacem ac pietatem reducere.

Precor autem Deum Omnipotentem, ut Te adjuvet, et Te quamdiutissime sospitet.

A. T.

Uti Frater addictissimus,
JOANNES CARD. SIMEONI, Praefectu.

[TRANSLATION.]

SACRED CONGREGATION DE PROPAGANDA FIDEI.
ROME, November 23rd, 1885.

To the Rt. Rev. and Illustrious Caspar Henry Borgess, Bishop of Detroit:

A short time ago some Canadians belonging to St. Joachim's congregation of your city, had recourse to the Sacred Congregation, vehemently inquiring why their parish has been given in charge to the Fathers of the Congregation of the Holy Ghost. These letters came to me while Rev. E. Joos, your Vicar General, was sojourning in Rome, of which fact I have availed myself, and have sought information, which, in truth, has been given to me. Moreover, I deplore, with not a little displeasure, that the Canadians did not conduct themselves, as was becoming, with submission and humility, but that they have gone into deplorable excesses, which the Sacred Congregation severely reproves and condemns. Hence those who will not comply with the commands of the Bishop must be reminded that the Bishops are chosen by the Holy Ghost to govern the Church of God, hence they ought to be obeyed by all the faithful, and therefore the faithful who refuse submission to their authority cannot be excused from the most grievous crime which borders on schism. Moreover, in each diocese the right of administering to and governing the faithful belongs to the Bishop. Therefore, his office and right is to appoint those priests to parishes and missions of his diocese, whom he judges most worthy and competent. But, generally speaking, it seems right and proper that the Bishop should choose for the pastoral charge those who are accustomed to the language and customs of the people over whom they are placed. However, of those things, the Ordinary of the Diocese alone is the competent judge. But it is right for the faithful to make known to their Superior those observations and dislikes, which seem to them reasonable, but the judgment of the Bishop is final, and his decision must be followed. From these principles it is sufficiently clear that the reason for the action of the parishioners of St. Joachim's church can in no way be excused; yet, it deserves more pronounced condemnation, when we consider that the governing of the aforesaid Mission has been given to a priest born and reared in France, from which country the Canadians themselves originally came. The principal reason, therefore, alleged by them, with some shadow of plausibility, viz, the preservation of their mother tongue, has no foundation.

Wherefore, I desire that you make known to these Canadians, that the Sacred Congregation cannot consider their appeal, but most urgently desire and wish that they place full confidence in their Bishop and obey his commands.

Finally, knowing of your Lordship's great prudence and zeal for souls, I have full confidence in your course in this matter, that you can quell all strifes and bring the faithful to peace and piety.

I pray, therefore, hat God the Omnipotent will assist you and sustain you through life.

I subscribe myself your brother,

JOHN CARDINAL SIMEONI, Prefect.

In this important document we have laid down the very principles that lie at the basis of all church government and hierarchical subordination. Bishops are appointed by the Holy Ghost to rule the Church of God, each in his own diocese being the sole administrator and governor of the faithful thereof. His right and office it is to appoint, as he judges most fit, pastors of souls, and, although it is just and proper he should select for the pastoral charge priests accustomed to the language and customs of the people over whom they are placed, of these things he is alone the competent judge. To the faithful pertains, indeed, the right of objecting to any appointee or appointees of the Bishop, but of their complaints he is the judge. His judgment is, moreover, final and must be obeyed. We congratulate the bishop, clergy and people of Detroit on this, in all regards, pleasing and satisfactory termination of a difficulty at one time threatening serious consequences. St. Joachim's parish, we have every reason to believe, will now enter in peace on a career of prosperity and success it has never before known—consoling its bishop by its Christian subordination, and edifying its brethren in the faith by its zeal in the sacred cause of truth.

A still graver difficulty and a still more grievous scandal than that of St. Joachim's parish has afflicted the diocese of Detroit. It is not our practise to notice such sorrowful instances of sinful pride, but as the daily press, in so many cases unscrupulous, has given its own version of the horrible scandal in St. Albertus' Parish in that city, we deem it a duty to lay before our readers the views of the *Michigan Catholic* on this latest instance of blind and brutal insubordination:

"The facts in the case are simple and easily stated. The pastor of the congregation of St. Albertus (Polish), had been charged before the Bishop with certain grave irregularities, the nature and presentation being such, that the discipline of the Church required the priest's suspension from pastoral duties pending the necessary formal investigation. This was done, but the priest, as is well known, instead of submitting promptly, as the ecclesiastical law prescribes, calls his people together; announces that he is being persecuted and degraded, and calls on them to vindicate his position. The poor, simple-minded people, thus appealed to, take up the cudgel in their assumedly maligned pastor's defense in very earnest, but in a most disgraceful and scandalous manner. The successors of the deposed priest are treated with indignities and their ministry renounced by riotous demonstrations approaching—though happily falling short of—the sacrilegious extremes described by our enterprising local press. The inevitable consequence of this outbreak is that an interdict is placed upon the church where the dispute centers and the unfortunate people are thus indefinitely deprived of all pastoral ministration. The trouble is just where it began and the insubordination has been the source of great scandal."

We are in entire accord with our Michigan contemporary in its opinion that the awful lessons contained in the present sad experiences of Detroit should be a warning to Catholics, both individuals and congregation, for all time to come; for as that journal so well puts it:

"It must always be remembered that the priestly character is so sacred that when it is assailed the matter cannot be treated by the ecclesiastical authorities as the civil authorities would deal with such affairs. Charges against a priest cannot be entertained by superiors unless they are well authenticated, and when their consideration is entered upon they are only to be handled with extreme delicacy and reserve. Any other course, it is very plain, would not only be injudicious, but a source of flagrant scandal. For a priest to be suspected of infidelity to the obligations of his holy office is a dire misfortune, but a public discussion of such suspicions by superiors would be an appalling crime, not alone because of the individual reputation involved, but also because of the scandalous effects on his spiritual following which must ensue whether guilt or innocence be proven. The co-operation of ecclesiastical authority must be maintained to the last to preserve the priestly character beyond the shadow of reproach.

"It is true, at times, a very angel of innocence may be falsely accused, but when such an event happens the angelic character generally manifests itself in the issue. A properly disposed priest, so charged, will invariably respond in the same prudent manner as his arraignment is conducted. He will, above all things, carefully avoid disedifying or involving the spiritual interests of his confiding people, and therefore will adopt only the quietest possible methods for asserting his integrity. If a priest forgets himself so far as to deviate from this rule, let the better class among the congregation remember it is due from them to use their influence to modify the painful scandal as far as may be; if they accelerate it in any way they become, of course, accessories to the crime."

One wicked man has by his guilty pride and criminal insubordination, robbed the people of whom he deceitfully claimed to be the defender, of the ministrations of Holy Church. For them the parish bell no longer sounds the welcome call to Holy Mass; its tongue is mute as death, but eloquent in its silent denunciation of their wicked uprising against the prelate appointed by the Holy Ghost to rule their Church—no longer is the august Sacrifice of Calvary renewed on their altars for the living and for the dead—no longer does the golden ray of the sanctuary lamp announce the presence of the Eucharistic Jesus in their midst, hearing their pleadings and assuaging their sorrows—no longer are the regenerating waters of Holy Baptism poured out to make of their offspring Christians, children of God and heirs of the kingdom of heaven—no longer the Church's nuptial blessing heard within its walls, nor the requiem for departed souls sung in plaintive accents to God the Merciful.

The scandal was great and the punishment is severe. But severity alone in this instance could bring the erring to a sense of duty. When to this sense they have returned, when they are ready to render full and implicit obedience to their Ordinary, the interdict will be removed and St. Albertus become, what it ought to be, a model, because a dutiful parish.

THE IRISH ELECTIONS.

The full returns from the Irish constituencies show that Mr. Parnell has carried 85 of the 103 seats to which Ireland is entitled. By his consummate tact, prudence and foresight in steering an independent course between the two English parties he has won a glorious victory all along the line. He has vanquished titled Tory, deceitful Whig and blatant Radical. In our next issue will appear the figures for most of the Irish constituencies.

In another column we publish His Grace the Archbishop of St. Boniface's masterly resume of the North-West trouble. It will now, of course, be in order to ascribe His Grace's utterances to "Grit perversity."

CATHOLIC REPRESENTATION IN NEW BRUNSWICK.

The Legislative Council of New Brunswick, consisting of sixteen members, contains but two Catholics. According to population—a fair basis of representation in this country—the Catholics of that Province should have five, if not six representatives in the Provincial Senate. We are happy to notice that they are likely soon to receive some further recognition, however small, from the local government.

Referring to the vacancies in the Legislative Council, the St. John's *Sun* of recent date, says:

"It is rumored that the Local Government contemplate filling up the vacant seats in the Legislative Council at an early date. The names of Richard O'Brien and Frank J. McCafferty are mentioned in connection with one of the seats, the latter gentleman having, it is affirmed, the inside track at present."

Mr. McCafferty is the senior member of the firm of McCafferty & Daly, dry goods merchants. He is well and favorably known in his native Province, is a fluent speaker, has been President of the Irish Friendly Society of St. John, for many years, and, we are informed, would make a creditable representative. Mr. O'Brien is a journalist, one of the proprietors of St. John *Globe*, and is President of the Irish Literary and Benevolent Society. If the Local Government desire to act fairly by their supporters they will certainly at once appoint at least one Catholic to the Legislative Council. For our part we would rejoice to see both those gentlemen named called to the Council. Their appointment would not only add to the usefulness and respectability of that body, but serve to give it a truly representative character.

A NORTH-WEST COUNCILLOR.

The Hamilton *Times* says:

"There are some odd settlers in the North-West. For example, a correspondent mentions the case of Mr. S. Cunningham, member of the North-West Council for the Edmonton district. This representative of the people in a body that appears to be controlled by irresponsible nominees of the Dominion Government is an Irish half-breed. He is an extensive farmer and stockraiser; but while he speaks French, Cree, Stoney and Blackfoot fluently, his inability to speak English even indifferently renders him of little service in the debates of the North-West Council."

We have the privilege of knowing something of Mr. Cunningham, and we can assure our contemporary that although an Irish half-breed, Mr. Cunningham knows English enough to prove himself a valued member of the North-West Council. He not only understands English well but has the very keenest perception of the difference between right and wrong. A few more such members in the Council and the reign of Dewdney and his satellites were speedily terminated.

A BRACE OF ORANGE YELPERS.

The *Ottawa Citizen* and the *Pontiac Equity*, subsidized Orange organs, belaud Mr. Curran's (for him) very weak and inconsequential letter to the editor of this journal, and, thereupon, indulge in a little Orange yelping. It is rather new to see the member for Montreal Centre in such company, but he has chosen it, and must bear the consequences. In true Sandy Row fashion the *Citizen* thus howls out its wrath:

"The CATHOLIC RECORD, published in London, has taken the other view of the case; but as that journal is 'Grit to the back-bone,' it was only natural that it should adopt any course that it imagined would tell against a Tory Government. Hence its espousal of Riel's cause and its attempt to drag Irishmen after its heels. Mr. J. J. Curran, Q. C., M. P., Montreal, who, it will be conceded, is as good an Irishman as the editor of the RECORD, has written an able letter to that journal in reply to one of its articles on the subject."

Our readers are under lasting obligation for the information that this journal is published in London. According to this view every man is, of course, a Grit who dares have a mind of his own. It shows itself a worthy exponent of Orangeism, with which, as an organization, perjury is a virtue, when it says that we espouse Riel's cause. We have never done so, never even have we gone so far as the member for Montreal Centre confessedly did, viz., approach the government to seek the commutation of his sentence. The spoonfed *Equity*, organ of the Orange and erudite member for Pontiac in the House of Commons, says:

"In another column of this paper will be found a letter from Mr. J. J. Curran, Q. C., M P., of Montreal, to the CATHOLIC RECORD, and published in the issue of that journal of the 5th inst. The letter is in reply to a vicious attack upon the Government for their non-interference with the death sentence passed upon Riel, and is an able vindication of the course they took in dealing with that rather knotty question. We ask a careful consideration of Mr. Curran's views by our readers."

It is a significant fact that not a single organ of Irish Catholic opinion in this country or the United States has had one word to say in support of Mr. Curran's position. The applause all comes from the wrong side of the Boyne water.

MEMORIAL PAMPHLET.

We are pleased to learn that it is the intention of the Rev. Father Whelan to have undertaken the preparation and publication at an early day, of a pamphlet commemorative of the dedication of St. Patrick's Church, Ottawa, on the 8th of December inst. The pamphlet will contain a full report of the Bishop of London's magnificent discourse, of which we to day present a curtailed report.

EDITORIAL NOTES.

HIS LORDSHIP the Bishop of London left this city on Wednesday last to dedicate the new church at Bismarck, Elgin Co. The following priests were in attendance: Rev. Fathers Flannery and Gnam, St. Thomas, to which mission Bismarck is attached; Rev. Fathers Tiernan, Coffey, Kennedy, and Walsh, of London, and McRae, of Parkhill.

WE feel ourselves under heartfelt obligations to our many friends on both sides of politics who continue to send us earnest expressions of endorsation and approval, for our course on the Riel difficulty. We specially prize their manifestations of regard. Under the actual circumstances it is a great satisfaction for us to know that we retain the confidence of our patrons and friends and speak the sentiments of nineteen-twentieths of the Irish Catholics of the Dominion. Calumny and misrepresentation, to which we have been plentifully subjected, lose their power of evil in the face of the unanimity of an indignant people.

WE extend a very earnest welcome to the *Evening Journal*, a new paper just published in Ottawa. In the prospectus issued by its founder, Mr. A. S. Woodburn, a respectable and enterprising citizen of the Dominion metropolis, we notice the following: "What is wanted in an intelligent community is a daily paper of a high moral tone, not slavishly devoted to political partizanship, loyal to the Empire, and zealous in the promotion of the best interests of the Dominion—an advocate of the rights of the whole people and a mirror of the current thought of the citizens—not an exponent of the desires, ambitions or aspirations of any clique or combination. Such a paper it is proposed to offer to the citizens of Ottawa." We trust that the *Evening Journal* may not only attain but keep up to this standard of journalism, and in this hope wish our contemporary undivided success.

ST. PATRICK'S CHURCH, OTTAWA.

AN IMPRESSIVE CEREMONIAL.

The Bishop of London's Sermon.

HIS LORDSHIP AT THE COLLEGE OF OTTAWA.

Tuesday the 8th of December last will ever remain a memorable day in the annals of St. Patrick's Church, Ottawa. The feast itself, one of the brightest and happiest in the Church calendar, the Immaculate Conception of the Virgin Mother of God, the splendor and impressiveness of the rite of Church blessing, the pomp and beauty of the ceremonial of a Pontifical High Mass, the eloquent discourse of a Canadian Chrysostom, the presence of a numerous and representative clergy, and the attendance of a vast concourse of the faithful laity—all made up as grand and ecclesiastical celebration as it has been for years our lot to attend. St. Patrick's Parish has had, like other parishes, an eventful history, a history of trial, vicissitudes and trouble. Its dedication on the 8th is the crowning of its triumphs, and the pledge of its continued prosperity.

The ceremonies of the day commenced at 10 o'clock precisely.

Among the clergy and prominent laymen attending the dedication service were the following:—The Very Rev. Vicar-General Routhier, who officiated as assistant priest during mass; Revs. G. Bouillon and A. Nolin, deacons of honour, and Revs. A. Dentonville and O. Cousineau, deacon and sub deacon of the mass respectively; Very Rev. J. Tabaret, President of Ottawa College, and Rev. Dr. Coffey, of the *Catholic Record*, in attendance upon His Lordship the Bishop of London as chaplain; Rev. Æn. McD. Dawson, formerly pastor of St. Patrick's; Rev. A. Pallier, P. P., St. Joseph's; Rev. B. Gauvreau, O. P., St. Jean Baptiste; Rev. J. McCormac, P. P., Brudenel; Rev. Messrs. Harnois and Marion, Hull; Rev. Mr. Van Laar, procurator of the Oblate Scholasticate; Rev. Fathers Sloan and Campeau, of the Basilica; Rev. Fathers Fillatre, Leyden, Duhaut, Nolin, Sexton, Brault, Griffin, Gladu and Bennett, of the Ottawa College; a large representation from the Diocesan Seminary; a committee of the College Athletic Association; Hon. John Costigan, Hon. J. S. D. Thompson, Messrs. J. J. Curran, M. P., P. Baskerville, M. P. P., Joseph Kavanagh, Ald. Heney, D. O'Connor, Mayor McDougal, Principal MacCabe, Michael Kavanagh, E. T. Smith, William Wall, M. F. Walsh, William Kehoe, Joseph Esmonde, William Mackay, M. Starrs, Patrick Ryan, W. McCaffrey, John O'Reilly, Joseph Hanrahan, Thos. Burns, R. Nagle, Roderick Ryan, Dr. Kelly and J. P. Dunne.

The Right Rev. J. T. Duhamel, D. D., Bishop of Ottawa, presided at the imposing ceremony of dedication, moving processionally around and through the new building with his attendant clergy while the chanting of the Litany of Saints and other appropriate prayers accompanied his steps. Re-entering the church Bishop Duhamel celebrated Pontifical High Mass. The choir rendered Mr. J. C. Bonner's "Mass in C," and under the able leadership of the composer acquitted themselves admirably. The soloists were Mrs. McGarr, Mrs. Swift, Miss Josie Aumond and Miss Louisa Smith, sopranos; Miss Simms, Miss Bannon and Miss Annie Kavanagh, altos; Mr. McVeitty, tenor, and Mr. E. T. Smith, baritone. Valuable assistance was rendered by a strong orchestra, in which Professor Duquette was first violin and Mr. Byrant cornettist.

After the first gospel His Lordship the Bishop of London ascended the pulpit and spoke as follows:

The following, dearest brethren, are the last verses of the 28th chapter of the Gospel according to St. Matthew: "And Jesus coming spoke to them, saying, all power is given to Me in heaven and on earth. Going therefore, teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days down to the consummation of the world."

MY LORD, DEAR BRETHREN IN CHRIST.—The occasion that calls you together is no doubt a most interesting and important one for the people of this parish. You have assembled to see inaugurated the enlargement of your noble church, and, in its improved and enlarged shape, to see it dedicated to the service of God and for the purposes of religion. In this magnificent church, built by your zeal and self-sacrifice, God will be adored and worshipped in spirit and in truth; the Holy Sacrifice will be offered up for the living and the dead; the sacraments of Jesus Christ will be administered for human salvation; the Word of God will be preached in its purity and integrity; the sacred Blood of Jesus will plead irresistably before the Divine mercy-seat for the remission of human guilt and the alleviation of human sorrow; the tears of the sorrowful will be dried up, and immortal souls, made in the image of God, will be rescued from the servitude of Satan and won back to the liberty of the children of God. Therefore, dearest brethren, in building and enlarging this church, you have, in the words of Holy Writ, done a great work, because you have built a house not for man but for God, not for the wants or the happiness of the perishable body, but for the necessities and the happiness of the imperishable soul. As this material temple in its solidity and strength, in its comeliness of form and harmony of proportions, in its deep foundations and its arching heights, is an image and a manifestation of the living Church which the Son of God instituted on earth for the salvation of His people, it will not, I trust, be considered out of harmony with the occasion that calls us together if we pass from the material temple and its uses to that of the Church of the living God which Jesus Christ has built on the foundations of the apostles and prophets and of which He Himself is the chief corner-stone; but, as within the limits of a discourse it would be impossible to treat adequately this whole subject, we will take for our consideration to-day one characteristic of the Church of God. I mean its perpetuity or its indestructibility.

We live, my dear brethren, in a world of change and decay. All things human are perishable. The greatest monuments that were ever raised by human genius and power will perish and crumble into ruins. In this world of change there is but one institution that is unchangeable; there is but one institution that is indestructible, and that is the living Church of God, the holy Catholic Church. And this fact alone proves that it is not the work of man, that it is a divine institution, and the creation of the infinite goodness and almightiness of God.

At a time, dearest brethren, when the most sacred truths are questioned and assailed; when a false science is doing its utmost to destroy the foundations on which Christianity reposes; when it is sought to substitute a cold, barren, cheerless unbelief for the truths and the graces and the consolations of the Christian faith; when gifted minds are drifting from the moorings of revealed religion and are venturing out, without compass or chart, into the dark ocean of unbelief; when even modern forms of Christianity, having on them the curse and the penalty of their human origin, are falling into pieces and losing their hold on the intellect and the conscience of the age; at such a time it is comforting and encouraging to find the Church of God, the holy Catholic Church, withstanding the sap and mine of a false science, resisting the wasting influences of time, and the destructive forces of decay and death, and proof against human hostility and the powers of darkness, standing in the midst of a changeful world, unchangeable and indestructible; a shadow and a reflection on earth of that unchangeable God with whom, as the apostle says, "there is no change or shadow of alteration."

The life which the Catholic Church was to lead on earth was to be the counterpart of that which her divine founder led here below, namely, a life of trials, a life of sufferings; but also a life of the most signal conquests and triumphs. This Christ foretold when He said to His apostles, "You shall have distress in the world, but have confidence. I have overcome the world. You shall lament and weep, and the world shall rejoice, but your mourning shall be turned into joy." And then he assured them of the immortality of the Church: "All power is given to me in heaven and on earth. Going therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days down to the consummation of the world." "I will send you another paraclete, and he will abide with you forever." "Thou art Peter and on this rock I will build my Church and the gates of hell shall not prevail against her."

Let us, dearest brethren, for a moment consider the position of the infant Church, and, humanly speaking, the insurmountable difficulties that stood between her and the successful accomplishment of her divine mission. The apostles were poor, illiterate fishermen, without education and without social consideration; natives of a poor and remote country, the envoys of an alleged criminal crucified between two thieves. The doctrines they preached were offensive to the pride of human intellect because they were above the highest flights of human comprehen-