

a fallible man like ourselves? The church? And who is the church? And what does she teach? Perhaps Dr. Lynch will tell us what the church taught on the subject of Papal infallibility, the worship of images, Auricular confession, the Real presence, and the Sacrifice of the Mass, in the first or second century, and then compare it with her teaching in the tenth, sixteenth, and nineteenth centuries! Was it always the same? And if not, when was the church right—now, or then? And if it were always the same, cannot God speak as plainly and intelligibly to us in His Word, as any church can do? “Who hath made man’s mouth?”

His Grace surprises us much more, however, when, referring to the circulation of the Scriptures among the people, he says, “Catholics are accused also of keeping the people in ignorance, not permitting them to read the Bible. This is simply untrue. There is scarcely a Catholic house in Toronto where you will not find the Bible on the table.” A most astonishing statement truly! Will Dr. Lynch, then, give the Upper Canada Bible Society permission to place a copy of the Bible in every Catholic house in which it is not found? Will he allow his people the use of even the Douay version, “without note or comment?” Alas, no! for he immediately adds:—“We do not allow the Catholics to interpret the Bible according to their own fancy; they must take the interpretation of it from the Church,” and attempts to justify the restriction by quoting the words of Peter, that “there are some things” in the Epistles of St. Paul “hard to be understood, which the unlearned and unstable wrest, as they do the other Scriptures, to their own damnation.” His Grace conveniently forgets that other verse, in the same Epistle of Peter, in which he tells them, “We have also a more sure word of prophecy; *whereunto ye do well to take heed, as unto a light that shineth in a dark place.*”

But if the Archbishop is so favourable to the circulation of the Scriptures among his people that “there is scarcely a Catholic house in Toronto” without them, will he tell us who kept them out of Spain and Austria, and Italy so long? And if the faithful in this city are so well supplied with good “Catholic” Bibles, how is it with the faithful in Rome? Has the Holy Father there looked as well after his flock as the Archbishop here? Or if he reply that in Rome not one in ten of the people could read the Scriptures if they had them, which is all too true, by whom have they been kept in ignorance, and why?

It is some comfort to us to know that good Catholics are not required to believe that “all called Protestants, as soon as they die go to perdition. This (he declares) is simply false. We judge no individual, whether Catholic, Protestant, Jew, or Pagan. The future lot of man is known only to God, and to those to whom he may reveal it. We know not what may pass between the soul and God at the moment of death;” though he rather disappoints the hopes he has excited in us by telling us immediately after that St. Paul includes “heresy” amongst the sins that exclude from eternal life. Where now do we stand? Are we not “heretics?” holding the very same errors for which hundreds were burned at the stake in England in Queen Mary’s time, and hundreds of thousands have suffered imprisonment and death at the hands of the Inquisition in Spain and Italy? And then, what about the doctrine of “extreme unction?” Even good Catholics cannot be saved without that, and how then can “heretics?” One of the saddest parts of Dr. Lynch’s lecture is that in which, after describing the mode of administering the rite, he speaks of the necessity of this holy unction. “What superstition is there in this? Oh, what a cruelty to deprive the sick person of this beautiful means established by Christ and promulgated by St. James, for the remission of sins in that awful hour when the soul is about to appear before God, to be judged for its actions. A man gets a sudden death. He stands on the railroad track, he sees the cars coming, he is in sin—poor man!—but he has time to raise his heart to God and ask for mercy, and to repent of that sin; but his contrition, unaided by the sacrament is not strong enough to obtain his forgiveness. The cars pass on; the man still breathes; the life is in him. The priest is sent for. He anoints him, and that sacrament