

Rosary, showing that it consisted of the recitation of the creed, the Our Father, the Hail Mary, and the Glory be to the Father, and pointing out that whilst reciting each decade Catholics at the same time meditate on the mysteries in the life and passion of our Lord. Father O'Dwyer denounced the alleged prayer to the Blessed Virgin quoted by Mr. Niven as an absolute lie—no such prayer is ever said by Catholics; and on the point that Mr. Niven wished to make regarding the number of churches in Rome dedicated to Mary he suggested that he need not have gone so far afield, he might simply have instanced the churches in Winnipeg, but when he did go abroad he might have referred to Protestant England where for instance he would find the official university church of Cambridge is called "St. Mary the Great," and the official university church of Oxford "St. Mary, the Virgin."

As to Mr. Niven's challenge to show Mary identified in the gospels with Christianity, Father O'Dwyer quoted the visit to her of the Archangel Gabriel, as recorded in the first chapter of Luke; the divine maternity; and by references to the gospels he showed that Mary and the Founder of Christianity were inseparable in life, inseparable in death, and, too, they were united in the Nicene creed and in the Apostles' creed.

**PURGATORY.**

St. John and St. Paul certainly must have known the doctrine of purgatory, for they were acquainted with the book of the Maccabees, in which it is written that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

Father Cunningham never taught it was easier for a rich man to be saved than for a poor man, but it was quite true that if a rich man made proper use of the temporal gifts he received from God they would be of great assistance to him in obtaining salvation, just as, on the other hand, if he abused the goodness of God in this regard he would have eventually to render a strict account of his stewardship. This teaching is in conformity with the teaching of the Lord where he says: "Make to yourselves friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings."

He would not say anything about indulgences, as this subject will be fully dealt with by Father Drummond next Sunday evening.

Auricular confession had been so fully explained and proved by Father Cunningham that Mr. Niven's criticism sinks into insignificance by comparison, and it was only necessary to add that Mr. Niven's statement that St. Paul does not refer to it in his epistles to Timothy and Titus was without point. St. Paul says nothing in that epistle, for instance, about the observance of Sunday, nothing about the sacrament of the Lord's Supper, as Mr. Niven would call it, and only one obscure reference to the sacrament of baptism.

On the other hand, there were several references in St. Paul's epistles to the value of tradition and as to what St. Paul knew of transubstantiation. Father O'Dwyer would refer Mr. Niven to the 27th verse of the 11th chapter of the first epistle of Corinthians: "Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord." And later on, "He that eateth or drinketh unworthily eateth and drinketh damnation to

himself, not discerning the body of the Lord."

Father O'Dwyer declared that he hesitated to quote further the remarks of Mr. Niven regarding the Holy Eucharist, to the ears of Catholics it was horrible blasphemy, but in answer to the question: "Is this wafer, the Christ, the Lord of Glory?" He quoted from 26th Chapter of St. Matthew: "And whilst they were at supper Jesus took bread and break and gave it to His disciples and said, 'Take ye and eat; this is My body.' He would leave this to the consideration of his hearers to say whether Father Cunningham or Mr. Niven was most in accord with the teachings of Christ on this matter.

In conclusion Father O'Dwyer compared the methods and manner of Father Cunningham with those of Mr. Niven. The discourse of the latter was, as had been seen, a tissue of misstatements and misrepresentations, many of them most offensive; whereas the former had given the doctrine of the church lucidly and a spirit of love, and in a manner utterly void of offence to non-Catholics. He wanted his hearers to pray for all those outside the church, and closed by quoting the following eulogy on Catholicism pronounced by the late great statesman of England, Mr. Gladstone: "She has marched for 1,580 years at the head of civilization and has harnessed to her chariot, as the horses of the triumphal car, the chief intellectual and material forces of the world; her art is the art of the world; her genius, the genius of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime and her missionaries are to be found wherever there are men to be taught the evangel of immortality and souls to be saved. And this wondrous church, which is as old as Christianity, and as universal as mankind, is to-day, after its twenty centuries of age as fresh and as vigorous and as fruitful as on the day when the pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands the most attention and demands and deserves the most serious examination of those outside its pale."

**WHAT IT WILL COST.**

The waste of national treasure in this suppression of Catholic schools had been concealed by Premier Combes. When putting the cost of new schools and teachers at 25,000,000 francs, he omitted the cost for the departments and communes. According to official statistics, primary education costs the State fifty francs annually for each child, and, therefore, the 1,300,000 children taught by the religious will entail on the State an additional expense of 65,000,000 francs every year. As for the difficulty of procuring teachers, M. Buisson himself, in his report on the last budget of public instruction, stated that the normal schools furnish only about half the number of teachers required even with the Religious orders.—Chronicle, France, in the Messenger for May.

**A STORY OF LORD NELSON.**

Just before the battle of Trafalgar a mail was sent from the English fleet to England, and word was passed that it might be the last chance to write before the expected engagement. The letters had

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been collected from the ships, the letter-bags were on the vessel which was to take them, and she had got some distance on her way under full sail, when Lord Nelson saw a midshipman approach, and speak to Pasco, the signal-officer. Pasco uttered an exclamation of disgust, and stamped his foot in evident vexation. The Admiral called him and asked what was the matter. "Nothing that need trouble your lordship," was the reply. "You are not the man to lose your temper for nothing," rejoined Nelson. "What was it?" "Well, if you must know, my lord, I will tell you. You see that coxswain?" pointing to one of the most active of the petty officers, "We have not a better man on the Victory; and the message that put me out was this: I was told that he was so busy receiving and getting off his mail-bags that he forgot to put his own letter to his wife into one of them; and he has just discovered it in his pocket." "Hoist a signal to bring her back!" was Nelson's instant command. "Who knows but he may fall in action tomorrow? His letter shall go with the rest." The dispatch vessel was brought back for that alone. Capt. Mahan tells this story on the authority of the son of Lieut. Pasco, who used to say that the sailors idolized Nelson. It was evidently with reason.—Youth's Companion.

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