The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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Consecration of Archbishop Gauthier At Kingston.

FULL REPORT OF ARCHBISHOP O'BRIEN'S IMPRESSIVE SERMON.

(SPECIAL TO THE CATHOLIC REGISTER.)

Kingston, Oct 18.—The august ceremonies attending the consecration of Most Rev C H Gauthier to-day were preceded last evening by a public welcome into this ancient episcopal city, which, in its enthusiasm, and in the vast numbers and representative character of those taking part in it, was eminently worthy of Kingston and of the Catholicity of Canada. Archbishop Gauthier's journey from Brockville, where his leave-taking was as loving as the creed mille failthe that here awaited him, was made in a private car, placed at his disposal by the Grand Trunk Railway Company. The approaches to the station were thronged by a waiting multitude long before the train was due. Ten thousand people were in the vicinity and lined along the streets leading to the palace. The Mayor of Kingston was on hand to extend an official welcome, and there were hundreds of non-Catholics whose presence testified that the Chief Magistrate appeared as the representative of all the people, without distinction of creed. Mgr Farrelly and Vicar-General Kelly were accompanied by the priests from all parts of the archdiocese, while the clergy of the sister provinces of Ontario and Quebec, in considerable numbers, united with them in offering greeting to an illustrious brother, returning to their midst, to take the position of

A PRINCE OVER THE PEOPLE,

of which they in the first place had declared him most worthy. The Church societies of the cathedral were all officially represented in the throng. In the car by which the Archbishop-elect travelled were also the Archbishops of Ottawa and Montreal, and the Bishop of Peterborough. Upon the arrival of the party Mr James Swift, as a representative of the congregation, called for three cheers for Archbishop Gauthier, and while these cheers were being given with a will, Mayor Livingston stepped forward, and, on behalf of the corporation of the city and the citizens generally, welcomed the new ruler of the historic see of Kingston, and wished him long years to bear his honours, to the prosperity of the archdiocese. The Mayor was followed by the Reception Committee of the congregation, composed of Ald Behan and Ald. Ryan, and Messrs A Hanley, P. Milne, M Lynch, P. Lawless, and J. Coyle. The Archbishop's party then entered their carriage and were driven slowly to the palace, the clergy and people forming up behind

IN PROCESSIONAL ORDER:

Wolfe Island brass band, representatives of the Catholics of Wolfe Island and their Church societies, St Vincent de Paul Society, Ancient Order of Hibernians, Band of the 14th Battalion, Catholic Order of Foresters, C.M.B.A., detachment of the 14th Battalion, Young Irish Catholic Benevolent Society, representatives of the congregation of St. Mary's, other congregations, the clergy carriages. In the streets through which the procession passed, the new Archbishop received a series of ovations. In front of the cathedral was stretched a large scroll, with the words "Caed Mille Failthe," and over the door of the palace were the same words, in large letters. The progress of the procession was enlivened by the music of the bands. "The Maple Leaf" was the favourite air. The children of the Catholic schools, with banners, met the procession half way, and the bands ceased while the fresh young voices were raised in a song of welcome. Miss Thompson presented a bouquet. Flags were conspicuously displayed from the houses along the route, especially Catholic buildings. The Papal colours were displayed on the Hotel Dieu, Notre Dame the C.M B.A hall, and the cathedral. The church bells rang out when the procession came in sight of the cathedral. The procession was marshalled by Messrs T. Ronan, W. Glancy, T. James, P. Scanlon, P McDermott, P. Connors, and J. Lawless. The cathedral were entered to the strains of the "March of the Priests," and when the Archbishop-elect had entered the chancel, Vicar-General Farrelly,

ON BEHALF OF THE CLERGY,

read the following address of welcome, which was accompanied by a purse of gold:—

To the Most Reverend C. H. Gauthier, D.D., Archbishop of Kingston.

Most Reverened and Beloved Archbishop: With feelings of the most profound satisfaction, we gather round you on this thrice-blessed occasion, for the purpose of presenting the respectful homage of a loyal and united priesthood, and cordially bidding you welcome to the chair of authority in this diocese of ours, which is one of the most ancient in the whole Dominion of Canada.

The news of you promotion to the dignity and responsibility of the episcopal office was hailed with abounding joy by every priest of your jurisdiction, for we all recognize that it is an elevation which you eminently deserve, a position which you are fully competent to fill, a dignity which you are well qualified to bear with distinction and ability, and that, in fine the exalted office and its present distinguished occupant meet together in mutual honor.

Our first duty, therefore, is to give expression to the intense and very lively gratitude which we all so enthusiastically feel towards the Holy See that sure foundation and true source of all ecclesiastical authority because of your appointment to this venerable diocese.

The illustrious Pontiff, Leo XIII now so happily reigning and giving light to the world has, if possible endeared himself still more to our hearts by the great favor which he has this day deigned to confer upon the priests and people of Kingston.

To be a trusted ruler in God's own house, and to shepherd and safeguard the flock of Christ, whilst the most honorable office which any man could occupy, is, at the same time, one involving solemn and tremendous responsibilities, but we are happy to say that you will not be found wanting in their dischage for you come well equipped for the performance of these honorable but onerous duties.

You thirty-one long years of prosperous mission work, and fruitful administration, gives us a guarantee of your future success in the exalted position to which you are this day called. Richly endowed with those amiable and genial qualities which adorn social life, as well as with the gifts of the higher order which dignify the sacredotal career, you have placed both, in a blessed union, at the service of religion, and during all these years, wherever you have gone in your mission of peace, the people still hold your name in benediction as the kind father who so well knew how to comfort the sorrowful, to soothe the suffering, and to hold out the helping-hand to God's forlorn children in distress.

In a large number of the parishes of this diocese, but especially in your native country of Glengarry, and in your recent home at Brockville, you have left behind you monuments of your zeal and piety and learning and activity, which have taken beautiful form in the shape of magnificent churches and substantial presbyteries and handsome convents and schools and asylums for the afflicted and God's suffering poor, but monuments, much more enduring than these, have been, by you, built up in the hearts of the people everywhere, because of the urbanity, the meakness, the kindness, and all those virtues which mark the Christian gentleman, which you have ever shown to those around you.

As a priest among your brother priests, your record is not less admirable. You have ever been a bright example to the young and a stimulus to those of riper years because of the unassuming, pious, faithful, devoted, and untiring manner in which you have fulfilled every duty of your sacred calling as a tried and trusted servant of the Lord.

We cheerfully bear testimony to the uniform courtesy which has characterized your intercourse with us in the past, and we are satisfied that, in the future, you will be none the less the loving friend and brother, although, now, an archbishop in God's holy church.

In the greeting which we so gladly bring to you to-day it is but natural, therefore, that a very deep sentiment of personal kindness and affectionate good-will towards yourself should be wedded to that reverence and obedience which every priest of Kingston feels, beause of your official position and character.

You come to this diocese and to this Cathedral church—not as a stranger to its priests and people—but as a well-known, well-loved friend and father, with a certificate of many fruitful years of meritorious work faithfully achieved for the uplifting of the people, and the advancement of religion in our midst.

You come, moreover, as one who was the trusted lieutenant, the firm friend of him whose place you are now called upon to fill—the distinguished prelate, the illustrious churchman—our late lamented archbishop, Dr Cleary.

Now we believe that your glorious record of the past is a happy augury for the future.

Under your fostering care and skilful guidance, this mother diocese of Ontario shall flourish and know an ever-increasing prosperity.

You will maintain her honor and extend her usefulness; and, in all your undertakings, you may be certain of the love and loyalty and unswerving support of the priests who now surround you, and who will consider it an honor and a privilege to labor by your side.

With the assurance of our sincere esteem and regard we also ask your grace to accept this purse of gold as a symbol—modest and inadequate indeed—but still an emblem of the wealth of deep affection which we, each and all, entertain towards you.

One other important duty rests upon us, and that is, to express to your grace, in a public and formal manner, the debt of gratitude which we owe to the Right Rev. Administrator for the very efficient and faithful manner in which he has fulfilled his duties. His bearing towards the priests has been that of the enlightened courteous gentleman, the kind and sincere friend, and the brotherly fellow-clergyman, and, in consequence, he has endeared them to him in affectionate, respectful, and lasting esteem. For this evidence of his kindness to us, and his devotion to the duties imposed upon him, we thank him.

In the hope that your grace may live long to honor your exalted position, and to make your priests and people happy.

We hereunto subscribe as follows:—

Right Rev. James Farrelly, administrator; Very Rev. Thomas Kelly, Very Rev J. S. O'Connor, Very Rev. J. Masterson, Very Rev. C. Murray, Revs. M. J. Stanton, C Duffus, Thomas Davis, John McDonaugh, C A. McWilliams, P. A. Twohey, Thomas Spratt, John Hogan, J J Connolly, George A Cicolari, Michael McDonald, Dennis A Twomey, Michael Spratt, William Walsh, J D O'Gorman, P J Hartigan, J P Fleming, J. S Quinn, Thomas McCarthy, John McCarthy, M J O'Rourke, Thomas Carey, T. P O'Connor, Alexander Carson, Charles Killeen, J V Neville, J P Kehoe, J J Collins, John O'Brien, W A McDonagh, P C O'Brien, M J Meagher, John Meagher, W T Bridonau (on behalf of his community).

Feast of St Luke the Evangelist, 1898.

OTHER ADDRESSES

An address in behalf of the laity was next read. It was signed by Senator Sullivan, Dr Ryan, L O'Brien, Daniel Phelan, James Swift, and Patrick Daley. A third address was signed by Revs D O'Connell, St Joseph's hospital, Peterboro, Edward H Murray, P.P., Cobourg, W J Kelty, P.P., Douro, D J Casey, archdeacon, St Peter's cathedral, Peterboro, M Larkin, P.P., Grafton.

THE ARCHBISHOP'S REPLY

Replying to all the addresses the Archbishop-Elect said: My first words, must be of thanks to God, the giver of all good gifts, who has been so graciously near upon this my first entrance into this city and cathedral as the archbishop of Kingston. I am overwhelmed by such an expression of good will toward me. I thank you, my brother priests of the church here with whom I have been associated for so many years, having but one thought and one purpose as we laboured side by side for the glory of God and the advancement of His kingdom. I thank you for the brotherly sentiments of affection with which your address is so replete. It has been pleasing to Almighty God that I should be appointed your leader and your guide, and you seized the earliest opportunity to proffer to me your confidence and allegiance. And I, for my part, assure you that the brotherly affection which I feel towards each of you is to remain unchanged, or, if changed, it will be changed to the affection of a father—not less of duty, but more solicitous, a father that will sympathize with you in your trials, assist you in your labours, and contribute in every manner in his power to your happiness.

"I thank you for the allusion you made in your address to the Right Rev. Mgr. Farrelly, many times administrator of this diocese, and who always administered the diocese to the acceptance of all parties—of priests and the people. Mons. Farrelly's record is one that anyone should be proud of. It is one without spot or stain, it is a record that teaches altogether for nearly a half century, and is such as to command our veneration, our respect and our love, and the respect, veneration and love of none more than of his archbishop, who will try to take care to show him that even here the church finds means to reward such faithful service and such distinguished merits.

"I thank you my dear brothers of the diocese of Peterboro, who have come here to-day to join our own clergy in their felicitations to me and the expressions of your good wishes. I accept your gift with great pleasure and thanks, and I need not tell you that I reciprocate these good feelings, and I hope that for long years there may continue those friendly relations between the priests of the diocese of Peterboro.

"And now a message to my people. Knowing as I do the striking spirit of faith that animates you I am aware that no matter who came, no matter who he might be, the one who is honoured by the holy father to be your archbishop would not fail to secure a cordial reception in coming among you. But I assure you I was not prepared for, I did not expect, I did not anticipate the magnificent demonstration with which you have been pleased to greet me here to-day. As I came through your streets and saw such a multitude of people before me, with your procession so well ordered and everything giving evidence of the welcome that is in your hearts, my own heart was so much touched by the scene and evidence of your good will towards me that it left me powerless, my dear brethren, to express to you the gratitude of my heart. I shall not try to do it, but I shall pray for you to almighty God that he may bless and reward you for the renewed courage and strength which your actions have given me. I thank you for your beautiful address with its kind wishes for my welfare, with its sincere congratulations and at the same time with its evidence of co-operation with me in the time when difficulties might come—and to some of the difficulties you have already made reference to. But my brethren, I may say to you, that, with such a united clergy as the clergy of the diocese of Kingston, with such a united people as the people of the diocese of Kingston, and with the blessing of Almighty God upon us all, I have no fear for the future, or, if I have any fear that fear comes from my own unworthiness, my own incompetency, my own unfitness for the work assigned me, for the great dignity to which I have been raised. But, brethren, this even does not discourage me, for though I can do nothing God can do all, and if I am nothing Almighty God will be all. He makes those who are unworthy to be worthy, and God grant that it may be so of me. And I remember also that when He came upon this earth to establish His church, when there were those to be selected to come after Him, to continue His work He went, not among the strong, not among the learned, not among the great but among the humble, among the poor, and among the meek, among the poor fishers of Galilee. He went still further, and went among the persecutors and of ignorant fishermen He made members of the church, of Saul of Tarsus He made a vessel of election.

"And, my brethren, it has been so by the lamented death of the late lamented Archbishop, whose memory will ever be revered, and who was not only a great and learned scholar, but a great Churchman—when the archdiocese of Kingston was without a chief pastor the eyes of the Lord were turned upon me in my weakness and in my humility labouring as I was, performing my allotted work in a parish of this diocese, and through the voice of His representative He bade me take my places among princes of the Church, and assigned to me this archdiocese of Kingston as the field of my labour. I was born in the diocese, brought up in the diocese, educated in the schools of the diocese there is not an interest in the diocese that has not been entwined in every fibre of my heart. And now it has been pleasing to God that I should hold the position of government in the diocese, that I should guard its interests, and that I should do all that lays in me so that the diocese of Kingston may stand as it stood for many years past always a diocese that her sons are glad of and proud of.

And now, my dearly beloved brethren, I ask you, the clergy first and secondly the laity, to allow me to thank you again for this demonstration of good-will, this kindly welcome, these expression of good wishes towards me. I would ask you, with all the earnestness of my soul, to be with me to-morrow, that Almighty God may give me the grace of light and of strength and of courage, whereby I may be able to promote the workings of the diocese, in every way, working for its honour and glory, and for the salvation of the souls entrusted to my care. God bless you all."

THE CONSECRATION

The consecration in St. Mary's cathedral this morning was a splendid ceremony and was witnessed by a gathering of clergy and representative laity as brilliant as any that could be gathered together within the limits of the Dominion for a similar occasion. The cathedral itself was appropriately decorated. The main altar, the episcopal throne, pulpit, choir-gallery, and other conspicuous objects were decked with the Papal colours, yellow and white, mingled with royal purple, and here and there garlands of smilax, whilst streamers and festoons of the same colours relieved the stern architectural line of the great building at all points. Over the high altar was a scroll, "In Fide et Veritate", at the opposite end of the church, covering the Papal arms, "Benedictus qui venit in Nomine Domini," other texts appearing on the side walls and columns. The congregation packed the cathedral to its utmost capacity, and hundreds, anxious to witness the solemn rite, were unable to gain admission. The large sanctuary was quite crowded by the clergy, whose entrance in processional order the centre aisle was all impressive spectacle.

The officers of the Mass were—Consecrator, the Most Rev. Dr. Duhamel, Archbishop of Ottawa, Assistant Bishops, Right Rev. R. A. O'Connor, Bishop of Peterborough, and Right Rev. Henry Gabriels, Bishop of Ogdensburg, N.Y., Assistant Priest, Very Rev J. J. McCann, Administrator of the Archdiocese of Toronto, Deacon of the Mass, Very Rev. Dean Murray, Trenton, Archbishops Chaplains, Venerable Archdeacon Casey, and Vicar-General Walshe; attending priests, Rev J. J. Connolly, Belleville, Rev. Thomas Casey, and Rev. C. A McWilliams. The Master of Ceremonies was Rev. J. A. Parent, Montreal.

BISHOPS AND PRIESTS WHO ASSISTED.

Present in the sanctuary were:—Archbishops Bruchesi, Montreal, Begin, Quebec, O'Brien, Halifax, Langevin, Winnipeg, Bishops Quigley, Buffalo, N.Y., O'Connor, London, Ont; Dowling, Hamilton, Macdonell, Alexandria, Ludden, Syracuse; Michaud, Burlington, Vermont, Emard, Valleyfield, Laroque, Sherbrooke; Decelles, St. Hyacinthe, Lorrain, Pembroke, Mons McEvay, Hamilton; Kennedy, Syracuse, Deans, Dr Harris, St. Catharines; Egan, Barrie, O'Connor, Chesterville, O'Connell, Mount Forest. In addition to the priests of the Kingston Archdiocese were:—From Toronto, Rev Frank Ryan, Rev J R. Teefy, St Michael's College, Rev J. L Hand, Rev. M. Cline, Rev. L Brennan, Rev. F. Rohleder, Chancellor, Rev. P. McMahon, Thornhill, Rev. C Lamarche, Rev William McCann, Rev T. F. Laboreau, Rev. S Grogan, C.SS.R., Rev James Murison, Charlottetown, P.E.I., Rev C Campbell, Halifax, N.S., Rev D McMillan, Alexandria, Rev. B O'Bryan, S.J. Montreal, Rev. William J. Murphy, O.M.I., Ottawa, Rev Thomas Davis, Madoc, Rev Thomas F Scanlon, Peterborough, Rev H. A. Constantineau, O.M.I., Ottawa, Rev J H. Conroy, Ogdensburg, Rev Michael Stanton, Smith's Falls, Rev J. McPhail, C.SS.R. Montreal, Rev. J Lonergan, Montreal, Rev M J Jeffcott, Oshawa, Rev E F Gallagher, Pickering, Rev R A McDonald, Greenfield.

SOME PROMINENT LAYMEN

Among the laity were Sir Wilfrid Laurier, Hon R W Scott, Sir William Pingston, Hon Charles Fitzpatrick, Hon William Harty, Senator Sullivan, John Ryan, O K. Fraser, F. R. Latchford, Dr. Edward Ryan, Chevalier John Heney, M. J. F Quinn, M.P. Dr. Guerin, Montreal. There were several members of the Legislatures of Ontario and Quebec.

ARCHBISHOP O'BRIEN'S SERMON

The sermon was preached by His Grace the Archbishop of Halifax. He took for his text:

"For this was I born, and for this came I into the world, that I should give testimony to the truth, every one that is of the truth heareth my voice" (John, xviii., 37).

He said:—Your Graces, my Lords, Very Rev. and Rev Fathers and Dear Brethren; there can be no honest doubt in the mind of those who believe in Holy Scripture, or make profession of Christianity, that the mission of our Lord and Saviour was twofold in its object. He came to redeem, and He came to teach. These are basic truths of the Christian religion, they are the elementary facts in its teachings, they constitute at one and the same time the reason of its being, and its regenerating power. By Christ alone have men been redeemed by Christ alone are they to be instructed unto eternal life. He is the "true light which enlighteneth every man that cometh into this world" (John i. 9). Just as He is the One "in whom we have redemption through His blood the remission of sins according to the riches of His grace." (Ephes. i., 7). These two fundamental truths are either explicitly taught, or taken for granted on every page of the New Testament.

But whilst professing Christians, as a general rule, readily proclaim that Redemption comes only through Christ, very many do not realize or attach sufficient importance to the fact that Salvation, the

GARNERED FRUIT OF REDEMPTION,

can be [illegible] only by the application of the merits of that Redemption to the individual soul. We have been redeemed without our knowledge or consent, but we shall not be saved without the active co-operation of our free will with God's sanctifying grace.

In these days of loose thinking and sensational writing, the correct use of words is little understood, and their purport [illegible] confounded [illegible] in the minds of many Redemption and Salvation are interchangeable terms, therefore, because Christ has redeemed us, they conclude that we are also saved. It is this confusion of thought which [illegible] a false security by making [illegible] with Redemption [illegible] the ill-importance of [illegible] due to Christ's work [illegible] of the means instituted by Him for applying the grace purchased by Redemption to their souls to ensure their Salvation.

Had the mission of Christ been simply to redeem them mankind would have been left free to choose the means which might seem best adapted to the sanctification of their souls. There would be no organized religion, no rule of faith, no standard of action. Each man would be a law unto himself, the censor of his own morals and the judge of his own conduct. Some, indeed, claim this

FREEDOM IN THE DOMAIN OF RELIGION,

this immunity from control by restrictive teaching, or clearly defined commands. The words of my text show how lacking in Scriptural warranty is this claim. Our Lord says:—"For this was I born, and for this came I into the world that I should give testimony to the truth, every one that is of the truth heareth my voice." Therefore Christ taught truth, and we are bound to accept it without question or murmur. He speaks to the heart and to the intellect of man. He appeals to his best affections whilst satisfying his intelligence by the depth and consistency of His doctrine. He comes down to the level of our capacity as He unfolds sublime truths, and with gentle and patient iteration He seeks to win our attention, and to imbue us with His own spirit of belief. Shall we not be ready and anxious to learn from such a teacher?

The world professes in our day a great desire to know the truth. On all sides the cry goes up "Give us the truth in science, in history, in religion, regardless of consequences." Is this cry sincere? Are men really desirous of knowing the plain, unvarnished truth? Or is the cry but

AN ECHO OF PILATE'S QUESTION

put to our Saviour—"What is truth?" The gospel tells us that when Pilate had said this "He went forth again to the Jews" (John xviii, 38). Evidently he was not seriously anxious for an answer to his question. Are those who ask to-day for the truth more in earnest than he? We cannot learn scientific, historic or religious truth unless we not only listen to its evidence, but also dispose our minds to accept what that evidence demonstrates. The intelligence can no more apprehend an idea or perceive the consequence between cause and effect if the will be resolved to deny than an image of an object can be formed on the eye if the lids be closed. Our moral faculties equally with our physical organs cannot adequately perform their functions unless the conditions for their proper use be fulfilled. Hence it is that many never acquire some of the most obvious truths. They either do not listen to the evidence, or they listen only to contradict to deny or to ridicule. Pilate after having asked the question "What is truth?" went forth at once from the presence of Him who was the God of truth to the Jews the revilers of that Man-God. Many of those who in our age repeat the pathetic cry, "What is truth?" listen perhaps to its exposition but all the time are mentally siding with the scoffers of Christ and His Gospel, or planning with the scribes and Pharisees how "to ensnare Him in His speech"—(Matt xxii. 15). What wonder that they remain untaught, restless and unsatisfied? Let us remember that

TEACHABILITY OF DISPOSITION

is necessary to acquire truth. It is also the characteristic of profound scholars just as scepticism is the unerring mark of shallow sciolists.

It is evident, then, that our free will has a grave responsibility in the search for truth. On it devolves the duty of turning the attention to a consideration of the motives of credibility of the propositions advanced, and of disposing the mind to be intellectually honest and candid. In this way one may be said to be "of the truth" and consequently such a one will hear the voice of our Lord. He has said "For this was I born and for this came I into the world that I should give testimony to the truth." That He taught is an historic fact that His life-work had a most beneficial and far-reaching effect on human society, and its individual members is equally a fact of history. His teachings and example have been for nineteen centuries a great moral force, curbing

THE UNTAMED FURY OF DESPOTS,

softening the rude temper of the barbarian, and uplifting the lowly and the oppressed. In proportion to the prevalence of that force in the laws and customs of a nation, will be the measure of the social well-being of the people. Where this force does not exist, there barbarism, oppression and brutal injustice abound. The world, in its various geographical divisions, supplies an object lesson, the significance of which cannot be gainsaid. Where the masses of the people are influenced by the example and teachings of Jesus Christ, holiness of life and the highest form of civilization will obtain, even though the government may be one of oppression and injustice. In a word there is no justice nor sanctity nor true civilization, in the mind and heart of any man, except inasmuch as his life is moulded consciously or unconsciously, by that moral force which had its beginning nineteen hundred years ago, when Jesus taught in Peter's boat, or on the mountain slopes.

Whilst this will not be denied by any professing Christian, yet many will say there is

IN CHRIST'S SYSTEM OF RELIGION

no dogmatism, no [illegible] creed. It is a religion of love and brotherly good-will. It certainly is that, but it is much more. It appeals, indeed, to man's best affections, but it satisfies also, his intellect. It is a curious fact that many minds are swayed by phrases or even by a simple word. We see apparently sensible men affected by the word "dogma" in a manner not dissimilar from that of one whose mental equilibrium has been overturned. They cry out, "Away with dogma, we want none of it in our religion; we are free men no sacerdotal chains shall bind our intellects, the law of love the golden rule is our standard, our own judgment the final court of appeal, creeds are priestly impositions, perish dogma, we want no ecclesiastical invitations." Fine declamation, is it not? But how many false assumptions and erroneous ideas does it not contain? [illegible] with it utter

LACK OF LOGICAL TRAINING

has begotten confusion of thought and vagueness of understanding unknown in past ages. This is why so many are losing their hold of religion. The good seed falling on shallow soil, [illegible]

[illegible] dogma. We say at once you can no more [illegible] religion without dogma than you can have science without principles, [illegible] without supports, [illegible] right conduct without [illegible] solution of a problem or Euclid without the postulates of geometry. Dogma is not as its opponents assume an arbitrary opinion imposed on believers regardless of reason and evidence. It is a revealed truth, which may [illegible] proved by human reason as well as by God's Word, or it may be a truth resting on God's authority only to be believed, but not in contradiction to reason [illegible]

[illegible] WHAT DOGMAS [illegible]

[illegible] A God who is to be the object of our love, then we have the fact of our dependence on Him as well as the nature of that dependence, all these are dogmas. We have, also dogmas regarding His attributes and still others which [illegible] obligations towards our [illegible] But some will say, [illegible] natural religion, one of [illegible] and brotherly love. Well, you must satisfy the intellect on one or two points regarding this simple form of religion, only truth can satisfy the intellect and truth is ever and essentially exclusive and dogmatic. Now tell me, for you must give a reason for your so-called religious profession, or be branded as superstitious zealots, why should I help my neighbour, why should I manifest towards him brotherly love. Those questions can be answered, but only by laying down established truths, to do this you must dogmatize. It is scarcely necessary to pursue this phase of our question further. Despite the cheap rhetoric of learned professors and the

SILLY PARROT TALK

of newspapers and magazine writers, dogma is and must be the kernel of religion, its starting-point, its principle of life, energy, and development. On it, too, depends every right rule of conduct.

Our Saviour gave testimony to the truth in a kindly spirit indeed and in loving accents, but none the less in a dogmatic manner. He taught with the calm assurance of infallible knowledge and almighty power. He had no vague theories of duty and morality, nor did He leave to man any option in the service He claimed. There is no ambiguity in His Sermon on the Mount. He is not giving expression to views, or opinions which may be controverted. He is propounding principles, which if acted upon by the world would leave no vexed social problems to be solved and no human misery without its assuagement. We realize that it is a Master who is speaking, and are not surprised when the Evangelist adds:—"And it came to pass when Jesus had fully ended these words the people were in admiration of His doctrine. For He was teaching them as one having authority, and not as their Scribes and Pharisees" (Matt viii. 3, 29). With authority too He sent His Apostles

TO TEACH THE WORLD

saying:—"All power is given to me in Heaven and earth. Go ye therefore and teach all nations" (Math xxviii, 18, 19). And with authority He promised rewards and threatened punishment when He said:—"Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be condemned." (Mark xvi 15, 16).

Thus, by the will of God a church or teaching body was founded by His power it was endowed and by His command it is to be held and obeyed. Man had no more to say in its foundation, or in its endowment than he had in the creation of matter and the fixing of its laws, and just as he cannot change by one jot or little the laws of nature, so he cannot change or destroy teaching clearly traceable in every succeeding age. Of the Roman Catholic Church only with the Pope as its acknowledged head can this unerring mark be verified. From Christ till now no epoch can be mentioned no century named no year designated [illegible] which the Catholic Church is not [illegible] teaching the same doctrine and administering the same sacraments. Growth and development there have been as there must be in all living organizations progressive unfolding and fuller exposition of doctrine in keeping with the

ADVANCE OF INTELLECTUAL METHODS

has been verified but its substantial identity has remained. As the acorn grows into a mighty oak it does not perish it develops by reason of its innate power so the Church of God founded by Christ has grown and developed into the vast and far-reaching organization of the Catholic Church identical in faith identical in sacramental power, identical in its divinely instituted hierarchical order. In conformity with the laws of growth and development, its external form has been modified but its essential principles are as immutable as God's own Word, the nature of the Church, or the Divine form of its governing power. He must take the order of nature such as it is, he must be content with the supernatural order as represented by the Church, and as it has come from the hand of God. We were not consulted about the creation of the world, neither was our opinion asked about founding the Church. Did men only reflect that they are as powerless to change the supernatural as the natural order, we would have no useless and sinful rebellion against God's Kingdom.

Now that Kingdom was to endure to the end of time for its office-bearers

RECEIVED THE DIVINE MANDATE

to "preach the Gospel to every creature." This necessarily involves continuity, or unbroken succession, and hence the Church of Christ must stand forth as a great historical fact, as definite and as recognizable as any kingdom on earth. More widespread than any of them, and more lasting, its history cannot be confounded with that of other institutions. The Church of Christ can be no latter-day fact, its appearance in history must be coeval with its founder, and its beneficent work, and men may refuse to listen to the voice of our Church, and deny her claims to a divine origin, just as many would not hearken to the words of our Saviour, and scoffed at His assumption of divinity but the historic fact remains that she alone of all institutions or kingdoms is found on every page of the annals of the world for nearly nineteen hundred years bearing witness to Christ, never trimming her sails to catch the breeze of popular favor, never abating her claims, never lowering her flag at the bidding of foreign tyrants, or treacherous sons. There is

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