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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt. 22: 21.

Vol. I.

Toronto, Saturday, Sept. 17, 1887

No. 31.

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NOTES OF THE WEEK.

It is announced that Her Majesty Queen Victoria contemplates contributing another book to the literature of the world. The announcement will be heard with general regret.

Mr. Wm. O'Brien, M. P., failing to appear to answer the summons in the case of the government against him under the provisions of the Crimes Act, was arrested at Kingston on Sunday. Mr. O'Brien is in delicate health, and confined, the *Freeman's Journal* says, in a cell only nine feet long and four broad, badly lighted and little better than a black hole.

The report that Mr. Powderley was in sympathy with, and associated in the Know-Nothing movement, which certain fanatics in the States are now endeavouring to revive, although, on the face of it, an fabrication, has elicited from that gentleman the following plain and unambiguous denial. "While I am an American," he writes, "I am not interested in reviving 'purely American ideas.' I am not anxious to see the tomahawk and scalping-knife flourish again in this country. I have no desire to rekindle the camp-fires of the purely American, nor do I wish to see the re-establishment of the ducking pond or the burning of the witches. I am content to devote my time to the revival of an interest in the Declaration of American Independence, and the re-establishment of the rules of American people, independent of party or monopoly."

Speaking of the lamentable occurrences at the Mitchellstown meeting, on Friday last, the *London Daily News* said: "The more we examine into the tragedy the more evident it becomes that it was nothing less than murder by persons unknown. The ominous silence of the Government and its agents on the question of responsibility is one of the worst features of the case. What are we to expect but crime answering to crime, devilish outrage following devilish repression?" The comments of the English

press and the angry character of Monday night's debate show that the sad and grievous affair has created a sentiment of horror and disgust throughout the kingdom. "The heart of England," Sir William Harcourt said, "is with the Irish in vindicating the right of public meeting, and will support them until justice is done." The action of the Government in attempting to prevent the holding of public meetings violated, it was maintained in the debate, the law and the constitution, denied the fundamental principle of both, and was wholly incompatible with the existence of free government or the rights of a free people. "My only fear," Mr. Parnell has said, "is lest some men become so exasperated as to commit wild acts of revenge. I will continue, however, to urge my countrymen to patient endurance of wrong and suffering until they get Home Rule."

The shrine of St. Anne de Beaupre, about 26 miles below Quebec, on the northern shore of the St. Lawrence, was on Thursday the scene of an imposing and very remarkable demonstration. According to previous announcement, Cardinal Taschereau, in accordance with an authorization from the Sovereign Pontiff, solemnly crowned the new statue of St. Anne. A number of sick and afflicted people, for the most part helpless little boys, had thrown themselves, or been carried in the way of the statue, and implored the saint for relief. The scene was a touching one to all who witnessed it, the eagerness and longing displayed on the countenances of the earnest applicants moving many to tears, even amongst the members of the clergy. There were probably no fewer than 10,000 people present at the ceremony. Several boats with pilgrims left the city at an early hour, and the steamer Canada brought down an immense number from Montreal. The steamer *Bienvenue*, upon which the Cardinal and bishops took passage, was handsomely decorated, and so was the landing place at Ste. Anne, while the road to the church was spanned with arches, etc. Besides Cardinal Taschereau there were present the Archbishop of Ottawa, the Bishops of Rimouski, Sherbrooke, Chicoutimi, St. Hyacinthe, Nicolet and Pontiac, Mgr. Bosse, Mgr. Letourneau, Mgr. Legare, Mgr. Tetu, Mgr. Marois, Grand Vicars Langevin, of Rimouski; Marechal, of Montreal; Gelinas, of Nicolet, and some 200 members of the clergy. The large church was crowded to suffocation and was yet unable to contain anything like the whole of those who sought admission. Sermons were preached, in English, by Archbishop Duhamel, of Ottawa, and, in French, by Bishop Racine, of Sherbrooke. At the conclusion of the mass the ceremony of the coronation of the statue took place, and in consequence of the inability of the church to hold anything like the entire congregation, was performed on a raised platform erected for the purpose outside the entrance. The golden crowns were then presented to his Eminence, who in the observance of due precedence, took first the smaller one and laid it upon the head of the juvenile Virgin Mary, immediately thereafter laying the larger crown upon the head of St. Anne. As the act of coronation was performed by Cardinal Taschereau, guns were fired, bells were rung, and the brass bands clanged out their most joyous music. Then a solemn "Te deum" was sung in the open air, in which most of the vast assemblage joined.

AN INTELLECTUAL LEADER.

SKETCH OF THE LIFE OF JOHN HENRY CARD. NEWMAN.

III.

A LITTLE more than a decade after the Achilli affair, Dr. Newman was again prominently before the public, but under very different circumstances. It was a wrestling this time with the intellectual forces which determine the good or evil opinions of men; and he came out of the strife conspicuously victorious, bearing off as his prize the admiring respect of all classes of his countrymen.

Canon Kingsley, in a review of Mr. Froude's History of England, which appeared anonymously in Macmillan's Magazine for January, 1864, had the following:—

"Truth for its own sake had never been a virtue with the Roman Clergy. Father Newman informs us that it need not, and, on the whole, ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force of this wicked world, which marries and is given in marriage. Whether this notion be doctrinally correct or not, it is at least historically so."

Dr. Newman was naturally astounded by so unmerited an attack, and none the less deeply hurt that it involved, through him, the honour of the whole priesthood—through him whose whole life, as Mr. Froude says, had been a struggle for truth, to the entire forgetting of his own interests. He therefore wrote to the Messrs. Macmillan, not, he said, to seek reparation, but merely to draw their attention to a grave and gratuitous slander, with which, he felt confident, they would be sorry to find their names associated, pointing out at the same time that there were no words of his—much less any quotation from his writings—given in support of so monstrous a charge. This letter having been sent to Mr. Kingsley, that gentleman wrote to Dr. Newman, saying that he had drawn his conclusions from many passages in his writings, but had referred in particular to a sermon published in 1844, and entitled "Wisdom and Innocence." He added, however, that if Dr. Newman would show him he had wronged him, as he was happy to believe from the tone of the letter to Messrs. Macmillan he would be able to do, he (Mr. Kingsley) would gladly retract his accusation as publicly as he had made it.

Deeply hurt by Mr. Kingsley's avowal of his authorship of the slander, Dr. Newman demanded an explanation, and an admission that the article in the *Review* contained an accusation for which there was no justification. Mr. Kingsley thereupon submitted a draft of the following for his approval:

"Dr. Newman has, by letter, expressed, in the strongest terms, his denial of the meaning which I had put upon his words. *Nomanknows the use of words better than Dr. Newman*; no man, therefore, has a better right to define what he does or does not mean by them. It only remains, therefore, for me to express my hearty regret at having so seriously mistaken him; and *my hearty pleasure at finding him on the side of truth, in this or any other matter.*"

This, Dr. Newman saw, as it is not, indeed, very difficult to see, would leave an impression the very reverse of what he required from the explanation; and he therefore withheld his approval. Mr. Kingsley thereupon offered to omit the words italicised above, saying that he thought he would then have done all one gentleman should expect from another; but Dr. Newman still objected that the paragraph, even as amended, would seem to imply that he had been confronted with definite abstracts from his works, and had given his own explanation of them to the publishers. This he had indeed wished, but had not been so fortunate as to bring about. Kingsley, however, sent his paragraph to the magazine, and its publication brought forth from Dr. Newman a rejoinder, the following extract from which will convey an idea of the whole:

"Mr. Kingsley begins by exclaiming,—'O the chicanery, the wholesale fraud, the vile hypocrisy, the conscience-killing tyranny of Rome! We have not far to seek for an evidence of it. There's Father Newman to

wit! one living specimen is worth a hundred dead ones. He, a priest writing of priests, tells us that lying is never any harm.'

"I interpose: 'You are taking a most extraordinary liberty with my name. If I have said this, tell me when and where.'

"Mr. Kingsley replies: 'You said it, reverend sir, in a sermon which you preached when a Protestant, as Vicar of St. Mary's, and published in 1844.'

"I make answer; 'Oh . . . Not, it seems, as a priest speaking of priests; but let us have the passage.'

"Mr. Kingsley relaxes: 'Do you know, I like your tone. From your tone I rejoice, greatly rejoice, to be able to believe that you did not mean what you said.'

"I rejoin; 'Mean it! I maintain I never said it, whether as a Protestant or as a Catholic.'

"Mr. Kingsley replies: 'I waive that point.'

I object: "Is it possible? What? Waive the whole question! I either said it or I didn't. You have made a monstrous charge against me; direct, distinct, public. You are bound to prove it as directly, as distinctly, as publicly; or to own you can't." "Well," says Mr. Kingsley, "if you are quite sure you did not say it, I'll take your word for it; I really will."

My word! I am dumb. Somehow I thought it was my word that happened to be on trial. The *word* of a Professor of lying, that he does not *lie!* But Mr. Kingsley re-assures me: "We are both gentlemen," he says; "I have done as much as one English gentleman can expect from another."

I begin to see: he thought me a gentleman at the very time that he said I taught lying on system. After all, it is not I, but it is Mr. Kingsley who did not mean what he said.

So we have confessedly come round to this preaching without practising; the common theme of satirists from Juvenal to Walter Scott! "I left Baby Charles and Steenie laying his duty before him," says King James, of the reprobate Dalgarno; "O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence."

Mr. Kingsley replied to this masterly exposition of the case in an article under the title "What, then, does Dr. Newman mean?" It was very plain to all who read that he was tingling from the effects of his opponent's thrusts, and anxious for revenge; for he hesitated not to make use of most insulting insinuations, and challenged Dr. Newman's honesty on every point. But he deserves our thanks for his article nevertheless, for the reply to it was the famous "Apologia pro Vitâ Suâ."

"I must," said Dr. Newman, "give the true key to my whole life. I must show what I am that it may be seen what I am not, and that the phantom may be extinguished which gibbers instead of me. I wish to be known as a living man, and not as a scarecrow which is dressed up in my clothes. False ideas may be refuted indeed by argument, but by true ideas alone are they expelled."

And he has shown himself as he is to an extent which makes us realize in astonishment the immense power of self-analysis possessed by him. It is, of course, a history of his religious life only; but very few have lived a life so near to being exclusively religious. From his very infancy his whole mind was bent to the task of finding out his real duties to God, and every energy spent in doing them. Ever present with him was the conviction that in God he "lived and moved and had his being."

In this remarkable book he has given as minute a description of the workings of his intellect, and the effect upon it of every opinion and event with which it came appreciably into contact, as a scientist might give of the results of an experiment in his laboratory upon some substance whose qualities he had been testing.

The book appeared in parts, and the appearance of each instalment was eagerly looked for by the reading public. At the end of the first part he says:—

"And now I am in a train of thought higher and more serene than any which slanders can disturb. Away with you, Mr. Kingsley, and fly into space."

And away, accordingly, he flies from the interest of the reader thereafter.

The publication of this work made Dr. Newman really known; and to know him is to respect him, and to love him. No man to-day stands higher than he in the estimation of his countrymen.

In 1875 was published his famous "Letters to the Duke of Norfolk," an able rebuttal to the arguments adduced by Mr. Gladstone to show that the belief in the doctrine of Papal Infallibility interfered with the civil allegiance of the subjects of a commonwealth. Mr. Gladstone himself has given the following generous testimony to the value of the Letters:

"Whatever he writes, whether we agree with him or not, presents to us this great attraction, as well as advantage, that we have everywhere the man in his work, that the words are the transparent covering of his nature. If there be obliquity in them, it is purely intellectual obliquity; the work of an intellect sharp enough to cut a diamond, and bright as the diamond which it cuts."

In 1877 Dr. Newman was elected Honorary Fellow of Trinity College, Oxford. This distinction, while reflecting honour on the College which gave, as well as on the recipient, was peculiarly gratifying to Dr. Newman; for Trinity was his first College, and endeared to him in a thousand ways. At the end of February, 1878, he therefore revisited Oxford for the first time since his conversion, more than thirty-two years before, and met many of his old friends from whom he had all that time been separated—among others Dr. Pusey.

In 1879 it was officially announced to him that his present Holiness Pope Leo XIII. desired to raise him to the rank of Cardinal, but with permission to continue, as heretofore, his residence at the Oratory; and he went to Rome to receive the honour. After the ceremony he was presented, by the English Catholic residents in Italy, with a full set of the vestments, &c., required for his new dignity. Soon after this he was prostrated with a very severe illness, no doubt largely the outcome of fatigue and excitement. After his return home he was overwhelmed with addresses, accompanied often by gifts, from Catholic individuals and societies the world over, for everyone rejoiced in the honour done him.

Since that time his life has been spent peacefully and happily at Edgebaston or at Rednal, a small country house of the Oratorian's, three miles distant, surrounded by

"All that which should accompany old age,
As honour, love, obedience, troops of friends."

His manner of living is of the simplest. He rises early, and retires late, being still a great worker. His only luxuries are books. The Oratory possesses a grand library; and the walls of his little study are well lined with books; and here, mingled with weightier works, are found volumes by Miss Austen, Mrs. Gaskell, Thackeray, Trollope and Sir Walter Scott. The last named author has been a lifelong favourite. Music, too, he dearly loves, and devotes much time to.

Full of great love for humanity, he delights in the company of children, and always counts himself fortunate when he can minister to their comfort or pleasure. He is a model of courtesy, knowing, as few have known, how to "speak the truth, yet wound none."

Late accounts tell of great activity for one of his advanced years; yet are evidences too numerous that his years are far advanced. He has, indeed, already added nearly a score of years to the allotted three score and ten. With the psalmist he may say:

"He hath converted my soul. He hath led me on in the paths of justice, for His own name's sake. . . that I may dwell in the house of the Lord unto length of days."
K. B. C.

Cardinal Newman writes to Father McLoughlin with reference to his work on Indifferentism:—"Dear Father McLoughlin: I have been reading your book since it came to me with great interest and pleasure, and pray and trust it may achieve that success which you desire for it and which it deserves."

The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

THE RED RIVER SETTLEMENT.

II.

IN connection with the following letters a brief sketch of Captain Miles Macdonell, abridged from Mr. Douglas Brymner's "Archives Report," possesses considerable interest:

Miles Macdonell, generally but erroneously described as a Captain in the Queen's Rangers, was born in Inverness, Scotland, in 1767. In 1779 he was at Carleton Island with his father, a loyalist refugee from Tryon County, in the State of New York, who held the rank of Captain in the King's Royal Regiment of New York, of which Sir John Johnson was Colonel. Miles received, in 1782, his commission as ensign in the same corps, and served till its reduction in 1784. Shortly after the close of the war, he returned to Scotland, and in 1788, at the age of twenty-one, he married, Miss Isabella Macdonald, of Morar, with whom he came back to Canada. In 1794, he was appointed lieutenant in the second battalion of Royal Canadian Volunteers, to which his father, John Macdonell, Speaker of the Assembly in Upper Canada, had been gazetted as Captain. In 1799, Miles received from Lord Dorchester his commission as captain. In 1800, he was stationed at Fort George (Niagara), where he served with the battalion till its reduction in 1802. After the reduction he lived in Glengarry. In 1807, his father, Colonel John Macdonell, sent a proposal, addressed to General Brock, offering to raise a regiment of Highland Fencibles in Glengarry. In accordance with this proposal and in obedience to an order from Sir James Craig, Brock met Miles and the Rev. Alexander Macdonell (afterwards Bishop of Kingston) to discuss the matter. This has already been referred to at length in these columns in the life of Bishop Macdonell by Mr. W. J. Macdonell, so that it is unnecessary to dwell further upon it here. In 1811-12 Miles was with Lord Selkirk on the Red River, as related in his letters in the Archives Report and in those here appended which, it may be safely said, will bear republication. In the later years of his life he lived at Point Fortune, on the Ottawa, where he died in 1828, in the sixty-second year of his age. The Catholics of those days have bequeathed to us of the present a splendid example of loyalty and devotion to the cause of our country, in the persons of the chivalrous Bishop Alexander and the courageous soldier, Miles Macdonell.

ALBANY, 30th Nov., 1817.

MY DEAR BROTHER,—I had the pleasure to receive two letters from you (August 25th, 1816 & April last), in the course of this summer, at Red River. I left Fort William for the interior on the 15th October, last year. The ice stopped my progress by open water at Lac la Pluie, from thence we made a campaign in winter to Red River & once more took possession of it for the right owners. The enemies' posts were taken one after another by surprise, before they could know that we were in the country. Our success was complete in that quarter, and without bloodshed, but not without suffering much fatigue and cold as must be expected at that season. The forts of Lac la Pluie, Ft. Daer, Fort Douglas, & Bas de la Riviere Quinipique* fell into our hands with many prisoners and papers of importance, discovering their hostile intentions against his Lordship & people. Had the expedition been delayed till summer they would have been fully prepared, and would have cut us off on the Portages & narrow waters. A great deal of the property plundered from Red River Settlement & all the artillery, &c., were recovered. Lord Selkirk passed the Winter at Fort William and reached Red River in June. Two Commissioners have

* Winnipeg.

been appointed by Government to enquire specially into the disturbances in the Interior. One of them reached Red River—all the prisoners we took are sent to Canada for trial. Open hostilities have apparently ceased for the present, & it is to be hoped that the laws will have their due course. The settlers that were driven away last year returned this summer to Red River. The Natives have given a regular conveyance of the soil to his Lordship, & the settlement is now going on for the third time. I left Red River 23rd July for Montreal, & was arrested in passing Fort William by our adversaries, although I had a passport from Commissioner Coltman, had to appear at Sandwich to answer to the accusation. From thence I came down Lake Erie, and from Buffalo by land here in preference of going down by Niagara and Kingston to Montreal. The main object of my arrest was to prevent my getting there so soon. Our conquest of last winter gave us full command of the communication. No N^o Wester could have gone in or out of the country, but the activity of our enemy got over that difficulty. They took care to have the first story told in their own favour, in London, and made interest to obtain a Royal Proclamation commanding a surrender of all places taken during the disturbances, to the original owners or builders of them, by which we will only retain of our conquest Fort Douglas, the seat of settlement; but the Proclm. leaves the right to be hereafter decided. This has given them a momentary cause of triumph, but must be ultimately in our favour, when it shall be made apparent they have carried their imposition to the foot of the Throne.

I fear you'll not be able to read this hasty scribble. I have just appeared here must be off at 4 to-morrow morning for Montreal which I am promised to be carried into in 3 days hence. I have great expectations of being able to go to see you this winter, but cannot speak positively till I reach Montreal. My son Donald being a young Lieutenant in his Regt. has been reduced on half-pay, and is waiting my answer in Canada. My compls. to my friend William, to your wife and little family. In great haste I remain,

Your ever affec. brother,
Miles Macdonell.

Mr, William J. Macdonell,
Boston.

Montreal, July 15th, 1818.

My dear Brother,

You will perhaps have expected to have heard from me ere now as you certainly had some right to do, but I am not more fond of writing than some others of my friends & can never prevail on myself to begin a letter until there is an absolute necessity for it, or that it can no longer be put off. And now that I am about setting out for U. Canada & may be away for a couple of months it is highly proper that you should in the meantime receive a short line from me.

I shall not at present attempt to give you an account of legal proceedings between the N. W. C. & us—suffice it to say that they have not been able to substantiate the slightest charge against any of us when we have an infinite number of Indictments for capital offences against the agents, partners, clerks &c., &c., of that iniquitous association which I think are chiefly comprehended in a piece inserted in the Courant of—called the Grand Comet, which if you have not seen I shall send you. The rascals abscond and cannot be found to be brought to trial. One conviction has taken place at Quebec. Charles de Reinhard, a N. W. Clerk, for the murder of Owen Keveny, but Archd. McLellan, a partner, equally guilty, has been acquitted. This took place in June. My affair is at an end without coming to a trial, by a Noli prosequi being returned by order of the Governor, so that you need no longer be uneasy for my fate. Lord Selkirk has gone for U. Canada, ten days ago with a posse of evidences to attend the Courts there. It is not expected that much will be done further than procuring some more bills of Indictment against them & getting rid of accusations against us. Warrants are to be sent immediately into the interior for the arrest of the felons but it is very unsatis-

factory that those already brought down have almost all been admitted to bail, & consequently disappeared. The Colony on Red R. is however going on in a progressive state. Two Catholic priests are going up this spring to remain permanently there, & many families from Lower Canada.

Donald is anxiously expecting me every day at Cornwall. I remain my dear William.

Your ever afft. Brother,
Miles Macdonell.

Wm. J. McDonell, Boston, U.S.

In course of the autumn should a private opportunity occur I shall send you some pamphlets, &c. respecting our affairs of Red River for the information of our friends in your quarter.

Yours,
M. McD.

SACRED LEGENDS.

NINTH PAPER.

THE HOLY PEOPLE.—I.

WHEN one is studying the life of our Lord in the Gospel narrative it is a great advantage to know something of the Jewish people. Looking back now through the great lapse of time, we are accustomed to regard them as a people set apart from all the nations, compact and united within themselves—a people intensely national and intensely devoted to the worship of the true God; a holy people among pagans—the chosen, the elect of the Lord. How came it that these, and not the heathen, put the Son of God to death?

So long as things fared well with the Jews, they cared little for the coming of the Lord. They had no need of a Deliverer when they ruled from the Euphrates to the Great Sea; and so they concerned themselves but little about Him. But when the Assyrians took them into captivity at Babylon, then they looked eagerly for the Expected of Nations; then their prophets foretold His coming, then the poets sang of it. Ezekiel and Isaiah arose to inspire the captives; Daniel and Zechariah comforted them in their exile. When the seventy years of bondage were passed by the waters of Babylon, the Jews came back to Judea a different people. The King that was to free them was a King near at hand; the days of the coming were shortened. Thereafter the Jews lived only to behold their Deliverer. He was to be a great Captain, a great King, a God; and so they returned and built anew their temple, they conformed more strictly to the law of Moses; they made a great wall between themselves and those who were not of the elect. They looked down on all others spiritually, and especially did they detest those whom they regarded as perverts from the faith of Israel. These were the Samaritans, the Galileans—all these not of the favoured tribes of Judah and Benjamin.

As seen in a former paper, there were originally twelve tribes of Israel, but after the death of Solomon ten of these revolted. The capital of the rebel tribes was in Samaria, a country that was allotted to the hated tribes of Manasseh and Ephraim, the sons of Joseph. The Jews had long memories, and they did not forget that Joseph, though the youngest, was the favourite son of Jacob; and that although he advanced his brethren in Egypt, he humiliated them not a little for their perfidy. When the descendants of Abraham attained their greatest splendor and magnificence in the reign of Solomon, they immediately began to decline. The tribes to the north of Jerusalem set up a kingdom for themselves, but they were speedily subdued by a powerful neighbour and taken into captivity, never again to be organized as a people. The fall of the Kingdom of Judah followed some time after, but Ezra and Nehemiah gathered the people together in Babylon, and returned to enjoy a period of considerable splendor in their own land. Then arose schools and sects among the Jews—those who retained the Mosaic law in its strictness: those who built up new doctrines on the

teachings of the High Priests and prophets. These were the Pharisees and the Sadducees; there was a third sect called the Essenes, who lived by themselves, a religious order; and a sect of Herodians. Each of these had for the other a spirit of hatred that was at once Jewish, and, when the time came, anti-Christian. With all of them, a Samaritan, a Galilean, was an unclean person—one to be avoided, with whom they would not eat or drink, or hold any communion. A generation or so before our Lord came on earth, the whole of Judea or Syria fell under the sway of Rome. A Jew favourable to the imperial master, such as was Herod, came into high authority, but after his death the governors were chiefly Roman officers. These were generally not so bad as the Jewish-Roman viceroys. Herod conformed to the religion of the Jews at one capital, and sacrificed to Roman idols at another; men like Pilate were always pagan, and had the lofty contempt of a Roman for the servile Jews. And so the people were goaded by these masters and driven to desperation. What they wanted, then, was another Judas Maccabeus to lead the people on to victory. Rising after rising was suppressed with all the promptitude and severity of the Roman legionaries, Then false deliverers—false Messiahs—arose, all appealing to the sword, and all perishing by it. Still the Jews looked to each new leader with hope, expecting the great Captain or Leader to come. They had no idea that he would be other than a powerful king, who would lead them to victory and drive the conquerors from the Holy Land. Whoever the Messiah was to be, that was the main character expected of Him.

The Messiah came—born in Bethlehem, little talked of for thirty years, obscure, unknown; it was preposterous to them that He was the Great Deliverer of the people. He made no appeal to the sword—His gospel was peace—He obeyed the laws, he rendered to Cæsar his due—He preached a kingdom not of this world. Then the rage and disappointment of the Jews knew no bounds—"Crucify Him, crucify Him," was their cry. And so they yet look for a deliverer. This will help us to understand a little better many things in the New Testament,—the uneasiness of Herod at a new-born king of the Jews—one that would dethrone him—the common enmity of all sects against our Lord, the scandalizing of the Jews when our Lord spoke to the woman of Samaria, when it appeared that He was a Galilean, a Nazarene, when He disregarded the strict Jewish law of the Sabbath, when He rebuked the disciples for their worldliness and their desire of worldly greatness. They refused to believe that He would be crucified. The last question the Eleven asked of our Lord before His ascension was, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

Judea was a kingdom at the time of the Nativity, but before our Lord died it was a Roman province. The Herod of the infant massacre is not the Herod of the judgment seat who became Pilate's friend before the crucifixion. The Jews were debased before the public life began—even their city was not the seat of the royal residence. Rome condescended to notice it only through Cæsarea, the headquarters of imperial power (1). The office of High Priest was the only substance that remained; and even to this their haughty rulers paid little attention. For these officials were changed capriciously, and the fact that there were two occupants for the one office in the time of our Lord, was evidence enough of the irregularity of their appointment. Annas and Caiaphas were contemporaries—one appointed because he was the relative, the son-in-law of the other, and so unlikely to create a tumult, or found a sect; each with some show of individual authority, both in dread of the temporal power of Rome. It will therefore be seen why our Lord had to appear before these judges—judges who, however, had no power to put anyone to death. It may not be so evident why He was sent from Pilate to Herod. Herod was tetrarch of Galilee, and simply happened to be on a visit to Jerusalem on the week of the Passover. He had a

palace in the north-eastern part of the city, and he came in, as hundreds of other Romans, to enjoy the novelty of a Jewish festival. It was as a carnival to them. He and Pilate, as rivals under Roman authority, were jealous of each other, but the cowardly one thought it a good chance to extend the courtesies of the law to his visitor. He pretended that our Lord, as a Galilean, ought to be tried by the governor of Galilee, and so he sent Him over to be tried by him. It is manifest that he was pursued by the Jews about the Just One, and it is quite likely he would have preferred not to have passed the desired sentence. This accounts for the trial—the four judges, there was besides the Senate of the Jews called the Sanhedrim; it could do nothing beyond incite the people against our Lord. This was the state of the rulers and the people of Judea when our Lord began His mission of salvation. In the present day it would be impossible to conceive anything like the condition of the Jews. A proud nation, full of traditionary glory, distinguished among the peoples of the earth, with a literature, a code of laws, a national record, far in advance of any nation known to them, brought down to the level of slaves; their religion despised, their worship degraded by sects, their liberties gone; but with one hope remaining, and that was the advent of a powerful temporal human redeemer. He was to restore their former possessions to them, and re-establish them in their ancient splendour. But the Jews were always blind; while Moses was on the mount conversing with the God of Israel, the people of Israel were below adoring golden calves. The mild gospel of the Holy One they crucified on Calvary, rather than the force of arms, subdued the haughty Romans; and although it established no human kingdom of passing splendour, it promised and provides one of imperishable glory for those that seek for it.

FIRESIDE.

NOTE.—The young reader may like to pursue further enquiry on the Jews and the Holy Land. He may not care to venture on Josephus or Milman, and he will do well to avoid descriptions written in the sneering, despicable style of Mark Twain. As safe a book as any appears to be Lew Wallace's Ben-Hur. The writer of these pages has only glanced into it, and is not indebted to it in any way. The best descriptive book, though written by an objectionable man, is Dixon's Holy Land. Father Harold's excellent Irene of Corinth is written to instruct rather than to describe, and the scenes in it are laid later than the events we have been referring to. It is a mine of great value for those who wish to trace the growth and ceremonies of the infant Church.

CATHOLIC AND LITERARY NOTES.

The Rt. Rev. Dr. Dowling, Lord Bishop of Peterborough, accompanied by the Rev. Father Rudkins, is in the north-western part of his diocese visiting Port Arthur, North Bay and other points.

Archbishop Duhamel left Ottawa on Tuesday for Quebec to participate in the dedication of a statue at St. Anne de Beaupre on Wednesday. His Grace delivered the English sermon and Bishop Racine spoke in French. A large number of ecclesiastical dignitaries from different parts of the Province took part in the ceremony.

All Hallows College has already sent 2,000 priests from its sacred walls to the Foreign Missions, principally the United States, Canada, and Australia, four of whom have lately been appointed Bishops in Australia, Rt. Rev. Dr. Boyle, Rt. Rev. Dr. O'Rielly, Rt. Rev. Dr. Gibney and Rt. Rev. Dr. Dunne, educated at Carlow. Rt. Rev. Dr. Scanlan, the founder of the Catholic in Salt Lake City, was also educated at All Hallows.

A woman in France, wishing to get a divorce from her husband in order to save herself, asked if she could conscientiously apply to the French courts for it without any intention of using it, knowing that the marriage was indissoluble. The answer from the Holy See was: "Mulieri, in casu, nihil aliud esse consulendum nisi est a petendo divortia sub gravi se abtineat." The woman is to be advised to refrain from asking the divorce under a grievous penalty.

(1) It is, perhaps, worthy of note that it was at Cæsarea where our Lord called Peter to the primacy.

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THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., D.C.L. (Laval); JOHN A. MACCABE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, ESQ., Ottawa; Rev. P. J. HAROLD, Niagara; T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School; Rev. Dr. ENEAS McDONELL DAWSON, LL.D., F.R.S.C., Ottawa.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church, your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, SEPT. 17, 1887.

The joint pastoral letter of the Archbishop and Bishops of this Province, on the occasion of the Jubilee of our Holy Father, will be read in all the churches of the Archdiocese on next Sunday. It will be published in our next number.

We wonder whether the *Mail* really believes it is advancing a valid argument against miracles when it says "it is easier to believe that the miracles of *St. Anne* are the products of human credulity or fraud than to believe that this *working hypothesis* (of the uniformity of natural laws) should have been upset in a single instance." Is "easiness of belief" to be the criterion of truth? remarking always that "easiness of belief" varies wondrously with the individual who does the believing. For instance, we unfortunately have multitudes who find it easier to believe there is not a hell than to live as if there was one.

Let the *Mail* be a little less the Protestant and a little more the scientist, and push matters to their ultimate conclusions. If we cannot be certain of any miracle, if, as it contends, we are safe in asserting that no miracle ever occurred, down goes the whole structure of Christian belief. The works to which our Lord appealed when the Jews challenged His preaching, the miracle of the Resurrection on which all our faith in our risen Lord is founded, must be involved in the general catastrophe. Let the *Mail*

be consistent, though the alternative be Paganism. Frank Paganism is quite as palatable as ill-disguised infidelity.

But how tenderly it avoids the issue. It quotes the divine Huxley, who fears that further investigation would wound amiable mens' hearts. No, no, dear soul; investigation would be one of the best things in the world. Read what you have written about, and learn to write better.

Lastly, and our friend of the *Mail* believes he is clinching his argument—belief in miracles and advance in science are always in inverse proportion, or more words to less effect. What now? Are the millions on millions of Catholics who believe in miracles laggards in science? Even the *Mail* dare not say it. The brightest of geniuses, the most transcendent of spirits, the clearest of minds have been the faithful children of a Church whose whole existence is staked on the fact of a miraculous resurrection.

The *World* affects to believe that the recent "unpleasantness" on the Separate School Board in this city should call renewed attention to the introduction of the ballot in Separate School elections. "Why," it cries, "is the ballot withheld from the supporters of the Separate Schools?" For the extremely good and pertinent reason that they have never sought it. When the ballot in Separate School elections was asked for, who were the movers of the petition? The Bob Bells and the Henry Merriks, whose party went to the polls last December shrieking forth the utter abolition of the Separate Schools, whose friends they then pretended to be. Well might the Catholics of Ontario fear such Greeks when they offer gifts.

Again, is not the *World* slightly inconsistent here? It poses as the "Britisher" organ, as the defender-elect of British connection and its attendant blessings. In the present question it is engaged in defending a minority who voted the illegality of the Queen's Jubilee expenditures! Is it memory, or is it brains in general which the "Britisher" lacks?

A correspondent in the last number of the *Catholic Review*, of Brooklyn, calls attention to the necessity of direction and assistance in the important matter of what our people read. Visiting lately a family of poor but respectable Irish Catholics, the mother of which, a widow and a devout Catholic, aimed to bring up her two daughters as a good Christian mother should, he was surprised to notice on the table a volume of an objectionable novel, the property, presumably, of a circulating library. The mother, who tried to be as careful as she could of her children's reading, but who, of course, was unfamiliar with the popular authors of the day, was very pained to hear him speak in condemnation of the book. It had been recommended to her daughter by a friend, and her daughter had found it very interesting. There was, she believed, a parish library, but it had not been open for a long time, and when it was open was not well managed. It was left pretty much to run itself; the selection of books was not very judicious; and, as a consequence, the children did not take much interest in it. The incident served to emphasize in him the conviction the great importance of every parish taking pains to have a first-class and judiciously selected library, to supply the minds of children with what is innocent and useful, to the exclusion of the corrupting literature which is on all sides so abundant.

It is a somewhat curious fact that the belief of Catholics in the miracles wrought by the relics and prayers of the saints should prejudice them so much in the minds of Protestants of all classes. All such claims and beliefs the Protestant, and the unbeliever, pronounce, for the most part, to be superstitions and absurdities; that much they hold in common, although this strong feeling of each against miracles will be found to arise from different principles and motives. In the case of the unbeliever, recourse is generally had to the celebrated argument of Hume against the actual occurrence of miracles, that it is impossible to fancy the order of nature interrupted; while in the case of Protestants, their opinions, so far as can be ascertained, appear to proceed from the assumption of an extraordinary First Principle. The Catholic Church does certainly abound in miracles. Her store of relics is inexhaustible; they are multiplied through all lands, each particle of each having in it, according to a great writer, "at least a dormant, perhaps an energetic, virtue of supernatural operation." At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are kept at Paris; the holy coat is shown at Trèves; the winding sheet at Turin; at Monza the iron crown is formed out of a Nail of the Cross; and another Nail is claimed for the Duomo of Milan; pieces of our Lady's habit are to be seen in the Escorial—all the medium of Divine manifestations and graces. "Crucifixes," said Cardinal Newman in one of his famous English lectures, "have bowed their head to the suppliant, and Madonnas have bent their eyes upon assembled crowds, St. Januarius' blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders in even our own unbelieving country. Women are marked with the sacred stigmata, blood has flowed on Friday from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded; sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favours gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Antony of Padua? These phenomena are sometimes reported of Saints in their lifetime as well as after their death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axeman was unable to sever St. Cecilia's head from her body; and St. Peter elicited a spring of water for his jailer's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his clock; St. Andrew shone brightly in the dark; Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. I need not continue the catalogue; here what one party urges, the other admits; they join issue over a fact; that fact is the claim of miracles on the part of the Catholic Church; it is the Protestants' charge, and it is our glory."

A miracle is a fact perceptible by the senses, and evidently in opposition to well-known laws of nature. Miracles are of two kinds. Some are quite beyond the power of created nature, and as such require the intervention of the creative power of God, as, for example, would be the raising of the dead to life, or the sudden restoration of a lost limb; others, again, though not requiring for their pro-

duction the creative power of God, being still above the power of material or human agency; as, for instance, a sudden restoration to health without remedies, when, according to the laws of nature, such a cure would be impossible. Miracles of this class, theologians hold, may be performed by God, but they may also be the work of saints and angels. Their possibility can be gainsaid only by those who deny the existence of an Almighty Creator and Ruler of the universe.

The principal argument brought against the possibility of miracles is that of the unbelievers, namely, that the laws of nature are invariably determined, and admit of no change. Putting aside altogether the grave objections to be urged against the application of such abstract reasoning to questions, like miracles, of concrete fact, and on what grounds do unbelievers assert this maxim? It is not self-evident; on the contrary, the human race, with but trifling exception, admits not only the possibility, but the actual existence of miracles, and so denies the assumption. Renan asserts that science assumes the laws of nature to be absolutely unchangeable, and hence cannot but reject the possibility of miracles, but this, too, is an assumption unwarranted either by facts or by reason. The order of nature, it must be conceded, is constant, but true science must admit that the order of nature is subject to the control of the Creator. The unbelieving school further argues that we have a physical certainty as to the constancy of the order of nature, whereas the existence of a miracle becomes known to us by moral certainty only; namely, by the testimony of those who profess to have witnessed it; that moral certainty is inferior to physical certainty, and that miracles are therefore to be rejected, whatever may be the weight of testimony in their support. To this it is to be answered, that it is untrue that they who witnessed a miracle have no physical certainty of the fact. A miracle, being a fact perceptible by the senses, falls under the same observation as other natural facts, and affords the same certainty. But unbelievers are not often found to meet a miracle face to face. They find it preferable, upon hearing of one, to deny the fact, without making any show of inquiry, or if the fact be too well established, to assign for its existence, as the *Mail* does, some natural cause yet undiscovered, or to attribute it to disordered imagination, nervous derangement, physical prostration, and the like.

The position which Protestants assume with respect to the question is different. Their opposition proceeds from very different premises. Catholics affirm that the Supreme Being has wrought miracles on earth since the times of the Apostles. Protestants deny it. "What God did once," we say, "He is likely to do again." "What God did once," they say, "He is *not* likely to do again." Protestants say, "It cannot be supposed that He will work many miracles." Catholics say, "It cannot be supposed He will work *few*." Thus, so far as Protestants are concerned, the question is determined by an extraordinary First Principle, and one is left to speculate upon the consistency of people calling themselves Christian rejecting, in proof of some miraculous act, evidence of the highest character, and confirmation the most minute, and laughing at the idea of supernatural acts. On the other hand, let us take our own side of the question. To begin, Catholics hold, through divine grace, the supreme mystery of the Incarnation. Beside this stupendous event all the miracles of the Martyrology, of the lives of the Saints, and of local traditions and legends, put together, are as nought; it is

that fundamental truth which Protestants profess as well as we. To accept the miracle of the Incarnation, to believe that the Supreme Being was born of a mortal woman, and yet protest against what falls without the limits of our human understanding, is certainly the grossest inconsistency. We profess to believe that there are two systems going on in the world, the natural and the supernatural, and two corresponding histories, one of common events, and one of miraculous, each system and each history having its own order. And, entertaining this belief, miracles, to the Catholic, are facts of history and biography, to be dealt with as other facts. As natural facts do not startle Protestants, supernatural facts, under circumstances, do not startle Catholics. They may or may not have taken place in particular instances, and in the absence of distinct evidence, and unable to determine, they may prefer to suspend judgment, but they will say, in Cardinal Newman's words, "It is very possible;" they will never say, "I cannot believe it."

WHAT CATHOLICS BELIEVE AND DO NOT BELIEVE.

LECTURE BY HIS GRACE THE ARCHBISHOP OF TORONTO.

On Sunday evening last the Archbishop preached to a large audience at St. Michael's Cathedral on the above subject.

His Grace began by making the sign of the cross, and said we commence all our prayers and religious exercises by making our sign of the cross, the symbol of our redemption, and by invoking the blessing of the Most Holy Trinity, the Father, the Son and the Holy Ghost, for, as St. Paul says, whether you eat or drink, or whatever else you do, do it in the name of the Lord Jesus. By the sufferings of Christ on the cross we were redeemed. Christ will bear His ensign to judgment. All nations, even the uncivilized, have an ensign which represents them. England has her Union Jack, United States have their stars and stripes, Ireland its shamrock, and the Catholic Church the Cross. She places it on her towers, and on her altars, and uses it in all her sacred ceremonies and apostrophises it; thus on Good Friday she sings:

O Holy Cross, O noblest tree,
Of all the woods there is none like thee;
No earthly groves, no shady bowers
Produce such fruit, such leaves, such flowers;
Sweet are the nails, and sweet the wood
That bears a weight so sweet and good.

Kings and Emperors, even Protestants, glory in having the cross on their crowns as a profession of Christianity. Popes have the cross on their Tiaras, the Bishops on their mitres and on their breasts; religious carry about them that sacred emblem pressed to their hearts, and many pious persons follow their example. Would that all carried them piously and thought frequently, in looking on the cross, of the price of their immortal souls, for you are bought at a great price. Let us repeat with St. Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Now for the chief subject of our lecture. There is a great deal of misunderstanding about Catholic doctrine. I would venture to say that non-Catholics know more of what we don't believe than what we do believe. In the first place, we believe that it would be damnable to give to any creature the honour and worship due to God alone. It would be the sin of idolatry: so that when we pay reverence to the cross, the blessed Virgin and to the saints and to holy things, we pay them that minor respect due to them on account of what they represent, for the scripture says, honour to whom honour is due. We pay special honour to princes and those in high stations, and to our parents, for such is the command of God. The phraseology of the Catholic church savours much of the florid oriental style, for it was in the east of

the East that Christianity took its rise. When people say His Worship, the Mayor, or the Most Worshipful Grand Master they don't intend to convey the idea of a worship due only to God. We read that Bethsabee the mother of Solomon when visiting David to ask a great favour bowed herself down and worshipped the King. This is yet the Oriental custom. This worship is not intended as an act of adoration due to God alone. St. John mistook an angel for God and fell down to adore him, but the angel said to him, See thou do it not—I am thy fellow-servant. Adore God. [Apoc. 19-10.] When in the House of Lords in England the Peers bow to the throne in passing it, this is only a mark to sovereign authority which the throne represents, or when a member of Parliament bows to the mace whilst it lies on the table, they are no idolators, nor are we when we bow to the cross or to the images of the saints. When Catholics pray for the intercession of saints they only follow the example of St. Paul who recommended himself to the prayers of the saints of the early church. When holy people go to Heaven faith and hope ceases, but love enters Heaven and love of their fellow-beings on earth induces them to pray for them: and becoming like unto angels they rejoice at the conversion of a sinner, as our Lord himself informs us, and those saints must have a knowledge of what passes in the depths of the sinners heart to be able to rejoice. Now this love of kindred descends even into Hell for according to the parable mentioned by our Lord A rich man died and was buried in Hell and not being able to procure any alleviation for his own sufferings, he begged of Abraham to send Lazarus to his brothers who were leading bad lives on earth to warn them to change their lives lest they might come into that place of woe," for, said he I am tormented in these flames. Catholics do not worship bread, they worship Christ hidden under the appearance of bread, as His Divinity was hidden under His humanity. Catholics don't believe that man, by his own power, can forgive sins, but as a minister of God, validly ordained and commissioned, he can forgive sins by the power, and in the name of Jesus Christ in the Sacrament of Penance. It is by a Sacrament that sins are forgiven. When Christ founded this mysterious ceremony by breathing on His Apostles, saying those solemn words, "Receive ye the Holy Ghost; whose sins you forgive they are forgiven unto them, and whose sins you retain they are retained." Yet it is a common saying amongst Protestants, who can forgive sins except God alone? These people don't think that they are assuming the words of the insolent scribe mentioned in the Gospel, who cried out the very same words, contradicting Christ when he said, "Son, thy sins are forgiven thee." Our Lord then worked a miracle to show that the Son of Man could forgive sins. You perceive here there are two tribunals, one on earth, the other in heaven. "Whose sins you forgive on earth will be forgiven in heaven, and if the tribunal on earth judge wrongly the tribunal in heaven will not ratify the sentence." Catholics do not believe that indulgences mean permission to commit sin; God Himself cannot give such a permission. An indulgence is a commutation of a severe sentence to a lesser one, in view of the greatness of the contrition of the penitent, and for performing acts of charity and other good works. Sin must be forgiven by the Sacrament of Penance before this commutation of a sentence can be obtained. Catholics do not believe that salvation can be obtained from any other source than from the merits and sufferings and death of our Divine Redeemer. There is no other name under heaven whereby we must be saved, but in the name of our Lord Jesus Christ. The Blessed Virgin and the Saints may help us to attain salvation by their prayers, but salvation must come from our Lord and Redeemer. We say to Him have mercy on us, but to the Saints pray for us. Catholics do not believe that all who are called Protestants are real Protestants; they pretend to protest against the errors of Rome, but the errors of Rome are the products of their own imagination. They protest against errors and we do the very same. If there could be a friendly chat between a priest and a Protestant, the Protestant would be astonished to find himself so much deceived. Catholics do not believe that the Pope is im-

peccable, he can sin like other men, but they do believe that when he decides *ex-cathedra*, that is, as Head of the Catholic Church, joined of course to the Episcopacy, when he decides a doctrine to be believed, or decides a question of morals, his decision is irrefragable. For in the Church of God there must be a final tribunal as also in the world. The Privy Council of England is the court of the last resort, though not infallible. Many Protestants believe themselves infallible in their interpretation of the Bible. In the Catholic Church there is only one acknowledged—the supreme Pontiff. In the Old Law the Jewish High Priest was also believed to be infallible in his supreme decisions. Catholics do not believe that a marriage tie validly and lawfully contracted between a man and woman can be broken by any power on earth. Whom God hath joined let not man put asunder, and again St. Paul says of a woman put away by her husband, "He who marrieth the woman so put away commits adultery," which he could not do if the marriage tie be broken by the divorce. Catholics do not believe that everyone has a right to pronounce on his own predestination or to be sure of his own salvation, because he thinks so himself: "No man knoweth whether he be worthy of love or hatred." So says the Book of Ecclesiastes (9: 1), and St. Paul advises the Phillippians to work out their salvation with fear and trembling (Phill. 2: 12), which a person need not do if he could be sure of his salvation. God does not usually reveal this to anyone. Catholics do not believe that those who apparently die out of the communion of their Church are lost; many belong to the soul of the Church but not to its body. There is what we call inculpable ignorance, or excusable ignorance. This subject is a large and interesting one, that we shall discuss on another occasion. Now, what do Catholics believe? I will briefly enumerate their doctrines:

They believe that there is one God, and three persons in God: and the second Person of the most adorable Trinity took flesh by the operation of the Holy Ghost in the womb of the Blessed Virgin Mary; that He suffered and died on the cross for our salvation; that He rose from the dead; that He established His church on earth, which was to last till the end of time, against which the gates of Hell or error could not prevail. That He conferred certain rights and privileges upon His apostles for the salvation of the people; that they were to go forth to preach His doctrine to the whole world, and as they could not personally go to all parts of the world, and to preach the Gospel to the end of time, He empowered them to ordain successors with the same powers and privileges which they had received from Christ. This is called the Apostles, Ministry, which holds the place of Christ on earth. "He that hears you hears Me." That this church is one, with one Faith, one Lord, one Baptism; that Christ established seven sacraments in His church as means of combatting the world, the flesh and the devil, and of securely arriving at eternal reward; Baptism, by which original and all actual sins are remitted, and sanctifying grace infused into the soul, with the right to receive other graces at proper times, when imploring help; Confirmation, by which the gifts of the Holy Ghost are infused into the soul, conferring the grace of spiritual manhood. These graces are wisdom, understanding, fortitude, knowledge, piety, and the fear of the Lord.

The sacrament of Reconciliation or Penance, by which sins truly repented of, with change of heart and morals, with a firm purpose of amendment, with restitution of ill-gotten goods, or of character, moreover, with a condign penance on the part of the penitent, and absolution on the part of the priest, are forgiven by Almighty God. The Sacrament of our Lord's body, called the Holy Eucharist. Catholics believe that in this sacrament there is truly, really and substantially, the Body and Blood of our Lord Jesus Christ, in their glorified state, together with His soul and Divinity; and that receiving it under one kind or species alone, Christ is received whole and entire in His glorified state. Catholics believe also with St. James the Apostle, that the sacrament of anointing the sick confers grace and remits sins (see St. James, chapter fifth); that Matrimony is a sacrament giving

grace, as also Holy Orders. The Catholics also believe that there is a transitory state after this life called Purgatory, where souls not pure enough to go to Heaven from the imperfections and miseries of this life, nor wicked enough to go to Hell, are purified so as to be worthy to be engulfed in the infinite sanctity of God, and fit associates for the immaculate Mother of God, and the Angels and Saints of Heaven. Were there not a temporary place or state of purification after this life, God would not be just, for He will render to everyone according to his works done in the flesh. Some are less sinful than others. That there is a state of life, neither Heaven nor Hell, is amply proved by the descent of Christ after His death amongst those who had died in certain favour with God, but who could not enter Heaven before Christ had redeemed them. This place or state is called Limbo, Hades, or in the shady or Purgatory. We should trespass too long on our audience to mention other points of faith, and to prove all our doctrines by Sacred Scripture and tradition, but we hope God will permit us to address other audiences as respectable and intelligent as the present.

Current Catholic Thought.

THE PAPACY.

There are eighty Popes who are canonized saints; of these thirty-four are martyrs, the rest confessors. Of these holy men, some have been distinguished for their heroic constancy in dying for the truth; others for their intrepid stand against every form of error in faith or morals; others again for their sublime wisdom; and still others for their burning zeal to maintain the discipline of the clergy and to spread the Gospel among the people. The world, indeed, knows not its greatest men, and runs madly into hero-worship. Its idols are soon forgotten. Their works seldom live long after them. The Papacy, the Throne of the Fisherman, the Rock of Peter, is the only solid, permanent, divine establishment on earth. All other institutions, having only a human origin, contain within themselves their own death, and are naturally subject to the vagaries of mankind, to the whims of fortune, to the mutabilities of time. Only the Papacy sees with equal composure the rise and fall of empires, and, amidst the change that all things mortal undergo, it alone remains unchanged, because it comes from God, and God is always the same. The powers of hell and the wickedness of the world, the lying promises of Caesarism and the obscene suggestions of Democracy are all in vain. The Pope is still a factor to be considered in every problem of life; the Papacy enters into every question of the day. Is it not around the Papacy that all controversies ultimately agitate? Is it not still Rome against the world? It is said that oftentimes at night, when sleep and silence reign, when darkness covers the deserted villas of Rome, when the moon brings out in ghastly relief her crumbling walls and shattered gates, suddenly strange, ghostly figures are seen, voices heard—the clash of weapons—signs and sounds of combat. In the legendary lore of the people, it is the continuation of the ancient strife for the capture of the Eternal City; the spirits of dead warriors (as in Kaulbach's wonderful fresco at Berlin) fight over again their battles in the air. This is the struggle for the city of souls, for the heiress of Jerusalem, for the city of Peter and Paul, of the Leos and the Gregories. Hell writhes and vomits out slanders, calumny, bitterness, bigotry, hatred, violence, oppression. Hell shouts, and columns of infernal troops advance to the assault under the banners of persecution, of schism, heresy, ignorance, infidelity, atheism, anarchy. But they shall not prevail. We discern above the noise of angry contention the dominant tones of the everlasting promise: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."—*Mgr. Seton.*

THE LUTHERAN REBELLION.

Thinking men have discovered that Protestant history for the last three hundred years has been "a conspir-

acy against truth." They thought the Church was dead and buried, when, in fact, she was full of life, and though repressed, cast down and persecuted, she was renewing her youth and battling successfully with the powers of evil, both within and without. The forces of rebellion have spent themselves, or, rather, they have developed their true character and tendencies, and it begins to be seen clearly that Protestantism is essentially rebellious; that it tends to infidelity and disintegration, while, on the other hand, the old persecuted and maligned Church is looming up with a prestige and a grandeur which command the admiration and the homage of mankind. Donoso Cortes remarked that "The history of civilization is the history of Christianity, and the history of Christianity is the history of the Catholic Church, and the history of the Catholic Church is the history of the Pontiffs, the greatest law givers and rulers of the Christian world." Look at the line of illustrious Pontiffs who for the last three hundred years have laboured earnestly and successfully for the reformation of morals and manners and the revival of true religion in the hearts of the people. Look at the galaxy of saints and doctors and holy men of God, who have co-operated in this glorious work. Look

at the numerous religious orders, male and female, who have abandoned the world, and all the world holds, to devote themselves to the improvement of society and the good of mankind. Above all, contemplate the illustrious hierarchy of the Church, that compact organization which extends its ramifications to the remotest corners of the earth, and everywhere proclaims itself the friend of the poor, the advocate of national sentiment.

While Protestantism is impotent either definitely and satisfactorily to solve the great social problems which now agitate the minds of the masses, or to stem the tide of radicalism and anarchism which threaten to involve society in inextricable confusion and disintegration, the grand old Church of the ages, laden with the accumulated wisdom of the past, having long since met and solved the most intricate problems of human society and human government, steps forth in her majesty and speaks to the heart and conscience of mankind in clear and distinct utterance which cannot be mistaken, and in tones of authority which commend her decisions to the universal acceptance of all candid men. Blessed is the nation that listens reverently to that voice, for "Blessed is the people whose God is the LORD."—*Catholic Review, Brooklyn.*

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By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 21th August, 1887

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Steam Heating Apparatus, Custom House, London, Ontario," will be received at this Office until 12th September next, for the erection and completion of a

STEAM HEATING APPARATUS
at the Custom House, London, Ont.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Durand & Moore, Architects, London, Ont., on and after Monday, 22nd instant.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order, **A. GOBEL,**
Secretary.
Department of Public Works,
Ottawa, 19th August, 1887.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Steam Heating Apparatus, Infantry School, London, Ontario," will be received until 2th September next, for the erection and completion of a

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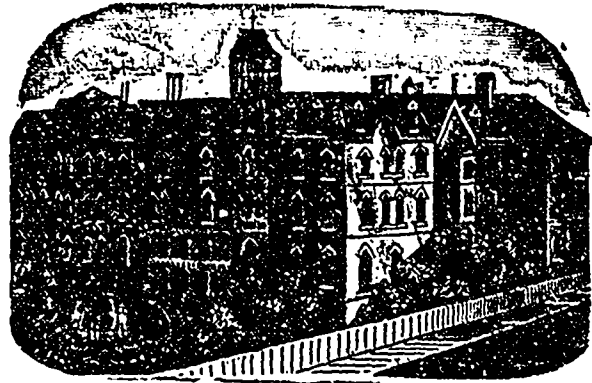
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