

In page 18.—Julius II, a warlike Pontiff, sat on the throne of St. Peter, and the 'Eternal City' was the scene of folly, dissipation, and clerical extortion." "All crimes were to be pardoned for money."

Catholics reading this tissue of falsehood and insult will find it difficult to repress indignation from expressing itself in the strong language of anger. And yet, the enemies of justice to Catholics in education think it natural and a matter of course that we should send our children to be taught out of this and such books.

PRO-CATHEDRAL SERVICES, DUNEDIN.

On Sunday last, at 11 a.m., Pontifical High Mass was celebrated by Bishop Moran, assisted by Rev. E. Royer, Deacon; Rev. J. Lenihan, Sub-deacon; and Rev. J. O'Connor, Master of Ceremonies. The sermon was by the Rev. J. O'Connor. After vespers, which were at the usual hour, half-past six in the evening, the Bishop preached. He commenced by announcing the devotions of the month of May, and then proceeded to deliver a long discourse on these devotions—their object, and the reason of them. The following in reference to this discourse, has been communicated:—

On Sunday, the 27th inst., Dr. Moran delivered the usual evening sermon at St. Joseph's Church. The discourse on such occasions generally refers to the Gospel or Epistle, which is appointed to be read in the Mass of the day, and also intended to be read and explained for the instruction and edification of the people. It therefore contains an exposition of the connection and meaning of the whole text, or at least of some particular part which is considered to be of special interest or importance. But on the evening mentioned the Bishop departed from the customary course. Instead of selecting for his subject the Gospel or Epistle of the day, or any portion of either, he proceeded to recommend to his hearers, and to defend against the attacks of opponents, the devotion to the Blessed Virgin, which is so much approved and cherished in the Catholic Church. The month of May is specially dedicated by Catholics to the mother of God. It is the time in which they are expected to excite and increase in their hearts those sentiments of reverence and devotion which, as his Lordship proved so well, no true Christian can fail to entertain towards her who performed such an exalted and important part in the work of man's redemption. Accordingly, after having announced to his hearers the approach of this special time, and remarked that the month of May being in the Northern Hemisphere, where of course this devotion arose, the most favored and beautiful month of the year, was peculiarly suitable for paying honor to one who is the most blessed and perfect of God's creatures, he went on to state the reasons which justify Catholics, and which are sufficient to justify any reasonable man who is a believer in Christ's divinity and mission in bestowing that honor. The arguments brought forward were so numerous and so strong that it may be said in all justice, and with a mind perfectly free from pre-judice, that it is hard to understand how any man could evade or resist their force. If a member of another denomination were present and happened for the first time to be listening to one who knew how to state precisely, and to maintain well Catholic teaching, there is little doubt that while he would be perhaps obliged to alter some of his previous impressions, and to confess that doctrines which we do not hold are sometimes attributed to us, he would be at the same time somewhat astonished to find how successfully those that we do actually hold can be defended. If he were one of those, for instance, who are ever ready to accept any rumor they may hear about Catholic belief or practice, and who, after imputing to us doctrines that are absurd, naturally take for granted that our arguments must be worthless, the statements and reasoning of Dr. Moran would come upon him altogether by surprise. He would not most likely bring himself to admit all at once the conclusions deduced, but it would be at least impossible for him if he were a fair minded intelligent man to imagine ever afterwards that Catholics were the blind unreasoning people which many who are too careless, or it may be too fearful, to hear and examine what they have to say, so easily believe them to be. The first argument which his Lordship advanced was one drawn from the nature of the case, and went to prove that the honor which Catholics consider to be due to the mother of God proceeds directly from the great mystery of the Incarnation, and is therefore to be

referred to it. He pointed out the high dignity and the many wonderful benefits Christ conferred on the human race by becoming man; he described the love which men should therefore feel for Him and for all that belongs or is dear to Him; he showed the intimate relationship which exists between Him and His Blessed Mother, and then he asked if it was natural or reasonable to believe that she who fulfilled such a high office and enjoyed such a close connection with God was to be denied all share in our gratitude and love, and to be utterly excluded from our remembrance. After developing this argument at some length, and with great force, he proceeded to quote the various passages of Scripture, which show that it is a lawful, and must therefore be a useful, practice to pray to the angels and saints. He referred to the 12th chap. of Tobias, where the angel declares to Tobias that he offered his prayers to God, to the several places in which St. Paul solicits the prayers of his brethren on earth, to the 18th chap. of St. Matthew, where Christ says—"See that you despise not one of these little ones, for I say to you that their angels in Heaven always see the face of My Father who is Heaven." From the last text he argued with special effect, proving clearly that Christ meant to assert that these angels are ever in the presence of God, ready at any moment to accuse and to bring down vengeance on those who should harm the little ones committed to their care. From all this the conclusion was plain and undeniable. If the angels can approach the throne of God with their complaints and petitions, why may not the saints do so likewise, for "the Saints are equal to the angels?" Apoc. If our brethren on earth can help us by their prayers, who will deny that they can help us in Heaven, where they are released from the imprisonment of the body, and possess the fullness of knowledge and charity? And in fine, if it is lawful and profitable to pray to the angels and saints, is it not equally lawful and much more profitable to pray to her who is so far above them all in dignity and grace? His Lordship ended this part of his discourse by an appeal to common sense so convincing, that it seemed to render all that he had said superfluous and unnecessary. He asked if the Blessed Virgin was not at liberty to do, and if we could be wrong in asking her to do, what we do every day ourselves. We pray every day for ourselves, and who will say that the petitions we offer up on our own behalf are not equally powerful when offered up on behalf of our friends? Is there such an essential difference between the two acts that, though one is strictly commanded as lawful and necessary, the other must be strictly forbidden as useless and wicked? Neither reason nor religion recognises such a difference. On the contrary, each gives its sanction to that instinct of our nature by which we are urged to pray as fervently for the safety and welfare of those who are dear to us as we should do for our own. In support of the inference which is here obvious, he mentioned the marriage feast of Cana to show that the Blessed Virgin, while on earth, employed her influence with her Divine Son on behalf of her fellow creatures.

The remainder of the discourse was taken up with proving, from the direct testimony of the Scriptures, the dignity to which the Blessed Virgin was raised and the honor she accordingly deserves. The words of astonishment uttered by the great archangel who was sent to her as the ambassador of heaven; the humility and joyful surprise expressed by the aged and venerable Elizabeth when she received her visit, and cried out, in a moment of inspiration, "Whence is this to me, that the Mother of my Lord should come to me;" the prophecy of the Blessed Virgin herself, when she declared that all nations should call her blessed; all this was brought forward, and was made use of in a masterly and convincing way to prove the dignity of the Mother of God, the reverence that is her due, and the lawfulness of requesting her intercession. Altogether the discourse was most admirable and interesting, and was listened to with the attention it deserved. Its merit may be judged when it is said that it was specially distinguished for that singular clearness and force which mark all Dr. Moran's discourses. This must have been recognised and will be acknowledged by all. But it must have possessed another merit in the eyes of those, if there were such present, who differed with him in creed. Though it had reference exclusively to a most delicate matter of dispute between Catholics and Protestants, it did not contain the least allusion to which anyone could take objection. If Dr. Moran did not succeed in convincing every one of his audience, he can say at least that he did not utter a word to hurt the feelings or insult the opinions of the most sensitive.