

pleasure; by giving His holy Mother as a model to all Christian mothers; by commanding little children to be consecrated to Him in holy baptism; by declaring them candidates of paradise, and giving each of them a guardian angel to watch over them. The child is no longer at the mercy of its father, a parent who would destroy his child, as sanctioned by Plato, Aristotle, Solon, Lycurgus, etc., would be thought guilty of an atrocious crime. The Church has also condemned the horrible doctrine of Malthus for preventing the multiplication of children. A tree is known by its fruits; the Christian Church, which has effected these things through her divine Founder, must certainly be most perfect and holy. The last proof I shall give of the sanctity of the Church is that, without hesitation, irrespective of persons or temporal consequences, she has always courageously condemned any error against faith or the moral law. In the East, when the Empire was translated from Rome to Constantinople, the Byzantine Emperors, wishing to have absolute and independent spiritual and temporal authority, encouraged the Patriarch of Constantinople to claim the same privileges as the Roman Pontiff, on the plea that Constantinople was a second Rome, and, therefore, its Patriarch should hold supremacy of honour next to the Roman Pontiff. In vain did the Pope protest. Though acknowledging externally the Supremacy of the Vicar of Christ, the Patriarch of Constantinople acted frequently without his sanction. In 484 Acacius, a creature of the Emperor, wily, proud and obstinate, effeminate and unprincipled, suppressed the name of the Pope from the diptychs, or lists of the Popes, patriarchs and bishops, linked with one another by apostolical succession and legitimate mission, and exercised independent authority, being supported by the weak-minded and ambitious Emperor Zeno. The orthodox bishops and priests were removed from their sees or churches, and intruders put in their place. The Pope was asked to ratify these acts of violence and usurpation. He courageously declined to do it. Who could help admiring the fortitude of Pope Simplicius on this occasion? The energy of this holy Pontiff in affirming that the Papacy is the source of all ecclesiastical power and jurisdiction by the ordinance of our Lord Jesus Christ does him great credit. In 519 the Formulary of Hormisdas, affirming the supremacy of the Holy See, and the necessity of communion with it for all important Church matters, was signed by 2500 bishops. This fact shows how the supremacy of the Roman Pontiff was at that time universally acknowledged. In spite of all this, in 691 the Council of Trullo, affirmed again the equality of jurisdiction of the Patriarch of Constantinople and the Roman Pontiff, and permitted priests, deacons and sub-deacons to marry. Pope Sergius condemned the decrees of the uncanonical Council of Trullo, and John VIII condemned all those contrary to the rights of the Holy See and good morals. Under the Byzantine Emperor Michael III, the "drunkard" Bardas, a favourite of the Emperor, led openly an incestuous and immoral life. Ignatius, Patriarch of Constantinople, refused to give him Communion. He complained to the Emperor, who deposed Ignatius, and appointed in his place as Patriarch of Constantinople, Photius, a layman. He asked the Pope to confirm his election. The Pope, though he knew the consequences, absolutely refused to sanction it. Michael III and Photius then entirely separated from Rome; the breach was torn from the trunk and doomed to wither away, according to the prophecy of our Lord. A Greek Church was established instead of the one Catholic Church established by Jesus Christ with His Vicar as first representative and visible head. Michael Cerularius took the title of (Kecumenical) Patriarch of Constantinople, Antioch and Alexandria. He closed all the Latin churches and expelled all the Latin monks from Constantinople. The schism was completed 1055. Is not that Church holy which consents to lose a whole empire sooner than sacrifice a principle or approve of any immoral practice? Which other church would do the same? Let us turn to Germany. Martin Luther, disappointed not to have been chosen by the Pope to preach for subscriptions for the building of St Peter, attacked the Dominicans. He preached erroneous doctrines. Being rebuked by his superiors, he refused to submit and appealed to the Pope. The Pope tried every means of kindness to bring him to a sense of duty. Luther would yield to no reason. Being condemned by the Pope he became furious. He denied the infallibility of the Church and of the Pope, the supremacy of the supreme Pontiff, the celibacy of the clergy, penance, fasting, religious vows. He said that the Bible should be interpreted by private reason. Luther was supported by many princes, who, being rebuked by the Pope for their tyranny and immorality, were glad to have an opportunity to throw off his authority. They also hated the monks who frequently denounced their abuses. The pretended laxity of the monks, which has been greatly exaggerated, was only a pretence to suppress them and seize upon their property. Ulrich de Utten, a sensualist and a sceptic of the type of Voltaire, and Carlstadt, Archdeacon of Wittenberg, an immoral man, who took a wife, had the Bible read to him by working people, espoused the cause of Luther, and excited the people to plunder churches and monasteries. The Hussites of Bohemia, bitter enemies of the Pope, priests and monks, gave also to him their support, and encouraged the people to throw off the supremacy of the Pope and of the Church, suppress monasteries, and take the Bible

alone as their guide. To these we may add many outlaws, who thrived after plunder. Of all the friends of Luther the most moderate was Schwarzerde, surnamed Melancthon, a famous Greek scholar, but having a great contempt for monastic orders, which he knew only through incorrect and magnified reports. In Prussia Pope Adrian VI empowered Albert de Brandeburg to rectify some abuses of the Teutonic monks. Albert de Brandeburg was the Great Master of the Order. Although a monk he was very worldly and lived like a prince. The Teutonic Knights were founded in Jerusalem, 1138. They took care of the poor in the hospitals, and also fought for the defence of the Church. They were divided into three classes—the priests, the knights and the lay-brothers. They wore a white cloak, with a black cross. They were so very rich that in Germany alone they were the owners of a whole province. At first they were very fervent, charitable, and excellent landlords, but, little by little, they relaxed. The Pope wanted to remedy these abuses. Luther advised Albert de Brandeburg to throw off the supremacy of the Pope, to get married and appropriate to himself the properties of the Order and embrace Lutheranism. It was a tempting bait. Albert followed to the letter the advice of Luther. He had himself proclaimed Duke of Prussia, under the protection of Sigismund, King of Poland. He married the daughter of Frederick I, King of Denmark, encouraged his monks to embrace the Reformation and get married, and expelled all the priests and monks who would not imitate him. Pope Adrian protested, and died of sorrow and of grief. Is not the conduct of the Roman Pontiffs admirable? They never sacrificed justice or truth, and preferred to lose many kingdoms than to compromise it. Is not this a proof of the sanctity of the Church, and of the assistance of the Holy Spirit, who guides and strengthens her? She is not a time-serving Church, trying to please civil rulers or to be popular at the cost of truth or morality. Let us now come to England and Henry VIII "Tudor of Richmond," was at first a fervent Catholic. He was a bitter enemy of Lutheranism. He wrote a book in defence of the Catholic religion and the seven sacraments, which he dedicated to the Pope, and which obtained for him the title of "Defender of the faith" *Defensor Fidei* still held by her Majesty, Queen Victoria. After having been married 18 years to Catherine of Aragon, and having had by her several children, one of whom was Queen Mary, he took a fancy to a lady of the court of Margaret of Navarre, named Anne Boleyn, and wished to repudiate the Queen, and marry her. The Pope opposed this adulterous union. Wolsey and a few servile courtiers encouraged it. The King was married. He had himself appointed head of the Church by a servile Parliament, and who so ever refused to acknowledge his spiritual and temporal supremacy, had his goods confiscated and was put to death as a traitor, as was the case with Fisher, Bishop of Rochester, and Sir Thomas More, Chancellor of England. Had the Pope yielded to Henry VIII's desire, he would probably have lived and died a Roman Catholic, and England to-day would be a Catholic country; but morality and truth admit of no concession, and the Pope preferred to lose the British dominions, where so many saints and doctors had flourished, than sanction an adulterous union. To my mind, this inflexibility of the Church, in matters of faith and morals, irrespective of any worldly consideration, is the greatest proof of her sanctity. I do not mention these facts to give pain to our separated brethren, yet it should make them think, and attentively consider whether they have not been misinformed about the doctrine and doings of the Catholic Church. In our next lecture, we shall examine: (I) How was the Christian religion propagated? (II) How was the integrity and purity of the Christian doctrine preserved? Two most interesting historical problems.

### ST MARY'S CATHOLIC SCHOOL, GORE.

(Southern Standard, November 1.)

THE above school was examined by Mr Hendry, Inspector for the Southland Education Board, on Monday last. The Inspector's report is now to hand, and is a very favourable one. It says that the results were good, considering that the children were only nine months in their respective classes. The percentage of passes was 90. In class subjects the Inspector reports: Grammar, rather weak in most standards; reading, very good; composition, very creditable; repetition and recitation, excellent; drill and exercises, good; singing, very good; needlework, excellent; comprehension of the language of reading lessons, satisfactory; and the conduct of children during examination, excellent. The following pupils passed:—Preparatory Class: Girls—M. O'Rourke, D. McMullen, K. Mills, B. Heslin, J. Monaghan; boys—T. Fogarty, M. Monaghan. Standard I: Girls—M. Carr, P. Fleming, M. Daly, D. Fleming, A. Klusbosky; boys—E. Fergusson, J. McMullen, F. Booth, J. Carmody. Standard II: Girls—B. McGowan, J. Sullivan, M. Henry, M. A. Booth, L. Sparks, M. Kearney; boys—V. Carroll, J. Fogarty, P. Carmody. Standard III: Girls—M. Heslin, A. Fogarty, E. Johnson, N. Heslin; boys—J. O'Neill, P. Daly, W. Carroll. Standard IV: Boys—P. O'Neill, T. Carmody, J. Biechiskie. Standard V: Girl—B. O'Neill; boy—J. O'Kane. Standard VI: Girl—M. O'Kane; boys—M. Carroll, M. Dennehy.

SMOKE "ROYAL COLORS" TOBACCO.

(IMPROVED AROMATIC.)