

NEW ADVERTISEMENTS

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The Liberal.

RICHMOND HILL, Thursday, May 16, '89

Roman Dogmatics.

To the Editor of THE LIBERAL:

SIR,—With regard to the various frauds of which the Church of Rome has been guilty, we do not intend to say much in these letters; not that there is not much to say, but because it is, to a certain extent, foreign to our object which is to deal principally with Romanism in its relation to Civil Society or Governments. I might occupy many columns of your paper in describing the multitude of "Lying Wonders," to which the Roman Church has had to resort, in order to impose upon the credulity of her too confiding people. Take the subject of Relics, for instance. A large octavo volume might be filled, and then the list would probably be defective. In the Cathedral of St. Peter, at Rome, they have an arm of St. Lazarus; a finger and an arm of St. Ann, the Holy Virgin's Mother; also the head of St. Dennis, which he caught up and carried the distance of two miles after it had been cut off. This was quite a remarkable feat, was it not? In France they have only four heads of John the Baptist. In Spain, France and Flanders, they have eight arms of St. Matthew, and three of St. Luke. In the Lateran church, in Rome, they have the entire heads of St. Peter and St. Paul, and in the convent of the St. Augustines, at Bilboa, the holy monks have a large part of St. Peter's head, and the Franciscans a large part of St. Paul's. At Burgos they have the tail of Balaam's ass (possibly they may have the head of some animal at Thornhill), a part of the body of St. Mark, and an arm and finger of St. Ann. At Aix-la-Chapelle they have two teeth of St. Thomas; part of an arm of St. Simeon; a tooth of St. Catharine; a rib of St. Stephen; a shoulder blade and leg bone of St. Mary Magdalene; oil from the bones of St. Elizabeth; bones of Sts. Andrew, James, Matthias, Luke, Mark, Timothy and John the Baptist. Perhaps it is for the purpose of carrying all these sacred relics that Rome has five legs of the ass upon which our Saviour rode into Jerusalem.

Bones, however, are not the only precious mementos—in almost any chapel in Europe, and also in many in Canada, may be found pieces of the true cross on which our Lord was crucified. If these were all collected, no doubt they would form enough of lumber to construct one of the largest dwellings in Canada. And of nails, out of the true cross, I have no doubt some of them might be found even in Richmond Hill. In Rome they have also the cross of the good thief; also the entire table on which our Lord celebrated the Paschal Supper. In a recent publication, called "The Living Eucharist Manifested by Miracles," (written by a good Catholic) the author assures us, "that this is the table of the Lord, and on which the world's Redeemer and God, Jesus, offered the first eucharistic sacrifice." On the same authority we learn that in the Cathedral of Valencia, in Spain, they have "the cup in which His blood was first laid, the chalice elevated from the table by His divine hands." "At St. Mark's, in Venice," says the same author, "the knife used by our Lord in touching, not cutting, the bread, is exposed each year, on Holy Thursday, for the veneration of the faithful."

They have even more wonderful mementos than these. In more than one Cathedral they have specimens of the manna of the wilderness, and a few blossoms of Aaron's rod. In Rome they have the very ark that Moses made, and the rod by which he wrought his miracles. At Gastonbury they have the identical stones which the devil tempted our Lord to turn into bread. In another of their chapels they have the dice employed by the soldiers in casting lots for the Saviour's garments. They have also St. Joseph's axe and saw; St. Anthony's mill stone, on which he crossed the sea (he must have made 18 miles an hour); St. Patrick's staff, by which he drove out the toads and snakes from Ireland; St. Ann's comb; St. Mark's boots; a piece of the Virgin's green petticoat; St. Anthony's toe-nails; and "the parings of St. Edmund's toes." But this does not begin to exhaust the very interesting collection. They have a vial of St. Joseph's breath, caught as he was exercising himself with the very axe and saw now in their possession. They have also hair from the heads of most of their saints, and twelve combs, one from each of the Apostles, with which to dress it. And what is more wonderful still, the combs are declared to be "all nearly as good as new." They have also a small bit of the robe with which Judas hanged himself; nose of an angel; a rib "of the world of flesh;" "a quantity of the identical rays of the star which led the wise men to our infant Saviour;" Christ's seamless coat; a wing of the archangel Gabriel, obtained by the prayers of Pope Gregory VII.; the beard of Noah; a piece of the very same porphyry pillar on which the cock perched when he crowed after Peter's denial, and even the comb of the cock. And then they have what we should consider the most valuable gem of the entire collection, viz.—"One of the steps of the ladder on which Jacob, in his dream, saw the heavenly host ascending and descending.

Rome has certainly done a large business in the relic line. The above will answer as specimens. If your readers would like more extensive information on the subject, we refer them to the book mentioned above—"The Living Eucharist Manifested by Miracles," by George Keating, London, A. D. 1869.

But this rubbish hurts no one, unless it is the simple people who are thus imposed on by the Church, in which they have implicit faith; but when it comes to other subjects, such as the Church Dogma on "Mental Restrictions," then it becomes an entirely different matter. This is a question in which we are all interested, Protestant as well as Romanist, for it the Dogma of the Church of Rome on this subject was universally received, and acted upon, the very foundation on which Civil Society rests would give way, and the whole system would fall to pieces. The attitude of the Church of Rome with regard to Civil Government, and its very ingenious device of "Mental Restrictions," in order to surmount difficulties, is a question which the majority of your readers have probably devoted but little attention, but as it is one of fundamental importance, I feel that justice could not be done to it in this letter, without trespassing unduly upon your space. I will, therefore, reserve it for my next.

Yours in defence of truth,
 W. W. PERCIVAL,
 The Manse, Richmond Hill,
 May 13th, 1889.

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Father Egan's Letter.

To the Editor of THE LIBERAL:

SIR,—I think the public must be getting tired of the Jesuit Question. Rev. Mr. Percival has been making serious charges against them, and against the Church in whose service they are honored and zealous ministers. Whether he has sustained these charges or not, I leave the public to judge. If the rev. gentleman will now take up the Bible as a Rule of Faith, I shall be happy to discuss the matter amicably with him. If he will not choose this latter course, I am not disposed to remain any longer on the defensive, as I have been for the past few weeks.

Suppose, now, for the sake of rarity, that I enter the sanctuary of the Presbyterian religion, attack it as he has the Catholic religion, and take it down from its pedestal, on which people of moderate information have been accustomed to venerate it as the "beau ideal" of all that is friendly to Civil and Religious Liberty, and lay it open by dissection.

I have purchased recently, and have been reading, the Confession of Faith, which is, I understand, the standard of Presbyterian doctrine. From that, and the history of the past, as well as the manifestations of the present time, I can lay before the public the anatomy of Presbyterianism, and show that, notwithstanding its long and sanctimonious visage to which its advocates point with such confidence, there is the deadly seed of intolerance and persecution in every joint and muscle of its whole frame and structure. The Presbyterian clergy to day are clamouring for Civil and Religious Liberty when their object is to raise unjust hatred, and prejudice against Catholics, and deprive them of every liberty, as Presbyterians are bound in conscience to do according to their own teaching as found in the Confession of Faith, which says (See National Covenant, page 260, &c.):—"That papistry and superstition may be utterly suppressed. And to that end they ordain that all papists and all Priests be punished with manifold civil and ecclesiastical pains as adversaries to God's true religion, preached and by law established, within this realm," &c., &c. Though other religious denominations have persecuted in the name of religion, I am not aware that there is another denomination who holds it as a tenet revealed by God that they are obliged in conscience to remove all false worship, except the Presbyterians. Let Rev. Mr. Percival and the public read the Confession of Faith, and see how much of that religious tolerance they will find there, for which they are clamouring. Let us at length have some Roman Dogmatics, or a paraphrase on the Confession of Faith.

I do not charge Presbyterians in general with bigotry. There are plenty amongst them whose good human nature has elevated them above the narrow mindedness of Calvinism. I have good friends amongst Presbyterians, as liberal and good neighbors as can be, but it is in spite not because of their Presbyterianism that they are liberal. Even amongst their ministers, I am quite willing to admit, there are gentlemen of finished education, of delicate truth, and of elegant courtesy in their social character on most other points, but in reference to Catholicity they are not ashamed to utter statements too gross to be told. These are the gentlemen at the bottom of the No Popery cry of the present day, trying to create national and religious discord, as their predecessors have done in times that are past.

J. J. EGAN,
 Thornhill, May 15th, 1889.

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R. W. NEVILLE,

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