



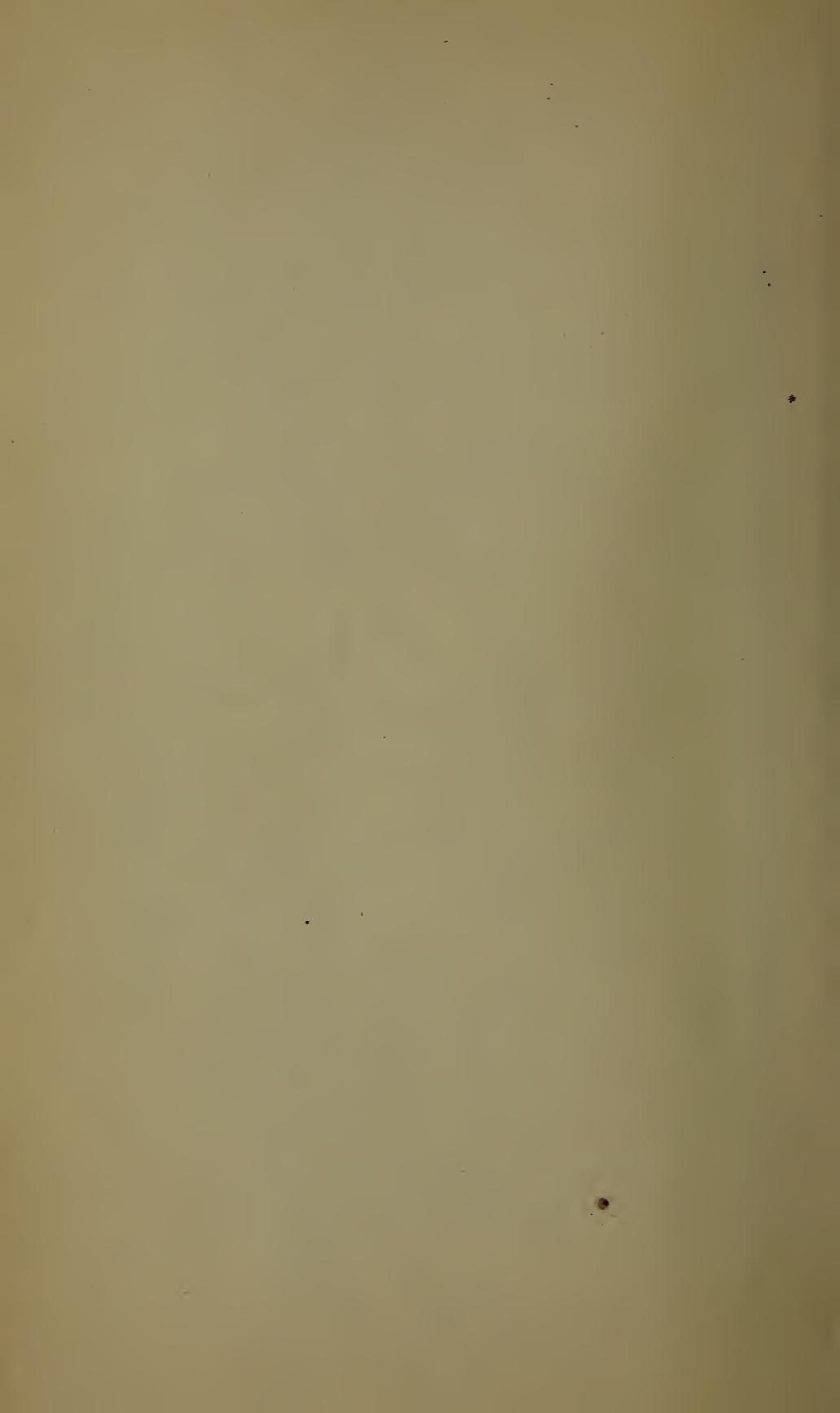
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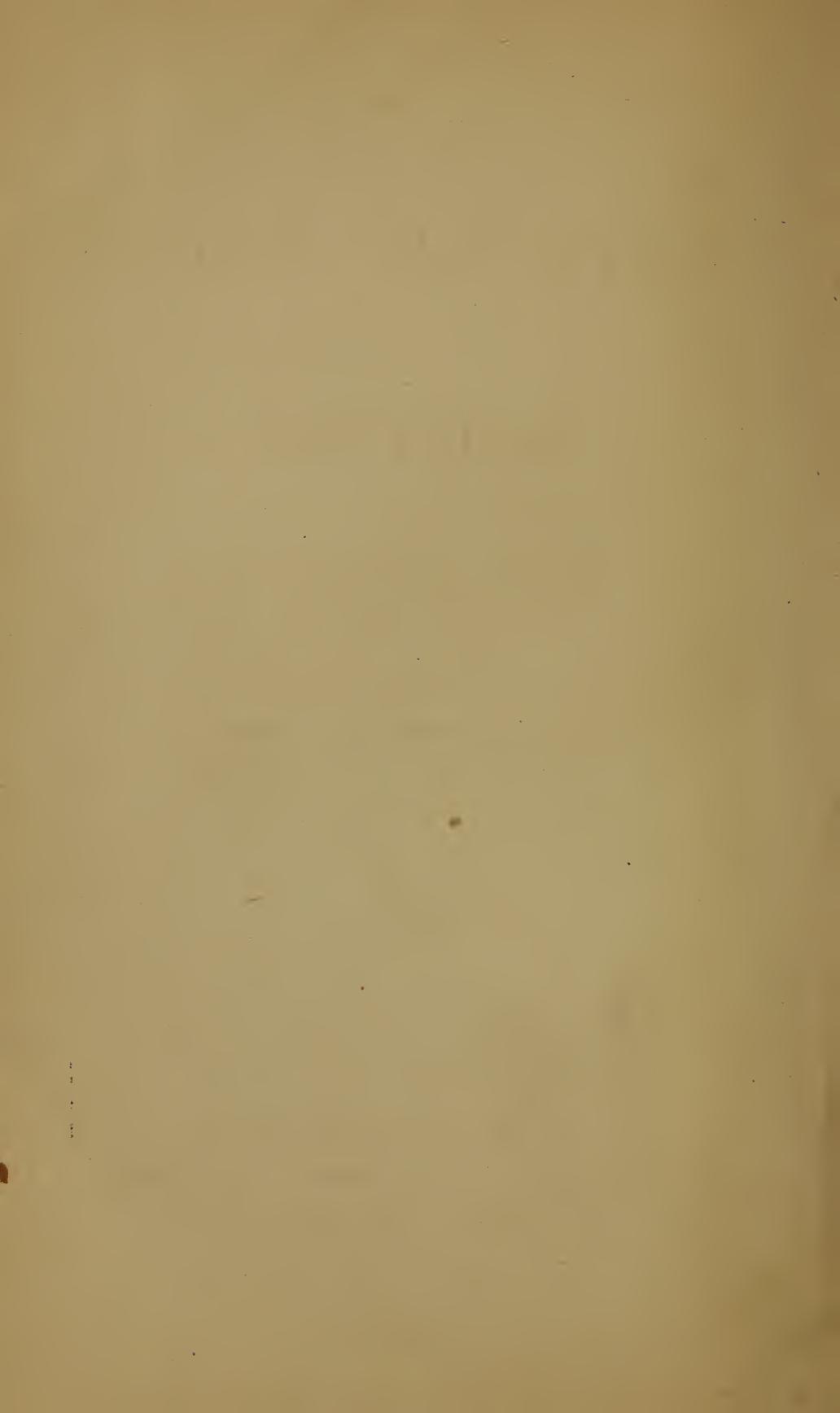
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# CATHOLIC PRIEST

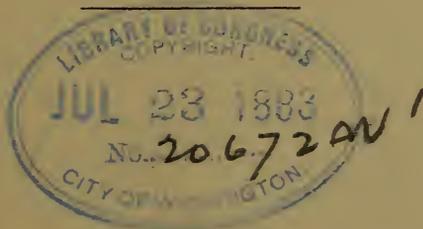
AND

# SCIENTISTS.

BY ✓

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NEW YORK, CINCINNATI AND ST. LOUIS:

**BENZIGER BROTHERS,**

*Printers to the Holy Apostolic See.*

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## PREFACE.

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UNDER the following circumstances I introduce this book, entitled "A Catholic Priest and Scientists," to the public.

During the winter of 1878, while residing in Milwaukee, I was informed that scientists expressed a desire to hold a discussion with me on the eternal being of matter, the non-existence of God and revealed religion. Under the impulse of the moment I assented; but after having consulted Archbishop Henni, now deceased, declined from a conviction that with men who rejected the authority of divine revelation it would be folly to argue. The challenging party then concluded "that I feared to meet them in open debate, owing to the inherent truth of their systems which would clearly establish the eternal being of matter, disprove the existence of a First Cause, the Blessed Trinity, and Christianity, which were purely mythical."

Although I was aware of the force of the adage *Noli contendere verbis, ad nihil enim utile est*, and although I was aware of the fact that it is folly to argue with atheists on things ineffable which surpass human thought, yet, lest my unwillingness to meet these men might promote error and injure the cause of truth, I consented, on condition that two reporters would be admitted; but this they declined on the plea that, until some future time, "they did not wish to give their arguments publicity."

After the discussion had come to an end, I told my scientists that I would deliver two or more lectures on the propositions argued and publish a

synopsis of them in the Milwaukee *Sentinel*. I did so, and from the kind manner in which they were received by Catholics and non-Catholics I was induced, at the request of a few friends, to put them in book form.

From this it will be seen that I did not commence the work from intellectual choice, but from necessity. The character I bear as a priest of the Catholic Church admonished me that I must be ready at all times to give an account of my faith, and defend the Church of my baptism against the attacks of vauntful, subtle atheists, whose portentous systems dazzle intellects that are non-illuminated by the light of pure reason and divine faith.

The extracts I have taken from the writings of the Fathers, to which I had access through the goodness of Archbishop Henni, replete with philosophy founded on nature, with theology based on God, which prove Him to be the Primary Cause of all things, must please the reader, who will contrast them with the wild, vague assertions of my disputants, which I dare not give in full because they *breathed* a spirit of blasphemy.

For the benefit of my less learned readers, I have, wherever the subject would admit, avoided the use of technical language and employed the popular.

Although my intellect, from severe application, was once familiar with the subjects treated in this work, yet from the multitude of things that crossed my brain, connected with the discharge of my duty, I found the dogmatic and historic structure of my work difficult, which, I hope, is within the teaching of the Church. Should it not be, I shall be among the first to condemn it.

ELKHORN, WIS., August 10, 1882.

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## INTRODUCTION.

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THAT our age is drifting down the current of "free-thought" with great impetuosity is a fact that cannot be denied; that this, which is one of the many results of heresy, tests the dogmas of revealed religion in the crucible of finite reason vitiated by error, and rejects whatever it does not comprehend, is a fact also that cannot be denied. From the inability of this criterion to apprehend the source of matter, or to find its way through the complex ocean of physical immensity, it rejects the existence of God, the divine origin of revealed religion, and boldly asserts that "brute matter always was."

That men who call themselves scientists should deliberately shroud with the darkness of error the reason given to them by their Creator, by the exercise of which they could contemplate Him in His works *ad extra*, is truly sad. It is also sad to find that this class of humanity have no lamp of faith burning in their souls, no temple erected to God in their intellects, in which they could hold prayerful converse with Him. Being strangers to the light of pure reason and divine faith, they re-

ject the supernatural, and execrate truthful argument from reason and the holy Scriptures, advanced through motives of charity, to dispel their mental darkness, thus verifying the words of the Psalmist; “Tota die verba mea abominabantur.”\*

On politics, medicine, jurisprudence, questions of trade, the mutual affinity particles of matter have for each other, and a thousand other knotty questions, these men reason correctly, but on God, His attributes, the Blessed Trinity, the human soul, and revealed religion, they speak irrationally. These subjects so perplex and startle them, are so enigmatic to their intellects, that they fly into an ebullition of anger whenever they are mentioned. While mentally agitated, these “literary lights” assert that a “mythical Christianity incorporated into its heterogeneous system belief in the existence of God, in the Blessed Trinity, and the necessity of *obeying* moral law, to stultify the human mind and science.”

Now, in sober thought, does not this wild doctrine open the door of the human heart to the admission of every vice? Do not its teachings weaken and undermine society? Do not its teachings paralyze the religious, truthful, moral, political, and social order? Do we not, in proof of this,

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\* Ps. iv., 6.

see crime succeeding crime, as billow on billow, without being shocked at its enormity, owing to its frequency? To what source but to this can we attribute the many suicides, foeticides, homicides, connubial infidelity, theft, bribery, perjury, arson, and the general depravity of society? It is true that evil passion is deeply rooted in the human heart, and, therefore, that man is prone to it; but although this is the case, yet it can be rendered subject to reason by the grace of God.

If this religious and moral degeneracy were confined to the illiterate, we might plead their ignorance in extenuation of their blindness; but when found to exist in those who *largely* constitute intelligent society, then indeed we become apprehensive for the future of this great country.

Nowadays we meet with men who consider themselves stars of the first magnitude in the firmament of science, who hold offices of trust, enjoy the emoluments accruing from the learned professions, who are EDUCATORS of the youthful mind, whose hope of future reward soars no higher than the instinct of animals. When remonstrated with for arriving at this dreary conclusion, they reply "that science *forced* it upon their intelligence." But this is false, because, as God is the source of science, it must have truth for its object. True science only accepts what is revealed in the super-

natural order by eternal Truth, and what is definitely discovered in the natural through the light of pure reason. False science rejects the supernatural, sneers at dogmatic propositions which are not founded on speculation, but are the result of divine revelation, accepts in the natural order discoveries plausibly suggested through mere speculation, and therefore incorporates the dreams and emptiness of atheism into its faith which are demonstrable to absurdity.

The term *science*, according to its modern acceptance, is confined to knowledge of the natural order, and, like modern history, must be carefully examined before its conclusions can be accepted as truthful. This follows from the fact that this domain for the last hundred years has been inoculated with error by men whose hatred for God and revealed religion knew no bounds. Of the truthfulness of their theories they entertained no doubt; they fancied that everything in the cosmos was unveiled to their eyes, and that nothing was left obscure to their mental vision; they therefore sat in judgment on the existence of God and revealed religion, and rendered a verdict that "there is no God, no religion divinely founded, and that everything in nature is the product of eternal matter acting on matter."

Here it may be instructive to my less learned

readers to express the value of the term *scientist*, in order to understand clearly its meaning. Webster defines the word to mean "a savant; one versed in science." Although this is etymologically true, yet it does not express the modern meaning of the term. A scientist is one who argues unintelligibly on questions he is ignorant of, who asserts without caring to know on what he bases his assertion; who ignores eternal truth, ridicules revealed religion, its laws and precepts; who asserts that the human mind evolved from matter, like light, heat, and magnetism; who turns away in disgust from metaphysical science which searches into the ultimate ground of all being, and settles down in the scepticism his conjectures evoked. To his mind religion is an empty term; its institution he ascribes to crafty men whose object for selfish purposes was to degrade human reason. The indwelling of the Holy Ghost in revealed religion he cannot apprehend because the non-existence of God appears evident to his intellect darkened by error, and therefore "with the fool says in his heart, *There is no God.*" \*

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\* Ps. lii. 1.



## CHAPTER I.

IS MATTER ETERNAL? DID PRIMARY MATTER POSSESS THE INHERENT ENERGY TO FORM OUR SOLAR SYSTEM AND EVERY OTHER IN THE IMMENSITY OF SPACE?

THE proof advanced by my physicist to sustain the affirmative of the foregoing questions is as follows:

He said that "at some inconceivable time chaotic matter or igneous fluidity, which *always was* and occupied *infinite* space, threw off our solar system and every other in space, through the agency of nebulous rings which condensed; that matter drawn towards this condensed mass from opposite directions, and at various degrees of velocity, caused a rotary movement to take place, through which the accumulated matter assumed form; that as this mass gradually contracted and assumed circular form, ring after ring was added to it till the planet was formed, and in this way the work of construction continued until every body in space was formed and perfected."

As this theory is evidently erroneous owing to its deification of matter and its denial of the exist-

ence of a First Cause, I will not examine it in its various ramifications, and therefore I will be rather sketchy than exhaustive in its refutation.

That the human mind be enabled to apprehend the existence of a First Cause, and dilate truthfully and profitably on chaotic matter, the formation of solar systems, the universe and its various orders of entities, it must be illumined by the light of pure reason, actively united with true religion; otherwise its speculations will be enveloped in darkness, and therefore repulsive to the instincts of true science and religion. Modern scientists may speculate on the cosmos till the crack of doomsday; they will neither understand the chain that links together its forces nor the harmony existing between it and these, if their intellects be not illumined by this twofold light.

If matter were eternal it would be imbued with the qualities that are inherent in an eternal being; but as these are repugnant to matter it follows that it is not eternal. Now since simplicity, infinity, and absolute independence of every other being are qualities that belong to and are inherent in a self-existing being, we cannot affirm them of matter. It follows, therefore, that matter is not a self-existing being and is not eternal. These qualities must exist in a self-existing being, for the reason that it has not its essence from any other

being, but from itself. It has essence from itself because, by necessity, it is the *esse* itself. Now, the *esse* itself must be possessed of these qualities; if it were not it would not be the *esse* itself, but a limited, compound, divisible entity, and therefore not the *esse* itself. Why? Because a limited, compound, divisible entity is confined to being of a limited kind. For example, human being differs from animal, which is confined to mere sensitive being, and is the only endowment of irrational, sentient creatures.

The *esse* itself must be simple because it is incapable of increase or diminution; if it were susceptible of these it would be confined to limits, inasmuch as it would admit of increase. It is incapable of diminution because if diminished it would be limited; therefore, then, since it can neither admit of increase nor diminution it is simple. The *esse* itself is absolutely independent of all other entities; if it were not it would be subject to their influence, would lose or receive, and therefore be limited. The qualities that exist in the *esse* itself do not exist in matter which is divisible and therefore not simple. As matter is subject to division, is sensible, is circumscribed by limits because within a definite plane, it is not infinite, but limited and dependent. If matter be eternal it must be infinite in its collective entity; but as the whole

contains its parts, the parts so contained must be infinite also. Every blade of grass, grain of sand, drop of water, and particle of matter is eternal and infinite, which argues an absurdity; therefore matter is not eternal, but is an entity of time.

The term "infinite" which my physicist applies to "space" I cannot accept in the sense in which he applies it because it is a mere subjective negative, which by common consent is changed into an objective affirmative to aid the weakness of the human intellect, which cannot assign limits to space owing to its immensity. In mathematics, especially in the higher, under restriction it is "introduced in order to compare two things naturally incommensurate." In describing the bodies in space that form the extended cosmos, or the world of externality, which is but dimly known beyond our own terrestrial confines, we use the term "infinite," which, logically speaking, cannot be applied to any being except to a self-existing one. Although we can form no idea of the shape of space nor of anything which could constitute its boundary, and although the energy of human thought can travel with more than lightning speed from body to body, from system to system, through the immensity of space quintillions of miles, yet we cannot say that space is infinite. There is but one Infinite—God, who created and rules the universe.

It is a fact that must be admitted, because true, that fluids unobstructed by extraneous force are obedient to the law of gravity, and therefore form a quiescent or motionless plane. We know from observation that when the force which causes the upheaving of the ocean's billows ceases to act the ocean assumes a quiescent and uniform surface. Now, in the absence of extraneous force, how could "igneous fluidity" propel these rings from its bosom and send them on a formative mission? To assert that the force which gave these rings a formative activity existed inherent in chaotic matter is to contradict physical science, which tells us that a body at rest will remain at rest forever unless it is put in motion by a force external to it. The instincts of my intellect tell me that if I want to put a body at rest in motion I must use muscular contraction, which gives me the certitude that the force I use abides in me and not in the inert body I put in motion. It follows, therefore, that there was no formative energy inherent in "igneous fluidity."

But the fallacy of this unscientific theory does not end here.

If these "nebulous rings" formed our solar system and every other in space, independent of Designing Reason, or of Omnipotent Power, how

is it that there is not one single planet or satellite rotating in space under the influence of blind chance in the wide range of explorable astronomy? If the planets and satellites were projected in their orbits by these nebulous rings with a greater or less degree of *tangential force*, they would either travel outward from their orbits or fall into their respective primaries. But as no such consequence takes place, the conclusion must be accepted that they were not formed by nebulous rings, but by Almighty God, who created them, poised them in space, and linked them together by a chain of natural forces which He framed for the establishment of their unity and harmony.

As the terms First Cause, Designing Reason, and Omnipotent Power are apparently meaningless to the intellect of my friend, he calls upon me to prove the existence of God. Having his spiritual welfare at heart, I most willingly comply with his demand.

Of the essence of God I have no knowledge because a finite being cannot fathom the Infinite owing to an infinite chasm, which can never be bridged, that separates the former from an adequate knowledge of the latter. Although this is the case, yet I know from natural reason that there is a God who, "in the beginning," created the complex universe and the various orders of

sentient entities in it. My soul, being created by the Almighty, bears His image, which is light to it by which it can see that the Author of its being exists. Through this light my soul obtains an apprehension of God, acquires a certitude of His existence, and is attracted towards Him as its ultimate good and end. But as this light is purely natural, it cannot obtain the possession of my ultimate end unless the supernatural be united to it. As God is infinitely merciful, He united with this light supernatural light through which rational creatures who proceeded from Him can know Him and return to Him as their ultimate end. From the freedom of the human will the creature can turn his mind from natural and supernatural light in pursuit of the sensible and perishable, and forfeit the possession and enjoyment of his ultimate end—God.

From metaphysical deductions *a priori* and *a posteriori* I acquire a certitude that an Infinite, Omnipotent God exists who is simple being, and exists by force of His essence, outside of whom there is no being, in whom is all being, whose essence every being copies and exists by its participation in this essence. As I cannot form an idea of any being existing independent or out of God, I must accept the inference, because true, that all finite beings exist in and through Him; otherwise

they would not be intelligible because of their nonentity. But as finite beings cannot be apprehended unless they exist in infinite essence, it follows that in apprehending them I also apprehend their First Cause—God; and therefore God exists.

In His activity *ad extra* I also apprehend God. When I see a fabricated thing my mind intuitively concludes that it was designed and its parts put together by a rational agent. Of this I am certain, for I know the thing could not form itself, being dead matter, and therefore devoid of formative energy. In like manner, when I survey the dome of heaven spangled with countless orbs which fill and light up the innumerable chambers of stellar space and travel through it with overwhelming speed, my mind becomes convinced that Omnipotent Power must have given them being and balanced them in space, because, like the fabricated thing, being dead matter, they could not form themselves, poise in space, or give themselves motion. Of the truth of this I am further certain from the fact that these bodies labor to obtain an end which is the object of their motion. Now it is self-evident to my intellect that whatever labors to obtain an end must be guided in its operations either by its own reason or by reason extrinsic to it; but as these bodies are not endowed with rea-

son, being nothing more than ponderous masses of dead matter, it follows, therefore, that in their movements to obtain an end they are guided by eternal Reason—God; and therefore He exists.

As God is infinite truth, it follows that the supernatural truths He has revealed are light to the human soul by which it can apprehend Him. “In thy light we shall see light.” \* That is, in and through the light of revealed religion we shall see eternal Light—God. We have already seen that the soul, through the light of natural reason, apprehends uncreated Light, because natural reason, imparted to the soul by its Creator, is the refulgence of divine Brightness acting upon and reflected by it, by reason of which it is said to be made after the image of God. “The light of thy countenance, O Lord, is signed upon us.” †

From the exercise of pure reason we acquire a human certitude that God exists, and from the exercise of divine faith we obtain a divine certitude that God exists. From this twofold good of nature and grace which constitutes our natural and supernatural state we obtain an apprehension of God and the certitude of His existence.

As divine faith is not based on reason, but is an infused virtue, and as man upon his entrance into

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\* Ps. xxxv. 10.

† Ps. iv. 7.

this world could neither exercise reason nor elicit an act of faith, he required agents to aid him in developing the germs of both. We know that to the mind of a youth the term *science* is meaningless. Gradually, through instructions, he acquires a knowledge of scientific terms and the science itself. This mode of instruction forms the basis of human certitude which inclines his will to accept the object or thing to be believed as true. In the same way the germ of divine faith infused into his soul through the grace of baptism develops itself. Through the teaching of his parents, preceptor, and pastor he accepts revealed truths as objectively certain, and this acceptation imparts to his understanding a subjective certitude of them. His intellect accepts them as supernatural truths, without the least fear of being deceived or of being led into error.

As God is infinitely merciful He willed that all men would come to a knowledge of Him through faith in His existence and the practice of true religion. To effect this He provided infallible teachers in the Old and New Law, in the persons of the Patriarchs and Prophets, of Christ and His Apostles. Christ, who was the Light of lights, the Source of all truth, proclaimed to the world the truths He received from His heavenly Father, that through their light all men might be illumined and

come to a knowledge of Him and His Father. In order, then, to diffuse this light and give universality to these truths He commenced to expound them that mankind might confidently accept them as wholly free from error. He founded His Church, made her the repository of these truths, and constituted His Apostles and their successors till the end of time their exponents. Through the teachings of this Church and obedience to her laws a knowledge of supernatural truth is acquired which enables the soul to know, love, and serve God and obtain the end for which it was created.

“Sir,” said my *metaphysical* disputant, “I cannot accept the statement that finite beings cannot be apprehended unless they exist in infinite essence. Is it not true that sentient beings act under the guidance of instinct and reason, which are gifts of nature? If this be true, and it is, do they not exist by and through nature, which endowed them with these gifts, and not in or through divine or infinite essence?”

I can form no conception of entities existing out of God, who is the *primum principium vitæ*, the source of all life. As God is the life-giving principle, every being *secundum quid* received life from Him and enjoys this through and in Him. If He were to withdraw His influx from the universe for one moment it would cease to be. It is not true

that nature endowed sentient beings with instinct and reason, because nature is nothing more than the aggregate of entities in the cosmos and the laws that govern it. The conclusion my friend arrives at is false because he attributes to the cause effects that did not exist in it. As reason is a faculty of the human soul, we must look for its root in God and not in inorganic matter. Every system in which this is not incorporated must be rejected, no matter how plausible it may appear.

## CHAPTER II.

IS THE CATHOLIC CHURCH BUILT ON THE BIBLE?  
CAN THE APPROVED SCRIPTURES BE CONVICTED  
OF FALSEHOOD? THE FIRST DAY OF CREA-  
TION—WAS IT A SOLAR DAY? DID MOSES CALL  
IT SUCH?

MY cosmogonist said, "Sir, you must grant that your [my] religion is false if the Bible on which it is built be false. But the Bible is false when it states that the first day of creation was a solar day; that is, that the measure of time contained in this day was equal to the measure contained in the subsequent days. Now, according to your Bible, the sun was not poised in space before the fourth day, which was an ordinary day, and therefore did not contain the measure of time the first day did. I therefore conclude that your religion is false because it is built on a Bible convicted of falsehood."

In all honesty, it seems unfair that men who ignore the Bible and the principles it inculcates should introduce passages from it difficult of comprehension for the purpose of disproving the divine origin of revealed religion. If any part of

the holy Scriptures the Catholic Church presents to us for acceptance be untruthful, then indeed the Bible can be convicted of falsehood ; but as no untruthful statement can be found in God's written Word, its teachings must be accepted as truthful.

From the nature of this objection, it will be seen that these men were not impelled by a love for truth, but by a hatred for religion, to engage in this controversy. That this judgment is true will be inferred from the objection and those refuted in the course of this work. The system of these men, as far as we have seen, attempts to sweep the Almighty out of heaven, and His Church from the earth ; but these it will not effect because God is immutable and His Church is too deeply rooted in Him to be annihilated by the attacks of atheism.

Every Christian is bound to profess faith in the existence of God, who created the universe, all things visible and invisible, out of nothing. He is not bound to accept this or that system of creation, its time or mode, that does not contain explicitly or implicitly any dogma of his religion. With cold irrational, irreligious systems he has nothing to do ; his duty is, through the light of reason and faith, to profess belief in the existence of a simple, supreme, infinite Being in whom all things visible and invisible eternally existed in a possible state.

The Catholic Church is not "built on the Bible" any more than she is on modern science. She is, as we shall see in another part of this work, built on the God-man, Jesus Christ, who promised to *be with her all days*, and that *the gates of hell would not prevail against her*. Before a single book of the New Testament was written she lived by faith, enjoyed the spiritual life imparted to her by her Divine Founder, and compiled her dogmas from His lips. To her children she gives the holy Scriptures with the same willingness that she gives them the germ of faith at the baptismal font, telling them to investigate this vast domain with care and caution lest they might construe them contrary to her faith, and thereby establish heretical doctrine that would sever them from her communion.

The Mosaic system expresses nothing antagonistic to revealed religion, nothing that can remotely cast a doubt on the veracity of the Bible, and nothing at variance with true science. It describes in few words the formless, unorganized, vaporous state of the cosmos after it was created by Almighty Power, leaving our intellects to reason on the billions of millions of years it took the agglomeration to condense from a fluid state and form worlds under the supervision of the Divine Architect. Moses, anticipating the light that pure

science would cast on the genesis of the cosmos, leaves us a dark, mysterious description of the creation of the universe, prophetic in its nature inasmuch as it treats of events that took place millions upon millions of years before his time.

“In the beginning God created heaven and earth; and the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said, Be light made. And light was made. And God saw the light that it was good; and He divided the light from the darkness, and He called the light Day, and the darkness Night; and there was *evening* and morning one day.”\*

On this statement of Moses my friend bases his charge of falsehood and his consequent rejection of the Bible and revealed religion. A close examination of the text for a brief period, or rather a sketchy view of it, will, I hope, disabuse him of his erroneous and unscientific conclusion.

As will be seen, Moses does not call the creation of time, of *all things visible and invisible*, of the spiritual and material world, a solar or ordinary day, but *one day*, to suit the rude and weak intellects of the Hebrew people. St. Augustin understood the terms *heaven and earth* to mean “the

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\* Gen. i. 1-5.

intelligible, universal, corporeal creation.”\* The term *heaven*, then, does not mean the visible heaven, but the aggregate of spiritual intelligences. It could not mean the visible heaven because the matter of which it was to be composed was as yet shapeless and chaotic. This we infer from the terms “void and empty” (*inanis et vacua*), which convey the idea that the Divine activity was withdrawn, for the time being, from the formation and adornment of the universe. This view St. Augustin entertains, who says: “It is not absurd to assert that God created matter first without form, and afterwards formed it.”\*

“And darkness was on the face of the deep.” From this the inference can be deduced that pitchy, utter darkness, desolation, and silence as dead as that on the lunar disc reigned supreme in boundless space, which was occupied by unformed, chaotic matter.

*Et spiritus Dei ferebatur super aquas.* “And the spirit of God moved upon the waters.” Here we infer that Omniscient Power assumed formative activity by the re-formation of chaotic matter, whose inertia was to give way to motion, whose parts were to be formed into luminous orbs to light the chambers of unbounded space. Here,

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\* Confess. xiii. § 40.

too, we infer, and truthfully, that the grand, complex universe evolved from Almighty activity, which had its root in the wisdom of the Divine Will, and its inception in the energy of that Will.

But were the *waters* over which the spirit of God moved real waters? They were not because chaotic or primary matter that entered into the formation of the universe was vague, hollow, and empty. Then how are we to understand the term *waters*? By assuming that Moses used the word to suit the comprehension of the Hebrews. Unbounded space, filled with cosmical vapors, appeared to his vision as an unfathomable deep, and to convey his idea to the Hebrews he called the attenuated matter *water*. To convey an idea of the extension of æther in the regions of space we often say that a boundless ætheral sea fills the uttermost limits of the universe. In this sense, I think, Moses used the word *waters*.

“And God said, Be light made; and light was made.”

The Omnific fiat no sooner went forth than the universe exchanged its robes of repulsive darkness for those of dazzling brilliancy. Inorganic matter, so many millions of years inert, desolate and shapeless, is now undergoing re-formation, is now robed in a blaze of splendor which faintly reflects the glory and splendor of Him who evoked it out

of nothing. The attenuated, imponderable, vaporous fluids, for the first time self-luminous, are borne by the non-luminous æther to the uttermost limits of space, which they light up with so great effulgence that the Creator pronounces his work *good*.

“And God saw the light, that it was good; and He divided the light from the darkness.”

Here we must not understand a formal division. The division referred to consisted in bringing light out of elementary matter which was dark and torpid. It consisted in imparting luminosity to the nebulous fluids, which rendered them distinctive from and superior to æther, which was non-luminous and only a reflector. It consisted, lastly, in the creation of angels, who were light, out of nothing, which was darkness.

“And God called the light Day, and the darkness Night; and there was *evening* and morning *one day*.”

It must be evident here to an ordinary biblical scholar that the term “day,” *yom*, does not mean a period of time definite or indefinite; it means light and its diffusion through space, through the medium of tenuous and elastic æther which fills the uttermost bounds of space, and is a conveyance of motion in the stellar regions. If Moses were impressed with the certitude that the measure of

time contained in the first day was no greater than that contained in the fourth day, he would use an ordinal number: but this he does not do; he uses a cardinal number to give us to infer that he had cognizance of, by divine inspiration, the nature of the *day* which he called *one*.

It is evident, too, that Moses did not intend to convey the idea of an ordinary day by the language he used, from the fact that he places *evening* before *morning* in the formation of this *one day*. Now as evening is the harbinger of night, and morning of day, we cannot well conceive how evening followed by night could be construed into day. The language simply indicates the activity of God *ad extra*, by which entities were produced from a possible to an actual state. It means that pure spiritual beings were created out of nothing, that light was produced from darkness, that motion was produced from inertia, and that the dawn of cosmical and spiritual being commenced, and therefore the *one day* expressed by Moses did not mean a solar day, but the development of being from non-being. It will be granted that the vaporous agglomerations that formed the universe were not all self-luminous; if they were we would have no opaque bodies suspended in space. But we have, for we know that primaries are self-luminous, while planets are non-luminous and only

reflectors. Now Designing Reason or Omnific Power separated the luminous from the non-luminous matter prior to the formation of primaries and satellites, and this separation Moses expressed as that of *light* from *darkness*, and calls the act *day* because it was a manifestation of God *ad extra*. On the fourth day this apportionment of matter was formed into luminous and non-luminous bodies which were poised in space.

The Redeemer says, "I must work the works of Him that sent me whilst it is *day*; the night cometh when no man can work."\* Here we see that the Lord used the word *day* to signify life, and the word *night* to signify death. Life, then, is light or day because of its participation in the divine essence which illumines it, while death is night or darkness from its non-reflecting powers on this earth.

In the book of Job we find this very obscure question adverted to in the following words: "Where wast thou when I laid the foundations of the earth?" That is, when Almighty Power created chaotic matter and formed the universe. "When the morning stars praised me together, and all the sons of God made a joyful melody?" That is, when the light created was imparted to

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\* John ix. 4.

nebulous fluids ; when angels were created who admired the power of God and chanted his praise. "Who shut up the sea with doors when it broke forth as issuing out of the womb ; when I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?"\* That is, when the cosmical vapors or chaotic waters were separated from nebulous fluids, prior to the formation of the sun's photosphere, our atmosphere, our seas, lakes, rivers and their boundaries. This "insupportable water,"† *aqua intolerabilis*, enveloped in dark clouds, corroborates the seventh verse of the first chapter of Genesis, and conclusively shows that the chaotic universe was circumscribed by limits.

St. Thomas says, "Creation took place before primordial day smiled upon the earth." *Sed melius videtur dicendum quod creatio fuerit ante omnem diem.*‡ Such also was the opinion of St. Augustin, who says, "In principio, fecisti cœlum et terram ante omnem diem."§ In the Summa St. Thomas says again, "Cœlum et terram fecit in prima die, POTIUS ANTE OMNEM DIEM."|| St. Augustin says of the days of creation, "What kind of days they were it is very difficult to form an idea of, much

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\* Job xxxviii. 8, 9.

† Ps. cxxiii. 5.

‡ In II. Sentent. Distinct. xiii. art. 3, *ad tertiam*.

§ Confess. lib. xii.

|| Pars I, quæst. lxxxiv. art. 2.

less explain their nature." *Qui dies cujusmodi sint, aut per difficile nobis, aut etiam impossibile est cogitare; quanto magis dicere.\**

I conclude, therefore, since the days of creation neither represent to our minds solar days nor epochs of time, but the creation of angels, light, the universe, and the various orders of entities in it, out of the deep, dark abyss of nothingness, through the steady, orderly, irresistible power of the Almighty, who still acts in the creation of human souls, who can wait millions of ages for the fulfillment of the least of His designs, that the Bible is not convicted of falsehood.

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\* De Civitate Dei, lib. xi cap. vi.

### CHAPTER III.

IS THE MOON A GREAT LIGHT? COULD GOD ACT WITH CRUELTY AND INJUSTICE? COULD THE EARTH'S MOTION BE STOPPED WITHOUT CAUSING ITS DESTRUCTION? ARE MIRACLES IMPOSSIBLE?

MY atheistic disputant again attempts to convict the Bible of falsehood. He says: "The Bible makes a misstatement, and is therefore convicted of falsehood, when it says that the moon is a great light, while on the evidence of physical science, which cannot be rejected, it is an opaque body, and less in magnitude than the stars; that the God whom Christians believe in and worship is cruel and unjust because He destroyed the antediluvians except Noe and his family, overthrew the cities of the Amorrhites, the Moabites and Madianites; slew their innocent inhabitants, and gave their lands to wandering adventurers, who had no right to them whatever; that if the motion of the earth were suddenly stopped, as the book of Josue states it was, the earth would crumble into atoms; that miracles are impossible because contrary to the laws of physical nature."

To refute the first objection, if objection it be,

in the foregoing count, I must briefly view the fourth day of creation, on which the moon is said to be made. "And God made two great lights: a greater light to rule the day, and a lesser to rule the night." Because Moses called the moon a great light, the Bible "therefore" is convicted of falsehood on the evidence of physical science. This is simply nonsense. He could not call it anything else, for the reason that it is a *great light*. The primitive, vaporous matter which filled the uttermost limits of the spatial, dark abyss for millions of years was, after being penetrated by light, divided by the divine Architect into two distinct masses, which after condensation were formed into luminous and non-luminous bodies and suspended in space, to be distinct sources of illumination by originating and reflecting light, and thus, as is the case with the two great lights of our system, "to divide the day and the night, and be signs for seasons, days, and years." According to the law of logic, whatever *affords* a great light is a great light; but the moon affords a great light, and therefore, is a great light. The moon is a great light from the fact that the heat and life of night are due to its powers of refraction, radiation, and absorption.

Here I ask my scientist, If the cosmical agglomerations were an effect produced by "nebulous or

self-luminous rings sent on a formative mission by igneous fluidity," why is it that in our solar system *there is only one self-luminous body*? Why were not our sun, planets, and satellites self-luminous or opaque? If these bodies were formed by chance, as my scientist would have me believe, how did the matter which composed them *divide* itself into two sorts? How did one part, in the *absence* of designing Reason and Power, fall into a self-luminous mass, and another into an opaque? These are questions for modern science and scientists to answer before their inferences can be accepted as truthful.

If my friend had any apprehension at all of God, whose infinite essence, without physical extension, fills unbounded space, whose omnipotence could create millions of worlds superior to ours in beauty, whose unchangeableness admits of no change, whose simplicity admits of no increase or diminution, whose glory all entities reflect and whose purity, holiness, and love inundate the celestial Jerusalem with rays of divine light infinitely more beautiful than the noonday light that inundates the world, he would not charge Him with cruelty or injustice.

It was sin unto death that entailed punishment on these people. Every human being that comes into this world in a state of nature has written on

his conscience in bold characters a distinction between good and evil, the nature of morality, truth, and justice, outlines of God's law, which the creature must not transgress. When he does, he sins and deserves punishment. Here I was asked to "define what sin is." Sin, mortal sin, is the conscious and deliberate rebellion of a finite, created will against an infinite, uncreated will. It is a wilful, deliberate transformation of the soul from the image of its Creator to hideous deformity; a turning away of the intellect through the deliberate action of the will from right to wrong, from justice to injustice, from purity to sensuality, from the worship of the Creator to that of the creature. It is the transgression of the law.\* Man, from the intrinsic principles of his nature, is bound to observe the natural law which is engraven upon his soul. When he transgresses this law knowingly and wilfully, the justice of God demands that he be punished. This consists in the deprivation of life in this world and eternal bliss in the next. As man was called into being by an infinite act of divine love, he has no reason to complain if God deprive him of this gift because of his grossly criminal deeds. As the bestowal of gifts involves no principle of justice, the taking away of them does not argue a violation of justice.

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\* I. John iii. 4.

The antediluvians sinned so grievously and so repeatedly that the justice of God was forced to strike them. Noe, because he was a just and holy man who feared God, was saved from this general ruin. The Sodomites were consumed by fire from heaven because of their unnatural crimes, while the cities of the Amorrhites, Moabites, and Madianites were razed because of the idolatry and sensuality of their citizens.

It is not historically true that the "Hebrews were wandering adventurers." At the express command of God they were fleeing from pagan persecution—as are the Irish of to-day from English—to Chanaan, a land flowing with milk and honey which was given to them by the Almighty.

After the Egyptians were afflicted with the tenth plague, Pharaoh consented to allow the Hebrews to go in peace to Mount Horeb and offer sacrifice to God. While the Egyptians were weeping over the death of their first-born stricken by the Lord, the Hebrews went out of Egypt, and after a tedious journey arrived at Baalzephon, or Beelsephon, on the Red Sea, where they camped. They were, however, no sooner gone than Pharaoh repented for allowing them to go, and, impelled by a bad spirit, pursued them with an armed force of two hundred thousand footmen, fifty thousand horsemen, and six hundred chariots. The Hebrews, see-

ing themselves shut in between steep mountains, the sea, and a hostile army ready to slaughter them, were deeply afflicted, and in accents of grief bewailed the dreadful end that awaited them. In this emergency they appealed to Moses, their leader by divine appointment, for succor, who appealed to God. Moses had no sooner ended his prayer than by divine inspiration he smote the sea with his rod, which parted asunder at the stroke and afforded the Hebrews a safe passage to the opposite shore, a distance of five or more miles. The Egyptian army pursued the Hebrews, and while within the sea it assumed its uniform level and drowned them. From this miracle can be inferred the impotency of man when opposed to God. From it, too, can be inferred the care God takes of those who profess faith in His existence, love and serve Him.

Moses, after having led the Hebrews within sight of the Promised Land, died. Immediately after his death, Josue, by divine appointment, assumed the leadership of the Hebrews, who were then encamped in the valley of Jericho. Josue determined to take the city of Jericho, but before he could attempt this he had to cross the river Jordan, which at that time of the year overflowed its banks. Having neither boats nor rafts with which to cross the river, he implored the assistance of God, who

stopped the flow of the river, so that the Hebrews passed over in safety, took the city, whose walls fell on their approach through Almighty Power. Subsequent to this the Amorrhites laid siege to the city of Gabaon, whose people were confederates of the Hebrews, and hence entitled to assistance from their newly acquired allies. This was not denied, for Josue gave battle to the Amorrhites and utterly destroyed them. It was during this engagement that he prayed to God to lengthen the day by the suspension of the earth's motion, in order to deal a death-blow to idolatry in the land of Chanaan, a country of south-western Asia, which henceforth was to be the arena of the greatest events in the world's history.

The standing still of the sun, or the stoppage of the diurnal motion of the earth for half a revolution, at the prayer of Josue, was a miraculous stoppage to afford Josue a vision of the Amorrhites he was pursuing, whom he completely vanquished. In confirmation of the standing still of the sun Habacuc says, "The sun and moon stood still in their habitation, in the light of Thy arrows;" \* and Ecclesiasticus says, "Was not the sun stopped in His anger and one day made as two?" †

But my scientist will not admit a supernatural

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\* Habac. iii. 11.

† Ecclus. xlvi. 5

lengthening of the day by the appearance of the sun in the horizon longer than usual, because to his mind everything miraculous or supernatural is contrary and opposed to the physical laws of nature.

As physical nature and its laws received their being from God, they must depend upon Him for their being: no rational act of the mind can conceive them intelligible, except inasmuch as they exist in Him. From this it follows that atheism cannot divorce God's conserving energy from physical nature, and therefore its laws do not control God, but He controls them. As God controls the laws of physical nature from the relation existing between the infinite and finite, the necessary and dependent, miracles are possible. A miracle is an event in which the laws of nature are suspended or interrupted by Omnipotent agency, that man may become conscious, may acquire an apprehension of a Supreme Being in the invisible world. As the laws of physical nature and the laws of *universal* nature, or the *nature of things*, are not one and the same, miracles are possible and in conformity to the nature of things.

The relation existing between God and man in his fallen state demands the existence of miracles, that man might turn his mind from the material to the spiritual world, from the visible to the invis-

ble, and from the dependent to the self-existing. What we are by nature Adam became by his fall, which concealed from his vision his Maker who endowed him with natural and supernatural gifts upon his entrance into time. His abuse of these caused the elements of his nature to war with each other and with God, whom he saw no more. As God willed to redeem man, He established the miraculous order which has continued active in the visible world from man's fall to the present.

The Almighty laid the foundation of the miraculous order when in the earthly paradise He promised to redeem man. Did not the release of the Hebrews from Egyptian bondage, their passage through the Red Sea, belong to the miraculous order? Did not the production of water from a rock, the manna that rained from heaven, the brazen serpent and its healing qualities, belong to the miraculous order?

The New Testament and the history of the Church record miracles as various and wonderful as those recorded in the Old Testament, wrought by our Lord, the Apostles and Saints, the odor of whose lives exhaled celestial perfumes. The assumption of flesh by the eternal Word, His birth, the changing of water into wine, of bread and wine into His body and blood, were deep, stupendous miracles. So numerous and well-authenticated

were miracles in the Church of God that St. Iræ-næus reproached the heretics of his day with the inability of giving sight to the blind, hearing to the deaf, and of restoring the dead to life, as was done in the one true Church.\* The history of God's people from the fall of Adam to the present is one series of deep, awful miracles which suspended every natural law of our nature, and which fill our souls with love and admiration for Him through whose power they were wrought. To enumerate the miracles authenticated by history would be difficult because they were wrought in every age of the world by saints replete with supernatural gifts. Prior to man's fall, it is the belief of theologians, "that miracles did not exist in paradise, because what is now extraordinary was then ordinary. The Creator conversed with Adam, and he with angels, so that in a *certain* sense he saw God and the unseen world." †

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\* Lib. ii. contra Hær. cap. 31.

† Summa, pars I, quæst. xciv. art. 1, 2.

## CHAPTER IV.

THE CREATION OF ADAM. HIS SUPERNATURAL GIFTS. HIS DISOBEDIENCE. A PROMISE OF REDEMPTION WAS THE ONLY HOPE THAT CHEERED HIM AND THE HEBREWS IN THEIR VICISSITUDES. WAS EVIL INHERENT IN ADAM'S WILL? IS EVIL AN ENTITY? IN WHAT IS THE SOUL LIKE TO GOD? DID ADAM CREATE THE SOUL OF HIS OFFSPRING? WHAT WAS THE SOURCE OF EVIL? AND WHAT ARE ITS CONSEQUENCES?

“AND God said, Let us make man to Our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping thing that moveth on the earth. And God created man to His own image, to the image of God He created him; male and female He created them.”\*

On the sixth day of creation, upon the earth perfected, poised in space, adorned with natural scenery, enriched with mineral wealth, teeming with animal life, resplendent from the blaze of

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\* Gen. i. 26, 27.

light shed upon it by the sun, moon, and stars, God placed man, lord of all he surveyed, and next to the angels in intelligence. God did not pronounce the creation of man *good* as He did His other works; inasmuch as he was an animal, he was included in the other works which were "very good." But inasmuch as he was man and belonged to the empyrean or spiritual world, he was not pronounced "good" because he was on probation, which was to determine whether he was good or not. His introduction into time, therefore, was *vespertine*, or began with evening, which was to brighten into morning only after his probation ended, on which he would be "good."

After God created Adam He placed him in a garden of delights, endued with supernatural gifts which introduced the indwelling of the Holy Ghost into his soul, enabled him to converse with his Creator, with the angels, and, as St. Thomas says, in a certain sense, to see God. The possession of these gifts rendered his soul harmonious with itself and God, while they rendered his body immortal. To the continuance of these gifts and their transmission to his posterity only one thing was required of him, namely, the *non-eating* of the fruit of a certain tree in paradise, pointed out to him by his Creator. The non-eating of the fruit of this tree entered into the compact God made with Adam, was its es-

sence, and therefore, upon its non-observance, the deprivation of his supernatural gifts would ensue as a consequence. He did not observe the compact, for he knowingly and deliberately ate of the forbidden fruit, and "died the death." \* "Wherefore, as by one man sin entered into the world, and by sin death; and so death passed upon all men, in whom all have sinned." † As the supernatural gifts Adam received from his Maker were gratuitous, he, and humanity in him, forfeited them by his fall. Had he remained faithful, had he observed the compact, he would be supernaturally "good," and, therefore, would transmit to humanity the supernatural gifts conferred upon him. His right, and that of his posterity, to enter into the unseen, spiritual kingdom of God no longer existed; his sin obliterated it, and therefore, God's kingdom was separated from him and his posterity by a chasm which could not be bridged until the Eternal Word assumed flesh and bridged it on Mount Calvary.

Adam had no sooner transgressed than he was confronted by the Almighty, who stripped him of his supernatural gifts and cast him out of paradise. His unhappy fall weakened his will, darkened his intellect, and forced the Holy Ghost to

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\* Gen. ii. 17.

† Rom. v. 12.

depart from his soul, which was no longer in harmony with God or itself, and planted the seeds of mortality in his body. Henceforth he had to earn his bread by the sweat of his brow. "In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken; for dust thou art, and into dust thou shalt return." \*

Although Adam had "sinned unto death," yet he was not doomed to an endless death as were the fallen angels; he was more mercifully dealt with than they, through a promise of redemption which, when fulfilled, would wipe out his offence and restore him to the friendship of God. "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." † This promise was the only hope that cheered him and the Hebrew people in their vicissitudes; the only plank on which there was safety in their shipwrecked condition.

Here my scientist said, "Unless evil were inherent in Adam's will, he would not recede from God through disobedience; but he did, and therefore, since God created Adam's soul, He created the evil inherent in his will."

As evil did not develop itself before Adam dis-

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\* Gen. iii. 19.

† Ubi sup., 15.

obeyed, it follows that it was connected with the act of disobedience, and, therefore, followed as a consequence of evil choice, or of willing what God did not will. To Adam, in a state of innocence or original justice, there were two principles external, the one good, the other bad. The good principle, God, told him to observe the compact he entered into; the bad principle, the devil, told him to violate it. As he was a *free* agent he willed what God did not will, and, therefore, was guilty of sin, which reduced him to his natural state by stripping him of his supernatural gifts.

Evil or iniquity in itself has no existence because it is not an entity. It is not an entity, because it has no essence; it has no essence, because it is only the *deprivation of grace*, which is the life of the soul. But as every being God created has substance, and as evil has none, therefore, God did not create it, and therefore, too, it was not inherent in Adam's will.

Here my physicist gave way to his colleague, who entered the domain of psychology by asking "in what the soul was like to God."

The soul is like to God in being simple, immaterial, incorruptible essence; it is like to God when it walks in the path of purity, truth, justice, and mercy, which, as we have seen, are outlines of God's law, and are engraven upon it.

“If every creative act of God were good, how could the creation of Adam be good, since all those descended from him are children of wrath, according to Catholic teaching?”

Inasmuch as Adam was a rational creature he had a nature in common with the invisible and visible, or with the spiritual and material worlds. To obtain his ultimate end he was endued with supernatural gifts, which, as we have seen, were forfeited by inclining his will toward that which God did not will. Being the head of the human race, he held, so to say, in trust the supernatural gifts he received from God for the benefit of the human family, which would descend to them if he remained faithful. But as he forfeited this trust, and as the human family were in him, they forfeited it also, and hence are said to come into the world children of “wrath,” not because of any actual sin they committed, for infants cannot commit actual sin, but because of the sin of *deprivation* in which they were born. God does not hate the intelligent beings He creates, except inasmuch as they deliberately commit actual sin. Those who do not are said, according to the teachings of the Church, to be born “children of wrath,” inasmuch as supernatural beatitude is not given to them, or inasmuch as the enjoyment of the Beatific Vision is denied to them. As the human family lost no pure

natural right by Adam's sin, it follows that the creative act which formed him was good. Not only was the creation of Adam good, but that of every entity, because *being is better than non-being*.

"Now," said my psychologist, "it must be admitted that, according to the laws of physical nature, Adam generated the germ of the human soul as he did that of the body, and, therefore, we do not owe our existence to God, but to man whose entrance into time is enigmatic."

There is nothing at all enigmatical connected with man's entrance into time. As he could not create himself, and as nebulous rings could not form his spiritual and material nature out of chaotic matter which had neither vitality nor formative effectivity inherent in it, it follows, therefore, as I have already proved, that the creation of the soul is the work of Almighty Power. As generation is not an act of the soul, but of the body, inasmuch as man is an animal, Adam did not "generate the germ of the soul," because the soul does *not* and *cannot* evolve from a human germ. As the human body is composite, material, and mortal, it could not produce a simple, immaterial, and immortal effect any more than a lesser could contain a greater. God creates the soul, and man is "the occasional cause." \*

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\* Problems of the Age, p. 227.

“ If the human spermatozoon,” said my scientist, “ be examined microscopically, it will be found to enjoy motile force, or animalcular life, which fixes the conclusion on the mind that man, and not God, is the source of, and germinates the soul.”

If the spermatozoon of the brute be examined microscopically the same phenomenon will be witnessed. The nature and essence of the soul demand that its root be in God and not in matter. It is the belief of the Church, the opinion of theologians, Christian physicians, and purely scientific minds, that, *quando impregnatur, ovum*, the Almighty creates a soul and imparts it to this, from which a human being evolves.

When Adam fell and was driven out of paradise, he was not only placed under a curse, but, thenceforth, God was hidden from his eyes. Although he was created to the image of God, certain traces of which he retained, yet he was a poor citizen of earth, cursed by his sin, such as we are by nature, with nothing to cheer him but his faith in and hope of the promise of redemption. Out of these, then, he had to build and fit a vessel which he must steer over the ocean of time, lashed into fury by his sinful act. Through these he strove, but in vain, to appease the anger of God kindled against him. The Word made flesh could effect a reconciliation, and He did.

At a glance Adam saw that the moral horizon, which surrounded him, was dark and dreary ; that it was heavily hung with ominous clouds of passion, which, at any moment, were liable to burst upon him and bring him to a sorrowful sense of his guilt. He had not long to wait before it set in upon him in all its fury, for one of his sons killed the other ! This was a heavy cross for him to carry, but he could not complain because he made it through his disobedience.

St. Augustin says : " In the conduct of Cain was prefigured the malice of the reprobate, while in that of Abel the suffering and patience of the citizens of the City of God." \* Vincent de Beauvais says : " In Cain began the malice of the reprobate, in Abel the patience of the saints. Cain built an earthly city, and congregated wealth by rapine and violence, and invited his friends to the commission of robbery, and, fearing those whom he injured, on account of his insecurity he collected his followers in cities. Cain was born before just Abel to show that in Adam the whole human race was corrupted in mass ; and that when any one from this mould was made a vessel of honor, this proceeds not from nature but from the

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\* De Civ. Dei, lib. xv. cap. xv.

mercy of God calling; that the studies of the sons of Cain manifest to what state they belong.” \*

Schlegel says: “The descendants of Cain are distinguished in all original records for their skill in mechanical arts, and for a warlike spirit, producing at last a race of giants. On the other hand, the descendants of Seth are distinguished for piety, reverence, and virtue. These two races of men are marked in profane monuments as well as in Holy Writ.” †

And so they were; for the name Cain signifies “possession,” while the term Seth indicates “resurrection.” On the one hand, the descendants of Cain were a sensual, bloodthirsty, dishonest race, who paid the creature the adoration due to the Creator, and lapsed into polytheism. On the other, the posterity of Seth were a mild, peaceable, religious race, who paid God the worship due Him, based their hope of redemption on the advent of a Redeemer who would bridge the chasm that separated them from God, and therefore looked on idolatry as repugnant to the instincts of reason. Of these two races it can be said that the former was led by and served the principle of evil—the devil; and that the latter was led by and

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\* Vin. Bel. Spec. Hist. i. 57.

† Philos. der Geschichte, i. 55.

served the principle of good—God. Polytheists and monotheists were at variance with each other for four thousand years. The former set their hearts upon perishable objects; the latter upon the durable. The former were the enemies of religion and civilization; the latter were the friends of both. Oppression as diabolical as that which absorbed the life-blood of Ireland: poisoning, sensuality, and assassination reigned supreme.

Monotheists built a *Beth-Kakeneseth*, or synagogue, in honor of the true God, in which He was worshipped and His name invoked. They compiled the Old Testament, based on the truths God revealed, which breathed a spirit of inspiration and authoritatively taught that all things visible and invisible were created out of nothing by Almighty Power; that man was stripped of original justice because of his disobedience, and that he could only be restored to the friendship of his Creator by the fulfillment of the promise of redemption.

Polytheists built temples to their false gods, in which they were worshipped and their names invoked; and with this worship were connected unutterable abominations. As those filthy deities were depraved and sensual, chastity and sobriety had to yield to their demands. Polytheists compiled a philosophy, which at one time admitted

the existence of one true God, and at another, counselled the worship of false gods, and smiled approvingly on the commission of gross immorality. Cicero said, "In man there is a principle which inclines him to goodness and deters him from the pursuit of evil. This is as old as God through whom the heavens and the earth subsist."\* Seneca says, "The first thing is to worship the gods and exercise faith in their existence; the next, to acknowledge their existence and bounty, without which there would be neither majesty nor bounty."† Plato says, "God is omnipotent, and He created the world out of nothing." From this Aristotle dissents by saying, "Out of nothing, nothing is deducible."‡ Plato, after admitting the existence of one true God, next teaches that the "world has a soul and that the stars are divinities, and hence, worship must be paid to them."§ Plato, in another place says, "Women were created to minister to men's passions; that they should live in common and have recourse to abortion." ||

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\* Cic. ad Attic. xii. 28.

† Sen., Epis. x. c. v.

‡ Vide Lau. Var. Aristot. Fort. Opp., t. iv. pars. i.

§ Vide Eusebii, Opp. t. iii. cap. 16, lib. vii. cap. 16.

|| "Oportet profectio secundum ea quæ supra concessimus, optimos viros mulieribus optimis ut plurimum congregari; deterimos autem contra deterimos."—*Pla. Rep. lib. v.*

From these few extracts the motives which induced the erection of temples to a host of impure, drunken gods can be inferred. Oh, how heartless and blind must that so-called philosophy be, whether ancient or modern, which attempts to debase man by benumbing the measure of intellectuality given to him by the Almighty, by the proper use of which He can be known!

Here my scientist delivered quite a eulogy "on the refinement of the Greeks, and on the progress of the Romans, to which the Hebrews were strangers, from the teaching of the synagogue and the Old Testament, which have been convicted of falsehood." He further said, but failed to prove, "that the absorption of the life-blood of Ireland was not a result of oppression, but of a religious system which paralyzed the manhood of its people."

As I shall correct my friend's mistaken idea of Grecian refinement, Roman progress, and of the religious system which paralyzed the manhood of the Irish in another part of this work, I will simply remark, and history bears me out in the same, that the Jewish people would be contaminated with the moral leprosy which, under the guise of refinement and progress, corroded the vitals of these unhappy nations, if it were not for the hopeful whisperings of the synagogue and the teaching of the Old Testament, which has not been con-

victed of falsehood, except on the testimony of atheism.

Before the synagogue was, or a sentence of the Old Testament was written, God Himself, immediately, pointed out to Noe, Abraham, Job, and Moses, teachers of His people, the refinement which should adorn the intellects of the Hebrews, and the progress they should make.

As God promised in the earthly paradise to redeem man, He willed that this be constantly kept before the minds of His people, that through the grace of hope they might escape the moral disease which consumed pagan nations. To effect this He raised up inspired teachers who continually adverted to the promise of redemption, and, at the same time, instructed the Hebrews in all things necessary to salvation. As these instructions were *divinely* communicated to these teachers, it followed that they assumed the form and acquired the value of traditionary and written truths which could not approve of, or teach error. That this is true every Christian will admit; that this is true is self-evident from the unity of parts, the impassioned eloquence, the plaintive wail and sublime versification of the Old Testament, which has not yet been equalled by any mortal.

St. Chrysostom says of the holy Scriptures, "They are a paradise always refreshed with gen-

tle winds and delightful air, a garden full of the sweetest flowers." Yes, but to festoon the intellect with these flowers requires more than ordinary skill. No denomination outside the Catholic Church can weave a truthful argument of scriptural films, for the reason that she alone is the custodian of the holy Scriptures, and by divine appointment their exponent. The holy Scriptures are a history of creation and the human race, in which are seen the creative and conserving energy of God, the sacrifice of our Lord Jesus Christ for the redemption of man, and the establishment of the Catholic Church. It is very true, indeed, that they abound in mysteries before which we must bow, and which we must accept without attempting to comprehend them, because they are above human intelligence. The holy Scriptures are deep and difficult of comprehension, and hence, require profound and extensive knowledge for a proper understanding of them.

The disadvantage under which scientists and Protestants labor consists in their unwillingness to have access to the pure Word of God. The so-called scriptures they are accustomed to read, are so corrupted by verbiage never uttered by inspired lips, that they are not even a shadow of those in the possession of, and taught by the Catholic Church. This we shall see more at large in

another part of this work. It is no wonder, then, that human religions, through the light of this false guide, came into existence, whose unity is expressed by the term Babel; that Voltaire and Rousseau ignored its teachings and built a deistic system which belonged to no religion, on inferences deduced from the rationalism of principles or causes; that Paine, Ingersoll, my scientists, and a host of others plunged headlong into the chasm of deism and atheism. The sand-bar on which Ingersoll got shipwrecked was *justification by faith alone*. Seeing this barefaced untruth of Luther's incorporated in what he was taught to be the Word of God, he became indignant, and commenced to wage a war of words upon true and false religion. If this man were to consult any Catholic priest on the so-called scriptural text that haunted him day and night, he would be told that it was not of the holy Scriptures, but was a clumsy lie of the heresiarch Luther, who bid defiance to God and true religion.

## CHAPTER V.

THE BIRTH OF CHRIST. THE MORAL ASPECT OF SOCIETY WHEN CHRIST WAS BORN. WAS THE BODY OF CHRIST FORMED INDEPENDENT OF OR OUTSIDE THE NATURAL ORDER OF GENERATION? ARE THERE THREE GODS IN THE BLESSED TRINITY? IS THE BLESSED VIRGIN NO BETTER THAN ANY OTHER WOMAN? DO CATHOLICS PAY HER THE WORSHIP THAT BELONGS TO GOD?

THE time had now arrived on which the Almighty creative act was to reach the extreme of possibility, by the formation of a human body rendered pure, impeccable, spotless, and holy by reason of its hypostatic union with the uncreated or divine nature. The time had now arrived on which the eternal Word was to unite Himself to a body formed of the blood of the immaculate Virgin, and to a soul created by the Most High, who was to "overshadow" the purest of the daughters of Eve. But before the eternal decree could be fulfilled, a spotless virgin, whose name was Mary, of the tribe of Juda and of the line of David, had to be consulted. In man's redemption she had a part to act which was to pierce her soul with grief. To obtain her consent to become the Mother of God,

the angel Gabriel was sent from the empyrean heavens to her at Nazareth, a city of Judea, who saluted her with, "Hail, full of grace, the Lord is with thee; blessed art thou among women." \* When the Virgin heard this salutation she was troubled and thought with herself "what manner of salutation this should be." And the angel said to her, "Fear not, Mary, for thou hast found grace with God; behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him, the throne of David, his father." †

Mary, after having inquired how the great mystery was to be accomplished, and upon being told that it would be effected by the Holy Ghost outside of the natural order of generation, said, "Behold the hand-maid of the Lord; be it done to me according to Thy word." ‡

Mary had no sooner consented to become the Mother of God than the Eternal Word descended and formed for Himself in her chaste womb a body, and created a soul to animate this body, to which he united Himself, and the God-man thus conceived pillowed on the chaste bosom of the Virgin for nine months.

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\* Luke i. 28.

† Ubi sup. 30, 33.

‡ Ibid. 38.

The solemn grandeur, the deep mystery of the incarnation, impervious to human reason, will dazzle the citizens of the heavenly Jerusalem for all eternity. The Christian soul, while contemplating this august mystery, must bury itself in its own nothingness, and with St. Paul exclaim, "Oh the depths of the riches of the wisdom and knowledge of God! how incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For in Him and of Him and by Him were all things; to Him be glory forever." \*

In the 4000th year from the creation of the world, and the 750th after the building of Rome, Cæsar Augustus issued a decree that the "whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass that, when they were there, her days were ac-

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\* Rom. xi. 33-36.

complished that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling-clothes, and laid him in a manger : because there was no room for them in the inn. And there were in the same country shepherds watching and keeping night-watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them, Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you : you shall find the infant wrapped in swaddling-clothes, and laid in a manger." \*

This plain, simple history of the birth of our Lord, from the pen of St. Luke, humanly viewed, is truly pitiable. That the long-expected Messiah, whose sceptre was to sway the kingdoms of the whole world, could be ushered into time and space under such poor, humiliating circumstances no one would believe, unless the fact was attested by infallible truth. The sensual, pagan emperor, Augustus, desired to ascertain the number of his subjects, and hence, decreed that a general census be

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\* Luke ii. 1-12.

made, each one registering his name in his own city. As Joseph and Mary belonged to Bethlehem, thither they journeyed to comply with the decree of the emperor. Upon their arrival in Bethlehem, finding no admission in the public inns, they were forced to seek shelter in a rude cave tenanted by an ox and an ass, and there Mary gave birth to uncreated Light, the eternal Son of God! Why was the God-man born in Bethlehem in preference to any other city of Judea? That the prophecy of Micheas might be fulfilled: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda; out of thee shall He come forth unto me that is to be the ruler in Israel; and His going forth is from the beginning, from the days of eternity."\* Why was not our blessed Lord born in a stately mansion, decorated and furnished in royal splendor? Because He and the kingdom He was soon to establish were not of this world, and because He came to set the captive free who had become a slave through pride. These, in the divine decrees, He was to accomplish by humiliation and suffering, and the first lesson in these He taught from the manger in Bethlehem.

As the first act of an infant upon its entrance into this world is to weep, the infant Jesus wept

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\* Mich. v. 2.

bitterly; not over the forlorn, poverty-stricken condition of His blessed Mother; not over the cold, dreary, damp, dingy, dismal stable in which He was born; not over the couch of straw on which He reclined; not over the presence of dumb beasts; not over the absence of royal courtiers to caress Him and herald in His birth; not over the cold that purpled His body and chilled His blood. Ah! no. He wept over the sins of an apostate world; over the insults and contradictions He was to receive from His own; over the ignominious death He was to die on Mount Calvary; over the spiritual blindness of those who refused to receive Him and profess faith in the religion He was to establish; over the schisms and heresies that were to attack His Church; over the obstinacy of deists and atheists who deny His impress upon their souls; over the absence of charity in the hearts of those who profess Him with their lips, but give to the world what belongs to Him; over the cold, indifferent treatment He would receive from many, alas! too many, who would be custodians of His sanctuary; over the many sacrileges that would be committed in the name and under the garb of religion. These, and these alone, caused the infant Jesus to weep in the crib in Bethlehem.

Let us now look at the bright side of this sad

picture which I have faintly drawn, attending the birth of our Lord. To the eye of faith the stable is a celestial structure whose splendor the human mind cannot comprehend, any more than it can the unveiled beauty and splendor of the "Word made flesh." It is no longer a dreary, dingy, dismal, comfortless hovel, but a royal palace in which is erected a throne for the King of kings, the *Λόγος* of the Father, from which He swayed authority over heaven, earth, and hell. In and around it were legions of pure spirits, holy intelligences who paid supreme adoration to their Creator, blessed and praised His goodness for assuming humanity for man's redemption. So soon as Christ was born a ray of dazzling effulgence shot forth from His Divinity, sped through space with more than lightning speed, entered the imperial heavens and announced to its citizens that the personal presence of God, robed in the weeds of humanity, blessed the earth; that the robes of sinful man were about to be "washed and made white in the blood of the Lamb;" \* that heaven was about to be opened to the souls detained in Limbo, and that a star (the Church), "fair as the moon, bright as the sun," was about to be set in the firmament of humanity, which would diffuse its soft light throughout the earth.

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\* Apoc. vii. 14.

To the eye of faith Mary was no longer that poor, forlorn maid who, in the company of an old man, upon being refused lodgings in the inns of Bethlehem, sought shelter from the inclemency of the night in a rude stable. No. Her condition is entirely changed, for she is now the Deipara, the Mother of God, the Queen of heaven and earth, and, therefore, presides over the royal palace of her divine Son, partakes of its glory, drinks in the soft, sweet melody chanted by the holy intelligences who surround the throne of their God and pay Him worship. Upon casting her eyes, luminous with purity, sparkling with holiness, radiant with meekness and humility, for the first time on her divine Son, she discerned an affectionate smile of recognition on His countenance which filled her soul with joy, so intense, that she could not live if He did not sustain her. In the language of filial affection he called her Naomi, that is, *Beautiful*, and clung closer to her heart replete with every virtue.

When the Redeemer was born the aspect of pagan society, as we have already partially seen, was sickeningly sad. Owing to the misuse of reason and the absence of religious light which points out to the soul its duty to God and its neighbor, the Gentile nations were steeped in moral turpitude, as gross as that which caused the Lord to rain fire from heaven on the city of Sodom. Hea-

thenism, with all its abominations, so completely inundated the earth, except the little kingdom of Judea, that the external principle of evil reigned supreme over it.

At this period the Roman empire was bounded on the east by the Euphrates, on the south by Egypt, Libya, and northern Africa, on the north by the Rhine, and on the west by the Atlantic Ocean. This vast empire the once hardy, frugal, warlike Romans might have saved from invasion and consequent dismemberment were it not for the large amount of wealth that flowed into the public coffers from the subjugation of Greece, Syria, and Asia Minor, which dulled their intellects and effeminated their manliness. Thenceforth faith, honor, and honesty disappeared, and the spoliation of the public revenue by public servants became a chronic disease, while a vast sea of immorality inundated the empire which destroyed more souls created after the image of God than the Diluvian catastrophe.

To give the reader, who may not be conversant with the history of pagan Rome, an idea of the godless rapacity that drove this empire to acts of cruelty and consequent ruin, I will give an extract from Lactantius respecting the oppression in Gaul during the reign of the Emperor Maximin, who was a monster of cruelty and was assassinated by

his own troops near Aquileia, after three years' inglorious reign.

“ That was a common grief and public calamity when the census was made in cities and provinces, the censors being sent in all directions, whence hostile tumults and horrible kinds of captivity. The lands were measured by glebe, the vines and trees were numbered, animals of all kinds inscribed, the heads of men noted ; the citizens and rustics were assembled promiscuously in the cities, and all the forums filled with servants, every one being present with his children and servants ; torture and stripes were inflicted, sons being examined against their fathers, servants against their masters, wives against their husbands. No excuse for age or sickness. The aged and sick were carried forth ; the ages of all were written down ; years were added to little ones and taken from the old. All places were full of grief and sadness. What the ancient conquerors inflicted on the vanquished by law of war this was done now by Romans against Roman subjects ; yet faith was not placed in the same censors, but others were sent after others, as if more could yet be found. Meanwhile the animals diminished and men died ; and then tribute was required for the dead, so that no one could die gratis. Beggars alone remained, and the impious man had pity on their misery ; so he

ordered them to be assembled and exported in ships and thrown into the sea." \*

Is not England's treatment of the Irish parallel to this? These unfortunate people, whose national life-blood has been absorbed to the last drop, on whom indescribable persecution has been inflicted for centuries in the name of God and civilization, ask for bread and justice, and receive for both *buckshot*. It is true, very true indeed, that the work of the devil is the same in every age of the world. It matters not whether the royal monstrosity employed by the external principle of evil to persecute human beings be pagan or so-called Christian, their actions are alike.

St. Paul, describing the immoral and idolatrous state of society when Christ was born, says: "They changed the glory of the incorruptible God into the likeness of the image of corruptible man, and birds, and four-footed beasts, and creeping things; they changed the truth of God into a lie, and worshipped and served the creature rather than the Creator." † In punishment of this, he says: "God delivered them up to shameful afflictions. . . . Being filled with all iniquity, malice, fornication, covetousness, wickedness; full of envy, murder, contention, deceit, malignity, and whispers." ‡

\* Lactancii, lib. de Mortibus Persecutorum, cap. 23.

† Romans i. 24.

‡ Ubi sup. 26-29.

Such was the state of society when the Son of God was born in Bethlehem; such was its loathsomeness when He founded His Church, and sent, His Apostles to preach the truths He received from His heavenly Father to those who sat in the shadows of death; such were the "refined" bestialities, the gross progress of Greece and Rome which atheistic philosophers wanted the Jews to pursue, instead of listening to the hopeful whisperings of the synagogue and the salutary teachings of the Old Testament.

I must now cease to dilate on historic truths which present to our view the nature and character of the maladies that afflicted pagan nations which Christianity had to heal, because the fragment I have presented to the intellects of my disputants is too nauseous, and therefore, to avoid a continuation of the dose, they propound an objection which I must answer satisfactorily, otherwise my cause is lost and the Catholic Church is shipwrecked. Of the Church I entertain no fear, for the reason that her prosperous voyage over the ocean of time does not at all depend on my capabilities to defend her against carping deists, atheists, communists, and heretics. If I never were, her inherent spirit of truth is able to defend her; her purity, sanctity, and charity are self-efficient against the sneers and attacks of these men. The

history of the world for eighteen hundred years attests the fact that she has braved persecution in every form, and kept her prow towards the East, towards heaven, towards God, without being shipwrecked, because the Eternal Word worked her helm, and steered her safely over the shoals and sand-bars of infidelity.

My negative philosopher said that "Christians, in accepting the statement that the body of Christ was generated outside and independent of the natural order of generation, accept a scientific absurdity; if it be admitted, as it is, that Jesus Christ was man, it must be admitted, also, that He had a father in the natural order, as other men have had, and, therefore, He is not God."

The glorious, awful, and unfathomable incarnation of the Eternal Word, who came into the visible world to redeem the fallen race, and create a mystic union between them and Himself, is rejected by my scientist; because in his judgment it is repugnant to the natural order of generation. If his mind were illumined by the light of pure reason and divine faith, he could see that the natural and supernatural, the visible and invisible orders are ruled by one law—God. As I said before, the physical laws of nature do not rule God as they do men, but He rules them, because He framed them, and hence, if He so willed, He could

hurl physical nature and its laws into the abyss of primitive chaos. The interruptions of the physical laws of nature, mentioned in the Old Testament, adverted to and bespoke of their interruption in the Incarnation of the Word. The Eternal Word could not, from His inconceivable purity and holiness, enter into or abide in a degraded prison-house cursed with sin, and therefore, in the eternal decree of God, this prison-house, Mary, whose blood by the power of the Word was to form the body of Christ, was exempt from the curse of Adam's sin.

It is of faith, because defined by the Council of Chalcedon, held on the 8th of October, A.D. 451, "that our Lord Jesus Christ is perfect in divinity and perfect in humanity, true God and true man; possessing a reasonable soul and a body; consubstantial with the Father in divinity, and consubstantial with us in humanity; like to us in everything except sin; begotten of the Father before all ages, as to His divinity; in these last times born of the Virgin Mary, as to His humanity, for us and for our salvation; one and the same Jesus Christ, only Son, Lord, in two natures, without confusion, without change, without division, without separation; in whom this union hinders not the difference of natures; on the contrary, preserved to each what is its own, they meet in one

single person, in one hypostasis; so that Jesus Christ is not divided into two persons, but is one and the same Lord, the Word, the only Son of God." \*

That our Lord Jesus Christ is true man and true God is clearly proved from Scripture. St. John says: "In the beginning was the Word, and the Word was with God, and the Word *was* God. The same was in the beginning with God; all things were made by Him; and without Him was made nothing that was made. . . . And the Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth." †

Here St. John tells us that the Word was in the beginning, was coeternal with God, and was God; that in His actions *ad extra*, He created all things; that by becoming man He did not lay aside His divine nature, but, remaining what He had been throughout all eternity, assumed to Himself human nature without human personality, and that the union of His twofold nature formed His personality. From this I conclude that the divine nature of our Lord Jesus is one and the same with the Father and the Holy Spirit, and that His human nature is one and the same with us, except

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\* Concilium Chal. sess. v.

† John i. 1, 2, 3, 14.

sin and a tendency to sin. Therefore Jesus Christ is true God and true man.

The angel who was sent to obtain the consent of Mary to become the Mother of God said to her, "The holy one that shall be born of thee shall be called the Son of God."\* This is proof that Christ was true man. Christ our Lord says of Himself, as God, "I and the Father are one;" † that is, one with and equal to the Father in eternal being, essence, nature and power, and, therefore, true God. In another place he says, "I go to the Father, for the Father is greater than I." This is proof of his humanity, and therefore he is true man.

The mystery of the most Holy Trinity, the basis and foundation of the Christian religion, is next assailed with ridicule which I dare not give here, because it breathed a spirit of blasphemy: that because human reason, clouded by sin and vitiated by error, cannot comprehend the Blessed Trinity with the same certainty that it can the laws of motion and the magnitude of physical objects in the visible world, "therefore" belief in the Trinity must be rejected. As the "therefore" is impiously false it must be rejected, while faith in the existence of one God and three Divine Persons must

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\* Luke i. 35.

† John x. 30, xiv. 28.

be professed by every Christian under pain of eternal loss. The following is a synoptic specimen of the readable "argument" that attempted to wipe the Blessed Trinity out of existence.

"Sir," said my novice in theology, "I presume you are a tritheist." I am neither a deist, a tritheist, nor a polytheist. "Do you mean to tell me you are not a tritheist?" I do. "Well, this is very strange." Not so very. "Is not the Father God?" Yes. "Is not the Son God?" Yes. "Is not the Holy Ghost God?" Yes. "Then are there not three Gods?" No; there is but one God, who will reward the just and punish the wicked. "I do not care about reward or punishment. Unless my hearing has deceived me, you admitted the Trinity to be composed of three Gods." I made no such admission. "It is hard to argue with you." Not so very, if you could only use your intellect to better advantage. "If the three sides of a triangle be but one side, I cannot accept this as forming a triangle." You cannot; a triangle must have three equal sides, otherwise it will not be an equilateral triangle. "From your argument, I therefore deduce the conclusion that there must be three Gods in the Trinity."

Neither geometrical axioms, general or special, theorems nor problems, can give the mind an apprehension of the Blessed Trinity without the

light of divine faith; through this, and this alone, the dogma of the Trinity is apprehended, as are the other mysteries of revealed religion.

St. Augustin says, "No one can enter into truth unless by charity," and a later writer says, "The religious feeling is the beginning of the development of reason." From these it is clear that when there is neither charity nor religious feeling there can be no apprehension of the Trinity. St. Thomas says: "The highest perfection to which man can arrive consists in the full knowledge of God, and that he can only obtain it by the teaching of God who perfectly knows Himself."\* Of God's immensity and impenetrable depth holy Job had a clear conception, who said: "Behold, God is great, exceeding our knowledge; the number of his years is inestimable."† The prophet Jeremias says: "O most mighty, great, and powerful, The Lord of hosts, is thy name; great in counsel and incomprehensible in thought."‡ Again holy Job says: "God is higher than the heavens, and what wilt thou do? He is deeper than hell, and how wilt thou know it? The measure of him is longer than the earth and broader than the sea."§

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\* Quæst. xiv., De Fide, art. 10.

† Job xxxvi. 26.

‡ Jer. xxxii. 18, 19.

§ Job xi. 8, 9.

From these it will be seen how utterly foolish scientists are who attempt to reason on the Blessed Trinity as they would on a geometrical theorem.

It is of Catholic faith, because defined by the Athanasian Creed and the Fourth Council of Lateran,\* that in one God there are three Persons: the Father, the Son, and the Holy Ghost; really distinct the one from the other; equal in essence, in eternal being, in power, immensity, and perfection, because these three Persons are one and the same in divine nature, and therefore, are one God; that the Father, or first Person, proceeded from no cause, was not created nor begotten; that the Son, who is of the Father, was neither created nor made, but begotten; consubstantial with the Father, God of God, Light of Light, by whom all things in the visible and invisible worlds were created; that the Holy Ghost is the *spiration* of the Father and Son, not made, not created, not begotten, but proceeded from them; that He is coequal, coeternal with the Father and Son, and, therefore, is one and the same with them, and that these three Persons are but one God.

God said, "Let *us* make man to our image and likeness." † This language conveys the idea of oneness in the Godhead and plurality of Per-

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\* Con. Lateranensi IV. cap. Firmiter.

† Gen. i. 26.

sons. The same idea is conveyed in the third chapter of Genesis, in which God, the Father, says, "Behold Adam is become as one of us, knowing good and evil." \* Christ says: "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever; the Spirit of Truth, whom the world cannot receive; because it seeth Him not, nor knoweth Him." † Again he says: "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me. And you shall give testimony of me; because you are with me from the beginning." ‡ Does not this language, uttered by eternal Truth, prove that there are three distinct Persons in one God? Christ, the second Person of the Blessed Trinity, who is speaking to His Apostles, tells them that He will ask the Father, the first Person, to send down to them the Paraclete, the third Person. In another place He said to His Apostles, "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." § This commission given to the Apostles by their Divine Master proves that there are in the Godhead three distinct Persons equal in essence, eternal being,

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\* Gen. iii. 22.

† John xiv. 16, 17.

‡ John xv. 26, 27.

§ Matt. xxviii. 19.

and power. The conjunction "and" points out distinctly the three Persons of the Blessed Trinity, while the words "in the name of" attribute to them the efficacy of the sacrament of baptism. That the three divine Persons are one God is proved from the following words of our Blessed Lord, who says: "There are three that give testimony in heaven, the Father, the Son, and the Holy Ghost: and these three are ONE."\* St. Paul says: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all."† St. Matthew says: "Jesus, being baptized, forthwith came out of the water, and He saw the Spirit of God descending, as a dove, and coming upon Him; and, behold, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."‡

From the Scriptural proofs advanced it will be seen that the Person of the Father is distinct from the Person of the Son: that the Person of the Son is distinct from the Person of the Holy Ghost, and that the Person of the Holy Ghost is distinct from the Person of the Father and Son, and therefore there are three divine Persons in the Blessed Trinity. Although these Persons are distinct from each other, yet they have one and the same

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\* 1 John v. 7.

† 2 Cor. xiii. 13.

‡ Matt. iii. 16, 17.

divine nature, one and the same essence, and therefore are one and the same God.

“If God be personal, and He is, according to the proof advanced,” said my scientist, “it follows from the laws of reason that He must be a limited being, and therefore not a self-existing one.”

How prone atheistic “philosophers” are to negative conclusions whenever God is spoken of! When I stated that one God is threefold in Person, and that each of these Persons is but one and the same God, I did not confine Him within the limits of human personality. I used the term *person*, to express the *modus existendi* of the triune Deity.

The term “person,” can be applied to a self-existing being as well as to a contingent one, without reducing the self-existing to the condition of a dependent being. This we learn from God Himself, who said of Himself, *I am who am*. He expressed the personality of the Blessed Trinity when He said, *Let us make man to our own image and likeness*. I have said more than once that as physical science works within a limited range, it should not meddle with metaphysical or theological questions. The moment a scientist departs from his proper sphere of research, by attempting to become a theologian, he is hopelessly lost in the labyrinth his surmises evoked, out of which he

will not extricate himself, unless he be aided by the light of divine faith.

“Suppose,” said my disputant, “I grant, for sake of argument, the dogma of the Trinity. I want to know in what the Virgin is superior to any of her sex. Is it not true that Roman Catholics pay her the worship which belongs to God? In proof of this, can an altar be found in a Roman Catholic church without a Mary-idol, before which worshippers kneel, pray, and genuflect? What is this but the worship of idols, which is repugnant to science and the dignity of reason?”

It sounds strange to hear men who worship brute matter charge Catholics with idolatry. But so it is, “for the malice of those who hate God ascendeth forever.” Although the charge of Mary-worship is as old as heresy, and although it has been refuted ten thousand times, yet it is hurled at Catholics to-day, with as much malignity as it was in the days of St. Augustin. From this it will be seen that heretics change, but heresy never.

If an ardent desire actuated the mind of my friend to ascertain the truth or falsity of the imputation, then, indeed, I would gladly aid him in his effort; but when I know that this trite objection, without a foundation to rest upon, is flung at me through hatred to God and revealed religion, I find it difficult to refute it in dignified language.

My physicist, being a good mathematician, took it as axiomatic that the Blessed Virgin was no better than any other of her sex, and that those who kneel, pray, or genuflect before an altar adorned with a statue representing her were guilty of idolatry. The conclusion is drawn from vicious premises, and is therefore false. Although the Blessed Virgin was a finite being composed of body and soul as other women are, yet she was as far superior to them as truth is to error. The vast superiority of the Virgin over all other women followed from the fact that she was the spotless Mother of the Eternal Word. The stupendous dignity of Mary, by being made the Deipara, is so inconceivably great, so deep and impenetrable, that the Christian soul while contemplating it is lost in the depth of the mystery. Mary, by being chosen the Mother of the Logos, was not only raised above all other women, but above angels, archangels, and the highest created powers of heaven.

After the earth was fitted for human beings to abide on, God, in the language of the Blessed Trinity, said, "Let us make man after Our own image and likeness, and God created man to His image, male and female He created them." \* Eve was no

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\* Gen. i. 26, 27.

sooner created than God enriched her soul with supernatural gifts which induced the indwelling of the Holy Ghost in her heart and rendered her will conformable to the will of her Creator. These perfections, which constituted her original justice, made her so beautiful in soul and body that the principle of external evil envied her happy state, and hence laid plans to rob her of her supernatural perfections. In these the devil was but too successful, for she lent a willing ear to his suggestions and fell. As Eve before her fall foreshadowed Mary, the second Eve, can we not with truth assert that Mary was endued with perfections similar to those which Eve forfeited by her transgression? Have we any evidence of this? Yes. It is partly expressed in the promise of redemption and in the angelical salutation, "I will put enmities between thee and the woman, and thy seed and her seed; *and she shall crush thy head, and thou shalt lie in wait for her heel.*"\* In this promise Mary, with the Logos, was announced to the human race as the medium of redemption. By this language I do not intend to convey the idea that Mary *per se* was the medium of redemption; but inasmuch as she was the Mother of the Eternal Word "made flesh," who bridged the chasm

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\* Gen. iii. 15.

that separated man from God, she was connected with Him in the grand work of redemption, and therefore was superior to all other women. In this promise of redemption the future Mother of the Redeemer is held up to the gaze of mankind four thousand years before her birth as the individual who was to crush the serpent's head. Now the law of logic demands that a person who is delegated to perform a certain thing must be endowed with the power to accomplish this, otherwise the delegated authority would have no result. But as Mary was destined by the Almighty to crush the serpent's head, it follows that she herself was not under the curse of sin.

On this St. Bernard says: "Rejoice, O father Adam, and thou, O mother Eve, be comforted, for a daughter [the Blessed Virgin] is born that will *take away your reproach*, and the man shall no longer have reason cruelly to accuse the woman, because if man fell by woman he cannot be raised up unless by woman. What sayest thou, O Adam? *The woman whom thou gavest gave me of the tree, and I did eat.* These are words of malice which rather increase than cancel thy fault. But change now the word of guilty excuse into thanksgiving and say, Lord, the woman thou gavest to me gave me of the tree of life, and I did eat, and it

is sweeter than honey to my tongue, because in it Thou hast given me eternal life." \*

The Blessed Virgin could not take away the reproach of Adam and Eve "if she were no better than any other woman;" for the same reason she could not give of the Tree of Life, which could not take root and bear fruit in a sandy, barren desert cursed by sin. But she did give to Adam of the Tree, and by the act took away his reproach, and therefore was superior to all other women.

As the Eternal Word was to take a human body from Mary, He called her into existence adorned with all the grace and virtue within His giving that a finite creature could receive. This is true, because from eternity He decreed to receive His humanity from her, and hence He looked upon it as a duty incumbent upon Him to exempt from original sin, to sanctify and enrich with spiritual delights, the Tabernacle in which He was to abide for nine months. Certainly Almighty God who adorned the heavens with countless brilliants of marvellous beauty, who imparted to the earth untold wealth, did not neglect to decorate the soul of Mary with supernatural decorations, in whose chaste bosom He was to pillow for nine months. No. He loved His

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\* Hom. ii. super Missus est.

Naomi too deeply to neglect this, and therefore He showered upon her celestial wealth so rich, so attractive, that the most exalted spirits in heaven exclaimed in accents of wonder, "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" \*

The birth of Mary announced to the human race the speedy entrance of Him into time and space whose light would illumine a world on which the darkness of sin had heavily settled since the dawn of man's fall. Almighty Power had no sooner set the Morning Star in the firmament of humanity than joy and hope filled the hearts of the holy ones of Israel, who knew by divine inspiration that she was the harbinger of Him who would usher in the long-desired day of salvation. In her birth they saw their proximity to the possession of a good which the faithful prayed for during four thousand years, and therefore their joy knew no bounds.

The second Eve, chosen out of the daughters of Israel to be the Mother of God, resplendent with the gifts of nature and grace, directs her way to the temple to dedicate herself to the service of God. This she did that she might the more easily

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\* Cant. vi. 9.

hold uninterrupted converse with Him whom her soul desired. Within this holy enclosure she resigned her will to that of God and learned His secrets. From her constant meditation on heaven and God, her pure soul became fully expanded in the supernatural, so much so, that at a glance she apprehended God with a clearness of spiritual vision unknown to the greatest saints. As her soul was never darkened by original or actual sin, it was calm, pure, and holy, and hence sought the glory of God in its operations. The presence of the Holy Ghost in her heart by efficacious grace rendered her humble, patient, meek, chaste, heroic, and charitable. From these it followed that she was terrible to the powers of darkness as an army set in array. From this holy enclosure, like Noe from the Ark, she looked upon the troubled sea of humanity, and sent out the dove of sighs, prayers, and tears to the Most High to lessen, to abate this sinful deluge which covered the earth. She was heard! God, in His infinite mercy, sent the angel Gabriel to obtain her consent to become the *Dei*-*para*, who saluted her with "Hail, full of grace, the Lord is with thee: blessed art thou *among* women."\* In this salutation the heavenly ambassador declared explicitly Mary's superiority over all other women.

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\* Luke i. 28.

After Mary signified her willingness to the angel to become the Mother of God, and after the "Word was made flesh," she went to visit Elizabeth. "Exurgens autem Maria, abiit in montana cum festinatione." "Why did she go to the hill country? From an impulse of charity which was her characteristic virtue. She went to teach us that we must not have charity for our neighbor on our lips, but in our hearts. She went that the Precursor might be sanctified in the womb of His mother through the presence of the "Word made flesh" in her womb.

For Mary now the world had no charms since she possessed the Creator of the world in her sacred womb. As Moses, after having descended from the mountain, gave evidence that he conversed with God face to face, so did Mary that she possessed Him. This the calm, thoughtful, mild expression of her countenance reflected; this her chaste vision and holy language expressed; this Elizabeth testified when she said to Mary, "Blessed art thou among women, and blessed is the fruit of thy womb." To whom Mary replied in the following prophetic language, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid; for behold,

from henceforth *all generations shall call me blessed.*"\*

St. Cyril of Alexandria says, "The dignity of Mother of God, Θεοτόκος, is the *highest* and *greatest* to which any creature can be raised." † St. Jerome says, "Joseph, knowing the Virgin's chastity, while admiring what had happened, suppressed in silence a mystery he did not comprehend." ‡ St. Anselm says, "O man, attend and be transported in ecstatic astonishment; the infinite God had but one-begotten, coeternal Son, yet He would not allow Him to remain His own, but would have Him also to be made the only Son of Mary." § St. Epiphanius says, "Mary is *superior* to all created beings, except Christ as man, that she is more lovely in the kingdom of God than cherubim, Seraphim, and the whole angelic choirs." The Bull promulgating the dogma of the Immaculate Conception declared that Mary, in the first moment of her conception, was, by Almighty Power, free from and preserved from every stain of original sin. From these it will be seen what holy and exalted ideas were entertained of the Blessed Virgin in the early ages of the Church. It will be seen, too, that these views harmonize with those

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\* Luke i. 46-48.

† Cyr. Alex. i. 8, contra Julian.

‡ Jer. Op. imp. in Matt. cap. i. § Ansel. Monol.

entertained of the Mother of God by the faithful of the present day, and yet, in the face of this evidence, scientists have the effrontery to assert that "she is no better than any of her sex."

But it has been charged that Catholics "pay the Virgin the worship that belongs to God, and therefore are guilty of idolatry." The proof of this is based on the fact that "Catholics have been seen to kneel, genuflect, and pray before an altar on which is placed a statue of the Virgin."

Now, in mild language let me ask, What right have men who worship, as I said before, dead matter, and who reject the existence of God and the immortality of the soul, to falsify and criticise with cynical asperity the prayerful attitude of Catholics before an altar adorned with a statue of the Madonna? Do not truth and charity demand that these men suspend the expression of a judgment injurious to their fellow-creatures till they become satisfied, through truthful testimony, that the charge they prefer is true? But as this honest and charitable course is extraneous to error, which has neither mind to understand, ears to hear, nor eyes to see what belongs to men in their relation with true religion, it deduces conclusions from hearsay which are of no force because untrue.

Catholics do not any more worship the Blessed Virgin than they do the sun or moon; they worship

God alone, and venerate the Vessel of Election who clothed the Logos with virginal flesh. Through the light of divine faith Catholics apprehend the real, actual presence of the Son of God on the altars of the Church, under the sacramental veils of bread and wine, and, agreeable to this belief, genuflect, assume a prayerful attitude before Him, pay Him adoration and not to the statue, which can neither hear nor help them.

“But why was it placed there at all?” Although infidelity has no right to put this question, yet I shall answer it. A statue of the Blessed Virgin is placed on an altar of the Catholic Church for ornament, and through respect to the Deipara, who during life was the undefiled temple of the Holy Ghost; it is placed there to remind the faithful of the pure, holy, and austere life the Mystical Rose led while “in the way;” it is placed there to impress on the minds of *true* Christians the fact that since she was crowned Queen of heaven by her divine Son, she is next to Him in power and glory.

If a mother lose by death a member of her family, does she not carefully keep and venerate the photograph of her departed one? Does she not from time to time, through an impulse of natural affection, examine it, bedew it with tears, and dilate on the virtues of him whom it represents? Yes, this is the order of civil society, and

is praiseworthy because it is an expression of natural affection inherent in a mother's heart. If Catholics, from supernatural motives, give expression to their love and veneration for the pictures of the Redeemer, the Virgin, and saints, is there anything wrong in it? No; because it is an act elicited by supernatural love, and, like the natural act of the mother, is praiseworthy. Can Catholics who venerate statues or pictures representing the Redeemer, the Virgin, or saints be charged with idolatry? Not any more than the mother can who venerates the photograph of her deceased child. The outward veneration and respect paid by Catholics to pictures representing the Redeemer, the Virgin, and saints manifest the inward love that produced these, and nothing more. Through religious pictures Catholics are reminded of the austere and holy lives the saints led whom they represent; they are also encouraged to model their conduct after that of the saints, in order that they may receive similar rewards.

Idolatry consists in paying the creature the worship that belongs to the Creator, an act which Catholics have not been guilty of since the days of Julian the Apostate.

The Council of Trent teaches that "the images of the Redeemer, the Virgin, and saints are to be retained in churches, and that due veneration be

paid to them not because they have inherent in them any divine virtue, but because of the originals they represent." \*

"But Catholics pray to the Virgin." Catholics implore the Help of Christians and the saints to intercede for them with God, and nothing more. They are well aware that neither the Blessed Virgin of *herself*, nor the saints, can help them; but they do believe, from the relation of Mother and Son, that Jesus will not refuse any request His spotless Mother may ask of Him, and hence the faithful petition Mary to obtain from her divine Son grace to subdue their passions, to trample on the world, and to arrive safely in the heavenly Jerusalem. In this, as we shall see further on, there is nothing wrong.

Now, if God gives to the generous giver "good measure and pressed down," † how overflowing measure must not Mary receive, who was pre-eminent for charity, purity, and sanctity above the angels and saints! If the "prayer of the just man availeth much," if the faith of Abraham, the patience of Job, the fidelity of Samuel, the piety of David, and the meekness of Moses deserved approval and reward, how much more so the faith, patience, fidelity, piety, and meekness of Mary,

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\* Sess. xxxv.

† Luke vi. 38.

“full of grace”! If Moses turned the battle against Amalec in favor of the Hebrews by uplifting his hands, why cannot Mary turn our battle with the world, the flesh, and the devil in our favor? If Josue by prayer command the sun to stand still, cannot the Queen of heaven obtain of God grace to render our passions passive and obedient to reason? If Moses brought water from a barren rock through the efficacy of prayer, cannot the Refuge of Sinners bring back the prodigal son from the desert of sin into the sanctuary of God to partake of one GOOD which contains every good? If Eliseus through prayer raised to life the dead child of the Sunamitess, cannot the Help of Christians, through her intercession with her Son, raise to a life of grace those of her children who may have squandered their inheritance in sinful pursuits? Why deny the Queen of heaven intercessory power which has been exercised by individuals less worthy than she since the dawn of man’s creation? Not only does God listen to and grant the petitions of the Blessed Virgin, but that of those who serve and love Him. “The eyes of the Lord are upon the just, and His ears unto their prayers.”

But it was “scientifically” said that since “there were no telephones in operation between God, the saints, and Catholics, the former, owing to

distance, could not hear the petitions of the latter."

If my scientists were in existence when their "nebular system" was operative, they would no doubt have instructed "the rings" to build telephones; but as they were not, of course we have no telephonic communication with the saints. Although this is the case, yet Catholics communicate with God, the Blessed Virgin, and saints through a medium my atheistic friends are entirely ignorant of.

To communicate with God, Catholics need no telephones, for the reason that He is ubiquitous; on earth He sees and knows the spiritual wants of those who fear, love, and serve Him, hears and grants their prayers. In heaven He is a mirror of infinite reflecting powers, in which the saints see our spiritual wants and hasten to obtain them of Him. Besides, there are legions of pure intelligences who, by divine appointment, watch over us while we are "in the way," present our petitions to God, whom they "see face to face," and bring us back grace by which we are enabled to obtain our last end. Than this there is no fact better authenticated in the Holy Scriptures. The angel who spoke to Moses in the name of God from the Burning Bush carried the prayers of the persecuted Hebrews to God who delivered them

out of bondage. At the prayer of Lazarus, God sent Abraham to conduct his soul to eternal bliss, and at the prayer of Daniel, who was "a man of desires," He sent His angels to rescue him from the lion's den and fiery furnace. God Himself says, "Behold, I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and my name is in him."\* When Elias fled from the impious Jezabel into the desert, God sent an angel with food to him, which was a figure of the Bread of Life we daily receive in the adorable Sacrament of the altar. "And the angel of the Lord came again the second time, and touched him, and said to him, Arise, eat, for thou hast yet a great way to go."† Christ says, "If ye abide in Me, and My words abide in you, ye shall ask whatever ye will, and it shall be done to you." Now, whom did Christ ever abide in as He did in Mary, and who ever abode in Him, through efficacious grace, as she did? From the moment she dawned into existence to the close of her life, she abode in God by purity, sanctity, and holiness of action, which so

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\* Exod. xxiii. 20, 21.

† III Kings xix. 7.

endeared her to Him that He inundated her soul with a sea of supernatural delights. How efficacious, then, must be the intercession of Mary with her Son on our behalf, since He has willed to grant her whatever she may ask conducive to our salvation! At the marriage feast of Cana and Galilee, when the wine gave out, Jesus at a whisper from Mary performed a great miracle by changing water into wine. If He performed this wonder at the request of His Mother while on earth, what great favors must He not grant her in His own kingdom of which she is Queen! When the angel Raphael made himself known to Tobias and his son, he said, I will not hide the secret from you: "when thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayers to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee."\* There is no dogma of revealed religion more explicitly established in the Bible than the communion of saints. Those who lived during the Jewish dispensation understood and accepted it as we do to-day. It is the doctrine of the Church since the very dawn of her existence; for

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\* Tob. xii. 12, 13.

St. Ignatius, who flourished in the second century, says, "My spirit be your expiation, not only now, but when I shall have *attained* to God."\* Clem-ent of Alexandria says, "The perfect Christian also prays with angels; nor is he *ever out* of their holy *guardianship*: even though he may pray alone, he has the choir of the holy ones *standing by*."† Origen says, "Who doubts that the saints assist us by their prayers?" *Quis dubitat quod sancti orationibus nos juvent?* He further says, "All things are filled with angels. Come, O angel, receive him who has been converted by the Word from former error, from the doctrine of demons; . . . *for there is greater joy in heaven over one sinner that doth penitence than over ninety-nine just who need not penitence.*"‡ St. Dionysius of Alexandria says, "Be we then, by our prayers, helpers of one another, and let us entreat, as you have charged us, that we may have God, Christ, and the *angels* our supporters in all our actions." *Ut Deum et Christum, et angelos in omnibus actibus nostris habeamus fautores.*§ Eusebius, who flourished in the fourth century, says, "We have learnt from the instructions of His Word that there are, after the Supreme God (*Μετὰ*), certain powers of an

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\* Igna. Ep. ad Trall., n. 13. † Clem. Alex. Strom. l. vii. p. 879.

‡ Op. Orig. t. iii. Hom. in Ezech. n. 7. § Dion. Alex. ep. lxxviii.

incorporeal nature, intellectual, rational, and replete with virtue, that move with joy around the universal King, many of whom, by the will of the Father, are sent even unto men." \* St. Hilary says, "There are, as Raphael says to Tobias, angels that stand before the brightness of God, and that carry the prayers of suppliants unto God." *Orationes deprecantium ad Deum deferentes.* † In another place he says, "The authority is absolute that angels *preside over* the prayers of the faithful." *Fidelium orationibus præesse angelos, absoluta auctoritas est.* ‡ St. Ephræm says, "Accept, O Lord, the supplications of thy servant, by the *intercession* of the *saints* who have been well pleasing unto Thee." § St. Ephræm further says, "And now, ye saints, intercede in behalf of a sinner who sleeps during the time of His bounty, that he may find mercy in that hour when the hidden things of man shall be made manifest. . . . It is a work for you, O ye saints, to *intercede* for sinners; it is God's work to have pity on those whose state is desperate, and to lead them into the number of

\* Eus. Dem. Evang. l. iii. p. 107.

† Hil. Tract, cxxix. n. vii. p. 494.

‡ Id. Comm. in Matt. cap. xviii. p. 758.

§ *Πρεσβείαις τῶν αγίων τῶν εὐαρεθησαντων σοί.* Eph. Syr. t. i. de Pœnit p. 153.

His flock in Christ Jesus our Lord.”\* St. Ambrose says, “The angels, who have been given to us for our protection, are to be *invoked* in our behalf; the martyrs, on whom we have a claim by a sort of pledge delivered from the body, are to be invoked. Then let us not be ashamed to employ these martyrs as *intercessors* for our infirmity.”† St. Proclus, a Greek writer who flourished in the beginning of the fifth century (A.D. 438), says, “Though Abel is famed on account of his sacrifice, Enoch is commemorated for having been well-pleasing to God, Melchisedech is announced as God’s image, still they were not so great as Mary the Mother of God. Go through the earth, examine the sea, search the heavens, consider the invisible powers, and you will find no such marvel as Mary. . . . Through her all women are blessed. The female sex is no longer an execration. . . . Eve has been healed, and Mary is venerated (*Προσκυνεῖται Μαρία*) because she has become Mother and servant, cloud and chamber, and ark of the Lord; for this cause let us IMPLORE HER INTERCESSION.”‡

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\* Eph., t. iii. Gr. Repreh. sui ipsius, p. 454.

† Obsecrandi sunt angeli pro nobis, qui nobis ad præsidium dati sunt; martyres obsecrandi (t. ii. De Viduis, c. ix.).

‡ Or. v. p. 629.

From these extracts it will be seen that in all ages of the Church the belief existed that the Mother of God, the angels and saints who are in possession of eternal glory, hear our prayers and obtain from God grace to subdue the enemies of our souls. It will be further seen that as the members of the Church militant are aided by the prayers of those of the Church triumphant, so are the members of the Church suffering aided by the prayers and good works of the members of the Church militant. Then the Church of God has an existence in heaven, on earth, and in purgatory? Yes; it exists triumphantly in heaven in the saints, who, while "in the way," fought heroically, conquered the enemies of their souls, and, purified from the stains of sin, entered on the enjoyment of eternal happiness. It exists on earth in all those who belong to, believe in the one, holy, universal and apostolic Church; in those who are yet in the field of battle, armed with the spiritual weapons left by the Redeemer to His Church. It exists in purgatory in those who departed this life in the friendship of God; who were free from the eternal guilt of mortal sin, and were in communion with the one true Church. These so soon as they shall have satisfied Divine Justice for their sins, or so soon as the temporal punishment due to their sins is wiped out, will be admitted to membership in

the Church triumphant. Under this threefold consideration the Church of God has a triumphant, a militant, and a suffering existence. But this atheism will not admit. As it attempted to establish the non-existence of God through false argument, so has it, through the same medium, to establish the non-existence of the Church and purgatory.

It asserted that "there are so many denominations claiming a divine origin, whose creeds are so various and contradictory, that it is hard to find out the true Church, if any such at all there be; that the Romish denomination, the most crafty of all, made for its followers a bread god, which it obliges them to worship and receive under penalty of being cut off from its communion; that it has created a purgatory, or a half-way station between time and eternity, a middle term between heaven and hell, for the purpose of degrading human reason and of getting its hand into people's pockets; that it has organized a successive body of priests for deceptive purposes, whom it wants society to receive as demi-gods, who are no better than any one else, but——; that these, with its many incentives to idolatry, make it the most objectionable of all creeds." Lastly, "that in its imprisonment of Galileo it showed itself the enemy of science, and that in the massacre of the Huguenots on Bar-

tholomew's Day it proved itself cruel and hostile towards religious freedom."

From the nature of these charges it will be seen that my scientists were not well read in truthful history, and that they were poor, very poor, theologians. Although I have more than once refuted the counts set forth in this indictment, yet the duty devolves upon me to disprove them now, and bring atheism to shame for its bold mendacity.

## CHAPTER VI.

DID OUR BLESSED LORD FOUND THE CATHOLIC CHURCH? CAN THE CHURCH TEACH ERROR? BY WHAT MARKS CAN SHE BE KNOWN?

BEFORE I answer these questions I will premise that true religion alone can suspend the lamp of faith in man's intellect, by the light of which he can see God and build a temple in his soul in which he can converse with Him. So soon as she erects her throne in his soul illuminated by faith, not dead but operative, she saturates his mind, his heart, and his whole being with supernatural good. Thenceforth all his actions and pursuits, whether mental or physical, are swayed by her sceptre. She paints to his intellect in true, intelligible colors the eternal being of God, His attributes, the consubstantiality of the Persons of the Trinity, the sublimity of the creative act, the variety of entities it evoked into *esse*, the hypostatic union of the divine with the human nature of Christ, the exemption of the Blessed Virgin from the curse of original sin, and the establishment of the Church, "the pillar and ground of truth."

False religion can neither thoroughly penetrate

man nor give his actions supernatural direction; it cannot suspend the lamp of faith in his intellect, by the light of which he can know, love, and serve God, because, being of man, it is devoid of divine life and light. A man who professes false religion has no certainty of the doctrines he professes, and therefore does not feel that he is bound to believe them. However, inasmuch as they are the sickly offspring of human reason, he gives them fresh air by going to church to see and be seen on fine days. If called to an account for his faith, which he does not understand nor cares to understand, the glimpse he had of the Unseen, like a mirage, is gone from his mental vision, and he settles down in indifferentism. Although this is the case, yet he will speak touchingly upon his religion, admit of its ministrations on special occasions, while in his heart he does not believe in God. He may be an Evangelical, an Anglican, a Rationalist, or whatever he pleases, provided he professes a religion divorced from the heart and reason, which holds at discount and ridicules true religion. It is no wonder, then, that false religion generates pantheists, atheists, and communists who ridicule revealed religion and place it below false religion.

The assertion "that there are so many denominations claiming a divine origin that it is hard to find out the true Church, if any at all there be,"

contains truth and falsehood. It is true that the various ramifications of Protestantism claim a divine origin, while it is untrue that it is difficult to find out the true Church. The heterogeneous elements which form the varieties of Protestantism have no claim whatever to a divine source, because they are the work of man, and therefore imperfect. Ambition, avarice, and sensuality formed the combinations of heresy, which is as far remote from a divine origin as sin is. The components of this combination have no affinity for each other because devoid of assimilating qualities. Like atmospheric particles, they repel each other and can only be held in proximity by external force. The force which induces unity in the medley of Protestantism is hatred to revealed religion. This is the only energy that produces its unity, and this is the only unity that permeates its being. Why is this so? Because its various contradictory principles were evoked into being by the perverted intellects of Montanus, Manes, Novatian, who were fanatical heretics in the early history of the Church, and of Luther, Calvin, Knox, and Latimer, who were heresiarchs in a later period of Church history. These men, who had no divine right to establish religion or teach supernatural truth, undertook to separate religion from life in order to make it more rational and spiritual, and

in order to separate it from what they called "popish mummery," but failed. All they have left us in the shape of religion is an incongruous mass of private opinions repugnant to faith and reason. As the establishing of religion belongs to God alone, no man can usurp this prerogative without becoming a heretic; and no man can teach his fellow-creature authoritatively unless he be divinely commissioned to do so. The religious discord of our age is consequent on the fact that men without authority teach religions which claim a divine origin, although built upon foundations purely human. Then, man needs a divine teacher? Yes. His fall from original justice necessitates one. So long as Adam remained faithful, Almighty God was his immediate teacher, but after his disobedience God, who ceased to be his immediate teacher, did not hand him over to the guidance of a fallible exponent of His will to him. Then, man in his fallen state requires a teacher clothed with divine authority to instruct him in his duty towards God and his neighbor? Most undoubtedly; otherwise he could not know this, which he is bound to discharge under pain of eternal perdition. Did Jesus Christ, before He ascended to His Father, leave any such teacher to mankind? St. Paul answers this question by saying, "And some, indeed, he gave to be apostles, and some prophets,

and others evangelists, and others pastors and teachers that we may not now be children, tossed to and fro, and carried about with every wind of doctrine in the wickedness of men, by cunning craftiness, by which they lie in wait to deceive.”\* Can this authoritative exponent be seen and known? As easily as the sun in the firmament, for “it is fair as the morning rising, lovely as the moon, and bright as the sun.” Its dazzling splendor distinguishes it as conspicuously from human authority as the sun is from the moon. Its holy garments, “purpled in the blood of the lamb,” human authority could not put on any more than sin could sanctity, because they were woven by eternal Truth, and therefore, no effort of the human intellect could imitate them. Being of and in God, this divine exponent will never cease, so long as time exists, to shed the effulgence of its light on fallen man, for whose benefit it was founded by Almighty Power. By what mark, then, can it be known? By the mark of universality which no human organization could claim as its own since the days of the Apostles.†

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\* Eph. iv. 11-14.

† For the benefit of those readers who may not have access to theological works, I will give connectedly the “marks and properties” (*notæ et dates*) of the Church in proving her divine origin.

To the one, holy, Catholic and apostolic Church it belongs to extend her spiritual dominion over the habitable globe, by reason of her divine mission. Her children are those of every clime and language, who constitute the mystic body of Jesus Christ and form His spiritual kingdom on earth, of which He is the life, the light, and invisible head.

To be a member of this mystic body one must profess faith in the Son of God, and believe that whatever he has revealed is true, because He is the source of all truth, and therefore, cannot deceive. Moreover, one must not only implicitly believe and explicitly profess what God has revealed is true, but he must accept whatever the Church of God proposes for his belief or the belief of her children.

Faith is twofold, human and divine. Human faith is that which is founded on the testimony of man; divine is that which is based on the testimony of God. The certitude of human faith is acquired by the scrutiny of the intellect, which must have its information from a truthful source; the certitude of divine faith is had by the infusion of divine light into the soul by the Almighty, who bestows it on those who ardently desire it. As we have already seen how faith is infused into the soul and how it is developed, it is not necessary to say any more on its infusion or development here.

As the certainty obtained by the exercise of natural reason is human, it is not always free from error owing to its finite source, which, if truthful, will arrive at truthful conclusions; but if erroneous, the certainty will be inconformable to truth.

God, in His wise decrees, has ordained that man be brought to the use of reason through the medium of human faith; but whenever this is vitiated, the use made of it, or the reason itself, is vitiated also. A Catholic child having arrived at the use of reason is impressed by the certainty of natural reason, or acquires a rational certitude, that the Catholic Church is the one, true Church. This is not so much a consequence of the faith divinely infused into his soul as it is of the frequent lessons imparted to him on the divine origin of the Church by his parents, pastor and teacher, whose exposition of the oneness and divinity of the Church he accepts as truthful, and therefore his certitude is truthful because derived from a truthful source. The reverse is true of a Protestant child relative to the Catholic Church, from the fact that his certainty in the non-divinity of the Church is from a false source, and is therefore false itself. Thus it will be seen that the certainty of human faith is not always free from error. That human faith be a means of acquiring truthful knowledge it must have two conditions; namely,

that the person who narrates the existence of a thing or fact is positively certain he is not mistaken, and that he speak truly according to his knowledge of the subject of which he speaks. If either of these be wanting, human faith cannot be accepted as certain. Although it may be accompanied by these, yet it cannot be accepted as absolutely true, because those who testify to the existence of facts which they consider purely circumstantial are liable to be mistaken, and hence absolute certainty is not inherent in human faith.

With divine faith the case is entirely different; for as God is infinitely truthful, it follows that whatever He has revealed is truthful, and therefore divine faith has absolute certainty inherent in it.

The first essential, then, in one who desires to become a member of Christ's mystical body is divine faith; without this no foundation can be laid on which to erect a spiritual superstructure. Without implicit faith in Jesus Christ there is no access to Him; for "without faith it is impossible to please God; for he that cometh to God must believe that He is, and is a rewarder to them that seek Him." \* Again, "Neither is there salvation in any other; for there is no other *name* under heaven *given* to men, whereby we must be saved." †

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\* Heb. xi. 6.

† Acts iv. 12.

“He that believeth not maketh God a liar, because he believeth not the testimony which God hath given of His Son.”\* Christ says, “Eternal life consists in knowing the only true God and Jesus Christ whom He hath sent.”† The Redeemer says in another place, “For he that shall be ashamed of Me and my words, in this adulterous and sinful generation, the Son of man also will be ashamed of him, when He shall come in the glory of His Father with the holy angels.”‡ Again, our blessed Lord says, “He that believes and is baptized shall be saved, and he that does not believe shall be condemned;”§ and, “Whosoever, therefore, shall confess Me before men, I will also confess him before My Father who is in heaven.”|| Yet again He says, “And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet; amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment than for that city.”¶

From these it will be seen how necessary true faith in Christ and His doctrines is in order to obtain membership in His Church, in which alone there is salvation. St. Paul defines this true faith

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\* 1 John v. 10.

§ Mark xvi. 16.

† John xvii. 3.

|| Matt. x. 33.

‡ Mark viii. 38.

¶ Id. 14, 15.

to be “the substance of things hoped for, the evidence of things that appear not.”\* Here we see that the object of faith is immaterial, invisible, and therefore remote from the action of our senses. The object of divine faith is the possession of our ultimate end, the fruition of the Beatific Vision, the eternal happiness promised by the Redeemer to those who love and serve Him in this life. The fulfillment of this promise and the existence of this incomparable happiness we accept on the testimony of Eternal Truth, and in this implicit acceptance consists the value of faith. In confirmation of this our Lord said to Thomas, “Because thou hast seen, Thomas, thou hast believed; blessed are they that have not seen and have believed.” †

Now, as Christ, who is infinitely good and holy, exacts a knowledge and an observance of His law under pain of eternal loss,—for *without faith it is impossible to please God*,—He must have left on earth a depository and an exponent of His law. Did He leave any such? Yes; the prophet Isaias speaking of God’s kingdom says, “And a path and a way shall be there; and it shall be called The holy way; the unclean”—that is, those who have no faith—“shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein.” ‡

\* Heb. xi. 1.

† John xx. 29.

‡ Is. xxxv. 8.

This path and way, straight and of easy access, in finding which the illiterate can have no difficulty, and in which they cannot err—that is, in which and through which they cannot be led to embrace or profess erroneous doctrine—is the Catholic Church, which Jesus founded and made the depository and exponent of divine faith. From and through this Church the true and faithful sense of the Holy Scriptures can be known. This Church, after having stamped the seal of her divine authority on the written and unwritten Word of God, is the rule by which the Roman Catholic is guided through that narrow road that leads from time to eternity. But this Protestants will not admit. They say, “The written Word *alone*, interpreted by every sincere man of sound judgment, is the rule left to man by the Redeemer, through which he can know what he has to believe and practise in order to enter into eternal glory.”

Does not this convert the Word of God into the word of man? According to this rule, the introduction of error is unavoidable into the Scriptures. On the insufficiency of this rule St. Jerome, who flourished many centuries before its inception or adoption, says: “Let us be persuaded that the Scriptures consist in *sense* but not in words. An erroneous explanation turns the Word of God into the word of man, nay, into the word of the

devil; for the devil quoted a text of Scripture when he tempted our Lord in the desert." \* The insufficiency and consequent absurdity of this rule will be seen by the most ordinary thinker from the following controversy :

A most sincere and well-meaning minister of the Anglican Church, "by law established," says to a sincere, honest preacher of the Presbyterian Church: "Brother Jones, from the teaching of the Scriptures it is clear to my mind that there must be bishops in the Church of God; otherwise priests cannot be ordained, sacraments cannot be administered, and churches cannot be consecrated or governed. You must grant, on the testimony of God's written Word, that when Jesus was on earth He constituted Himself Bishop and Head of our *one, holy, Catholic* Church, and that after His ascension the Apostles became bishops and heads of our Church. This being true on the testimony of the Scriptures, cease to subscribe to the teachings of a religion that is neither of Jesus, of the Apostles, nor of the Bible, and become a member of our one, holy Catholic Church, in which there is life, light, and salvation, or your soul will be lost to Jesus."

"Brother Giles, in my humble opinion," replied

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\* Jerome, in Comm. in Ep. ad Gal. contra Luciferianes.

Brother Jones, "you seem to me to be wholly ignorant of the Scriptures and of history; otherwise you would not speak as you do. Sir, understand that your Church is neither one, holy, nor Catholic. Neither were Christ nor the Apostles its bishops or heads, but King Henry VIII. and Queen Elizabeth were. Your Church is as much to-day the incarnation of the spirit of rebellion, avarice, luxury, oppression, and plunder as it was on the day that its father and founder said in his madness, *I am the master of the Church of God.* Indeed! your Church is one, holy, universal, and apostolical! The holiness of your Church consists in spoliation, its universality in making undisguised atheists and pantheists out of its members, who sneer at us, true Christians, and its apostolicity in the headship of English kings and queens. Queen Victoria is the head of your Church now, and, from a financial point of view, she is not the best you have had, for she disendowed your Church in unfortunate Ireland, whose life-blood Anglicanism drank for the last three centuries. Your form of worship is composed of fragmentary prayers, hymns, and chants you stole from the Romish Church to ape Popery. Do not get angry, I pray you. Truth is bitter. A minister of the meek Jesus should not show anger while historic truths are being told to him. I have said

nothing against your Church but what I can prove from truthful history. Understand now that the Church of God is composed of a certain chosen number in Christ of Adam's fallen race whom God *predestined* from the foundation of the world unto eternal glory, without the *least foresight of faith, good works, or any other condition to be performed by them.* You will further understand that God passed by the rest of mankind because of their sins, in order that His vindictive justice might be praised by the angels and saints. For proof of this statement, see Proverbs xvi. 4; Romans 9th chapter from verse 11th to end of chapter. See, also, Ephesians i. 4 and Acts xiii. 48.

“The Church of God, sir, must not be governed by bishops, but by presbyters who are chosen by the people, and *ordained* to office by their predecessors in office, by virtue of the commission Jesus gave to the Apostles. Of the truth of this fundamental principle I am certain from the testimony of the Scriptures, which fill my soul with divine light, through which I see the emptiness and non-Christian foundation of your so-called Catholic Church. Then, Brother Giles, if you desire to be one of the predestined, give up your belief in the divine origin of a Church that is purely human from the testimony of history and the Scriptures,

and join our Presbyterian Church that is of God and His written Word.”

Here a Baptist minister, who considered himself a first-class Biblical scholar, attempted, but in vain, to correct the misstatements of Brothers Giles and Jones, by saying: “My friends, I am truly sorry, for your soul’s sake, to hear you assert that your respective religions have been established by Jesus, and therefore true. Your attempt to convert each other to your peculiar belief is truly pitiable, for it is nothing more than an attempt of the *blind to lead the blind*. The religions you profess and teach are not the religions of the Bible, because devoid of that essential which would incorporate them with Jesus. At best your religions are but human institutions, and therefore, have no saving principle inherent in them. You ask me what essential principle this is I speak of which your religions have not. Ah, brothers! if you properly and profitably read the Scriptures, you would have this essential, BAPTISM, in your souls, by which you could clearly see the falsity of the religions you profess and teach. Brothers, it is true that when you were infants you were baptized; but allow me to ask you if this rite were not null and void from the fact that you could not *repent* of your sins and make an accompanying act of faith in the saving merits of Jesus? If you are

honest, you must answer in the affirmative, for Jesus said to His Apostles, 'Go ye unto all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved.' From this you see, brothers, that for baptism to be valid faith and repentance must pre-exist the holy rite; otherwise the recipient is not incorporated with Jesus. Then, in God's name, submit to re-baptism, become members of the Baptist Church, which is the only true Church of God; otherwise, to a certainty, you will be eternally lost."

Brother Lardner, of the Unitarian Church, says: "Brothers, I have listened to your controversy with much patience, and have concluded that you are guilty of idolatry, and therefore the Lord will condemn you when you appear before Him, unless you are converted from your evil ways." The preachers exclaim, "How? Why? Explain, explain!" "Yes, brothers, I will explain. Is it not true that you pay to the man Jesus the worship that belongs to God? and is it not true that you pay the Holy Ghost the worship which belongs to God? Now, does not Christ call Himself the Son of man, and you make Him equal to God? Brothers, after having carefully read the eighth chapter of John, 18, 19, Romans viii. 34, and 1 Timothy ii. 5, you will, I hope, abandon your pagan

belief and become members of the Unitarian Church; otherwise your future state will be hell."

Brother Wesley, a pious Methodist parson, whose stock of knowledge consisted in an oscillation between politics and hatred of Catholicity, demands a hearing, which is willingly accorded to him. He says: "I clearly see that none of you have the Spirit of God which illumines the Bible. If you properly understood the written Word of God you would have this Divine Spirit to guide you; but since you have not, you are enveloped in the darkness of error, which shuts out from your intellects the glare and glory of true religion. The Scriptures tell me that Jesus must be in the heart, light it up, inflame it with His love, so that you can feel it sensibly within you, no matter what you may do wrong. In order, then, to be possessed of this Divine Spirit, abandon your impious belief, attend our camp-meetings, and become members of the Methodist Church, or you will be lost to Jesus."

"Gentlemen," exclaims a Universalist preacher, "one would suppose that you were children who never read a page of the Bible, from the nature of your religious expressions. Because you differ in belief you, without any warrant from Scripture, consign each other to hell for all eternity. Now if each of you read the Bible with the same care

that I did, you would conclude with me that sin carries with it its own punishment in this life, and therefore that there is no such state in the next life as hell. You must grant that God, who is a furnace of divine love, never made hell for man, no matter what may be the nature of his sins. As we are all in God, it does not matter whether we are Episcopalians, Presbyterians, or Methodists; when we return to dust our souls will be gathered to the Lord. Do not, then, embitter your days, which are but few, by religious strife, but join the Universalist Church, which is of God and the Bible."

"Brethren," shouted an excited Quaker, "I feel disgusted at your views of true religion. The wealth and luxury you wallow in, have obscured your minds and left you without faith in the one true God and Jesus, His Son. If you honestly read the Bible you would know and believe that there are two kingdoms, the one of this world, the other of Jesus. You would also know that these kingdoms are governed by Adam, the old man, and Jesus, the new man, two different personages, possessing different spirits and executing different works. Now, to be saved we must *put off the old man Adam* and his works—that is, we must be in the world but not of it, we must buy as though we possessed not (1 Cor. vii. 30); and put on the new man Jesus and His works—that is,

we must lead pure lives, unstained by those indulgences which constitute the world (John ii. 15, 16). Your kingdom, then, must not be of the world (John xviii. 26), but of Christ, whom you must worship in community, not in words alone, but in *shaking* and *contorting* your bodies, which will involve no difficulty from the workings of the Spirit within you. Now, brethren, if you desire salvation, divorce yourselves from those false religions of the old man Adam and join the Shaker religion of the new man Jesus, which is the only true religion of the Bible."

While the assembled preachers were looking vacantly at each other, a scientist of the Dr. Priestly school demanded a hearing, which was granted on condition that he would review the remarks of the last speaker; but this the "philosopher" refused to do, who said: "Gentlemen, I do not at all see that any good will result from a quarrel about religion, which, to my mind, is a nonentity for the reason that man is only a material being. What you designate as soul, or the principle of perception, is not a substance distinct from the body, but an evolved condition or form of nature's power, like light, heat, or magnetism. From this I conclude that since man is purely an animal, having inherent, in him the energy of progression, it is folly in you to quarrel about creeds

which were called into existence by men like yourselves."

Here the preachers in an angry tone called on the scientist to sustain his theory by Scriptural proof, who replied: "Yes, gentlemen, I will prove my statements from the Bible, and while I do so I claim your undivided attention, that henceforth your presence may swell the ranks of materialistic assemblies. Paul says, '*But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is vain also. . . . If I fought with the beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat, drink, for to-morrow we shall die.*'" \*

Now, since no two of these men agreed in religious belief, although their rule of faith was taken from the Bible, the law of logic demands that their rule be rejected because of its insufficiency. If these men arrived at conclusions at variance with each other, how much more so would be the conclusions of the Lutherans, Zwinglians, Mennonites, Muggletonians, and hundreds of others if called upon to account for their faith. But the absurdity of this rule does not rest here. I suppose it will be conceded that the collective body of Protestants are not educated. If

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\* I Cor. xv. 13, 14-32.

this be so, by what rule are the uneducated to be guided? Not by the written Word of God, because they cannot read it. Can their preachers be a rule to them? No; because each preacher must form his own rule from an honest, careful reading of the Bible, and therefore he cannot be a rule to any one of his congregation. But let us grant that the collective body of Protestants can read the Bible; yet they have no rule of faith, because no one outside the Catholic Church can prove that the Bible is inspired. A Protestant cannot prove it from the Bible itself, because it does not testify to its own inspiration. He cannot prove, even, that the translations he has access to are correct, owing to his ignorance of the language in which the original was written. An honest Protestant cannot interpret the Scriptures, even if he had access to the original, because of his absence of faith and the difficulty attending their comprehension. As I said before, the Holy Scriptures are very profound, and hence presuppose a truly philosophic mind to understand them. The priests of the Catholic Church, who are a well-educated body, and who devote their whole lives to the study of the Scriptures, although aided in the same by the commentaries of such great literary lights as Estius, Calmet, Cajetan, Cornelius à Lapide, and Menochius, interpret the Scriptures

with great care, and declare that in many places they are very difficult of comprehension. St. Jerome, in his letter to the priest Paulinus, says: "The beginning and conclusion of the prophecy of Ezechiel, and the beginning of Genesis, were so obscure that the Jews forbade their being read by any person under thirty years of age." St. Peter says, "The epistles of St. Paul are hard to be understood, and that the unlearned and unstable wrest them, as also the other Scriptures, to their perdition." \* From this it follows that since the Bible, interpreted by private judgment, has not the requirements an infallible rule of faith should have, the inherent attributes of truth demand its rejection because it is not the rule left by eternal Truth to man. Where, then, will this infallible rule be found? Only in that Church which was established for the instruction of mankind, and which is known by the marks and properties of UNITY, VISIBILITY, INDEFECTIBILITY, APOSTOLICITY, UNIVERSALITY, and SANCTITY. Did Jesus Christ establish this Church? Yes. The Son of God came on earth not only to redeem man, but also to found His Church, which was to be the exponent of His will to man in all ages, and the depository of the truths He was about to reveal.

While John the Baptist, who from a sense of

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\* 2 Peter iii 16.

humility, called himself “the voice of one crying in the desert,” was exhorting the Jews to do penance, “for the kingdom of God was at hand,” \* Jesus came to him to be baptized. After the God-man was baptized, He went into the desert of Judea “and fasted forty days and forty nights,” † and then returned to the sea of Galilee, where he found Simon, who was afterwards called Peter, and Andrew his brother, casting their nets into the sea. He said to them, “Come after me, and I will make you become fishers of men. And they, immediately leaving their nets, followed him.” ‡ Jesus continued to increase the number of His Apostles until He had twelve, and then, to test their faith in his divinity, asked them, “Whom do men say the Son of man is? And they said: Some say that Thou art John the Baptist, and others Elias, and others Jeremias or one of the prophets. Jesus said to them, But whom do you say that I am? Simon Peter answering said, Thou art Christ the Son of the living God. And Jesus answering said to him, Blessed art thou, Simon Bar-jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, that Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And

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\* Matt. iii. 2.

† Id. iv. 2.

‡ Id. xviii. 20.

I will give to thee the keys [emblems of power] of the kingdom of heaven ; and whatsoever thou shalt bind on earth, it shall be bound in heaven ; and whatsoever thou shalt loose on earth, it shall be loosed in heaven." \* Simon had no sooner confessed the divinity of Christ than the foundation of the Church militant was laid. After Simon's confession Jesus changed his name to Peter, which signifies a *rock*, and affirmed that upon him, as upon a rock, He would build His Church, against which the persecution of the world and the powers of hell would never prevail. In giving Peter, the Rock, the keys of the kingdom of heaven, Jesus Christ conferred on him supreme authority in His Church, agreeable to the prophecy of Isaias, who said, "I will lay the key of the house of David upon his shoulders, and he shall open and none shall shut ; and he shall shut and none shall open." † Thenceforth Jesus continued to build, enlarge, adjust, and give expansion to His Church, and to instruct His Apostles in the mysteries of revealed religion until His glorious ascension into heaven.

But up to this the Apostles received no divine commission bearing the seal of the Spirit of Truth to preach the Gospel and extend the spiritual kingdom of Jesus Christ. No. The God-man was first

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\* Matt. xvi. 13-19.

† Is. xxii. 22.

to be crucified, that man be restored to the friendship of his Creator, and that the Holy Ghost be sent down on the Apostles to enable them to preach the joyful tidings of redemption. The appalling moment at length arrived on which the Son of God was to be ignominiously put to death by His own; a moment the vastness of which, because of the immensity of Him who was to suffer, and the nothingness of him for whom He was to suffer, the human mind cannot comprehend. That an Omnipotent God, who created the universe out of nothing, should, through love for man, a worm of the earth, become a helpless infant in the crib in Bethlehem, a voluntary exile and victim for his redemption, is a mystery profound and incomprehensible. Its grandeur, depth, and sublimity can be admired, but never fathomed by finite reason.

Alas! Nature's smiles are changed to tears: yes, inanimate nature sighs, groans, and weeps, and the grand complex universe seems to be returning to the dark abyss of chaos. The earth, so long obedient to the law of attraction of gravitation, now refuses to be obedient to any law, for it heaves and rocks upon its foundation as if in the throes of dissolution. The sea, so long obedient to the *fiat* that gave it being and confined it within its rock-bound coast, now essays to overleap its barrier and deal death to man about to dye his hands

in the blood of God. The sun, evoked from the darkness of chaos, that so long shed his golden rays upon the earth, now refuses to give light. As if endued with reason, he envelops his lovely form in a mantle of chaotic darkness, that he might not let fall his benign rays on the horrid crime that was about to be perpetrated. The howling winds, the pitiful moans of animals, the shrieks of sea fowl, vacantly flying over the ocean's angry, crested billows, the rending of rocks, the re-appearance of souls that departed this life, the dense darkness that heavily hung over the earth, attest the atrocity of the deed that is about to be committed. Why is the earth convulsed? Why is the ocean lashed into fury? Why are the rocks rent? Why does the lovely orb of day refuse to give light? and why does nature sigh, moan, and weep? Mount Calvary answers these questions. Nature weeps and is in mourning for her God, who is suspended between heaven and earth, crowned with thorns, pierced with nails, abandoned by friends except the "Mater Dolorosa," who weeps and sighs while her divine Son suffers and dies! The following lines are not inappropriate :

" His brow its thorny crown receives.  
His cheeks that once so roseate glowed  
Are drenched with blood, are marred with blows,  
That we, thereby, may live."

The Son of God being arisen from the grave, victorious over death, did not absent Himself from His Mother, the Apostles, or His infant Church. He knew that the Apostles were timid, illiterate men, and therefore, that they needed the reception of the Holy Spirit to impart to them those sublime gifts which characterized their ministry; hence He appeared to them, spoke to them words of affection, of advice, and conferred on them the plenitude of spiritual power to give universality to the Church and to instruct all nations in the truths He revealed. “And Jesus coming in spoke to them, saying, All power is given to me in heaven and earth; go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, I am *with you all days*, even to the consummation of the world.”\* And again: Go ye into the whole world and preach the gospel to every living creature.† . . . He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.”‡ “But when He, the Spirit of truth, is come, He will *teach you all truth*;§

\* Matt. xxviii. 18-20

† Mark xvi. 15.

‡ Luke x. 16.

§ *Ὁδηγήσει ὑμᾶς εἰς πᾶσαν ἀλήθειαν.* “He will guide you unto all truth.”

for he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall *shew* you.”\* “And I shall ask the Father, and he shall give you another Paraclete, that he may *abide with you* for EVER, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall *abide with you*, and shall be *in you*.”†

From these it will be seen that the Redeemer did not leave His Apostles orphans, but that He appeared to them, and delegated them, after having conferred on them power coequal with that which He received from His Father, to preach the Gospel to every living creature, with a promise that He would be with them to the end of time; that is, that after they received eternal reward He would be with their successors. He assured them that He would ask the Father to send them the Spirit of Truth, who would not only be with them as an infallible guide, but would abide in them by grace. Moreover, He told them that he who heard them heard Himself, and that they who despised them despised not only Him, but the Father who sent Him. Let “liberal” Catholics, who constantly traduce the priest, meditate seri-

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\* John xvi. 13.

† John xiv. 16-18.

ously on this; let them bear in mind that when they deliberately and maliciously slander the anointed of God, they slander Jesus Christ and His Father who sent Him!

From the Scriptural proofs advanced, it is indisputably evident that the Church of God was built upon a firm foundation; that Peter, the Rock, was appointed her visible head; that Jesus Christ is her invisible head; that the Holy Ghost was promised to her as her soul, her guide in truth; that the Apostles were commanded to exercise their spiritual power throughout the whole world, and that Jesus would be with them and their successors till the end of time. All that now was wanting to the infant Church and the Apostles was the fulfillment of the promise made to them. As God is eternal Truth, this promise He fulfilled. "And when the days of Pentecost were accomplished they were all together in the same place. And suddenly there came a sound from heaven, as of a mighty wind coming; and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire; and it sat upon each of them; and they were all filled with the Holy Ghost; and they began to speak in divers tongues, according as the Holy Ghost gave them to speak."\*

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\* Acts ii. 1-4.

The Apostles, after being filled by the Holy Spirit, were new men. They were no longer of the world, for the Divine Spirit had no sooner taken possession of their hearts than He consumed whatever of the world was in them. From the moment this incomparable Light, the beauty and glory of the empyrean heavens, descended upon them, burst upon their intellects, they clearly understood the mysteries of revealed religion, intuitively saw that the law of servitude had given place to that of freedom and love, and that the Synagogue was forever closed. The love of God and their neighbor so inflamed their hearts that they burned with the desire to communicate the glad tidings of redemption to humanity enveloped in the shadows of death. They, therefore, preached Jesus Christ crucified to Jew and Gentile, and confirmed their preaching by the working of miracles through the power of the Holy Spirit. Those they converted from paganism and Judaism they formed into congregations, consecrated bishops to direct them, and ordained priests to break to them the Bread of Life. Here it is noteworthy, because historically true, that the Apostles did not attempt to convert Jew or Gentile to Christianity by scriptural argument alone; they did not present those they essayed to convert with a copy of the New Testament, stating that it was an infallible rule of

faith, and therefore, could not lead them into error. They could make no such statement because the New Testament was not then written. Our blessed Lord did not write His law as Moses did ; it was written on the heart by charity and produced fruit a thousandfold. To prevent false doctrines from corrupting the deposit of tradition, the Apostles and Evangelists fixed with certainty, in writing, the doctrine of the Redeemer, and hence the New Testament, inspired by the Holy Spirit, came forth.

The Council of Hippo, in Africa, held in the year 393, decreed "that nothing be read in the Church under the name of the Scriptures except the Canonical Scriptures," which are :

Genesis.	Tobias.	Osee.
Exodus.	Judith.	Joel.
Leviticus.	Esther.	Amos.
Numbers.	Job.	Abdias.
Deuteronomy.	Psalms.	Jonas.
Josue.	Proverbs.	Micheas.
Judges.	Ecclesiastes.	Nahum.
Ruth.	Canticle of Canticles.	Habacuc.
I. Kings.	Wisdom.	Sophonias.
II. Kings.	Ecclesiasticus.	Aggeus.
III. Kings.	Isaias.	Zacharias.
IV. Kings.	Jeremias.	Malachias.
I. Paralipomenon.	Lamentations.	I. Machabees.
II. Paralipomenon.	Baruch.	II. Machabees.
I. Esdras.	Ezechiel.	
II. Esdras.	Daniel.	

St. Matthew.	Ephesians.	Hebrews.
St. Mark.	Philippians.	Epistle of St. James.
St. Luke.	Colossians.	I. St. Peter.
St. John.	I. Thessalonians.	II. St. Peter.
Acts of the Apostles.	II. Thessalonians.	I. St. John.
St. Paul to the Romans.	I. Timothy.	II. St. John.
I. Corinthians.	II. Timothy.	III. St. John.
II. Corinthians.	Titus.	St. Jude.
Galatians.	Philemon.	Apocalypse.

This list of canonical books was also approved by the Council of Carthage held in the year 419, and by the Council of Trent in the year 1545-1563. From an examination of this list of canonical books, which corresponds with the Books of the Douay Bible of to-day, the conclusion must be accepted, because true, that the religion established by our blessed Lord was being preached throughout the world for 360 years before the Church affixed her seal of approval on the holy Scriptures. The conclusions must also be accepted that the Church of to-day was the Church of the third century, as the Bible of to-day was the Bible of the year 393, and therefore, that Protestantism and its so-called Bible are not of God and the Apostles, but of man. This *therefore*, I will prove legitimately deduced, and consequently true, from Scripture, the Fathers, history, and reason.

St. Clement, who flourished in the days of St.

Peter, wrote to the schismatics who attempted to sever the unity of the Church founded by our Lord and extended over the then known world by the Apostles, whose works were confirmed by wonderful miracles, in the following language: "It is shameful and unworthy your Christian profession that the most firm and ancient Church of the Corinthians, on account of one or two persons, should be in sedition against the priests. . . . Let the flock of Jesus Christ be at peace with the constituted priests."\* St. Ignatius, a Father of the Greek Church, who flourished in the second century, says: "It becomes you to concur in the mind of your bishop, for your famous presbytery, worthy of God, is knit so closely to the bishop as the strings to a harp. . . . Let no man deceive you; if a man be not within the altar (the Church) he faileth of the bread of God. . . . It is plain, then, that we ought to look to the bishop as to God Himself. . . . I exhort you that you study to do all in the same unanimity of God; † the bishop holding presidency in the place of God, the presbyters in the council of the Apostles, and the deacons, most dear to me, entrusted with the service of Jesus Christ; for inasmuch as you

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\* Clem. Ep. i ad Corin.

† Προκαθήμενον του επισκοπου εις Θεου.

are subject to the bishop, as to Jesus Christ,\* you seem not to be living according to man, but to Jesus Christ who died for our sakes, that, believing in his death, you may escape death.”† In another epistle the same Father says, “Avoid divisions as the beginning of evils. Follow the bishops all of you, even as Jesus Christ the Father, and the body of presbyters the Apostles. Respect the deacons as a commandment of God. Whosoever honoreth the bishop is honored of God.”‡

Tertullian, a native of Carthage and contemporary with St. Irenæus, says, “What the Apostles preached, that is, what Christ revealed to them, must be proved in no other way than by those same churches which they themselves founded; § themselves preaching in them by *viva voce*, as by epistles. It is, therefore, manifest that all doctrine which agrees with those apostolic churches, the *originals of faith, must be accounted true*, as without doubt containing that which the churches have received from the Apostles, the Apostles from Christ, and Christ from God. Every doctrine must be judged at once to be false which savoreth things contrary to the truth of the churches, and of the

\* *Τῶ ἐπισκόπῳ ὑποτάσσεται ὡς Ἰησοῦ Χριστῶ.*

† Ep. ad Trallian.

‡ Ep. a Smyr.

§ “Non aliter probari debere, nisi per easdem ecclesias quas ipsi Apostoli condiderunt.”

Apostles, and of Christ, and of God.” \* St. Ambrose, commenting on the twenty-fourth chapter of St. Matthew, says, “Go not ye out, believe not that the Son of man is either *in the desert* of the Gentiles or in the secret chambers of the heretics; but that from the East even to the West, His faith shines in Catholic churches.” † St. Augustin says, “There is a contradiction of many tongues; different heresies, divers schisms cry aloud; many tongues contradict the true doctrine. Do thou run to the tabernacle of God, *hold* fast the Catholic Church, and thou wilt be protected from the contradiction of tongues.” ‡

The first distinctive mark by which the Church of God can be distinguished from every other sect which claims a divine origin is Unity. This mark renders her as visible to honest investigation as the noonday sun in the heavens. No form of religion, no sect or denomination is adorned with unity but “the House of God, the Kingdom of Christ, the Pillar and Ground of Truth,” § the Catholic Church. Without this mark she would not be

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\* Constat omnem doctrinam quæ cum illis ecclesiis Apostolicis, et originalibus fidei conspiret, veritatem deputandum. . . . Omnem vero doctrinam mendacio præjudicandum, quæ sapiat contra veritatem ecclesiarum.” (Comm. in Matt. p. 196.)

† Ambrosii Opp. t. iv. in Ps. xxx. p. 238.

‡ Sermo lxii. De Symbolo, p. 97.

§ 1 Tim. iii. 15.

the Church of the "First-born,"\* but a human organization entirely destitute of divine light and life.

That the members of the mystic body of Christ are a unit in faith, and are spiritually directed by one visible head, is a fact which the history of the world for eighteen hundred years attests. From one extreme of our globe to the other, from the rising to the going down of the sun, this will be found to be so. Although Catholics differ in language and customs, yet they agree in faith and submit to the pastoral direction of Peter, the Rock, to whom Christ gave the keys of the kingdom of heaven, with a command to *feed His lambs and sheep*. Is this truly so? Yes. It has been so from the days of the Apostles to the present, and will be so till the end of time, for the promises of Jesus Christ cannot fail. As Jesus is in the Father and the Father in Him, so is He in the Church and the Church in Him; but as human members compose His mystic body, it follows that they are in Him and that He is in them by grace, flowing, as a consequence, from the unity and practice of divine faith. It matters not, therefore, what age of the Church we may examine, *unity* of faith in her members will flash upon our intellects with

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\* Heb. xi. 22.

the same degree of certainty that the glare of the noonday sun does upon our visual organs; and as the sun is one and the same in brilliancy and diffusion of light in our solar system, so too, is the Church, in the unity of faith and diffusion of divine light throughout the earth. On the principles of revealed religion her children do not hold different opinions. No; rich and poor, learned and unlearned, master and servant, pastor and congregation, believe alike in the dogmas of the Catholic Church.

The Armenians who reside on the banks of the Euphrates and Tigris, the converted Nestorians of Mesopotamia and Kurdistan, the Kopts on the coast of the Red Sea, who abjured Monophitism, the Melchites in Egypt and Western Asia, and the Maronites of Mount Lebanon, are in communion with the See of Rome, acknowledge the primacy of Peter, the Rock, offer up to God for the living and dead the same unbloody sacrifice, administer the same sacraments, observe the Lenten fast and precepts of the Catholic Church.

The constitution of the Catholic Church for unity and equity has no equal on earth. Why? Because it was framed by Eternal Wisdom. From her sanctity, purity, discipline, and the wonderful subordination of her members to each other, she is to the powers of darkness as *an army set in battle*

array. Many of her children, in every age of her history, from every walk of life, sought shelter in cloisters from the delusive charms of the world to acquire evangelical perfection and induce the indwelling of the Holy Ghost in their souls; but this is no more than it should be, for Christ has said, "And other sheep I have, that are not of this fold; them also must I bring, and they shall hear My voice, and there shall be ONE fold and ONE shepherd." \* "And not for them only do I pray, but for them also who through their word shall believe in Me; that they may all be ONE, as Thou, Father, in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given them; that they may be *one*, as We are *one*." † St. Paul says, be "careful to keep the *unity* of the spirit in the bond of peace; *one* body and one spirit; as you are called in one hope of your vocation. One Lord, ONE FAITH, one baptism; one God and Father of all." ‡ St. Paul, to further show the unity of the Catholic Church, says, "We being many are ONE body in Christ." § And Christ Himself, to show the necessity of one faith, says, "Every kingdom divided against itself shall be made *desolate*; and every

\* John x. 16.

† John xvii. 20-22.

‡ Eph. iv. 3-6.

§ Romans xii. 5.

city or house divided against itself shall not stand." \*

Origen says: "We say that the divine words declare the whole Church of God to be of Christ's body, animated by the Son of God, and that all they who are believers are members of the same body, as of a whole; since, as the soul gives life to and moves the body, which is not born so as to have vital motion of itself, so the Word moving to what is needful, and acting inwardly on the whole body, in such wise, that they do no one thing without the Word." † St. Cyprian says: "Another altar, or a new priesthood, besides the one altar and the one priesthood, cannot be set up." *Aliud altare constitui, aut sacerdotium novum fieri, preter unum altare, et unum sacerdotium, non potest.* Continuing this subject, he says: "Whosoever gathereth elsewhere, scattereth. It is adulterous, impious, and sacrilegious to institute by human frenzy anything whatsoever that may violate a divine arrangement. Far from the contagion of such men depart, and, by flying, shun their discourse as a cancer and a plague; according to God's warning word, *they are blind leaders of the blind.* But if *the blind lead the blind both shall fall into the pit*" (Matt. xv.). ‡ St. Am-

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\* Matt. xii. 28.

† T. i. contra Cels. cap. vi. n. 48. p. 670.

‡ Ep. ad Pleb. de quinque presbyteris.

brose says: "Learn from all this that heretics and schismatics are separated from the kingdom of God and from the Church; and it is therefore manifest that all assemblies of schismatics and heretics are inimical to the Spouse of Christ."\*

Now I ask my candid readers, Will this essential mark, unity, be found to exist in any one of those two hundred and seventy Protestant sects? It will not, and it cannot; for they came into the world fifteen hundred years too late to have unity of faith. Unity will not be found in the Anglican or "king-made Church," which is torn into fragments by religious discord. This Church since its establishment has produced four branches which bear dissimilar fruit. Can it be possible that a Church which *claims* to be universal has not unity of faith? It has not. Its assumed universality I shall soon place before my readers to pass judgment on. But these four branches, what of them? Nothing more than that they differ in "Anglican" faith. The Ritualistic Church believes in the real, actual presence of Christ in the Eucharist, and, agreeable to this belief, offers supreme adoration to bread, and therefore is guilty of idolatry. The High Church believes that God exists only symbolically under the sacramental

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\* T. ii. lib. ii. de Pœnitent. cap. iv.

veils, and that "no one receives Him by way of a sign except those who have a lively faith in the sacrament." The Low Church ignores the belief of the two former in the Eucharist, and settles down in the doctrine of Calvinism. The Chicago-Cheney Episcopal Church cut itself loose from each of these disunited ramifications of Anglicanism and formulated its own dogmas, which harmonize with the rationalistic spirit of the age. The clergy and laity of the "king-made Church" are Nestorians, for the reason that they only entertain *views* on the natures of Christ and the dogmas of revealed religion. As they have no infallible guide in truth, each entertains his own views on Christianity, each believes as he pleases, and finally becomes a latitudinarian, a rationalist, a pantheist, or an atheist. How can it be otherwise? Do not the instincts of his mind tell him that his Church is a human institution, that his Bible is made up of private opinions, and that his Prayer-Book is nothing more than clauses from Acts of Parliament which command him to profess faith in the divine right of his king or queen to govern the Church of God?

Macaulay, speaking of the absence of unity in the Anglican Church, says: "But unity she most certainly has not. It is a matter of perfect notoriety that her formularies are framed in such a

manner as to admit to her highest offices men who *differ* from each other more widely than a very High Churchman differs from a Catholic, or a very Low Churchman from a Presbyterian; and that the general bearing of the Church, with respect to some important questions, has *sometimes been one way and sometimes another.*" \*

Hay, an Anglican divine who professed theology in Cambridge, and who at heart was a Unitarian, says: "I could not worship one, true God and *acknowledge* Jesus Christ to be Lord of all." † Doctor Blackburn said: "Five out of every hundred ministers of the Anglican Church do not subscribe to or believe in the Thirty-nine Articles." ‡

Will unity be found in the Presbyterian Church? No. This sect is divided and subdivided into the New and Old School, the Associated, Reformed, and Associate Reformed churches, each of which preaches dissimilar doctrine.

Will unity be found in the Baptist Church? No. The term Babel conveys an idea of the unity that exists in this denomination. This sect to-day is divided into the Calvinistic, the Associated, the Independent, the Anabaptist, the Free-will, the Seventh-day, the Six-principle, the Keithian, the

\* Macaulay's Miscellany, p. 395.

† Lectures on Divinity, by Hay, vol. ii. p. 104.

‡ Confess. 3d ed. p. 91.

Pedo, and Antipedo Baptist churches, each differing in religious belief, and each claiming to be of God.

Will unity be found in the Methodist Church? No, except that of hatred for the Catholic Church. This sect is divided into the Wesleyan, the Episcopal, the Protestant, the New Connection, the United Free, the Welsh Calvinistic, and Missionary churches. As these ramifications of "holy" Methodism are of man and not of God, it follows from the inherent attributes of truth that in their collective and individual being they do not possess the first essential note of the Church of God—unity of divine faith.

The second mark of the Church of God is Visibility. That the one, holy, Roman Catholic Church possesses this mark is proved from the prophecies of Isaias, Daniel, and Micheas; from the promises of Christ, the commission given to the Apostles to teach all nations, and from her church government.

"And in the last days the mountain of the house of God shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow into it." \*

Here the prophet distinctly points out the visi-

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\* Isaias ii. 2.

bility of the Church, where he says, *In the last days*—that is, from the advent of Christ to the end of time—*the mountain of the house of God shall be prepared on the top of mountains.* Certainly a mountain on the top of mountains must be visible. This the prophet Daniel corroborates, and at the same time foreshows the universality and indefectibility of the Church, where he says, “But in the days of those kingdoms the God of heaven will set up a kingdom” (the Catholic Church) “that shall *never* be destroyed, and His kingdom shall not be delivered to another people; and it shall break in pieces, and shall consume all these kingdoms; and itself shall *stand for ever.*”\* The prophet Micheas says: “And it shall come to pass in the last days that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills; and people shall flow to it. And many nations shall come in haste and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Sion.”†

The prophet tells us that so soon as the house of the Lord would be prepared on the top of moun-

† Daniel ii. 44.

\* Micheas iv. 1, 2.

tains, that is, so soon as the Church would be founded, she would assume visibility, through which all people would recognize her, and flow into her to be instructed in the revealed law. On this Christ Himself is very explicit where He tells His Apostles that *they are the light of the world, a city seated on a mountain which cannot be hid.* The visibility of the Church is plainly signified by the *woman clothed with the sun, having the moon beneath her feet, and on her head a crown of twelve stars.* The Church of God is rendered visible by being clothed by the Eternal Word who is in her, and who is more brilliant, more dazzling in effulgence than all the material suns poised in space. She is visible by reason of her constitution, which, for justice, equity, and charity, has no equal on earth. She is visible because many, very many, of her members, in all ages of her history, astonished the world by the sanctity of their lives, their love of suffering, of being crucified with their divine Master, who by His grace lulled their passions, made them obedient to reason, and filled their souls with celestial sweets which attest the fact that they possessed Him who created the universe out of nothing, brought light out of darkness, walked on the waters, and lulled the tempest.

St. Chrysostom says, "It is easier for the sun to become extinguished than for the Church to be-

come invisible.”\* St. Hilary says, “The light or lamp [the Church] cannot *be hidden under a bushel*, nor be concealed by any covering of the Synagogue, but hung on the Word of the Passion; it will give an everlasting light to those who dwell in it.” *Lumen æternum in ecclesia habitantibus præbitura est.* St. Basil says, “The house of the Lord prepared on the top of mountains is the Church, according to the declarations of the Apostle, who said, *Know how thou oughtest to behave thyself in the house of God which is the Church of the living God* (1 Tim. iii.), whose foundations are on the holy mountains; for it is built on the foundations of the prophets and Apostles. One of these mountains was Peter, upon which Rock the Lord promised to build His Church.” †

Can any one sect of Protestantism prove its visibility for eighteen hundred years? Not one. Lutheranism could not pre-exist its founder Luther, who died in 1546, and Anglicanism could not pre-exist Henry VIII., who died in 1547. It follows, therefore, that these sects came into this material world 1546 years too late to claim visibility.

Speaking of the *non-visibility* of the Anglican Church, Macaulay asks, “Is there always such a

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\* T. vi. Comm. in Is. cap. ii. p. 24.

† T. i. Comm. in Is. cap. ii. p. 604.

visible body? Was there such a visible body in the year 1500? If not, why the year 1839? If there were such a body in the year 1500, what was it? Was it the Church of Rome? And *how can the Church of England be orthodox now if the Church of Rome was orthodox then?*" \*

The ramifications of Protestantism, compared with the Catholic Church in visibility, are but of yesterday. Viewed by the light of pure reason and divine faith they are only effects produced by secondary causes, and therefore are imperfect. Being of man they are restless and as fluctuating as the ocean's billows; and as ocean waves change their course with the wind, so do they with every wind of doctrine. Those frail crafts, without an infallible pilot to guide them, without canvas or steam to give them motion towards heaven, remain stationary on the ocean of time, and therefore, never arrive at a haven of blissful rest. Those who have taken passage in them foolishly think they are nearing the desired port; but they are not, because the ships in which they sail have their prows to the West and not to the East, to the mammon of this world and not to God. With the divinely founded and visible Church, the bark of Peter, it is not so. Her prow is to the East, to Jesus her

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\* Macaulay's Miscellany, p. 392.

founder ; at her helm is the Eternal Word, who steers her safely over the sand-bars and hidden rocks of infidelity to heaven's delightful port. From time to time she is tempest-tossed, but she cannot perish, because she is *built* upon a *rock* against which *the gates of hell shall not prevail*.

The next mark of the true Church is Indefectibility. As the Church of God was always visible she did not fail ; if she failed for one moment she would cease to be visible ; but as she was always visible, she therefore did not fail. Her indefectibility is affirmed by our Lord, who says, "And I say to thee, That thou art Peter, a Rock, and on this Rock I will build my Church, and the gates of hell shall not *prevail* against it."\* This language, uttered by uncreated Truth, contains a twofold promise, namely, that neither the rock nor the Church built upon it would fail. At one and the same time our Lord endued His Church and Peter, the Rock on whom it was built, with indefectibility. Now an indefectible foundation on which an indefectible Church was built conveys the idea of infallibility being inherent in both. As the *gates of hell* will not prevail against Peter, the Rock, nor against the Church built upon the Rock, it follows that Peter and his successors, in their

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\* Matt. xvi. 18.

official capacity as exponents of revealed truths, are infallible. This conclusion revealed religion demands, because a Church founded upon revelation and composed of living, visible members must have a living, visible head, an infallible interpreter of that revelation; otherwise revealed truths would produce schism. That Peter, the Rock, was endued with infallibility is clearly evident from the following: "And the Lord said, Simon, Simon, behold Satan hath desired to have you," ὕμῶν (all the Apostles), "that he may sift you, as wheat, but I have *prayed* for thee [*Περί σου*] that thy *faith fail not*; and, thou, being once converted, confirm thy brethren."\* From this it will be seen that our blessed Lord prayed to His heavenly Father that the faith of Peter would never fail, and therefore, against him and his successors, as visible heads of the Church, and as exponents of faith and morals, the powers of darkness will not prevail. The Church of God, therefore, through her visible head, will never cease to define what is and what is not of faith till the end of time. The lamp of the Holy Ghost cannot go out, because He feeds and trims it. The universe will return to chaos before the Church of God or

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\* Luke xxii. 31, 32.

her visible head will approve of heresy or immorality.

Our Lord says, "All power is given to me in heaven and earth; go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, *I am with you all days, even to the consummation of the world.*"\* "Thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David His father and he shall reign in the house of Jacob *forever*; and of His kingdom there shall be *no end.*" †

Now, how could that Church fail in which and with which the Son of God is? How could that Church which is guided by the Eternal Word fail? It is easier to suppose the annihilation of matter than to suppose that the Church of God could fail. It is as impossible for it to fail as it is for heaven to cease to be. Christ, our Lord, was the wise Man who built his House upon a rock: "And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock." ‡

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\* Matt. xxviii. 18-20.

† Luke i. 31-33.

‡ Matt. vii. 25.

St. Ambrose says: "The Church seems to wane like the moon [on account of persecution], but she fails not. She may be overcast with clouds, but she cannot fail." *Obumbrari potest, deficere non potest.\**

St. Chrysostom says: "Withdraw not from the Church, for nothing is stronger; she is higher than heaven, more extended than earth; she never grows old; her age is always vigorous; for this reason the Scripture, showing her firmness and immovableness [indefectibility], calls her a mountain.† . . . There is nothing equal to the Church. Tell me not of walls and arms; they grow old with time, but the Church never; walls barbarians destroy, but the Church not even demons can overcome." ‡

In another place the same Father says: "It is the same Peter to whom He [Christ] said, *Thou art Peter, and upon this rock I will build my Church.* Therefore, where Peter is, there the Church is; where the Church is, there death is not, but eternal life."§ *Ubi ecclesia, ibi nulla mors, sed vita eterna.*

Will indefectibility be found in any denomination outside the Catholic Church? No. Why?

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\* T. i. lib. iv. cap. ii. p. 66.

† T. iii. n. 6, p. 467.

‡ Ubi sup. n. 1, p. 461.

§ T. i. in Ps. 30, p. 879.

Because all the sects refused to obey the words of the Son of God, and like the foolish man built their house upon sand, "and the rain fell, and the floods came, and it fell, and great was the fall thereof."\* Can any of those heresies that persecuted the Church in the early ages of her history trace their origin to the Apostles? Not one of them; they have long since sunk into oblivion, and no longer exist. They were, but are not. The same fate awaits the Protestantism of to-day. There is no denying it, because it has adopted the views of Socinus and those of Voltaire and Hume, and, therefore, from the nature of things, must cease to exist.

From the indefectibility of the Catholic Church follows her Apostolicity. Both these marks are inseparable; the former demands the latter as essentially as a building does a foundation. This follows as a consequence from the fact that our Lord built an indefectible Church on Peter, the Rock, whom He constituted its visible head and teacher of the whole world. *Ite at docete omnes gentes.* As the unity of faith delivered by Christ to the Apostles had to be preached to "all nations," apostolic succession was necessary; otherwise the foundation of the Church could not be laid. Now, as the

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\* Matt. vii. 27.

Apostles were men whose term of existence was no longer than that of other men, they could not “preach the Gospel to every living creature,” and therefore without apostolical succession their mission was vain because beyond their power of fulfillment. The Apostles before giving expansion to the Church received from Christ unity of faith, their priestly power and mission to preach this faith to all nations. This faith, pure and holy, this divine power and mission, they transmitted to their successors, who will exercise it to the end of time. From this it will be seen that in the Catholic Church, established by the Son of God, extended over the world by the Apostles, pastors truly sent and empowered to preach the Gospel as Christ was sent by His Father will never be wanting.

That our blessed Lord would supply His Church with successive, faithful pastors was foretold by the prophet Isaias, who says, “Upon thy walls, O Jerusalem, I have appointed watchmen; all the day and all the night they shall *never* hold their peace.”\* This St. Paul confirms, where he says, “And some, indeed, He gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers.”† To the Romans he wrote,

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\* Is. lxii. 5.

† Eph. iv. 11.

“How shall they hear without a preacher? and how shall they preach *unless* they be *sent*?” To Timothy he wrote, “For this cause I left thee at Crete, that thou shouldest set in order things that are wanting, and shouldest ordain priests in every city as I also appointed thee.”\* Saul and Barnabas were sent to preach to Seleucia by the bishop of Antioch. “Then they, fasting and praying, and imposing their hands upon them, sent them away. So they, being sent by the Holy Ghost, went to Seleucia, and from thence they sailed to Cyprus.”†

St. Ephrem, in his comments on the seventh chapter of Kings and twenty-first verse, says, “The two pillars signify the two worlds, the visible and invisible; both support the dwelling-place of all nations, the Church of Christ; the spirits, to wit, that are sent to minister, signify the prophets and Apostles, and their successors unto the government of the Church.”‡ St. Augustin says: “The agreement of people and nations keeps me in the Catholic Church: authority, begun by miracles, nourished with hope, encouraged by charity, strengthened by antiquity, keeps me in it; the succession of priests, from the chair of Peter, to whom the Lord after His resurrection committed

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\* Tim. i. 5. † Acts xiii. 3, 4. ‡ Comm. in 1 Reg. t. i. p. 459.

His sheep to be fed, down to the present bishop, keeps me in it." \*

St. Clement, who flourished in the first century, says: "The Apostles have preached to us from the Lord Jesus Christ; Jesus Christ from God. Christ, therefore, was sent by God, and the Apostles by Christ. The Apostles, preaching through countries and cities, appointed (ordained and consecrated) their first-fruits, having proved them by the Spirit, bishops and deacons." † St. Irenæus says: "The blessed Apostles, having founded the Church, committed the sacred office of the episcopacy to Linus, of whom Paul makes mention in his epistle to Timothy. To him succeeded Anacletus, and after him Clement. But to this Clement succeeded Evaristus, and to Evaristus Alexander. Next to him Sixtus was appointed (elected), and after him Telesphorus; next to him Hyginus, then Pius, after whom Anicetus. To Anicetus succeeded Soter, and to him, the twelfth in succession from Peter, succeeded Eleutherius, who now holds the episcopate. By this order of succession both the tradition which is in the Church from the Apostles and the preaching of truth have come down to us." ‡ Yes, and in the same way they have come

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\* T. viii. contr. Fund. Manichei. † Clem. Ep. i ad Cor. n. 42.

‡ Adv. Hæres. lib. iii. cap. iii. p. 175.

down to us of the nineteenth century, and shall so continue to come down to the end of time, because the Spirit of Truth is in the Church and she is in Him.

As Jesus Christ was sent by His heavenly Father, He sent His Apostles, who through Peter, the Rock, sent their successors, with power to send others, and in this way a lawful and apostolical succession has been kept up in the Church of God from the days of the Apostles to the present time. From this it will be seen that the Catholic Church will always possess unity of faith and apostolical succession of pastors *truly sent*, endowed with those powers delegated to the Apostles by Jesus Christ. This, then, is the only entrance, the only door, into the sanctuary of the living God. Entrance by any other door is declared by Christ to be robbery. "Amen, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep." \*

From this it follows that every approved Catholic priest can truthfully say to his congregation that he is sent to them by his bishop to preach the Gospel to them and break to them the Bread of

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\* John x. 1, 2.

Life, as God sent His divine Son, and as the Son sent His Apostles. Of his divine right to teach his flock authoritatively no one can doubt, because the bishop who imposed hands on him and sent him is in communion with Peter, the Rock.

Can any Protestant preacher tell his congregation that he is delegated by a successor of the Apostles to preach the Gospel to them? He cannot. Why? Because his religion came into the world fifteen hundred years too late to be apostolical. It follows, therefore, that since he was not clothed with divine authority to preach the Word of God, he has no more right to preach than any of his flock. It is a fact which cannot be denied, because attested by history, that the Protestant denominations, except the "king-made Church," which claims to be apostolical, ignore episcopal succession, and attach little or no importance to ordination. That this is true is evident from Luther's famous Bull hurled at the episcopacy. This heresiarch says, "Give ear now, you bishops, you visors of the devil; Dr. Luther will read you a Bull and a Reform which will not sound sweet in your ears. Dr. Luther's Bull and Reform is this: Whosoever spend their labor, persons, and fortunes to lay waste your episcopacies and extinguish your government are the beloved of God, true Christians and opposers of the devil's ordinances.

On the other hand, whosoever support the government of bishops, and willingly obey them, are the devil's ministers. Bishops follow the instincts of their — in all that they do; they are dogs who love to bathe their feet in blood. They resemble Cain, and will never have any rest till they have killed Abel."\* Of the Pope this arch-reformer says: "The spirit of antichrist is in his soul, and the Turk in his body; may the name of the Pope be damned; may his kingdom be abolished, and his will restrained. If I thought that God did not hear my prayer, *I would address myself to the devil.*"† Of Almighty God this "dazzling light" of Protestantism says: "I owe more to my little Catherine and Philip *than even to God, who has made many mistakes.* If I had assisted at the creation I would have given Him *good advice.*"‡

Although Doctor Martin Luther expressed so low an opinion of the office of bishops, and entertained such intense hatred towards the head of the Catholic Church, contrary to the Word of God, which told him he must love his neighbor as himself, yet, at the request of the Elector of Saxony, he assumed episcopal authority and consecrated Armsdorf bishop of Naumburg. On a later day

\* Tisch-Reden, p. 375.

† Ubi sup. p. 213.

‡ Ubi sup. p. 214.

in the eventful history of Protestantism a self-appointed "reformer," John Wesley, did the same thing. This man, the founder of Methodism, without a remote shadow of right to teach or preach the Word of God, assumed episcopal authority, ordained Whatcoat and Vesey priests and consecrated Coke a bishop. This assumption of episcopal authority sowed the seeds of schism in the "holy" vineyard of Methodism so plentifully that Charles Wesley refused to labor any longer with his brother John.\*

Apostolicity cannot any more be found in the "king-made Church" than in the Lutheran or Methodist. In this respect it stands on the same plane with them. Cranmer, "solemnly" and openly, preached that "*princes and governors*, as well as bishops, could *ordain* priests, and that no consecration is appointed by Scripture to make a bishop." † This, no doubt, was pleasing to the ears of a monarch who was declared pope of the Church by an Act of Parliament. Barlow preached openly, and "solemnly too," "that the *king's appointment* sufficeth, without consecration, to make a bishop." ‡

The dignity of human reason, the inexorable law

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\* Whitehead's Life of J. and C. Wesley. † Burnet's Hist. Refor.

‡ Collin's Eccles. Hist. vol. ii. p. 135.

of logic, and the inherent attributes of truth demand the inference that, since apostolical succession is found only in the Catholic Church, she alone is the kingdom of God on earth, *the pillar and ground of truth*, and therefore, that true pastors, lawfully sent and divinely empowered to preach the Gospel, will never be wanting in her sanctuary.

Then, the Catholic Church possesses not only unity, visibility, indefectibility, and apostolicity, but Universality also? Yes. To her alone this mark belongs; for, as we shall shortly see, this mark was freely conceded to her from the dawn of her existence. When she was sent on her divine mission to Christianize the world, she unfurled the Gospel standard at Jerusalem, sowed the seed of Christianity there which bore fruit a thousandfold, and from thence rooted it in all parts of the habitable globe, thus verifying the prophecy of Malachias, who said, "From the rising of the sun to the going down, my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation."\* The clean oblation the prophet saw, through the light of the Holy Ghost, offered to God from the rising to the going down of the sun, was the holy Sacrifice of the Mass which

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\* Mal. i. 11.

is daily offered to God in the Latin, United Greek, Armenian, Chaldaic, Syro-Chaldaic, Maronite, and Coptic rites. The light and glory of this unbloody Sacrifice flood the whole world, that Jew and Gentile, rich and poor, learned and unlearned, may be led by their glare into the bosom of the *One Fold*. The language of the Redeemer recorded by St. Matthew is verified to the letter, for the "Gospel of the kingdom is preached to the whole world,"\* and all nations have been gathered together by unity of faith into the one, holy, Roman Catholic Church. "Faith," says St. Paul, "cometh by hearing, and hearing by the Word of God. But I say, have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the world." †

St. Ignatius, who flourished in the second century, says: "Where the bishop is, there let the collective body of believers be; even as where Jesus Christ is, there is the Catholic Church" (*Εκεῖ ἦ εἰς καθολικὴ ἐκκλησία*). ‡ St. Cyril of Jerusalem says: "Now the Church is called Catholic because it is throughout the whole world, and because it teaches universally [catholically] and completely all doctrines which ought to come to

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\* Matt. xxiv. 14.

† Romans x. 17, 18.

‡ Ep. ad Smyrn. n. 8.

men's knowledge concerning things visible and invisible, heavenly and earthly. . . . It is therefore rightly called church [*ἐκκλησία*], because it calls forth and assembles all men." \* St. Jerome, commenting on the fifty-fourth chapter and fifth verse of Isaias, says: "It is manifest that this is not said of Jerusalem, but it relates to the whole Church of Christ, whose inheritance is the possession [spiritual] of the world." †

Can universality be found in any of the Protestant denominations? It cannot. None of them claim it except the king-made Church. Although this denomination claims universality, yet it is not any more universal than its heretical cognates. This Church, "established by law in England," in order to claim universality asserts that it is apostolical; but it is not any more of the Apostles than it is of God. Since this Church did not pre-exist its founder, Henry VIII., it could neither be of the Apostles nor of God, and therefore, could not be catholic or universal. The shadowy universality it has is confined to the British possessions, and is the result of persecution the elements of which it is not hard to analyze, although the consequences are many and dreadful. As the

\* Catech. xviii. n. 22-28, p. 294.

† T. iv. lib. xv. in Is. col. 631.

founders of this sect built it upon sensuality, enriched it by spoliation, and gave it its universality by persecution, it was but natural that human blood would copiously flow as a result.

Luther, the founder of Protestantism, who caused the Germans to rise up and slaughter each other to the number of one hundred thousand, said: "I do not wish to turn a sword into a pen; the Word of God is a sword; *it draws after it fire and ruin, scandal and perdition*; it is like the bear on the high-road, the lioness in the forest. If you understand the spirit of reform, you must know that it cannot *work* without *tumult* and *sedition*. Talk not of my passion. See, nothing lasts that is done with calm! What will you? The Word of God never goes forth without trouble and tumult and thunders on the heights. One must *renounce* peace or the divine Word. The Lord is come to *bring war* and not peace. I am seized with terror! [*væ terræ*]. Woe to the earth!"\* This language contrasts poorly with that of Jesus, the Apostles, and their successors, who preached peace on earth to men of good will, It contrasts poorly, too, with the conduct of the early Christians, which Pliny the Younger described in a letter to the emperor Trajan as fol-

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\* Odin's Life of Luther, vol. i.

lows: "I have examined the conduct of the Christians for myself. They are accustomed to assemble on a certain day before sunrise and to sing hymns in honor of Christ. . . . They obligate themselves by an oath to avoid the commission of crime—to commit neither adultery, robbery, nor fraud; never to break their word nor violate a trust." \*

As Luther saw that the tragedy he was playing would end in persecution and the shedding of innocent blood, so, too, did Henry VIII. see that the part he was acting would produce the same results. But, like Luther, he did not care, for his passions of lust and avarice must be satisfied; and hence he tore the English Catholic Church from the spiritual direction of the Pope, from the invisible direction of Jesus Christ, and constituted himself its visible head and spiritual custodian. By an Act of Parliament, he and his successors were created popes of "the Church by law established," vicegerents of Jesus Christ, and channels of sacramental grace.

Macaulay says: "The laws which declared him [Henry VIII.] supreme in ecclesiastical matters were rudely drawn and in general terms. . . . For the founders of the English Church wrote and acted in an age of violent fermentation. They

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\* Plin. lib. x. Ep. 97.

therefore often contradicted each other, and sometimes themselves. That the king was, *under Christ, sole head of the Church* was a doctrine which they all with one voice affirmed. . . . What Henry and his favorite counsellors meant at one time by the supremacy was certainly nothing less than the *whole power* of the keys. The king was to be *pope* of his kingdom, the *vicar* of God, the *expositor* of Catholic verity. . . . He proclaimed that *all jurisdiction, spiritual as well as temporal, was derived from him alone*, and that it was in his power to *confer* spiritual authority and *take it away*.\* In another place this historian says of Protestantism, or rather Anglicanism: "But Protestant intolerance, despotism in an *upstart* sect, *infallibility* claimed by guides who acknowledged that they passed the greater part of their lives in error, restraints imposed on the liberty of private judgment by rulers who could vindicate their own proceedings only by asserting the liberty of private judgment—these things could not be borne long. Those who had pulled down the crucifix could not long continue to *persecute* for the surplice. It required no great sagacity to perceive the inconsistency and *dishonesty* of men who, dissenting from almost all Christendom, would suffer none

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\* Macaulay's Hist. Eng. vol. i. p. 60.

to dissent from themselves; who demanded freedom of conscience, yet *refused to grant it*; who execrated persecution, yet *persecuted*; who urged reason against authority of one opponent, and authority against the reasons of another. . . . Cranmer could vindicate himself from the charge of being a heretic only by arguments which made him out a murderer." \*

The newly organized Church, in the opinion of its founders, required the mark Universality to give it a shadowy semblance to the one, true Church; but this was easier desired than accomplished. However, as Henry was now pope, he concluded that he could procure this necessary mark for his Church. But here a difficulty presented itself which he could not well obviate; namely, by what means was he to obtain this note? Was it by meek, prayerful, or physical means? Being a second Nero, he was not long in coming to a conclusion, which was, "that the youthful Anglican Church be accepted as universal through the agency of brute force." Would not this result in the slaughter of his innocent subjects? Yes; but what did this royal monster care about the shedding of innocent blood! What he cared for, wanted, sought after, and desired

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\* Macaulay's Miscellany, pp. 153, 154.

ardently, was a shadowy universality to conceal the deformity of a Church begotten in sensuality, baptized in blood, and fed by spoliation. The emissaries of this self-appointed pope who were delegated to give universality to his Church were a sanguinary race, whose motto was, "Cursed be he who keeps his sword from blood." That they acted up to the base instincts of their master, history conclusively proves.

Of this impious king Macaulay says: "He attempted to constitute an Anglican Church which would differ from the Roman Catholic on point of supremacy, and on this point alone. His success in this attempt was extraordinary. The force of his character, the singularly favorable situation in which he stood with respect to foreign powers, the IMMENSE WEALTH which the SPOILIATION of the abbeys placed at his disposal, and the support of that class which halted between two opinions, enabled him to hang as traitors those who owned the authority of the Pope." \*

In another place the same historian says: "But if there were in any part of the world a national Church *regarded as heretical* by four fifths of the nation committed to its care—a Church *established and maintained* by the SWORD—a Church

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\* Macaulay, Hist. Eng. vol. i. p. 54.

producing twice as many riots as conversions—a Church which, though possessing great wealth and power, and though long backed by *persecuting laws*, had, in the course of many generations, been found unable to propagate its doctrines, and barely able to maintain its ground—a Church so odious that fraud and violence, when used against the clear rights of property, were generally regarded as fair play—a Church whose ministers were preaching to *desolate walls*, and with difficulty obtaining their lawful subsistence by *help of bayonets*,—such a Church, on our principles, could not, we must own, be defended.”\*

Cobbett says: “It is easy to imagine that no man’s property or life could have security with a power like this in the hands of such a man as Henry VIII. was, as the Magna Charta had been trampled under foot from the moment that the Pope’s supremacy was assailed. . . . The trials were for a long time a mere mockery, and the accused were condemned to death not only without being arraigned and heard in their defence, but in numerous cases without being apprised of the crimes for which they were executed. We have read of the Beys of Algiers and the Beys of Tunis, but never heard of their deeds to be, in point of

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\* Macaulay’s *Miscellaneous Writings*, pp. 399, 400.

injustice and cruelty, compared with those of this man, whom Burnet calls the first-born of the English *Reformation*. . . . The Reformation was cherished and fed by PLUNDER and DEVASTATION. There were in England at the time we are speaking of 645 monasteries, besides 90 colleges, 110 hospitals, and 2374 chantries and free chapels; all of which were seized, and by the king granted *to those who aided and abetted in the work of plunder*. . . . In England the penal code, during the reign of James II., stripped the Roman Catholic peers of their hereditary right to sit in the House of Commons. It took from them all the right to vote at elections. It shut them out from all offices of power and trust. It fined them £20 a month for keeping away from the Anglican Church, to go to which they deemed apostasy. . . . If a married woman kept away from church, she forfeited two thirds of her dower. . . . It punished the saying of Mass with a fine of £120, and the hearing of Mass with a fine of £60. Any Roman Catholic priest who *returned from beyond the seas* and who did not abjure his faith within three days was punished with *hanging, ripping out of his bowels, and quartering*. In Ireland the code was still more ferocious, more hideously bloody. Catholic schoolmasters, public or private, were punished with imprisonment and banishment. The clergy

were not allowed to be in the country without being registered, and rewards were given for discovering them: £50 for an archbishop, £20 for a bishop, and £10 for a priest. No Catholic could purchase any manors. Any one of the Anglican Church could, if he suspected any one of holding property in trust for a Catholic, or of being concerned in any sale, lease, mortgage, or other contract for a Catholic, *file a bill* against the suspected trustee, and take the estate or property from him. All marriages between Anglicans and Catholics were *annulled*. Every priest who celebrated a marriage between an Anglican and a Catholic, or between two Anglicans, was condemned to be hanged."\* And yet, in the face of this evidence, my scientist had the effrontery to assert "that the absorption of the life-blood of Ireland was not a result of oppression, but of a religious system which paralyzed the manhood of its people."

The last mark of the Church of God is Sanctity. The sanctity of the Church followed as a consequence from the other marks by which she is known from every other sect. Now since there is but one, universal Church which has received authority from Jesus Christ to *teach all nations*, with a promise of indefectibility to the end of

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\* Cobbett's Hist. Refor. pp. 54, 55, 235, 236.

time, it is manifest that the teaching of this one, universal Church must be holy ; otherwise it would not be the *pillar and ground of truth*, and the gates of hell would prevail against it. But this is impossible because the promises of Christ cannot fail. As the Church is in Christ, and as He is in the Church, the conclusion must be accepted that all those who are in and of the Church by practical faith are in Christ, and therefore are holy. The Church is holy because her Founder, Jesus Christ, is holy, and because the Spirit of Truth abides in her and Jesus Christ, her visible head, directs her. She is holy because she preaches *no* doctrine that does not tend towards holiness. If she were to preach politics, speak continually on questions purely secular and antagonistic to sound morality, as false religions do, then indeed her claim to sanctity might be questioned ; but since she does not, it follows that she is holy. Not being of the world, but of God, she speaks of things ineffable to her children, addresses pure essences, angels, arch-angels, cherubim, seraphim, thrones and dominations in the language of intercessory prayer, while she freely and confidently lays the spiritual wants of her children before God, who inclines His ear to her soft voice and grants her petition.

It is true that those of her children who shut their ears to her mild admonitions and wise coun-

sels, who violate her laws, despise her precepts and commands, are not holy. These prodigal children of the Church are only nominal Catholics, whom the world lauds and calls *liberal!* How they promote the cause of Catholicity we shall see in the course of this work.

The Church of God is holy because "Christ loved it and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the Word of Life; that He might present it to Himself a *glorious* Church, not having *spot* or *wrinkle* or any such thing, but that it should be HOLY and *without blemish.*" \* Of the members who compose the mystic body of Christ, St. Peter says: "But you are a chosen generation, a kingly priesthood, a *holy* nation, a purchased people, that you may declare His virtues who hath called you out of darkness into His marvellous light." † The Psalmist says, "*Holiness* becometh Thy house, O Lord, unto length of days." ‡ The prophet Isaias foretold the sanctity of the Church when he said, "And a path and a way shall be there; and it shall be called the *holy* way; the unclean shall not pass over it; and this shall be unto you a straight way, so that fools shall not err therein." §

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\* Eph. v. 25-27.

† 1 Peter ii. 9.

‡ Ps. xciii. 5.

§ Is. xxxv. 8.

St. Cyril, in explaining Isaias xxxiii., says, "The rock is Christ . . . and the *cavern* that is in Christ may be understood to be the Church, that *dwelling-place of the saints*, that roof over the pious, under which the just have their abode." \* In explaining Numbers ix., he says, "As soon as that truest tabernacle, the Church, was reared up and appeared upon earth, it was *filled with the glory of Christ*. . . . Christ, therefore, filled the Church with his own glory. . . . Now, when that cloud was taken up, the tabernacle was at the same time raised, and when the cloud stood still, the tabernacle was also pitched, and the Israelites acted uniformly with the cloud; for the Church accompanies or follows Christ everywhere," (*Ἐπεταί γὰρ ἡ ἐκκλησία πάνταχῆ τῷ Χριστῷ*), "and the *holy multitude* is never separated from Him that calls them to salvation." †

Arnobius Junior says, "And now, even to this day do the sons [successors] of the Apostles sit upon their chairs, having also themselves the power of binding. But this has been granted to them because the Lord would not have the synagogue of error, but chose *holy Sion*, the Church of the right faith, wherein the widows are *blessed* in

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\* Tom. i. lib. i. De Adorat. in Sp. et Ver. p. 31.

† Ubi sup. lib. v. p. 164.

charity; wherein the poor are satisfied with the bread of mercy; wherein the priests are clothed with justice and the saints with great joy." \*

Can sanctity be found in Protestantism? No more than the other marks that distinguish the Church of God can. Protestantism and sanctity are extremes that will never unite, because one is the negation of the other. How can Protestantism be holy, which is imbued with the leaven of its founders, and which has left on the pages of history deeds of blood and oppression so dark and melancholy, so unjust and diabolical, that the waters of the Atlantic would not suffice to wash them out? How can Protestantism be holy, which conspired against Jesus Christ and the members of His mystic body, which disseminates error for truth, and makes its votaries the sport and playthings of unreal opinion? As this compound was built on sensuality, baptized in blood, nurtured on spoliation, and expanded by persecution, it was but natural that it would cherish these to the exclusion of sanctity. This Luther distinctly expressed in his letter to Melancthon in which he says, "Be a sinner, and sin boldly; but more boldly still believe, and rejoice in Jesus Christ the conqueror of sin, death, and the world. *Sin is our lot here below.* This life is not the abode

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\* Comm. in Ps. cxxxii. p. 316.

of justice; *but we expect*, says St. Peter, *a new heaven and a new earth wherein dwells justice.* It is sufficient that by the riches of God's glory we may know the Lamb who takes away the sins of the world; SIN *cannot deprive us of Him*, even if in the same day we were to *commit a thousand murders or a thousand adulteries.*" \*

In his work *de Servo Arbitrio*, he says, "*Free will is an empty term*; for the reason that if God foresaw that Judas would be a traitor, he *necessarily* became one. Man's will is like a horse: if God sit upon it, it goes or acts as God would have it; if the devil ride it, it goes or acts as the devil would have it; nor can the will *choose* its rider, for each of them, God and the devil, strives to get possession of it." † Again he says, "Unless faith be WITHOUT *good works*, it is not faith at all, and will not justify." ‡ Calvin says, "God requires *nothing* of us but *faith*. He asks nothing of us but that we believe. I do not hesi-

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\* "Esto peccator et pecca fortiter; sed fortius fide et gaude in Christo, qui victor est peccati, mortis et mundi; peccandum est quandui hic sumus. Vita hæc non est habitatio justitiæ; sed expectamus, ait Petrus, cœlos novos et terram novam, in quibus justitia habitabit. Sufficit quod agnovimus per divitias gloriæ Dei Agnum qui tollit peccata mundi; ab hoc non avellet nos peccatum, etiam si millies, millies uno die fornicemur aut occidamus." (Melanchthoni, 21st Aug. 1521.)

† Luth. Op. Witt. tom. ii. fol. 437.

‡ Ibid. tom. i. fol. 361.

tate to assert that the *will of God makes ALL THINGS necessary.*"\* In another place he says, "Men by the free will of God, without *any demerit* of their own, are *predestined to eternal death.*" †

These extracts fully attest the sanctity that pulsed in the heart of Protestantism in Germany. The seditions, massacres, burning at the stake, spoliation of honestly acquired property, suppression of inherent rights, expatriation, legal starvation, in one word, the universal misery, woe, desolation, and unprecedented calamities that Protestantism, in the name of a just God and the sanctity of religion, rained down on Germany, Switzerland, England, and Ireland fully attest its claim to sanctity.

In those evil days it would seem that the angry, crested billows of hell escaped to earth with legions of devils, who, with resistless fury, drove millions of evil men to the commission of crime that paralyzes our moral sensibilities. The angry, proscriptive, death-dealing storm which burst in all its fury on the Church of God is faintly painted by a Protestant writer, who described a devastating scene that took place in London in 1780 through an impulse of the inherent spirit of Anglicanism. He says:

"Formidable multitudes of demented, fierce,

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\* Calv. in Joan. vi.

† Ibid.

mocking, destroying men, swarming on like insects; noise, smoke, light, darkness, frolic, anger, laughter, groans, *plunder*, fear and ruin; the vestments of priests and rich fragments of altar vessels, borne as trophies by leaders like hideous madmen; after them, a dense throng, some singing, some shouting in triumph; some menacing the spectators as they passed; some with precious works of *saintly* art, on which they *spent* their *rage*, as if they had been alive, rending them and hurling the scattered morsels high into the air; a *vision* of *demon* heads and *savage* eyes, and sticks and iron bars uplifted in the air and whirled about; a bewildering horror in which so much was seen, and yet so little, which seemed so long and yet so short, in which there were so many phantoms, not to be forgotten all through life, and yet so many things that could not be observed in that distracting glimpse; it flitted onward and was gone." \*

Protestantism cannot be holy because sin and error entered into its components; it cannot be holy because its nature is destructive and subversive of charity, and hence it produces nothing but sin and discord. In the moral order it is a frost that bites truth, a pestilence that spreads woe all around. Its philosophy, because separated from true religion, is barren, dreary, erroneous,

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\* Dickens.

and dark; its darkness is continuous because it desires not, seeks not, the light of divine faith. Protestantism, from its nature and organization, must be sensual, must hate, as Catholicity, from its nature and components, must be pure and must love. The mission of Protestantism is to persecute Catholics in county-houses, in jails, reformatories, and penal institutions. In Switzerland, Prussia, Scotland, Poland, and Ireland it is still doing the work of Cain, and will so continue to the end of time, thus verifying the divine prediction, *that the world would be divided by the doctrine of the Cross.*

But although the world is so divided, and although the angry, hostile division continues with unabated fury to assail the bark of Peter—the Church of Christ—yet her onward, prosperous voyage over the ocean of time cannot be retarded, for her colors thrown to the breeze are stamped with unity, visibility, perpetuity, universality, sanctity, and apostolicity, while Jesus Christ directs her helm, keeps her prow towards the East—towards heaven, towards God,—and hence the powers of hell will not prevail against her who,

“ Fixed in the rolling flood of endless years,  
The pillar of the eternal plan appears;  
The raving storm and dashing wave defies,  
Built by the Architect who built the skies.”

## CHAPTER VII.

DOES THE BLESSED EUCHARIST CONTAIN, REALLY AND TRULY, THE BODY AND BLOOD, THE SOUL AND DIVINITY OF OUR LORD JESUS CHRIST UNDER THE APPEARANCE OF BREAD AND WINE?

THE assertion that "the Catholic Church makes a bread-god, which she forces her children to worship and receive under penalty of being cut off from her communion," is stupid nonsense and impious falsehood. That men who plume themselves on their knowledge of science would make such an insensate charge against the Church of God is strange; but at this we must not wonder or be shocked, because such is the usual judgment pronounced by infidelity against revealed religion. Atheists, on the testimony of their senses and reason, object to the Eucharistic dogma, as did Nicodemus to the doctrine of regeneration, St. Thomas to the resurrection of Christ, and the Jews to the institution of the Bread of Life, who said among themselves, *How can this man give us His flesh to eat?* \*

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\* John vi. 53.

Rationalists, who admit nothing but what their intellects discern, want to see, feel, and touch the body of Christ in the Eucharist. In this adorable body they look for quantity and extension; and not finding these, they not only reject but treat the dogma with blasphemous buffoonery. Reason, unaided by divine faith, cannot any more comprehend the humble and occult existence of our Lord under the sacramental veils than it can the nature of His attributes. At the door of the church we must leave our philosophy when we come to speak on the Blessed Eucharist. The human mind cannot understand how the Infinite put on the garments of finiteness, or how one substance can exist under the modes of another. By divine faith alone this most holy and sublime dogma of Catholic belief is apprehended and adored.

If it be true, and it is, that the human mind, weakened and darkened by the germ of sin implanted in it by the fall of Adam, cannot form an adequate idea of the most insignificant creature that creeps upon the surface of the earth, how much more true is it that it cannot fathom the eternal "Word made flesh," who abides in the blessed Sacrament! Without the light of faith the mind cannot accept this dogma of revealed religion, and even with this all it can say is, *Credo*, I believe Eternal Truth who said, *Hoc est enim*

*corpus meum; hic est enim sanguis meus.* “For this is my body; for this is my blood.”

As none of the Hebrews but Moses saw the Burning Bush, and as none but he saw God on Mount Sinai, so none but those who have been washed from their sins in the sacraments of baptism and penance can apprehend God in the Blessed Eucharist. The unregenerated, who worship sensuality and the mammon of this world, do not and cannot apprehend the presence of God under the modes of bread and wine on the altars of the Catholic Church. No one apprehends the Son of God clothed in these poor, humble garments but the clean of heart, to whom He communicates Himself by the light of faith, which is a sublime gift infused into the soul at the baptismal font. All we can say is that *hoc magnum mysterium fidei credi salubriter potest, sed investigari salubriter non potest.* All we can say is, *Domine, ad quem ibimus? Verba vitæ æternæ habes.* “Lord, to whom shall we go? Thou hast the words of eternal life.” To human understanding it does not belong to inquire into this great and most profound mystery, but only to accept it and believe it through the light of faith.

In the adorable Eucharistic Sacrament God conceals His majesty and splendor from the vision of the worthy communicant to add to the value of

his faith, and to enable him to approach the Holy of holies with confidence and love. In this inestimable Sacrament the angels of heaven see and adore unveiled the Divine Word, who inseparably united Himself to human nature, while the clean of heart see and adore Him clothed in material forms, in order to impress their minds, through the light of faith, that a union of their intelligence with God is effected not only in eternity but in time. From the very depths, then, of our hearts we should always bless and thank God for this most noble and wondrous Gift, the greatest in His giving, for there is nothing greater than Himself, the blaze of whose glory inebriates the elect and is entirely beyond human comprehension.

Catholics do not any more worship a "bread-god" than they do the sun or moon; they worship, adore, pray to, and receive into their souls the eternal, simple, all-powerful, self-existing "Word made flesh," who created and upholds the universe. Catholics believe and hold that the Holy Eucharist really and truly contains the Body and Blood, the Soul and Divinity of Jesus Christ, who died on Mount Calvary for the remission of sin. It is an article of Catholic faith that the *substance* of bread and wine in the holy Sacrifice of the Mass, through the power of God, is *wholly* changed into the *substance* of the body and blood

of Christ, and that the sensible qualities or appearances of the bread and wine remain without a subject to rest on. The words of consecration are no sooner uttered by the officiating priest than the substance of the bread and wine is changed into the substance of the body and blood of Christ. Although the subjects of the accidents of the bread and wine are changed by the force of the Sacrament into the body and blood of Christ, yet we cannot infer that they are annihilated, for the reason that they are changed into the substance of the body and blood of Christ. On this St. Thomas says: "Substantia panis vel vini, facta consecratione, neque sub speciebus sacramenti manet, neque alibi; non tamen sequitur quod annihilatur; convertitur enim in corpus Christi; sicut non sequitur si aer, ex quo generatus est ignis, non sit ibi vel alibi, quod sit annihilatus."\*

Notwithstanding the fact that the sacramental species are only material forms, *secundum quid*, without a subject to rest upon, yet they come under the law of corruptibility, just as if united to their subjects. This follows from the fact that the consecrative act which changed their substance into the body and blood of Christ did not destroy in them the virtue of matter; it therefore follows

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\* *Summæ Theologicæ*, quæst. lxxv. art. iii.

that whenever they cease to be a fit covering for their subjects, if united to them, they cease also to be a covering for the body and blood of our Lord, who withdraws His sacramental presence from them.

Here my scientist wanted to know "if the sacramental species were not nutritive; and if so, were they not still united to their subjects and therefore material?"

As God wills them to retain the virtue of substance after being deprived of their subjects, it follows that the act of consecration did not destroy in them nutritive functions. If the sacramental species are liable to corruption, and they are, they are convertible into nutriment. St. Thomas says: "Facta consecratione dupliciter dici potest panis in hoc sacramento esse; uno modo ipsæ species panis quæ retinent nomen prioris substantiæ; alio modo potest dici panis ipsum corpus Christi; quod est panis mysticum de cælo descendens. Species sacramentalis, etsi non sint ea ex quibus corpus hominis constat, tamen in *ea convertuntur*. Species sacramentalis, quamvis non sint substantia, *habent tamen virtutem substantiæ.*" \*

Again it was queried, "Are not the sacramental veils divisible; if so, is not Christ who abides

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\* *Summæ Theologicæ*, quæst. lxxvii. art. vi.

under them divisible, and therefore finite or limited?"

The sacramental veils are divisible because they are subject to the laws of matter; but Christ is not divisible since He exists under the veil in a spiritual and glorified state, as we shall see more fully in refuting the next objection. My soul animates and gives motion to my body; now, if any non-essential member of my body be amputated, will my soul be amputated also? It will not because it is a spiritual being which has no extension, and therefore is not subject to division. The body of Christ is not divided unless sacramentally, and then His body and blood, soul and divinity are present under each division and subdivision of the consecrated Host.

It was further queried, "How could I reconcile with reason the belief that an infinite God can abide within the narrow limits of a consecrated host? and how could I reconcile with science the belief that the body and blood of Christ are present in the consecrated host without occupying space? If the body of Christ be material, it must occupy space as all bodies do; but as it does not, it follows that Christ is not present in the consecrated host."

This is the substance of the objection, stripped of its gross verbiage, advanced against the presence of our Lord in the adorable Sacrament of the

Eucharist, before I refute which, it may not be amiss to state that if men, who employed months, perhaps, in framing objections against the dogmas of revealed religion, were to devote their spare moments to an honest investigation of them, I think that God in His goodness would infuse into their souls the gift of divine faith; but this they will not do; they argue for sake of argument and not to arrive at a knowledge of truth. However, I will not judge rashly; perhaps the little information they have received from me may, through God's grace, bring them within the "one fold" in which no doubt regarding the supernatural is entertained.

Now if all the great intellects that existed since creation's dawn were formed into one, this without the light of faith could not apprehend the humble existence of our blessed Lord under the sacramental veils. When the eternal Logos of the Father took up His abode in the chaste womb of Mary, and united Himself to the human soul created by Himself, was not the Infinite existing within a finite?

The Catholic Church teaches that the substance of bread and wine, by the power of God, is changed into the substance of the body and blood of Christ, and therefore that our Lord is wholly and entirely present under the sacramental veils by force

of the Sacrament and natural concomitance. The body of Christ is present in the Sacrament, *not after the manner of quantity*, but after the manner of substance, to which the human soul of Christ and His divinity are united by a real concomitance; that is, by inseparableness which arises or takes place from the hypostatic union of the divine and human nature. As the *substance* of the body and blood of our blessed Lord in the Eucharist is *simple*, it does not require space, for the reason that it has no physical extension.

The body of Christ is not present in the Eucharist in a gross form, or after the manner of a human body; it is present in a glorified and spiritualized state. This St. Clement of Alexandria confirms, who says, "The body of Christ is not present in the consecrated Host *fleshly* [*σαρκικῆ*], but spiritually."

The institution of the adorable Eucharist, like the Incarnation, is one of the stupendous works of God. In dignity and depth of mystery it is as far superior to His other works as infinity is to finiteness, and therefore is the "compendium of all miracles." The institution of this most holy Sacrament unites the creature with the Creator, man with God, and elevates him to a greatness to which he could never aspire if Adam had not sinned.

As the time had now arrived for the institution of the adorable Eucharist, the Redeemer, to prepare the minds of the Jews for its acceptance, said: "I am the living bread that came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is *My flesh*, for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up on the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever. These things He said, teaching in the Synagogue in Capernaum. Many, therefore, of His disciples, hearing it, said, This saying is hard; and who can hear it? But Jesus, knowing in Himself that His disciples murmured at this, said to them, Doth this scandalize you? If, then,

you shall see the Son of man ascend up where He was before? *It is the spirit that quickeneth; the flesh profiteth nothing.* The words that I have spoken to you are spirit and life. . . . After this many of His disciples went back, and walked with Him no more. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God." \*

In the foregoing discourse our blessed Lord distinctly and clearly told the Jews that He was about to leave in their midst, through the institution of the Eucharist, His body and blood, soul and divinity, which by a worthy reception would incorporate them with Him, and impart to them eternal life. But they misunderstood the Redeemer's language, for they construed it to mean the eating of His body, which should shortly be immolated on the cross for man's redemption; and murmuring among themselves, said, "*How can this man give us His flesh to eat? And they walked with Him no more.*" Christ did not call back His disciples; He let them go, and said, "*Unless you eat the flesh of the Son of man, and drink His blood, you shall*

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\* John vi. 51-70.

not have *life in you.*" Then, through an impulse of compassion for their weakness of intellect and absence of faith, He tells them "*it is the spirit that quickeneth; the flesh profiteth nothing.*" The words He spoke to them were *spirit* and *life*. Here he confesses His divinity and humanity by predicating the terms *flesh* and *spirit* of Himself, and by distinguishing the Spirit or Logos from the flesh, with a view that they might believe in His divinity and accept His language in a spiritual and not in a carnal sense. To confirm them in this, and to impress on their minds that the flesh He was about to give them to eat was spiritual nourishment, supercelestial food, He says, "*The words I have spoken to you are spirit and life.*" He further says, "*Doth this scandalize you? If, then, you shall see the Son of man ascend up where He was before?*" If you think that My flesh will not infuse life into you, how shall it ascend to My Father in heaven? But it will ascend, because vivified by My spirit, which will *be in the flesh that I will give you to eat*. This is the idea contained in the language of Christ to the Jews, and this is the view entertained by St. Augustin on the subject, who says, "What, then, means what He adds, '*it is the spirit that quickeneth; the flesh profiteth nothing*'? Let us say to him, O Lord, good Master, how does *the flesh profit nothing*, when Thou has said, '*Except a man eat*

*My flesh, and drink My blood, he shall not have life in him' ? Does, then, life profit nothing? And wherefore are we what we are, but that we may have life eternal, which Thou dost promise with Thy flesh? What, then, is this, 'the flesh profiteth nothing'? It profiteth nothing but in the sense in which they understood it; for they understood of the flesh as it is torn to pieces in a carcass, or is sold in the market, not as it is animated by the spirit." (Carnem quippe sic intellexerunt, quomodo in cadavre dilaniatur aut in macello [shambles] venditur; non quomodo spiritu vegetatur.) "The expression, the *flesh profiteth nothing*, is used like this, Knowledge puffeth up. Are we, then, to hate knowledge? God forbid. Then what means Knowledge puffeth up? Knowledge alone without charity puffeth up. To knowledge, therefore, unite charity, and knowledge will be profitable. . . . So, also, here: *the flesh profiteth nothing*, but it is the flesh alone; let the spirit be united to the flesh, as charity to knowledge, and it profiteth much." \**

At length the great day of unleavened bread dawned on which the typical Passover was to be literally fulfilled, and a more glorious day never before saluted the earth with gladsome smiles. Its awful grandeur the human mind cannot conceive,

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\* T. iii. tr. xxvii. in Evan. Joan. n. 5, col. 1990.

because upon its close a wonder of wonders, a miracle of miracles was to be wrought by Almighty Power. On the evening of that day the Lord of heaven, after having supped with His Apostles, opened to them a paradise of unspeakable delights by changing the substance of bread and wine into the substance of His body and blood. "And whilst they were at supper Jesus took bread and blessed and broke and gave to His disciples, and said, Take ye and eat; *this is My body*. And taking the chalice, He gave thanks, and gave to them, saying, Drink ye all of this; for this is *My blood* of the New Testament, which shall be shed for many unto the remission of sins."\* The words of the institution, as recorded by St. Luke, are, "And taking bread He gave thanks, and broke and gave to them, saying, This is *My body* which is given for you. *Do you this* for a commemoration of Me. In like manner the chalice also, after He had supped, saying, This is the chalice of the New Testament in My blood, which shall be shed for you." †

The promise that our Lord made, as recorded in the sixth chapter and fifty-second verse of St. John, is now fulfilled. The shadows and types of the Old Law are no more, for they are dissipated by the verity of the New. At this feast of the

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\* Matt. xxvi. 26-28.

† Luke xxii. 19, 20.

Jewish Passover our blessed Lord, by virtue of His power, as God, changed the substance of bread and wine into the substance of His body and blood, and gave to His disciples, with a command that they do the same in commemoration of Him. At this feast Jesus Christ, by a stupendous miracle, makes Himself the *convivator* and the feast. He eats with His disciples, and is Himself eaten by them. At this banquet He gave Himself a spiritual existence under sacramental forms, and at the same time, under the appearance of death, mystically offered Himself up to His heavenly Father for the remission of sin.

If any one be scandalized at the poor garb the Son of God assumed in the Eucharist; if any deem this manner of existence beneath the dignity of the Logos of the Father, let Him look at Him clothed in the rags of humanity in the crib in Bethlehem; let him enter into the hall of the high-priest and see uncreated Truth, "a man of sorrows," spat upon, slapped in the face, blindfolded, mocked, and crowned with thorns; let him ascend Mount Calvary with the Redeemer, loaded with a heavy cross, the sins of an apostate world, nailed to it, and then compare one state of existence with the other. The state chosen by our Lord in the crib in Bethlehem was as poor as the one chosen by Him under the veils of bread and wine.

If any one doubt the power of the Word "made flesh" to change the substance of bread and wine into the substance of His body and blood, let him ponder on the power of His creative act which called chaotic matter into being, brought light from it, formed it into luminous and non-luminous bodies, adjusted them in space, and made them obey the law of motion; let him ponder on that same infinite power which, because of sin, destroyed on earth every thing in which was the breath of life, except those in the ark with Noe; which consumed Sodom with fire from heaven; slew the first-born among the Egyptians; changed the rod of Moses into a serpent; changed water into blood; brought manna from heaven, water from a rock; caused the walls of Jericho to fall, and the sun to stand still. Could not the Word of God, the Word-God, who wrought these awful miracles, who changed water into wine at the marriage-feast of Cana, change the substance of bread and wine into the substance of His body and blood? St. Paul answers affirmatively, who says, "The chalice of benediction which we bless, is it not the *communion* of the blood of Christ? and the bread which we break, is it not the *partaking* of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread. . . . You cannot drink the chalice of the Lord and

the chalice of devils." \* Here St. Paul affirms that the chalice of benediction, that is, the contents of the chalice, after being consecrated, is the *communion* of the blood of Christ, is the same blood which flowed from His pierced side, and that the bread, after being consecrated, is that same body which hung upon the cross. By the term *communion* he teaches the Corinthians that they are not only united to Christ by faith, but also by a worthy reception of Him in the Eucharist, and therefore they must not partake of food offered by the pagans to their idols. To impress still more upon their minds that the substance of bread and wine, by the power of God, is changed into the substance of the body and blood of Christ, he says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, This is My body, which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice after He had supped, saying, This chalice is the New Testament in My blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of

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\* I Corinth. x. 16-20.

the Lord until He come. Therefore whosoever shall *eat* this bread, or *drink* [*Ἡπινη*] the chalice of the Lord, *unworthily*, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself, not discerning the body of the Lord."\* Here, St. Paul, in order to correct abuses that appeared in the religious meetings of the Corinthians, reminds them that the Son of God existed in the Eucharist which some of them received unworthily, owing to an absence of due preparation, and therefore entailed damnation on their souls. After giving them the history of the institution, which he received by divine revelation, he tells them they must prove themselves—that is, they must be certain they are in a state of grace—before they partake of this supercelestial food, in order to avoid the crime of sacrilege. Now, if the body and blood of our Lord were not present in the Eucharist, how could the unworthy communicant merit eternal punishment? If God were not under the sacramental veils, how could the communion be unworthy? Is it compatible with the justice of a God who is infinite perfection, love,

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\* Ubi sup. xi. 23–29.

mercy, and goodness to condemn to eternal torments His children for eating a morsel of bread that was only a sign or figure of His body? Why was not this punishment incorporated with the eating unworthily of the manna and the Paschal Lamb? Because they were only typical of the supercelestial manna and Lamb of God who abides in the Eucharistic Sacrifice and Sacrament.

St. Ignatius, who, as we have seen, flourished in the second century, says, "I have no taste for corruptible food, nor for the pleasures of this life. I wish for God's bread, heavenly bread, bread of life, which is the flesh of Jesus Christ, the Son of God. . . . I wish for God's draught, *His blood*, which is love [*Και πομα Θεοῦ θελω τὸ αιμα αυτοῦ δ'εσιν αγαπη*], without corruption and life evermore. . . . Be careful therefore to use one Eucharist, for there is but one flesh of our Lord Jesus Christ; one cup for the uniting of His blood; and one altar." \*

St. Cyril of Jerusalem says: "He Himself, therefore, having declared, and said concerning the bread, *This is My body*, who shall dare to doubt henceforward? And He Himself having settled, and said, *This is My blood*, who shall ever doubt, saying, This is not His blood? He once, at Cana of Galilee, turned [*Μεταβεβλημεν*] water into

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\* Ad Rom. n. 7, et ad Smyrn. n. 7, 8.

wine,—which is akin to blood,—and is He undeserving of belief when He turned wine into blood? . . . Wherefore, with the fullest assurance, let us partake of Christ's body and blood; for in the type [*Εν τύπῳ*] of bread is given to thee the body, and in the type of wine is given to thee the blood, in order that, having partaken of Christ's body and blood, thou mightest become one in body and one in blood with Him. For thus also do we become Christ-bearers, His body and blood being diffused through our members; thus do we become, according to the blessed Peter, *partakers of the divine nature* (2 Peter i. 4). Christ, on one occasion, discoursing with the Jews, said, *Unless you eat My flesh and drink My blood, you shall not have life in you.* They, not having received His words spiritually, were scandalized, and *went back*, fancying that he was inviting them to eat flesh.\* . . . Wherefore do not contemplate the bread and the wine as bare elements, for they are, according to the Lord's declaration, Christ's body and blood; for even though sense suggests this to thee, yet let the faith stablish thee. Judge not the thing from the taste, but from faith be fully assured, without misgiving, that thou hast been vouchsafed Christ's body and blood." †

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\* *Επί σαρκοφαγίαν.* Sarcophagy.

† Catech. Mystag. v. pp. 331-2.

St. Ambrose says: "Dost thou wish to eat and drink? Come unto the feast of wisdom, who invites all with a loud voice, saying, *Come, eat My bread, and drink the wine which I have mingled for you.* Fear not lest, in the feast of the Church, there be wanting either grateful perfumes, or sweetmeats, or varied drinks, or noble guests, or suitable garments. What more noble than Christ, who, in the banquet of the Church, is both minister and ministered? \* Recline close by the side of this guest, and join thyself to God." † In another place the same Father says: "Christ is a rich treasure; His is the bread of *fatness*, and truly of fatness, since he who shall eat thereof cannot hunger. This bread He gave to the Apostles to be distributed to the multitude of believers; and at THIS DAY *He gives it to us*, which himself the priest daily consecrates with His own words. ‡ Therefore has this bread become the food of saints. . . . He receives who *proveth* himself; and he that receives shall not die the death of the sinner, for this bread is the remission of sin." §

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\* "Quid Christo nobilius, qui in convivio ecclesiæ et ministrat et ministratur."

† T. i. De Cain et Abele, l. i. c. 5, n. 19, p. 192.

‡ "Quem ipse quotidie sacerdos consecrat suis verbis."

§ "Panis hic remissio peccatorum est." (T. i. De Bened. Patr. c. ix. n. 38, p. 524.)

St. Chrysostom, in his comments on the words *With desire have I desired to eat this passover*, says: "Wherefore let us on every occasion obey God, and gainsay nothing, even though what is said seems *contrary to reason and sight*; but let His word be more powerful than both, than reasoning and sight. Even so let us act in the matter of the mysteries, not looking merely on the things laid out, but holding fast His words. For His word is incapable of being deceived, but our senses are very easily deceived. Wherefore, since the Word of God says, *This is My body*, let us both be persuaded and believe, and look on it with the eyes of understanding. For Christ has *delivered* to us *nothing* to be 'perceived by the senses,' but *everything* to be 'apprehended by the understanding' in things perceptible by the senses. For so also in baptism, by means of a thing that is perceptible to the senses, there takes place that gift of the water, *generation*, yea, regeneration. For wert thou indeed incorporeal, He would have delivered to thee those same incorporeal gifts without covering [*Γυμνα*]; but since the soul is united to the body, He delivered to thee in things perceptible to the senses the things to be apprehended by the understanding. How many nowadays say, *Would that we could look upon His form, His figure, His raiment, His shoes!* Lo! thou seest

Him, touchest Him, *eatest Him*. . . . Wherefore we must watch at all times; yea, for no slight punishment lies on those who receive unworthily. Think how indignant thou art against him that betrayed and those who crucified Him. See to it, then, lest thou also *become guilty of the body and blood of Christ*. . . . Wherefore, then, than what ought not he be purer who enjoys so great a sacrifice? Purer than any solar ray should that hand be that divides the flesh [*Ταυτην διατεμνουσαν*], that mouth that is filled with spiritual fire, that tongue that is reddened with the most awful blood! . . . What shepherd feeds his sheep with his own body? There are mothers who, after confinement, consign their children to other nurses; but He suffered not this: He Himself feeds us with His own blood."\*

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\* T. vii. Hom. 82 in Matt. n. i. 4-6, pp. 883, 884.

## CHAPTER VIII.

### IS THERE A PURGATORY OR MIDDLE STATE ?

BEFORE I answer this question I will state that my disputants took flight, on the wings of modern science, through all the cosmical bodies poised in immeasurable space, in search of Purgatory; and not finding it, concluded that its existence "was purely mythical, and that its presumed existence was a consequence of Romish craftiness to degrade human reason." If these men applied their powers of abstraction and induction to an explanation of the existence, the nature and substance of a mosquito, they would gain more for modern science by a solution of this enigmatic problem than by formulating false charges against the Catholic Church. The Church had no more to do with originating belief in the existence of a middle state than she had to do in the creation of chaotic matter. In the existence of Purgatory she believes on the authority of uncreated Truth, as she does every other dogma of her faith.

As the Church of God has terrestrial and super-

mundane being, her members, who are called from their natural to their supernatural or ultimate state, must obey the summons, because it is issued by Him who gave life, and therefore has a right to take it away. This taking away of human life is nothing more than a separation of man's components, or a return of them to the sources out of which they were formed and created. The body returns to earth from which it was formed, and the soul to its Maker who created it. We have seen that man, inasmuch as he is an animal, has a nature in common with the visible world, and inasmuch as he is a rational being he has a nature in common with the invisible world. His ultimate end, then, is the possession of the spiritual and not of the material world. In his supernatural and redeemed state he was destined to enjoy the society of created spiritual beings higher in intelligence than himself, and the beatific vision of his Creator. But as he has freedom of will he can frustrate the end of his being by committing sin unto death, and thereby entail on himself eternal punishment.

God, who is a limitless ocean of divine love, goodness, and mercy, imparted by His grace to the members of Christ's mystic body the power of loving and serving Him, which, if they accept with holy love and cause it to fructify, will shield

them from the commission of trivial sins and introduce them to a new and spiritual form of existence indescribably holy. If they accept it with less intensity and love than they should, so that they commit sin unto death, but remitted as to its eternal guilt by the efficacy of the sacrament of penance, it will lead them to a state of existence in which there will be suffering until the divine justice is satisfied. If they do not accept it at all, and commit sin unto death without repentance, it will lead them to a state of being in which there will be eternal suffering inconceivably intense. These three states—the present, the middle, and ultimate, or the militant, the suffering, and triumphant—constitute the existence of the Church of God in the visible and invisible worlds.

It is of faith that there is a Purgatory, because taught by the Church, by the Scriptures, the Fathers, and decreed by various Councils. The Church, guided by the Eternal Word, teaches that there is a middle state where souls who have departed this life with the remission of their sins as to eternal punishment, but liable to some temporal punishment yet due, are purged and purified before they are admitted to the enjoyment of God's society. The Church further teaches that such souls while in an ulterior state of purification, being living members of Christ, are relieved by

the prayers and suffrages of their fellow-members on earth. But where this ulterior state of purgation may be, of what nature the pains may be, and how long souls may be detained therein, do not pertain to Catholic faith.

God is so infinitely pure that His holiness demands that nothing impure or defiled by sin can enter into His kingdom. But as souls, while journeying through time to eternity, commit sin unto death that deserves eternal punishment, which was remitted by the efficacy of the sacrament of penance, yet there is a temporal punishment due to the sinful act which must be atoned for here or hereafter, before such souls are allowed entrance into the heavenly Jerusalem. That sin unto death, remitted as to eternal punishment, has a temporal punishment attached to it we learn from the Holy Scriptures, which tell us that our first parents, because of their sin of disobedience, were stripped of original justice, driven out of paradise, afflicted with miseries of sundry kinds, and subjected to death. Here we see that although the sin was forgiven, yet there was a temporal punishment incorporated in the act of rebellion which they had to undergo, before the trace left on their souls was effaced. The Hebrews who murmured against Moses and Aaron in the desert, by way of a temporal punishment, were not allowed to enter into

the promised land.\* Moses himself was signally punished for doubting the power of God to cause water to flow from a rock.† King David had no sooner sinned against God and Urias, his neighbor, than the prophet Nathan reproved him, who said, “Thus said the Lord God: Behold, I will *raise* up evil against thee out of thine own house, and I will take thy wives before thine eyes and give them to thy neighbor. . . . And David said to Nathan, I have sinned against the Lord. And Nathan said to David, The Lord hath *taken away thy sin*”—that is, the sin was remitted as to eternal punishment; “thou shalt not die”—that is, thou shalt not die eternally. “Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born of thee shall die.”‡

Suppose a person dies whose heart is but slightly touched by the love of God, whose mortal sins were many but remitted, whose venial sins were without number: will the soul of this person pass into the regions of eternal bliss? It will not, because “there shall not enter into heaven anything defiled.”§ To what state, then, will this soul be transferred? To that of suffering

\* See Numbers xiv.

† Ubi sup. xx.

‡ 2 Kings xii.

§ Rev. xxi. 27.

which will purify it and fit it for the society of God. This the Redeemer confirms where He says, "Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing." \*

Saints Hilary, Ambrose, and Jerome interpret the term *adversary* "to mean one whom we have injured, who has a case against us before God." It also means eternal justice, to which we are indebted on account of our venial sins, and the temporal punishment due to our mortal sins remitted through the sacrament of penance. *The way* is the present life, or our journey through time to eternity. *The judge* is the Redeemer, who will pass sentence on all our words and actions. *The prison* is Purgatory; it may also mean hell, in which the wicked are imprisoned, out of which they will never be released, because of their inability to pay the last farthing or to cancel the debt of mortal sin. *The keeper* is either a good or bad spirit who guards the outlet of Purgatory or hell. Out of the former prison there is redemp-

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\* Matt. v. 25, 26.

tion when the justice of God is satisfied; out of the latter there is no redemption, because in it sin is not forgiven.

St. Paul lays down the doctrine of a middle state in language the most clear, where he says: "For no one can lay another foundation but that which is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day of the Lord shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work burn, he shall suffer loss: but he himself shall be *saved*; yet so as by fire."\*

The gold, silver, and precious stones we build on the foundation, Christ, are those religious works we perform in a state of grace, through the love of God and our neighbor, and those works we perform through human respect are wood, hay, straw, and stubble. It sometimes happens, owing to the weakness of human nature, that our religious works are highly tinctured with self-love, which lessens their value before God, who "sits and refines, and shall purify the sons of Levi."

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\* I Cor. iii. 11-15.

If we carry with us to the judgment-seat of God more wood, hay, and stubble than gold, silver, and precious stones, we shall be transferred to a state suited to the defective religious life of our souls, out of which we will come purified from the stains of sins remitted before death, as to eternal punishment.

Now, since nothing impure can enter the kingdom of heaven, and since the fire of hell has no saving properties, it follows that there is a middle state in which souls are washed from the stains of venial or light sins. To deny that there is such a state is to deny that God is infinitely just, who cannot condemn a soul that owes only a farthing to the same term of imprisonment with one that owes ten thousand talents. It follows, therefore, that since it is not in accord with the justice of God to assert that falsehood when innocent, or the taking of the name of God in vain, is as severely punished in the next life as is adultery, wilful murder, or heresy, there must be a middle state of punishment in which souls suffer for a time before being admitted to the enjoyment of eternal bliss. That there is such a state our Lord Himself asserts where He says, "Therefore I say to you, Every sin and blasphemy shall be forgiven men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the

Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the *world to come.*"\* From this it is clear that sins are forgiven in the next world; but as sin is not admitted into heaven, and as it is not forgiven in hell, it follows, therefore, from the testimony of uncreated Truth, that there is a middle state in which sins are forgiven. The penitent thief said, "Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him, Amen, I say to thee, *This day* thou shalt be with Me in *paradise.*" † That our Lord did not mean heaven by the term *paradise* is evident from what He said to Mary Magdalene, to whom He appeared after His resurrection: "Do not touch Me, for I have not yet ascended to My Father." ‡ St. Peter says, "Christ also died once for our sins, the just for the unjust, that He might offer us to God, being put to death, indeed, in the flesh, but brought to life by the Spirit; in which also He *came* and *preached to those spirits who were in prison.*" § These words clearly demonstrate that *then* there was a *prison* in which the souls of the faithful were imprisoned to whom Christ preached deliverance.

That the Catholic Church did not originate

\* Matt. xii. 31, 32.

† Luke xxiii. 43, 44.

‡ John xx. 17.

§ 1 Peter iii. 18, 19.

belief in the existence of a middle state is evident from the second book of Machabees, which existed before the Church was founded, and which says, "And on the following day Judas came with his company to take the bodies of them that were slain and bury them with their kinsmen in the sepulchres of their fathers. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews; so that all plainly saw that for this cause they were slain. . . . And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice *to be offered for the sins of the dead*. . . . It is, therefore, a holy and wholesome thought *to pray for the dead, that they may be loosed from their sins.*"\* From this passage it will be seen that the Jews, long before our Lord appeared on this earth, and before the Church was established, believed in the existence of a middle state. Those who do not accept the first two books of Machabees as an integral part of the Old Testament must accept them as history, and therefore admit of Purgatory.

Origen, commenting on the fifth chapter, twenty-fifth and twenty-sixth verses of St. Matthew, says: "If I be a debtor, the exactor will cast me into

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\* 2 Mach. xii. 39-46.

*prison*, in the order named above; for the *adversary* will lead me to the prince, the prince to the judge, and the judge will deliver me to the exactor, and the exactor will cast me into prison. What is the law of this prison? I go not thence until I have paid every debt. . . . Thou hast not been found worthy to hear, *Thy sins are forgiven thee*, but thou art cast into prison, and there thou art assailed for payment through pains and punishment, and *thou shalt not go thence till thou payest the last farthing*. . . . Wherefore let us strive to be freed from the *adversary whilst we are in the way*, and be united to the Lord Jesus." \*

St. Augustin says: "Those build on the foundation, Christ, gold, silver, and precious stones who observe the commandments and evangelical councils, whereas those build on it wood, hay, and stubble who observe the commandments but not the evangelical councils." †

From this we see that those who observe the commandments and evangelical councils will suffer no loss by fire, while those who keep the commandments and do not observe the evangelical councils shall suffer loss, but yet *shall be saved so as by fire*.

St. Chrysostom says, "It was not without reason

\* Tom. iii. Hom. xxv. p. 975.

† Tom. iv. col. 215.

ordained by the Apostles that the deceased should be *remembered* in the awful mysteries [the holy Sacrifice of the Mass], because they well knew they [the dead] would receive great help from it." \*

The Council of Trent issued the following decree concerning the existence of a middle state:

“Whereas the Catholic Church, instructed by the Holy Spirit, has, from the sacred writings and the ancient traditions of the Fathers, taught in the sacred councils, and very recently declared in this œcumenical synod, that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy synod commands the bishops that they carefully endeavor that the sound doctrine concerning purgatory delivered by the holy Fathers and sacred councils he held, believed by, and taught to the faithful of Christ, and be everywhere preached.”

“Cum Catholica Ecclesia, Spiritu Sancto edocta, ex sacris litteris, et antiqua Patrum traditione, in sacris conciliis, et novissime in hac œcumenica synodo docuerit, purgatorium esse; animas quæ ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari; præcepit sancta

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\* In cap. i. Philip. Hom. iii. See St. Ambrose in Ps. 118.

synodus episcopis, ut sanam de purgatorio doctrinam, a sanctis patribus, et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicare, diligenter studeant." \*

That "the Catholic Church," through the belief of her children in the existence of a middle state, "gets her hand into their pockets and abstracts therefrom their money," is a statement that is utterly false. The vile slander has no existence outside the minds of those who propagated it. Since the days of Julian the Apostate, heretics and infidels have not ceased to misrepresent and ridicule the dogmas of revealed religion; and this they do with a persistency peculiar to themselves. To impress on their minds the vapidness of their charges, the absurdity of their false assertions, and their sin against truth, is impossible because of their utter ignorance of eternal truth and revealed religion.

It is known to all Catholics that the holy Sacrifice of the Mass, throughout the world, is daily offered to God to abridge the sufferings of the souls in a middle state, and that the priests who offer up to the Almighty this most awful and acceptable sacrifice, receive a stipend, not as an equivalent for the holy act, but to enable them to

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\* Concil Trid. sess. xxv. Decret. de purgator.

live; for "he that serves the altar shall live by it."

There is not a practical Catholic on earth who will testify to the statement that "priests, through motives of gain, force the members of their congregations to have masses said for the repose of the souls of their deceased friends." The force used is that of charity, elicited by an act of faith, which compassionates the helpless state of the members of the Church suffering. The faithful are instructed to help their friends in the other world by the application of the holy Sacrifice of the Mass, by prayers, alms-deeds, and other meritorious works, offered to God for their eternal felicity.

## CHAPTER IX.

DID THE CATHOLIC CHURCH ORGANIZE HER PRIESTHOOD? DID SHE COMMISSION THEM TO PREACH THE GOSPEL? DOES SHE DEMAND OF SOCIETY TO RECEIVE THEM AS DEMIGODS? ARE THEY IN THEIR OFFICIAL CAPACITY NO BETTER THAN LAYMEN? ARE THEY INFERIOR TO THE LAITY IN EDUCATION AND MORALITY?

*Tot infideles quot de ecclesia et sacerdotibus ejus sententiæ falsæ.* This has proved true from the day on which the Jews charged the Redeemer before Pilate with "stirring up the people."\* Infidelity looks upon the priest with the same hatred that the Jews looked upon Christ. In every priest it sees a Jesuit, and Jesuits are to be hated because they *stir up the people*; they are to be hated because they are the latent enemies of the state. If infidelity were to study the Catholic priest, his feelings, principles, and expectations, it would arrive at different conclusions, but this it will not do. It is a strange phenomenon that ed-

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\* Luke xxiii. 5.

ucated men fear and hate the priest, entirely ignorant of his objects. But on close reflection this phenomenon is not so strange, because it is the earthly inheritance of the priest. When our blessed Lord descended from the cross on which, suspended between heaven and earth, He consummated man's redemption, He bequeathed the cross with its implements of torture to His priests. Thenceforth it was to be their earthly crown, their glory and inheritance; thenceforth persecution, insult, disrespect, evangelical poverty, abstinence, and contact with human animals, rendered ferocious by the absence of practical faith and education, were the mysterious characters imprinted on the order of the priesthood by the Redeemer, who must drink of His embittered cup. Before the priest can find shelter in the wounds of his divine Master from the fierce persecution of this world, he must be crucified in body and soul; his physical nature must be subdued, before he can hold mystic communion with an unseen world and God.

We have seen in the sixth chapter of this work that Almighty God founded His Church on an indefectible Rock; that He organized her hierarchy, and constituted Peter—the Rock—chief, whom He endowed with infallibility; that this infallible head of the Church, after our Lord as-

cended from Mount Olivet to His heavenly Father, converted by one discourse, delivered at Jerusalem, five thousand persons, and that Paul, after being converted, received his mission to pagan nations from the Prince of the Apostles. The primary elements of the hierarchy which existed in the blessed Apostles, who were scattered over the world, sowing the seeds of Christianity, were poor indeed. It could not be otherwise, and therefore required time to mould and give these definite form, which they received and held for almost nineteen centuries. As the establishment of the hierarchy, which is composed of the Pope, bishops, priests, and deacons, is God's work and creation, it is silly and nonsensical to assert that "the Catholic Church organized her priesthood for deceptive purposes, who, in many respects, are inferior to the laity."

Now I have a supernatural certitude that an approved priest of the Catholic Church is as far superior to laymen in every walk of life as light is to darkness. Why? Because of the "imposition of hands," or the rite of ordination, through the exercise of which he brings down from heaven the eternal Son of God to abide on the altar of the Church under the sacramental veils of bread and wine, and to declare, in the name and by the power of God, the sins unto death of the contrite

sinner remitted as to eternal punishment. As the uncreated Word spangled the heavens with gems that reflect His glory, so too did He His Church. These, before He ascended from Mount Olivet, He selected, polished, and set in the crown of the Church. *Non vos me elegistis, sed ego elegi vos, et posui vos, ut eatis, et fructum efferatis, et fructus vester maneat.\** On these He conferred spiritual power, which He never conferred on angels, with a promise that they would obtain from His Father whatever they would ask in His name. *Ut quodcumque petieritis Patrem in nomine meo, det vobis.†* It is this power and its exercise that feeds, trims, and keeps burning in the House of God the lamp of practical faith, that opens heaven to the elect, that constitutes the priest the minister of God, and elevates him above every human being outside his order; it is this power that endears the priest to the faithful, the saints, the angels, and the Holy Ghost, who calls him his christ; it is this power that makes atheists, infidels, liberal Catholics, and evil spirits hate him. Through the exercise of this awful power the Catholic priest offers to God, for the living and the dead, the holy and unbloody Sacrifice of Mount Calvary, agreeable to the command the Apostles received from Christ, "This do

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\* John xv. 16.

† Ubi sup.

for a commemoration of Me.”\* To the priest our Lord said, “He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.”† Christ said to the disciples who returned to Him replete with joy, because in His name they cast out devils, “Behold, I have given you power to tread upon serpents and scorpions, and upon all power of the enemy. But rejoice not in this, that the spirits are subject to you; but rejoice in this, that your names are written in heaven.”‡ St. Paul says, “Let the priests who rule well be worthy of double honor, especially those who labor in the word and doctrine.”§ St. Ignatius, whom I have quoted in another place, says, “The bishops fill the *place* of Jesus Christ, the priests represent the Apostles, while the deacons are charged with the service of the altar.”|| St. Ephrem, whom I have also quoted, speaking on the sublime dignity of the priesthood, says: “Oh, the incredible miracle, the ineffable power, the tremendous mystery of the priesthood! It ascends without hindrance into the heaven of heavens; it gloriously takes its stand in the midst of incorporeal spirits. . . . It becomes the familiar

\* Luke xxiii. 19.

† Ubi sup. x. 16.

‡ Ubi sup. 19, 20.

§ I Tim. v. 17.

|| Ep. ad Magnes. n. 6.

of the Lord of angels, the creator and giver of light. . . . What language shall I use to describe the dignity of the priesthood, which transcends both thought and language? . . . It flies aloft from earth to heaven, bearing unto God our petitions, and intercedes with Him on behalf of His servants. . . . The priesthood soars from earth to heaven, gazes on Him who is invisible, and, prostrate, prays for the servants to their Master; implores pardon and mercy of a merciful King, that the Holy Ghost at the same time may descend and sanctify the gifts that are open to view on the altar; and when the fearful mysteries of complete immortality have been offered by means of the presiding [officiating] priest, who makes intercession for all, then souls draw nigh [receive holy communion], and receive purification from their stains by means of the tremendous mysteries. . . . Oh, the ineffable power that has vouchsafed to dwell within us by the imposition of hands!"\*

To refute the vile charge that "the Church organized her priesthood for deceptive purposes," it is necessary to take a cursory view of the priestly candidate during the time he is preparing himself for holy orders. The first essential in him is a vocation. He must be called as Aaron was, as the

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\* Tom. iii. De Sacerdotio, pp. 1-3.

Apostles were, otherwise he would not enter by the door into the sheepfold. At an early age this divine call develops itself. There is a something that is attractive and pleasing acting upon his mind, which inclines his will in pursuit of the supernatural, and gives him a taste for study. The zephyrs do not more gently communicate themselves to his lungs, than this invisible something does to his soul, which whispers to him, in the language of hope, to study for the priesthood, and that success will crown his undertaking. His love of prayer, retirement, and his books, with a capacity to learn, attract the attention of his parents and pastor, who conclude that, like Samuel of old, he is called by the Almighty to serve Him in His temple. The parents of this youth exercise a careful supervision over him till they place him in a seminary; once there he is safe, because shut in from the allurements of the world; once there he can with entire freedom gaze upon the rugged mountain he has to ascend before he can obtain his soul's desire. He attempts, like all ecclesiastical, students to ascend this mountain; but he cannot advance, because the bewildering maze of mathematical, physical, metaphysical, and theological sciences dazzle his undeveloped intellect, as does the noonday sun his visual organs. These sciences appear to his mind so profound and dark

that he concludes he can never acquire a knowledge of them, and therefore gives up his project in despair. The superior, who is a man of quick perception, divines the cause of the youth's despondency, and hence is not slow in apprising him of it. He tells him that all those who clambered up the rugged mountain of ecclesiastical science had to experience the same pangs that he did, were enveloped in the same gloom as he; but that in lapse of time these pangs ceased and this gloom disappeared through the activity of their intellects which mastered these sciences.

Through severe intellectual application and the instructions of efficient teachers he soon acquires a knowledge of those sciences requisite for the discharge of the duties of the holy state he aspires to, while good example and the practice of religion sow in his heart the seeds of godliness. The severe discipline he undergoes, the constant fatigue incident to deep study for twelve or fourteen years, he looks upon as insignificant compared to the rich inheritance he is soon to be possessed of, and the sublime dignity to which he is about to be raised. This thought acting on his mind lightens his burden, assuages his pain, buoys up his drooping spirits, brightens his path, sweetens his disposition, and saturates his soul with unspeakable de-

lights, so that he is more a being of heaven than of earth.

“ His lovely presence shines so clear  
Through every sense and way,  
That those who once have seen him near  
See all things else decay.”

At length the long-desired morning of his ordination dawns ; and a glorious dawn it is for him, for before its close, through the imposition of hands, he will be made the Lord's anointed, the christ and prophet of God. On his shoulders will be placed a burden too onerous, too holy for angels to bear ; but, as the Holy Ghost is in him by His grace, with fear and trembling he consents to be ordained a priest of the Catholic Church. This future soldier of the cross, absorbed in familiar converse with the Holy Trinity, suffused in tears, not wrung from his heart pierced with arrows pointed with worldly sorrow, but flowing from the exuberance of unalloyed joy, is a loving spectacle to angels and men. If then his soul were to take flight aloft on angel's wings to its Creator, it would be admitted among the elect, because an aureole of glory formed by the practice of habitual grace crowned it. The pulsation of his heart he distinctly hears, whose every throb brings him nearer to his nuptials with the lovely, youthful daughter of Christ, the Catholic Church. In ecstasies of delight he takes our Lord and His bitter chalice for

his earthly inheritance, while he vows in the presence of an unseen God to defend His Church as long as he lives. From the happy circumstances attending his ordination the chalice of the Lord appears to his imagination to contain sweets, but when he partakes of it the draught is bitter to his taste ; but sip it he must, for the *servant is not above his Master.*

His ordination creates joy in his heart, in his family, in the seminary, in the Church militant, suffering, and triumphant. But his joy is of short duration, for his bishop has appointed him to a captaincy in the Church militant, and he must go to the front, in which there is most danger. Having arrived there, the first enemy he has to encounter is a heterodox body composed of Episcopalians, Calvinists, Lutherans, Shakers, Quakers, Methodists, Baptists, Universalists, Baxterians, Come-outers, Southcotters, Congregationalists, Moravians or United Brethren, Presbyterians, Glory Band, Hallelujah Band, Christian Brethren, Christian Believers, Christian Mission, Christadelphians, Free-Gospel Christians, Glassites, Disciples of Christ, Jews, and a host of others who unfurl the banner of Protestantism and commence hostilities. While engaged in spiritual warfare with this collective body he finds out that it has not a well-defined religious existence, that its

changes are as unceasing as its doctrines are false, and that its fundamental principle is, "Believe what you please; it matters not what ramification of Protestantism you subscribe to, provided you malign the Romish Church and its priesthood." This medley of Protestantism further says to its members, "You must not be alarmed at my want of doctrinal unity; you might as well expect that parallels could join as to expect unity out of contrary principles. My unity consists in hatred of Rome and Romish priests, whom on all occasions you must ridicule, mock, and insult, as Cham did his father, the men of Phaniel, Gideon, and Michol, David. You must ridicule the Pope, bishops, and priests; this weapon is powerful against Rome and Romish priests, who are my greatest enemies. You must speak disparagingly of priests in presence of their people, in order to weaken their faith in their instructions and lessen their respect for them. By thus acting you *do the work of God* and help to expand *His religion*."

It is the observance of this advice that puts afloat the false assertion that "priests are no better than the laity, and in many respects inferior to some of them." It is the strict observance of this advice that puts in circulation the false charge that "the Church organized her priesthood for deceptive purposes." It is this that causes the

priest to desire the wings of a dove to fly aloft to the unseen kingdom of his Master, in which ridicule will not be hurled at him. But he must not forget that he is a soldier of the cross, and therefore must not be faint-hearted. He must be heroic and employ the "sword of the Word," by theological, logical, and historical reasoning, against his enemies. He must use against them the science of faith, which is the most potent argument and convincing he can employ. If he do this, heterodoxy, at sea in his locality, will be submerged.

The second body he has to encounter is composed of atheists, pantheists, and communists, who are harder to deal with than the former because they not only deny the divine source of revealed religion, but the existence of God. The term *οἱ κακοί* can be applied to this class because they are destructive of religion, truth, morality, and social order. As their *τὸ πᾶν*, their all in the universe, is a product of matter acting on matter, they conclude that everything should be in common, and therefore they are *kakoi*. The priest they fear and ridicule more than any other man. Why do they ridicule a man who never did them an injury? Because he exposes the sophistry of their systems, made up of conjectures and mental aberrations. Being impotent to persecute him physi-

cally they have recourse to moral persecution, by the deduction of false inferences injurious to his character and standing in society, thus verifying the words of the Psalmist, *Tota die verba mea abominabantur*. Of these St. Augustin says, "It is even so; speak, preach truth, announce Christ to the pagans, the Church to heretics, and salvation to all: they will contradict you and abominate your words."

The third hostile body against whom the priest has to contend in the spiritual warfare of the Church is composed of "liberal Catholics." Of all his enemies these are the most dangerous, because against those who vow open hostility to him he can guard, but not so well against these, who, in suave language, tell him "they are Catholics." They approach him, as Judas did Christ, with a kiss, while in their hearts they are ready to betray and persecute him.

That liberal Catholics are the greatest enemies of the priesthood, is attested by the history of the Church for the last eighteen hundred years. What has induced their liberalism in religion? The love of the world, the non-practice of their religion, intermarriage with non-Catholics, and membership in secret societies. To this body the language of St. Augustin is applicable, who says. "There is a multitude of men, wicked and profi-

gate, who turn their vices into custom and lose even their shame."

The members who compose this "liberal" party are unscrupulous in trade, lax in morality, deceitful in friendship, slanderous in language, always ready to misconstrue whatever the priest may say condemnatory of their sinful course. With the faculties of soul and body they worship the mammon of this world, and fear neither God nor His justice, because their sickly, inoperative faith whispers softly into their minds that "God, who is the most kind and indulgent of fathers, will not judge them with severity." The good priest, true to the allegiance he bears to his divine Master, applies to them "the sword of the Word," but it is too sharp and penetrating, and instead of effecting a reformation in their conduct, it makes them more turbulent, intensifies the flux and reflux of their hatred towards him. Thenceforth, no matter how careful and guarded he may be in his sermons, they misconstrue them, and conclude that they do not at all suit "a free people in a free country." If the priest preach against the errors of Protestantism, in their judgment "he is illiberal and a fomenter of religious discord;" if against the public-school system of education, "he is the enemy of progress and liberal education;" if against secret societies, "he is the enemy of be-

nevolent associations which are as harmless in their workings as the Church ;” if he disburse the revenue of his church, “ he is *becoming rich* on their money and therefore must be removed.” Being well aware that the priest has no *fixed* tenure of his mission, they set to work to effect not only his removal but his ruin. Their leader—for such they have—calls a meeting to redress their imaginary grievances, which consist in the priest doing his duty. At this meeting a petition containing many counts detrimental to the character of the priest is drawn, and signed not only by these men but by children, which is sent to the bishop peremptorily demanding the removal of this priest. As this document is as inoperative in results as is their faith in good works, they hurl invectives at the bishop, whom they would treat, if they had the power, as Henry IV. of Germany did Gregory VII., as Napoleon I. did Pius VII., as Victor Emmanuel did Pius IX., and as Henry II. of England did St. Thomas à Becket.

Petition after petition is sent to the bishop demanding this priest’s removal, who, to *quiet things*, is removed. Is anything gained by this? No. Why? Because the principle of external evil still continues to do its work, and therefore a hue and cry are raised against the next priest who is sent to these “ liberal Catholics.” “ He, like his

predecessor, is too severe on liberal Catholicity, on Protestantism, the public-school system of education, and therefore he must be removed." Petition after petition containing defamatory counts is sent to the bishop, who removes him to restore *peace* to the children of Cain; but there is no peace for them. *Non est pax impiis*. They cannot have peace who insult the Author of peace and slander his anointed.

The false charges preferred against priests by "liberal," priest-hunting Catholics are sought after, listened to, circulated, and affirmed by atheists and heretics, as criminal deeds, to the detriment of the sacerdotal character. These animals, rendered ferocious from the depravity of their nature and the absence of practical faith, through a spirit of hatred towards their innocent victim, not only heap imprecations on his head, but read a chapter of defamation to correspondents of semi-pagan newspapers, who, true to the base instincts of their calling, magnify it and render it attractive to minds that habitually feed on loathsome reading.

Nowadays the financial prosperity of such newspapers depends upon their capacity to malign the Church and her hierarchy, and to accomplish this "liberal Catholics" are called upon to furnish items at the expense of some priest's character. These items, coming from so *pure* and *Catholic* a

*source*, are accepted as true, and in this way slander has been propagated against the Lord's anointed; in this way conclusions have been deduced that the Church organized a priesthood for deceptive purposes who are no better than any one else, but in many respects inferior.

Are these priests, whom slander removed from congregations dear to them, the same fearless soldiers of the cross they were when commissioned to wage spiritual war against the world? They are not. Their zeal has become less fervent, and their courage has given way to cowardice, while melancholy reigns in their intellects. They fear to meet in open combat atheists, heretics, and liberal Catholics, who may let fly at them again the poisoned arrows of defamation. Many of them languish and fade away from the noxious breath of slander, as do tropical plants from that of frost. As their removal insinuated guilt, thenceforth many of them become indifferent as to what they do, and missionary life loses its attractions with the loss of their character, so that in the end they have to be dismissed from the sanctuary.

But here it will be asked, Why did they not bear up under the false imputation with Christian fortitude? Why did not the Apostles watch with the Redeemer while in His agony He prayed on the Mount of Olivet? Because the flesh is weak.

Some with heroic fortitude did, while others less brave did not.

That some ministers of our holy religion in every age of the Church forgot the sanctity of their station, and ceased to give light in the sanctuary, I grant, because true; that some, who were the innocent victims of persecution, lost the spirit of their vocation and gave bad example, I grant, because equally true; and that some entered the sanctuary without a vocation at all and gave great scandal cannot be denied. Now is it not unjust to condemn the collective body for the evil deeds done by some of its members? Does it follow that because one priest has given scandal, the body of which he is an unworthy or ex-member gave scandal too? It does not. And yet the conduct of these unfortunate men, for whom there is up to this no *refugium*, although there is one for aged persons, fallen women, orphans, and illegitimate children, is time and again hurled in our face.

Among the twelve apostles selected and schooled in holiness by the Redeemer there was a bad priest. Were the other eleven to be charged with the crime of this man? Were the seven deacons ordained by the Apostles to be charged with the infamy of one of their number? Among every twelve priests is there a Judas? Among every seven is there a Nicholas? No, nor among every hundred.

There never was on the earth a more sublime body than the priesthood; there never existed a body of men so conspicuous for learning, so replenished with good works, so noted for disinterestedness, so adorned with trophies gained over the world, as the priests of the Catholic Church. If we were to travel over the world and examine those nations inhabited by the children of Adam, we would find that the Catholic clergy are conservers of society, supporters of just laws, anchors of safety to governments existing either *de jure* or *de facto*—provided *de facto* governments be founded on justice—opponents to royal oppression, protectors of virtue, and fathers to the poor. The grandeur, glory, and brilliancy of this body have illumined and will illumine humanity so long as time shall exist.

To enumerate the deeds of Christian heroism, charity, benevolence, and self-denial performed by this wonderful body, through supernatural motives, on the battle-field, in localities afflicted with famine and pestilence, without any earthly reward, with nothing to *cheer* them, to *lean* upon or to *protect* them but the grace of God, is as impossible as to count the bodies rotating in stellar space.

To attempt, then, to lower and blacken the character of the Catholic priesthood through hatred

to God and revealed religion is to sin against truth, justice, and charity. Truth demands that we must not bear false witness against our neighbor; justice, that we must not injure him in his goods and reputation; charity, that we must assist him in his wants, and love him as we do ourselves. It is a principle of the natural law that we must *not do* to our neighbor what we would not want him to do to us. If this were observed there would be no cause of complaint, but, owing to its *non-observance*, in many cases character is too often shipwrecked by heartless creatures called "liberal Catholics," heretics, atheists, pantheists, and communists.

## CHAPTER X.

### ARE THE CEREMONIES OF THE CATHOLIC CHURCH INCENTIVES TO IDOLATRY?

WE have already seen that the heretics Luther, Calvin, Knox, and Latimer, in their attempt to destroy the Catholic Church, whose ceremonies scandalized them, severed the connection existing between true religion and every-day life, by the formation of what they considered a purely spiritual religion, entirely denuded of ceremonial forms. In their effort to accomplish this, they left to their followers, instead of a vital religion, incongruous opinions divorced from God, sound reason, and pure science. So soon as this medley appeared, it assumed a gloomy aspect, a sanctimonious exterior, which saw evil in the ceremonies of the Church. This establishment, stripped of every essential and non-essential form with which the true Church is clothed, and deprived of every vital principle imparted to it by its divine Founder, asserts that "it alone is spiritual" because, like Adam after his fall, it is naked and devoid of spiritual life, "while the religion of Christ is one of forms, and therefore is corrupt." The progeny of Protes-

tantism have improved upon this “therefore” by the deduction of another, equally absurd; namely, “that the ceremonies of the Church tend towards idolatry.” If my atheistic philosophers imagined that they saw something in the ceremonies of the Church which was an incentive to idolatry, they ought to be the last persons on earth to charge this, because they themselves worship brute matter, inasmuch as they endow it with eternal being, and make it the efficient cause of the universe.

Protestantism and atheism, to be consistent, should do away with social intercourse between man and man, with knowledge received through the senses, with eloquence, music, poetry, and painting, which are forms that excite to love or hatred.

The nature of the Church founded by our Lord, her doctrine, hierarchy, constitution, laws, and discipline, demanded ceremony. As she was to expand herself throughout the world and preach salvation to all men, she had to communicate the glad tidings of redemption to them in their languages; teach her dogmas to them by sensible signs; administer the sacraments to them by sensible forms, and offer to God the unbloody Sacrifice of Calvary with solemn and majestic pomp.

As man is a rational being, who has a nature in

common with the invisible kingdom, his heart is capable of being filled with the love of his Creator, which he could not restrain within him, without external manifestation. It follows, therefore, that since he is filled with divine love he must manifest it by loving his neighbors, who, in turn, love others or transmit it to others, that the same sentiments may be shared in by all, and thus propagate by external exhibition the inward feeling they experience.

If these men were blessed with divine faith, instead of arriving at so unreasonable a conclusion, they would see and admire the beauty, unction, and impressiveness of the ceremonies used by the Church, which can be felt but not well defined; for, like the mysterious daughter of the great king, their beauty is *ab intus*, and therefore is not seen by those who are supernaturally blind. The ceremonies used by the Church enter the hearts of the faithful, touch them with unction, and direct their minds to a contemplation of the glory of an unseen God and His kingdom which will be theirs by virtue of their practical faith.

The Catholic Church, from the ascent of our Lord into heaven, used ceremony in her holy functions, and will to the end of time. The symbolism of ceremonies, from the light of faith, is intelligible but difficult to define, as I said before,

because it is an expression of filial confidence and love in and for God explicitly manifested through sighs, tears, and actions during divine service in the Church. Through symbolism that which is sensible is seen by the bodily eye, while the insensible and spiritual are apprehended by the mind.

The term *ceremony* is derived from the Latin word *cæremonia*, which signifies an act clothed with awe, reverence, and veneration, and is itself of no importance, except inasmuch as it is a medium to excite the mind to a contemplation of the supernatural. The Church, through her ceremonies, instructs her children in the mysteries of their faith, as she does by the pictures of the Redeemer and saints suspended from her walls.

Now, as man, to obtain his ultimate end, must worship God in spirit and truth, external worship is necessary that he accomplish this. Being, as before stated, a rational creature, his nature demands that, whatever elates or depresses him, it be exteriorly manifested; this cannot be denied, because the presence of joy or sorrow acting on his soul, will be manifested on his countenance and in his actions; but as human joy or sorrow require an outlet, so too do spiritual. As it is with the individual, so is it with the Church. She too requires an outlet to express her joy or sorrow, when

she beholds her divine Founder immolated in an unbloody manner upon her altars for the living and dead, or when she sees Him insulted by those for whom He died. These joyful and sorrowful expressions manifested by the Church clothed in liturgical and rubrical garments we call ceremonies.

When God created man He used ceremony, for He formed his body from pre-existing earth, and breathed into it a living soul ; when He cast Adam out of paradise He used ceremony. He Himself prescribed the ceremonies of the Old Law, which were typical of those of the New. The Redeemer, when He anointed the eyes of the man born blind, used ceremony, for He made anointment out of clay and spittle. When He wrote on the ground for him who was free to cast the first stone at the woman charged with adultery, He used ceremony. When He wept over Jerusalem, which was a figure of the liberal Catholic, He used ceremony, for He manifested intense grief. When He raised Lazarus and the widow's son to life, who were figures of the hardened and relapsing sinners, He used ceremony. When He multiplied the loaves and fishes, walked upon the sea, commanded the sea and winds to be still, changed water into wine, bread and wine into His body and blood, asked His Father if He had forsaken

him, recommended His Mother to St. John, and commissioned His Apostles to preach the Gospel, He used ceremony. From what has been said, it is self-evident that in the ceremonies of the Church divinely officiating through her ministers there is nothing that tends to promote idolatry, but everything to manifest mystic signification which helps to imprint on the intellects of her children the deep and sublime mysteries of their holy faith.

The same can be said of every article worn by the priest while immolating the Holy of holies, or performing any other function of his sacred office. The *alb* the priest wears while celebrating Mass, denotes the purity of intention and life, required of him by the Almighty, while the *cingulum*, or cord, symbolizes continence. The *stole* which he places around his neck is emblematic of the spiritual authority delegated to him over his congregation, and the obedience he owes to his bishop, while the *chasuble* indicates the sea of charity he must exercise towards his fellow-creatures. The cross on the front and rear of the chasuble reminds him that he is placed between God and His people to reconcile the Former to the latter. The color of the sacred vestments used in the holy Sacrifice of the Mass has a mystic signification also. *White* is used on Festivals of the Redeemer, of the Blessed Virgin, and those saints who did

not suffer martyrdom. *Red* is used on Whitsunday, and on the Feasts of the Apostles and martyrs. *Purple* or *Violet* is used on Sundays and ferial days of Advent, and from Septuagesima Sunday until Easter. *Black* is used on Good Friday and whenever Mass of *Requiem* is said for the repose of the souls of the faithful departed. The vestments worn by the priest while celebrating Mass symbolize, also, the derisive garments with which the Jews clothed our Lord prior to His crucifixion. The *altar* represents Mount Calvary, or the cross on which the Lord suffered for man's redemption; the *chalice*, the sepulchre in which the lifeless body of Christ was entombed; the *corporal*, the linen in which His sacred body was wrapped; while the *patena* is a symbol of the stone that closed the entrance to the sepulchre. *Flowers* are placed on the altar for ornament, while the lights that burn on it are symbolical of uncreated Light, who came into this world to enlighten those who sat in the shadows of death. Lights, also, on the altar symbolize divine faith; for as physical objects are perceptible through the medium of material light, so are spiritual things apprehended by the light of faith.

The Latin word *missa* is of great antiquity. Some writers say this word is derived from the Hebrew word *missah*, whose root is the word *mas*.

By referring to the sixteenth chapter of Deuteronomy, it will be seen that the words *missah nedaba* are employed to express sacrificial offerings. Others say that the word is derived from *missio*, which signifies that the people are sent away after sacrifice has been offered to God. According to St. Augustin \* and St. Ambrose,† the word *missa* was used to designate in the fourth century the unbloody Sacrifice of the altar. Without investigating its source any further, it is the unbloody Sacrifice of Calvary, a renewal or a continuation of the Sacrifice of Mount Calvary in an unbloody manner.

The *Gloria* and *Credo* are sometimes said aloud and in secret. The *Gloria* was first sung by the angels when the Son of God was born in a stable in Bethlehem, and, from the dawn of Christianity, was chanted by the faithful to give praise to God. The *Credo* is intoned to profess faith in the divinity of our Lord and the divine origin of His holy religion. *Corde creditur ad justitiam, ere autem confessio fit ad salutem.* The *Gloria* and *Credo* are sung by the choir, to praise God and edify the congregation, and to impress on their intellects that all those who sing the praises of God in time, strangers to sin, will sing His praises in eternity in the

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\* Ep. ad. Marcel.

† Serm. xci. de Tempore.

company of angels. The *Epistle* is read to instruct those who assist at Mass in their duty to God and their neighbor; the *Gospel*, to inform them that the Light of lights came into the world to illumine the Gentiles. The sacred *Host* is elevated, that the devout worshippers may offer supreme adoration to an unseen God, abiding under the sacramental veils. Here silence reigns supreme, and oh what rapture, what joy, in that sweet, holy silence during which the world is forgotten! Oh thrice-deep, awful silence, during which an incarnate God speaks to the hearts of His children in accents of affection, and grants whatever they ask conducive to their salvation! After the elevation the priest puts incense into the censer, which he waves over the sacred Host and Chalice, to symbolize the offering of prayer made by the devout worshippers to God during the holy Sacrifice. That the use of incense is of great antiquity in divine service and sacrificial offerings we learn from Leviticus (ii. 1), which states that it was commanded that incense be placed on *minch*, the sacrifice. David says, "Let my prayer, O Lord, like *incense* ascend in Thy sight."\* St. John says, "The four and twenty elders and the angels offer to God odors and *incense*, which are the *prayers* of the saints."† Incense also symbolizes virtue and

\* Ps. cxl.

† Rev. v. 8.

charity, which flood the soul with delicious fragrance. Incense is used in whatever relates to divine service and God, and hence the missal, the altar, crucifix, and people are incensed by the priest or deacon. During these moments, while the Son of God is present on the altar, the human intellect, illumined by the light of faith, can picture to itself legions of pure spirits within the holy temple who fill their invisible censers with the prayers of the congregation, and wave them before the "Word made flesh" as an offering paid to Him by souls that profess faith in His sacramental presence.

Whilst the holy Sacrifice is being offered in the Church to God there is no recognition of title, no princely honor, paid to any one present; all are equal, being children of Adam, sinners redeemed by the blood of God, who, prostrate in the dust, unite with the priest absorbed in his awful work, who too is a sinner, and only a visible instrument in the hands of the "Word made flesh," and who says with the kneeling multitude, *Domine non sum dignus*. In the worshipping congregation, of different languages and of every walk in life, can be seen the wonderful unity of Catholic faith, who gaze with love and awe on the unbloody Victim who will soon enter their hearts, either by an act of desire or sacramentally, to bestow on them the

choicest gifts of heaven. The holy Sacrifice is consummated, and Communion given to virgins (it is first-communion day) robed in white, who are a lively figure of the spotless virgins that surround the throne of the Lamb and chant His praise. The God-man has been immolated in an unbloody manner, and offered to His eternal Father for the living and dead, and oh how holy, solemn, and heavenly the offering was! Its grandeur, beauty, and holiness flood the human heart with emotions like to those which filled the souls of the three Apostles who witnessed His Transfiguration. This most holy and sublime offering breathes the soft whisperings of grace into our souls, as did the heavenly discourse of the Redeemer into the hearts of the two disciples at Emmaus, who constrained Him to remain with them. *Mane nobiscum Domine, quoniam avesperescit.*

As good, practical Catholics are fully aware that the forms of worship used by the Church are approved by the Almighty, they can afford to bear the ridicule of atheists and heretics, who may continue till the crack of doomsday to sneer at the ceremonies of the Church, and to laud their materialistic systems and *supra*-refined spiritual religions, devoid of unity and sanctity, and entirely denuded of forms.

## CHAPTER XI.

IS THE CATHOLIC CHURCH THE ENEMY OF SCIENCE? DID SHE IMPRISON GALILEO?

IT is strange indeed that educated men would so far commit themselves as to assert that "the Catholic Church is the enemy of science." On what they based this assertion I am at a loss to know, for everything in the Church marks her marvellous progress in true science since the days of the Apostles. The intellectual activity of her members is as progressive in this age as in any of her history. In this century she can boast of her theologians, metaphysicians, philosophers, physicists, mathematicians, and historians as second to none outside her fold, for acumen and accuracy. In this country she has in her sanctuary grand literary lights who would reflect honor on civilized society in any age of the world. There are at least six of our bishops and twelve of our priests whom I could name, who, for high literary attainments and general knowledge, have no superiors, while the others are well educated. Many, very

many of the Catholic laity in this country, are noted for superior ability in journalism, law, medicine, and politics, while those who are not versed in these cannot be classified among the ignorant, because no systematized branch of human science can equal their faith, which is the most sublime and grand product of human knowledge. Then on what is the assertion based? On the assumed fact that the Church imprisoned Galileo. But, for sake of argument, I will grant that she did imprison him. Does it follow from this that she is the enemy of science? It does not. It might as well be said that because she condemned the Manichæan, Socinian, Lutheran, and Anglican heresies she was the enemy of Christianity. The Church is no more the enemy of science—true, genuine science—than she is of the roseate dawn that heralds the sun's rising.

That the Catholic Church, in every age of her history, has been the friend and patroness of natural and supernatural science, every candid, educated man must confess; that those scientific results which elevate and ennoble the human mind are traceable to her he must confess also. Since she was built, sustained, and enlivened by eternal Science—God—she could not be the enemy of what He loves; but as He wills that all men come to a knowledge of Him and be saved, it fol-

lows, from the inherent attributes of truth, that since His Church entertains the same desire, therefore she is not the enemy of science. It is not in the nature of things that the Church, which was commissioned to teach all nations by Eternal Science, is the enemy of science. Of the sophistry of men who know neither themselves, Christianity, nor God she is the enemy. Of the vaporous vagaries of intellects steeped in wilful error she is the enemy, as was her divine Founder. If she promoted the growth of error and did not teach her children how to fly to God on the wings of contemplation, she would not be *the pillar and ground of truth*, but of this world. Knowledge is wisdom when employed in the love of God; it is science when accompanied by or incorporated in truth. If it be not accompanied by truth, it has no semblance to eternal reason, but is of him who told Eve to eat of the forbidden fruit.

Now, I ask my scientists, whose habits of mind are so very deductive, who or what based on a moral, religious, and equitable foundation the kingdoms of Europe which were formed out of the defunct Roman Empire? Was it atheism, pantheism, communism, or the heterogeneous elements which formed the varieties of heresy? No; it was the Catholic Church. Who taught those northern barbarians that dismembered this

vast empire and parcelled it among themselves, letters, religion, the science of civil and ecclesiastical law? The Catholic Church. Who taught them to respect woman and those rights implanted in man's nature by his Creator? The Catholic Church. Who saved the works of pagan writers and the Holy Scriptures from the general ruin that accompanied this period of the world's history? The Catholic Church. How, then, can any man be so insensate as to assert that she is the enemy of science, whose dogmas are apprehended only through divine science? How, then, can a man be so irrational as to affirm that the Church, which *is clothed with the sun and has the moon beneath her feet*, is the enemy of science, whose vital Principle is Eternal Science? Can it be possible that a Church which produced the bold and easy writer, St. Clemens Alexandrinus, and the saintly Apollinarius, bishop of Laodicea, who formed the writings of the Apostles and Evangelists into dialogues after the style of Plato, is the enemy of science? Can it be possible that the Church which produced such great literary lights as Saints Ignatius, Justin, Hilary, Ephrem, Cyril of Jerusalem, Basil, Chrysostom, Ambrose, Jerome, Augustin, and Thomas Aquinas is the enemy of science? Can it be possible that the Church which produced St. Bernard, St. Bonaventure,

Vincent de Beauvais, Roger Bacon, Maldonatus, Cornelius à Lapide, Albertus Magnus, Father Perone, Cardinals Mazzofanti and Wiseman, Bishops England, Hughes and Kenrick, and thousands of other great intellects who have gone to eternal rest, is the enemy of science? No. It is not in the nature of things. The charge is nothing more than the false judgment of the negative unity of atheism and heresy. *Fudicium est stultorum et iniquiorum.*

What but the inspiration of divine science directed the intellects of the great musical composers Haydn, Mozart, Beethoven, Palestrina, Kelcher, Liszt, and Weber to compose figured music, equal in soft, rich melody and sublimity to Gregorian chant? What but the intrinsic beauty of the Church and the glory of the unseen kingdom, to which she directs the intellects of her members, imparted sublimity to the paintings of Raphael and Michael Angelo?

Whatever of truth, beauty, and sublimity one finds in literature; whatever harmony, pathos, and grandeur one finds in music; whatever delicacy, chasteness, and elevation of thought one finds in painting and sculpture, owe their primary conception and inspiration to Catholics who loved and obeyed the Church, from a conviction that she was of God, and therefore could not be hostile to

anything that tended to give the human mind a useful expansion.

Did the Church deprive Galileo of his liberty? Not any more than she did the sun of its light. From what I can learn from the life of this man written by an impartial writer, his great mathematical and astronomical mind created jealousy in the minds of lesser lights, and consequent hostility to him. This every great intellect experienced, before and since his day. The frequent sneers he had to endure from those who ought to befriend and encourage him, gave his mind a carping, cynical tendency, which placed him always in difficulties, more than his physical discoveries did. In attempting to prove his system from the Bible, as Copernicus did before him, he attracted the attention of the Church's dignitaries, who told him, in language the most friendly, to be prudent; that the question was an open one and was not a dogma of faith. Galileo, who, like Copernicus, was a poor theologian, felt insulted at this reprimand, and to be revenged on his presumed enemies, wrote a work in the form of a dialogue between three dialogists, one of whom was in favor of the Copernican system, the other a supporter of the Ptolemaic, and the third of the Aristotelian. As might be expected, the force of argument inclined towards the Copernican sys-

tem, which was not well received, owing to the novelties it inculcated. His restless mind produced another dialogue, in which he shamefully attacked Pope Urban under the fictitious personage of "Simplicio," as one who cared little for scientific truth. The Holy Father, from His exalted position, and from the false count contained in the indictment, handed the cynical scientist over to the Roman inquisitors. Whilst the trial was pending he was not imprisoned in a dreary dungeon, but was placed in the palace of Tuscany, in which he *occupied* the apartments of the attorney-general, and was allowed to see and correspond with his friends. The inquisitors did not *call* him to *an account* for his astronomical research by means of his own telescope, nor for his discovery of the four satellites of the planet Jupiter, nor for his theorem that "all bodies descend with equal velocity," but for *imputing to the Bible the scientific dogma of his own inventions*, and for offering insult to the visible head of the Church.\*

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\* On this, see Bergier's Diction. de theol. art. Du Monde et Science. See, also, Sir David Brewster in Lardner's Cabinet Cyclopaedia, and the Life of Galileo by Viviani.

## CHAPTER XII.

IS THE CATHOLIC CHURCH THE ENEMY OF CIVIL LIBERTY? DID SHE SANCTION OR PROMOTE THE MASSACRE OF THE HUGUENOTS ON ST. BARTHOLOMEW'S DAY?

THE Church could not any more be the enemy of civil liberty than she could be of science. The count in the indictment is false, certainly. This her whole history proves; that she has been always the friend and promoter of civil liberty is the testimony of truthful history. And here it may not be amiss to define the term "liberty," in order to understand its proper meaning. Liberty in the individual is the power to think as he pleases. For the activity of thought, no matter how adverse it may be to religion, truth, moral and social order, he cannot be called to an account by any person, except by the Almighty, who alone can peer into the soul, the seat of thought. But when his thoughts are expressed in language, accompanied or non-accompanied by actions antagonistic to religion, truth, morals, and social order, then religion

and social order have a right to call him to an account.

Liberty, in a Christian acceptance of the word, consists in obeying civil law based on justice, ecclesiastical law on tradition and the pure Word of God; in submitting the intellect to whatever is true, and the will to whatever is good and virtuous. Liberty other than this is chimerical, and therefore is the worst kind of slavery—that of sin. Against imaginary liberty which crept into the religious, moral, truthful, political, and social order, the Church had to battle for the last eighteen hundred years of her eventful life. As her children were those of every country and language, of every order of society, she had to protect them in the enjoyment of their natural and supernatural rights, and at the same time define to them in what true and false liberty consisted. The discharge of this duty, which was the command her visible head received from her divine Founder, entailed on her untold persecution.

Her opposition to the false liberty entertained by the tyrants Nero, Domitian, Trajan, Marcus Aurelius, Septimius Severus, Maximinus, Tracian, Valerian, Aurelian, Galerius, Dioclesian, Licinius, Julian the Apostate, Hunneric, and Thrasimund baptized her, ten thousand times, in blood. The

cruel persecution she underwent from these royal demons is revolting to the instincts of humanity. But these monsters were pagans. It matters not; the devil does his work through so-called Christians as well as through pagans. Were not Henry IV. and Henry V. of Germany, Henry VIII., Elizabeth, and Cromwell of England, Napoleon I. of France, so-called Christians, and yet, to enforce their pernicious ideas of religious, moral, and political liberty, they poured a sea of molten persecution on the Church? This ambitious, giddy Frenchman, Napoleon I., after his defeat in Russia, would not copy Henry VIII., by declaring himself head of the Church, but adopted a plan less absurd and revolting; namely, to govern the Church through the Pope. In this he failed. He fell, while the Church still stands and Pius VII. is gone to the enjoyment of eternal bliss. Henry, Elizabeth, and Cromwell are gone to receive their merits, while the Church still stands, and England is again becoming Catholic.

Now, in the language of common-sense, how could the Church which suffered so much in sowing the seed of civilization throughout the world be the enemy of civil liberty? How could the Church which preached truth, morality, honesty, forgiveness of injury, and obedience to lawful authority be the enemy of civil liberty? What but

the Church rescued pagan nations from their idolatrous worship? What but the Church drove Mohammedanism from Europe back to Asia and Africa? Only for the Catholic Church we would to-day have to salute the Crescent *instead* of the Stars and Stripes in this country. Why, then, unjustly charge the Church with hostility to civil liberty? Why were not my disputants consistent with truth and history?

But she sanctioned and promoted the massacre of the Huguenots\* on St. Bartholomew's Day. Is this historically true? Not one word of it. The turbulent, insolent Huguenots, or French Calvinists, under the pretext of reviving the Apostolic Age, were guilty of many and great excesses. In their delirious zeal for the propagation of their obnoxious tenets, subversive of civil and religious order, they commenced to extirpate Catholicity, which they called idolatry, out of France; to overturn altars, destroy churches and private residences.† The terrible tempest of their violence laid waste Gargean, Pluviers, Estampes, and Ponthoise.‡ In the diocese of Soissons "they massa-

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\* The name Huguenots was given in France to those who adhered to the Reformation.

† Vide Premier Avertissements des Catholiques Anglois aux François Catholiques, pp. 56-70.

‡ Ubi sup. p. 102.

cred two thousand seven hundred and twenty-three, amongst whom were twenty-five priests and twenty-two monks."\* This fanatical body acknowledged that they "put to death more than *forty thousand* priests in France."† "One Sunday witnessed the plunder and devastation, by these armed fanatics, of thirty-six parish churches in Rouen alone, without speaking of the monasteries from which the poor defenceless monks were driven by brutal force."‡ De Bourqueville says, "The Huguenots perpetrated acts too infamous to be named."§

In the year 1561 this body of modern "saints" commanded Charles IX. and the Regent Catherine de Medici, to tear down from the walls of churches the images of the Redeemer, the Virgin, and saints. "On the 1st of March, A.D. 1562, the Duke of Guise, with his followers, while assisting at Mass on a Sunday, in the town of Vassy, was very much annoyed with the repeated shouting, screaming, exhorting, and singing of a Calvinistic congregation who were holding service not far distant from the Catholic church. The Duke

\* Hist. de Soissons, tom. ii.

† Avertissement des Catholiques, pp. 116-118.

‡ Floquet, Hist. des Parlement de Norm. tom. ii et iii.

§ Ubi sup. tom iii. p. 62.

sent some of his attendants to request them to be less boisterous for a few minutes; but to this they would not consent. A war of words commenced, which very soon turned to blows. The Duke, hearing the tumult grow louder and fiercer, went to pacify the angry combatants, and was felled to the earth. His followers, seeing him covered with blood, became enraged, rushed on the Huguenots and killed some fifty of them."\* This statement is *verbatim*, historical. The *words* are not *mine*.

This sad affair, which was purely accidental, and might have happened in any other country during those stormy times, spread over France with lightning speed, and drove the Huguenots into open rebellion, under the leadership of Louis I., Prince of Bourbon-Condé. "The insurgents took possession of Lyons, Rouen, Orleans, and Tours, which they devastated with more than Vandal deviltry. They plundered the churches, tore down altars and paintings of saints, carried away and melted the sacred vessels, burned the relics of saints, broke open the tomb of St. Martin and cast his ashes to the winds."†

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\* Floquet, tom. iii. pp. 139, 293 et passim.

† Ubi sup.

“Although the Calvinists laid waste two thirds of France, yet they were not content. They wanted the reins of government, and to accomplish this formed a plot to assassinate the young king and his mother during the festivities consequent upon the marriage of his sister with the King of Navarre. Upon the detection of the plot, a Royal Council was held in which Catherine said, *That, to avert the evils which threaten the civil and religious life of the nation, Coligny should be put to death; that with his death the lawless deeds of the Huguenots would cease.* After these words were uttered, Charles said, “Since you conclude to kill the admiral, be it so; but *let all the Huguenots in France perish with him, that none be left to reproach me with his death.*” \* At two o’clock on the morning of St. Bartholomew’s Day, August 24, 1572, the deed of bloodshed was perpetrated. “A courier was immediately sent to Rome, who informed Gregory XIII. that the young king escaped a fearful death by the detection of a conspiracy against his life. Cardinal Lorraine, who was then in Rome, asked the Pope’s permission to have a *Te Deum* chanted, as a thanksgiving to God for the safety of the young king. As soon as the Pope received the truthful details of the

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\* Floquet, tom. iii. pp. 139, 293 et passim.

massacre, he showed his horror of the dreadful deed by letters condemnatory of it to Charles and Catherine."\*

Now, was the language of blood, used by this young man at a Royal Council, the language of the Church? Were Charles and his mother the Church? Were those who committed the deed the Church? Was France the Catholic Church? No. Then it follows that the bloody deed cannot be imputed to the Church. "But the perpetrators were Catholics." What then? Does it follow that the Church must be held responsible for the actions of Catholics? Not at all. Was not Henry VIII. a Catholic, and he defied God and the Pope, robbed the Church, persecuted her, shed her blood, and banished her out of England? Was not Henry IV. of Germany a Catholic, and from his acts of diabolism was looked upon by all Europe as antichrist? Was not Napoleon I. a Catholic, and he imprisoned the Pope? Was not Victor Emmanuel a Catholic, and he plundered the Church? To hold the Church responsible for the deeds of liberal or apostate Catholics, is as unjust as to hang a man for the murder his neighbor committed. The greatest enemies the Church has to-day are

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\* Vide Caveirac, *Hist. du France* ad ann, 1582.

liberal and apostate Catholics, who, even with the assistance of atheism, cannot deprive her of the radiant crown, placed on her brow by her divine Founder, and guarded by the Holy Spirit, any more than they can the sun of the photosphere that envelops his disk. So long as time shall exist, within her will be found pure intelligence, the true life and rest of man.

## CONCLUSION.

THE controversy has come to an end. My scientists, having spent their force, are unwilling to hurl any more objections at Catholicity and its divine Founder. As it has come to an end, so will all things in the visible world. Ah, what anxious thoughts this should awaken in our souls! Although we are blessed with true religion and its practice, and although we are familiar with natural and supernatural science, yet we must fear the end that awaits us, because we have no certainty whether we are *worthy of love or hatred*. True indeed, as all things in this material world had a beginning, they must cease to be. Where are the generations that succeeded each other as ocean wave on wave, since the dawn of man's creation? They have been carried on the wings of death from time to an endless eternity. Where are those crowned tyrants, Pharao, Nero, Julian the Apostate, Henry VIII., Elizabeth, Cromwell, and Napoleon I., who persecuted humanity to acquire fame and sordid gain? Eternity has swallowed them up. Where are those empires founded on injustice, baptized in blood, and fed by spoliation?

They have crumbled into dust, while their founders' names are mentioned in history only to be detested. Where are all those who denied the existence of God, who persecuted the Church, and those who gave existence to the heterogeneous elements of heresy? They were carried down the river of time into the boundless, unfathomable ocean of eternity, never to be heard from on this earth. All contingent entities, then, in the universe will cease to be. Yes; the sun which shed his golden radiance on hill and vale, on laughing river and embowered foliage, since Almighty Power formed and poised it in space, will sink to rest on the bosom of the western deep, never again to decorate an eastern sky with roseate smiles. Those ponderous bodies called stars, will cease to cast their soft light on the earth, while the dome of heaven, without a lustrous body, will return to chaos. The universe will be stripped of its luminous and reflecting bodies by that omnipotent *fiat* that formed them out of chaotic matter and be reduced, with them, to that deep gloom out of which the creative act brought light. When the death-knell of time shall sound, will man share the fate of inanimate bodies and irrational creatures? No; being made after the image of God, he will live forever. For humanity there are two eternities: the one bright, the

other dark; the one of eternal bliss, the other of eternal woe. An eternity of everlasting darkness and woe, of inconceivable pain and torture, awaits those who, like the children of Edom and Cain, and like the daughters of Babylon, followed the concupiscence of the flesh, the lust of the eyes, and the pride of life, and died in their sins, while for those whose divine faith was operative, whose intellects were submitted to truth, and whose wills pursued what was good and moral, there is one of inconceivable glory and happiness.

I implore, then, all those outside the ONE FOLD to divest their minds of pride and prejudice, and apply them to a candid examination of revealed religion. If they do, God, I hope, will reward their efforts by imparting to them the gift of divine faith, by the light of which they will see the glory and beauty of true religion, and the foam of infidelity that floated on their intellects, and so long shut out from their souls the radiant glare of Catholicity. That the angels and saints of heaven may obtain for them this inestimable gift, by which they can know, love, and serve the triune Deity who unites the visible with the invisible world and sustains both by His conserving energy, is the blessing I wish them.



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