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The Catholic Church from Without



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The Catholic Church From Without

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CHICAGO, ILL.

The Catholic Church from Without

BY

REV. JAMES A. CAREY

Member of the Maine Catholic Historical Society

With a Preface by the

VERY REV. FRANCIS C. KELLEY, D. D., LL. D.,

President of the Catholic Church Extension Society of the U. S. A.



"Fas est et ab hoste doceri."—

Ovid, Metam. IV-423



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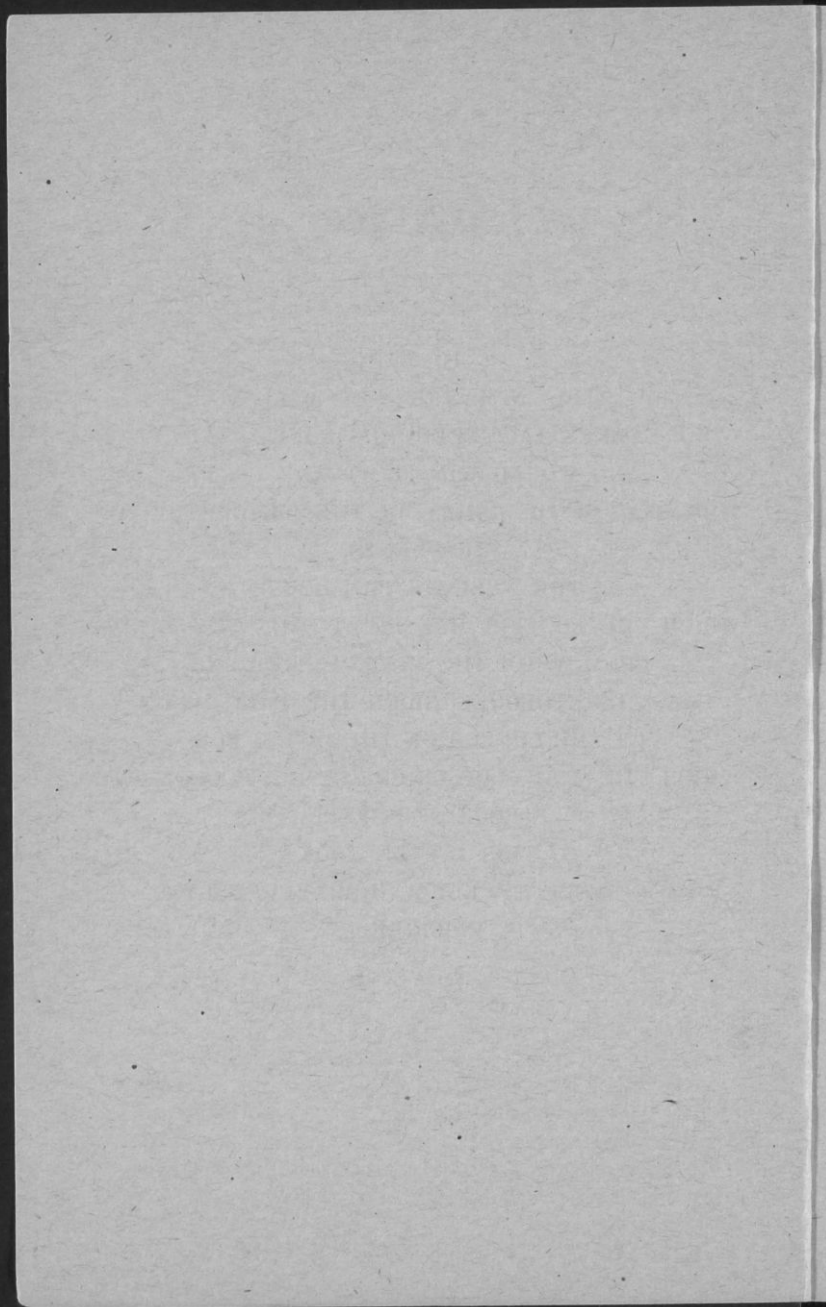
IMPRIMATUR:

LOUIS S. WALSH, D. D.

Bishop of Portland.

Deacidified

TO THE
PLAIN MAN OF GOOD WILL,
WHO EARNESTLY SEEKS HIS SOUL'S SALVATION
AND WOULD WIN IT AT ANY COST;
WHO SEES WITH DISMAY, IN THE DISSOLUTION OF
THE SECTS,
THE FALL OF THE HOUSE
WHICH THE FOOLISH MAN BUILT UPON THE SANDS,
FROM WHOM THE MIST OF PREJUDICE
HAS HERETOFORE HIDDEN THE FAIR VISION
OF THE CHURCH OF THE LIVING GOD,
WHICH THE WISE MASTER CHRIST BUILT UPON THE
ROCK OF PETER,
THIS LITTLE BOOK
IS RESPECTFULLY AND PRAYERFULLY
INSCRIBED.



Preface

Ruskin, in his study of Gothic architecture, insists that perfection is the death of true art, because perfection necessarily calls for the enslavement of the individual artist to but a portion of some task connected with a great expression of faith and genius. Such enslavement, he believes, limits the artist to the knowledge of a mere detail, which perfection makes easily reproducible, in the selfsame form. By such reproduction the very essentials of true art are destroyed. So true art, he believes, is found rather in the intellectual striving for perfection than in the attaining of it.

This thought of Newman's great contemporary came to my mind, when Father Carey's little book was presented to me, with an invitation to write its preface. I felt that Ruskin had a strong proof to urge for his idea in the Catholic Church; but unfortunately had overlooked it.

The spiritual side of the Church has, of course, been made perfect by the Great Artist, Who never exactly reproduces anything; Who, alone, is perfection; Whose creations are ever new and Who draws from an inexhaustible treasury of unrevealed beauties, when He draws from Himself. But wisely has that Great Artist left other things to be done by His earthly workmen, who, each according to his merit, skill and intelligence, adds his imperfect striving for perfect expression to the earthly glory and strength of the Cathedral of Truth.

Now there never yet was a structure, earth-built, whether of mind, heart or hands, that did not have some unconscious helpers in its making. The quarryman does not know for whom or for what he so carefully rough-shapes the stones. Sometimes, even the carver does not realize the greatness of the end to which his workmanship must later on contribute; he may but

PREFACE

vaguely guess, and be satisfied. It often happens, too, that some artists are enthusiastic about only one part of the great whole, and can see nothing beyond. But the master mind knows how to make each one contribute his best.

Here in this book attention is called to some of the workmanship of unconscious artists; each carving fully, intelligently, carefully, his own stone as an offering to the adornment and strength of that wonder of the ages, the Church Catholic.

Did these artists realize the greatness of their contributions? God alone can tell; but each offering is good and has fitted well into the magnificence of the whole structure. Standing before it, to drink in its beauty and feed on its inspiration, the words of Holy Writ arise almost unconsciously to one's mind: "In Him all the building, being formed together, groweth up into a holy temple in the Lord." How mightily we long to turn to the multitude of the unconscious workers and say, with truth, to them: "In Him you are built together into a habitation of God in the Spirit."

It was to help bring this to pass for many true hearts longing for the Center of Love, and thirsting souls yearning for the Fountain of Knowledge, that the Author has here gathered these works of unconscious builders; and has gathered them well.

FRANCIS CLEMENT KELLEY.

Chicago, March 17th, 1912.

Foreword

The present short work aims at proving the claims of the Catholic Church from the lips of her adversaries. The whole Catholic apologia—or at least what was deemed necessary for the purpose in hand—has been covered, and testimonies cited to prove every disputed point. Every passage cited in this book is from the pen of a Protestant or non-Catholic writer; not a single passage here adduced is from a Catholic.

No one can fail to see the force of such an argument; for if the adversary admit our claims who can deny them?

Each passage has been carefully compared with the context; nothing has been quoted at second-hand. All the testimonies presented are the direct and positive statements of the authors; not hypothetical admissions for the sake of argument, nor garbled extracts, but according to the sense of the context whence they are taken. Whatever these writers might have thought of the Church on other points, the quotations here cited are their unequivocal judgments on the points concerning which they give testimony.

The reason why such a mode of argument is possible with Catholics is because the claims *against* the Church are founded on falsehood. The Church of God has been deliberately, maliciously falsified. Not to speak of other nations, there are millions in our own land who are bitterly prejudiced against the Church, and all their prejudices are based on lies.* What an abhorrent crime! A crime against the truth which is falsified! A crime against those individuals whose minds have been poisoned and whose hearts have been embittered! A crime against the Church of God which has been malignantly traduced!

*See page 16.

FOREWORD

It must be obvious to all how indisputable are the claims of the Church, and how miserably weak is the case of her adversaries when it is manifest that they are forced to lie against her. Their case would be non-suited by the standards of any court of justice in the world.

This brief work does not pretend to refute all the lies against the Church; much less does it pretend to be a complete exposition of Catholic doctrine; it simply treats of the more disputed points. Nor does it aim at being a scientific treatise on apologetics. It is not for the higher critics, but addresses itself to that class of readers, so numerous in our country, who feel that they have been unwittingly deceived concerning the Catholic Church; who suspect that she has not been fairly presented to them, and who would be glad to learn what others have to say about this great historic Church of the ages.

The words of non-Catholic writers are not cited as compliments to the Church; the Church needs no compliments; but the attempt is made to lead some of our opponents to undo part of the evil which they and theirs have done, for they will be believed where Catholics cannot get a hearing; nay, more, where the word of our Lord Himself will not be received. Our Lord's testimony to His Church in the Gospel is so clear and strong, and is so unmistakably fulfilled in the Catholic Church, that it is hard to see how any earnest, impartial seeker for truth can long remain in doubt. "Search the Scriptures," John V:39, and you will find that Christ founded on the Rock of Peter a Church that is indestructible and indefectible, Math. XVI:18; that there can be only one Church as there can be only one God, Eph. IV-4-6; that the Church is the pillar and the ground of truth, 1 Tim. III:15; that Christ gave to His Church the mission to teach the nations, Math. XXVIII:19; that He promised to be with His Church until the end of time, Math. XXVIII:20; that He identifies Himself with His Church, so that when you hear the Church you hear Christ, Luke X:16; that He

FOREWORD

shows in what way He is identified with His Church, namely, the Divinity which dwelt in Him dwells now in the Church to teach and guide her, John XIV : 26, and will continue to dwell in her forever, John XIV:16; consequently the Church will be infallibly guided by the Holy Ghost until the end of time, and can no more err than God can err. It is no great claim to make for the Church that she is infallible; it is only saying that God cannot teach error, for, on the word of Christ, God the Holy Ghost will dwell in the Church forever, John XIV:16.

Look about you in the world and see what Church *claims* to be infallibly guided by the Holy Ghost. Look about you and see what Church, by the uniformity of her teaching in all ages, *is* infallibly guided by the Holy Ghost. In reading these pages ask that Holy Spirit for light and guidance and you will find that Church to be the One, Holy, Roman, Catholic and Apostolic Church.

The Feast of Pentecost, June, 1911.

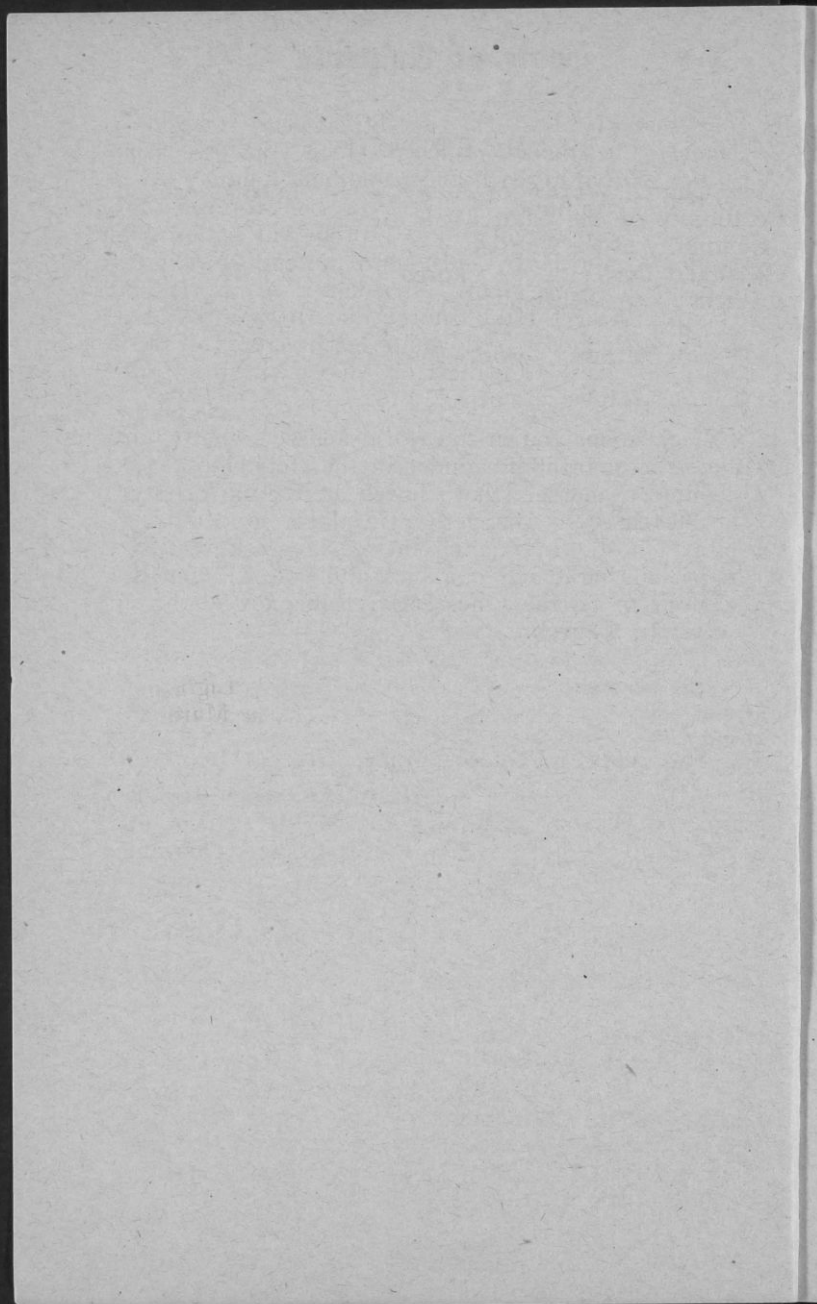


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THE CHURCH

How well deserving the Catholic Church is of the consideration of mankind, let Macaulay tell. He cannot be charged with partiality towards the Church, but reading history, he could not fail to see that she is the greatest institution the world has ever seen. Not any, nor all, religions can compare with her. He must search the history of the past, look into the future, examine all forms of worship, all governments, and every other human institution; but apart from them all, and above them all, stands the Catholic Church. She is unique. To regard her as merely human is to make her a mystery to us. The only explanation of the Catholic Church is that she is divine. Macaulay says:

**The Church
Worthy
of Study**



"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin, the august dynasty extends, till it is lost in the

**Antiquity
of the
Church**

Continuity

THE CATHOLIC CHURCH

Zeal and Power

twilight of fable. The republic of Venice came next in antiquity, but the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World more than compensate for what she lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amounted to a hundred and twenty millions.

Extent

Perpetuity

“Nor do we see any sign that indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in this world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain—before the Frank had crossed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the temple of

FROM WITHOUT

Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."—Macaulay's Essays, Ranke's History of the Popes, Vol. III, p. 303.

It may never have occurred to you that your ancestors were barbarians, but such is the fact; and no matter from which of the European races you may be descended, it is the Catholic Church you have to thank for lifting your ancestors from barbarism, and leading them along the paths of civilization. On this subject the historian Lecky says:

**The Church
the
Civilizer
of the
Nations**

"The Catholic Church was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life, and colored institutions it did not create. * * * As long as a church is so powerful as to form the intellectual condition of the age, to supply the standing point from which every question is viewed, its authority will never be disputed. It will reflect so perfectly the general conception of the people that no difficulties of detail will seriously disturb it. This ascendancy was gained in mediæval society more completely than by any other system before or since, and the stage of civilization that resulted from it was one of the most important in the evolutions of society. By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery

THE CATHOLIC CHURCH

into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization."—History of Rationalism, Vol. II, p. 37.

Concerning the same subject Canon Farrar says:

"From the fifth to the thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of feudalism, slavery became serfdom, and aggressive war was modified into defensive war. Under the influence of Catholicism the monasteries preserved learning, and maintained the sense of the unity of Christendom. Under the combined influence of both grew up the lovely ideal of chivalry, moulding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness into the natural grace of courtesy and strength. During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings, and the turbulence of aristocracies, it was an inestimable blessing that there should be a power which by the unarmed majesty of goodness made the haughtiest and the boldest respect the interests of justice and tremble at the temper-

FROM WITHOUT

ance, righteousness and judgment to come.”
—Hulsean Lectures, 1870, “The Victories
of Christianity,” p. 115.

It was the Church, too, that abolished the ancient evil of slavery. How far her zeal and charity extended in this work is manifest from the foundation of some of her religious orders, the lives of whose members were devoted to the redemption of Christian captives. Listen again to Lecky:

**The Church
Abolished
Slavery**

“The services of Christianity in this sphere (slavery) were of three kinds. It supplied a new order of relations, in which the distinction of classes was unknown. It imparted a moral dignity to the servile classes, and it gave an unexampled impetus to the movement of enfranchisement. The first of these services was effected by the Church ceremonies, and the penitential discipline. In these spheres, from which the Christian mind derived its earliest, its deepest and its most enduring impressions, the difference between the master and his slave was unknown. They received the sacred elements together, they sat side by side at the agape, they mingled in the public prayers. In the penal system of the Church, the distinction between wrongs done to a freeman and wrongs done to a slave, which lay at the very root of the whole civil legislation, was repudiated. At a time when by the civil law a master whose slave died as a consequence of excessive scourging was absolutely unpunished, the Council of Illiberis excluded that master forever from the communion. The chastity of female slaves, for the protection of which the civil law made but little provision, was sedulously guarded

THE CATHOLIC CHURCH

by the legislation of the Church. Slave birth was no disqualification for entering into the priesthood, and an emancipated slave, regarded as the dispenser of spiritual life and death, often saw the greatest and the most wealthy kneeling humbly at his feet, imploring his absolution or his benediction. In the next place, Christianity imparted a moral dignity to the servile class. It did this not only by associating poverty and labor with the monastic life, which was so profoundly revered, but also by introducing new modifications into the ideal type of morals. * * * The multitude of slaves who embraced the new faith was one of the reproaches of the pagans, and the names of Blandina, Potamiæna, Eutyches, Victorinus and Nereus show how fully they shared in the sufferings and in the glory of martyrdom. The first and grandest edifice of Byzantine architecture in Italy—the noble church of St. Vital at Ravenna—was dedicated by Justinian to the memory of a martyred slave.

“While Christianity thus broke down the contempt with which the master had regarded his slaves, and planted among the latter a principle of regeneration which expanded in no other sphere with an equal perfection, its action in procuring the freedom of the slave was unceasing. The law of Constantine, which placed the ceremony under the superintendence of the clergy, and the many laws which gave special facilities of manumission to those who desired to enter the monasteries or the priesthood, symbolized the religious character the act had assumed. It was celebrated on Church festivals, especially on Easter, and although

it was not proclaimed a matter of duty or necessity, it was always regarded as one of the most acceptable modes of expiating past sins. St. Melania was said to have emancipated 8,000 slaves; St. Ovidius, a rich martyr of Gaul, 5,000; Chromatius, a Roman prefect under Diocletian, 1,400; Hermes, a prefect in the reign of Trajan, 1,250. * * *

“Closely connected with the influence of the Church in destroying hereditary slavery was its influence in redeeming captives from servitude. In no other form of charity was its beneficial character more continually and more splendidly displayed. During the long and dreary trials of the barbarian invasions, when the whole structure of society was dislocated, when vast districts and mighty cities were in a few minutes almost depopulated, and when the flower of the youth of Italy was mowed down by the sword or carried away into captivity, the bishops never desisted from their efforts to alleviate the sufferings of the prisoners. St. Ambrose, disregarding the outcries of the Arians, who denounced his act as atrocious sacrilege, sold the rich church ornaments of Milan to rescue some captives who had fallen into the hands of the Goths, and this practice—which was afterwards formally sanctioned by St. Gregory the Great—became speedily general. * * * When, long afterwards, the Mohammedan conquests in a measure reproduced the calamities of the barbarian invasions, the same unwearied charity was displayed. The Trinitarian monks, founded by John of Matha in the twelfth century, were devoted to the release of Christian captives, and another society was founded with the same object by Peter Nolasco in

THE CATHOLIC CHURCH

the following century."—History of European Morals, Vol. II, pp. 70-77.

The Church
the
Christian-
izer of the
Nations

The European nations owe a debt of gratitude to the Catholic Church not only for civilizing them, but for what is infinitely higher, namely, for delivering them from the darkness of paganism, and bestowing on them the inestimable light of the Gospel. Despite specious distinctions, the Church was and is Christianity. The French historian Guizot declares:

"I do not think I say more than the truth in affirming that at the end of the fourth and the beginning of the fifth century it was the Christian Church which saved Christianity; it was the Church with its institutions, its magistrates and its power that vigorously resisted both the internal dissolution of the empire and barbarism, which conquered the barbarians, and became the bond, the medium and the principle of civilization between the Roman and the barbarian worlds."—La Civilization en Europe, Lec. II, p. 50.

And elsewhere he says:

"The Church had moreover agitated all the great questions which concern man; she was solicitous about all the problems of his nature, about all the chances of his destiny. Hence her influence on modern civilization has been immense; greater, perhaps, than has been imagined by her most ardent adversaries or her most zealous advocates. Absorbed either in her defense or in aggression, they considered her only in a polemic point of view, and they have failed, I am convinced, in judging her with fairness,

FROM WITHOUT

and in measuring her in all her dimensions.”
—Ibid., Lec. V, p. 126.

The Church cannot be robbed of her title. Her seal is indelible. The pioneers in the work of civilization, who were the apostles of the different nations, states and localities, are now the patron saints of those places. That is her watermark. It is wrought into the very work. Her title is clear and beyond dispute. Dean Church says:

The
Church's
Title
Clear

“The crowd of unknown saints whose names fill the calendars, and live some of them only in the titles of our churches, mainly represent the age of heroic spiritual ventures, of which we see glimpses of St. Boniface, the apostle of Germany; of St. Columban and St. Gall wandering from Ireland to reclaim the barbarians of the Burgundian deserts and of the shores of the Swiss lakes. It was among men like these—men who were termed emphatically ‘men of religion’—that the new races first saw the example of life ruled by a great and serious purpose, which yet was not one of ambition, or the excitement of war; a life of deliberate and steady industry, of hard and uncomplaining labor, a life as full of activity in peace, of stout and brave work as a warrior’s was wont to be in the camp, on the march, in battle. It was in these men and in the Christianity which they taught, and which inspired and governed them, that the fathers of our modern nations first saw exemplified the sense of human responsibility; first learned the nobleness of a ruled and disciplined life; first enlarged their thoughts of the uses of existence; first were taught the dignity and sacredness of honest

THE CATHOLIC CHURCH

toil. These great axioms of modern life passed silently from the special homes of religious employment to those of civil; from the cloisters and cells of men who, when they were not engaged in worship, were engaged in field work, or book work—clearing the forest, extending cultivation, multiplying manuscripts—to the guild of the craftsman, to the shop of the trader, the study of the scholar. Religion generated and fed these ideas of what was manly and worthy in man. Once started, they were reinforced from other sources; thought and experience enriched, corrected and co-ordinated them. But it was the power and sanction of a religion and a creed which first broke men into their yoke that now seems so easy, gradually wrought their charm over human restlessness and indolence and pride, gradually reconciled mankind to the ideas, and the ideas to mankind, gradually impressed on them that vague but yet real thing which we call the general thought and mind of a nation.”—“Influences of Christianity Upon National Character,” p. 125.

The Church
the
Teacher
of the
Nations

The Church, too, was the teacher of the nations. To attempt to deny this fact were to convict one's self of ignorance. Nearly all the famous universities in Europe are her foundations. Of her educational work Canon Farrar has this to say:

“Consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. A religious education, incomparably superior to the mere athleti-

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cism of the noble's hall, was extended to the meanest serf who wished it. This fact alone, by proclaiming the dignity of the individual, elevated the entire hopes and destiny of the race. The humanizing machinery of schools and universities, the civilizing propaganda of missionary zeal, were they not due to her? And, more than this, her very existence was a living education. It showed that the successive ages were not sporadic and accidental scenes, but were continuous and inherent acts in the one great drama. In Christendom the yearnings of the past were fulfilled; the direction of the future determined. In dim but magnificent procession 'the giant forms of empires on their way to ruin' had each ceded to her their sceptres, bequeathed to her their gifts. There was no cleft between pagan and Christian; no break between Jerusalem and Rome. The Poetry, the Patriotism, the Tolerance of Heathendom were incorporated with the Holiness, the Universality, the Hopes of the True Faith. Life became one broad rejoicing river, whose tributaries, once severed, were now united, and whose majestic stream, without one break in its continuity, flowed on under the common sunlight from its Source beneath the throne of God."—Hulsean Lectures, 1870, "Christianity and the Race," p. 186.

According to Harnack, the education imparted by the Church was of an exceptionally high order:

"In the first place, it educated the Romano-Germanic nations, and educated them in a sense other than that in which the Eastern Church educated the Greeks,

THE CATHOLIC CHURCH

Slavs and Orientals. * * * It brought Christian civilization to young nations, and brought it not only once so as to keep them at its first stage. No! It gave them something which was capable of exercising a progressive educational influence, and for a period of almost a thousand years itself led the advance. Up to the fourteenth century it was a leader and a mother; it supplied the ideas, set the aims, and disengaged the forces."—"What Is Christianity?" Lec. XIV, p. 261.

The Church
Provided
Secondary
Schools
for the
Common
People

The Church not only evolved the rudiments of education, and founded the great universities; but the middle schools, the secondary or grammar schools were everywhere established by her for the good of the common people. Mr. Arthur Leach says:

"There is not the smallest doubt that the provisions for secondary education was far greater in proportion to population during the Middle Ages than it has ever been since. Education was, if not a first charge on the endowments of the Church, at all events, a well recognized part of the duties for the performance of which the endowments were given. During the whole time, from the introduction of Christianity to the Reformation, education was an ecclesiastical concern. It was conducted by the clergy, and was a matter of cognizance in the ecclesiastical courts. From the university to the village school, every educational institution was an ecclesiastical one, and those who governed it and taught it were ecclesiastics. Every village parson was, or ought to have been, an elementary schoolmaster; every collegiate church kept a secondary school, and

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every cathedral church maintained, in early days, a small university, and to the last afforded instruction in what was regarded as the highest faculty—theology. The result was that, as the Church was ubiquitous, so education was in some form ubiquitous, if not universal. As a consequence, secondary schools were found in almost every place in which they were required.”—Contemporary Review, Vol. 66, p. 675.

He concludes his study with the following remarkable contrast:

“In any case, the contrast between one grammar school to every 5,625 people, and that presented by the Schools’ Inquiry Report, 1867, of one to every 23,750 people, is not flattering to ourselves. In regard to secondary education, we cannot justly echo the Homeric boast that we are much better than our forefathers.”—Ibid., p. 684.

There is no art, or science, or any other institution of grandeur and glory, that did not receive the Church’s fostering care. In the progress of the race she holds the torch of light, and leads the way. See the Protestant Bishop Lightfoot on her work in the thirteenth century, reading, her

The Church
the
Mother
of all
the Arts
and
Sciences

“* * * brilliant roll of famous men living at or about the same time, great sovereigns, great statesmen, great lawyers, great men of science, great philosophers and divines, great architects, great poets and painters * * * and others whose luster, indeed, has been dulled by the breath of time, but who exercised nevertheless a spell of transcendant power over the minds of their own and succeeding generations.”—Historical Essays, “England During the

THE CATHOLIC CHURCH

Latter Half of the Thirteenth Century,"
p. 94.

Monasteries

Any one who can study the monastic institutions—those pioneers of civilization—that bestowed such enduring blessings on all civilized nations, and can find in them only small abuses, is like one who, viewing the marvelous cathedrals of Europe, can find only the dust of time upon them; the defect is in himself; his inclination and bent is for dirt. Dean Maitland, the great student of the Middle Ages, says:

“Monasteries were beyond all price, in those days of misrule and turbulence, as places where (it may be imperfectly, but better than elsewhere) God was worshiped; as a quiet and religious refuge for helpless infancy and old age; a shelter of respectful sympathy for the orphan maiden and the desolate widow; as central points whence agriculture was to spread over the bleak hills, and barren downs, and marshy plains; and deal bread to hundreds perishing with hunger and its pestilential train; as repositories for the learning which then was, and well-springs for the learning which was to be; as nurseries of art and science, giving the stimulus, the means and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute; as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the crowning cross of the cathedral. This, I think, no man can deny. I believe it is true, and I love to think of it. I hope I see the hand of God in it, and the visible trace of His mercy which is above all His works.

FROM WITHOUT

But if this is only a dream, however grateful, I shall be glad to be awakened from it; not indeed by the yelling of illiterate agitators, but by a quiet and sober proof that I have misunderstood the matter."—"The Dark Ages," Pref., First Edition, p. 2.

And of the monks he continues:

"In the meantime let me thankfully believe that the thousands at whom Robertson and Jortin and other such very miserable second-hand writers have sneered, were men of enlarged minds, purified affections, and holy lives—that they were justly revered by men—and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to their fellow-creatures."—Ibid., p. 3.

Amid all the weakness of the world, amid all the selfishness, fraud and violence of men, there is one that ever was and ever will be the refuge of humanity; it is that Church that has won the title "Our Holy Mother." Of her work in the Middle Ages, a Protestant, writing in the North American Review, says:

"Though seemingly enslaved, the Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. To her, chivalry owed its noble inspiration; to her, art and agriculture looked for every improvement. The ruler from her learned some rude justice; the ruled learned faith and obedience. Let us not cling to the superstition which teaches that the Church has always upheld the cause

Monks

The Church
the
Protect-
ress of
Humanity

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of tyrants. Through the Middle Ages she was the only friend and advocate of the people, and of the rights of man. To her influence was it owing that through all that strange era the slaves of Europe were better protected by law than are now the free blacks of the United States by the national statutes."—North American Review, July, 1845, p. 26.

Sources of
Error
Concerning
the
Middle
Ages

Sir Francis Palgrave shows us whence come the erroneous ideas concerning the Church and her work during the Middle Ages, namely, from lying Church (Protestant) historians—and atheists. One of the great proofs of the truth of the Church is the fact that her enemies are forced to lie about her. It shows their weakness and her strength. Their attacks are a tribute to her. She is honored by their enmity. Palgrave says:

"Abstractedly from all the influences which we have sustained in common with the rest of the civilized commonwealth, our British disparagement of the Middle Ages has been exceedingly enhanced by our grizzled ecclesiastical or church historians of the sixteenth and seventeenth centuries, men who, instead of vindicating the Reformation by the advocacy of reverence for holy things, obedience, love, charity, sought to establish righteousness through vengeance, and in all ways rendering evil for evil. 'Hate your enemies' is with them the Law and the Prophets. These 'standard works' accepted and received as Canonical Books have tainted the nobility of our national mind. An adequate parallel to their bitterness, their shabbiness, their shirking, their habitual disregard of honor and veracity, is

hardly afforded even by the so-called 'Anti-Jacobin' press during the Revolutionary and Imperial wars. The history of Napoleon, his Generals, and the French nation, collected from these exaggerations of selfish loyalty, rabid aversion, and panic terror, would be the match of our popular and prevailing ideas concerning Hildebrand or Anselm, or Becket, or Innocent III., or mediæval Catholicity in general, grounded upon our ancestral traditionary 'standard ecclesiastical authorities' such as Burton's Reformation; or Foxe's Book of Martyrs. They are wrong when on the right side, false when true. The judge drunken with party fury, pronouncing the deserved sentence upon the guilty culprit, is equally a murderer with the criminal whom he condemns; cruelty may be reprobated so as to generate merciless malignity; idolatry rebuked in a spirit of blasphemy, superstition so derided as to blot out belief in Omnipotence—never was any literature more calculated to derogate against the glory of God and destroy good will towards man. But the most wide, pervading and influential impulse to these sentiments emanated from philosophical France. The wit, the knowledge, all the acquired talents and mental gifts bestowed upon her men of letters during the era of the Encyclopédie were devoted to their sincere vocation, their avowed object, their pride, the subversion of Christianity. Every branch of instruction, themes and subjects in themselves the most innocent, the most agreeable, the most beneficial, were thus consistently and unceasingly employed, and none more successfully than mediæval history."

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“The scheme and intent of mediæval Catholicity was to render Faith the all-actuating and all-controlling vitality. This high aspiration failed, such a state of society being absolutely incompatible with the kingdoms of this world. Nevertheless, so far as the system extended, it had the effect of connecting every social element with Christianity. And Christianity being thus wrought up into the mediæval system, every mediæval institution, character or mode of thought afforded the means or vehicle for the vilification of Christianity. Never do these writers or their school, whether in France or in Great Britain, Voltaire, or Mably, Hume, Robertson, or Henry, treat the clergy or the Church with fairness, not even with common honesty. If historical notoriety enforces the allowance of any merit to a priest, the effect of this extorted acknowledgment is destroyed by a happy turn, a clever insinuation, or a coarse inuendo. Consult for example Hume when compelled to notice the Archbishop Hubert’s exertions in procuring the concession of Magna Charta; and Henry narrating the communications passed between Gregory the Great and St. Augustine.”—History of Normandy and England, Vol. 1, p. XLVII.

We may learn from the foregoing passages how the work of the Church in the Middle Ages has been maligned. No one who knows anything of the history of those times wonders that there were abuses; the wonder is that the Church was not entirely annihilated, as she certainly would have been were she not more than human. In the reign of anarchy, desolation and death which the barbarians brought in upon Eu-

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rope, the Church, humanly speaking, the weakest of existing institutions, was the only one that survived; not only survived, but conquered and civilized those millions who came thundering from the East, possessed by an elemental fury, a fateful hostility to all order, and a blind, wild instinct of destruction. This was the material with which she had to work; these the beings she transformed into the civilized nations of the western world, with law and learning, arts and sciences, noble manners and lofty sentiments and all the highest aspirations with which humanity is now endowed.

THE CHURCH AND THE REFORMATION

We now come to the so-called Reformation, called in other days "the blessed Reformation." Few speak of it so now except ironically or in ignorance. We are remote enough from it in our times to get a better view and understanding of it; and all who study it impartially are convinced and declare that it was no reformation at all, but rather a deformation, a lawless rebellion, a destructive revolution, a reign of anarchy, and an outrage on faith, morals and civilization.

Concerning the Reformation in England, Cobbett in his History makes the following strong charge, and in his work proves it:

"The Reformation, as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation and rivers of

The
Reformation
in
England

THE CATHOLIC CHURCH

innocent English and Irish blood.”—Cobbett’s History of the Protestant Reformation, pp. 2-3.

A terrible indictment and condemnation of what pretended to be a reformation in religion, but not a bit exaggerated, as Macaulay corroborates (p. 22) and Frederick Harrison, whom Principal Tullock quotes in the Contemporary Review:

“It is not to be denied that the origin of the (English) Establishment is mixed up with plunder, jobbery and intrigue, and stands out even in the tortuous annals of the sixteenth century; that the annals run black and red, along some of the blackest and reddest pages of royal tyranny and government corruption.”—Contemporary Review, Vol. 33, p. 582.

The
Reforma-
tion in
Scotland

The English Reformation’s twin brother in Scotland is of the same complexion and features. The Protestant Professor F. York Powell, as quoted by Andrew Lang, says:

“The whole story of Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried on in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show.”—Fortnightly Review, 74, p. 217.

The
Reforma-
tion
on the
Continent

The Reformation on the Continent is of the same likeness, being the mother of the English and Scottish twins.

Hallam says:

“Whatever be the bias of our minds as to the truth of Luther’s doctrines, we should

be careful in considering the Reformation as a part of the history of mankind, not to be misled by the superficial and ungrounded representations which we sometimes find in modern writers. Such as this, that Luther, struck by the absurdity of the prevailing superstitions, was desirous of introducing a more rational system of religion; or that he contended for freedom of inquiry, and the boundless privileges of individual judgment; or what others have been pleased to suggest, that his zeal for learning and ancient philosophy led him to attack the ignorance of the monks, and the crafty policy of the Church, which withstood all liberal studies. These notions are merely fallacious refinements, as every man of plain understanding, who is acquainted with the early reformers, or has considered their history, must acknowledge."—Introduction to the History of Literature, I, p. 300.

Elsewhere he says:

"The adherents of the Church of Rome have never failed to cast two reproaches on those who left them: one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace, or by the tyranny of princes; the other, that stimulating the most ignorant to reject the authority of their Church, it instantly withdrew this liberty of judgment and devoted all who presumed to swerve from the line drawn by law, to virulent obloquy, and sometimes to bonds and death. These reproaches, it may be a shame to us to own, can be uttered, and cannot be refuted."—*Ibid.*, p. 377.

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And again:

“The most striking effect of the first preaching of the Reformation was that it appealed to the ignorant; and though political liberty cannot be reckoned the aim of those who introduced it, yet there predominated that revolutionary spirit which loves to witness destruction for its own sake, and that intoxicated self-confidence which renders folly mischievous.”—*Ibid.*, p. 361.

Harnack, the leading exponent of modern Protestantism in Germany, says:

“That the Reformation getting the upper hand among a portion of the German people was due first and foremost to the princes, who aimed at creating territorial churches for themselves, and being masters in their own houses. In this connection, however, we must not forget that in the larger towns and in the country districts the Reformation asserted the class-consciousness of certain aspiring orders in the community, and that on the other hand the knights of the Empire who were in a bad way economically attempted by its means to regain their previous position.”—*Contemporary Review*, 1904, p. 859.

We might expect as much from the character of the “reformers.” “An evil tree cannot bring forth good fruit.” Of the reformers in England Macaulay says:

“They were, a king whose character may best be described by saying that he was despotism itself personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke

The
Reformers
in
England

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of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."—Macaulay Essays: Hallam's Constitutional History, Vol. I, p. 199.

Such were the originators of Protestantism in England! Do they bear the characteristics of heaven-sent reformers? Does it never occur to those who have received their Protestantism from England (and most Americans have) that a religion of such an evil origin cannot be the work of God?

Of Knox, the leader of the Reformation in Scotland, Andrew Lang says:

"Knox, as to the doctrine of 'killing no murder,' was, and Wishart may have been, a man of his time. But Knox, in telling the story of a murder which he approves, unhappily displays a glee unbecoming a reformer of the Church of Him who blamed St. Peter for his recourse to the sword. The very essence of Christianity is cast to the winds when Knox utters his laughter over the murder or misfortune of his opponents, yielding, as Dr. McCrie says, 'to the strong propensity which he felt to indulge his vein of humor.' Other good men rejoiced in the murder of an enemy, but Knox chuckled."—John Knox and the Reformation, p. 17.

The
Reformers
in
Scotland

And elsewhere:

"The whole theory of the duty of destroying idolators was congenial to a nation of long cherished revenges, violent crimes and deadly feuds. But it was eminently unchristian, as was that 'spiritual' hatred

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which betrayed Knox into scandalous insinuations, and that bullying truculence of tone which was rebuked by the urbanity of Ninian Winzet. There was, in short, a great deal of 'the old man' in Knox's character and gospel. This was natural and pardonable; but that his gospel and example were ideally excellent, and an unmixed boon to his country, few of his countrymen who know Knox and his Reformation at first hand are likely to contend."—History of Scotland, p. 88.

Hallam says of him:

"In a conversation with Maitland he asserted most explicitly the duty of putting idolaters (Catholics) to death. Nothing can be more sanguinary than the Reformer's spirit in this extraordinary interview."—Constitutional History of England, note p. 18.

Truly the Reformation is terribly smeared with blood! One would think it were the description of a chamber of horrors; and so it was.

The
Reformers
on the
Continent

Luther was unquestionably a genius, but we must add, an evil genius, when we examine his character and see, on the testimony of Protestants the evil effects of his work. When we consider the strange contradictions of the gloomy, scrupulous, violent monk who broke his religious vows to the Almighty and married a nun; the author of "Table Talk" and that theory of religion, "Justification by faith alone," with its immoral corollaries; who as Heine says (Germany I, p. 44):

"Could lose himself in the depths of pure spirituality, and yet who knew full well the

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glories of the world and their worth, and from his mouth came the far-famed saying,

‘Who loves not woman, wine and song
Remains a fool his whole life long.’”

In whom, according to the same author:
“there was something terribly naïf, clumsily clever, sublimely narrow-minded, unconquerably demonic.”—Ibid.

Of whom Cobbett says:

“All accounts agree that Luther was a profligate man.”—History of Reformation, p. 66.

Whose temper forced his own party to keep him from the Conference of Augsburg, where an agreement was hoped for, according to Maclaine, Luther's Panegyrist (Notes Mosheim's Ecclesiastical History, IV, p. 87):

“As Luther's obstinate, stubborn and violent temper rendered him unfit for healing divisions, he was not employed in these conferences.”

Whose letter of apology to Henry VIII Hallam calls:

“—a strange medley of abjectness and impertinence.”—Constitutional History, p. 44, and says of it:

“Among the many strange things which Luther said and wrote, I know not one more extravagant than this letter, which almost justifies the supposition that there was a strain of insanity in his very remarkable character.”—Ibid.

When we consider these strange contradictions, we must admit that the Protestant

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clergyman who called Luther a "heretic fit only to be ranked with Joe Smith, the Mormon phopphet," has historical authority to support his theory. Luther simply had a larger and a riper field, prepared by the quickening of life and unrest, resulting from many causes, such as the discovery of the new world, the invention of the printing press and the readier diffusion of ideas, the Renaissance movement, racial antipathies, the cry of abuses (in some places not without reason) the flattering watchwords, liberty! and private judgment! the throwing off of authority, a laxer religion, the hope of pillage and plunder and the cumulative force of all of these. We have seen many counterparts of Luther since then; we see them in our own day and in our own land, and few are they who take them seriously. The following passage from Froude, apart from his own opinion, "Shows which way the stream is running":

"Two generations ago, the leading reformers were looked upon as little less than saints; now a party has risen up who intend, as they frankly tell us, to un-Protestantize the Church of England, who detest Protestantism as a kind of infidelity; who desire simply to reverse everything which the reformers did.

"One of these gentlemen, a clergyman, writing lately of Luther, called him a heretic, fit only to be ranked with—whom do you think? Joe Smith, the Mormon prophet. Joe Smith and Luther, that is the combination with which we are now presented.

"The book in which this remarkable state-

ment appeared was presented by two Bishops to the Upper House of Convocation. It was received with gracious acknowledgments by the Archbishop of Canterbury, and was placed solemnly in the library of reference, for that learned body to consult.

"So, too, a professor at Oxford the other day spoke of Luther as a Philistine, a Philistine meaning an oppressor of the chosen people, the enemy of men of culture, of intelligence, such as the professor himself.

"One notices these things not as of so much importance in themselves, but as showing which way the stream is running; and curiously enough in quite another direction we see the same phenomenon. Our liberal philosophers, men of high literary power and reputation, looking into the history of Luther, and Calvin, and John Knox, and the rest, find them falling short of the philosophic ideal, wanting sadly in many qualities which the liberal mind cannot dispense with. They are discovered to be intolerant, dogmatic, narrow-minded, inclined to persecute Catholics, as Catholics had persecuted them: to be, in fact, little if at all better than the popes and cardinals whom they were fighting against.

"Lord Macaulay can hardly find epithets strong enough to express his contempt for Archbishop Cranmer. Mr. Buckle places Cranmer by the side of Bonner, and hesitates which of the two characters is the more detestable.

"An unfavorable estimate of the reformers, whether just or unjust, is unquestionably gaining ground among our advanced thinkers."—Short Studies on Great Subjects, p. 43.

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EVIL EFFECTS OF THE REFORMATION.

The seed was evil, the tree was evil, and evil were the fruits. The first of the evil effects of the Reformation was the rending of the seamless garment of Christian unity, now so much deplored. Rebelling against the Church, the reformers began to fight among themselves and became a scandal to all the world. Wolfgang Menzel says of his day:

Discord
and
Divisions

“The Protestants, blind to the unity and strength resulting from the policy of the Catholics, weakened themselves more and more by division. The Reformed Swiss were almost more inimical to the Lutherans than the Catholics were, and the general mania for disputation and theological obstinacy produced divisions among the reformers themselves. When in 1562 Bullinger set up the Helvetic Confession to which the Pfalz Association consented in Zurich, Basle refused, and maintained a particular Confession.”—History of Germany, II, p. 276.

Rev. Dr. Charles Edward Stowe, son of the late Harriet Beecher Stowe, shows how the scandal has grown in our day:

“Protestantism,” he says, “is a kind of modern Cerberus with 125 heads, all barking discordantly, and is like the mob of Ephesus. Thoughtful Christians, looking on and beholding with sadness this confusion worse confounded, cannot fail to ask: Did our Lord Jesus Christ come on this earth to establish this pitiful mob of debating societies, or a church of the living God,

FROM WITHOUT

capable of making itself felt as a pillar and a ground of the faith?"—Boston Herald, Dec. 15, 1905.

With Protestantism and its many leaders came the wildest and most outrageous doctrines. The basis of Luther's theological system was an immoral and demoralizing doctrine. The Rev. Dr. Percival says:

Immoral
Teaching

"Where are those who believe, as Luther taught it, the doctrine of imputed righteousness which he called 'Justification by faith alone'? The doctrine is extinct. What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ because 'where sin abounded there did grace more abound'? Who today believes the doctrine of Calvin on Reprobation, etc.? Most of these doctrines are as extinct as the famous dodo. And, as for Puritanism, that mighty power which for a time overthrew both altar and throne and founded a religious tyranny in New England in these western lands, what remains of it today except a pale, emasculated, swiftly dying sabbatarianism?"—Nineteenth Century, 46, p. 516.

It generated skepticism and unbelief. What spirit but the evil spirit of unbelief could revive the attacks of pagan adversaries in the bosom of the Christian Church? Listen to Strauss:

Unbelief

"The Reformation effected the first breach in the solid structure of the faith of the Church. It was the first vital expression of a culture which had now in the heart of Christendom itself, as formerly in relation to paganism, and Judaism, acquired strength and independence sufficient to create a reaction against the soil of its birth,

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the prevailing religion. This reaction, as long as it was directed against the dominant hierarchy, constituted the sublime, but quickly terminated drama of the Reformation. In its latter direction against the Bible it appeared again on the stage in the barren efforts of deism; and many and various have been the forms it has assumed in its progress down to the present time. The deists and naturalists of the seventeenth and eighteenth centuries renewed the polemic attacks of the pagan adversaries of Christianity in the bosom of the Christian Church; and gave to the public an irregular and confused mass of criticisms impugning the authenticity and credibility of the Scriptures, and exposing to contempt the events recorded in the sacred volume."—*Life of Jesus, Evans' Translation, Vol. I, p. 18.*

The Rev. Dr. Stowe describes the latter-day phase of it:

"Mr. Emerson remarks in his *Sovereignty of Ethics*: 'Luther would cut his hand off sooner than write theses against the Pope if he suspected he was bringing on with all his might the pale negations of Boston Unitarianism.' In the same spirit and with the same limitations with which Mr. Emerson's remark is to be understood by discriminating readers, I say that our Puritan fathers never would have made the break they did with Catholic Christianity could they have foreseen as the result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin."—*Stowe, loco citato.*

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It retarded learning. By many superficial minds the APPARENT revival of learning after the Reformation is considered as one of the effects of Luther's work. As a matter of fact, the revival of learning began long before Luther was born. Lecky says:

**It
Retarded
Learning**

"The more carefully the history of the centuries prior to the Reformation is studied, the more evident it becomes that the twelfth century forms the great turning point of the European intellect. Owing to many complicated causes, which it would be tedious and difficult to trace, a general revival of Latin literature had then taken place which profoundly modified the intellectual condition of Europe."—History of Rationalism, I, p. 70.

The precise date of this revival is variously estimated by scholars, but all agree that it was long before the Reformation. Philip Schaff says:

"This literary and artistic movement extended from the fourteenth to the middle of the sixteenth century. It is variously styled the Revival of Letters, the Age of Humanism, by the French term Renaissance, and the Italian Rinascimento. In the widest sense, the Renaissance comprehends the revival of literature and art, the progress of philosophy and criticism, the discovery of the solar system by Copernicus and Galileo, the extinction of feudalism, the development of the great nationalities and languages of modern Europe, the emancipation of the enslaved intelligence, the expansion of thought, the invention of the printing press, the discovery and exploration of America and the East; in a word, all the

progressive developments of the later Middle Ages."—The Renaissance, p. 9.

This Renaissance was not an unmixed blessing, but the best of it was the product of the ages of Catholic thought and work. Carlyle says:

"This glorious Elizabethan age with its Shakespeare, as the outcome and flowerage of all which had preceded it, is itself attributable to the Catholics of the Middle Ages. The Catholic faith which was the theme of Dante's song had produced this Practical Life which Shakespeare was to sing."—Heroes and Hero-Worship, p. 138.

Carlyle's instancing of Shakespeare is a characteristic case. Bishop Lightfoot, in speaking of the thirteenth century, intimates how richly and widely the field was prepared:

"Need I remind you that Edward, the ablest and greatest of English kings since the Conquest, was the godson and companion in arms of the best, perhaps the greatest, in the long line of French kings, Louis IX; that in early boyhood he had been a contemporary of the brilliant, chivalrous, despotic, daring Frederick II, the wonder of the world, as he was called, the last and ablest Emperor of the illustrious House of Hohenstaufen; and through a large part of his life was the contemporary of the upright, wise, far-seeing Rudolph, the founder of a long line of powerful sovereigns, the first and perhaps the most famous Emperor of the famous House of Hapsburg? Need I say that in early manhood he fleshed his virgin sword in conflict with the great Simon de Montfort, the pioneer of English

statesmanship, and that in later life he again unsheathed it against the famous William Wallace, the champion of Scottish independence? Need I recall the fact that not long after Edward ascended the throne died the famous doctor, Thomas of Aquinum, and apparently in the very same year was born the hardly less famous doctor, Duns Scotus; and again that the great antagonist of Duns Scotus, William of Occam, was already rising into fame before the close of this reign; so that the foundations of the two great controversies which divided the empire of mediæval thought for many generations—the rivalry of Thomists and Scotists, and the rivalry of Realists and Nominalists—were laid under Edward's own eyes, and in Edward's own realm?

“Need I say that some years before his death the greatest of all modern poets—with one single exception—Dante, the father of European poetry—already, as he himself expresses it, in the midpath of his life, lost his way in that dark mysterious wood which led him to his awful, solemn, dazzling beatific vision—at once the most magnificent of poems and the most impressive of sermons? Or need I add that at this same time already the shepherd boy, found accidentally by Cimabue in the neighborhood of Florence

‘Tracing his idle fancies on the ground’ had quite eclipsed his master's fame, and the cry was all for ‘Giotto,’ ‘Giotto,’ the great reformer of his art, the true founder of the most magnificent school of painting which the world has ever seen?

“Or need I remark that Edward numbered among his own subjects the greatest

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scientific name of mediæval times, Roger Bacon, whose intellectual penetration and inventive genius were only equalled by his encyclopedic knowledge, and whose foresight, 'dipping into the future' and seeing 'The vision of the world and all the glory that should be,'

told by anticipation those 'fairy tales of science' which to his own generation, and for many centuries after, must have seemed only the idle fancies of an enthusiastic dreamer, but which modern invention has vindicated as the very words of solemnity and truth? Or if these names are insufficient shall I go on to enrich the list with others, whose luster, indeed, has been dulled by the breath of time, but who exercised, nevertheless, a spell of transcendent power over the minds of their own and succeeding generations, men like Albertus Magnus, and Alexander of Hales, and the Maurices and Carlyles of their day?"—Historical Essays. "England During the Latter Half of the Thirteenth Century," pp. 94-96.

The anarchy of the Reformation times prevented the Church from overcoming the evil, but on the contrary strengthened that evil of the Renaissance movement. It hindered the gradual budding and flowering, according to nature, of that learning which was rooted in truth and had been carefully nourished in the garden of the Church.

"The German poet, Goethe, says of Luther, that he threw back the intellectual progress of mankind for centuries by calling in the passions of the multitude to decide on subjects which ought to have been left to the learned. Goethe in saying this

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was alluding especially to Erasmus. Goethe thought that Erasmus, and men like Erasmus, had struck upon the right track; and if they could have retained the direction of the mind of Europe, that there would have been more truth and less falsehood among us at the present time. The party hatreds, the theological rivalries, the persecutions, the civil wars, the religious animosities which have so long distracted us, would all have been avoided, and the mind of mankind would have expanded gradually and equally with the growth of knowledge.”
—Froude. Short Studies on Great Subjects, p. 44.

What the Reformation did was to promote rebellion, skepticism, anarchy and unbelief, with which came licentiousness in morals. Menzel shows this immorality to be the direct result of the Reformation and draws a contrast between Catholics and Protestants in this matter. He thus complains:

Immorality

“Was their present condition the fitting result of a religious emancipation, or worthy of the sacred blood that had been shed in the cause? Instead of one Pope the Protestants were oppressed by a number, each of the princes ascribing that authority to himself; and instead of Jesuits they had court-chaplains and superintendents-general, who, their equal in venom, despised no means however base by which their aim might be attained. A new species of barbarism had found admittance into the Protestant courts and universities. The Lutheran chaplains shared their influence over the princes, with mistresses, boon companions, astrologers,

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and Jews. The Protestant princes, rendered by the treaty of Augsburg unlimited dictators in matters of faith within their territories, had lost all sense of shame. Philip of Hesse married two wives (as all the world knows, authorized by Luther). Brandenburg and Pius Saxony yielded to temptation. Surrounded by coarse grooms, equerries, court-fools of obscene wit, misshapen dwarfs, the princes emulated each other in drunkenness, an amusement that entirely replaced the gallant tournaments of earlier times. Almost every German court was addicted to this bestial vice. * * * The Ascanian family of Louenburg was sunk in vice. The same license continued from one generation to another; the country was deeply in debt, and how under the circumstances the 'Cujus Regio' was maintained, may be easily conceived. The Protestant clergy of this duchy were proverbial for ignorance, licentiousness, immorality.

"The imperial court at Vienna (Catholic) offered by its dignity and morality a bright contrast to the majority of Protestant courts, whose bad example was, nevertheless, followed by many of the Catholic princes, who, without taking part in the Reformation, had thereby acquired greater independence."—History of Germany, 11, p. 288.

Social
Disaster

Of the immediate effects of the Reformation the most appalling was the terrible Peasants' war. Schiller thus summarizes the facts:

"Fearful indeed, and destructive, was the first movement in which this general political sympathy announced itself: a desolating war of thirty years, which from the interior

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of Bohemia, to the mouth of the Scheldt, and from the banks of the Po to the coasts of the Baltic, devastated whole countries, destroyed harvests, and reduced towns and villages to ashes; which opened a grave for many thousand combatants, and for half a century smothered the glimmering spark of civilization in Germany, and threw back the improving manners into their pristine barbarity and wildness."—History of Thirty Years War, p. 8.

He tries to justify this terrible admission by the alleged political progress resulting from it, but the price is too great.

Menzel estimates the number of slaughtered peasants at one hundred thousand:

"Thus terminated the terrible struggle, during which more than one hundred thousand of the peasantry fell, and which reduced the survivors to a mere degraded state of slavery."—History of Germany, 11, p. 244.

At first Luther incited the fanatics to rebellion; so testify his contemporaries:

"Casper von Schwenkfeld said: 'Luther has led the people out of Egypt (the papacy) through the Red Sea (the peasant war) and has deserted them in the wilderness.' Luther never forgave him."—Ibid., 11, p. 239.

He had started a conflagration he could not extinguish:

Their atrocities "drew a pamphlet from Luther 'against the furious peasantry,' in which he called upon all the citizens of the Empire 'to strangle, to stab them secretly and openly, as they can, as one would kill a mad dog;' the peasantry had, however, ceased to respect him.—Ibid., II, p. 239.

"A good tree cannot bring forth evil fruit.

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Neither can an evil tree bring forth good fruit." In every way the so-called Reformation of the sixteenth century stands condemned; and this on the testimony of Protestants. No wonder that Protestants, as they are better acquainted with it, are ashamed of it! No wonder they want to change the name of their churches and drop the word "Protestant!" But changing their name does not change their nature; they remain the fruit of an evil tree.

THE CHURCH AND ABUSES.

Before proceeding further there are several questions it may be well to discuss here. The first is the charge of persecution, especially as embodied in the Spanish Inquisition, a word the enemies of the Church are wont to conjure by. Whatever might have been the work of over-zealous members of the Church in times past, she is no more to be blamed for it than a just law is to be condemned for the abuses of an official in the exercise of that law.

The laws and the spirit of the Church are, and ever were, against the persecution of outsiders, as is manifest from the axiom: "The Church abhors blood," and again from the word of St. Thomas Aquinas: "Those outside the Church must not be compelled to obedience to the Church." Neither must the Church be made to bear the burden of others. The Inquisition was the work not of the Church, but of Spain. If it be true that ecclesiastics were employed in it, it is no less true that the Pope opposed and condemned it.

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From "A Brief for the Spanish Inquisition," by a non-Catholic, Eliza Atkins Stone, we quote the following:

Persecution
and the
Spanish
Inquisition

"The subject is one of those regarding which Protestant Christendom is largely in error. There is perhaps no historical question more deeply overlaid with prejudice, fallacy, one may even say, superstition; none as to which popular conceptions are further removed from the facts as scholars know them. But why, one immediately inquires—why this wide-spread and long-standing delusion?

"The reasons are chiefly three, to-wit:

First: At the time when Protestantism was fighting for its life, it found no more effective rallying cry for its forces than—The Spanish Inquisition! Of this, accordingly, it made the most, lavishing upon the Catholic tribunal all that wealth of lurid invective for which the early reformers are so justly famous. No exaggeration was too wild, no calumny too black for the purpose of these enthusiasts; and they succeeded in coloring not only the thought of their own time, but the thought of Protestant countries from that day to this, concerning the object of their attacks.

"For to come to our second reason, the authorities of the Holy office in Spain, far from striving to neutralize the efforts of the opposition, rather played into its hands. In some parts of Europe, Protestantism might make head by maligning Catholic institutions; in the Peninsula, where Catholicism was so strongly entrenched, a terrorizing policy was the most effective one for repelling Protestantism. Extravagant notions as to the horrors of the Inquisition might

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in flame the northern masses to revolt; in the south such notions would tend to keep the masses quiet; wherefore Spanish statesmen and ecclesiastics, engrossed by their own immediate problem, and earnestly believing it their duty to preserve the Peninsula at any cost from invasion by the doctrine producing such turmoil elsewhere, were content that the Inquisition should be a bogey 'to fearen babes withal;' that the common people should cherish ideas, exaggerted as they might be, of the terrors awaiting apostates. A third reason for misconceptions as to the Holy Office is this: Nearly all modern Protestant chronicles of the Inquisition are poisoned at the source, being chiefly drawn from a work now regarded by scholars, Protestant and Catholic alike, as utterly untrustworthy. The author of this work, one Llorente, a Spaniard, was a functionary of the Inquisition. Being discharged for misconduct, he proceeded to write a 'history' of the tribunal, calumniating it in every possible way; first, having destroyed records which might have disproved his assertions, and to which he alone had access. In the absence of these records, it was for a long time impossible absolutely to confute him; but within the last half century facts have come to light which directly give the lie to a great number of his statements, and so discredit all the rest; his character, too, is shown to have been such that it alone should bar him from the witness-stand; and moreover the investigations of historians are tending more and more strongly every decade to put his testimony out of court on collateral grounds."—"A Brief for the Spanish Inquisition," pp. 4-6.

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Concerning the establishment of the Inquisition she says:

“A Bull obtained from Sixtus IV. (1478) authorized the Crown to appoint two or three Church dignitaries who might be either seculars or regulars, provided they were at least forty years old, of pure morals, and Bachelors, either of Philosophy, or of Canon Law; these with sub-appointees, to constitute a tribunal for the seeking out and judging of heretics. The new Inquisitors, mark, were not like the officials of the early Inquisition, representatives of papal authority, appointed either mediately or immediately by the Holy Father. Ecclesiastics they were, to be sure; but ecclesiastics chosen by the Crown, responsible to the Crown, removable at the pleasure of the Crown. Tribunals of the new order were speedily set up all over the kingdom; but hardly had they gone into operation before loud complaints were heard from the Vatican. His Holiness protested that the Bull had been procured upon a very imperfect setting-forth of the royal intent; that he had been betrayed into concessions ‘at variance with the spirit of the Fathers.’ He had contemplated merely a revival of the mediæval Inquisition; here was a tribunal embracing essential departures from its predecessor, and of these departures Sixtus thoroughly disapproved.

“From this time forward the history of the Holy Office in Spain is one of ceaseless disputes between the civil and ecclesiastical powers. The Popes were continually remonstrating, pleading, exhorting, threatening; to all which the Sovereigns commonly gave small heed. Many eminent chroniclers, in-

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deed, Catholic and Protestant, both will have it that the tribunal is henceforth a political one, pure and simple; but with this view, other exalted authorities, both Protestant and Catholic, vehemently take issue. A fair putting of the case is perhaps this: The machinery of the Spanish Inquisition was mainly ecclesiastical; the Vatican had more or less voice in its management; but on the lever was always, not the papal, but the royal hand. This much at least is beyond question: The tribunal was peculiar to Spain; it began its career under the definite censure of the Holy See; and the latter from whatever motives, invariably and strongly inclined to clemency."—*Ibid.*, pp. 15-17.

Without minimizing the acts of churchmen, the Church should not be made to bear the blame of the Spanish government. Nor should we fail to give the Church the credit of protesting against the cruelty of the government as being 'at variance with the spirit of the Fathers.' The spirit of the Church, rightly understood, is manifest in her legislation:

"Nota bene, what was a fundamental and constant characteristic of the Inquisition in its developed as well as in its primitive form: The Church never imposed penalties (except, indeed, relatively mild and mostly spiritual ones); its work was done, when, failing patient prayer and persuasion, it rendered its verdict of 'Guilty'."—*Ibid.*, p. 13.

Ranke, Fisher and other Protestant historians maintain that it was a political, rather than an ecclesiastical institution. Fisher says:

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"It was an engine for stifling seditious as well as heresy. Hence it was defended by the Spanish sovereign against objections and complaints of the Pope."—Geo. P. Fisher, "The Reformation," Ch. XI, p. 404.

In the question of intolerance and persecution Protestants cannot justly throw stones at the Church. -Indeed, in comparison, Lecky, Macauley, Hallam and other non-Catholic writers can find some excuse for the Church while for Protestantism they have only the severest condemnation.

Cobbett in his history writes thus:

"When one looks at these deeds, when one sees what abject slavery Elizabeth had reduced the nation to, and especially when one views this commission, it is impossible for us not to reflect with shame on what we have so long been saying against the Spanish Inquisition, which from its first establishment, has not committed so much cruelty as this first Protestant queen committed in any one single year of the forty-three years of her reign. And observe again and never forget, that Catholics, where they inflicted punishments, inflicted them on the ground that the offenders had departed from the faith in which they had been bred, and which they had professed; whereas the Protestant punishments have been inflicted on men because they refused to depart from the faith in which they had been bred, and which they had professed all their lives. And in the particular case of this brutal hypocrite, they were punished, and that, too, in the most barbarous manner, for adhering to that very religion which she had openly professed for many years of her life, and to

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which she, even at her coronation, had sworn that she belonged.

“It is hardly necessary to attempt to describe the sufferings that the Catholics had to endure during this murderous reign. No tongue, no pen is adequate to the task. To hear Mass, to harbor a priest, to admit the supremacy of the Pope, to deny this horrid virago’s spiritual supremacy, and many other things which an honorable Catholic could hardly avoid, consigned them to the scaffold, and to the bowel-ripping knife. But the most cruel of her acts, even more cruel than her butcheries, because of far more extensive effect, and far more productive of suffering in the end, were the penal laws inflicting fines for recusancy, that is to say, for not going to her new-fangled Protestant church. And was there ever tyranny equal to this? Not only were men to be punished for not confessing that the new religion was the true one, not only for continuing to practice the religion in which they and their fathers and children had been born and bred, but also punished for not actually going to the new assemblages, and there performing what they must, if they were sincere, necessarily deem an act of open apostacy and blasphemy! Never in the whole world was there ever heard of before tyranny equal to this.”—History of Reformation, pp. 279-280.

In this as in other matters the Church does not fear comparison. In this as in other matters, we see, from the testimony of non-Catholic writers, how the Church has been maligned.

Indulgences *Another subject which is a great bone of contention, and which has a special perti-*

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nence to the period now under consideration, is that of "indulgences," abuses in the practice of which are regarded by many, but erroneously so, as the cause of Luther's rebellion against the Church.

On account of the misconception and misrepresentation of this doctrine it will be well to get a clear notion of it. Webster thus defines it:

"Remission of the temporal punishment due to sin after the guilt of sin has been remitted by sincere repentance; absolution from the censures and public penances of the Church. It is the payment of the debt of justice to God by the application of the merits of Christ and His saints, to the contrite soul through the Church. It is therefore believed to diminish or destroy for sins the punishment of purgatory."—Webster's Dictionary.

Hence it will be seen that an indulgence is not a remission of SIN (much less a permission to commit sin), but of the TEMPORAL PUNISHMENT due to sin—a punishment to be undergone in this world or in purgatory. It is a commutation of penance, or punishment, made by the Church through the merits of Christ and His saints, and requires that after the sinner has confessed his sins and repented, he perform some pious act. One of those pious acts was alms-giving. Prof. Geo. B. Adams of Yale writes on this subject:

"A letter of indulgence was a written document granted by some one in authority in the Church, by which, in view of some pious act, the temporal penalties of sin were said to be remitted or changed in character in favor of the holder. The letter itself,

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which was written in Latin as an official document of the Church, stated that the remission was of no avail without due repentance and forsaking of sin. For three centuries or more it had been customary in the Church to grant these letters for donations of money to be applied to charitable uses, or to advance the interests of the Church, on the theory that the gift of alms was a pious act which might take the place of penance in other forms. Of course, such a source of revenue was a great temptation, and subject to glaring abuses in times of general moral decline. And in latter times the granting of indulgences in return for donations of money has been discountenanced or forbidden by the church." *Mediæval and Modern History*, p. 203.

In the practice of indulgences some abuses arose in the sixteenth century, and Luther made the existence of these abuses one of his rallying cries, but the doctrine itself is based on Scriptures and commands renewal of life and acts of Christian virtue. H. D. Sedgwick notes this distinction:

"The doctrine of indulgences is only blameworthy in corrupt practice. In its honesty who shall say it is devoid of truth?"—*Atlantic Monthly*, 44, p. 453.

See how unerringly the Church distinguishes truth from falsehood. There were abuses in the PRACTICE of indulgences, but for that reason the Church did not rush into the other extreme and strike at truth by condemning the DOCTRINE. She condemned the abuses but defended the true doctrine. Her ministers were led into corrupt practices, never with the sanction or command of authority, but in spite of it—and with its

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condemnation. A Protestant, writing in the Edinburgh Review, declares:

“With regard to the vendible absolutions and indulgences, with her traffic in which the Romish Church has been so long reproached, we do verily believe that there are not ten individuals who can read, that really conceive that anything so utterly absurd or abominable either is, or ever was, carried on with the sanction of the Catholic authorities. Dispensations from cononical impediments to marriage, which are not very different from our special licenses, and absolution from canonical censures, are issued, no doubt, from the chancery of Rome; but indulgence to sin, or absolution from sin, neither are, nor ever were, granted by this court, or by any acknowledged authority. A fee, too, is no doubt paid to the officer who issues these writs; but this is no more the price of the absolution or dispensation, than the fee paid to the clerk of a magistrate who administers an oath in this country, is the price of the oath. Ecclesiastical penances, moreover, are sometimes commuted into pecuniary mulcts, at the discretion of the proper authority; but these fines always go into a fund for charitable uses; and in fact a similar commutation is expressly authorized by the canons of our own church: vide Sparrow’s Collection, Articuli pro clero, 1584; and Canons 1640 c. xiv. concerning Commutations. Such is the whole amount of the Romish doctrine and practice as to venal absolutions and indulgences.”—*Edinburgh Review*, Nov., 1810, p. 19.

Catholics frankly admit that there were abuses in the practice of indulgences. The

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Council of Trent admitted this fact at the time; not only admitted the fact of their existence but severely condemned them and legislated for their correction, as the following testifies:

Admission
of
Abuses

“Wishing to correct and amend abuses which have crept into them, and on account of which this signal name of indulgence is blasphemed by heretics, the holy synod enjoins in general by the present decree that all wicked traffic for obtaining them, which has been the fruitful cause of many abuses among the Christian people, should be wholly abolished.”—Council of Trent. Sess. XXV. De Indul.*

So, too, the Council of Trent admitted the existence of other abuses in the Church, that is, in the morals of some of her members, and in the administration of some of her rites, but for these abuses the Church and her doctrines should not be condemned any more than our Lord and the eleven apostles should be condemned because there was one bad apostle among them. Moreover, was wrong living to be corrected by immoral teaching, such as we have seen Luther's doctrines to be, or by destroying the unity of the Church? “You may cure a throat when it is sore, but not when it is cut”—a principle of common sense—was the only true principle of reform, the violation of which was the fatal mistake of the early Protestants.

**It is obvious that this quotation from the Council of Trent being an admission of abuses, and not an argument in favor of the Church, in no way militates against the general plan of this work.*

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The Church is made up of men, not angels, and men are ever liable to fall into abuses, but the Church herself through her Councils and authoritative ministers is ever correcting those abuses, as she did then.

There was a reformation at that time but it was according to law and order, not a defiance of law and an anarchical rebellion. It was in the Church and by the Church, through the Council of Trent. Hallam has this to say of the character of the Council of Trent:

"It is usual for Protestant writers to inveigh against the Tridentine fathers. I do not assent, to their decisions, which is not to the purpose, nor vindicate the intrigues of the papal party. But I must presume to say, that reading the proceedings in the pages of that very able, and not very lenient historian to whom we have generally recourse, an adversary as decided as any that could come from the reformed churches, I find proofs of much ability, considering the embarrassments with which they had to struggle, and of an honest desire of reformation among a large body, as to those matters which in their judgment ought to be reformed."—Introduction to History of Literature, I, p. 277.

Character
of the
Council
of Trent

Ranke says of the legislation and reform works of the Council of Trent:

"The council that had been so vehemently demanded, and so long evaded, that had been twice dissolved, had been shaken by so many political storms, and whose third convocation had been beset with danger, closed amid the general harmony of the Catholic world.

Work of
the
Council
of Trent

"It may be readily understood how the

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prelates as they met together for the last time on the 4th of December, 1563, were all emotion and joy. Even those who had hitherto been antagonists, congratulated each other, and tears were seen to start into the eyes of those aged men. * * * The faithful were again subjected to the uncompromising discipline of the Church, and in urgent cases to the sword of excommunication. Seminaries were founded where young ecclesiastics were carefully brought up under strict discipline, and in the fear of God. The parishes were regulated anew, the administration of the sacraments, and preaching subjected to fixed ordinances, and the co-operation of the regular clergy subjected to determined laws. The bishops were held rigidly to the duty of their office, especially to the superintendence of the clergy, according to their various grades of consecration. It was a regulation attended with weighty results, that bishops solemnly bound themselves by a special confession of faith, signed and sworn to by them, to observance of the decrees of the Council of Trent, and to submissiveness to the Pope."—History of the Popes, Bk. III, p. 90.

Macaulay tells us something of the results of this true reform:

The True Reform

"In the course of a single generation, the whole spirit of the Church of Rome underwent a change. From the halls of the Vatican to the most secluded hermitage of the Apennines, the great revival was everywhere felt and seen. All the institutions anciently devised for the propagation and defense of the faith, were furbished up and made efficient. New engines of still more formidable power were constructed. Ev-

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erywhere old religious communities were remodeled, and new religious communities were called into existence. Within a year after the death of Leo, the order of Camaldoli was purified. The Capuchins restored the old Franciscan discipline—the midnight prayer and life of silence. The Barnabites and the Society of Somasca devoted themselves to the relief and education of the poor. To the Theatine order a still higher interest belongs. Its great object was the same as that of our early Methodists—to supply the deficiencies of the parochial clergy.

“The Church of Rome, wiser than the Church of England, gave every countenance to the good work. The members of the new brotherhood preached to the great multitudes in the streets, and in the fields, prayed by the beds of the sick, and administered the last sacraments to the dying. Foremost among them in zeal and devotion was Gian Pietro Caraffa, afterwards Pope Paul the Fourth. In the convent of the Theatines at Venice, under the eyes of Caraffa, a Spanish gentleman took up his abode, tended the poor in the hospitals, went about in rags, starved himself almost to death, and often sallied into the streets, mounted on stones, and waving his hat to invite the passers-by, began to preach in a strange jargon of Castilian and Tuscan. The Theatines were among the most zealous and rigid of men; but to this enthusiastic neophyte their discipline seemed lax, and their movements sluggish.”—*This was St. Ignatius Loyola, founder of the Jesuit order.*

“Dissatisfied with the system of the Theatines, the enthusiastic Spaniard turned his

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face towards Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with paintings and many-colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver; where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition; and under his rule the order of Jesuits began to exist, and grew rapidly to the full measure of their gigantic powers.

“With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means,* the Jesuits fought the battles of

**Macaulay falls victim to the old calumny that the Jesuits held and taught the principle: “The end justifies the means.” This calumny—another remarkable instance of the unfair tactics of the enemy—is now generally rejected by non-Catholic scholars who have studied this subject. So the Supreme Court of the Rhine Province in Cologne decided in the famous case of Hoensbroech vs. Dasbach. Dr. Viktor Naumann of Munich, the distinguished non-Catholic scholar and historian, in his recent work, “Jesuitism a Critical Examination of the Principles, Organization and Development of the Society of Jesus,” published at Regensburg, 1905, says: “In the constitution of the order, the use, for any end, of means*

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their Church, is written in every page of the annals of Europe, during several generations. In the order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strongholds which command the public mind—of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title-page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from the first rudiments, to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or heresy, now became the allies of orthodoxy."—Macaulay's Essays, Ranke's History, Vol. III, pp. 317-319.

Comparing the Council of Trent and the reform it wrought in the Church, as exemplified, according to Macaulay, in the zeal and activity of the Jesuit order, with the

bad in themselves, is always and everywhere forbidden," p. 288. This is categorical and unequivocal. Again he says: "What the Jesuits teach is, that means indifferent in themselves, if employed for a good end thereby become good; but that a good end, can never change the nature of means which are bad in themselves." p. 565.

For a thorough study of this subject read Ch. XI to XVI, inclusive, of the same work.

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murderous, lustful and rapacious founders of Protestantism (and this on the testimony of non-Catholic writers) and the terrible evils resulting from their rebellion, who can fail to see where was the spirit of God; which was the work of God?

THE CHURCH AND THE BIBLE.

The Bible is another subject of dispute of that period, both because the Church is accused of having kept the Bible away from the faithful, and because the cry: "The Bible and nothing but the Bible" became the slogan and rule of faith, at least in theory, for Protestants. The charge that the Church kept the Bible away from the faithful by keeping it in an unknown tongue, is absolutely without foundation. The truth is that most people who could read in those days understood Latin; and, moreover, there were translations into all the vernacular languages. Rev. J. H. Blunt says of England:

Early
Translations
Into the
Vernacular

"We are thus able to trace nearly the whole of the Bible back into vernacular translations between the seventeenth century and the Norman Conquest. But these traces can hardly be supposed to represent the full measure of what our early forefathers really possessed in the way of Biblical knowledge. The trouble brought upon England by the Danes must have led to the destruction of many such volumes, and when the ancient English tongue became superseded by French among the upper classes, and gradually by the mixed language of the thirteenth and fourteenth centuries among all, such old versions as still

remained would fall into disuse, and there would be little hope of any being preserved, except those which were in the monastic libraries, where, says a writer of the fourteenth century previously quoted, there were many volumes of such English Scripture in whole or in part, in such old English, that scarcely any Englishman could read them."—Plain Account of the English Bible, p. 8.

Dean Maitland tells us how familiar the people of the Middle Ages were with the Bible:

Familiar
to the
People
in the
Middle
Ages

"The writings of the Dark Ages are, if I may use the expression, *made of the Scriptures*. I do not merely mean that the writers constantly quoted the Scriptures and appealed to them as authorities on all occasions, though they did this, and it is a strong proof of their familiarity with them; but I mean that they thought, and spoke, and wrote their thoughts and words, and phrases of the Bible; and they did this constantly, and habitually, and as the natural mode of expressing themselves."—The Dark Ages, p. 476.

And concerning the alleged antipathy to the Bible he says:

"I have not found anything about the arts and engines of hostility, the blind hatred of half-barbarian kings, the fanatical fury of their subjects, or the reckless antipathy of the Popes. I do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity, or less than profound respect. * * * I know (and in saying this I do not mean anything but to profess my ignorance, for did I suppress such knowledge I might well be charged with dishonesty) of nothing

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which should lead me to suppose that any human craft or power was exercised to prevent the reading, the multiplication, the diffusion of the Word of God."—*Ibid.*, p. 240.

Number of
Versions
Before the
Reforma-
tion

For a long time a dearly cherished weapon against the Church was the myth that Luther "discovered the Bible" by accident in his monastery. A non-Catholic writer in the Athenaeum tells us something of the number of editions of the Bible issued before the Reformation:

"Dr. Edgar still repeats the oft-exploded notion that the Catholic Church had 'a widespread horror of Scripture translations, whether accompanied with notes or not, and however faultlessly executed.' He does not seem to know that long before the Reformation every Catholic nation all over Europe had versions of the Bible in the vernacular of the country. Between 1477, when the first edition of the French New Testament was published at Lyons, and 1535, when the first French Protestant Bible was published, upwards of twenty editions of the Bible in the French vernacular issued from the Catholic press. In Germany prior to the publication of the first edition of Luther's Bible in 1534, no fewer than thirty Catholic editions of the entire Scriptures, and parts of the Bible appeared in the German vernacular. In Italy, the very seat of the Papacy, two editions of an Italian translation of the whole Bible appeared in 1471, and several other editions appeared prior to the Reformation. These facts any student can verify by a visit to the British Museum, where most of the Bibles are to be seen."—*The Athenaeum*, August 24, 1889, p. 246.

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The Church had no objection to the reading of the Bible by the faithful; what she objected to was the reading of unauthorized and perverted editions of the Bible and licentious interpretations of the same. Indeed the Church is accused by some non-Catholics of having allowed too easy access to the Bible. Karl Pearson writing in the Academy declares:

“The Catholic Church has quite enough to answer for, * * * but in the fifteenth century it certainly did not hold back the Bible from the folk, and it gave them in the vernacular a long series of devotional works which for language and religious sentiment has never been surpassed; indeed, we are inclined to think it made a mistake in allowing the masses such ready access to the Bible. It ought to have recognized the Bible once for all as a work absolutely unintelligible without a long course of historical study; and so far as it was supposed to be inspired, very dangerous in the hands of the ignorant.”—The Academy, August, 1886.

Accessible
to
Catholics

The Church's precautions were based on well grounded and reasonable fears, as events afterwards proved. Listen to the complaints of Protestants about the evils resulting from the unrestricted use of the Bible:

Abuse of
Bible by
Protes-
tants

“So irreverent and factious a use was made of the Bible that a proclamation was shortly issued declaring how much the king was disappointed at the way in which many were abusing the privilege. * * * Cromwell's injunctions of 1536 show that those most favorable to the dissemination of the

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Holy Scriptures could not blind themselves to this exhibition of lawless zeal, for while the third injunction forbids any one to discourage Bible reading, it also exhorts strongly to the avoidance of contention and altercation; so controversial and irreverent was the spirit of the times."—Rev. J. H. Blunt, Plain Account of the English Bible, p. 45.

In the Athenaeum Library in Boston is a copy of the famous London Polyglot Bible presented by King William and Mary to King's Chapel. In the preface of the work Dr. Walton, the editor, ironically writes:

"Aristarchus in his day could hardly find seven wise men in Greece; but amongst us (English) are hardly to be found so many ignorant persons; for all are teachers, all divinely inspired. There is no fanatic or clown from the lowest dregs of the people who dares not give his dreams as the word of God. For the bottomless pit seems to have been set open, from whence a smoke has risen which has obscured the heavens and the stars, and locusts are come out with stings, a numerous race of sectaries and heretics, who have renewed all the old heresies and invented monstrous opinions of their own. These have filled our cities, villages, camps, houses, nay, our churches and pulpits too, and lead the poor, deluded people with them to the pit of perdition."—Proef., in Bibl. Polyglot.

Evils
Resulting
from
those
Abuses

The result of the unrestricted use of the Scriptures at that time was that every "fanatic or clown" made them support his fanatical and oftentimes immoral teaching, with the further result of discrediting the Bible and all religion, and the consequent

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growth of infidelity on those lands that boasted most loudly of the "open Bible." Of Germany, a non-Catholic writer in the Edinburgh Review says:

"The land which was the cradle of the Reformation has become the grave of the reformed faith. * * * All comparatively recent works on Germany, as well as all personal observation, tell the same tale. Denial of every tenet of the Protestant faith among the thinking classes, and indifference in the masses, are the positive and negative agencies beneath which the church of Luther and Melancthon has succumbed. * * * In contiguous parishes of Catholic and Protestant populations one invariable distinction has long been patent to all eyes and conclusions. The path to the Catholic Church is trodden bare; that to the Protestant Church is rank with grasses and weeds to the very door."—*Edinburgh Review*, October, 1880, pp. 271, 276.

And of the conditions in America the Rev. Dr. Percival says:

"Even old-fashioned Protestantism is in America on the wane, and while the law of William Penn's own Pennsylvania still by statute fines those who speak against or insult the Holy Scriptures of God, many Protestant ministers in the hundreds of pulpits of Philadelphia find no more interesting and exciting theme for their Sunday preachments than the showing of the Word of God to be the erring and often immoral and ridiculous word of man."—*Nineteenth Century*, 46, p. 516.

But large and rapid have been the strides since that day. Harold Bolce, calling the

girls' colleges in the United States 'the melting pot of religion,' gives a view of the present status:

"It is the alarm and protest of American communicants that girls go from Christian homes to study in institutions in which the Bible is not taught. The Bible is taught in the co-educational universities of the United States, but the character of that teaching will startle Christendom when the truth is known. The University of Michigan, for example, declares that the books of the Bible are a composite of myth and legend, in the form of epos, hero-saga, fable, proverb, precept, folklore, primitive custom, clan and domestic law, and rhapsody. It is further set forth that these are of various and dubious origin; that the texts have been edited and interpolated, 'and often corrupted and marred by endless copying'; that the Scriptural writings were ascribed, as a rule, to men who never wrote them; that they are nearly all difficult to understand, and that it is preposterous to ask humanity to stake its hope of salvation upon such a book. And at Chicago and California it is contended that, *to the scientific mind, there is no 'historic certainty that Jesus ever lived,'* and that no such record, 'which is known to us only through tradition, is the basis of saving faith.'"—"The Crusade Invisible," *Cosmopolitan*, February 1910, p. 313.

The Bible
Alone an
Impossible
Rule of
Faith

The Protestant principle, "the Bible and nothing but the Bible," renders every man the judge and maker of his own religion, hence the multiplicity of sects. Protestants adopted the Bible exclusively as the great weapon of self-defense; it has become their weapon of self-destruction. The Bible alone

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was their foundation; they have destroyed the foundation; their own disintegration is only a matter of time. They made it the basis of authority; as a basis of authority it was an absurd principle; indeed, according to W. H. Mallock, science is showing it to be an unthinkable one:

"It tends to annihilate completely, in the eyes of every thinking man, the great principles which are the foundations of what is called Reformed Christianity. The first of these is the principle that the Bible contains in itself a clear indication of what Christian doctrine is, and is also its own warranty that everything which it says is true. The second is the principle that if any further guide is required we shall find it in the beliefs and practices of Christ's earliest followers, the fundamental assumption of every school of Protestantism being that its own creed is that of the first Christians, given back to the light by the removal of the superstructures of Rome. Both these principles, the scientific study of history is rendering year by year more completely untenable; indeed, we may say, more completely unthinkable."—
Nineteenth Century, Vol. 46, p. 755.

Events have proved that a silent book, the Bible, could not be a rule of faith for living men. God never could have intended such an impossible principle. The Catholic rule of faith is two-fold, the remote and the proximate. The remote rule of faith is the word of God, being found in the Bible and tradition. Grotius grasped this principle and shows where it is embodied:

**The True
Rule of
Faith**

"The seceders, to cover their own deed, stoutly maintained that the doctrine of the

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Church united with the chief See had been corrupted by many heresies and by idolatry. This was the occasion of my inquiring into the dogmas of that church, of reading the books written on both sides, reading also what has been written of the present state and doctrine of the Church in Greece, and of those joined to it, Asia and Egypt. I found that the East held the same doctrines which had been defined in the West by universal councils; and that their judgments agreed on the government of the Church (save the controversies with the Pope) and on the rites of the sacraments unbrokenly handed down. I went further and chose to read the chief writers of ancient times, as well Greek as Latin, among whom are Gauls and Africans; and those of the next three centuries. I read both, all and often, but the later ones as much as my occupations and circumstances allowed, especially Chrysostom and Jerome, because I saw that they were considered happier than the rest in the exposition of Holy Scriptures. Applying to these writers the rules of Vincentius of Lerins, which I saw to be approved by the most learned, I deduced which were the points which had been everywhere, always and perseveringly handed down by the testimony of the ancients, and by the traces of them remaining to the present day. I saw that these remained in that Church which is bound to Rome."—Hugo Grotius, *Votum pro Pace*. Tom. III, p. 653.

DOCTRINES OF THE CHURCH.

For the guardianship and propagation of the word of God, a visible society or church is necessary. Protestants, conscious of their lack of historical continuity, going back to the time of Christ and the apostles, invented the fiction of an invisible Church. How absurd this is Guizot shows:

**Necessity
of a
Visible
Church**

“When a religious society has ever been formed, when a certain number of men are united by a common religious creed, are governed by the same religious precepts, and enjoy the same religious hopes, some form of government is necessary. No society can endure a week, nay more, no society can endure a single hour, without a government. The moment, indeed, a society is formed, by the very fact of its formation it calls forth a government, a government which shall proclaim the common truth which is the bond of society, and promulgate and maintain the precepts that this truth ought to produce. The necessity of a superior power, of a form of government, is involved in the fact of a religious as in that of any other society.”—Civilization in Europe, Lec. V, p. 131.

The proximate rule of faith, according to Catholics, is the teaching authority of the living, infallible Church, with power to interpret and explain the Word of God. Mallock argues that any religion that pretends to be a revealed religion must of necessity be absolutely infallible. This seems to be obvious enough, and this is precisely the claim of the Catholic Church. Listen to Mallock:

**Necessity
of In-
fallibility**

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"We shall understand this more clearly if we consider one of the characteristics that a revelation necessarily claims, and the results that are at this moment in a certain prominent case attending on a denial of it. The characteristic I speak of is an absolute infallibility. Any supernatural religion that renounces its claim to this, it is clear, can claim to be a semi-revelation only. It is a hybrid thing, partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed it of course professes to be infallible; but if the revealed part be in the first place hard to distinguish, and in the second place hard to understand, if it may mean many things, and many of these things contradictory, it might just as well have never been made at all. To make it in any sense an infallible revelation, or in other words a revelation at all, to us, we need a power to interpret the Testament, that shall have equal authority with that Testament itself."—"Is Life Worth Living?" p. 274.

Admissibility of the Church's Supernatural Claims

Viewed in the proper light, Catholicism presents no insuperable difficulties either to reason or the moral sense. Once admit that we are free and responsible agents, living in a spiritual world, all the supernatural claims of the Church easily follow. Writing in the Nineteenth Century on this subject, Mallock says:

"If we would obtain a true view of Catholicism we must begin by making a clean sweep of all the views that as outsiders we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible

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and as authoritative now as ever she was, with her eyes undimmed, and her strength not abated, continuing to grow still as she has continued to grow hitherto; and the growth of her new dogmas that she may from time to time enunciate, we must learn to see, are from her standpoint signs of life and not signs of corruption. And further, when we come to look into her more closely we must separate carefully the elements we find in her, her discipline, her pious opinions, her theology and her religion. Let her be fairly looked at in this way—looked at not with any prepossession in her favor, but only without prejudice, and this much I am convinced of: I am convinced that if it be once admitted that we belong to a spiritual world, and in that world we are free and responsible agents, there will be no new difficulties encountered either by reason or the moral sense in admitting to the full the supernatural claims of Catholicism. The study of other religions will not lie in our way; the partial successes of it itself will not lie in our way, nor will many of its teachings if apprehended fairly. Difficulties, as I have said, we do meet doubtless, but we have passed them long ago as we crossed the threshold of the spiritual world. We have neither denied them nor forgotten them. We have done all that was possible; we have accepted them.”—Nineteenth Century, 1878, p. 1034.

Once admit the infallibility of the Church (and we have seen that revealed religion necessarily demands this), it follows that all the doctrines which the Church teaches must be true. However, we shall consider some of the more disputed doctrines. One

**The
Sacraments**

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of the great distinguishing marks of the Church is her sacraments, the means instituted by our Saviour to apply the fruits of His Redemption to the souls of men. Goethe, complaining of the way Protestantism has hacked and destroyed the sacramental system, argues for the sequence of the sacraments as they are found in the Church:

“I cannot on this occasion forbear recalling somewhat of my earlier youth, in order to make it clear that the great affairs of religion as embodied in the Church must be carried on with order and close coherence if they are to bring forward the expected fruit. The Protestant service has too little fullness and consistency to be able to hold the common people together, hence it often happens that members secede from it, and either form little communities of their own, or they quietly carry on their citizen life, side by side, without ecclesiastical connection. Thus for a long time complaints have been made that the church-goers are diminishing from year to year, and in just the same ratio the persons who partake of the Lord’s table. As to both, but especially the latter, the cause lies very near; but who dares to speak it out? We will make the attempt.

“In moral and religious as well as in physical and political matters man cannot do anything well extempore; he needs a sequence from which results habit; he cannot represent to himself what he is to love and to perform as a single or isolated act; and in order to repeat anything willingly it must not have become strange to him by discontinuance. If the Protestant worship lacks fullness in general, so when it is investi-

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gated in detail it will be found that the Protestant has too few sacraments, that indeed he has only one in which he is himself an actor, the Lord's Supper; for Baptism he sees only when it is performed on others, and therefore derives no benefit from it. The sacraments are the highest in religion, the symbols to our outward sense of an extraordinary divine favor and grace. In the Lord's Supper earthly lips receive the embodiment of a Divine Being, and under the form of earthly nourishment are partakers of a heavenly. This sense is just the same in all Christian Churches; it is now the sacrament, with more or less submission in the mystery, with more or less accommodation as to what is understood to be received; it always remains a great and holy thing, which in reality takes the place of the possible or the impossible, the place of that which man can neither attain to nor do without. But such a sacrament should not stand alone; no Christian can partake of it with true joy for which it is given if the symbolical or sacramental sense is not fostered within him. He must be accustomed to regard the inner religion of the heart, and that of the external church as perfectly one, as the great universal sacrament, which again divides itself into so many others, and communicates to these parts its holiness, indestructibility and eternity. Here a youthful pair give their hands to one another, not for a passing salutation, or for the dance; the priest pronounces his blessing upon the act, and the bond is indissoluble. It is not long ere these wedded ones bring a third, made in their likeness, to the threshold of the altar; it is cleansed with conse-

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crated water, and so incorporated into the Church that it cannot forfeit this benefit but through the most monstrous apostacy. The child in this life practices himself in earthly things of his own accord, in heavenly things he must be instructed. Does it prove on examination that this has been fully done? He is next received into the bosom of the Church as an actual citizen, as a professor of truth, and of his own will, not without tokens of the weightiness of this matter. Now he is first decidedly a Christian; now for the first time he knows his advantages as also his duties. But meanwhile many a strange thing has happened to him as man; through an affliction he has come to know how critical appears the state of his inner self, and he will yet constantly question within himself of doctrines and transgressions; but punishments will no longer find place. For here in the infinite confusion in which he cannot but get entangled, amidst the conflicting aims of Nature and Religion an admirable means of formation is given him by confiding his deeds and misdeeds, his infirmities and doubts, to a worthy man appointed expressly for that purpose, who knows how to calm, to warm, to strengthen him; to chasten him by symbolical punishments, as it were; and at last through a complete washing away of his guilt, to bless him and give him back the tablet of his manhood pure and cleansed. Thus prepared beforehand, and purely calmed to rest by many sacramental acts, which on closer examination branch forth again into minuter sacramental traits, he kneels down to receive the Host; and yet more to enhance the mystery of the

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high act, he sees the chalice only in the distance; it is no common meat and drink that satisfies him; it is a heavenly feast, which makes him thirst after heavenly drink. Yet let not the youth believe that this is all he has to do; let not even the man believe it! In earthly relations we are accustomed at last to depend on ourselves, and even then, knowledge, understanding and character will not always suffice; in heavenly things, on the contrary, we are never done learning. That higher feeling within us which on frequent examination finds itself at once truly at home is even oppressed by so much from without besides, that our own power hardly administers all that is necessary for counsel, consolation and help. But to this end a remedy is found to be instituted for our whole life, and an intelligent, pious man is continually on the lookout to show the right way to the wanderers, and to relieve the distressed. And what has now been so well tried through the whole life shall show forth all its healing power with tenfold activity at the gate of death. According to a trustful custom, in which he has been guided from his youth up, the dying man receives with fervor those symbolical, significant assurances, and where every earthly warranty fails, there by a heavenly one he is assured of a blessed existence to all eternity. He feels himself perfectly convinced that neither a hostile element nor a malignant spirit can hinder him from clothing himself with a glorified body, so that when in immediate relation with the Godhead he may partake of the boundless happiness which flows forth from Him.

“In conclusion, then, in order that all may

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be holy, the feet also are anointed and blessed. They are to feel, in case of possible recovery, an aversion to touching this earthly, hard, impenetrable soil. A wonderful nimbleness shall be imparted to them by which they spurn from under them this hollow earth which attracted them before.

“And so through a resplendent circle of equally holy acts, whose beauty we have only briefly hinted at, the cradle and the grave, let them lie perchance never so far asunder, are bound together within one never-ending round.

“But all these spiritual wonders spring not like other fruits, from the natural soil, where they can neither be sown nor planted nor cherished. We must supplicate for them from another region, a thing which cannot be done by all persons, nor at all times. Here the highest of these symbols meet us, according to ancient pious tradition. We are told that one man may be endowed with grace, blessed and sanctified above another. But lest this should appear as a natural gift, this great grace, bound up as it is with a heavy duty, must be communicated to others by one who has authority; and the greatest good that a man can attain must be received and perpetuated on earth by spiritual heirship, yet without his being able to wrestle it out or seize upon its possession of himself. In the very ordination of the priest everything is comprehended which is necessary for the effectual solemnizing of these holy acts, by which the many receive grace, without any other act being needful on their part, but of faith and implicit confidence. And so the priest steps forth into the line of his predecessors and

successors into the circle of those anointed with him, representing Him, the great Source of blessings, so much more gloriously, as it is not the priest whom we reverence, but his office; it is not his nod to which we bow the knee, but to the blessing which he imparts, and which seems the more holy, and to come more immediately from heaven, inasmuch as the earthly instrument cannot at all weaken or invalidate it by its own sinful, yea, wicked, nature.

"How is not this truly spiritual connection shattered to pieces in Protestantism! Since some of the above mentioned symbols are declared apocryphal, and only a few canonical; and how by their indifference to one of these will they prepare us for the high dignity of the other?"—Goethe's *Autobiography*, Trans. J. Oxenford, pp. 239-242.

Among the sacraments there is one in particular most dear to the Church; it is the Holy Eucharist or Real Presence, "the great mystery of Faith," wherein the Body and Blood of Jesus is really and truly present. Prof. J. B. Remensnyder, D. D., a Lutheran, writing in the Homiletic Review (Protestant) proves the Real Presence of Christ in the Eucharist from the different classical texts of Scripture, and shows the impossibility of giving a figurative interpretation to these texts. He cites as further proof the interpretation which the Fathers of the first centuries gave to these texts. He then gives the findings of Protestant patristic scholars and historians of doctrine. We quote the latter part:

The Real Presence

"Neander says: 'The most common representation of the Lord's Supper was as the means of a spiritual, corporeal com-

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munion with Christ.' Ruckert: 'That the body and blood of Christ were given and received in the Lord's Supper was from the beginning the general faith, and this, too, at a time when written documents were not yet extant or widely diffused. No one opposed this in the ancient Church, not even the arch-heretics.' Hagenbach—History of Doctrines: 'The Christian Church attached from the beginning a high and mysterious import to the bread and wine used in the Lord's Supper.' Gieseler—History of Dogma: 'The idea which lies at the basis of most of the statements about the Lord's Supper is, that as the Logos was once united with the flesh, so in the supper it is now united with the bread and wine.' Krauth, after an exhaustive critical inquiry, concludes: 'The literal interpretation (of the Eucharistic words) is sustained by the universal usage of the Church Catholic, by the judgment of the greatest of the Fathers, Greek and Latin, and by the most eminent dogmaticians and expositors, ancient and modern.'

"The unrivaled patristic scholar Pusey thus summarizes: 'I have now gone through every writer who in his extant works speaks of the Holy Eucharist, from the death of St. John to the Fourth General Council, A. D. 451. I have suppressed nothing. I have given every passage with context. There is no room here for any alleged corruption. All the earliest Fathers state the doctrine of the Real Presence—all agree in one consentient exposition of our Lord's words. 'This is My body, this is My blood.' The confessions of the Romish, Greek and earliest Protestant Church Con-

fessions are here essentially one. And if this Consensus of Universal Christendom, this sure belief of all the Christian centuries, amounts to nothing in the exposition of so cardinal a doctrine of the Scriptures, what assurance can we have as to any Christian article?"—The Real Presence, Homiletic Review, June, 1894, p. 503.

Further on he adduces the testimony of Luther in support of this doctrine, saying:

"And Luther, who in his tremendous struggle with Rome felt compelled to assume so indifferent an attitude towards tradition, yet felt that the concurrent testimony was too overwhelming, and so, speaking of the Real Presence he gives this conclusion: 'This article has been unanimously believed and held from the beginning of the Christian Church to the present hour, as may be shown from the writings of the Fathers both in the Greek and Latin languages, which testimony of the entire Holy Christian Church ought to be sufficient for us, even if we had nothing more.'"—Ibid., p. 504.

Truly there is no want of proof; it is want of faith which keeps men from believing this most sacred, most weighty, most beautiful mystery of the Christian religion.

The Holy Eucharist is at once a sacrament and a SACRIFICE. The Rev. John Johnson testifies to this latter truth:

"I am fully persuaded that we may as easily demonstrate the truth and necessity of the doctrine of a Sacrifice in the Eucharist as any other point now in dispute.
* * * It was the chief design of those who have formerly set themselves to defend the Eucharistic Sacrifice to prove the thing

The Holy
Sacrifice
of the
Mass

itself, viz., that our Saviour instituted and the apostles and primitive Church believed and practiced this Sacrifice; and I crave leave to say that there was no necessity for me or any one else to take any further pains in this matter, for that our Saviour intended the Eucharist to be a Sacrifice, and that the primitive Church did so esteem it and use it was as clear as anything need be."—"The Unbloody Sacrifice," Johnson's Works, Vol. I, p. 17.

Celibacy
of the
Clergy

Celibacy of the clergy is a disciplinary measure of the Church intimately connected with the Holy Sacrifice of the Mass. Violations of this high and holy state undoubtedly there have been and will be—we must remember that among the twelve chosen by our Lord Himself one was found unfaithful—but this high standard was set by our Lord and His apostles, and the Church declares that only those who can realize this high ideal are worthy to serve at the altar of God. It is above the world, and the world either through admiration praises it, or through envy attacks it. Search the ages, scour the whole world, gather as many scandals as possible, let them be admitted to the full, yet this virginal state of life will ever remain a bright gem of glory in the diadem of the Church. It cannot be denied that Protestantism lowered the Christian ideal, and made its standard of the earth and of the flesh when it struck at celibacy. Cobbett says in answer to the objection that it is an unnatural state:

"It has been represented as 'unnatural' to compel men and women to live in the unmarried state, and as tending to produce propensities to which it is hardly proper

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even to allude. In the first place, the Catholic Church compels nobody to make such a vow. It only says that it will admit no one to be a priest, monk, friar or nun who rejects such a vow. St. Paul strongly recommends to all Christian teachers an unmarried life. The Church has founded a rule on this recommendation, and that, too, for the same reason that the recommendation was given, namely, that those who have flocks to watch over, or, in the language of our Protestant Church, who have the care of souls, should have as few as possible of other cares, and should by all means be free from those incessant and sometimes racking cares which are inseparable from a wife and family. What priest who has a wife and family will not think more about them than about his flock? Will he, when any part of that family is in distress from illness or other cause, be wholly devoted, body and mind, to his flock? Will he never be tempted to swerve from his duty in order to provide patronage for his sons and for the husbands of daughters? Will he always as boldly stand up and reprove the lord or the squire for their oppressions and vices as he would do if he had no son for whom to get a benefice, a commission or a sinecure? Will his wife never have her partialities, her tattlings, her bickerings among his flock, and never on any account induce him to act toward any part of that flock contrary to the strict dictates of his sacred duties? And to omit hundreds, yes, hundreds, of reasons that might in addition be suggested, will the married priest be as ready as the unmarried one to appear at the bedside of sickness and contagion? Here it is that the calls on him

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are most imperative, and here it is that the married priest will—and with nature on his side—be deaf to those calls.”—History of the Reformation, pp. 85-86.

Confession and Pardon of Sins

Confession with the pardon of sins, in the Sacrament of Penance, has been a stumbling block for many Protestants. Individuals may be found among them who say they admire many good, beautiful and true things in the Church, but that they rebel at the thought of confession. Now if there is one thing which should attract them it is confession, which is the very mercy seat of Christ; and surely in the Church of Him who had such mercy for sinners, who lifted the sinful woman from the dust, who pardoned the penitent thief on the cross, and who taught us the parable of the Prodigal Son, a throne of mercy must be found. It is found in the confessional. Bishop Sparrow (Protestant), proving that Christ gave the power of remitting sins to His priests, cites St. Jerome, St. Gregory and other early Fathers of the Church, and goes on to say:

“I could name more Fathers, as St. Augustine, St. Cyprian and others, but I spare. These I have named are enough to give testimony of the former generation; men too pious to be thought to speak blasphemy, and too ancient to be suspected of Popery. But to put all out of doubt, let's search the Scriptures; look into the 20th of St. John, V. 23. 'Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained.' Here is plainly a power of remitting sins granted to the priest by our blessed Saviour. Nor can it be understood of remitting sins by preaching, as some expound it, nor by baptizing,

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as others guess, for both these, preach and baptize, they could do long before; but this power of remitting they receive not till now, that is, after His Resurrection. That they could preach and baptize before is plain."—Sparrow's Rationale, p. 313.

Dr. Liddon is careful to make the same distinction:

"The prayer book teaches distinctly that a priest has the power of promoting absolutions which are ratified in heaven. This can only be evaded by an unhistorical and non-natural interpretation of the plain words of the Ordinal and 'Visitation of the Sick' Service. If preaching forgiveness in Christ's 'Name' was all that had been meant a very different form of words would not merely have answered the purpose of the Church, but would have answered it much better."—Life and Letters of Henry P. Liddon, Johnson, p. 191.

Elsewhere he says:

"The power of remitting and retaining sins was given by our Risen Lord in the upper room with closed doors on the evening of the day of the Resurrection. In this way Jesus provided a remedy for the wounds which sin would leave on the souls of His redeemed."—Clerical Life and Works, "Secret of Clerical Power," p. 159.

A blind, destructive work of Protestantism was the denial of the beautiful doctrine of the Communion of Saints. How could any one who believed in the efficacy of the prayers of holy men on earth admit that their prayers and power and love ceased when they were numbered among the friends of God in heaven? How gross and

**The Com-
munion of
Saints**

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unspiritual is the Protestant doctrine! Mallock, an outsider, notes the absurdity of their objection in these words:

“The practice of the invocation of saints seems to many to complicate the whole relation of the soul to God, to be introducing a number of new and unnecessary go-betweens, and to make it, as it were, communicate with God through a dragoman. But the case is really very different. Of course it may be contended that intercessory prayer, or that prayer of any kind, is an absurdity; but for those who do not think this there can be nothing to object to in the invocation of saints. It is admitted by such men that we were not wrong in asking the living to pray for us; surely therefore it is not wrong to make a like request of the dead.”—“Is Life Worth Living?” p. 296.

Mary,
Queen of
Saints

Again, Protestants say that Catholics honor the Blessed Virgin Mary too much. Again the objection is gross and unspiritual. Must they not see that the honor, power and glory not only of the Mother of God, but of the least of the children of men, transported to and transformed in the kingdom of heaven, is immeasurably beyond anything we can conceive of it? The poets, with a clearer vision and a finer sense of expression, pay their tribute to her, our fellow-creature, whom God so deigned to honor. Keble thus speaks of the honor and glory of Mary:

“Ave Maria! thou whose name
All but adoring love can claim,
Yet may we reach thy shrine;
For He thy Son and Saviour, vows,

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To crown all lowly, lofty brows
With love and joy like thine."

—The Christian Year. The Annun-
ciation, p. 198.

Wordsworth thus speaks of her Immaculate Conception:

"Mother, whose virgin bosom was uncroft
With the least thought to sin allied;
Woman above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost."

—Wordsworth's Works, Vol. 4, p. 114.

And Longfellow tells of her intercessory power:

"This is indeed the blessed Mary's land,
Virgin and Mother of our dear Redeemer;
All hearts are touched and softened at her
name:

Alike the bandit with the bloody hand,
The priest, the prince, the scholar and the
peasant,

The man of deeds, the visionary dreamer,
Pay homage to her as one ever present;
And even as children who have much of-
fended

A too indulgent father, in great shame,
Penitent, yet not daring unattended
To go into his presence, at the gate
Speak with their sister, and confiding wait
Till she goes in before and intercedes;
So men, repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests an angry father's ear,
Offer to her their prayers and their con-
fession.

And she for them in heaven makes inter-
cession.

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And if our faith had given us nothing
more

Than this Example of all Womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and
truer,

Than all the creeds the world had known
before."

—Longfellow's Poems (Cambridge
edition). The Golden Legend, p. 453.

Purgatory

*Part of the doctrine of the Communion
of Saints is the belief in Purgatory, where
they who have left this life, free from mor-
tal sin, yet with some stains of earth upon
them, are purged of those stains by the
prayers of those on earth. Tennyson makes
the dying Sir Bedivere say:*

"I have lived my life, and that which I have
done,

May He within Himself make pure! but
thou,

If thou shouldst never see my face again,
Pray for my soul. More things are
wrought by prayer

Than this world dreams of. Wherefore
let thy voice

Rise like a fountain for me night and day.
For what are men better than sheep and
goats

That nourish a blind life within the brain,
If knowing God they lift not hands in
prayer,

Both for themselves and those who call
them friends?

For so the whole round earth is every way
Bound by gold chains about the feet of
God."

—Morte d'Arthur Poems, p. 40.

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Dr. Johnson explains the reasonableness of this doctrine. Boswell, his biographer, relates the following conversation with him:

“What do you think, sir, of Purgatory, as believed by the Roman Catholics? Johnson: ‘Why, sir, it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, sir, there is nothing unreasonable in this.’”—Boswell’s *Life of Johnson*, Vol. I, p. 350.

And Johnson showed his own belief in this doctrine, which he considered consoling, by praying for his departed wife. Here is an extract from his “Prayers and Meditations”:

“I kept this day as the anniversary of my Tetty’s death, with prayer and tears in the morning. In the evening I prayed for her conditionally, if it were lawful.”—*Ibid.*, p. 131.

In being compelled to explain the Catholic doctrine about images, and protesting that Catholics do not ADORE them, one feels like making an apology for insulting the intelligence of one’s readers; and yet the ignorance of some, fostered by the malice of others, demands an explanation. Made up as we are of body as well as soul, and being so wrought upon by the senses, images, statues and paintings are but a natural and laudable means of conveying truth to us; and let us add that it is not the least spirit-

Images

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ual who are influenced most and best by these material means. Let Carroll D. Wright apologize for those who misconceive the Catholic doctrine and practice:

“I used to feel that it was mere idolatry, or absence of refined mentality, that led the Spanish or Italian peasant to kneel before the image of the Virgin Mother. A deeper appreciation of the aspirations of the human soul has removed that feeling from my mind. When I see an ignorant worshipper kneeling in prayerful attitude I come to the conclusion that there is the evidence of divine aspiration. * * * It has been through the innumerable representations of the Madonna, as brought out in the common forms, as well as in the masterpieces of creative art, that religion has received in many lands its most stimulating influence.”
—Munsey’s Magazine, Vol. 17, p. 564.

Dr. Arnold of Rugby fame says on the same subject:

“In the crypt is a calvary, and figures as large as life representing the burial of our Lord. The woman who showed us the crypt had her little girl with her; and she lifted up the child, about three years old, to kiss the feet of our Lord. Is this idolatry? Nay, verily; it may be so, but it need not be, and assuredly is in itself right and natural. I confess I rather envied the child. It is not idolatry to bend the knee, lip and heart to every thought and image of Him, our manifest God.”—Stanley’s Life of Dr. Arnold, p. 468.

Catholic
Doctrines
Easy of
Acceptance

In going over these doctrines of the Church we see, on the testimony of non-Catholics, that there is nothing unreasonable

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in them. Why, then, have Protestants such repugnance for them? Not because of the doctrines themselves, for they are not only reasonable, but beautiful and true, but because they have been misrepresented. They have been distorted and presented by the enemy in an ugly and hideous visage, and the minds of men have been prejudiced against them, and Catholics have been persecuted and called idolaters and other harsh names for believing them; which is only another instance of the unfair methods of the opponents, showing their own weakness and the Church's strength. H. D. Sedgwick says:

"To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas she shares with Protestant sects. The fall, the atonement, the divinity of Christ, the Trinity, the clauses of the Apostles' Creed, are larger and more exacting of belief than the authority of the Fathers, the Immaculate Conception of Mary, the infallibility of the Pope in matters of faith and morals. To an outsider the dogmatic Protestant seems to strain at a gnat and swallow a camel."—Atlantic Monthly, Vol. 84, p. 493.

THE CHURCH AND MISSIONS

Protestants are so continually telling us what they are doing in the foreign mission field that it may be well to hear some Protestants tell what Catholics are doing there.

The Catholic Church is the only one that ever converted a nation in the past; she is the only one that is doing it now. She pos-

Missionary
Power of
the Church

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sesses the same missionary power as of old, for the same divinity dwells within her. Macaulay says:

“The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila.”—Essays, Ranke’s History of the Popes, Vol. III, p. 304.

Dr. H. W. Baxley, viewing the failure of Protestant missions in the Hawaiian Islands and the success of the Catholics there, is led to speak of the like failure of Protestants and success of Catholics in the missions to the Indians of North America in the early days. He says:

“The great success of Catholics in these islands reminds us of the more glorious results attendant on the mission of the priest than on that of the Puritans of North America. While the former, through the benign influence of true religion and a reasonable conformance to the outward life, simple habits and natural instincts of the Indian, possessed themselves of the door of the human nature, the heart, and by kindness, sympathy, persuasion and rational appeal passed through it to the inner seat of his convictions; the cold, unbending, un pitying and uncompromising discipline of Puritanism sought to attain the same end by dictatorial harangues on election, justification and sanctification, unintelligible to themselves, and incomprehensible to their hearers; and by harsh decrees, fierce denunciations and finally by the practical enforce-

ment of death and damnation. The result of these two systems of proselytism are matters of record. The former, introduced by the French Franciscans on the rocky shores of Maine, was subsequently borne thence along the great valley of the St. Lawrence and the Lakes, even to that of the Father of Waters by the Jesuits; winning the confidence and love of the untamed savage, guiding him to the peaceful contemplation of truth, and along the path that leads to eternal life. While the latter wrote in blood the record of aboriginal repugnance, and of their own persecutions, oppression and final extermination of a race whom they professed to seek with the Gospel of Peace, but in fact destroyed with the weapons of war; and when at a later day they seized the happier fields of Catholic missions along the St. Lawrence and the Lakes there, too, they blasted the fair face of a benignant Christianity by the terrors of uncompromising heartlessness, intolerance, cruelty and selfishness. As a New England historian has asked in regard to the contrasted spirit of the missions of that day, equally applicable to the missions of which we have been speaking in the Hawaiian Islands—"Can we wonder that Rome succeeded and that Geneva failed? Is it strange that the tawny pagan fled from the icy embrace of Puritanism and took refuge in the arms of the priest and Jesuit?"—"What I Saw on the West Coast of South and North America and in the Hawaiian Islands," pp. 582-583.

Rev. Dr. Isaac Taylor, writing in "The Great Missionary Failure," likewise tells of

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the failure of Protestants and the success of Catholics:

"I believe our methods are not only unsuccessful, but altogether wrong. We must return to those methods which were crowned with such marvelous triumphs in the centuries which saw the conversion of the northern nations (by the Catholic Church). The modern method is to hire a class of professional missionaries, a mercenary army, which, like other mercenary armies, may be admirably disciplined, and may earn its pay, but it will never do the work of the real soldiers of the Cross. The hireling may be an excellent hireling, but for all that he is a hireling. If the work is to be done, we must have men influenced by the apostolic spirit, the spirit of St. Paul, of St. Columba, St. Columbanus and St. Xavier. These men brought whole nations to Christ, and such men only, if such men can be found, will reap the harvest of the heathen world. They must serve not for pay, but solely for the love of God. They must give up all European comforts and European society, and cast in their lot with the natives, and live as the natives live, counting their lives for naught, and striving to make converts, not by the help of Paley's Evidences, but by the great renunciation which enabled Goutama to gain so many millions of disciples. * * * General Gordon, a zealous Protestant, if ever there was one, found none but the Roman Catholics who came up to this ideal of the absolute self-devotion of the apostolic missionary. In China he found the Protestant missionaries with comfortable salaries of £300 a year, preferring to stay on the coast,

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while the Roman priests left Europe never to return, living in the interior with the natives, as the natives lived, without wife, or child, or salary, or comforts, or society. Hence priests succeed as they deserve to succeed, while the Protestant missionary fails. True missionary work is necessarily heroic work, and heroic work can only be done by heroes. Men not cast in the heroic mould are only incumbrances."—Fortnightly Review, October, 1888, pp. 449-500.

Mr. Richard Barry tells of the present-day ways and means of Protestant missionaries, namely, money, supplies and equipment impressive enough to arouse covetousness in the souls of the natives:

"The missionaries make a convincing argument for the *necessity* of their equipment, *i. e.*, convincing to business men. If they do not live in a way to *impress* the Oriental, they say they cannot hope to *convert* him. Nothing about spirituality; nothing about the life everlasting; nothing about Christianity. No. Spiritual conviction is not up to date. What the missionary of today needs is a good endowment, substantial buildings, plenty of rice money, a retinue of servants and the ever-hovering presence of a fleet of battleships.

"Although I am not a Catholic and was raised in a Protestant church, I must confess that when I traveled down the Yang Tse Kiang my allegiance instinctively went out to the three Jesuits who were traveling in the steerage, wearing Oriental garb, making themselves as inconspicuous as possible and acting, to all outward semblance, like Chinamen, holding faith with their triple vow of Silence, Poverty and Obedience.

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"At the same time there were at the table with me in the first saloon three Protestant missionaries, of three different denominations, each with his own Chinese servant, and each explaining to me at different times how he really ought to have more money to get along properly in that heathen country. Had it come to a spiritual show-down I fear I should have cast my lot with the Jesuits. Their conduct accorded more closely with my interpretation of the New Testament."—Business vs. Christianity, Pearson's Magazine, April, 1910, p. 477.

THE CHURCH AND MORALITY.

In the pandemonium of wild and criminal ideas, social, religious and moral, that are rushing in upon the world and leaving devastation in their wake, as in other days the hordes of barbarians came driving each other in upon Europe, there is only one power now, as there was then, that can rise secure above them, stay destruction, control and direct the blind, violent forces and bring order out of chaos. The only moral power in the world today that can speak with authority is the Catholic Church. She is the only power that will speak, though whole nations be torn from her bosom, as was the case when she refused to minimize one iota of the moral law and grant Henry VIII. a divorce, which she could not sanction; whereas Protestantism fell down in its defense of the moral law when Luther allowed the Landgrave of Hesse to take a second wife. Acts of moral weakness may happen to any individual, for all men are

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human, and for individual acts no system is to be condemned whose principles are clearly and strongly opposed to those acts; but when the system itself compromises and concedes on principles that are essential and primary, then it betrays its vulnerability, and sooner or later death and dissolution will find it out. Moreover, if Protestantism is to be logical, why is not its primary principle, "the right of private judgment," applied to matters of conduct as well as matters of belief? Alas! Men soon become logical if any license is gained thereby, and now, without sustaining power or sustaining principle, Protestantism is caught helpless in the current of the new ideas propagated in the universities of the land. How they affect moral principles Harold Bolce tells us:

"They teach young men and women, plainly, that an immoral act is merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend any Deity, but simply arouse the venom of the majority—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that 'there are no absolute evils,' and that the 'highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case.'"—*Cosmopolitan*, May, 1909, p. 666.

The New
Morality

Again he says of the university teaching:

"The new morality based only upon what is expedient has its parallel, so some teach, in the transformations wrought in every phase of material advance. The whole tangible world has broken ancient fetters and

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is utilizing methods up to date. And morality should be at least as modern as machinery."—Ibid., p. 676.

Speaking of one of the professors whose teaching is characteristic, he says:

"Ethics, he explains, grow out of customs, and are not antecedent to them. He regards ethical notions as mere 'figments of speculation' and as 'unrealities that ought to be discarded altogether.'"—Ibid., p. 666.

It may have taken some time for the truth to become apparent, but here we have the proof of what the Rev. Dr. Percival says of the moral as well as the doctrinal failure of Protestantism:

Moral
Failure of
Protes-
tantism

"The doctrines and morals of Protestantism have been placed in the balance these three hundred years and have been found wanting."—Nineteenth Century, Vol. 46, p. 515.

For the more extensive study of the superior moral power of the Church over the sects, according to the testimony of non-Catholics, consult "Catholic and Protestant Countries Compared," by Rev. A. Young. But for those who will see there is no need of going afar; the moral power of the Church is manifest in the purity—that index of morality—of the uncompromisingly Catholic people, the Irish race, who are your very neighbors. Froude had no love for Irish or Catholic, yet he was forced to confess that the Church kept the Irish people WONDERFULLY MORAL. He says:

Moral
Excellence
of
Catholics

"Whether the priests could have prevented agrarian outrages may certainly be asked, but in justice to them it must be said that their influence had kept the peasants

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wonderfully moral. Wealthy men may sleep in Ireland with unlocked doors with a security that no police in New York or London could secure, so absolutely honest are the people. Offenses of impurity, also, are almost entirely unknown."—J. A. Froude, *New York Times*, Oct. 25, 1872.

Neither had Lecky any great love for this same people, yet he says:

"The nearly universal custom of early marriages among the Irish peasantry has alone rendered possible that high standard of female chastity, that intense and zealous sensitiveness respecting female honor, for which, among many failings and some vices, the Irish poor have long been prominent in Europe."—*European Morals*, II, p. 153.

It need hardly be pointed out that it was the high standard of female chastity that produced early marriages, and not early marriages that caused the high standard of morality.

For a long time this chaste people were given credit for no good. Evidence or no evidence, they were condemned, because they were Catholics. Their struggle against the tyranny of prejudice was a long and bitter one, but truth is patient as well as mighty and will prevail. Dr. Jane E. Robbins, lecturing before the Maine Teachers' Convention at Bangor, told that assembly:

"We are beginning," she said, "to appreciate the Irish as a people, and to understand more clearly what John Ruskin meant when he said that to the Celtic undercurrent of our Anglo-Saxon blood is due the greatness of America. There was a time when the dread of Catholicism lay with exceeding

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heaviness upon our Puritan minds; there was a time when the good American could but fear the dominating influence of the powers at Rome; but since then the world has moved apace, and we today who are in the midst of a struggle with materialism on every side can but realize in all seriousness the vast amount of good accomplished by this Church and its ideals. The Catholic churches of Greater New York stand in a united body—an integral spiritual influence—against the spirit of commercialism, the mad rush for riches in the seething maelstrom of 'the street,' which is today sapping the foundation and draining the vitality of our spiritual life."—Bangor News, Oct. 28, 1904.

And an editorial writer in the Boston Herald says:

"With the laity of the Church organized as never before to promote systematic extension of the faith in remote and less wealthy dioceses, and to shape legislation affecting public morals and curbing social evils, it is apparent that a force is enlisted for spiritual and ethical ends which the purely secular and materialistic factors in our life will find most formidable."—Boston Herald, Feb. 4, 1910.

Infanti-
cide and
Fœticide

One of the great moral evils that is sapping the nation at the very source of life, crushing the spirit of sacrifice, shattering fidelity to higher moral ideals and corrupting mothers in the most sacred duty that nature lays upon them, is the sin of infanticide and fœticide. So widespread has this crime become, and so inimical to the interests of the nation, that the President of the

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Republic has felt called upon to raise his official voice in protest against it. The utter helplessness of Protestantism in combating this evil and the beneficent power of the Catholic Church is known to all. A Protestant writer in Harper's Magazine says:

"We are shocked at the destruction of human life upon the banks of the Ganges, but here in the heart of Christendom foeticide and infanticide are extensively practiced under the most aggravating circumstances. * * * It should be stated that believers in the Roman Catholic faith never resort to any such practices; the strictly American are almost alone guilty of such crimes."—Harper's Magazine, 1869, p. 390.

And the Rev. Cyrus Townsend Brady, writing on the Decrease in the Ministry, finds one reason, but not the only one, indeed, in race suicide among so-called church families. Even the ministry itself, according to him, is affected by this tendency. He says:

"In the first place, the source of supply has radically decreased. I give it as my deliberate judgment, having made some study and investigation of the matter and speaking not at random, that in the class in which the larger part of the membership of the church is to be found there is a shocking and alarming decrease in the number of children springing therefrom. In other words, race suicide begins in the so-called better classes, the more highly educated, the wealthier, the more cultivated classes. I admit this with shame and sorrow. The average to which we point with pride when considering the vital statistics, deaths and

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births, is maintained by the poorer and humbler folk—God bless them!

“The ministry of the church, as I believe, comes from the class which produces the fewest children. Even the ministry itself partakes of the tendency, for the families of the married clergy are very much smaller than they were. For instance, in a convocation in which I formerly lived there were sixteen clergymen; twelve of them were married, two were celibates and two were bachelors. The twelve clergymen were fathers of but twenty-six children. Of the twenty-six probably half of them were girls. Two had none, two had one, three had two, three had three, one had four, and one, the writer, had six. The average was little more than two to a clergyman.

“In a parish in which I was once rector the number of childless families who rented pews was greatly in excess of the number who had children. And yet some of the families had been church families, so-called, for generations, and had been represented in the ministry repeatedly. In the Sunday school of that parish there were about 350 children against nearly three times as many confirmed members. In the whole diocese, which was a typical American diocese of the first class, there were 20,000 communicants, as against 8,000 children in the Sunday schools.

“It is sometimes said that the Episcopal Church has a larger proportion of education, culture and wealth than any other church in the land. However this may be, the decreased number of children is an obvious fact. The Presbyterian and Congregational churches, in which social conditions

probably approximate our own, have the same melancholy tale to tell."—Review of Reviews, February, 1910, pp. 209-210.

But it is not so much the shameful practices, as the principles which are unblushingly defended, that are alarming and shocking. Almost any day one may see recorded in the newspapers the sentiments expressed in the following news dispatch concerning a women's club in one of our western cities:

"After an animated discussion yesterday it was unanimously agreed that the sentiment of the club upon this much mooted scheme should be henceforth expressed in this motto: 'Quality rather than quantity; fewer but better babies.' One of the members was heartily applauded when she likened children to blooded stock, and declared that if people were as careful in the rearing and development of their progeny as some of the stock raisers were of their prize animals, there would be a speedy uplifting of the human race."—Boston Herald, Dec. 9, 1905.

The new ideas of the university have traveled apace. Comparing human beings to blooded beasts in the "uplifting" of the race reveals how grovelingly low the moral standard has been dragged down! It also reveals the hopelessness of every moral power outside the Catholic Church.

Akin to these sins and crimes is the wide-spread evil of divorce, and in the latter, as in the former, the Catholic Church is the only hope and power. What a menace to the nation this sin is Prof. Austin Phelps tells us in a pamphlet issued by the New England Divorce Reform League:

Divorce

"We are not half awake to the fact that by our laws of divorce and our toleration

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of the social evil we are doing more to corrupt the nation's heart than Mormonism ten-fold."—Loco citato.

The Rev. Dr. Morgan Dix tells us how this evil is growing, and the progeny of filthy, loathsome crimes it is begetting:

"The practical result of this facility of divorce is that in the New England states alone families are broken up at the rate of two thousand every year. And again note this: that while the laws protecting marriage have been gradually weakened, and facilities for divorce extended, crimes against chastity, morality and decency have been steadily increasing. In Massachusetts, from 1860 to 1870, during which times divorces have increased two and a half times, while marriages have increased hardly four per cent, and while all convictions for crime have increased hardly one-fifth, those crimes known as being against 'chastity, morality and decency,' filthy crimes, loathsome, infamous, nameless crimes, have increased three-fold. Looseness of legislation has encouraged looseness of living, and disproved the plea that sins against chastity will diminish if the law regulating marriage is made less strict."—"Lectures on the Calling of a Christian Woman," p. 123.

Again he says:

"Another fact must be stated. From the total of marriages registered in the several states, those contracted and solemnized by Roman Catholics must be deducted, for they—all honor to them!—allow no divorce a vinculo, following literally the command of our Lord Jesus Christ. Among Protestants or non-Roman Catholics the divorces occur; and these run up to as high a rate as

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one divorce in every fourteen marriages in Massachusetts, and in Connecticut to one in every eight."—*Ibid.*, p. 123.

The evil is constantly growing. The official report of the vital statistics of the State of Maine for 1903 records:

"In 1903 there was decreed in Maine one divorce for every 6.6 marriages solemnized."
—Maine Report, p. 89.

Which means that, among non-Catholics, one out of every six marriages is dissolved by divorce.

The Rev. Dr. Dix says of the origin, cause and result of the divorce evil:

"This is not only a sign of an infidel society; it is also an upgrowth from the principles which form the evil side of Protestantism. There can be no doubt as to the genesis of this abomination. I quote the language of the Bishop (Protestant) of Maine, 'Laxity of opinion and teaching on the sacredness of the marriage bond, and on the question of divorce, originated among the Protestants of Continental Europe in the sixteenth century. It soon began to appear in the legislation of Protestant states on that continent, and nearly at the same time to affect the laws of New England. And from that time to the present it has proceeded from one degree to another in America, until the Christian conception of the nature and obligations of the marriage bond finds scarcely any recognition in legislation, or, as must be inferred in the prevailing sentiments of the community.' This is a heresy born and bred of free thought as applied to religion; it is the outcome of the habit of interpreting the Bible according to

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man's private judgment, rejecting ecclesiastical authority and Catholic tradition, and asserting our freedom to believe whatever we choose, and to select what religion pleases us best."—Ibid., p. 136.

Of course, "the new morality based only upon what is expedient" finds nothing shocking in divorce; indeed, some of its apostles go so far as to consider marriage itself as old-fashioned. But for those who believe in the moral law there is something alarming in the increasing infanticide, foeticide and divorce, the crimes that grow apace with them, the accompanying loss of moral sense, and, what is worse, the rapid spread of the new morality. It is horrible to contemplate what the result would be in a few generations if the Catholic Church were taken away and were not here to protest and combat against them. It is apparent even to non-Catholics that the moral hope of the nation is in the Catholic Church.

Charity
of the
Church

We are not unmindful of the behest of Christ that "the left hand knoweth not what the right hand doeth;" indeed, that injunction is embodied and exemplified nowhere as in the works of charity of the Catholic Church, as a study of the works and constitutions of the different Catholic charity orders will show; yet in treating of the Church this subject must be considered, and here as elsewhere only the testimony of non-Catholics will be quoted. They will tell us that hospitals and asylums for young and old, the poor, the sick, lepers and insane and all manner of afflicted were given to the world by the Catholic Church. There is no ill that human flesh is heir to but can find

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some religious order founded in the Church to minister to its relief. The following passage is rather long, but as it shows the birth and growth of charity in the world, and the different forms it assumed, it deserves to be quoted. It need hardly be pointed out that when Lecky speaks of Christianity and the Church he means the Catholic Church:

“Public hospitals were probably unknown before Christianity; but there were private infirmaries for slaves, and also, it is believed, military hospitals. * * * But the actual, habitual and detailed charity of private persons which is so conspicuous a feature in all Christian societies was scarcely known in antiquity. * * * When the victory of Christianity was achieved, the enthusiasm for charity displayed itself in the erection of numerous institutions that were altogether unknown to the pagan world. A Roman lady named Fabiola, in the fourth century, founded at Rome, as an act of penance, the first public hospital, and the charity planted by that woman’s hand overspread the world and will alleviate to the end of time the darkest anguish of humanity. Another hospital was soon founded by St. Pamachus; another of great celebrity by St. Basil at Cæsarea. St. Basil also erected at Cæsarea what was probably the first asylum for lepers. Xenodochia, or refuges for strangers, speedily arose, especially along the paths of the pilgrims. St. Pamachus founded one at Ostia; Paula and Melania founded others at Jerusalem. The Council of Nice ordered that one should be erected in every city. * * * The enthusiasm of charity thus manifested in the Church speedily attracted the attention of

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the pagans. The ridicule of Lucian and the vain efforts of Julian to produce a rival system of charity within the limits of paganism emphatically attested both its pre-eminence and its catholicity. During the pestilences that desolated Carthage in A. D. 326 and Alexandria in the reign of Gallienus and of Maximian, while the pagans fled panic-stricken from the contagion, the Christians extorted the admiration of their fellow-countrymen by the courage with which they rallied around their bishops, consoled the last hours of the sufferers and buried the abandoned dead. In the rapid increase of pauperism, arising from the emancipation of numerous slaves, their charity found free scope for action, and its resources were soon taxed to the utmost by the horrors of the barbarian invasions. The conquest of Africa by Genseric deprived Italy of the supply of corn upon which it almost wholly depended, arrested the gratuitous distributions by which the Roman poor were mainly supported and produced all over the land the most appalling calamities. The history of Italy became one monotonous tale of famine and pestilence, of starving populations and ruined cities. But everywhere amid this chaos of dissolution we may detect the majestic form of the Christian priest mediating between the hostile forces, straining every nerve to lighten the calamities around him. When the imperial city was captured and plundered by the hosts of Alaric, a Christian Church remained a secure sanctuary which neither the passions nor the avarice of the Goths transgressed. When a fiercer than Alaric had marked out Rome for his prey, the Pope, St. Leo, ar-

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rayed in his sacerdotal robes, confronted the victorious Hun, as the ambassador of his fellow countrymen, and Attila, overpowered by religious awe, turned aside in his course. When, twelve years later, Rome lay at the mercy of Genseric, the same Pope interposed with the Vandal conqueror, and obtained from him a partial cessation of the massacre.

"As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored. During the darkest period of the Middle ages, monks founded a refuge for pilgrims amid the horrors of the Alpine snows. A solitary hermit often planted himself, with his little boat, by a bridgeless stream, and the charity of his life was to ferry over the traveler. When the hideousness of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by its loathsomeness and contagion, but also by the notion that it was in a peculiar sense supernatural, new hospitals and refuges overspread Europe, and monks flocked in multitudes to serve in them. Sometimes, the legends say, the leper's form was in a moment transfigured, and he who came to tend the most loathsome of mankind received his reward, for he found himself in the presence of his Lord. There is no fact of which a historian becomes more speedily or more painfully conscious than the great difference between the importance and the dramatic interest of the subject he treats. Wars or

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massacres, the horrors of martyrdom, or the splendors of individual prowess are susceptible of such brilliant coloring that with but little literary skill they can be so portrayed that their importance is adequately realized, and they appeal powerfully to the emotions of the reader. But this vast and unostentatious movement of charity, operating in the village hamlet and in the lonely hospital, staunching the widow's tear and following all the windings of the poor man's griefs, presents few features the imagination can grasp, and leaves no deep impression upon the mind. The greatest things are often those which are most imperfectly realized; and surely no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity. For the first time in the history of mankind it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity. It has covered the globe with countless institutions of mercy, absolutely unknown to the pagan world. It has indissolubly united in the minds of men the idea of supreme goodness with that of active and constant benevolence. It has placed in every parish a religious minister, who, whatever may be his other functions, has at least been officially charged with the superintendence of an organization of charity, and who finds in this office one of the most important as well as one of the most legitimate sources of his power."—W. H. Lecky, *European Morals*, II, pp. 82-91.

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In our own day the religious orders of men and women are to be found in every part of the wide world. We look for them everywhere, as naturally as we look for perennial foliage in tropical countries. They are the natural, spontaneous, beautiful flowers and fruit that flourish in the garden of the Church. The Protestant Mrs. Jameson, envying the work of the religious orders in the Church, and deploring the sterility of Protestantism in this regard, argues with her co-religionists and urges them to imitate Catholics. She asks: Why they cannot "appropriate" our religious orders as they "appropriated" our old cathedrals? Because, forsooth, it is more difficult to steal men and women with the divine faith and charity that inspires them than it is to steal old cathedrals. Listen to her:

"I know that many well meaning, ignorant people in this country entertain the idea that the existence of communities of women, trained and organized to help in social work from the sentiment of devotion, is especially a Roman Catholic institution, belonging peculiarly to that Church, and necessarily implying the existence of nuns and nunneries, veils and vows, forced celibacy and seclusion, and all the other inventions and traditions which in this Protestant nation are regarded with terror, disgust, derision. I conceive that this is altogether a mistake. The truth seems to me to amount to this: that the Roman Catholic Church has had the good sense to turn to account and assimilate to itself, and inform with its own peculiar doctrines, a deep seated principle in our human nature—a law of life which we Protestants have had

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the folly to repudiate. We admire and reverence the beautiful old cathedrals which our Roman Catholic ancestors built and endowed. If we have not inherited them, we have at least appropriated them, and made them ours; we worship God in them, we say our prayers in them after our own hearts. Can we not also appropriate and turn to account some of the institutions they have left us—inform them with a spirit more consonant with our national character, and the requirements of the age, and dedicate them anew to good and holy purposes? What prevents us from using Sisters of Charity, as well as fine old cathedrals and colleges, for pious ends, and as a means of social benefit? Are we as stern, as narrow-minded, as deficient in real loving faith, as were our puritanical forefathers, when they not only defaced and desecrated, but would gladly if they could have leveled to the earth and utterly annihilated those monuments of human genius and human devotion? Luckily they stand in their beauty to elevate the minds and hearts of us, the descendants of those who built and dedicated them, and who boast that we have reformed and not destroyed the Church of Christ! And let me say that these institutions of female charity to which I have referred, institutions which had their source in the deep heart of humanity, and in the teaching of a religion of love—let me say that these are better and more beautiful and more durable than edifices of stone reared by men's hands, and worthy to be preserved and turned to pious uses, though we can well dispense with some of those ornaments and appendages which speak to us no

more."—Mrs. Jameson, "Sisters of Charity," pp. 38-40.

Elsewhere she says:

"Why is it that we see so many women carefully educated going over to the Roman Catholic Church? For no other reason but the power it gives them to throw their energies into a sphere of definite utility, under the control of a high religious responsibility. What has been done by our sisters of the Roman Catholic Church, can it not be accomplished in a religion which does not aim to subjugate the will? What has been done under the hardest despotisms, and recognized in the midst of the wildest excesses of democracy, can it not be done under a political system which disdains to use the best and highest faculties of our nature in a spirit of calculation, or in furtherance of the purposes of a hierarchy, or an oligarchy—which boasts its equal laws and equal rights, and is at this moment ruled by a gentle-hearted, noble-minded woman?"—*Ibid.*, p. 119.

She is continually coming back to this question. She reiterates the fact of the fecundity of Catholics and the sterility of Protestants in orders of charity and mercy for women, and again she wants to know the reason:

"I have heard medical men who were in the Crimea, express their conviction that a trial of English lady volunteer nurses must end in total failure, and who at the same times were loud and emphatic in their admiration of the Roman Catholic Sisters of Charity. The objection then, apparently, is not against women in general, but against

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English women in particular, brought up in the Protestant faith. Now do they mean to say that there is anything in the Roman Catholic religion which produces these efficient women? Or is it impossible to train any other women to perform the same duties with the same calm and quiet efficiency, the same zeal and devotion? Really I do not see that feminine energy and efficiency belong to any one section of the great Christian community."—Ibid., p. 207.

It is more than "feminine energy and efficiency;" it is the ever-living, divine faith and charity which produce the energy and efficiency. No matter how much others may imitate and copy, no matter how many stimulants they may apply, or other means they may use to force respiration, no matter how they may prop up the dead body, they cannot give life; that comes from God.

This part may be closed with the words of Cobbett:

"We have seen that the Catholic Church was not, and is not, an affair of mere abstract faith; that it was not so very spiritual a concern as to scorn all cares relative to the bodies of the people, that one part, and that a principal part, of its business was to cause works of charity to be performed, that this charity was not of so very spiritual a nature as not to be at all tangible or obvious to the vulgar sense; that it showed itself in good works done to the needy and suffering; that the tithes and offerings and income from real property of the Catholic Church went in great part to feed the hungry, to clothe the naked, to lodge and feed the stranger, to sustain the widow and the orphan, and to heal the wounded and the

sick; and that, in short, a great part, and indeed, one of the chief parts of the business of this Church was to take care that no person, however low in life, should suffer from want, either of sustenance or care; and that the priests of this Church should have as few selfish cares as possible to withdraw them from this important part of their duty, they were forbidden to marry. Thus as long as this Church was the national Church, there were hospitality and charity in the land, and the horrid word 'pauper' had never been so much as thought of."—History of the Reformation, p. 269.

Someone has said that it might be proven not only that the Catholic Church is beautiful because she is divine, but also that she is divine because she is so beautiful. The Protestant Prof. A. M. Fairbairn has this to say of the historical pre-eminence, organization, beauty and sanctity of the Church:

Historical
Pre-
eminence,
Organi-
zation,
Beauty
and
Sanctity
of the
Church

"I freely admit the pre-eminence of Catholicism as an historical institution; here she is without a rival or a peer. If to be at once the most permanent, and extensive, the most plastic, and inflexible ecclesiastical organization, were the same thing as the most perfect embodiment, and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get himself reckoned a Catholic.

"The Roman Church assails his understanding with invincible charms. Her sons proudly say to him: 'She alone is Catholic,

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continuous, venerable, august, the very Church Christ founded, and His apostles instituted and organized. She possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, a constant tradition, an infallible chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice and efficacious sacraments.'

"The Protestant Churches are but of yesterday, without the authority, the truth, or the ministeries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protest their own insufficiency, whose impotence almost atones for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic Church stands where her Master placed her on the rock, 'endowed with the prerogatives and powers He gave to her, and 'against her the gates of hell shall not prevail.'

"Supernatural grace is hers; it watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her yet. She is not like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very face of the natural.

"The saints too are hers, and the man she receives joins their communion, enjoys their godly fellowship, feels their influence, participates in their merits and blessings they distribute. Their earthly life made the past of the Church illustrious, their heavenly

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activity binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their laborings, sufferings, martyrdoms were for her sake; she treasures their words and their works; her sons alone are able to say: Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyprian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom.

“But rich as she is in persons, she is richer in truth; her worship is a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites with an awful yet blissful significance; turns all worship into a divine parable, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to men, and man’s awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak when words become silent; gain where words lose in meaning; and so in hours of holiest worship the Church teaches, by symbols, truths language may not utter.”—Catholicism, Roman and Anglican, pp. 152-154.

The Catholic Church is the only one that really inspires confidence and respect in the world. Even the attacks on the Church come from envy and jealousy. Dr. Johnson was but speaking the thoughts and sentiments of many minds when he spoke as Boswell records:

**The Church
Inspires
Confidence
in the
Living**

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"I must however mention that he had a respect for the "*old religion*," as the mild Melancthon called that of the Roman Catholic Church, even while he was exerting himself for its reformation in some particulars. Sir William Scott informs me that he heard Johnson say, 'A man who is converted from Protestantism to Popery may be sincere; he parts with nothing; he is only superadding to what he already had. But a convert from Popery to Protestantism gives up so much of what he has held as sacred, as anything that he retains; there is so much *laceration of mind* in such a conversion, that it can hardly be sincere and lasting.' The truth of this reflection may be confirmed by many and eminent instances, some of which will occur to most of my readers."—Boswell's Life of Johnson, Vol. I, p. 351.

The Church
Inspires
Hope in
the Dying

The Catholic Church is the only one that inspires hope in the dying. Dr. Oliver Wendell Holmes says:

"If Cowper had been a good Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing, looking upon himself as a castaway. I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."—Over the Tea Cups, p. 250.

The Catholic
Church
the Hope
of the Future

As the Catholic Church, for men and nations, was the only salvation in the past, is the only safeguard in the present, so she is

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the only hope for the future. In the intellectual, as well as in the religious and moral field, Protestantism is found wanting. Its foundation is shattered; it itself is disintegrating. No matter how much they may force things, no matter what means may be invoked to save it, no matter what sporadic movements it may manifest, they are only the dying gasp, the phosphorescence of decay. Protestantism is bankrupt; and what is more, Protestants know it. On the other hand, the Catholic Church, the Church of the ages—ever old yet ever young—was never more virile and zealous than at present and waxes stronger day by day. W. H. Mallock declares:

“I shall endeavor to show that if the Christian religion holds its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest. I shall endeavor to show also that the outlines of the great apologia which Rome as champion of revelation will offer to the human intellect, instead of being wrapped in mystery, are for those who have eyes to see, day by day becoming clearer and more comprehensive, and that all those forces of science which it was once thought would be fatal to her, are now in a way which constitutes one of the great surprises of history, so grouping themselves, as to afford her a new foundation.”—Nineteenth Century, Vol. 46, p. 753.

He shows how the dissolution of Protestantism was the only logical conclusion that could follow from the false premises on which it was based; whereas the Church's

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position grows stronger by time. He concludes his article thus:

“Such is the condition to which as an intellectual system, Protestantism is being reduced by the solvent touch of science; and year by year, as scientific knowledge increases, and as the consciousness of what it means becomes clearer and more diffused, the intellectual bankruptcy of Protestantism becomes more and more apparent. The position of Rome on the other hand is being affected in a precisely opposite way. In exact proportion as Protestantism exhibits its inability to vindicate for herself, either in theory or in practice any teaching authority which is really an authority at all, the perfection of the Roman system theoretically and practically alike becomes, in this particular respect, more and more striking and obvious. * * * In this way it is then that modern historical criticism is working to establish, so far as intellectual consistency is concerned, the Roman theory of Christianity, and to destroy the theory of Protestantism, for it shows that Christian doctrine can neither be defined nor verified except by an authority which, as both logic and experience prove, Rome alone can with any plausibility claim.”—*Ibid.*, p. 675.

The
Catholic,
the
Only Ideal
Church
for
Humanity

H. D. Sedgwick says the Catholic Church is the hope of the future because she alone is cosmopolitan; she alone has been able to answer the varying needs of man for nineteen hundred years; she alone is able to present to the world the ideal of a church for humanity. Listen to him:

“The great opposition to the Roman Church in the sixteenth century, was an op-

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position of race and nationality. The Reformation was the awakening of the Teutonic races to the differences that separated them from the Latin races; northern nations felt the swelling of national instincts, and the bonds of the Universal Church were broken. From then until today the sentiment of nationality has been predominant; that sentiment reached its zenith in the end of the century, and is already beginning to wane. Cosmopolitanism is establishing; hereafter other bonds than those of a common country will group men together.

"Signs appear that the breaking up of nationality will begin in the United States. There will be in this country three principal parties; those of English, German and Irish descent; but there will be other stocks. The motto 'E pluribus unum' will be more true than ever. But the whole so formed will not have that unity of inheritance, of habits, of pleasures, of tradition, of organization which makes a nation. The United States will be the one great cosmopolitan country. In such a country, with no purely national feeling to be stirred to opposition, a proselyting church, prudent and bold, will have great opportunities. Most of the German element will be Protestant, but it will hardly strengthen the Protestant cause, it will not unite with the English Protestant section. The Irish will be Catholics almost to a man; and they have an ardent loyalty of nature which will naturally turn them to the support of their Church. In the midst of cosmopolitan indifferences and disagreement the Church of Rome will be then as she has always been, the one Church which draws to herself men of all European races. There

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is but one Church whose priests visit every people and hear confessions in every language. There is but one cosmopolitan Church. By the time the United States shall be acknowledged to be the richest and most powerful nation in the world, the attitude of the Papacy will already have been long determined. The Church reads the signs of the times, and will have girded herself for the great task of controlling the religious life of the majority of the American people.

"In the past the Roman Church has achieved her greatest victories in the face of the greatest powers of the world. First she subdued the Roman Empire; after its fall she met the Teutonic Emperors as a rival; and now after the Holy Roman Empire has passed away, she still treats with the governments as an equal. She is the only organization which has succeeded in adapting itself to the varying needs of men for nineteen hundred years. Again and again she has fallen into servitude, of German Emperors, of Roman Nobles, of the Kings of France; again and again she has risen with undiminished vitality. It is not strange that many who think that some divine power stood behind the early Christian Church, should believe that the same power guides and preserves the Church of Rome.

"There have been great crises in her history. She might have been destroyed when the barbarians overran Italy; she might have been wrecked by the Reformation in the sixteenth century; she might have been ruined in the nineteenth century, if the Pope had been made the head of a confederated Italy; and she may be vanquished in the

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twentieth by the spirit of the American democracy, but the genius and the passion of the Latin race still subsists, and they are great powers on her side.

“The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives over all the world. Her strength has been that she is the Church Universal: England recognizes the Queen (King) as the head of the Anglican Church; Russia the Czar as the head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with the national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king, nor prostrate themselves before a Czar of Russia, but many will do both before him, who has the only claim to be considered the High Priest of Christendom.”—Atlantic Monthly, Vol. 84, p. 447.

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CONCLUSION.

To the witnesses of the Church's claims: Scripture, history, tradition, reason, the doctrinal evidences of the Catacombs, where the very stones cry out in testimony, comes the enemy, with the weight and authority of the enemy's admission.

How is it that every possible sort of testimony tells *for* the Catholic Church and *against* all others? It is the tribute Truth commands, and which even the adversary cannot refuse.

But it may be objected: If these men believed what they have written, how is it they did not become Catholics? That they believed what they have written cannot be doubted. Why they did not become Catholics is hard to say, for who can fathom the heart of man?

But first, looking at this subject in a purely human way, we must understand how these writers, each from his own viewpoint, saw only a part of the Church, so vast is it, and so incomprehensible at a distance. They confessed what they saw, each in his own place. Had each one in turn seen what all collectively saw, each one in particular might have given the cumulative testimony of all. The sects have only scattered fragments of Truth, the full deposit of Truth is found only in the Catholic Church. Then again, those without the Church are so poisoned with prejudice against her—a prejudice that is deliberately instilled and carefully fostered—that they do not want to learn the truth about her. With reluctance

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they admit any good in her; with determination they avoid examining her claims, "Can any good come out of Nazareth?" stamps the disposition of their minds. Again there are so many earthly, human interests which keep a man bound, and which he has not the courage to rend asunder and break away from to embrace the scandal of the Cross. "All do not obey the Gospel."—Rom. X-16. This step often involves heroic sacrifice, and some of the most beautiful examples in the world are the lives of those men and women, who in becoming Catholics, "left all to follow Him." Their number is legion. After the first half-century of Protestantism there was a reaction in favor of the Church in all those countries where Protestantism once prevailed. As Macaulay says: "The tide turned and rushed as fiercely in the opposite direction."—Essays, Ranke, III-324. That reaction has been going on steadily ever since, and some of the noblest minds of the century, such as Stolberg and Schlegel in Germany, Brunetiere and Bourget in France, Manning and Newman in England and Hecker and Brownson in America, and the thousands whom they represented have sacrificed their all in this world and counted it as nothing in order to find the Truth of God.

However; apart from all human reasons, there is the truth that faith is a gift of God. Conviction does not mean conversion. Faith does not wholly depend on man; it comes from God.

Humanly speaking, the wonder is not that this or that particular writer does not become a Catholic; the wonder is that the whole world does not recognize the Church's

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claims and submit to her authority. The Church herself is the best proof of her claims; her history throughout the centuries is the realization of what was foretold from the beginning. Christ is establishing His Church, and giving her the mission to teach the nations, Math. XXVIII-19, and commanding every man to listen to and obey her under pain of becoming a castaway—Mark, XVI-16, made no miserable failure of His work in establishing only a weak, vacillating, thing such as Protestantism, which one of her subjects calls “a kind of modern Cerberus with 125 heads all barking discordantly, and is like the mob of Ephesus. Thoughtful Christians looking on, and beholding with sadness this confusion worse confounded, cannot fail to ask: Did our Lord Jesus Christ come on this earth to establish this pitiful mob of debating societies, or a Church of the living God, capable of making itself felt as a pillar and a ground for the faith?”—Stowe, *vide supra*, p. 28.

Here is St. Paul's idea of the Church which is found running through all his epistles: “The Church * * * is His body, the fullness of Him who is filled all in all”—Eph. 1-23. In the divine plan of the Redemption God became incarnate, took flesh of the Virgin Mother Mary, became man and dwelt among us. He employed the body born of the Virgin Mother as an instrument, as an organism through which He became visible and palpable in the world; through which He lived and acted in the world, and died for our sins. The world beheld a man, but that man was God: God dwelt in Him “corporeally” Col. II-9. But this manifestation of God in the flesh was not the fullness

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of the Redemption. The three and thirty years of the mortal life of our Lord were but the first instance of His imperishable existence. It was but the birth of His eternal apostleship. Judea and Galilee saw but the beginning of His work. All times, all places were to be the field of His labors. He was to visit all lands, speak to all peoples, go through the whole world even as He did through Judea and Galilee, "doing good," curing the infirm, raising the dead to life, pardoning sin, opening heaven, teaching His Truth until the end of time. But in the design of God He was not to go through the world in the *natural* body born of the Virgin Mother; He was to employ another instrument, another organism. He was to take unto Himself another body, a larger body; and He made unto Himself a *mystical* body of which He was to be the Head, and which was to receive its plentitude from Him; and that mystical body is the Church.—Eph. 1-23.

Such is the idea of St. Paul. In one place he compares the mystical body of Christ with the human body, and shows that as the different members of the human body have different functions, as the eye to see, the ear to hear, etc., so in the mystical body of Christ the different members have different functions, some being apostles, some prophets, others doctors, etc. I Cor. XII:16-31. But as in the human body it is the one vital principle—the soul—that operates through the different members, so it is the one Holy Spirit that acts through the different members of the mystical body, the Church. I Cor. XII:4. And as in the human body the different members are compacted and fitly

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joined together, and receive their direction from the head; and the many different members are lost in the one whole body, giving unity, obedience, co-operation and harmony; so in the mystical body of Christ the members are compacted and fitly joined together, receive their power and direction from the Head, who is Christ; are submissive and obedient, and co-operate one with the other, and form one body, the Church: "no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity * * * in all things grow up in Him who is the Head, even Christ."—Eph. IV : 14-15.

And yet in another place he describes the beauty of the Church which Christ "so loved as to deliver 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."—Eph. V : 25 : 27. Vide St. Paul by M. l'abbe Doublet.

The Church, then, according to the teaching of St. Paul, is the body of Christ, through which He continues to live and act in the world. It is God continuing to appear in the world in a human form. It is the continuation of the Incarnation, the fullness of the Redemption of the Son of God. It is His other body, His Spouse in whom there is no spot or stain, the Queen of this world coming down through the ages, moving on in majesty until the end of time, breathing forth the sweet odor of Jesus

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Christ, imparting His benign influence as she passes along, gently subduing the savage children of men, calling back the wayward ones, leading them to the service of Christ, imposing His sweet and gentle yoke upon them, with His consolations soothing their troubled breasts, with the grace of His wonderful sacraments purifying their souls, until she leads them safe to their heavenly home.

And in order that the Bride of Christ be not confounded with any human thing there are certain marks whereby all men may know her. Manifest in her must be the mark of unity—even the unity of the human body, Eph. IV: 4; holiness—without spot or wrinkle, Eph. V: 27; catholicity or universality—she must teach all nations until the end of time, Math. XXVIII:19 apostolicity—going back in an unbroken line to the apostles and to Christ, Eph. II: 20.

Can anyone doubt which Church in the world bears these marks of the Bride of Christ? Do not Protestants themselves tell us in the foregoing work that it is the One, Holy, Roman Catholic and Apostolic Church, and not the "pitiful mob of debating societies" called Protestantism?

And let no one think that the Church is in any way like the sects; she is absolutely different. They are a mass; she is a body, an organism. They are human; she is divine. They are heresies; she is the Teacher of Truth.

Protestantism is only one of the many heresies foretold from the beginning; nor is she the greatest of them. The Church has been attacked by them in every age as she has been attacked by Protestantism; and

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Protestantism, just as all the other heresies which have preceded it, will have its day, and be no more; will be but a name in history, like Arianism, Nestorianism, Pelagianism; will be one of the ship-wrecked and waterlogged hulls that litter the shores of time, while the Church—the Ark of Salvation, the Bark of Peter, with Christ in Peter's ship even as He was on the Lake of Galilee, sails on unto the end, glorious, wonderful, eternal; braving all storms, borne up with the waves, and onward by the tempest, which destroy all save the divine. Or, to change the metaphor, the Church of Christ, built on the Rock of Peter, is in the midst of the flood; the waves of error beat upon her, with the unceasing action of the sea they attack her; aroused and angered by the tempest they hurl themselves against her; the more fiercely they attack the more completely are they shattered; the spray rises higher, more foam is on the water, that is all; undisturbed, untroubled, eternal, stands the Rock of Peter when the mists have cleared away.

No difficult problem can present itself but the Church, overlooking the centuries, can point to one more difficult which she has mastered and solved. No fierce enemy can attack her but she can name a score of fiercer ones whom she has subdued.

Macaulay says of her: "When we reflect on the tremendous assaults which she has survived, we find it difficult to conceive in what way she is to perish." *Essays*, Ranke, p. 309. Perish she cannot. Were that possible she had been annihilated long ago by the scandals of her children, or by the attacks of her enemies. But her existence de-

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pends neither on her friends nor her foes, but on God. Standing on the Mount in Galilee Christ speaks to His Church; down through the dim aisles of the centuries comes His voice: "Going * * * teach all nations * * * I am with you all days even to the consummation of the world."—Math. XXVIII:19-20. "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."—Math. XVI:18. "I am with you all days even to the consummation of the world."

She counts her numbers not by men, but by generations and ages. She has seen the centuries come and go. She has seen nations and civilizations born, flourish and die. She alone goes on "even to the consummation of the world." We are at the beginning of a new century; before we reach its end new institutions will appear, and present ones will have passed away, but the Church will still be here to sing her *Te Deum* for the blessings of the old century, and to bestow her benediction on the new. She it is who has civilized the nations, and all the good we have, we have from her; but these things are only the mere excess of the richness of the grace of Christ that follow in the wake, while she, like her Master, goes through the world seeking souls for eternity.

Of late there is a movement among many Protestants for what is termed a reunion of Christendom. The different sects are alarmed at the loss of faith among their people, and would fain find a remedy. With sadness they realize that their divisions are a scandal and are destructive of faith; and to remedy this they would have unity. Their

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present action is a confession that their work has been a failure. In order to attain unity they propose to formulate a confession of doctrines, which they call fundamental, to be accepted by all; and to this end each sect will agree to tolerate doctrines, which in conscience they repudiate, if the others reciprocate in the acceptance of doctrines rejected by themselves. However well meaning their aims may be, do they not see that this is but putting a premium on unbelief, and must end in increasing the evil they would correct? They want to remedy loss of faith, while they themselves, the supposed custodians, are sacrificing articles of faith which they in conscience believe to be true. They are increasing the unbelief which they would lessen; are weakening the faith which they would strengthen; are destroying the faith which they would preserve. They are cutting a hole in the bottom of the boat to let the water out.

Is it not worse than blindness for men to pretend in the name of Christ to build up His Church when that Church is present before them in the world with her glorious unity of faith, unity of government, unity of sacraments, and unity of worship, the same in every age and throughout the wide world as it was in the beginning; with the majesty of an unbroken line running back through nineteen hundred years unto Christ; with her beauty undimmed by time and her zeal as strong as on the day of Pentecost? What is the use to kick against the goad? "O ye sons of men how long will you be dull of heart? Why do you love vanity and seek after lying?"—Ps. IV: 3.

But they say: The Church demands that

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all men submit to her claims? Could the Church of Christ demand less? Is not that another proof that she is the true Church? Does she not teach as her Master, "as one having power?" Our Saviour says: "If he will not hear the Church let him be to thee as the heathen and the publican."—Math. XVIII:17, and St. Paul says: "Though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: if anyone preach to you a gospel besides that which you have received, let him be anathema."—Gal. I: 8-9.

We are all God's creatures, and Him we must obey. "God will have all men to be saved and come to the knowledge of the truth." I Tim. II: 4. To attain truth and salvation they must hear the Church. This is the means which Christ has established.

We have said that faith does not depend wholly on man, but is a gift of God. To all God gives sufficient aid and grace, if men will but co-operate with it. To some He gives more than to others. Why? No man can say. But to all sincerely, humbly, prayerfully seeking, He will give not only sufficient but effective grace. This is the "Pearl of great price." "And I say unto you: ask and it shall be given you; seek and you shall find, knock and it shall be opened unto you."—Luke, XI: 9.

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