

G O D

and His Church

Hurley, Wilfred
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GOD AND HIS CHURCH

By

WILFRED G. HURLEY, C.S.P.

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*“This is our one supreme mission—To live the truth
of Jesus Christ! To show it forth to others!”*

AMLETO GIOVANNI CICOGNANI,
Apostolic Delegate to the United States.



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GOD AND HIS CHURCH

"HARD SAYINGS"

When Christ first revealed the Divine plan of the Holy Eucharist, Scripture tells us that many of His followers were scandalized.

"It is a hard saying," they said.

And turning their backs on Him they would talk with Him no longer.

Yet, as always, with God, there was no compromise.

He would not modify His words to the slightest degree.

To the contrary, He even turned to His Apostles, with the challenge:

"Will you also go away?"

But St. Peter met the challenge with those ringing words of Faith:

"Lord, to whom shall we go? Thou hast the words of Eteral Life."

The names of places and people change perhaps, but after all, we are the same so-called human beings.

We meet a situation in two ways.

"It is a hard saying."

Sunday Mass every Sunday or the Friday abstinence, or one of the Ten Commandments, rises up to interfere with our comfort, or our luxury, or our desires.

Of course at times they seem hard sayings.

And no one knew it better than God Himself.

But today, as in the years that are past, there is no compromise with God.

And so today, many continue to turn away to walk no more with Christ.

But the real Catholic will meet the test. Even as St. Peter met it. With the words of Faith and trust upon his lips.

"Thou hast the words of Eternal Life."

They are hard sayings, it may be true. But in following them, and in this alone, shall we find Eternal Life.

THE STATIONS

The Stations of the Cross are in reality, simply meditations on the events of the Passion of Our Lord.

For contemplation on the Passion and Death of Christ stirs within us a perfect sorrow for our sins and a true love for God.

This fact has been recognized. And so the Church has given us many easy and profitable helps.

Chief of these is the Stations of the Cross.

We are enabled by them to follow Christ step by step.

From the unjust condemnation by Pilate to the consummation of the Sacrifice on the Cross.

We are witnesses to the falls of Christ; to the brutal treatment by the soldiers; to the sorrowful meeting of the Son and His Mother; to the nailing to the Cross, and finally to the last agony and death.

These sufferings make us conscious of Christ's wonderful mercy and goodness.

We are filled with gratitude.

And moved to make strong resolutions to persevere in virtue.

How little use we make of the Stations.

We either save them for Lent or excuse ourselves because of lack of time.

Let us memorize the different scenes, and go over them quietly in our own room.

For if we make constant use of this devotion we will know God more perfectly.

And knowing Him we cannot fail to love Him.

"THESE WINTER MONTHS"

Again the days are short. The nights are long.

The air grows chill and cold.

Winter is with us again.

It means long evenings by the fireside. It means reading.

May I make a suggestion!

See to it that this increased leisure and physical limitation does not cause intellectual relaxation.

Do not be content with a couple of newspapers and the frivolous literature so much in vogue.

As in the physical life, so too does intellectual life depend upon keeping the intellectual muscles taut by exercise.

And this must be accomplished by stiff and substantial reading on matters that require thought.

For instance: the mastering of a new subject. Or a congenial subject hitherto casually pursued.

Why not make this subject, then, the study of your faith. Your Church.

Go into it deeply. Thoroughly.

It will bring you new self-respect.

It will bring you a new joy. A new contentment. A new peace.

And later on in life, it will be the chief resource to keep a lonely old age from spiritual decline.

No other use of your leisure hours can give you such a reward.

APOSTLES OF GOD

St. Paul says: "We are called to be apostles."

But many say: "I am lacking in education or I am not physically able to do much." Or, "I have no talents. What can I do?"

The answer is: You can do much!

You have no education? There is much work for hands and feet.

You are not physically able to do much? There is much work only the educated can do.

Everyone has talents for particular work.

We do not expect the Mayo brothers to do flying stunts in an airplane. Nor Lindbergh to be an expert in surgery.

This very difference in human talents gives you your particular value and superiority.

You are useless for the Church only in so far as you insist to yourself that this is so.

Go to your pastor. Tell him candidly and frankly what you are able to do.

You will be amazed at the opportunities he will present to you for the doing of good. Service of every sort for the glory of God and the good of your soul.

"We are all called to be apostles."

Answer the call!

VISITS TO THE CHURCH

“Alone men come into the world; alone men leave the world.”

Who understood the meaning of solitude better than Christ, the Son of God?

Looking into the Life of Christ we see Him seeking solitude and praying alone.

Surely His example would have us know that prayer in solitude has a more intimate union with God.

And if Christ found it necessary to set Himself apart from His fellow men, from the turmoil and distractions of the world, how much more so it is necessary for us.

Perhaps we feel that we do not experience this necessity as Christ did.

In time of trial, temptation, anxiety, or grief, we demand a sustaining element. And to each one of us comes a time when for no particular reason we would like to be alone. Is that not so?

By nature we are solitaries.

Why not then in imitation of Christ give vent to this natural tendency?

Why not go apart and pray to God? Why not take fifteen minutes or even five out of the day and spend them in solitude with God?

Make it a habit to daily visit Jesus in the tabernacle!

Fear not to depart from men; the time will come when you must travel the eternal road alone.

FREQUENT COMMUNION

“Come to Me, all ye that labor and are burdened and I will refresh you.”

To every child of God comes a cross!

To each one of us must come a time of trial! A time when we feel helpless! When we feel we must have relief and comfort!

Remembering our mistakes, our sinfulness, we realize that we must have strength to carry on.

And well Christ knows this. Thus He has paved a way for us with His sacred feet. A pathway of prayer, toil, humility and suffering.

He alone can take away sin. He alone can help us in our hour of trial. He alone can comfort us.

Receive Communion worthily and frequently! And peace will come into your life, because the God of Peace will be with you.

And because you have been faithful in this life, when death comes it will find you ready to go to Him Who has so often come to you in the Blessed Sacrament.

THE LORD'S TEACHING

OUR BLESSED SAVIOR is described as teaching "as one having authority and not as the Scribes and Pharisees."

What dignity and grace in His person!

What majesty in His Countenance! What impressiveness in His gesture! What solemnity in His tones! And what sweetness in His teaching!

When we read that great multitudes followed Him into the wilderness; when we see men abandoning their nets, their parents, and their homes, or leaving their worldly concerns as Matthew did—we may form some notion of what His looks and voice possessed of grace and power.

With what authority He must have taught! With what energy far beyond that of the Scribes and Pharisees!

He taught not as these men, because He taught with meekness and condescension.

He was always most human and gracious.

None was afraid to approach Him and learn from Him.

Jesus taught as one having authority because He did not lay intolerable burdens upon men's shoulders. He practiced all that He taught, and was an exemplification of all His truths.

He was as poor as they, when He might have been richer than the Roman Emperor, by a wish.

He suffered most frightfully yet He suffered with unconquerable patience.

His conduct was a loving commentary upon His precepts, for He taught more by His actions than by His words.

His constant plea to you:

"Go thou and do likewise!"

EMMANUEL

In the long dreary centuries when men awaited the coming of Christ, the prophets of God constantly referred to Him by the name Emmanuel.

Emmanuel, which means, "God with us."

The long centuries have come and gone.

Almost all things have changed. It seems incredible.

Time marches on! It is only Eternity which stands still.

And amidst perpetual change—the Faith—which is the representative of eternity on earth, remains the same.

The Bethlehem of that first Christmas night has never passed away. It can never pass away.

For in the memory of Faith we remember that momentous hour when amid the cattle in the cave, the Incarnate God lay on the ground. That was the Old Bethlehem.

But that same Bethlehem lives a real, unbroken life.

Not in history alone, nor in art, nor in poetry. But in the wonderful reality of the Blessed Sacrament.

Within the Tabernacle which is our abiding Bethlehem, lives the Newborn Babe.

Real—out of real hearts.

Made real by God ever with us!

WHEN DEATH DRAWS NEAR

It is a common complaint to hear pastors remark about the reluctance of the laity in calling in the priest for administering Extreme Unction.

This is not right.

St. James tells us: "Is any man sick among you? Let them bring in the priests of the Church, and let him pray over him, anointing him with oil in the name of the Lord. And the prayers of faith shall save the sick man; and the Lord shall raise him up; and if he be in sin they shall be forgiven him."

This passage from the Epistle of St. James is at once the Scriptural warrant and the summary of what the Church teaches about Extreme Unction. That sacrament is the fountain of grace prepared by our generous Redeemer for those who are gravely ill, to comfort them amid the pains and anxieties of their sickness, to strengthen them against temptation, to pardon their venial sins, to break down in them the inclination to evil which sin has fostered, and to restore courage to the will which sin has demoralized.

When one you love, or one for whose welfare you are in some way responsible, is seriously ill, make haste to bring in the priest. The prayer of faith and the anointing with holy oil may save the sick man, and the Lord will raise him up. It may not be, it cannot always be, that He will raise him to renewed physical health, for it is appointed for man once to die.

But He will raise him up from a weakness, an illness, and a death, worse than that which the body must face.

He will raise him up in true and everlasting life.

Do not wait until it is too late.

Eternity is too serious a matter.

LENTEN REGULATIONS

Every year the rules and regulations for Lent are read from the pulpit.

But as one hears them read at Mass, one can only grasp but a small portion, and perhaps not even that correctly.

Hence, get a copy and read them over.

There is a splendid lesson in them. A twofold lesson.

One is the admiration and praise for our forefathers who observed Lent as really a time of penance.

It was no easier for them to fast than it is for us.

We like to imagine that they were more rugged, of stronger frame and better build.

Perhaps it was not strength, but a moral and religious fiber.

And a faith that saw in the hardships of Lent a union with Jesus, that more than atoned for any personal inconvenience.

The other lesson we can learn is the kindness of Mother Church in adapting her discipline to our capacity.

But that very kindness should urge us to do something special in Lent.

Remembering a little well done and kept up is better than many or hard things undertaken but soon forgotten.

Suppose you give up going to theaters and dances.

Or suppose you try to attend church daily.

But at least do something, and try to make that something worth while.

Directing your life to know and love better the things of God.

"OUR DEAD"

It is a holy and wholesome thought to pray for the dead.

It is holy because it is an act of charity and religion.

Prayer for the dead as practiced in the Church, keeps before our minds the fundamental unity of all mankind.

Their passing for the Christian is but an accidental change. A mere temporary condition in their relations to us. The beginning of a larger life, and not, as among pagans, the sad, dreary end of all.

Death is not an entrance into darkness and forgetfulness, nor into the terrible nothingness, with the only solace which comes from entirely shutting our eyes to what is after all inevitable. Taking refuge in animal unconsciousness of our fate.

How much more sane and saving is the view of the Communion of Saints, and the Catholic union of charity between the living and the dead.

What a blessing purgatory where souls may be purified for the sight of Almighty God; where they may be helped by the prayers of their earthly friends; where affliction may be lessened through petition.

How comforting! How inspiring! Can one imagine a more consoling doctrine? For as long as we live we can work, pray, labor and intercede for our dead loved ones.

"Eternal rest grant unto them, oh Lord, and let perpetual light shine upon them, and may their souls and all the souls of the faithful departed through the mercy of God rest in peace."

Pray for the dead!

THE CRUCIFIX

The altar is banked with flowers. The glowing candles shining gloriously and shedding their golden luster. The artistic lighting effect has made the sanctuary a wonderland.

The choir sings, the organ peals, as the celebrant of the Mass, with his assistants, chant the praises of the Almighty God.

But into this earthly paradise comes a jarring note.

Above the Tabernacle, before which the priest stands with bowed head, is a golden Cross. And on the Cross hangs His Image. The Image of the God-Man! Scourged. Thorn-crowned. Crucified.

Nailed there, even as on that dreadful first "Good Friday."

It is not well that this is so?

For it is to remind us that in the midst of life is death.

To recall to our minds that the things of the world must pass away, and we with them. That there is no exception to this truth.

Surely it is through the guidance of the Holy Ghost that the Church insists that the Crucifix be placed upon the altar.

Furthermore, pleads with us, for a crucifix in our homes, in our rooms.

Because by it we see the vanity of the world as vanity.

Our minds having studied its truths, we are no longer open to vain and wicked thoughts.

And remembering His last words, surely we abstain from every thought, word or action that might cause Him added pain.

For the Church knows that with a Crucifix ever present in life, we have been given invaluable aid and help for that supreme moment when our souls "launch forth into the deep" of eternity.

KNOW YOUR FAITH



HABIT

Habits in the long run make the wisdom and happiness of your life.

Especially is this true in the habit of reading.

The man who uses his recreation in reading only newspapers, cheap magazines and tawdry novels is cultivating a habit of un wisdom.

Hours spent in reading constructive literature establishes a habit of wisdom bringing true happiness.

Above all read books pertaining to your faith. As you read you will learn. As you learn you will know. And as you know, you will love your Faith, your Church, your God.

And in the days to come, those days of which the wise man said: "There is no pleasure in them," this knowledge and love will be happiness supreme.

Life passes quickly. We cannot afford to let habits of un wisdom grow upon us. Every act, if repeated four or five times, tends to wear into a groove of habit.

Test the wisdom of your habit of reading by the question of whether or not the knowledge gained tends to the knowledge of God or forgetfulness of Him.

BAD BOOKS

The Catholic Church is often condemned for her "Index" of bad books.

Forbidding her children to read such books as those against Faith and good morals.

We are asked: "Why submit to such discipline?"

But discipline is only acting on reason.

I do not stop to argue when it begins to rain.

I do not argue that the rain is out of season or useless or needless.

I simply come in out of the wet.

Thus is the wisdom of the discipline of the Church.

That which is inevitable, always happens.

And after all, the wisdom of the Church is twenty centuries old.

She has learned her lesson from experience. And the lesson has been bitter as experience is very apt to be.

And her "Index" is the practical application of her wisdom.

She simply wishes to save you from needless sorrow and unhappiness.

You are wise in obeying.

LEISURE

The United States Department of Commerce reports that less than one-half the number of workers are necessary to produce the total output of industries now, as in 1900.

In other words, two men can now do the work that required nearly five men in 1900.

Increased leisure is the necessary result.

But a timely question is this:

What does this new leisure mean in the service and worship of God?

Unfortunately it means nothing at all.

The closing of many non-Catholic churches last year. The decrease in the number of the non-Catholic clergy. Both are two well-known facts. To be deplored, and greatly so.

But what about Catholics?

We must not make the slightest concession to the spirit of the age.

We must turn this leisure more and more to God. And check any tendency to the contrary. And do it NOW.

The popularity of the short low Masses. The corporal's guard at evening devotions. The omitting of devotions during the summer months. All show the spirit abroad. It must be stamped out.

But how shall we do this?

Confraternities for daily Mass. Learn to attend and love the Solemn High Mass. Evening devotions twice a week. Arranging popular lectures on the truths of Holy Faith. More movies on the history and liturgy of the Church. More reading of books inspiring our minds and turning them to God.

Such activities are necessitated by the spirit of the age. Not only to protect ourselves from the temptations and evils of excessive leisure, but in strict justice to God in permitting us to be freed from the grinding labor of old.

MOTHER MOST PURE

The word "mother" signifies beauty, quietness, gentleness, sweetness, new life.

Every child loves his mother! It thrills our hearts when we see our mothers honored. Shown respect. Or gratitude expressed to them. It expresses that love within us all. Appreciation offered for the countless sufferings endured for us.

Thus our gratitude to the Church for oftentimes setting aside a day, a novena, even a month, for the honoring of the Mother of our Redeemer. Our "Mother most pure," "Comforter of the afflicted," "Refuge of sinners," "Help of the sick."

A moment's reflection will recall numerous occasions on which she stood by us.

The mother who raised up the beauty of womanhood and who softened the heart of the world.

In what other way would she choose that we show our love for her and for her Divine Son, than to have us go to her for help? Asking her to intercede for us? Asking her help in leading us to Life Everlasting?

We should not forget to repeat, again and again, those words of the Angel Gabriel: "Hail, Mary, full of grace, the Lord is with thee." And St. Elizabeth, inspired by the Holy Ghost: "Blessed are thou amongst women, and blessed is the fruit of thy womb."

Together, with those last words which the Church added: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

THY MOTHER

To St. John, standing beneath the Cross on that dreadful first Good Friday afternoon, Jesus spoke:

“Mother behold thy son.”

And then: “Behold thy Mother.”

By these words, through John as our representative, Mary became the mother of all who love God.

The Mother of God—“Thy Mother.”

Is it strange then, that you should honor her? Is it wonderful that you should praise her?

Is it strange that you should cry to her: “Pray for us sinners”?

Through Mary womanhood has obtained the position of honor and dignity that it now occupies.

The world is governed by different ideals today than those of the time of Mary.

And it is only by the character, influence, and power of the Blessed Virgin Mary that this has been accomplished.

Through her, for the first time, the honor of weakness as well as sorrow, was realized. Love was idealized. The new power was fostered. The new respect came into the world.

Countless pages have been written in tribute to Mary. Millions of people in every part of the world have sought to make themselves worthy of her. Numberless men and women have departed from the pleasure and the life of the world that they might, in fasting, prayer and good works—make themselves worthy of her benediction.

Think of the influence of the Blessed Virgin Mary, the Mother of Jesus Christ!

The Mother of Jesus Christ and “Thy Mother.”

EMILIO CASTELAR

A generation ago Emilio Castelar remarked that the solemnities of the Mass, the veneration of the Adriatic sailors for the Star of the Sea, and the massive Gothic Cathedrals were beginning to be studied, as are the bas-reliefs of Pagan antiquity, as illustrations of a past stage of the mind's evolution.

This lustrous thought was conceived at a time when the Supreme Pontiff had been despoiled of the Papal States.

Infidelity was raging in France.

"Know-nothings" were rampant in America.

Peter's Bark was lashed by the tempest.

Christ, it would seem, again lay sleeping.

It is the old story. Oft repeated. It seems God's way of dealing with His Church.

"Persecution is the fifth mark of the True Church."

But in due time the tempest was calmed.

And the sun shining through again saw the Church greater in numbers, more powerful in influence, than ever before.

It has always been thus, it always will be.

"Castelar has been dead many a year, but the veneration of sailors for the Virgin is undiminished and men are building new cathedrals in far frontiers that Castelar's horoscope ignored, while still organs peal and the solemnities of the Mass gather multitudes under every Gothic spire of Christendom."

THIS WORLD AND THE NEXT!

With the wisdom of 1900 years behind it, the Church begs you to remember that "This world passes away."

That Life is simply a preparation for Eternity!

A time in which we exert special effort to make ourselves more pleasing to God, and more lovable in His sight.

And how do this?

There are many ways!

Try to be absolutely and unvaryingly truthful.

Try avoiding all overreaching, envy, and greed.

Try to be more lenient with the shortcomings of your neighbor.

Try to be more charitable. And remember that charity begins at home.

Above all else try to break away from smug self-satisfaction of habit, and deadening routine.

Beginning different lives. Changing our lives for the better.

Like the Wise Men of old, to come to Christ, some of us have a long way to go.

A way that is hard with many difficulties and many obstacles.

For there is no difficulty and no obstacle as great as the difficulty and obstacle of self and selfishness.

But the reward at the journey's end makes all worth while.

We ought to grow wiser as we grow older.

But should we not grow better as we grow wiser?

THE PSYCHOLOGY OF A SAINT

“There is nothing new under the sun” runs an old proverb.

And if I recall rightly, Holy Writ says practically the same thing in one of its inspired lines.

In these days of psychoanalysis when it is quite the thing to run from one psychologist to another—to dabble in Freud and to quote Nietzsche—it is rather startling to find: that the first and really great psychologist was a Catholic Bishop—St. Francis de Sales.

That he analyzed the causes of neurosis and maladjustments to life, with their consequent frustration and unhappiness.

That he worked out in detail, and practically, too, how they might be avoided.

It is called the “Introduction to a Devout Life.”

Whether interested in psychology or not, every Catholic should read it.

If it were widely read, it might go far towards correcting the attitude of many towards their religion.

For instance, he wrote: “Evil delights in sadness and melancholy,” and:

“The truly devout are calm and joyous, at peace with themselves, and with this inner peace reflected on their faces.”

The object of the book was to bring a great fact before Catholic men and women.

That religion is not a set of rigid prohibitions, but a living vital factor in one’s life.

That the only real happiness is in goodness.

That something is wrong with a Catholic if his religion failed to make him happier.

A pleasanter person to live with.

And in this, may I humbly submit, many of us could learn much from the cultured, scholarly, nobleman of France—

This St. Francis de Sales, the “Gentlemanly Saint.”

THE REAL ENEMY

One of the greatest of modern-day scholars and historians, Adolf Harnack, writes:

“I am convinced from constant experience of the fact that students who leave our schools have the most disconnected and absurd ideas about ecclesiastical history. Some of them know something about Gnosticism, or about other curious and for them, worthless details. But of the Catholic Church, the greatest religious and political creation known to history, they know absolutely nothing, and they indulge in its regard in wholly trivial, vague, and often directly nonsensical notions. How her greatest institutions originated, what they mean in the life of the Church, how easily they may be misconceived, and why they function so surely and impressively; all this, according to my experience, is for them apart from a few exceptions, an unknown land.”

Thus the real enemy of the Church would seem to be ignorance.

Crass, appalling, incredible ignorance.

This must not, and should not be.

But it is an old philosophic axiom, “No one can give what he has not to give.”

Hence the necessity of the modern-day Catholic to know not only what he believes. But WHY he believes it.

If every Catholic recognized this duty, and fulfilled it, ignorance would soon meet death.

Would you love God?

Then know your Faith! To bring others to Him.

LEARNING THE FAITH

Oftentimes people say to me somewhat despairingly: "There is so much to learn about the Church."

That is quite true, but:

Locke used to say, "The chief art of learning is to attempt but a little at a time."

Now, the Religion of God is as great as God Himself.

Hence it is folly to expect to master it in half an hour's idle reading.

But little by little, with steady application, it is surprising how much one can master, if one studies with prayer and patience.

Even Emerson remarked: "A man of Faith is a man of patience."

And Cicero, not even a Christian, tells us:

"The pursuit of the best things should be done slowly, and patiently."

But the idea is to *make a beginning—now*.

Take one Truth at a time. For instance, the existence of God.

Study it. Pray over it. Know the Why and Wherefore of it.

Then go on to another truth.

You will be amazed in a short while, at the real knowledge you have acquired.

BLINDNESS

Only the blind really know what blindness means.

We can in fancy imagine somewhat the horror of the cloud that overshadows their life.

But we are far from realizing the terrible truth of a life in never-ending darkness.

But there is a blindness more terrible still than physical blindness. It is the blindness of the soul.

The blindness of men and women who do not realize the purpose of life. Living not as children of God, but as beasts of the fields.

Content to go on, day after day, eating, drinking, working and living with no thought of God. No thought as to why they are here on earth.

Or worse still—in Sin!

Daily, hourly, risking their immortal Souls in the sins of the world, the flesh, and the devil—and not only their souls, but even the souls of others.

Thus the parents of today—who through mental weakness, social activity, diabolical laziness, permit their children to grow up without God in their little hearts.

We can all be blind. These are just examples. There is one, even, in which we are all guilty. The blindness of the soul to the passing of time. Thinking because we do not notice it, that the years do not pass.

“There are none so blind as those who will not see.”

THE RESURRECTION

Over the doors of the Cathedral at Milan, Italy, are three inscriptions.

The first, amid a wreath of sculptured roses, reads: "All which pleases us is but for a moment."

Over another door around a sculptured cross, are these words: "All that which troubles us is but for a moment."

Over the central door is a picture of The Resurrection of Christ, and underneath, the message: "That only is important which is eternal."

At all times, let us preserve a sense of proportion towards life. Often it is the minor issues that engross. That take our time, stir our emotions and absorb our energy. Events of greatest significance fail to interest us.

Yet the Resurrection should clarify our view of life and improve our judgment. Make us realize our own resurrection is all that matters.

"That only is important which is Eternal."

And the life that leads to a glorious, triumphant, victorious resurrection is the only life.

WHY ARE YE TROUBLED?

Spain. Russia. Mexico. It is the age-old story.

A story of unceasing sorrow. Devastating tragedy. From the time of Christ to the present time. And seemingly, it must be, until time will be no more.

It is the story of Christ's Church following in His footsteps. And every footprint bloodstained.

Even here in America we have not been immune. The Church finds many a tear-marked page in American history.

The early French-Catholic from Acadia scattered along the hostile Eastern shore and in the hinterland of Louisiana.

Irish servants in the Massachusetts Bay colony.

German planters ostracized and hunted in Pennsylvania. English planters in Maryland robbed of sovereignty after founding the first tolerant government here.

Irish bond slaves in the Virginia tobacco fields.

Spanish and French pathfinders whenever they came in touch with backwoodsmen of the thirteen colonies.

California mission Indians despoiled by the forty-niners.

Famine-fleeing Irish and tyranny-fleeing Germans in the nineteenth century episodes.

All tell the same stories.

Wretched, brow-beaten, exploited.

Their tears and groans, their toil and peril, their nakedness and hunger, their spent blood and battered corpses but bear out the awful truth of Christ's words to those who would follow Him:

"You shall be hated by all men for My Name's sake."

At the present time, among us, it is true, opposition to Christ's Church is only in the form of petty persecutions. But make no mistake. It is only the lull before the storm!

When Christ's words shall again ring out their clarion call: "Take up your cross and come follow Me."

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