

shewn, largely from their misinterpretation of certain Catholic terms and practices, but it must not be forgotten that those practices, even in their lawful forms, and rightly defined, have certain devotional and spiritual effects, certain influences on the life of the soul, which differentiate the religious Catholic from the religious Protestant. We have to decide, therefore, to what extent that differentiation is real and typical, and to what extent only apparent. Also, whether, with all loyalty to our faith and to our traditions, there is any way in which we may lawfully emphasize the essential oneness of the life which has its source, its growth, its nourishment, and its consummation, in Christ.

We have seen that one, if not the only reason why Catholic devotion to Our Blessed Lady and to the Saints has been construed by Protestants into a derogation from the honour due to God alone, is the confusion of ideas arising out of the ambiguous use of the word "worship". But, if we really desire to prove our contention that the Mother of God and the Saints do not, as our separated brethren honestly believe, "take the place of Christ" with us, how are we to convince them? Not, certainly, by any lessening or verbal minimizing of our devotion to the Saints, and to their Queen and ours, but by a fuller realization that, as Saint Augustine says, "they truly honour the Martyrs who imitate the Martyrs." In what, after all, did their sanctity consist, save only in their likeness to their Lord; and who was more like Him than She who, for thirty years, lived in daily, hourly intercourse with Him, as a Mother with Her Son? We have Scriptural warrant, moreover, for setting up the Saints as models to be copied. "Be ye followers (imitators) of me," wrote Saint Paul, to his disciples, "even as I am of Christ." And again: "Mark them who walk even as you have us for a model." In proportion, therefore, as we have true devotion to Our Lady and the Saints, we shall learn, and, better still, share in the secret of their sanctity, likeness to their Lord and ours. Then, and

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<sup>1</sup> Serm. 47 de Sanctis.