

path and substance of all that I intend to say to you here tonight; but not to say without proof; for I do not ask any man here to accept one iota of what I say, on my mere assertion, until I have proved it.

My proposition, then, is, that the Catholic Church is the salvation of society; and it involves three distinct propositions, namely, that the Church is necessary to the world in all future times; and it is her destiny to be, in time to come, what she has been in time past—the salvation of society. These are three distinct propositions. Let us consider the first; Society requires to be saved because it cannot save itself.

The man who admires this century of ours, and who serenely glories in it—who calls it the "Age of Progress"—the "Age of Enlightenment"—who speaks of his own land—be it Ireland or America, or Italy or France—as a country of enlightenment, and who looks at an enlightened people—this man stands amazed when I say to him that this boasted society requires salvation. Somebody or other must save it. For, consider what it has done. What has it produced without the saving influence of the Catholic Church? We may analyze society, as it intends to view it from an intellectual standpoint. Then we shall see the society of learning—the society of art and of literature. Or we may view it from a moral standpoint—that is to say, in the government of the world, and how the wheels of society work in this boasted progress of ours—this society has been mainly for the last three hundred years; in some countries more, in some countries less, intellectually, morally, politically, in fact, it has produced a philosophy, to believe in ghosts. The last climax of the philosophy of this nineteenth century of ours is "Spiritualism," of which you have all heard. The philosopher of to-day, unlike even the philosopher of the Pagan times of old, does not limit his studies, nor the labors of his mind, to the investigation of the truth and of the development of the hidden secrets of nature—the harmonies of the soul of man—the wants of the spirit of man. To none of these does the philosopher of to-day direct his attention. But this man—this leader of a society—this man gets a lot of his friends around a table, and there they sit and listen until "the spirits" begin to knock; that is the path and substance of his philosophy.

Another man—one of another great school (and, indeed, these two schools may be said to have divided the philosophical empire of our age)—a man who claims to speak and to be represented by living voice in our churches and pulpits, says: "Oh, man! son of the children of men—since thou hast received a commission to sound the Scriptures—to mend the 'Word of God,' as it is called—believe me when I tell you that our common ancestor was the devil—and that it was by the merest accident—the accident of progression, eating a certain kind of food, committing with the comeliest of monkey tribe, endeavoring, by degrees, to walk erect instead of crawling on our hands and feet—that was by the merest accident—a congeries of accidental circumstances—that we happen to be men." This is the philosophy of the nineteenth century. This is the intellectual grandeur and "Progress of the Age," that says: "I don't require salvation!"

The moral progress of this society, which has emancipated itself from the Catholic Church—what is it? It has produced in this, our society, sins, of which, as a priest and a man, I am ashamed to speak. It has produced in the city of New York the terrible insult to a crucified Lord—that a woman, presiding to a modest, should have chosen Good Friday night to advocate impiety under the name of free-love! Just as the intellectual development of our society, emancipated from the Church, has striven at the glorious discovery of "Spiritualism," so the moral development of this age of ours has arrived at the deep depth of free-love. Oh, grand and holy nineteenth century, I hail thee! Thou art the parent of divorce. A brave century, that ventured to destroy the bond that God Himself had made, and commanded no man should sunder. Thy married daughters must have recourse to the art of the courtesan and the drag of the murderer in order to preserve their charms, and so keep a slender and frail hold on the adulterous hearts of thy brave married sons. The old names of husband and wife are wiped out of thy enlightened vocabulary. They have perished; they are designated as perished. Oh, thou base and filthy age of lust, desire and luxury, of dishonesty and Mormonism, it is well for thee that the holy Catholic Church, the spouse of Christ, the salt of the earth, is in the midst of thee, rebuking thee with fearless and unceasing voice, sweetening thy polluted atmosphere with the fragrance of her virtues, atoning for thy vices with fast, prayer, and sacrifice, else, surely, thou Sodom of the centuries, the Lord would consume thee with the fire of his wrath!

Was is the political spirit of society, and the perfection of which it has attained since it has been emancipated from the Church? Why, it has produced the "politician" of our day. It has produced the ruler who imagines that he is set up, throughout all the nations, only to grasp—justly if he can, unjustly if he has no other means—every penny of absolute power. This man's message of ours gives us statesmen who make secret treaties to rob their neighbors, kings who shed their people's blood for the mere whims of personal ambition, or else to carry out the schemes of a wily, dishonest diplomacy; robber-monarchs, at the head of robber armies, plundering their honest and unoffending fellow-subjects; millions of armed men watching each other because right and justice have ceased to be sufficient protection to men or nations; the people oppressed and plundered to serve the purposes of

the lustful ambition of men in power, renality and corruption everywhere overflowing. It has produced in the people an unwillingness to obey even just laws. I need not tell you; you have the evidence of your own senses; you have records of the daily actions of the world laid before you every morning. This is the issue of the dominant spirit of society, when society emancipates itself from the Church, and, by so doing, endeavors to shake off God. Now we come to the great question: *Quis medebitur?* Who shall touch society with a scientific and healing hand? What virtue can we infuse into it? That must come, I assert, from God, and from Him alone, of whom the Scriptures say that "He made the nations of the earth for health"; that He has made our nature so that, even in its worst infirmity, it is capable of cure. He came and found it in its more infirmity; society turned to life to the source; and the interior rottenness—the obscurity of the intellect—the corruption of the heart—manifesting itself in the actions and sins of which St. Paul, the Apostle, says, "Nec nominabitur in vobis"—that they must not be even mentioned among Christians—men of the faith of God, because He was God—equal to the Father—girding Himself up to the mighty work of healing this society, came down from heaven and cured it, when no other hand but His could have touched it with healing; when no other virtue or power save His could, all praise to His name, have cured it, and led it to the corrupt world, light to the darkened intellect of man. From Him came life to the dead; and that life was light to the darkened and strength to the weak, because He was God.

Then the nations of Greece and Rome appeared in the strength of their power—proud in their mental culture—proud in the grandeur of their civilization—and contemptuously put away and despised the message of the divine faith which was sent to them; and for three hundred long years persecuted the Church of God. This great instructor, who came to talk in a language that they knew not, and to teach them things that they never heard of—both the things of heaven and the things of earth—this great instructor, for three hundred years, lay hid in the caves and catacombs of the earth, afraid to show her face; for the whole world—all the power of Pagan Rome—the mistress of the world—was raised against her. There was blood upon her virgin face. There was blood upon her holy bosom—the blood of the innocent and of the pure; and all the world knew of Christianity was the strong testimony which, from time to time, was given of it, by youth and maiden, in the arena of Rome, or in the amphitheatres of Antioch or Corinth. Then, in punishment for their pride, and for their rejection of His gospel—the Almighty God resolved to break up their ancient civilization; to sweep away their power; to bring the hordes of barbarous nations from the north of Europe into the very heart of Rome, the centre of the world's empire, and to slay and destroy it with fire and sword, and utterly to break up all that society which was formed, of old, upon the literature and the philosophy of Greece and of Rome. Consequently, we behold, in the fifth century, all the ancient civilization completely destroyed, and the world reduced again almost to the chaos of barbarism from which the Pagans of old raised it. Arts and sciences perished, when the Goth and Vandal, Visigoth, and Ostrogoth, and Hun swept down like a warm of locusts, over the old Roman Empire, and all the last subject to Roman sway. A man justly called the "Saviour of God," led the Huns. Avaric was at the head of his Visigoths. He swept over Rome, He was asked to spare the city, out of respect to the civilization of the world, and the tombs of the Apostles! "I cannot withhold," exclaimed the Visigoth, "I cannot withhold, I have within me a mysterious voice which says 'Avaric! on! on to Rome!' And so he came and sacked the city, burned and destroyed its temples, and its palaces, and its libraries, and its glories of painting and sculpture—buried them all into the dust. And the desolation spread world-wide wherever a vestige of ancient civilization was found, until, at the end of that fatal century, the Church of God found herself standing upon the ruins of a world that had passed away. Before her were the countless hordes of the savage children of the North, out of which ragged material it was her destiny, and her office to form the society of modern times. Hard, indeed, was the task which she undertook—not only to evangelize them to teach them the things of God, but also to teach them the beauties of human art and human science—to soften them with the gentleness and the tender appliances of learning; to gain their hearts, and soften their souls, and mollify their manners, and refine them by every human appliance as well as by every Divine influence. For this task did she gather herself up. She, in that day, collected with a careful and with a veneration hand all that remained out of the ruin of ancient literature, of ancient poetry, of ancient history, in the languages of Greece and of Rome. She gathered them lovingly and carefully to her bosom. She laid them up in her sacred recesses—in her cloisters. She applied, diligently, to the study of them, and to the diffusion of them, the minds of the holiest and best of her consecrated children; until, in a few years, all that the world had of refinement, of learning, of all that was refining and gentle, was all concentrated in the person of a single monk, who, full of the lore of Greece and Rome—full of ancient learning as well as of that of the time—an artist—a painter—musician—man of letters—covering all with the humility of his profession, and hiding all up in the cloister, yet treasured all up for the society that was to come after him and for the honor and glory of God and of His Church. And so, by degrees, the Church was enabled to found schools—and then, colleges—and thence to form, gradually universities—and to obtain for them and to insure unto them civic and municipal rights, as we shall see farther on.

By degrees she founded the great medieval universities, gathering together all those who wished to learn,

and sending forth from her cloisters, her Dominicans, her Franciscans, to teach philosophy and theology, whilst they illustrated the very highest art in the beauty of their paintings and the splendor of their sciences. Universities were founded by her in which she gathered the youth of various nations; and then, sending them home, amongst their rude and rugged fellow-citizens, she spread gradually the flame of human knowledge, as well as the fire of Divine faith and sanctity; and thus, for many a long century, did the Church labor assiduously, lovingly, reverently, and so secured unto us whatever blessings of learning we possess to-day. She saved society for the time, by drawing forth its rude, chaotic elements and by her patient action in creating the light of knowledge where the darkness of ignorance was before; and the patient and severing effort bringing forth order out of disorder—until her influence over the world was like the word of God, when, upon the first day of creation, He made all things, and made them to exist where nothing but void and darkness were before. Not a moment of time, nor a moment was disputed in this; nor can any man allege that I am claiming too much for the Catholic Church when I say that she alone has preserved to us all the splendor of the Pagan literature of the ancient times—all the arts and sciences; that she alone has founded the great schools of the natural and of the moral sciences, and of the civilized world—even in Protestant countries to-day; nay, more, that nearly all the great scholars who shine as stars in the firmament of learning were her children—either consecrated to her in the priestly office, or associated to her by the strongest and the tenderest bonds of faith. Let my word in this matter be considered exaggerated, let me read for you the testimony of a Protestant writer—to what I say. He says to us:

"If the Catholic Church had done nothing more than to preserve for us, by painful solicitude and unrewarded toil, the precepts and intellectual treasures of Greece and Rome, she would have been entitled to our everlasting gratitude. But her hierarchy did not merely preserve these treasures. They taught the modern world how to use them. We can never forget that at least nine out of every ten of all the great colleges and universities in Christendom were founded by monks or priests, bishops and archbishops. This is true of the most famous institutions in Protestant as well as in Catholic countries. And equally undeniable is the fact, that the greatest discoveries in the sciences and in the arts (with the sole exception of Sir Isaac Newton) have been made either by Catholics or by those who were brought up by them. Our readers know that Copernicus, the author of our present system of astronomy, lived and died a poor parish priest, in an obscure village; and Galileo lived and died a Catholic. The great Kepler, although a Protestant himself, always acknowledged that his most valuable part of his education from the monks and priests. It were easy to add these illustrious names many equally renowned, in other departments of science, as well as literature and art, including those of statesmen, orators, historians, poets, and artists."

This is the testimony of a Protestant writer, confirmed by the voice of history, to which I fearlessly appeal, when I lay down the proposition, that in intellectual darkness, if the barbarism of ignorance, be a disease in society, then history proves that the Catholic Church has been the salvation of society in the cure of that disease. I might go deeper here. I might show you here, in the beautiful and sealed volume of St. Thomas Aquinas, how, in the Catholic Church alone, is the solid basis of all intellectual knowledge. "For," observes the saint, "every science, no matter how different it may be from others—every science rests upon certain certain axioms that are accepted, and which, when they are proved, are no longer in question. Now," he goes on to say, "the principle of knowledge certainty, of some kind or other, lies at the base and at the foundation of every science, and of every form of intellectual power." But, in the sciences and in the intellectual world, we find the same order, the same axiomatic harmony, which, in the work of God, we find in the material and physical creation. The principle, therefore, of all the arts and science, each with its respective power, is, that all go up in regular order from the lowest form of art to the highest of human sciences astronomy until they touch divine theology, which teaches of God and of the things of God. Upon the certainty of that First Science depends the very idea of "certainty," upon which every other science is based. And, therefore, the key-note of all knowledge is found in the science of divine theology, which teaches of God. Now, outside of the Catholic Church there is no theology—as a science; because science involves certain knowledge, and there is no certain knowledge of divine things outside the Catholic Church. There is no certain knowledge of divine things where truth is not, as in Protestantism, where religion reduced from the principle of immutable faith, to the mere result of reasoning, amounting to a strong opinion. There is no certainty, therefore, outside of that Church that speaks of God in the very language of God; that gives a message from the very lips of God; that puts that message into the God-like form of immutable dogma before the minds of His children, and so starts them in the pursuit of all human knowledge, with the certain light of divinely-revealed truth, and with the principle of certainty deeply seated in their minds.

Now, we pass from the intellectual view of society to the moral view of it. In order to understand the action of the Church here, as the sole salvation of society, I must ask you to consider the dangers which threaten society in its moral aspect. These dangers are the following: First of all, the liberalism, the instability, the inconsistency, and the impurity of man. Secondly, the absence of the element of holiness and sanctity in the education of childhood. Thirdly, the sense of irresponsibility, or a kind of reckless personal liberty which not

only passes us over from under the control of law, but cuts off our communication with God, and makes us forget that we are responsible to God for every action of our lives; and so, gradually brings a man to believe that liberty and freedom are irresponsible license, and that we are never liable to any punishment. These I hold to be the three great evils that threaten society. The inconsistency of man—for man is fickle in his friendship, is unstable in his love, is inconstant in his affections, subject to a thousand passing passions—his soul is open to appeals from ever senseless to the ebb and flow of every quick and every passion, answering with quick response every impression of eye and ear, and liable to change its estimate and judgment by the every-varying evidence of the senses. Need I tell you, my friends, what you know, that we so often told you—how inconstant we are? How the things that captivate us to-day, will look coldly upon to-morrow, and the next day, perhaps, with eyes of disgust? Need I tell you how fickle is that love, that friendship of the human heart, against which, in the inconstancy of the heart, we are warned us? "Put not thy trust in princes, nor in the children of men, in whom there is no salvation." To guard against this inconsistency it is necessary to call in divine grace and help from heaven. For it is a question of confirming the mind of man in the stability, in the unchangeableness and in the purity of the love that is to last all his life long. Therefore it is that the Catholic Church sanctifies the solemn contract by which man promises to his fellow-creature that he will love and her that he will never allow that love to grow cold, or to be overcome by any other love than hers to cross his imagination or enter into his soul, that he will love her in the days of her old age as he loves her to-day, in the freshness of her beauty, as she stands by his side before the altar of God, and puts her virgin hand into his. And she swears to him a corresponding love. But, ah! who can assure to her that the heart which promises to hers to-day will be true to its promise? who can assure to her that love, ever inconstant in its own nature, and acted upon by a thousand influences, calculated first to alienate, then to destroy it? How can we have the courage to believe that the word that passed from that man's lips, at that altar, shall never be regretted—never be repealed? I answer, the Catholic Church comes in and calls down a special sacramental grace from heaven: in keeping his business, or at his work, all the day long. His example, whether for good or bad, is not constantly before the eyes—the observant eyes—of the child, as it is the example of the mother. And so it is, my friends, that all depends upon the mother; and it is of vital importance that that mother should blend in herself all that is pure, holy, tender, and loving, and that she be assured of the sanctity of her position, of which the Church assures her by the indissoluble nature of the marriage-tie.

Again, the Church of God follows the child into the school, and she puts before the young eye, even before reason has opened—she puts before the young sense the sight of things that will familiarize the mind of the child with heaven and with heavenly thoughts. She goes before the world, anticipates reason, and tries to get the start of that "mystery of inquiry" which, sooner or later, lying in the world, shall be revealed to the eyes and the soul of this young child. Hence it is that in her system of education she endeavors to mix up sacramental graces, lessons of good, pictures of divine things, holy statues, little prayers, singing of hymns—all these religious appliances—and endeavors to mingle them all constantly and largely with every element of human education, that the heart may be formed as well as the mind, and that the will may be strengthened as well as the intellect and the soul of man. If, then, the evil of a bad education be one of the evils of society, I hold that the Church of God, in her scheme and plan of education, proves that she is the salvation of society by touching that evil with a healing hand.

The next great evil affecting the morals of society is the sense of irresponsibility. A man outside of the Catholic Church is never expected to call himself to account for his actions. If he speaks evil words, if he thinks evil thoughts, if he does wrong things, the most that he aspires to is a momentary thought of God. Perhaps he forms a kind of resolution not to do these things any more. But there is no exacting self-examination; there is no care or thought upon motives of sorrow; there is no painstaking to acquire a firm resolution; there are none of the restraints against a return to sin with which the sacramental agencies of the Catholic Church, especially through the sacrament of penance, have made us all familiar. The Catholic man feels that the eye of God is upon him. He is told that, every time the Catholic Church warns him to prepare for confession. He is told that, every time his eyes, wandering through the church, rest upon the confessional. He is told that, every time he sees the priest standing there, with his stole on, and the penitent going in with tearful eyes, and coming forth with eyes beaming with joy and with the delight of forgiveness. He is told this in a thousand ways; and it is brought home to him by the precepts and sacraments of the Church at stated times in the year. The consequence is, that he is made to believe that he is responsible to Almighty God; and therefore this obligation, creating a sense of responsibility, rouses and feels his weaknesses and his own conscience. The man who feels that the eye of God is upon him will also feel that the eye of his own conscience is upon him. For watchfulness begets watchfulness. If the master is looking on whilst a servant is doing anything, the servant will endeavor to do it well, and he will keep his eye upon the master whilst the master is present. So a soldier, when he is ordered to charge, turns his look upon his superior officer, whilst he dashes into the midst of the foe. And so it is with us. Conscience is created, conscience is fostered and cherished in the soul by a sense of responsibility which Almighty God gives us through the Church and through her

sacraments. What follows from this? It follows that the Catholic man, although in conscious freedom, is conscious that he must always exercise that freedom under the eye of God and under the dominion of His law. How in him, even although he be a sinner for a time, the sense of freedom never degenerates into positive recklessness or license.

Finally, in the political view of society, the dangers that threaten the world from this aspect, are, first of all, absolutism, and injustice, and oppression in rulers; and, secondly, a spirit of rebellion, even against just and established government, amongst the governed. For the well-ordering of society lies in this: that he who governs respects those whom he governs; and that those who are governed by him recognize in him only the authority that comes to him from God. I say, from God. I do not wish you to understand me to enter into the question as to the source of power, and how far the popular election may or may not be that source; but I do say, that where the power exists, even where the ruler is chosen by the people, that he exercises that power then as an official of the Almighty God, to whom belongs the government of the whole system which He has created. If that ruler abuses his power—abuses it excessively; if he despises those whom he governs; if he has not respect for their rights, their privileges, and their consciences; then the basis of power is lost, and the great evil of political society is inaugurated. If, on the other hand, the people, fickle and inconstant, do not recognize any sacredness at all in their ruler, if they do not recognize the principle of obedience to law as a divine principle, as a necessary principle, without which the world cannot live; if they think that amongst the rights of man—of individual man—is the right to rise in rebellion against authority and law, the second great evil of political society is developed, and the whole machinery of the world's government is put to pieces. What is necessary to remedy this? A power—mark my words—a power recognized to be greater than that of the people or than that of the people's government. A power, wielded not only over the subject, but over the monarch. A power, appealing with equal force and equal authority to him who is upon the throne, to him who is at the head of armies and empires and to the meanest, and the poorest, and the lowest of his subjects. What power has that been in history? Look back for eighteen hundred years. What power is it that has been exercised over baron and chieftain, king and ruler, no matter how hard the times—no matter how convulsed society was—no matter how confused every element of government was—no matter how rude and barbarous the manners of men—how willing they were to assert themselves in the fullness of their pride and in the fullness of their pride in council? What power was it that was acknowledged supreme by them, during twelve hundred years, from the close of the Roman persecutions up till the outbreak of Protestantism? What power was it that told the monarchs of the middle ages, that, if they imposed an oppressive or unjust tax upon the people, they were excommunicated? What power was it that arose to tell Philip Augustus of France, in all the lust of his greatness and his undisputed sway, that if he did not respect the rights of his own wife, and adhere to her chastity, he would be abandoned by the Church, and abandoned by his people? What power was it that came to the voluptuous tyrant, seated on the Tudor's throne in

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