6

CLAIMS OF THE CHURCH. Clearly and Logically set Forth by Rev. Dr. Conaty.

Rev. T. J. Conaty, D. D., successor of Bishop Keane as rector of the Catholic University at Washington, D. C., preached a notable sermon at the lay ing of the corner-stone of St. Joseph's Church, Hartford, Ct. Dr. Conaty spoke on the church and religion, and his discourse was logical and convincing. Both for its intrinsic value and in view of Dr. Conaty's prominent position before the Catholics of the country his sermon is of great interest, and we gladly publish it in Dr. Conaty said :

full. Dr. Conaty said : "Right Reverend Bishop, Dearly Beloved Brethren : It is is no idle cere-mony that gathers us here to day. It is no vain, passing pomp or show of magnificence. Religion calls us to-gether and bids us establish here a temple to the most high God, to plant another cross by the highway of busy, bustling life; to erect another altar from which the smoke of sacrifice shall ascend to God, another mercy seat whence will come blessings, to hearts weary of sin, longing for virtue; another oracle speaking to man's intelligence and making known the truths of God. The Christian, Catholic heart rejoices as these temples multiply and the glad cry goes forth : 'Neither is there any other nation so great that hath God so nigh them as our God, who is present to all our petitions.

" Men from all time have recognized the necessity of religion, and they have expressed the religious idea by some form of worship. All nations even those in barbarism, felt a natural law urging them to a worship pleasing to God, as they understood Him. All have looked to Him for guidance, for some word to determine how He wanted man to serve Him.

MAN'S UNAIDED REASON would lead him to that conclusion. God did reveal Himself, and the Old Law expressed that revelation; but the Old Law, in its highest form, looked to One who was to come and make known the perfect religion.

"Christ was to be the pivot on which all religion turned, Christ to come, and Christ in the flesh, the very word of God. In all the records of God's dealings with map, no-where do we find that He allowed man to build religion according to the whims and caprices of men. Nowhere do we find man left free to accept or reject religion as laid down by God without incurring the displeasure of God. Everywhere God appears as a teacher, imposing His will on men, whether patriarch, prophet or special messenger, or through Jesus Christ, the Great Teacher, who came as the light to illumine every man that cometh into the world. Does it not seem most reasonable that God the Creator should establish conditions of service upon His creatures ? How are they to know what true worship is it they are to depend upon the everchanging opinions of men, whose ap preciation of nature even differs so radically one from another? What will it be when dealing with the Unseen, the Great God, the Eternal. about whom so little can be known unless He reveals Himself. Truth is eternal, immutable, one ; and religion. which is but the public expression of the great truth of God, must partake of its essential principle. There can be but one true God, and God in Hisjus. But one true God, and God in Hisjus. He sent His prophets, His servants, and He commissioned them to tell His the His people. It was a religion

He teaches to be true must be believed ; what He teaches to be done must be

'There is no other foundation done. but that which is laid, which is Jesus Christ.' That men misunderstand His teachings and set up rival temples does not prove against the truth of His doctrines or the necessity of His gospel. What is there about which men have Dogma underlies all not differed ? truth. It is the foundation of truth. Dogma in religion is the expression of a duty which man owes to God. It is not the assertion of man's will, but it is the assertion of God's truth which He wills man to believe.

" Dogma must necessarily be found in that code of principles which tells man his duty to God, not only the duty of his heart, but the duty of his intel ligence; for how can the heart accept as true what is not proved to the intel ligence to be true? You cannot sep arate the two, for religion appeals to the whole man and carries the tribute of manhood to God. You see how false is the theory somewhat current, that one form of religion is good for one class of men, because it appeals to the emotions, while another become necessary to men who seek for the in tellectual. Truth is one and religion is one, and no religion can be true which does not call for intellectual a well as heart service. The emotional must be built upon and find its source of truth in the intelligence, which seeks its reasons in the principles of truth and this is objective, this exists inde pendent of man's apprehension or ac ceptance of it.

THE FORMULATION OF THE TRUTH is dogma pure and simple, and hence the intelligence has its fullest gratifica tion in the trath which is thereby so surely possessed. Dogma is to relig-ion what the frame is to a building, the skeleton to the body. It is, in fact, the very soul of religion. Eliminate dogma, and what becomes of morality? Destroy dogma and you reduce all moral action to man's will and so one's man will is as good as another's, you have an ever changing reason for life. It is expressed by the words, 'Believe what suits and do what you please.' What makes right or wrong? Not man's opinion, but a dogmatic principle of rectitude. It is wrong to lie and to steal because there is a dogmatic principle of truth and honesty, and God's commandment reiterates the principle. How is man to know the principles of morality unless they are taught, and teaching demands a teacher who has authority to promul gate law. Men say, 'It matters not what one believes, provided he be good.' False ; how are we to surely know what goodness is unless someone who cannot err teaches it ? After all what can reason demand ? Simply the truth. It demands that he who pre sumes to teach should have a commission. an authority ; that he posses credentials. Judgment is to be passed not upon the doctrines he teaches, but on his credentials. Once accept the credentials and you must logically ac-

cept the doctrine taught ; for it he be a teacher from God, it is God teaching through him and his doctrines are truth. "Is there such a teacher? Where are we to find Him? We must seek for Him under a commission from Him

to whom all religion is to bind man. This truth has asserted itself from the dawn of reason, and history asserts that from the creation of man

THE CATHOLIC RECORD

What is His commission? Seek for them. IN HIS RESURRECTION

from the dead, after the ignominy of the cross on Calvary, He disputes not remedy ? with the multitudes as to His doctrine, the pagan but He bids them believe Him because He will rise from the tomb on the third day. "The tomb opens, the Teacher stands among His people ; His right to teach is vindicated. He is the Son of

teach is vindicated. He is the Son of God, and His gospel is the only relig-ion pleasing to God. Seek in history for another fact. A band of men calling themselves apostles of the Crucified stand before the world as teachers, to

teach the truth of Jesus Christ, and the world asks them to show their commis sion. It is not a question of the truth of their doctrines, so much as a question of their authority, a question of their right to teach. They appeal to their right to teach. They appeal to their life with Christ and to the record of His commission to them. They have journeyed with Christ, they have witnessed His miracles, they attest to His resurrection. To them He said : 'As resurrection. the Father sent Me, so also I send you.' 'Go, teach all nations.' What are they to teach? What men may deem reasonable? What may suit their fancy? Not at all. 'Go teach what soever I have commanded you.' What is the reward? 'He that heareth you heareth Me.' What is the penalty? He that despiseth you, despiseth Me He that will not hear the Church, let him be to thee as a heathen and a pub He was the Divine Teacher lican. and the resurrection sealed His com-mission. The apostles were chosen by Him to continue His work, and they sealed their commission in His blood, shed for the faith which they preached.

CHRIST LEFT HIS MISSION o those men to whom He sacredly en trusted the deposit of faith. Upon them He built His Church, which was to be to all men the authority of God on earth, the teacher divinely commissioned to show men what to believe and what to do and thus please God by true religion and save their souls. H constituted them as judges of con-science. 'Whose sins you shall forgive shall be forgiven, but whose sins you shall retain shall be retained.' He made them priests of His sacrifice, say ing, 'Do this in commemoration of Me,' thus consecrating in them an everlasting priesthood to offer the ' clean oblation from the rising of the sun to the setting thereof.' To Peter He said. 'Thou art Peter, and on this rock I will build My Church, and I will give to thee the keys of the kingdom of heaven.' To all this, and much more, could the apostles appeal, as credenials for their authority, to teach a Christ taught and what He commanded to be taught.

"Here we see a teaching body con stituted, invested with Christ's author ity, possessing Christ's gospels and alone commissioned to teach the world what to believe and what to do. He was to go forth to all nations proclaiming the truths of the redemption through Jesus Christ. This teacher was to remain until Christ came to judge the world. He was to go forth to all nations proclaiming the truth of the redemption through Jesus Christ. "The apostles stood in Jerusalem

and Athens and Rome, and they told the Jewish and Pagan world the story of the redemption, and they laid down the dogma of belief and morality, and they converted and civilized the world. What Plato and Socrates could not do with philosophy and pagan morality

THE FISHERMEN OF GALILEE Paul and a John of God a Charles Borromeo, a Mother Seton, and did in defiance of man's rebellious inand how it is to be offered. This leads will to His people. It was a religion the believed and with dogma, as may be seen in the bistory of manking. A courted at Mother McAuley ; a charity which took the neglected of every race to its bosom, cared for the orphan and the Jew, ignominiously dying on Calvary, drawing hearts and minds to His cross aged, sheltered the poor, smoothing the wrinkles, wiping away the tears, con o find in it light and truth and salvasoling the afflicted, giving life and What Jesus Christ came to tion ! hope and love to the children of men preach was to be needed by manking blotting out the sinner's faults and in all stages of its development. Christ necessary to the Jew, became necessary washing his soul in the blood of Jesus Christ. to the pagan, necessary to society. He " It comes with truth to the intellec was the truth, the way, the life, in the and answers every craving of the nineteenth as in the first century The Church established was to be Hi human heart. It warns society to day preacher and its authority was His that THE ONLY CURE FOR ITS ILLS authority, and when He established i is in the gospel of Jesus Christ, which it alone has authority to teach in all its it was for all time. "Men seeking truth, men wanting ourity, for it alone has power to en to find true religion, must look for that orce obedience. Anarchy and social Church as it expresses itself in their sm raise their heads to threaten the Reason stands before it to ask midst. beace of men, and the Church o its credentials, to pass upon His com-Christ, which teaches the true relamission. So this Church which tions between men, must be the safe erect here comes to you professing to teach the truth. It is not enough that guard of our social fabric. It is no in its teachings some truths be found, but it should have nothing but the danger to republic, it is no menace to our social order, for it has truth, even though the world would crucify it upon truth and all truth. You ask its com-Calvary. The truth remains, the truth will prevail. "In the faith of Jesus Christ, this mission and it points to the Pontiff who lays its foundation-stone and who authorizes it to continue the work of Jesus Christ. From the Bishop wh conditions presides over it to day, to the Bishop to whom Christ said, 'Go teach all nations an unbroken succession of Pontiffs carries the words of God to mankind. In some conditions the This Church can trace its lineage to gain from the use of Scott's Christ, who is its true foundation-stone. Emulsion of cod-liver oil on Him it is built, and with His author is rapid. For this reason ity it is invested. It hears His com mand to teach, it has His rewards and we put up a 5oc. size, which punishments to dispense. It is erected to teach Christ and thus save man. is enough for an ordinary How Christ is needed ! Look out upon cough or cold or useful as a the world, even a Christianized world, trial for babies and children. and what is found ? In other conditions gain "Men asserting independence of religious forms and resistance of religmust be slow, sometimes to many, because they think it to be human agencies forcing their findings upon the human mind and will, arro-gating an authority which would de-thronethe individual intelligence. Let us understand what the Church teaches purity, love. No man had ever ious dogma ; rebelling against authoralmost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishrefusing all assent to the supernatural. What is the race? A race unbaptized, ment, food rather than medicine, food prepared for and, consequently, without divine and perfected in Jasus Christ, who is lect and heart must accept His message faith : passion governing instead of tired and weak digestions. the Great Teacher. His gospel is per-tect religion, it is our salvation. What are His credentials? of the Creator, morality becoming the back Scorr & Bowse, Chemists, 500. and \$1.00 tired and weak digestions.

whim of man or the creation of legis lates, and a worse naturalism than paganism knew possessing the hearts and intelligence of men. What is the remedy? The remedy that came to the paganism old, the knowledge of the true God and Jesus Christ His Divine Son. What is needed is truth and not falsehood, light and not dark-

ness. "Christ needs to come again to the minds and hearts of men and illumine them with truth and inflame them with love. Reason clamors for the illumination which must come from God, who alone can satisfy the cravings of truth. Religion points to Jesus Christ as the finisher of our faith, the great teacher who is to make God known to us. Humanity is sick at heart, for it has fallen among thieves, and has been stripped of its very pos sessions. It needs the Good Samaritan to heal its wounds. Christianity has been blinded by false teachers whose errors have clouded its visions and it needs the Son of Truth to penetrate the darkness and cast upon it the efful-gence of its rays. The Church of Christ bids humanity cast off its shackles of slavery to the caprices of men and rise into the freedom of the children of God. It summons reason to its tribunal to learn truth, which is alone intelligent. It bids reason test all its teaching, in order to find in it what will square with all the demands of intellect, for all is truth, and truth fears no inquirer.

"And so, brethren, this church, your church, rises in your midst CLAIMING YOUR ALLEGIANCE

and asserting the same right to teach you religion. It comes with authority as a teacher and demands your obedi ence. Examine its credentials, test it authority. See its emblem is the cross. Its commission is from the successors o the apostles who received the commis-sion to teach the world. It comes with no new doctrine, no theory of men, no schools, but with a code of dogma and morals handed down across the centuries, unchangeable and unchanging. It tells you that it is not of yesterday but that its Founder is none other than Jesus Christ Our Lord, and it asks you examine its foundations. to preaches to you the same doctrines that were preached by your fathers, in other lands, and it tells you that its doctrines have made saints. It asks you to study its truths and test them by reason of tradition, and by the holy Word of God, and it points to its record across the ages, of unity and goodness and mercy and salvation as an evi-

dence of its divinity. "This church, the corner-stone of which is laid to day, is to be to you the expression of the Christian Church, which approaches the truth which made the martyrs, that nourished the

virgins and developed the doctors who have made the learning of the world, the church of Peter and Paul, of Augustine and of Aquinas, of Leo X. Charlemagne and Columbus. It is the Church that sent Augustine to the Angles, Patrick to the Irish, Boniface to the Germans, Xavier to the Indies that commissioned Jesuit and Francis can missionaries to enter the new coun try and teach the gospel to the Indian tribes. It was this Church that sent zealous men and women as priests and nuns to establish churches and schools by the rivers, on the hills and in the valleys of our great republic, shedding its pure light of a Christian faith into the lives of the people. It is this Church which bids humanity pause to study its charity in a Vincent de Paul and a John of God a



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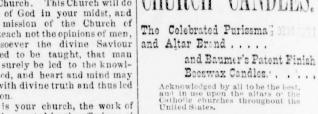
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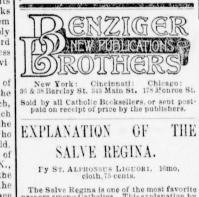
corner-stone has been laid to-day and here will stand a temple of God ; the cross of Calvary will surmount its pinnacle to tell the wayfarer that within its walls may be found the sacred deposits of faith, not in fragments, nor broken, but as handed down from the apostolic Church. This Church will do the work of God in your midst, and fulfil the mission of the Church of Christ to teach not the opinions of men, but whatsoever the divine Saviour commanded to be taught, that man may thus surely be led to the knowledge of God, and heart and mind may be filled with divine truth and thus led

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PURIT We celebrate to-da the feast of the Immac of the Blessed Virgi Church bids us medit fection of her nature preme fulness of her su that we may bless (that we may be the to approach her and It is very fo sion. feast is part of our Christmas ; for, as the it, it was by the fores Son that she was sa Adam's sin. We en the better by under maculate Conception spending well the f memorates it ; just as understand the glory fore he had ever seen the beautiful light o light is splendid, fa

what then must be the only light of the Now, in thinking o less soul, we cannot the opposite vice, widespread is that people of to day ! eems that baleful t the beastly enjoym sexual pleasures ! the ways in which in among us ! Take th ole : what a countles dealing instruments hourly, come forth Great human demon ruin the family ; li print vile picture young. The silly who buys cigarette nasty picture to he body. Even repu body. Even rep print columns of re dare not be read alo our merchants can ousiness without a their customers' so eyes by filthy pictu Then take the

that there are som you know better th how hard it is ordin from a theatre with The conductors of so answer to the descr bates given in

' preach their sin insult our eyes w flaming show bills aunts her ban Many poor souls plays.

The general effe the many other occ -that is to say, t apart from the in it, is to break do decency all around uous result is twofe of the female sex,

ruin of youth. Against this in foul and brutish t Christ sets that Vin late, whom Holy as "terrible as an array." Who, bu tures, hates lust is wrung with st lust's wretched sl late Heart of Mary of Ransom, rich, Turn to her, you feet are in the sna She is strong to her and the demo head crushed ben you, poor soul, wi temptation, turn Mary Immaculat "Hail Mary, full with thee." Tho thrilled her soul thrilled before or a hearing. "R a hearing. "B prayer of St. Be never known that to thee and was her, therefore, in she will lead y especially if you Arise with cours the white stands lifted up and adv the Immaculate A Bishop In a letter ad and the member Rev. Bishop de

fixed principle for moral action.

This assertion meets an error of the day, which says that RELIGION NEEDS NO DOGMA.

in fact, that ' the religion of the future is a religion without a creed.' In other words, it means no religion at all, for it destroys the very essentials of religion in making it depend on man and not equally upon man and God, in God's will and man's co-operation with We live in an age when it is cou sidered intellectual to force all doctrine to the bar of human reason, to deny all divine authority and make all religion subjective. Dogma, or creed, purely is called by these people a degradation of intellect, and religion without dogma is to them the ideal religious state. No form in religion, no dogma in religion, is their cry, and as a result we see all positive religions whittled down to a few axioms which are as much at home with paganism as with our nineteenth century naturalism. What do they mean by religion, what do they mean by dogma? They assume that true religion is purely subjective, and that dogma is not intellectual truth. Both assertions we deny as false. The very assertions they make are the dogmatic expressions of principles, and by them they prove the contrary of their own position. There is much inveigh-ing against dogma, but it is done in the most dogmatic form. In fact, the dogma of their own infallibility seems to be the corner-stone of their attack upon what they call dogmatic religion. They assume to be teachers unto them. selves, while the Christian believer in divine authority seeks for his teaching from the Author of truth, who cannot be deceived and will not deceive him.

DOGMA HAS AN ODIOUS SENSE

to many, because they think it to be Relig us about religion and dogma

Mosaic law, as expressed from the declaration at Sinai, in the commandments which were there promulgated. Religion without dogma was not a code established under the Old Law. How

about the new dispensation ? "Was not the perfect religion to be in spirit and in truth? Yes, in spirit and in truth. It was to be a religion of love and not fear, but it was to be a religion taught by Jesus Christ. What is the greatest fact in all history around which all religion, worth the name, revolves? History tells us that a Teacher arose in Judea, and His fame filled the earth. Anxiously watched for, carefully prefigured, bearing the aspiration of four thou sand years and the hopes of mankind, Jesus Christ appeared among men as a teacher of men. He was greater than Abraham, for He said, 'Before Abraham was, I am ;' greater than Moses for Moses could only say, 'Thus saith the Lord,' but Jesus said, 'Amen, amen, I say to you ;' greater than Isaias and all the prophets, for He alone could say, 'They have written of Me.' Greater than John the Baptist, the preacher of penance, who proclaimed of Jesus that 'there is one who has stood in your midst, the latchet of whose shoe I am not worthy to loose.

"Jesus Christ came as the Redeemer o save mankind by the sacrifice on Calvary and to teach men true religion. What was His teaching? Religion with dogma. 'He that believeth and is baptized shall be saved.' 'He that believeth not shall be condemned.' Salvation is to depend upon belief and practice, in dogma and form. Does He leave man free to choose? Is it a matter of indifference what he is to Look at His public life of believe three years : follow Him through Judea.

spoken as He spoke, and He always ion is to us the line of duty laid down by God for our belief and our practice, intellect and heart, and a man's intel-



St. Alphonsus himself says of this book : " I do not think 1 have written a more useful book than the present, in which I speak of prayer as a necessary and certain means of obtaining sal-vation, and all the graces we require for that object. If it were in my power. I would dis-tribute a copy to every Catholic in the world."

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