THE TRUE WITNESS AND CATHOLIC CHRONICLE. -SEPT. 27, 1872.

the habitation of man. This earth the Almighty God clothed with its manifold forms of beauty. He gave to it the revolving sensons, -the freshness of the spring,-the deep shade of the summer,-the fruitful overteeming of the autumn; and every season took up its that unshackled, magnificent, imperial freedom strain of joy and abundance, and delight, at the of man's will. command of God. But all these things, every form of life that existed, existed by the one the second design of God's mercy. God knew word, "fiat," of the Almighty God. But now, when the Heavens above are prepared; now, when the spheres are all in their places; now, when every creature of God has received its and beauty ;--- the whole earth, Heaven, and the all things are present to Him ;--He knew and sinned in Adam, but every individual of our nature firmament are made; yet no image of God is foreknew that, in the day when He placed Himthere; for there is no intelligence there; and self and His own divine perfection and His own God is knowledge; there is no power of love there; and God is the highest and most intimute love; there is no freedom there, but only the necessity of God,-nature's law and would decide against Him,-would abandon instinct; the whole world, - in all its beauty, in | Ilim, - tell Him to begone, and take all His all its harmony,-still wants its soul; for that soul, wherever it is to be, must be something like to God. Finally, when all things were prepared, God took of the slime of the carth, and made and fashioned with His hands a new creature, -- a creature that was to rise and to God :-- that man was destined, in that act, to uplift his eyes and behold the sun ; -a creature | pollute his pure affections, so that they no | all,-the universal nature,-was defined and injured whose every form of material existence was to longer reflected the image of God in love. God by Adam's sin; and in that defilement and injury remain perfectly distinct from all other forms of croation. Into this creature's face the Almighty God breathed His own image and likeness, in an imperishable spirit,-an immortal soul. Before He made this soul the mirror of Himself,-He took thought with Himself, and said no longer "let it be !" but,-counselling with His own Divine wisdom, he said : "Let us make man unto Our Own image and likeness." And unto His own image and likeness, therefore, He made him, for He breathed upon him the inspiration of spiritual life,-a living soul into the inanimate clay; --- and upon that soul He stamped His own Divine image. He gave to that soul the light of an intelligence capable of comprehending the power of His love, capable of serving Him and loving Him. He gave to that soul the faculty of freedom, that, by no necessary law,-by no iron instinct, was this new creature to act; but with judgment, and with thought, and with intellectual inquiry. He was to act freely, and every action of his life was to flow from the Christ." Oh, my beloved brethren! does not fountain of unfettered freedom, like the actions of the Almighty God Himself, whose very essonce is eternal freedom.

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Thus was man created. Behold the image of God stamped upon him! Oh, how grand, how magnificent, was this creature ! The theory has been mooted in our day,-"Was it worth God's while to create the sun, moon and stars, and untold firmaments which no eye of man has yet discovered; those stars far away exceeding our earth in their magnitude; in their splendor; in their attractive power and beauty ;---was it worth God's while,---the astronomer asks,-for the sake of giving light to the smallest of the planets, to create so many others to revolve around her in space ?" Yes, -I answer,-it was worth God's while, for one man, if He created but one ;--- it was worth His while to create all these material beauties; bccause alone,-that one man,-would reflect in his soul the image of God,-the uncreated and spiritual loveliness of his Maker. How grand was this first man, when he arose from the man, but beholds Himself in Him, His only green mound out of which the Lord created begotten, coequal and consubstantial Son .-him! when he opened his eyes and beheld be fore him, shrouded in some duzzling form of Man-God. He is no longer the likeness of material beauty, the presence of God! He God, but Man-the reality, of God, -according opened his eyes; and seeing this figure of light to the Scriptures of old : "I have said ye are and transparency before him, hearing from His gods, and all of you the sons of the Most High." lips the harmony of his Creator's voice, he knelt in adoration. He alone, of all the creatures in the world, was able to appreciate the infinite beauty of the Maker; and springing to that Maker, with all the energy of his spirit, he bownd down before Him, and offered the sacrifice of intellectual praise. He alone, of all the creatures of God, was able to appreciate the infinite eternity of His existence; His omnipotence; His infinite goodness, grandeur and bcauty. He alonc, of all God's creatures, was capable of appreciating this soul ;--that, out of the appreciation of his mind, his heart was moved to love. And he strained towards his God with every higher aspiration and affection of his spirit. He alone, of all the creatures of God, was able to say out of the resources of a free and unshackled will: "I will love Thee! ever reflect upon it? I sinned in Adam. I will serve Thee, O God! for thou alone art Sinning thus in Adam, I deserved to be cast worthy of all love and all service for all time !" So, freely and deliberately weighing the excelloncies of God against all created beauty; calculating with the power of his intelligence the claims of God upon him,-he acknowledged these chains,—he acknowledged in his intellect Heaven, becomes my brother; and says:— the potency of that Power in life; because of "Brother, all that I am in Heaven,—the Son the potency of that Power in life; because of his intellectual appreciation, he decided freely of God,-I am willing to make you by adoption. to serve God in his life. That free decision My Father is willing to take you in as my from the intellect was a Godlike act, of which no other creature upon this earth was capable. Therefore, the Almighty God appealed to that act as the only test and proof of man. Thus we see in the beginning the Almighty God stamped His image upon His people. And in this He showed the design of His creation ;---the greatness of His mercy and of His love. He had prepared all things for man. He had made all things for him. All things pointed to him; all nature, newly created in all its beauty still cried out for that crowning beauty, the beauty of intelligence, the beauty of the power of love, the grandeur of freedom. And man was created as the very apex, the very climax of God's creation, the crown and the perfection of all. Behold the mercy of God! God might have made this world in all its material yet unintellectual beauty. He might have loft all his creatures to enjoy the life that He gave them, and to fulfil the limited and necessary sphere of their duties,-and yet never have sent intelligence and infinite love

of creation which was earth, and destined to be all nature should hold up the mirror as their resemblance to Him in man. God's design was that wherever the child of man existed. there He, looking down, should behold His own image in the depths of that pure intelligence; in the depths of those pure affections;

This was the first design. Far greater was and foreknew, from all eternity, that mun, by the abuse of his free will, would turn against his God. The Almighty God knew and foreknew, as if it were present before His cyes,-for claims on one side, and the Devil made the appeal to the passions and pride of man on the other side,-He knew that His free creature gifts with Him, and would clutch the animal and base gratifications of a sensual pride. God knew this. He knew that, in that act of man, man was destined to cloud his clear intelligence so that it would no longer reflect the image of foresaw, and foreknew that man was destined, in that act of rebellion, to fetter and enslave his free will, and to make it no longer a servant and minister of his intelligence, but of his passions and of his desires. In a word, God saw His own image broken and spoiled in man by the sin of Adam.

Then, my dearly beloved, in these eternal designs of love, God said in His own decrees from all eternity, "My image is gone; My likeness is shattered; My spirit is no longer amongst them; and I must provide a remedy greater than the evil. I will send,-in the second plan of my mercy and the design of my love,-I will send no longer a renewed image in man: I will not restore what they have broken and destroyed; but I will send My eternal Son. He, the reality, whom no evil can touch, whom no temptation can conquer,-I will put Him into man; and I shall behold, no longer the fallen man, but I shall behold, in the redeemed man, Myself restored in the person of Jesus the infinite mercy,-the all-extending, all-grasping love of God,-come in here? He might, in His designs of mercy, have restored His

broken image in man; He might have given man the power of repentance. He might, in the largeness of His mercy, wipe away sin, undo that most fatal work, and give back to man, in the unclouded intelligence, and in the pure heart and in the free will, all that man had lost of the divine image by sin. He might have done this without at all descending Himself; without at all coming down from the throne of His greatness and uncreated majesty and glory. No! God resolves to do more for the reparation of man than he had ever done in the ruin of himself by sin. God resolves to send His only begotten Son, who, incarnate by the Holy Ghost of the Virgin Mary, was made man. The Lord Jesus Christ is born of the Virgin Mary; an infant wails upon His mother's bosom; an Infinite God, looking down from Heaven, beholds not only His own image in nature, in her alone unfallen; and to that all-pure, Therefore. He is no longer the image, but the God made us to be His servants. When man refused to be a servant, God, in His mercy, lifted him up, and made him a son. Instead of taking the children of men and binding us together, as a bundle of faggots, and flinging us into hell, and in His greatness and glory forgetting us all ;-instead of doing this, when God saw that we were fallen, and that not even His image remained in man, in the fied. destruction of grace, and in the partial destruction of the perfection of his nature,-He sent His only begotten Son: so that the creature, instead of being punished by cternal ruin and banishment is raised, by redemption, and made a son of God. "To those who received Him, He gave the power to become the sons of God.' Can you comprehend this mercy? Do you away from God, and never see His face again. I sinned in Adam. Sinning thus, I lost all that God gave me of grace, and a great deal that He gave me of good. Instead of flinging me aside, Almighty God comes down from of God,-I am willing to make you by adoption. younger brother. My Father is willing to acknowledge that all I am by nature you are by the grace of adoption." So, in the work of redemption,—in the second design of God. redemption,—in the second design of God,— the individual. He did not say, "you cannot have we rise to the grandeur and dignity of a more life in your nature." He put life into human nature sublime position than in Adam. We become by taking that nature upon Himself. There was the younger brethren of God Himself. We become members of the household and of the

and, with the knowledge, he came to the love of evil. Understand this well; it is a deep thought; it enters into the designs of God. Every individual man born into this world was born a sinner. Defilement was upon him; the seeds of future evil were in him. All that was necessary for him was to let that infant grow into a youth; and, by noccssity, he became an individual sinner because the root of evil was in him. The seeds of corruption were implanted in him ; his blood was impure and defiled. All that was necessary was the dawn of reason and the awakening of passion. The former made him an infidel; the latter made him a demade him an infidel; the latter made him a de-bauched, licentious and impure sinner. This was bauched, licentious and impure sinner. This was coming with a sovereign remedy in His hand, and commission, its faculty of life, light splendor there is no past, no future to the eyes of God; dearly beloved, it was not only our nature that sinned in him; save and except the Blessed Virgin Mary. Put her aside, and at once the whole race of human beings are individual sinners in Adam :-- not personal sinners, but individual sinners. This, to be sure, is one of those things that people overlook. They do not understand that the curse of Adam came down to each and every one of us,-this sin of Adam, which was written upon our forcheads in characters of defilement. When it was a question of remedying that evil, it was necessary that the Almighty God should exercise His mercy individually upon each and every one of us. Two things, there-fore, were tainted by the sin of Adam,—the nature and the individual. The nature, common to all, was tainted; man's nature was broken; man's nature was corrupted; that which was common to us every single individual child of Adam participated; so that every one, personally and individually, was defiled in our first parent. Now, it follows from this, that when the Almighty God, in His second design of mercy,-namely the Redemption,-when he resolved to undo all the evil that Adam had done.-when He resolved to bind up and heal the wound that Adam had made,-it was necessary that God should take thought for the nature that was corrupted, and for the individuals that had fallen in Adam. If He had taken thought only for the nature, it would not be sufficient for us; for our nature may be restored, and, unless that restoring power came home to us, we, ourselves, may remain in our misery. God provided a remedy for the nature,-the universal nature. In the Incarnation He sent His own Divine son, who took our nature-our human nature :---who took a human body, a human soul, human feelings, a human heart, a human mind, human intellect, human will ;-everything that belonged to the nature of man, Christ, our Lord, took but he did not take the individual. Mark it well? You Catholics ought to know the theology of your Divine religion-mark it well, Christ, our Lord. took everything that was in man except the individuality,-personality. That He did not touch .-He took our nature, and absorbed it into His own person; but He never took a human person. No man could say of our Lord, pointing of Him : "He is an individual man." No! He was a divine man. When He spoke His words were those not of man, but of God: because the person who spoke was Divine. If He suffered it was the suffering not of man, but of God; because the person was Divine. This was necessary; because, unless the Divine Person,that is to say God,-consented to suffer and to die, the sin of man's nature could nover have been wiped out. When therefore the Eternal Father, in His love for mankind, sent His co-Eternal Son upon the earth. He, in that act of Incarnation of the Second Person of the Blessed Trinity, provided a remedy for the evil of Adam's nature; for the human nature that was spoiled. Again I assert that Christ, our Lord never took the human personality; that He left the individuality of every man to himself; that He did not take the individuality or personality of the man but only the nature. In order to remedy the nature it was necessary, in the designs of God, that God should unite Himself with that nature. Mark this,-that God should unite Himself with man's nature was necessary in the designs of God, in order that man's nature might be purified and restored. Was this necessary to the designs of God? Absolutely necessary. The Virgin Mary,-on that day in Nazareth, when Gabriel stood before her,-represented the human race. She represented human

let evil into his soul; he destroyed the integrity of some dreadful epidemic came in amongst you, some his existence; he came to the knowledge of evil; fearful eruption of Asiatic cholera; that a sailor and with the knowledge he came to the love of landed from a ship in New York, with the cholera, and from him it spread through the city ;-we would look upon that man as the origin of the evil, because he brought it, as Adam brought evil-and sin and misery into this world. Then suppose some great physician arose,-some mighty sage,-and said he held in his hand the great remedy : said to the whole in us. For it is written—our vocation, our calling, city of New York—"Behold, I am come from a for- our justification—that is to say, our sanctification eign land, where we have never known disease or complaint, with this sovereign remedy in my hand. No one that partakes of this shall ever suffer from this hideous disease :" would we not eat of that medicine, which is life out of death to us? So, with that remedy we will remedy our nature in His Incarnation. Then he says: "I am come from a toreign land that has never known disease or death. I came from Heaven. I bring the remedy against Adam's corruption and Adam's sin. I am the head of your nature, for I am one with you. So I say to you all : whoever wishes to escape this dire disease, must partake of this miraculous food. It is the selfsame rood brought down to elevate your nature, that is My own self." What would you think of a man that said : " Don't go near him ! don't take that food from His hand ! don't believe in Him ! "-thus clinging to disease and death. Why, you see clearly my brethren, as we; Catholics, believe and know that the Almighty God has sufficiently revealed in His designs that it is absolutely necessary for every man who wishes to be saved and sanctified, to come into present contact with our Lord Jesus Christ, by opening his mouth and receiving the Body and Blood, Soul and Divinity of the Lord in the Holy Communion.

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Such is the design of God. Now it remains for us to say whether that, which so completely fulfills the designs of God, fulfills also the wants of man. Oh! my brethren, before we leave these designs, let us consider how magnificent they are. The Father for we know the vory best intelligences of our ago loved man. First, in the beginning, when as God He loved His own image. What great love have you for the likeness of your own face in the lookingglass. Every feature is there, every expression is there, but it is only an image. What love would a man have for his own portrait, even though designed by a master-hand? Every tint and beauty of color may be there, every delicate trait most true to nature, and to the person represented. But, after and that man said in the various conventicles and all, it is only a piece of canvass, overlaid with a little paint skillfully arranged; only an image. God, in the second design, beholds in man His own adorable and beloved Son; the Eternal Word, that from all eternity, rested in the Father's bosom; the very figure of His substance, and the splendor of His glory, equal to Him in all things, knowing and loving Him, and loved by Him with a substantial love, which is the third person of the Blessed Trinity-the Holy Ghost. He came down from Heaven, became man; and the Eternal Father no longer looks upon man, as a man would look upon his own picture, as an image. He looks down as a loving father of a family looks down on the face of his eldest son. How different the love of a man is for his own image, reflected in the mirror, or perpetuated by the painter's hand, cold, lifeless, inanimate, and his own image seen in every feature in every lincament of his child; the child of his own manly love : the child growing and displaying every perfection, and returning the love of the father ; the child surrounding all the graces of ordinary infancy with a peculiar grace and shining beauty in his father's eyes, until he draws every chord of that father's heart, entwining around him so closely, that if the child should die or disappear, the father would seem to have lost every purpose of life, and be ready to lie down and die upon the grave of his first-born! So the Almighty and Eternal God, looking down in the second design of His redemption, beheld one who was not a human person, but His own Divine person; not merely human, though truly human : but man and God united. And that union consummated, not in man only, not in the human person, but in God, the Divine person, and just as that image of Jesus Christ so captivated the Father's love, that twice He rent the Heaven's miraculously, and sent down His voice,-once when Christ was standing in the Jordan; and another time when He was transfigured on Mount Tabor .--On both occasions, the miraculous voice-as if God earthly passions. No! We cannot conquer this could no longer contain His love,-saving, " This is flesh of ours, but in Him,-the Lord our God,-who My beloved Son, in whom I am well pleased. Let all hear Him !" That image so captivated the Father's love that he wished to reproduce it in all the children of men,-that He wished to multiply it --It was so fair, so beautiful, that the Eternal Father, whenever He cast His cyes upon the earth, wished to see it multiplied in every man personally. He wished to see every man another Jesus Christ, His Son. He wished to be able to say to you and to me. -"he is also my beloved child, in whom I am well pleased!" In order to do this, His Divine Son muliplied Himself, and remained upon earth,-broke, as it were, His existence, His perfect existence, His inseparable existence,—broke it; separated it into a thousand forms; became upon your lips and mine, and on those of the little child that comes up to this altar-the mere image of God, and receives the Holy Communion, goes down from this altar, and the Father of Heaven looks down and says :- " Behold, My beloved Son, Jesus Christ, is there I" The Angel guardian that conducts the child to the Allar, prostrates himself before the figure of that child as he returns from the Altar again. For now he is a human person ; but God is in him. And this is the supreme want of man. That which is the fulfilment of the Divine design is the supreme want. What is that we want, Christian believers as you are ?--- tell me your great want in this world? Every man has his own wants and hopes and desires and purposes of life. What is it that you want? What do we aspire to? Tell me? One man says :-- " Well, I hope to become a a wealthy man ; to be the founder of a grand family in the land." Will your hopes stop here, my friend? The grand family you found will follow you to the grave. Have you brought no hopes with you? Another says :--- 'I hope to obtain some distinguished position, the first position in the land." I sup-pose you will be President of the United States. But the day will come when they will carry the President, and consign him also to his grave. What is your hope and mine? Oh, friends and brethren l is it not my hope to bring out in my soul here by grace, and hereafter by glory, the image of the Eternal God, which is stamped upon it? My hope is to live in the light of Divine Grace, to walk in the beaming of Divine purity. My hope is to keep my will unfettered, that freely I may devote it to the service of my God. My hope is to rise by Divine help into all the majesty of Christian being. And the majesty and the glory of the Christian man lies herc,--that Jesus Christ, the Son ot God, may be brought out in him, No great one in Heaven, but the greatest of all-the Etornal God and man Jesus Christ, He stamped the God upon our humanity in the Incarnation. He stamped the God upon our nature; and that stamp He left on our nature; and we must stamp it upon our person. And the true want of every Christian man, and the true purpose of his existence, is to bring out the Christ that is in him, and to become a son of God. Nothing short of this. If we fail in this, then all our hopes perish from us. If we fail in this, it is in vain that we have achieved every other purpose of life; it is in vain that we have written our names, even in letters of gold, upon the foremost page of our country's history; it is in vain that we have left a name to other

out the Christ that is in us, then we are, of all men. the most miserable ; bccause we have failed in re-alizing the only true hope, the only true want of the Christian man. What follows? Says the Saviour -" If a man gain the whole world,"-the world's places, the world's honors-"and lose his own soul what profitoth it him ?" And the loss of our souls is effected in man by neglecting to bring Christ out our alternate glory, all depend upon one thing, making ourselves, by Divine grace, conformable to Jesus Christ. For God foreknew and predestinated that we might be made like to the image of Jeans Christ: and " those whom He called He justified, and those whom He justified He loved,"

This being the want of man, how is to be supplied? Can man alone supply the want? No! There are three enemies that stand before ns. Powerful and dreadful are each and every one of these enemies saying to us :- " I am come to destroy the Christ in The first of these is the world ;- the world you !" with its evil maxims; the world with its pride; with its avarce, with all its false ideas; the world with its avarce, with all its false ideas; the world with its newspapers and periodicals, with all its theories not stopping short of theories upon God; -the world that tells us this influence is elevating although the Almighty God tells us it is not; and that mocking buffoonery of religion, dissolving the matrimonial tie, the most sacred of all bonds; the world, flooded with impurity, evil examples, and its evil maxims and principles, comes before the Christian man, hoping to be made like unto Jesus Ghrist and says: "I tell you you must not be a Christian, I will surround you by my influence; I will beset you with evil examples; I will pollute the moral atmosphere you live in with my false principles, and work the Christ out of you !" Will any man be able, 'of the Christ out of you? Will any man be able, of his own power, to resist this influence and conquer

it? Ah! it has captivated and enslaved the best intellects of our age : the grandest minds of our ago have been utterly debauched by worldly principles; at this moment, are writing the sheerest nonsense ; -these men who write articles in the newspapers upon commercial subjects ;- these men whose wits are keen as a razor in philosophical speculation; -quick to perceive a flaw in an argument;-when these men come to write about religion ;-as you will see in looking at any of the leading newspapers of New York to-morrow morning,-what this man churches to-day ;- you will find a Quaker standing up,-a holy maa,-humming, hawing, and rocking himself; lifting up his languid eyes to Heaven; and then, after a long pause you will find him denying the Divinity of Jesus Christ, and declaring that He was not the Son of God at all! This happened last Sunday in New York. You will find another man coming out with the theory and the belief that man never fell : and, therefore, does not need any remedy, This-in the face of the moral and social corruption and guiliness of our age, that is revolting to the cycs of God and man! Thus it is the world surrounds the very best intellects and the shrewdest and strongest minds. And do you expect to resist this? No! You cannot do it. You must say with St. Paul : "Of myself I can do nothing ; but I can do all this in Him." In Him we can do all things. He is here for you and me.

The next great enemy is the flesh ;-- the domestic enemy. The blood in our veins, the passions and the senses of our bodies rise up against us, to enslave us, and say : "You must not become like to the Son of God ! The Son of God was infinite purity. I will not allow you to possess your soul in purity ! I will not allow you to develope the spiritual exist-ence that is within you; you must follow the dictates of your passions ; you must become a drunkard a licentious and impure man! I will fill that eye with the flaming, lustful glances of desire ; I will make the absorbing desire for everything base throb in your veins, till it becomes a necessity of your nature." Thus says the flesh. Can we conquer it ? The greatest and the grandest of carth's sons are the meanest slaves to their own passions. The grandest names upon the rolls of history,-the greatest heroes, -the greatest beings and the greatest philosophers -have all atached to them-when we turn the leaves of history and look at their lives-the foul stain of their impurity, running through their lives and covering all their existence with the vilest of all old bound p the demon and cast him forth into the desert of Ethiopia. So can we bind, with Him, these unruly passions, and stem the flood of desire in our corrupt and polluted natures, and deny ourselves for Him, who will enable, whilst he commands us to do it; and to cast forth the demon into the outer world that is so fitted for him. Finally, comes the pride of life, the third enemy. Ambition, the self-reliance, the pride of man, the pride that refuses to be dictated to. "Wby"-that pride says, --- "Why should I submit to the com-mands of religion. Why it tolls me I should go like a little child and prepare myself and go to confession ! Why it tells me I should go through these devotions that are only fit for women and nuns! Why should I fast and suffer hunger? I have all things around me. Don't I find such and such texts in Scripture that tell me 'All things are good? Why shall I abstain from onything? Why should I not have my own way, and reject all authority, human and Divine ? and, first of all, the law that man must bear the obedience, humility and mortification of Jesus Christ in him if he would be saved?" Will you be able to contend against this pride ? this pride that carries away the best and highest of carth's children? No! You will never be able to contend against it, to keep the humility of your intellect, the fidelity of your faith, unless you feed upon Him who is the source of all virtue and all life. And thus, it is only by the same means that Christ has brought forth in man in the Incarnation, -by God uniting Himself in our nature with Christ, -that he is united with us in the Holy Communion.

family of Jesus Christ. But, you will say to me, what connection has this with the Blessed Eucharist! You engage to show us that the designs of God were fulfilled in the Real Presence. You speak of the design of creation,--of the design of redemption ;-but what have these two designs to do with the institution of the Blessed Sacrament? the transubstantiation of Christ upon the altar? It has this :- The first design of creation was intended by the Almighty God to be, that man, preserving the graces in which he was created,preserving the image in which he was made,—should remain fuithful to God, free from sin, the conqueror of his own passions, and of every temptation that could come upon him; and so, living in the light of purity, in the fervor of love, in the strength of freedom, that he might journey on through happiness and peace upon the earth, until he attained to the

nd untailen one, the Angel said MARY , chud shall be born to you, and he shall be called the Son of the Most High God." Mary paused; and until Mary, of her own free will, answered : " Behold the handmaid of God; be this thing come unto me according to Thy word :" until Mary said that word, the mystery of the Incarnation was suspended, and man's redemption was left hanging upon the will of one woman. But when Mary said the word, human nature, distinct from man's personality, was assumed by God. If Almighty God had not consented to unite Himself with our nature, that, nature never could have been redeemed. But, thus we see that one great portion of Adam's evil was remedied in the Incarnation,-namely, that our nature was puri-

But what about the individual? It is not so much the purification of my nature---our common nature that does not so much concern me. I am an indidual man,-the son of my mother; I am a human person : Christ, our Lord, had nothing to say to the human person in the Incarnation. How then am I. -a human person,-to enter into the graces and purity of God? Oh, behold, my brethren, how the two previous designs culminate ! Christ, our Lord, multiplied Himself. Christ, our Lord, changed bread and wine into His own divine body and blood. Christ, our Lord, made Himself present in the form of man's food. That food is broken.-Every child that cries for that divine bread shall have it. That human individual, that personal creature is united to God, and the individual is sanctified as the nature was sanctified. The nature could not be redeemed or sanctified except by union with God: the individual is sanctified by the same means-union with God in the Blessed Eucharist. Thus, then, we see how the design of creationspoiled in Adam ;-spoiled not only in the nature but in the individual ;-is made perfect in Jesus Christ, as far as regards the mystery of the Incarnation. Well, therefore, He says : "Unless you eat of the flesh of the Son of Man, and drink of His blood, you cannot have life in you." He was speaking to life there already,-life eternal,-in the person of Jesus Christ. But He was speaking to individuals; and He said to them : "Unless you bring Me home

unto yourselves, individually, you cannot have life in you; for I am the life;—life indeed;—life teter-nal, that came down from Heaven : and unless you eat of My flesh and drink of My blood you cannot have life in you. For if you do this,---if you cat of this flesh and drink of this blood, then you shall abide in Me and I in you."

Echold, therefore, dearly beloved, how the mystery of the Incarnation, affecting, as it did, our nature, is brought home in its wonderful expansion to each human person in the Holy Communion. Oh, how sad and terrible-how dreadful is the thought that the devil has succeeded the second time in destroying. our nature ! First he destroyed our nature in Adam ; so he succeeds in destroying the person in hercsy, in Protestantism. He came and whispered,—"Christ is not in the Blessed Eucharist! He is not there!" He cut off-by that denial of Protestantism of the

God I have done my duty. I have finished my theme. Nothing remains for me but to remind the Catholics who are here,-the Catholics of this city,-the Catholic men who were nourished by the Catholic faith and derived that faith from Catholic—and many amongst them from Irish mothers,—to remind you that, for three hundred years of persecution and death, it was the Holy Communion, and Ireland's devotion to it, that kept the faith alive in our fathers. They resisted that pride of life. The world came and declared to them that they should give up their faith. They said no, against the whole world. They kept their faith through Jesus Christ, in the Holy Communion. They resisted their passions and restrained them; so that Ireland's purity, in the purity of her daughters and the manliness of her sons,—(a virtue that always accompanies personal purity and purity of race),—was unexcelled. They re-sisted even when titles and honors were ready to be showcred upon them. And when high intellect was challenged to disprove the faith in which they believed, they bowed down before their time-honored altars; and Ireland's faith in her religion was never stronger than when she suffered most for it. I say to you, Catholics of New York, that no man can be saved from the flesh that is within and the Devil that is beneath him unless Jesus Christ lead him. I tell you Catholics of New York,-men of New York, who only go once a year to Holy Communion,-that it would be almost better for you if you did not know the truth. If you want to know the explanation of your sins,—of the drankenness around you,—of the impurity and savage assaults comand freedom upon them. But no; God wished to behold Himself in His creation. He wished to be able to look down from Heaven and see His image in His creation. Cod wished that the design of God could no longer be fulfilled; he every individual man. Suppose, my children that cumulated all the world's riches. If we fail to bring and more corrupt crimes,—the reason of it all is

Therefore, it accomplishes at once all the designs of