



VOL. XXIII.

MONTREAL, FRIDAY, OCT. 25, 1872.

NO. 11.

BOOKS FOR OCTOBER.

- LIFE AND SPEECHES OF DANIEL O'CONNELL, M.P. Illustrated. One vol. Green and Gold. 2 00
- THE SPOKEN WORD; or, the Art of Extemporaneous Preaching; Its Utility, Its Danger, Its True Idea. With an Easy and Practical Method for its Attainment. By Rev. Thomas J. Potter, Author of "Sacred Eloquence" etc., etc. One vol. Cloth. 1 50
- PUBLIC SCHOOL EDUCATION, By Michael Muller, C. S. S. R., Priest of the Congregation of the most Holy Redeemer. One vol. Cloth. 1 50
- SKETCHES OF THE ESTABLISHMENT of the Church in New England. By Rev. James Fitton, with Portraits of Cardinal Cheverus (First Archbishop of Boston), Rev. Dr. Matignon, Bishops Fenwick and Fitzpatrick. One vol. 1 50
- THE COUNCIL OF THE VATICAN, and the Events of the Time. By Thomas Canon Pope, Priest of the Archdiocese of Dublin. One vol., Cloth. 2 00
- WAS ST. PETER EVER AT ROME? Authentic Report of the Discussion held in Rome on the evenings of the 9th and 10th of February, 1872, between Catholic Priests and Evangelical Ministers, on the Coming of St. Peter to Rome. Paper. 0 25
- THE CATHOLIC WORLD, FOR OCTOBER. Contents: Bismarck and the Jesuits. Choice in no Choice. Fleurbaey. Review of Vaughan's Life of St. Thomas. The Progressionists. Gavazzi versus The See of St. Peter. Number Thirteen. On a Picture of St. Mary bearing the Doves to Sacrifice. Centres of Thought in the Past. Versailles. Father Isaac Jogues, S.J. Dona Basmona. The Distaff. A Martyr's Journey. Odd Stories. New Publications, etc. 0 45
- Any of the above books mailed free of Postage on receipt of price.

D. & J. SADLER & CO., Montreal.

FATHER BURKE'S LECTURE
OR THE
"Promises of Christ Realized only in the Catholic Church."

(From the New York Metropolitan Record.)

The following lecture was delivered by the Rev. Father Burke, in St. Peter's Church, Jersey City:—

My FRIENDS:—The existence of the Catholic Church is the most patent fact in the history of the world. When Christ, our Lord, founded his church he emphatically declared that she was not to be as a light hidden under a bushel, but flaming upon the candlestick and enlightening every man that came into the house of God; he declared that it was not to be as a city built in some deep and lonely valley, where no eye could behold her, but that she should be as a city built upon the mountain summit, that every man and every wayfarer, passing through the ways of this world, should behold her and recognize her existence. Now, my dear friends, if we ask our ourselves what was the meaning of our divine Lord speaking of his church as something so palpable, so unmistakable, forcing itself upon the recognition of every man, no matter how reluctant that man may be to behold it, I answer that our Lord meant to fix upon our holy church certain signs by which she should be infallibly known and recognized amongst all reasoning men as the very church and the very spouse of Jesus Christ. Nor is there amongst the many strange mysteries of this world one thing that more astonishes me every day than to behold earnest men, high-minded men, believing men, read the Scriptures, and yet fail to recognize the Church of Jesus Christ the holy Catholic Church. To me this is the strangest intellectual phenomenon in the world; for certain it is, if we attach any meaning whatever to the words of the Son of God, that it was in his purpose and in his fixed and declared intention to establish a church upon this earth. He alludes to it repeatedly over and over again, calling it now "My church" calling it again, "My kingdom;" at other times speaking of it as "The Kingdom of God," and making certain fixed and specific promises to this church, in the fulfilment of which promises the world has the convincing proof of the divine origin of our holy Catholic church and religion. For, dear friends, Christ, our Lord, was not only the Redeemer, the teacher of mankind, the atoner for the past, but he was also the prophet of the future.—The Scriptures speak of him and of his coming as of a prophet. "In that day," says Moses, "the Lord, thy God, O Israel, will raise up unto thee a prophet like unto me.—Him thou shalt hear." That prophet was Jesus Christ, and all that he prophesied of the future concerned this church of his.

We are come together this evening, my friends, to consider the prophecies of Jesus Christ—the promises that he made to be fulfilled in the future. We are come together to look for their fulfilment, and if we find this fulfilment in the holy Catholic church, then we are assembled—such of us as are Catholics—to glory in thanksgiving to God for the fulfilment of these promises, and such of us as are

not Catholics—if there be any here—to meditate profoundly, in the name of God, upon the necessity of submitting our faith and our love to that one and only church, in whose history in the past, in whose existence in the present, are fulfilled all the promises that Jesus Christ made.

And now, what were these promises, my friends? If we search the Scriptures we shall find that they are, principally, the following: Christ, our Lord, emphatically promised that his church should be one, that it should be, in this world, the very representation of unity, that no difference of religious thought or opinion, no clashing of ideas, no upholding of contradictory doctrines were to be found in her, and that she was to be, upon the earth, the representative of intellectual and moral progress of the very highest kind, because she was destined to represent the ineffable unity which binds together in one the Father, Son and Holy Ghost. This was the first promise that Christ, our Lord, made to his church.

The second promise that we find made in the Scriptures to her was: that she was to have him her Lord, her God, her founder, dwelling in the midst of her with an abiding presence; that he was to be with her in a peculiar manner, as we shall see.

The third promise that Christ, our Lord, made was involved in the command that his church and her voice should be heard all the world over—throughout all the nations; that his faith was to be preached in every land and to every people.

The last great promise that he made to his church was, that she was to abide for ever, that every other institution might fall and die, that nations might change their government and might lose their very existence, that races might disappear, but that the church which he, the Lord, founded should remain, abiding for ever and ever;—that systems of philosophy might be upheld in one age and discarded in another, that the philosophical and scientific truths received to-day might be disapproved to-morrow, but that his church founded by him, was to remain immutable, unchangeable, ever young, ever vigorous, unto the last day of this world's existence.

Behold the four great promises which, as we shall see, are distinctly conveyed in Scripture, and which, as we shall also see, fulfilled in the Holy Roman Catholic Church, and which, I assert, upon the evidence of history, upon the evidence of our own senses, of our own reason and our own experience, are not fulfilled, in any one iota of them, outside the Catholic Church; from which I will conclude that if Christ, our Lord, intended that his word should not pass away—that his promises should be fulfilled—that church represents alone the divine oracle, as founded by Jesus Christ, in which we find these promises fulfilled to the letter. First of all, then, the first prophetic promise was unity. The Son of God came down from heaven incarnate of the Holy Ghost and of the Virgin Mary, and was made man. He came down from Heaven. He found this world divided into a thousand different religious sects, each representing not a vestige of truth, but some distinctive form of error. He found all the philosophers wrangling amongst themselves, and divided upon the great question of the existence of a God and of the ultimate destiny of the soul of man. He found the nations divided. He found all the interests of society split up and divided into a thousand varied forms—all at opposition, one with another. But he, coming down from heaven, brought with him the essential unity, which is the essence and the nature of his God-head—for the first perfection of the Almighty God in himself is essentially and necessarily, unity. Everything that is perfect is one. The very idea of perfection involves the idea of unity—that is to say, of one point and one centre, in which everything that is scattered here and there of perfection is concentrated to constitute supreme perfection. Therefore, the Almighty God, who is infinite perfection, is also infinite unity. And when he assumed to himself this second relation of our humanity—when, coming down from heaven, he added our nature to his own when he associated God and man—he brought down in that hour of his incarnation, not only the infinite perfections of his divinity, but also the essential unity, by which he is one with the Father. Christ, our Lord, God incarnate, God and man, was as much united to the Father by the essential unity of nature as he was, from all eternity, in that Father's bosom, upon the throne of the Most High.—The fact of his becoming a man did not sever, for an instant, or separate that eternal and infinite unity by which he was united with God, by which he was God himself. Nay, more, even as man he embodied in himself the principle of unity if he took our nature—a human soul, a human body, a human intelligence, a human will, human affections—everything that was human, save and except a human personality. That he never took. Why? Because

if he took a human personality, Jesus Christ would have been two and not one. He would have been two, namely: the Second Person of the Blessed Trinity and the human person, whom men beheld upon the earth. But in order to represent, even in his sacred humanity, the essential principle of unity, he assumed that nature into his divinity, so that out of the human body, the human soul and God—out of these three—was formed the one person, Jesus Christ, and that person was divine. He was still one, and only one ever, though; he was God and man. He united them in one. Every act of his, even though performed in his humanity, was still the act of God, because the person who assumed that humanity, and who acted in it, was God. Why did he do this? Because, dearly beloved, Christ, our Lord, being God and infinitely perfect, was essentially one. Now, the design of Christ was to represent upon earth and to create amongst men the principle of unity of thought, unity of mind, unity of heart, which was so perfect in himself, and which he decreed should be represented in his church. Therefore it is that he laid upon all mankind the obligation of fraternal charity, for in charity, as in a golden bond, all parts are united. Therefore, also he imposed the obligation of faith, because in faith, as in an intellectual bond, all minds are united in the union of one belief, of one thought, and thus the unity of God springs up in his representative, in that society which is the mystical body of Christ. In consequence of all this, the Son of God, the moment he founded his church, prophesied for that church and promised to her the attribute of unity. For this did he pray, the night before he suffered and died. "O Father," he said, "I pray for these around me, that they may be one. And not only for these," he adds, "but for all, who, through their word, shall believe in me, that they may be all one, as thou, Father, and I are one—thou in me, and I in thee—so that they also may be one." And again he said, "There shall be one fold and one shepherd."

And now, if, passing from the words of faith, we come to reflect, with the mere light of reason, does it not stand to reason—is it not absolutely necessary that, if truth exists out of that, truth must bring unity? If the Word of God be on the earth, that Word must be eternal truth—if true, it cannot contradict itself. It cannot say yes and no. It cannot to-day preach one thing and to-morrow another. It cannot assert one thing as true and the opposite, at some other time, as equally true. This would be a lie—this would be an untruth substituted for truth and an error for the unity of thought which Jesus Christ left upon the earth. Wherever the truth is there must be unity as a matter of course. The moment divisions arise—the moment one man contradicts another on any question, human or Divine, that moment the very fact of a difference of opinion, of a contradiction, involves the presence of error, because one or other of them must be wrong. They cannot both be right. Division, therefore, or breaking up into sects, mutual contradiction, is an infallible sign, wherever it exists, of the existence of religious error. I want to impress this upon you, because in this, our age, a strange hallucination has taken possession of men's minds. Men, who recognize the simple fact, that in any ordinary dealing of life, if two men disagree upon any question, one of them must be wrong if the other be right—both may be wrong, but both cannot be right, that their divergence of opinion and difference establishes the fact that there is wrong and falsehood between them, men who see this in the ordinary dealings of life, men who recognize it so clearly and quickly, as a matter of course, when it becomes a matter of religion,—when it becomes a question in which truth or falsehood involves the eternal salvation or damnation of man, seem to consider it a matter of course that there may be diversity of opinion, without the existence of religious falsehood. They seem to consider that division here, that contradiction here, is a matter of no importance nay, they go so far as to say it is a good thing, an excellent thing. The more sects we have the more religions we are, the more men's minds are turned to religion; it is a good thing to have so many different forms of belief, each contradicting the other, because out of these intellectual and religious contests men's minds are brought to study religion, and they are more filled with the thought of their eternal salvation and of the things of God. This is the popular error of the day—a most deplorable error. Why? I ask you what is the popular idea of religion at all? Men say, O the more disputation goes on, and the more difference of opinion there is, and the greater the number of sects, the more men's minds are turned to religion. I deny it.—I deny it. I say a man may study for forty years these Scriptures; a man may turn his attention to the Word of God, but if, during that life of disputation, of assertion and contradiction, that man had never reached the

truth, if he had never possessed the truth, if all this time he is disputing about his view, and if that view be a distorted and a false one, I deny that man, is approaching religion. I deny it. It is an insult to God and to truth to say that a man who all his life is peddling about a lie is doing homage to the essential unity and truth of God. No, wherever the truth is, unity must be. I do not say that unity is truth, because men might be united even in their belief of a falsehood. I do not say absolutely that unity is truth, but I do say that truth is unity. I do not say that consistency is truth, because persons might be consistent even in a lie; but I do assert that truth is consistency—that is to say, that it cannot contradict itself, nor be inconsistent with itself. Now, I ask you, where is this promise of unity fulfilled except in the Catholic church? There are two hundred millions of us scattered throughout the world. There are Catholics in every land, speaking every tongue under heaven. Take any one instructed Catholic, I don't care of what nation, I don't care in what clime you find him, take that one instructed Catholic, question him as to his faith, and in that one man you will find the faith of the two hundred millions that are scattered over the earth. In the words of that man you find, in that unit, the representative of that belief which rests in the mind of every Catholic throughout the world, just as it is spoken by the lips of any one. I ask you to compare this with the miserable multitude of opinions on the most important subjects that are found outside the church. Take any form of religion. Take Protestantism, or any other form of religious belief outside the Catholic church. Have they any assurance, or are they able to give you any assurance that their doctrines to-day will be the doctrines of next year. No; and the proof lies here, that the doctrines of this year were not the doctrines of twenty years ago. Twenty years ago, for instance, every Episcopal Protestant in the world believed in the necessity of baptism and baptismal regeneration. Ten years ago the Protestant church in England declared that baptismal regeneration formed no part whatever of the doctrines of the Church of England. Twenty years ago every Protestant in the world believed that the matrimonial bond was indissoluble, and they bowed down so far to the word of Jesus Christ that they took their idea of marriage from his word, who said, "Those that God hath joined together let no man attempt to separate." To-day Protestants all the world over believe in the validity and the lawfulness of divorce, under certain circumstances. What is this but a change of heart? Nay, more, no sooner was the standard of schism raised three hundred years ago in the church than every single leader of the Protestant movement broke off from his fellow-men and established a religious sect for himself. We find names never heard of Lutherans, Calvinists, Antinomians, Anabaptists, and so on, until, in our own day the lowest residue of Protestantism has subsided into a form of religion which is pure Deism, which acknowledged that there is a God, stops there and admits no other doctrine. Nay, a Protestant bishop in England a few years ago, made use of these words, "It is the proudest boast," he said, "of our church of England, that she has no dogma;" that is to say no fixed form of religious belief. I do not say these words nor any words, nor have I a thought in my mind, much less express it, which should be painful or disrespectful to any man; but, I ask you, my friends, are not these facts? Are they not here before your eyes? In the Catholic church, any one instructed Catholic that knows his religion represents the doctrine of the church. You never hear of a Catholic priest contradicting another on matters of dogma, of doctrine or belief. You never hear of a strange, unheard-of proposition propounded from a Catholic pulpit. Search the history of 1872 years, and you find this Catholic church always preaching, always speaking, clearly, emphatically, on every question, never refusing to give an answer when she is called upon on any question of faith or morality; and for 1872 years the student of history turns over, page after page of the history of our church, of her bishops, her popes and councils, and nowhere can he find a single instance, a single line, in which the church taught any contradiction to herself, in which the church ever denied one title or iota of her previous doctrine or ever changed one single feature of her divine teaching. We, therefore, are forced to believe that if consistency be a proof of truth, if unity be the seal of truth, the sign of truth, wherever it is found, that consistency and unity are found in the Catholic church, and I wish to invite your attention not so much to past times, nor to other lands. I am speaking to intelligence, for in coming to this new country. I have found, not only amongst my own countrymen here, but I found in every grade of society and in every religious denomination that I have met with, a bright, sharp, shrewd high order of in-

tellectuality. To that intelligence of America I appeal. I ask you, my friends, if we Catholics, were to withdraw from the midst of you—if every Catholic in America were to leave the land to-morrow and leave you to yourselves, would not the very idea of religious unity have departed from amongst you? Try to realize to yourselves what it would be if we Catholics, to-morrow, were to leave the land and not leave a single Roman Catholic in America. Would there be a man left in the land that could proclaim his faith and point to a society of his fellowmen, who held that same faith in every detail of doctrine, which he held? Not one. There is no unity of thought, much less of intellectual obedience outside the Catholic church. But when we enter her glorious halls and cross her golden threshold, O, how magnificent is the picture of unity that rises before the eyes of our souls! There, do we see 200,000,000 of men, rich and poor, gentle and simple, intelligent and uneducated, highest and lowest, and forth, from these 200,000,000 of lips and hearts, comes one and the same note of confession of faith and of praise of God, one sacrifice in every land, one word in every country, one testimony to the same faith, and that is brought down to us without the slightest change or the slightest contradiction for nearly two thousand years, since the day that Jesus Christ rose from the dead. O! how magnificent is the picture of unity that I contemplate when passing from the millions of the people, I enter the sanctuary and behold an order of hierarchy of office of the proudest representative of the harmony of Heaven. There, the monk and the nun, consecrated, fill their own station and their own office. There, we ascend from monk and nun, and we find the robed priest upon the altar and the preacher in the pulpit. Above them again, higher in jurisdiction, in authority, closer to the Supreme Head, we find the bishops of the church of God, assembled in council, and eight hundred united heads taking thought, and expressing and testifying the church's faith.—Higher still, and we come to another order, an order representing the clergy of the city of Rome, the most ancient in the world and the most honored seventy-three Cardinals around the Papal throne—men who have received from the Church of God the extraordinary power to lay their hands upon the anointed and to designate the successor of St. Peter. Highest of all is one man, seated upon his pontifical throne, the representative, the viceroy of God, holding the keys, holding the rod of jurisdiction, one arm governing the whole flock of the Catholic church, according to the word: "There shall be one fold and one shepherd." Above him—for we must certainly lift up our eyes from earth, for he is but a mere man—above him and near him, standing close to him, upholding him, confirming him in faith, crowning him with supremacy in the church, the great inevitable head—whom the eye of faith alone can behold in Peter and in Peter's successor—the Lord Jesus Christ, the true head, the one great founder, pastor and ruler of the Catholic church. How grand is that order! how beautiful that harmony! how splendid that gradation! from rank to rank, from order to order, from dignity to dignity, until all are co-ordinated upon one man on earth, because that one man represents the invisible head, the Lord Jesus Christ. Behold unity!—behold the reflection of the divinity of God in its ineffable unity, shining forth in the beauty and in the harmony of our holy church and our holy religion.

The next promise of Jesus Christ was his own abiding presence with his church; for as he prayed, "Father, let them be one, even as thou and I are one;" so, also did he say, "I am with you all days; unto the consummation of the world I am with you. Take heart," he says, "although I leave you, it will be only for a little time. A little time, and you shall not see me, and after a little time you shall see me, for I will not leave you always, but I will come to you again, and I will remain with you and abide with you all days until the consummation of the world." What did he mean?—O, what did he mean? The man who is outside of the church, and who denies this glorious sacrament and real presence upon our altar, says He only meant that he would remain upon the earth by the union of grace in every holy soul—that he would remain upon the earth with his elect, guiding them, preserving them from evil, and so on. But I ask you: Can this be the meaning of the word of Jesus Christ, when he said, "I am with you?" Was he not always with his elect from the beginning—with every man that loves the Lord Jesus Christ, that loves God as God, for God is love? And from the beginning—from the day that Adam repented of his sin, all through the four thousand years before the coming of our Lord—everybody knows that whoever loved God was united to God by the bond of love. If he meant nothing more than this—than his presence by divine grace, than his guiding presence with his elect—there was no necessity for him to use the