

vice; before these are heaven and hell; before these are life eternal, and death eternal. Thou must choose, oh man, which of these two thou shalt have." For, with all his gifts,—all the grandeur and integrity of his nature, man would never be worthy of a throne in the kingdom of heaven,—of God's eternal glory, until he had first, by an act of his own free will, chosen to serve that God, and put from him the temptation that would lead him from God's friendship and love. That temptation came. It is the mystery of these things of which St. Paul speaks in this day's Epistle, when he says: "Oh the depths of the riches of the knowledge of the wisdom of God; how unsearchable are his ways." That temptation came. The first man forgot all that he was in his desire to become something that he was not. He plucked the fatal fruit of knowledge; and he fell from all that God had made him. He lost the integrity of his nature; he lost all the gifts of divine grace; he lost knowledge—the clear, intellectual comprehension, the pure love, the exalted, capacious, and unselfish free will, unshackled as the eagle's wing—all were lost to him by sin; and he became what we are so familiar with,—the man of two thousand years ago,—the man of to-day—confined in his intellect, and with labor acquiring a little knowledge; while, if he had not sinned, he would have glanced at all things, and have known them. He became enslaved in his will, subject to these unruly shocks of passion and to the wicked desires of his base inclination, which he was created to govern and rule, but by no means to be governed by; nay, to let it draw him from one abyss to another, until he finds his level in hell. Narrow, selfish, earthly and licentious in his love, the first principle of love no longer seems to be an expansion of the heart, seeking the highest, purest, and most intellectual object, and bringing to that object the strength of his undivided and pure affection. No; but it is now a mean, wretched, self-seeking, brutal desire to concentrate whatever there is of passion and of lustful enjoyment in self, and keep it there if he can; yet in the perception of all to allow the erratic heart to spread itself out like water upon the pathway of sin and of sinful desires. Man sinned; he refused to acknowledge Almighty God; the very first creature that rebelled against God was the intelligence of man that refused to acknowledge the argument of obedience. The sin of Adam did not begin with the will; it began with the intelligence. Before he made up his mind and determined he would violate the precept, he thought over the argument: "God tells me that I must not eat of this tree, because if I do I shall acquire knowledge. This serpent tells me that the knowledge will make me like to God." Then he sinned; he sprang upon it; he plucked the fruit; ate of it; and consummated his sin from that day.

The moment man's intelligence rebelled against God, that moment there was complete subversion and destruction of that fair order that Almighty God had created in the world. The moment man's intelligence rebelled against God, that moment man's will refused to obey the dictates and reason of that intelligence any more; that moment man's passions arose up in rebellion in him. The newly made sinner, looked around him, not knowing this mystery that was developed within him, not knowing whence came those unruly desires, that he could no longer govern—whence came those bitter thoughts that poisoned every affection of his heart; and he must fain accept as truth, things that were beneath him. In this, there fell upon him a deeper degradation even, than the first sin of Adam. Man's own nature rebelled against him; his body of clay—literally and truly a body of clay, which was created to serve and subserve the purpose of the mind, and of the soul—that very body arose up and demanded homage of the soul, in the gratification of every base bodily desire. So the very clay of his composition became and took the place of that God whom he had offended by sin. And, as it was with man's soul, so it was with the world around him. Nature refused to obey the humiliated rebel. Animated nature grew hard and stubborn. Upon the rose, that grew up to charm every sense of man, there grew now the sharp thorn; and in his path the fruitless thistle, and the unhealthy weed, to poison him with its taste, to offend him with its smell, and to warn him away, and to refrain from its touch. Why should nature obey the rebel? The animate and inanimate, seemed to be impregnated with the curse, "Accursed is the earth in this work to-day," were the words of Almighty God to the sinner. Why should animated nature obey the rebel against God? The lion and the tiger flashed anger from their eyes, so full of meekness before; they behold in the rebellious man, one like themselves, whom it was lawful for them to fall upon, to seize, and to tear in pieces, and devour.—The eagle that soared away through the clouds seemed to have lost all respect for that magic voice that could once call it down from its highest flights in the air. No longer will she heed the voice of fallen man, no more than she heeds the growling of the wild beasts, or the howling of the steer upon the hill-side. All nature rebelled against man. The fair work, the beautiful work, the harmonious work that came from the Divine mind, from the infinite love of God—all is spoiled—destroyed, broken up and corrupted by the sin of man; for as revelation tells us, for four thousand years the model man was destroyed in Adam, and did not appear again. For four thousand years, sin after sin, curse after curse, accumulated upon the earth, until all that had the slightest ray of divine knowledge had disappeared; and the word of the Psalmist was fulfilled: "Truth is diminished amongst the children of men;" until, as it went on, they arrived at such a degradation of sin that they actually defied their sins, their impurity, their dishonesty, their revenge, and every vile excess received the name of God. Thus it was that sin imprinted, and embodied, and personified, was lifted up on their altars so that they not only avowed their sin, but adored it; so that the principle of

iniquity became a God of the world. In four thousand years, men sought in vain for light; there was no light. Men sought in vain for grace; there was no grace. The model man was destroyed in Adam; the man who was to be the regenerator had not yet come. The second model of Almighty God had not yet appeared upon the earth.

But the years rolled on; and now four thousand years had passed away; and suddenly the heavenly clouds are pregnant with mercy; the rain of salvation drops upon the earth. The golden gates of heaven are withdrawn, not as of old to rain down a deluge of water, to sweep away mankind; not as of old to rain down living fire upon the iniquities of man. Oh! no; but to rain down the dew of divine mercy—the Eternal Son of God. The Second Person of the adorable Trinity—true God of true God, the Creator of all things—became incarnate by the Holy Ghost of the Virgin Mary; He came down from heaven; He became true man in Mary's womb; He is born of the Virgin Mother; He rested in her pure immaculate arms as He rested on His throne in heaven. Behold Jesus Christ, the Regenerator, in whom our nature is restored to something far more grand than it lost in Adam. Behold the Regenerator of the world—the man-God, Jesus Christ, to whom be all honor and glory! And now you see the disease. If you wish to know the cure, all you have to do is to look at the divine Redeemer; study Him well; study His actions; see what He did; see what He was; and then you will see in what consists the regeneration of the world.

The sin of Adam brought three great curses from Heaven; three tremendous evils were brought upon the world by Adam's sin. The first of these was that God Himself withdrew from man. Until the sin of Adam, God loved to come down to walk in the garden of Eden; and in the evening time, when the sun was sinking slowly, and declining in the west, God loved to walk in the groves of Paradise with His unfallen creature, man. Amongst so many other privileges that man possessed, of nature and of grace, he enjoyed the high privilege of fellowship, of society with God. Is it not so? Does not the Scripture tell us emphatically that God loved the society of unfallen man? The first effect of the sin of Adam was the loss of Almighty God's presence. God came again once, and only once; and then He spoke in anger. He left the inheritance of a curse behind Him. Then He withdrew into His high heavens. No man beheld His face; no man heard His voice again; if that voice was heard it was in the thunders and heavings of Sinai, striking terror into every man who heard it. And we read that when He appeared the Prophet of old buried his face in the sand, "lest he might see the Lord and die." Everything surrounding Almighty God, after that sin of Adam, had changed. The Lord spoke in a language of terror; when He came to speak to His people it was not in the language of sweetness as of old they heard Him; but it was a voice of vengeance and of the fury of God. The loss of God was the first effect of Adam's sin—the first terrible effect.

The next effect of sin was, that the Lord withdrew the knowledge of God from the earth. Oh, my friends, how the ear of unfallen man drank in the music of God, as he listened to the voice of God in the garden of Eden. God spoke to man, and the air around re-echoed with ten thousand harmonies, as of the most delicious song. God breathed that small still voice of which the Scriptures speak, which filled the heart of unfallen man—which responded to every concord of that perfectly attuned nature, and throbbed again at the breath of that heavenly voice that swept over him; so that it made music in his soul, harmony in his ear, and brought delight and rapture to the heart of man. It filled his mind with knowledge—the divine knowledge of faith.—Seeing God, he had an intuitive knowledge of God, and the divine nature of God in all its magnificent perfection. When God withdrew, the light and knowledge disappeared with Him; but it disappeared slowly. For many ages man kept the traditions of the true God. The sun set, indeed, but it set slowly. The darkness of utter night did not come on suddenly; but still the light was sinking into evening, and night came on apace. The sun of divine knowledge set slowly, but Oh! how effectually, into the ocean of divine wrath; and there was no light, no life, no truth amongst men; and the intellectual and moral atmosphere was darkened; all—all was black in the blackness of night. This was the sad complaint of the prophet Isaiah, when he exclaimed: "There is no truth, there is no knowledge of God in the land. Thus saith the Lord even to the Jewish people: "My people have been silent because they have no knowledge. Cursing, lying and corruption overflow the land. Blood has touched blood, because there is no truth, no knowledge in the land." Behold the second great loss in Adam's sin; the loss of divine knowledge. The thousands of forms of human knowledge the soul refused. Human philosophy found in the soul an immortal spirit that refused philosophy for its food. They found not that food for the heart of man; and yet they boasted of their progress and of their civilization as men boast now-days in the Nineteenth Century. God is the light—the true light coming from heaven. The light comes not from beneath; the light comes from above. You might as well seek the rising sun in the darkness of night, as seek the true light of God in all the researches of human knowledge or human science. Therefore, this gospel of progress—this scientific gospel, is as the pagan religion tells us; this human philosophy is separated from God; and—from the simplicity of that faith—that moment it becomes a lie; the moment it separates itself from God it is as a lie from hell, from which every lie comes.

The third great evil—the third loss of man, by his sin—was the loss of divine grace. This was even worse—still far worse than the loss of God Himself, or the loss of knowledge. It was infinitely greater

than the loss of knowledge. It was greater than the loss of God Himself. I will prove it. Even if God had withdrawn for a time—if man had kept the divine grace—then, at the hour of his death, he would behold that God again. So, it was the most terrible loss, for if man had kept divine grace, the separation from God would have been for a small span of years. That grace would have kept him holy in purity and in the grace of a strong, abiding, vigorous, efficacious command over every passion, over every inclination, and have given empire of the soul over the body, and all other graces of God to the heart of man, and to the soul of man. But by sin he not only lost the friendship of God, the knowledge of God—the most terrible loss of all—he lost the grace which the Almighty God had entailed upon him. So long as that grace was upon him it made him pleasing to Almighty God. Even the greatest misery of all the consequences of sin, the wavering of the heart, the monotony of life, the hardening of the soul—forming the interior from the exterior—he need have no fear of, so long as God's grace was upon him; he was still a child of God, dearest and most beautiful to his Father's heart. It was only when he lost that grace—it was only when he became the slave of his passions, the servant of his bodily inclinations—when he became unholily and impure—only then did Almighty God regard him as His enemy—the man whose existence was a curse, and whose end was to be everlasting perdition!

These were the three losses. Now we will consider the regeneration, and the remedy of the Redeemer. He came. He brought back to us precisely the three things that we lost in Adam. Oh, how beautiful was His coming! Oh, how tender and loving was the coming of the Son of God!—First, God left the earth with anger upon His brow and a curse upon His lips. First, He left the earth—He left the trembling sinner horror-stricken at His curse, while the hissing serpent wound his way into the thicket and disappeared, with this curse upon him. Heaven and hell took up the curse; the heavens rained down the curse, and it sank like rain into the soil of earth. It brought sterility to the earth. It brought poison to the snake. It brought fury to the lion and the tiger, and to the other wild beasts of the forest. It permeated nature; and then there was nothing but despair and darkness as of night.—How terrible was the withdrawal of our Divine Lord from the earth! How sweet, how loving is His coming! A virgin brings Him forth; a daughter of earth, most pure and holy, yet simply human.—"Of the earth earthly." A daughter of the sons of men—pure, young, beautiful, fit to be the Mother of the Son of God. She was to bring the Majesty and fullness of God by her child of grace. He was to come forth, when He was 30 years of age, in the fullness of time to preach the Gospel and to announce the truth. The very first word that ever came from the lips of Jesus Christ was the word blessed! He went up into the mountain, when He had called the people around Him. After four thousand years silence, God is about to speak! For four thousand years, the echoes that were heard in the groves of Paradise, during the long, long ages passed, had re-echoed the curse of God. God is about to speak to man.—"Blessed are the poor!" How beautiful, how simple! For sin, God cursed the earth; and He said, on this day, to the sinner: "Blessed are the poor!" taking communion on poverty, with all its afflictions—poverty with all its humiliations—poverty, with its naked body starving—poverty, despised and rejected by the world—poverty, with its sickness and its sorrows—poverty, with its privations. "Blessed are the poor!" He said, "for theirs is the kingdom of heaven!" Oh, how beautiful is the coming of the Son of God in that day; by His very presence amongst men He brought back the first great thing that Adam had lost. God was lost by the sin of man; man lost the society and the fellowship of God. God is restored in Jesus Christ. In Him dwelt the fullness of divinity. He came; but He came as God. You might look upon Him as one of earth, as a little child, trembling in His mother's arms, weeping upon her bosom, did you not know that the Eternal Infant is the Eternal God? God came again to save his fallen creature—man. God came with blessings upon His lips, favor and mercy, in His hands. God came again to speak words that fell as music upon the ears of the sinner and the afflicted one. "Come to Me, all ye who are burdened and heavy laden, and I will refresh you." "Come to Me, oh, ye sinners; for I am not one who requires much. Come to Me, oh, ye afflicted and fallen, that I may lift you, and give glory to my Father, and give joy for the one sinner that doth penance. For I am all hope and love and consolation." Thus came God, the Regenerator.

Moreover, He brought back with Him what man had lost by sin; namely, the truth—the knowledge of truth. Did He come to take sight of the world—to observe with an all-seeing eye—to scan all its imperfections? Did He come to judge the world, to take silent note of man's weakness, of man's ingratitude for favors, and of the impurity that surrounded him—to take silent note of him, and in His infinite wisdom and sanctity to judge him? No. "I came not to judge, but to save." He came speaking as God—God proclaiming to all men, and to all nations and classes of men, the truth which He brought with Him from heaven. He spread that truth amongst men. He declared that they should "know the truth." No longer should they inquire after the truth. The anxious philosopher seeking for his God, was a thing of the past. Humanity looking for its religion was a thing of the past; for the Eternal Son of God said: "You shall know the truth, and the truth shall make you free." So He gave to man the truth as it is in Jesus Christ, our Lord.

But the first loss of divine grace was the most terrible loss of all to man, a greater loss than even the temporary loss of the fellowship of God—greater even than the knowledge of God. Oh, in vain would Christ have come and given us Himself in His own divine person; in vain would He have given us knowledge for saving us, if He had not also brought with Him from heaven His divine grace, purifying, reviving, and strengthening the souls of men. Therefore He came not only to preach, my dear friends, but also to hear the sinner's confession and to absolve him. He came not only to propagate the truth in His preaching, but He came to touch the eyes of the blind, to open them; not so much the eyes of the body, as the eyes of the soul. When the miracle had been performed—when the blind men's eyes were opened—he sought out Christ and said to Him, "Where is the Lord that I may believe in Him?" Then Christ said, "I am He." And he, filled with divine light, said, "Thou art Christ, the Son of the Living God." He opened the eyes of that man's soul far more effectually to the light of divine truth than the eyes of his body to the light of the rising or the setting sun.

He came to give peace. Now I want to insist upon this. Our age is passing over this great feature of the Catholic Church. Men now-a-days are proud of their multitude of religions, and call them all religious truths. Denying one another—opposed to each other—yet they call them all religious truths! But, in their pursuit of truth, I am willing to admit and to believe that, in many cases, their pursuit after truth is a real, high-minded, unpremeditated, earnest effort, to arrive at the truth. I would not have you, my Catholic friends, imagine for an instant that there is no purity of intention or loftiness of purpose and earnestness of will outside the Catholic Church. No; this would be the highest form of bigotry. I would not that the Catholics were inclined to believe that all earnestness, all sincerity and all goodness was confined to us; we who have so much that we can afford to be generous and to be true to those who are without the pale of the Church; filled with earnestness in their efforts to arrive at the truth; yet every man imagine that

he has the conclusion of the truth, as it is in Jesus Christ. One man says baptism is necessary for salvation; another says it is not. Both sincerely believe that they have truth, as it is in Christ; and one of the other is believing and preaching a lie.—But, though I say they are earnest in their pursuit after truth, I don't say they find it. I say they do not. I am as sure of it as I am of my own existence. I know, as I know my God is here, that there is no truth—no religious truth to be found outside of the Holy Roman Catholic Church. If I did not know it, I would not assert it. If I did not believe it, I would not devote my whole life, in all sincerity, and in fraternal love, to try to induce my fellow-men on every side to hear me—to come with me that I might lead them into that Church and let them bow down before that altar. Would I, in common with my fellow-priests, devote my life to this truth, but because we know that this truth is necessary for salvation? But even if they had the truth—if they possessed the truth—the possession of the truth is not enough; for, even as things are, men in their pursuit of truth, lose sight of grace. Truth alone—truth to the heart of man, the highest form of truth—is not sufficient. Divine as that truth may be, it is not enough. We, Catholics, know the truth.—Will any man tell me that it is enough when he has made an act of faith? Does any man believe that that is enough? No. No Catholic believes it; the Catholic Church never taught such a thing. Why? Because Christ, our Lord, brought from heaven not only truth, but grace. The birth of that grace and truth is virtue to the intelligence that admits it—the grace of virtue to the heart, to the affections and to the will. That grace is necessary for salvation according to the words of St. Paul, who says: "Knowledge of the truth is as nothing."—Nay, more, if you have not that grace which is divine charity, you have not faith. Hear the word of inspiration, which says: "All my knowledge is as nothing." Do you imagine that I or any other Catholic man trusts to this knowledge to keep him in moments of temptations, to enable him to restrain evil designs, to conquer his passions? If he trusts to knowledge, he will turn away and shut his eyes to the power of Almighty God; and in the moment of blind trust, he stains his soul with mortal sin. Do you imagine that we trust to knowledge to keep us in the hour of temptation? Knowledge, no matter how extensive, will never make a man pure. Why you might as well attempt to moor a vessel with a single thread of silk as to keep down, by human or divine knowledge, the passions of man. The grace of God—the grace of God enriched by prayer—is necessary in order to preserve the heart and soul pure in the tumultuous temptations of every moment of life. This grace Christ gave us in the confessional; this is the most necessary of all. Behold, then, in what the regeneration of this world consists. It consists in restoring, through Christ, grace to every man amongst us—it consists in taking away the evil of sin, in taking away the corruption of sin, and in substituting the Lord Jesus Christ. Not Adam, but Christ. Not Adam, but some one far above and infinitely greater than Adam. For, as it is usual with Him, when He does a thing to do it perfectly and superabundantly—so, when He came with the remedy for Adam's sin, He brought a remedy, and left us much greater, much holier than even in the days of Adam; and it is here in the adorable sacrament of the altar of Jesus Christ.

"But what about the Church?" you say; "what about the Church of which you came here to preach to-day? you did not say a word about the Church." I know very well, my friends, that is all true. They tell a story in old Roman history of a poor peasant who had three goats stolen from him. Well, he hired a lawyer to plead his case, and to get him back his three goats. The lawyer came before the judge; the prisoner was there also; the lawyer made a splendid speech. He began with the history of the wars of the Roman Emperors; expatiated upon all the great generals that Rome produced; and he was about sinking down exhausted, after a long and magnificent effort, when the poor man went and spoke to him: "Will you be good enough even now," says he, "to say a word about my three goats." Now, I am not going to treat you in this way. I have dwelt on faith at some length, so far although, in truth, as I did not mention a word about the Church, I may mean it all the time. Christ, our Lord, is in His Church—Christ, our Lord, solemnly declared that He was in His Church until the end of time. Christ declared simply and emphatically that, although He lived in His visible person amongst men only thirty-three years, He intended to live until the last moment of the world's history, in His Church. Therefore, whatever He was yesterday, the same He is to-day. Now, mark; the Apostle St. Paul says: "What Christ was yesterday, He is to-day, and the same forever." He did not come to do a transient or ephemeral work. He did not come to teach men to live again after Him as they lived before His coming. No; but He declared, "I am come, not for a day, not for a time, but for ever. I am come, to remain. Think not that I am going away." He says to the Apostles: "I will not leave you orphans. I will come to you again. I will be with you all days until the consummation of the world." Do not imagine for a moment when Mary, at the Incarnation, said, "Do it done to me according to Thy word," and God was made present in her immaculate bosom; do not imagine, for a moment, that that work has ever ceased. No, no. Before He left, He substituted Himself in the Blessed Eucharist. Before He left He changed the bread and wine into His body and blood; and even as He changed the water into wine at Cana, in Galilee, so He changed the wine into the blood of Jesus Christ. Do not imagine that the Saviour went away, to return no more, thereby giving the lie to Himself; for He said: "I will come back. I will not leave you orphans. I am with you until the consummation of the world." And as the Regenerator of the world speaks through His Church, whoever denies the Church denies Christ. In this, mark how clearly—mark how emphatically and how distinctly the Son of God left the three marks upon His Church in Himself. The three great evils that sin had done are undone by His Church. First: God was made present in Christ. The truth of God was made present in the action of Christ through His Church; for He said: "There is one thing that I will leave you no matter what else you may be deprived of. You shall cast out your name as evil for my sake. You may not have the smiles or the friendship of this world. I tell you that the friendship of this world is enmity to God. There is one thing you must have. I will send my spirit of truth upon you to remain with you forever, who will abide with you, and lead you into all truth." The truth and knowledge of God shall be in that Church, for He says: "The gates of hell shall not prevail against that Church. The truth shall be upon your lips; and as the Father sent me I also send you; go teach all nations to hear my commandments." I ask you, my friends, can the word of God or man be more clearly or more emphatically expressed to assure us that the fullness of unchanging truth and the possession of the Divine sceptre was to be bound to the Catholic Church forever? Is there more than this? He gave to that Church power to grant and confer grace—that which was the highest virtue of Divine grace on this earth, namely, the forgiveness of sin. When the Pharisees saw our Lord raising dead they wondered. When they saw Him opening the eyes of the blind, and healing the sick, they wondered; yet they never accused Him of blasphemy. But the moment they heard Him say to the paralytic man, "Thy sins are forgiven thee!" at once they said, "Who is this blasphemer, that says He can forgive sin?" And a perfect right they

would have to say so, if He had not been Christ; for Christ would have been a blasphemer if He had not been God. Not alone in the forgiveness of sin has Almighty God achieved the highest triumph of His omnipotent power. The gift of that power He gave to man through Jesus Christ. "All power," He says "in heaven and on earth, is given to Me; now, as the Father sent Me, with all that power, so do I send you." Then, approaching, He solemnly breathed upon them, as they stood around Him, and He said: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained."

The truth of God remains upon the infallible lips of the Church. Grace is poured abroad from the sacramental hands of the spouse of Jesus Christ. No man can deny this, if he admits any meaning to the words of the Saviour. He gave to the Apostles and to their successors individually, the essential power, to forgive sin; so, in this day's Gospel, He says: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now I ask you what does this mean? "Go teach all nations!" Teach all nations by the power of that word which was to create faith; for faith comes by hearing—not the word of man, but of God. Therefore, it was the word of God that was upon their lips that spread the faith. Therefore, it was the word of God, enlightening them, enabling them, strengthening them; and as it was upon the lips of the twelve foundation stones of the Church, so it is upon the lips of their successors to-day. What does he mean by saying "to teach and to baptize them?" What does this mean? Does it not mean that He gave them power to regenerate that which was badly damaged in Adam? Does it not mean that He gave them power to apply His own most precious blood to save the unregenerated, and as baptismal water to cleanse sin from the soul? Does he not emphatically give them power to deal with individual sin in another. The favorite argument of those who are outside the Church is that baptism takes away sin. We acknowledge that baptism takes away sin. We acknowledge that it regenerates; it gives new birth, and that it takes away the sin of Adam from the soul. This is really and truly the meaning as applied by the Church—this is baptism—this is the regeneration. Great God! the inconsistency of men, who acknowledge that God has given His Church, in one sacrament, the very power they deny in another! Why, the Saviour has said most emphatically, "whose sins you shall forgive they are forgiven; whose sins you shall retain they are retained." Now, my friends, in these great attributes the Church of God is nothing more than the type of Jesus Christ, her divine founder.

Finally, He was not content with giving His Church the word of truth. He was not content with conferring on it the power of granting grace—that cleansing grace for regenerating and reviving the souls of men, but He crowned all His gifts by giving Himself, and leaving Himself in the tabernacles of His Catholic Church. He gave to us the essence of truth and of grace; for, whatever Christ Jesus is, there is the fountain of divine truth and of reviving sanctifying grace. In this way the Church is the regenerator of society. I wish to show you—I wish to bring home the question more to yourselves in a practical manner; and I ask you, let us suppose there was no Catholic Church in the world. Let us suppose, for an instant, that she was, as many good, kind-hearted Protestants seem sometimes to think, namely, an idolatrous and a falsifier. When did she begin to be this? In what year? Fifteen hundred years ago, let us suppose she was this. Then, my Protestant friend, you have no authority at all for upholding one iota of Christian doctrine. In early days there were more than four Gospels written.—The Catholic Church took four Gospels and rejected the others. Upon her own authority, inspired and directed by the spirit of God, she held four Gospels and rejected the others. You have these Gospels from the Catholic Church for a moment and what have you left? Is there a man in this world that would stand up and say, "This is the truth. I am prepared to prove it is, as coming from the lips of Jesus Christ," without the aid of the Catholic Church?—"Tradition is gone—truth is gone—the Apostolic succession is carried away; the golden link that binds this nineteenth century with those centuries that have passed away is destroyed; and there remains on this earth not a single voice authorized to teach the Gospel of Jesus Christ! The order—the divine order—that was established in the first beginning by Almighty God, before ever Adam was born—that order which was destroyed by sin and restored by Jesus Christ, and completed by His Church—that order would be destroyed if you take away that Church. Let us suppose, for an instant, that the Catholic Church were an idolatrous—that the food she gives could turn to poison; who is to hold man accountable if they escape the law—if they escape the penalty of their crimes? There is none but this falsifier and idolatrous? To hold them accountable. God has loosed his hold of them; and who is to hold them accountable? Who is to make them examine their consciences and make that conscience tender and that soul pure? For instance, if a man gets ten thousand dollars dishonestly, in some transaction in which the law cannot affect him; if that man is a Catholic, the moment he goes to confession—the moment he kneels to his priest, and says: "I have made ten thousand dollars unjustly," the confessor says: "You must make restitution. The curse of the Son of God will fall upon you, if you do not restore it. You need never expect forgiveness, for I will not allow you to approach the Altar of God for Holy Communion, until you have paid to the last farthing!" A servant, perhaps, is in the habit of pilfering, day by day, a little; one day she takes away an ounce of tea; the next day a bushel of coals; and so on. This goes on undetected; and, if you would tell her she was doing wrong, she would say, probably, "Thank you for nothing! I know that very well, myself. It is no harm, as long as I am not found out." But the Catholic servant has to go to confession at Easter time. She knows that she cannot approach the Altar for Communion, unless she makes up her mind and her will against all pilfering; and that she must restore to the last farthing, all that she has taken. I ask you, in what consists the regeneration of society? What keeps it sound? Many outside the Catholic Church say, "Oh, it does not matter a great deal!" But, I tell you it does matter a great deal. A young man outside the Catholic Church marries a young girl; for the six or seven years they have been together they have lived happily. In an evil hour he sees some one; he begins to love another beside the wife of his bosom. That moment, the devil's temptations come in. He gets the aid of his companions to help him to rid him of his wife; and to licentious men like him, it does not matter how. Her fair name is lost by one breath. He goes into the court and gets his "bill of divorce," and he drives from her home, the wife of his bosom, the mother of his children, with a lost, or a shattered character. To the Protestant man, or a man who is not a Catholic, I say, do not mind my words; they are but as the passing breeze. But, if he can do this, I tell you, the religion that permits him, or assists him to commit this crime—which is accused of God, because it is breaking asunder the bond Christ has declared should never be sundered—is breaking up the very foundations of society. But if the Catholic man marries a wife—no matter how bad he is—there is no man as bad as a bad Catholic—a bad Protestant is nothing to him—but, if this Catholic is as bad as he can be, he would never attempt to avail himself of the power that he sees his Protestant fellow-man exercising, and as it is, exercised by non-Catholics, so freely in this age of ours. If the thought would