

original necessity of their being; their eyes, their teeth, their claws, their muscles, their voice, their walk, their structure within, all speak of violence and blood. They seem made to inflict pain, they rush on their prey with animosity, and devour it with greediness. There is scarce a passion or a feeling which is sin in man, but is found brute and irresponsible in them. Rage, wanton cruelty, hatred, sullenness, jealousy, revenge, cunning, malice, envy, desire, vainglory, gluttony, each has its representative; and say, O philosopher of this world, who wouldst fain walk by reason only, and scornest the Catholic faith, is it not marvellous, or explain it, if thou canst, that the All-wise and All-good should have poured over the face of His good creation these rude and inchoate existences, to look like sinners, though they be not; and they, created before man, perhaps for an untold period, and dividing the earth with him since, and the actual lords of a great portion of it even now?

The crowning work of God is man; he is the flower and perfection of creation, and made to serve and worship his Creator; look at him then, O sages, who scoff at the revealed word, scrutinize him, and say in sincerity, is he a fit offering to present to the Great God? I must not speak of sin; you will not acknowledge the term, or will explain it away; yet consider man as he is found in the world, and owning as you must own, that the many do not act by rule or principle, and that few are any honor to their Maker, acknowledging that enmities, frauds, cruelties, oppressions, injuries, and excesses are almost the constituents of human life, knowing the wonderful capabilities of man, yet their necessary frustration in so brief an existence, can you venture to say that the Church's yoke is heavy, when you yourselves, viewing the Universe from end to end, are compelled, by the force of reason, to submit your reason to the confession that God has created nothing perfect, a world of order which is dead and corruptible, a world of immortal spirits which is in rebellion?

I come then to this conclusion;—if I must submit my reason to mysteries, it is not much matter whether it is a mystery more or a mystery less; the main difficulty is to believe at all; the main difficulty to an inquirer is firmly to hold that there is a Living God, in spite of the darkness which surrounds Him, the Creator, Witness, and Judge of men. When once the mind is broken in, as it must be, to a Power above it, when once it understands, that it is not itself the measure of all things in heaven and earth, it will have little difficulty in going forward. I do not say it will, or can, go on to other truths, without conviction; I do not say it ought to believe the Catholic faith without grounds and motives; but I say that, when once it believes in God, the great obstacle to faith has been taken away, a proud, self-sufficient spirit. When once a man really, with the eyes of his soul and by the power of divine grace, recognizes his Creator, he has passed a line; that has happened to him which cannot happen twice; he has bent his stiff neck, and triumphed over himself. If he believes that God has no beginning, why not believe that He is Three yet One? if he owns that God created space, why not own also that He can cause a body to be in many places at once? if he is obliged to grant that He created all things out of nothing, why doubt His power to change the substance of bread into the body of His Son? It is as strange that, after an eternal rest, He should begin to create, as that, when He once created, He should take on Himself a created nature; it is as strange that man should be allowed to fall so low, as we see before our eyes, as that Angels and Saints should be exalted even to religious honors; it is as strange that such large families in the animal world should be created without souls, as that the Blessed Mother of God should be put above creation; as strange, that the book of nature should read differently from the rule of conscience or the conclusions of reason, as that the Scriptures of the Church should admit of being interpreted in opposition to her tradition. And if it shocks a religious mind to doubt of the being of the All-wise and All-good God, in spite of the mysteries in nature, why may it not shrink also from using the revealed mysteries as an argument against revelation?

And now, my dear brethren, who are as yet external to the Church, if I have brought you as far as this I really do not see why I have not brought you on to make your submission to her. Can you deliberately sit down amid the bewildering mysteries of creation, when a refuge is held out to you, in which reason is rewarded for its faith by the fulfillment of its hopes? Nature does not exempt you from the trial of believing, but it gives you nothing in return; it does but disappoint you. You must submit your reason any how; you are not in better circumstances if you turn from the Church; you merely do not secure what you have already sought in nature in vain. The simple question to be decided is one of fact, has a revelation been given? You lessen, not increase your difficulties by receiving it. It comes to you recommended and urged upon you by the most favorable anticipations of reason. The very difficulties of nature make it likely that a revelation should be made; the very mysteries of creation call for some act on the part of the Creator, by which those mysteries shall be alleviated to you or compensated. One of the very greatest perplexities of nature is this very one, that the Creator should have left you to yourselves. You know there is a God, yet you know your own ignorance of Him, of His will, of your duties, of your prospects. A revelation would be the greatest of possible boons which could be vouchsafed to you. After all, you do not know, you only conclude that there is a God; you see Him not, you do but hear of Him. He acts under a veil; He is on the point of manifesting Himself to you at every turn, yet He does not. He has impressed on your hearts anticipations of His majesty; in every part of creation has He left traces of His presence and given

glimpses of His glory; you come up to the spot, He has been there, but He is gone. He has taught you His law, unequivocally indeed, but by deduction and by suggestion, not by direct command. He has always addressed you circuitously, by your inward sense, by the received opinion, by the events of life, by vague traditions, by dim histories; but as if of set purpose, and by an evident law. He never actually appears to your longing eyes or your weary heart. He never confronts you with Himself. What can be meant by all this? a spiritual being abandoned by its Creator! there must doubtless be some awful and all-wise reason for it; still a sore trial it is; so sore surely, that you must gladly hail the news of His interference to remove or to diminish it.

The news then of a revelation, far from suspicious, is borne in upon our hearts by the strongest presumptions of reason in its behalf. It is hard to believe that it is not given, as indeed the conduct of mankind has ever shown. You cannot help expecting it from the hands of the All-merciful, unworthily as you feel yourselves of it. It is not that you can claim it, but that He inspires hope of it; it is not you that are worthy of the gift, but the gift which is worthy of your Creator. It is so urgently probable, that little evidence is required for it, even though but little were given. Evidence that God has spoken you must have, else were you a prey to impostures; but its extreme likelihood allows you, were it necessary, to dispense with all proof that is not barely sufficient for your purpose. The very fact, I say, that there is a Creator, and a hidden one, powerfully bears you on and sets you down at the very threshold of revelation, and leaves you there looking up earnestly for divine tokens, that a revelation has been made.

Do you go with me as far as this, that a revelation is probable? well then, a second remark, and I have done. It is this, the teaching of the Church manifestly is that revelation. Why should it not be? This mark has she upon her at very first sight, that she is unlike every other profession of religion. Were she God's Prophet or Messenger, she would be distinctive in her characteristics, isolated, and special; and so she is. She is one, not only internally, but in contrast to every thing else; she has no relationship with any other body. And hence too, you see the question lies between the Church and no divine messenger at all; there is no revelation given us, unless she is the organ of it. Your anticipation has failed, your probability has been falsified, if she be not the Prophet of God. I do not say that this is an absurdity, for you cannot take it for granted that your hope will be fulfilled; but in whatever degree it is probable that it will be fulfilled, in that degree it is probable that the Church, and nothing else, is the means of fulfilling it. Nothing else; for you cannot believe in your heart that this or that Sect, that this or that Establishment is, in its teaching and its commands, the oracle of the Most High. I know you cannot say in your heart, "I believe this or that, because the English Establishment or the Scotch declares that it is true." Nor could you, I am sure, trust the Russian community, or the Nestorian, or the Jacobite, as speaking from God; at the utmost you might, if you were learned in these matters, look on them as venerable depositories of historical matter, and witnesses of past ages. You would exercise your judgment and criticism on what they said, and would never think of taking their word as decisive; they are in no sense Prophets, Oracles, Judges, of supernatural truth; and the contrast between them and the Catholic Church is a preliminary evidence in her favor.

A prophet is one who comes from God, who speaks with authority, who is ever one and the same, who is precise and decisive in his statements, who is equal to successive difficulties, and can smite and overthrow error. Such has the Catholic Church shown herself in her history, such is she at this day. She alone has the divine spell of controlling the reason of man, and of eliciting faith in her word from high and low, educated and ignorant, restless and dull-minded. Even those who are alien to her, and whom she does not move to obedience, she moves to respect and admiration. The most profound thinkers and the most sagacious politicians predict her future triumphs, while they marvel at her past. Her enemies are frightened at the sight of her, and have no better mode of warfare against her than that of blackening her with slanders, or of driving her into the wilderness. To see her is to recognize her; her look and bearing is the evidence of her royal lineage. True, her tokens might be clearer than they are; I grant it; she might have been set up in Adam, and not in Peter; she might have embraced the whole family of man; she might have been the instrument of inwardly converting all hearts; she might have had no trouble within or misfortune without; she might in short have been a heaven on earth; but, does she not show as glorious as a creature, as her God does as the Creator? If He does not display the highest possible tokens of His presence in nature, why should His Messenger display Hers in grace? You believe the Scriptures; does she not show as divine as Samuel, or as Isais, or as Jeremias, or as Daniel, or in a far higher measure? Has she not notes far more than sufficient for the purpose of convincing you? She takes her rise from the very coming of Christ, and receives her charter, as also her very form and character, from His mouth. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My father who is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven." Coming to you then from the very time of the Apostles, spreading out into all lands, triumphing over a thousand revolu-

tions, exhibiting so awful a unity, glorying in so mysterious a vitality, so majestic, so imperturbable, so bold, so saintly, so sublime, so beautiful, O ye sons of men, can ye doubt that she is the Divine Messenger for whom ye seek! O long sought after, tardily found, desire of the eyes, joy of the heart, the truth after many shadows, the fulness after many foretastes, the home after many storms, come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny. She alone can open to you the gate of heaven, and put you on your way. "Arise, shine, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee; for, behold, darkness shall cover the earth, and a mist the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee." "Open ye the gates, that the just nation, that keepeth the truth, may enter in. The old error is passed away; Thou wilt keep peace,—peace, because we have hoped in Thee. Lord, Thou wilt give peace to us, for Thou hast wrought all our works for us. O Lord, our God, other lords besides Thee have had dominion over us, but in Thee only make we mention of Thy Name. The dying, let them not live; the giants, let them not rise again; therefore Thou hast visited and broken them, and hast destroyed all the memory of them."

O, my brethren, turn away from the Catholic Church, and to whom will you go? it is your only chance of peace and assurance in this turbulent, changing world. There is nothing between it and scepticism, when men exert their reason freely. Private creeds, fancy religions, may be showy and imposing to the many in their day; national religions may lie huge and lifeless, and cumber the ground for centuries, and distract the attention or confuse the judgment of the learned; but on the long run it will be found that either the Catholic Religion is verily and indeed the coming in of the unseen world into this, or that there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we are going. Unlearn Catholicism and you become Protestant, Unitarian, Deist, Pantheist, sceptic, in a dreadful, but infallible succession; only not infallible, by some accident of your position, of your education, and of your cast of mind; only not infallible, if you dismiss the subject of religion from your mind, deny yourself your reason, devote your thoughts to moral duties, or dissipate them in engagements of the world. Go, then, and do your duty to your neighbor, be just, be charitable, be hospitable, set a good example, uphold religion as good for society, pursue your business, or your profession, or your pleasure, eat and drink, read the news, visit your friends, build and furnish, plant and sow, buy and sell, plead and debate, work for the world, settle your children, go home and die, but eschew religious inquiry, if you will not have faith, and hope not to have faith, if you will not join the Church. Avoid, I say, inquiry else, for it will but lead you thither, where there is no light, no peace, no hope; it will lead you to the deep pit, where the sun, and the moon, and the stars, and the beautiful heavens are not, but chilliness, and barrenness, and perpetual desolation. O perverse children of men, who refuse truth when offered you, because it is not truer! O restless hearts and fastidious intellects, who seek a doctrine more salutary than the Redeemer's, and a creation more perfect than the Creator's! God, forsooth, is not great enough for you; you have those high aspirations and those philosophical notions, inspired by the original Tempter, which are content with nothing that is, which determine that the Most High is too little for your worship, and His attributes too narrow for your love. Satan fell by pride; and what was said of old as if of him, may surely now, by way of warning, be applied to all who copy him:—"Because thy heart is lifted up, and thou hast said, I am God, and I sit in the chair of God in the heart of the sea, whereas thou art a man and not God, and hast set thy heart as if it were the heart of God, therefore . . . I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever."

CATHOLIC INTELLIGENCE.

APOSTOLICAL LETTER OF OUR MOST HOLY FATHER, POPE PIUS IX., RE-ESTABLISHING THE EPISCOPAL HIERARCHY IN ENGLAND.

PIUS IX. POPE.

FOR A PERPETUAL REMEMBRANCE OF THE THING.

The power of governing the universal Church, entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, Prince of the Apostles, hath maintained, in every age, in the Apostolic See, that admirable solicitude wherewith it watches over the good of the Catholic religion throughout all the world, and provides with zeal for its progress. And this answers the design of its Divine Founder, who, in establishing a chief, hath, with singular wisdom, provided for the security of the Church until the consummation of the world. The effect of this Pontifical solicitude hath been felt as in other nations, so in the noble kingdom of England.—The records thereof bear witness that, from the first ages of the Church, the Christian religion was carried into Britain, and that it afterwards flourished there very greatly; but that, towards the middle of the fifth century, after the Anglo-Saxons had been called into that island, not only the commonwealth, but religion also, was seen to fall into the most deplorable condition. But it is recorded that Our Most Holy Predecessor, Gregory the Great, immediately sent thither the Monk Augustine, with his companions; and afterwards raised him; and a great number of others, to the Episcopal dignity; added unto them a multitude of Monks and Priests; brought the Anglo-

Saxons to the Christian religion, and arrived, by his influence, at the result of re-establishing and extending the Catholic Faith in all that country, which began at that time to be called England. But, to recal more recent facts, nothing seems to us more evident, in the whole history of the Anglican schism, consummated in the sixteenth century, than the active and ever persevering solicitude of the Roman Pontiffs, Our Predecessors, in succoring and sustaining by every means the Catholic religion, exposed in that kingdom to the greatest dangers, and a prey to the fury of its enemies. It was in this view, not to speak of other works, which were done with such great efforts by the Sovereign Pontiffs, or by their orders and with their approbation, to the end that in England there might never be wanting men to undertake the care of Catholic affairs in that country, and that Catholic youth endowed with good capacity, coming from England to the Continent, might be educated and be carefully formed, particularly in Ecclesiastical studies, in order that, being invested with Holy Orders, and thereafter returning to their country, they might diligently labor in supporting their countrymen by the ministration of the Word and of the Sacraments, and in defending and propagating the true Faith among them.

But the zeal of Our Predecessors will, perhaps, be more clearly recognised in what they did to give to the English Catholic Pastors invested with the Episcopal character, at a time when a furious and cruel tempest had deprived them of the presence of their Bishops, and of their Pastoral care. In the first place, the Apostolical Letter of Gregory XV., commencing with these words, *Ecclesia Romana*, and dated the 23rd of March, 1623, shows that the Sovereign Pontiff, the first moment that it was possible for him, deputed to the Government of the English and Scottish Catholics William Bishop, consecrated Bishop of Chalcedon, with ample faculties and the proper power of ordinaries. After the death of Bishop, Urban VIII., renewed this Mission, in his similar Apostolical Letter dated the 4th of February, 1625, which he addressed to Richard Smith, conferring on him the Bishopric of Chalcedon, and all the powers granted to Bishop. It appeared afterwards, at the commencement of the reign of James II., that more favorable days were about to arise for the Catholic Religion. Innocent XI., immediately profiting by the circumstance, in 1685 deputed John Leyburn, Bishop of Adrumetum, as Vicar-Apostolic of all the kingdom of England. Which being done by another Apostolical Letter, dated the 30th of January, 1688, and commencing with these words, *Super Cathedram*, he joined with him three other Vicars-Apostolic, Bishops *in partibus*; in such wise, that all England, with the assistance of the Nuncio-Apostolic in that country, Ferdinand, Archbishop of Amasia, was divided by that Pontiff into four Districts—those of London, the Western, of Central, and the Northern—all which began to be governed by Vicars-Apostolic, furnished with the necessary faculties and with the proper power of ordinaries. For the proper accomplishment of so grave a charge, they received rules and succors, whether by the authority and most wise decisions of Benedict XIV., in his Constitution of the 30th of May, 1753, which commences with these words, *Apostolicum Ministerium*, or by those of the other Pontiffs Our Predecessors, and of Our Congregation of Propaganda. This division of all England into four Vicariates-Apostolic lasted up to the time of Gregory XVI., who, in his Apostolical Letter, *Muneris Apostolici*, dated the 3rd of July, 1840, considering especially the growth the Catholic Religion had already made in that kingdom, and making a new Ecclesiastical division of the country, doubled the number of Vicariates-Apostolic, and entrusted the spiritual government of all England to the Vicars-Apostolic of the districts of London, of the West, of the East, of the Centre, of Wales, of Lancaster, of York, and of the North. The little which We have just said, passing by many other things in silence, clearly proves that Our Predecessors strongly applied themselves to use all the means which their authority afforded to restore the Church in England after her immense disasters, and to labor to raise her up. Having, then, before our eyes this noble example of Our Predecessors, and wishing, by imitating it, to fulfil the duties of the Supreme Apostolate; desirous, moreover, to follow the movements of Our heart for this beloved portion of the Vineyard of the Lord, We proposed to Ourselves, from the commencement of Our Pontificate, to pursue a work so well begun, and to apply Ourselves, in the most serious manner, daily to favor the development of the Church in that kingdom. Wherefore, considering diligently the actual state of Catholicism in England; reflecting on the very great number of the Catholics, which is ever increasing; observing that the obstacles are daily falling down which so strongly opposed the propagation of the Catholic Religion, We have thought that the time has arrived to bring back in England the form of the Ecclesiastical Government to that which it freely is in the other nations, where no particular cause necessitates the ministration of Vicars-Apostolic. We have thought that, from the progress of times and circumstances, it is no longer necessary to have the English Catholics governed by Vicars-Apostolic, and that, on the contrary, such a change has been effected there, that it required the form of the ordinary Episcopal Government. Added to which, the Vicars-Apostolic of England meanwhile, by their common suffrage, besought of Us this boon, as also did many of the Clergy and laity distinguished for their virtue and their rank, and a very great majority of the other English Catholics. Revolving these things in Our mind, We did not fail to implore the succor of Almighty God; that, in the deliberation of such an important affair, it might be given to Us to know and rightly to fulfil that which should be most adapted to augment the good of the Church. Furthermore, we implore the aid of the Most Holy Virgin Mary, Mo-