The Catholic Record.

"Christianus mihi nomen est, Catholicus vero cognomen."—"Christian is my Name, but Catholic my Surname."—*St. Pacian, 4th Century.*

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Reported for the Catholic Record.

A BRILLIANT AND MASTERLY LECTURE ON THE CATHOLIC RULE OF FAITH.

His Lordship the Bishop of London lectured on "the Catholic rule of faith" in St. Peter's Cathedral on last Sunday evening. The noble church was crowded to the doors by an eager and attentive audience, fully one third of which consisted of Protestant citizens. So great was the hush of expectancy that a pin could have been heard to fall amid the vast audience as his Lordship ascended the pulpit. The following is a full report of the lecture:

"And Jesus coming spoke to the Apostles, saying:—All power is given to me in heaven and in earth, going therefore teach ye all nations baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Math. xxviii, 18, 20.)

On a late occasion I told you what Catholic teaching is regarding the Bible. The Church teaches that it is the word of God, that every line of it is inspired by the Holy Ghost and that it is to be regarded with the greatest reverence. She exhorts her children to read and meditate upon it and to nourish their souls with the divine truths and heavenly doctrines therein contained, but the faithful are required to read it with docile dispositions in submission to the magisterial authority of the church and under the guidance of her teaching. The Bible is the book of the Church and by right belongs to her. As the only lawful heir she inherited the old Testament from the Jewish Church and it was her children who under the inspiration of the Holy Ghost wrote the books of the New Testament. The Bible is God's written law, the Church is the divinely appointed official teacher of it. This is what I undertake to prove this evening, namely, that the church of Christ is the only divinely appointed official teacher of God's revelation and that all are bound to hear her voice and to follow her guidance in the region of faith and morals.

Our blessed Lord spoke these words of my text to his Apostles at a most solemn period of his life on earth. He had now consummated the work given Him by his eternal Father to accomplish; he had revealed the saving truths of the Christian religion, which have since illumined the whole firmament of time; he had redeemed the world by his sufferings and death, and restored a fallen race to its lost inheritance; He had broken the power of Satan, and triumphed over death and the grave by his recent resurrection. And now He is about to withdraw His visible presence from the earth, and to return to His eternal Father, but He will not leave us orphans; He will not leave the work of redemption and salvation incomplete. No, He will found a Church which will be the oracle of His truth, and the treasure house of His graces for ever; a Church in which He himself will always dwell to teach and sanctify the world. Hence, before His ascension, and standing as it were on the confines of eternity, He commissioned His Apostles to teach all nations the great and saving truths He had communicated to them, and to teach them to observe all whatsoever He had commanded them. And lest the gigantic magnitude of the task should appal them, lest they should shrink from an undertaking transcending all human capacity, He clothes them with His own divine authority, invests them with His power, and promises to be with them in a special manner, aiding and strengthening them all days, even unto the consummation of the world. Then was organized the great official teaching body to-day called the Church, whose mission it is to teach the doctrines of Christ with a divine authority and infallable accuracy, and to point out to mankind what they must believe and do in order to be saved. "All power is given to me in heaven and in earth, going therefore teach ye all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." These solemn words contain the Church's charter and the title deeds of her divine authority as teacher of the human race. Her commission is as wide as the world, as universal as man, as lasting as time; her mission is to all men in all ages and in every clime; and her authority to teach the doctrines of Revelation is the authority of God himself. For all coming time she is to be the mouthpiece of Christ, teaching the saving truths of Christianity, and the channel through which in life-giving streams the merits and graces of his sufferings and death will ever flow and be poured abroad like the covering waters of the sea for the healing and regeneration of the nations. Such is the mighty institution created by the Omnipotent God, in the words of my text, and based on eternal foundations—a Church endowed with an immortal life, clothed with the authority of the God-man and commissioned by Him to teach and sanctify the world. This view of the Church is disputed by non-Catholics; her office as the divinely commissioned teacher of God's revelation is emphatically denied. They maintain that the written word of God interpreted by private judgment is the sole rule of faith and morals, the only chart given us by God to steer the barque, of our immortal hopes over the troubled sea of life. It is my purpose this evening to prove from God's word the divine authority of the Church to teach all the truths that Christ taught to men for all coming time, to show that the Church is our God given guide in the difficult path of faith and morals, our cloud by day, our pillar of fire by night, leading her children securely and infallibly amidst the mists of error and darkness of unbelief on to the promised land—to the happiness of God's eternal kingdom. Our divine Redeemer came to found a religion which would meet and answer to the wants of man, which would be suited to his capacities, and be in harmony with the laws of his being. Now, one of the greatest wants of man is the need of being taught by some living authority. Even in the natural order the ordinary mode of receiving or communicating instruction is based on this great principle of human nature. A self-made man is the exception; the race gets its education from living teachers. When children we received our first knowledge, not from books, but from our mothers. We were taught by them ideas, notions of right and wrong, and the mysteries of religion; when grown up we are sent to school to learn from living teachers. If we wish to learn a trade or a profession, should we wish to learn painting, music, sculpture architecture, or even mechanism, we are not directed to books for perfecting ourselves in the knowlede of these art and sciences. No, we place ourselves under the tuition of a master, to learn from the living man and not from the dead book the principles and the mastery of the science or art we wish to learn. Man needs to be taught by a living teacher. Now if this is undoubtedly the case even in the natural order, if this is the case when there is a question of obtaining secular education, of learning sciences that concern time and its passing interests, and are conversant only about this perishable world, we must naturally expect that in the region of faith, where reason is bewildered and dazzled by the wonders of revelation, and where it stands abashed in the presence of incomprehensible truths that tower away into the clouds of mystery far above its highest and most daring flights, we must, I say, naturally, even for a greater reason, expect that the same rule will hold good, namely, that a living and duly authorized teacher must be necessary in order to teach mankind the great truths of religion—to save them from error where error would be fatal, and to point out with unerring accuracy what they must believe, and what they must do, in order to reach their eternal destinies. We will find God's revelation, and teachers commissioned and empowered to teach it. Even in civil society official teachers or judges are appointed to interpret the civil law and to expound its true meaning to the people. Were such laws left to the private interpretation of each individual and were each individual free to act according to his interpretation, law and order would cease and society would perish. Now, if this be the case in civil society, surely in religious society, which ought to be more perfect and orderly, and move on a higher plane, we must be prepared to find that God will have provided official and duly authorized teachers for the true interpretation and exposition of his revealed will and laws. Now, in consulting the Holy Scriptures, which are authentic records of God's dealings with mankind, we find that in every age, in both the old and new dispensations, God always provided man with duly authorized teachers, and not with dead books, for instructing him in the sublime and often mysterious truths of religion. Men have been, at all times in the history of the race, required to learn their religion, its truths, its ordinances, and obligations, from authorized persons and institutions, and not from the perusal of books, however sacred. God was Himself the first teacher of mankind. He revealed and taught to our first parents the great primitive truths of religion. As we descend on the current of history we shall find that God raised up men; and commissioned them to be the teaching authority for the time being. Thus the Patriarchs were the teaching authority in the first ages of man's existence. No Scripture had been written during the 2 500 years before Moses wrote the first books of the Old Testament. How were men taught in those days what they should believe and do in order to be saved? Not, certainly, by the perusal of Scripture, since none existed, but by having recourse to the persons divinely authorized to teach at the time. But perhaps when Moses wrote the five first books of the Old testament men were then to interpret the Scriptures for themselves and to believe as they thought best, without the necessity of submitting to teaching authority? Not at all. At no period in the history of God's chosen people do we find it obligatory on the people generally to read the Scriptures. It was the duty of the priests to read them because they were the authorized exponents of God's word, and because at their mouth the people were to seek the law, (Mat. ii, 7, 10) It was the duty of the Levites, (2 Paralipomenon xvii, 9) and of the Scribes and doctors of the law. But the body of the people were provided with teachers, viz., Priests, Scribes, and Levites, from whom they were to learn the law and the meaning of the Scriptures. We therefore find that in doubts regarding the true meaning of the ordinances of the law, God does not direct the Jews to read and interpret the law for themselves, and to follow their own private opinions as to its meaning. No such Protestant theory existed in those days. On the contrary, God commands them in all such doubts to consult and abide by the decisions of the living teaching authority of the time. For we read in the xvii. chap, 8, 12 verses, of the Book of Deuteronomy, "If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou see that the words of the judges within the gates do vary; rise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the Judge that shall be at that time; and thou shalt ask of them and they shall show thee the truth of the judgment—but he that will be proud and refuse to obey the commandment of the priest who ministereth at time unto the Lord thy God and the decree of the Judge, that man shall die, and thou shalt take the scandal from Israel." We have it here laid down that when doubts should arise about the meaning of God's law and its ordinances, the people of Israel were not directed to judge for themeelves and to act on their private opinions, but were required to consult the authorized teachers, and were bound to accept their decision under penalty of death. Our Lord himself gives us to understand in what way the multitude were to learn the law of God in the ancient dispensation. "In the chair of Moses have sitten the Scribes and Pharisees. All things therefore whatsoever they shall say to you observe and do." St. Matt. xxiii, 2. 3. Hence it follows that during the old dispensation the ordinary mode of learning the law and will of God as contained in Scripture was by means of living and duly commissioned teachers, and not by the private perusal of the sacred volume. Ever and anon Prophets would arise to correct abuses, to denounce the divine wrath against sin, and to make new revelations of God's holy will to man, but they were duly authorized and empowered to do so, and were inspired by the Holy Ghost: they were in fact the tongues of the Holy Ghost. Even Herod acted in accordance with this settled rule of faith and conduct obtaining in the Jewish religion, when the Wisemen from the East arrived in Jerusalem, and asked, "where is he that is born King of the Jews." He did not act on the Protestant principle of consulting the scriptures and of interpreting its meaning by his own individual judgment, but he assembled the authorities of the Jewish church and consulted them as to the true meaning of prophecy regarding the place where the Christ was to be born. See (Matthew ii. i. 5 verses.) Hence, in looking back through the old dispensation, we see a bright chain of divinely commissioned teachers stretching through the ages, linking age to age and century to century, and connecting God the Father instructing our first parents in Paradise with God the Son teaching eternal truths to men in the plains and on the hillsides of Galilee. Now the Jewish religion was divine, it was the foreshadowing of a better and more perfect dispensation—the day-break of the great truths of Christianity as yet unrisen. The Jewish religion was the Christian religion undeveloped. The Christian religion is the Jewish unfolded, expanded and completed. It follows, therefore, that in the Christian dispensation we must find a teaching institution answering to the Jewish Church—an institution more perfect in its kind, because the substance and reality typified by the Church of the less perfect dispensation. In the Christian scheme, there will be a Church or teaching authority commissioned and clothed with competent persons to teach mankind the great truths and awful mysteries of Christ's revelation; and as the Christian dispensation is to last for ever, this institution must be endowed with a life that will endure to the day of doom. Such an institution must necessarily exist in the new law if, as is certain, it is the completion and fulfilment of the old—if the Jewish Church was but the shadow, it must in that case foreshadow a grand and perfect teaching institution that would fill the world for all time with the beauty and majesty of its presence, just as the many turreted cathedral with all its beauties and glories is but the completion and reality of the grand inspired design sketched by the artist on his parchment. Our Blessed Lord during His earthly career was the great living teacher of mankind, and the light that enlighteneth every man who cometh into the world. He came to teach and to establish a teaching office. He, as it were, rent the heavens apart and revealed to man's astonished gaze the secrets of the eternal world—the mighty truths and mysteries that lay hidden in the bosom of God from all eternity, and which have ever since shone on earth with a bright transfiguring radiance. He was the way, the truth, and the life. Hence when transfigured before His beloved apostles on Mount Thabor, when His face shone as the sun and His garments became as white as snow, when the light of His divinity shone through the veil of His human nature, from the luminous cloud that wrapped the mountain in a blaze of glory, the Eternal Father spoke in tones of thunder saying, "This is my beloved Son, in whom I am well pleased, hear ye Him," (Math. xvii., 5.) He was the divine teacher to whom all should listen. Our blessed Lord came on earth not only to redeem a guilty race and to reconcile earth to heaven, but He also came to reveal the great circle of saving truths that constitute the Christian religion—He came to make that revelation of divine truths that were to illumine the earth until His second coming, and to point out to mankind what they should believe, and the duties they were to practise, in order to gain the heaven purchased for them by His precious blood. Now what scheme did the God man plan for the preservation and the transmission of His revelation pure and entire to the end of time; what means did He establish to enable men to learn with certainty His revealed doctrines for all time? Protestants say the Scriptures interpreted by each individual for himself were that scheme and those means. We Catholics maintain that it was the Church of Christ. We have seen that in the old law men were to learn the truths of religion from living teachers or Church. Now, if Christ intended to set aside this way of learning religious truths, and establish another, He would surely have told us of his intentions in this respect. If He intended that the Scripture interpreted by private judgment was to be the rule of faith and morals, He would have either written the New Testament Himself, or He would at least have commissioned His Apostles to do so, but He did neither the one nor the other. He Himself never wrote a word of the New Testament, nor did He commission His Apostles to do so. Surely if the future followers of Christ were to be instructed and governed by a written code, interpreted by each one for himself—if future nations were to be converted to God by the dissemination of that code—the divine Head of the Church might not unreasonably be expected to see that that code of His truths and laws should be carefully compiled, if not by Himself, at least by the Apostles. Yet, nowhere do we find any proof that this was ordered to be done. How are we to account for this? By the fact that Christ never intended such an inadequate and impossible means for the teaching of His truths and precepts to the world. On the contrary, it is a fact which shines from the pages of the gospel of truth as brightly as the sun from the heavens at noon. 1st. That Christ selected a body of teachers. 2nd. That he commissioned them to teach His revelation. 3rd. That he promised them a special assistance in the performance of this sublime mission; 4th, that He constituted that teaching body immortal, as it was commissiond by Him to perform its teaching office for all time. He selected Apostles for this great work, organized them into a teaching body or Church, and clothed them with his own divine authority to preach and teach. (Matthew.) "As the Father hath sent me, so I also send you." John xx, 21. "Going forth into the whole world, preach the Gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be condemned." (Mark, xvi, 15) He does not tell them to go and write the New Testament and then scatter copies of it broadcast over Pagan nations in order to their conversion; no, he tells them to go and teach and preach, and He imposes on all who hear them the obligation of receiving their message and believing, under penalty of being damned. He even identifies Himself with them; they are to be simply His organs, the echo of His divine voice, for He says: "He that heareth you heareth Me, he that despiseth you despiseth Me, and he that despiseth Me despiseth Him who sent me." (Luke x, 16) As the Church is a divine teacher, and teaches with the authority of God, He pronounces the terrible sentence that whoever "will not hear the Church, let him be to thee as the heathen and the publican." (Matt. xviii. c. 17v); as the heathen—that is, as one that has renounced the knowledge and worship of the true God; and as the publican—that is, as a notorious and scandalous sinner, whose end is destruction So great, so divine, is the authority of the Church in her office of teacher that they who refuse to listen to and obey her voice have forfeited their eternal salvation. It is Jesus Christ himself who tells us this, and His words are true, and will stand in power and efficacy, though the heavens and the earth were to pass away. In order to qualify the Apostles to fulfil their sublime mission, our Divine Redeemer promises that he will send them the Paraclete, the Spirit of Truth, to abide with them for ever, to teach them all truth, and to bring all things to their minds whatsoever he had told them—(John xiv, 16, 26, and xvi, 3)—so that the Holy Ghost, the Spirit of Truth, was to descend into the Church to become its animating soul and indwelling life, and through it as His organ to teach the world the whole revelation of Christ for ever. Herein the Divine Architect sketches in bold outline that cannot be mistaken the designs and plans of His own mighty and imperishable building—the Church—which was to be founded on an unshaken rock against which the waves of error would dash in vain, whose turrets were to rise in grandeur and majesty to the skies, defying the lightnings and the tempest of hostility and persecution, and into whose vast aisles the predestined of every age should come to adore the Father in spirit and in truth, and to fit themselves for their eternal home in the heavens. But it was only when about to ascend into heaven unto his Father that Jesus delivered to his apostles the crowning charter of their privileges: "And Jesus spoke to them, saying, 'All power is given to me in Heaven and on earth; going, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even unto the consummation of the world.'" Matt, xxviii. 18, 20. This commission is given for all time to all the apostles, not in their individual but in their corporate capacity, not to them personally, but to them as a corporation. As individuals they would soon die, but their office of teaching is immortal, "Behold I am with you all days, even to the consummation of the world." The teaching Church is to live for ever in the performance of its duty. Christ would not command them to do individually what they could not do. They could not in their individual capacity preach the Gospel to every creature and to the end of time. The commission, therefore, was given them in the sense only in which it could be accomplished, namely, in their corporate capacity. As a corporation they would have the power to increase their numbers indefinitely; the body corporate would not become extinct by the death of any of the members. New members take the place and fill the office of those who had passed away, and the corporate body would continue to the end of time. The Apostles understood they had received a commission and authority they could delegate; they did give the power to others, and associated them to the teaching Church. Mathias was chosen to take part in the ministry, although he was not amongst the Eleven whom Christ immediately sent. (Acts i, 26) Silas and Barnabas were set apart in like manner. St. Paul was not present when the commission was given, but was commissioned preacher, apostle, and a teacher of the Gentiles. (2nd Tim. i, 11.) Timothy and Silas were afterwards appointed bishops, through St. Paul, to rule the Church. Titus was commissioned to appoint others, as he also had been appointed. (Titus i, 5). According to the tenor of the commission and the manner of its acceptance by the Apostles, we are left no other alternative than to conclude that Jesus Christ established a corporate body of teachers, that the Apostles were the first members, that they delegated their powers to others, who should again confer them on others, and thus continue the body corporate with all its powers until the consummation of time. From the moment the commission was issued the ministry of apostles and their successors bears with it the seal of heaven. Their teaching is divinely guaranteed, they rule the Church with the authority of Christ, and through them the voice of God is heard by the faithful of to day, even as it was 1 800 years ago, proclaiming to the world in unerring accents the truths of eternal life. But, as this mighty institution is to survive nations and dynasties, as it is to see the growth and decay of human institutions, as it is destined to see flung at its base by the tide of centuries the wrecks of thrones, and the shattered fragments of human greatness, it must have itself a foundation that will never give way. Hence our Lord built it on a rock, against which the gates of hell shall not prevail. He built His Church on Peter—"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." Matt. xvi, 18. This teaching body must have a head, and He appointed Peter that head when he said, "To thee will I give the keys of the kingdom of heaven: feed my lambs, feed my sheep." And Peter, as head of the Church, will ever live in his successors down to the last syllable of recorded time. This is the Church of Christ which he created as the masterpiece of his omnipotence and wisdom, which He clothed with His own powers and authority, which He constituted the treasure house of His sacramental graces, which He appointed to teach mankind with a divine authority and inerrancy his entire revelation for ever. The Church presided over by Peter, and in union with Him, is alone the Church of Christ, the living organism animated by the Holy Ghost; and all other churches are but human institutions and clumsy imitations of the divine original. Now it was in this sense the Apostles understood the commission to teach. For it is recorded of them in Mark xvi, 20: "They going forth preached everywhere, the Lord working withal and confirming the work with signs that followed." The Apostles understood that they had a divine commission to teach, not by writing a book, but by oral instruction and authoritative preaching, for it is recorded of them in Mark xvi., 20: "They going forth preached everywhere the Lord working withal, and confirming the word with signs that followed." The Acts of the Apostles show how they fulfilled their commission. They did not sit down and write the New Testament and then bid all to read and judge for themselves, but they preached and taught in virtue of their divine commission, and with authority: in a word, they acted as the Catholic Church of to day acts in the conversion of the heathen and the instruction of her own children. They authoritatively expounded the true meaning of Christ's revelation, demanded the assent of their hearers to their doctrines, and commanded them not to listen even to an angel from heaven if he were to come and preach different doctrines, "But though we or an angel from heaven preach a gospel to you besides that which we have preached to you let him be anathema," (Galatians 1. c. 8v.) And because the truths of Christ were to be delivered by the Church and not learned from the perusal of the scriptures, St. Paul declares that faith cometh by hearing. Rom. x, 17. Now faith would come not by hearing but by reading, if the Protestant theory were true. In his Epistle to the Ephesians the Apostle of the Gentiles declares 'God gave some Apostles, some prophets, some evangelists and others, some pastors and doctors, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith and the knowledge of the Son of God. That henceforth we be no more children tossed to and fro, and carried about by every wind of doctrine" Eph. iv, 14. Herein the Apostle declares that God appointed a teaching Church for the work of the ministry, in order to preserve the unity of faith, and not a book, however holy and sacred—a book which cannot explain itself, or even prove its authority. Hence he said to his converts, "Remember your prelates, who have spoken the word of God to you, whose faith follow, considering the end of their conversation be, nor led away with various and strange doctrines," Heb. xiii, 7, 8; and a few lines afterwards, "Obey your prelates and be subject to them, for they watch as being to render an account of your souls (17); and when bidding an affectionate and final farewell to the prelates of the Asiatic Churches, he thus warns them, "Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed you bishops to rule the Church of God." Acts xx, 28. Here, then, is the Catholic system in full operation in Apostolic times. The Church, its sacraments and worship, were spread throughout the whole world, before as yet the books of the New Testament were written. Four generations of Christians lived and practised their holy religion, and passed away, before the New Testament was completed. The Christian religion therefore, is not derived from the Scriptures, but preceded it, and is not dependent on it. Hence St. Ireneus, the disciple of Polycarp, who was a disciple of St. John the Evangelist, writing fifty years after the last apostle, asks, "What if the apostles had not left us writings: would it not be needful to follow the order of that tradition which they delivered to those to whom they committed the churches, to which many of the barbarous nations who believe in Christ assent, having salvation written without paper and ink—in their spirit, in their hearts—sedulously guarding the old tradition?" The books of the New Testament were not collected in a volume, that is, "The New Testament," says Cardinal Manning, "as men call it, did not exist till a hundred years at least after the Ascension. During all that century martyrs, confessors, saints, and penitents multiplied in all the world. The Apostolic mission had become an universal tradition. The Church on earth rested on the sunrise, and the sun set upon Spain and upon India. The heavenly Court had already received the saints of three generations of men. But during all this time what was the source of their Christianity, and what its support? Certainly no book but the revelation of Pentecost, given and sustained by the presence of the Holy Spirit in the Church—prophetic teacher of the world." In fact, the Protestant rule of faith was an utter impossibility, down at least to the invention of printing, (the middle of the 15th century) 1st, because the vast majority of men in those days could not read; 2nd, because even if they could, it would be utterly impossible to provide them with copies of the sacred volume. Surely Christ would not have left his children for fifteen hundred years without a rule of faith and morals, nor would he have left them dependent for the means of eternal life on the accidental discovery of the art of printing. No, it was not the indiscriminate perusal of the Scriptures, but the Church of Christ that converted and sanctified the world. Protected by divine assistance, and illumined by the indwelling Holy Ghost, she has taught, and ever will continue to teach, the whole revelation of God to man, in its purity and integrity. She alone has converted all the Christian nations that exist to the faith, educated and civilized them. Whenever a heresy arose to assail the purity of the faith she crushed it by her divine authority, and blasted it with her anathemas. In various ages she held councils under the authority of her infallible popes to smite heresy, to define revealed articles of faith, to correct abuses and establish salutary discipline, and to reform and reclaim her members. Her councils, whether general or provincial, form a track of light athwart the history of the Christian world. She has indeed been "the light of the world," the "salt of the earth," the pillar of truth that has stood erect in the midst of history, pointing out to mankind the path of salvation and happiness. She permeated the great Roman world with her saving truths, and when that world fell to pieces, beneath the weight of its own corruption and the shattering blows of its enemies, she went abroad amid the ruins, breathed the breath of life into the chaotic mass that lay before her, and up sprang her own beautiful creation known in history as Christendom. She met, with cross in hand, the proud barbarians that swarmed locust like over the plains of Europe, converted them to the faith of Christ, and taught them the arts of peace. Whilst spreading the glad tidings of the Gospel in every clime, she guarded Christendom and Christian civilization against the fierce attacks of Moslem, and Turk. Veronica like, she wiped the sweat and blood from the face of suffering humanity; for there were no human miseries which she sought not to alleviate—no profound affliction to which she did not apply a balm. Her charitable institutions have sprung up in every centre of population, like blessed probaticas, for the healing and comfort of the sick and suffering; whilst her monasteries and convents have risen as landmarks over every flood of devastation, over every waste of ignorance, and of barbarism, nourishing the sacred fire of Christian learning and of profane knowledge. Her altars are erected in every land, her priests are found in every clime. Before her altars the sighs of penitent sinners have risen as incense in the presence of Christ in the sacrament of His love, and from those altars as His mercy seat, He blesses the Christian generations as one after another they flow by in succeeding waves towards the eternal shores. The marble floors of her old cathedrals have been worn by the knees and watered by the tears of repentent millions. She has received the last sighs of the great and

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