

that a minister in a prominent church had declared in his pulpit that the whole doctrine of the Catholic Church concerning the Blessed Virgin Mary was contrary to the teachings of the Bible, the first question that came into my mind was,—why do not Protestants leave us alone? We can take care of ourselves; we know what we believe; we are not interfering with the beliefs of others; why do they not treat our doctrines fairly? Are slander, false witness, misrepresentation, accusations of aberration, and whisperings behind closed doors, to be their method in dealing with the teachings of the Catholic Church? And then I asked myself. What pleasure can a Christian minister find in attempting to diminish the honor and reverence paid to the Mother of our Redeemer? What good is accomplished by such attacks? Do they strengthen the faith of any Christian? Do they stop the sneers of any scoffer? Do they increase the number of reverent believers in Christ?

But the sentiment that was uppermost in my heart was one of intense indignation. The position and prerogatives of our Blessed Mother, the Virgin Mary, had been wantonly assailed. Our love of her had been wounded in its tenderest spot. The statement had been deliberately made that Catholic reverence of Mary had no justification in the inspired Word of God. It was clear that upon us rested the solemn obligation of vindicating Catholic doctrine and at the same time explaining and emphasizing the preeminent place which Mary is given in the Sacred Scriptures.

The assailant of Mary's rights has appealed to the Bible; to the Bible we shall go.

What I shall say to you tonight will be taken entirely from the Bible. The Catholic Church pays no other honor to the Virgin Mary than what is ascribed to her in the Bible. For every Catholic devotion to Mary has its reason, its basis, its justification and its defense in the holy and inspired Word of God. The Bible is composed of two great divisions: the Old and the New Testament. The Old Testament is the shadow, the New is the substance; the Old is the type, the New is the reality; the Old is the prophecy, the New is the fulfilment.

In my consideration of the Bible and the Blessed Virgin Mary, I shall carefully avoid all those types and figures that crowd the pages of the books of the Old Law and which the Fathers and Doctors of the Church are unanimous in applying to the Mother of the Saviour to come; nor shall I avail myself of the numerous passages where saints and biblical scholars have found clear allusion to her mission and her glories. I will cling close to those words of the Sacred Text concerning