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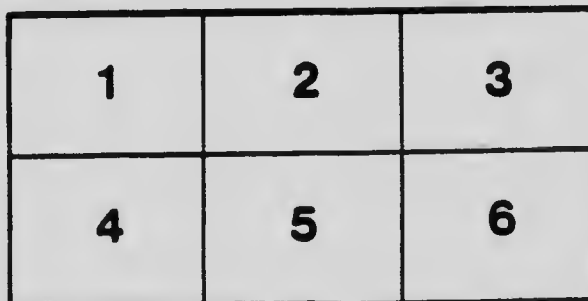
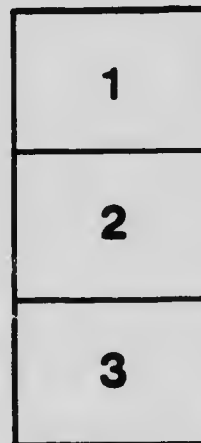
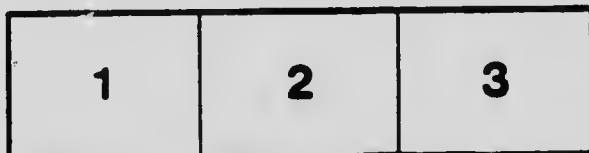
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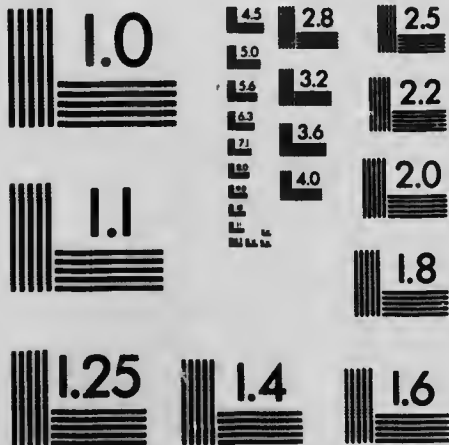
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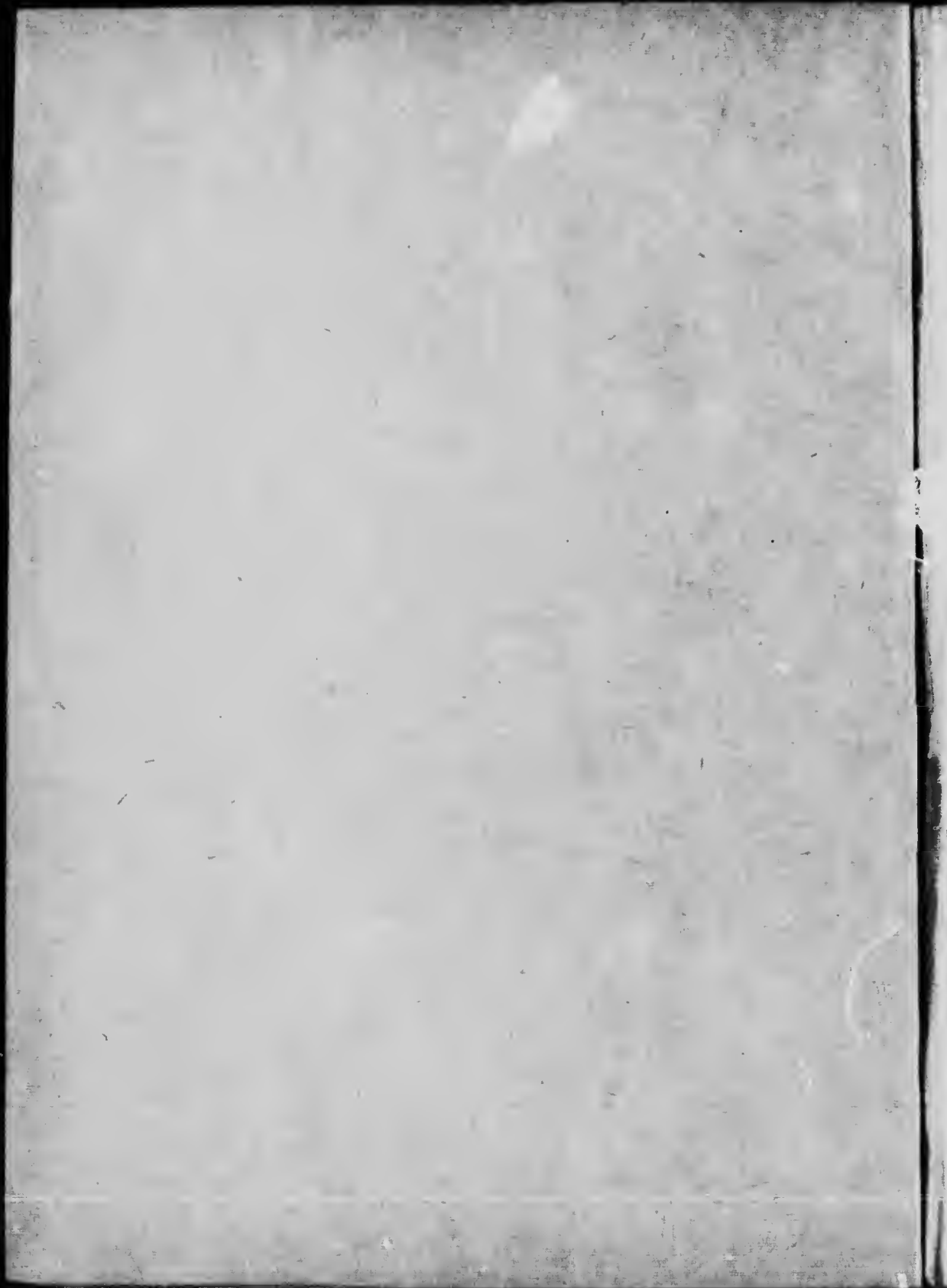
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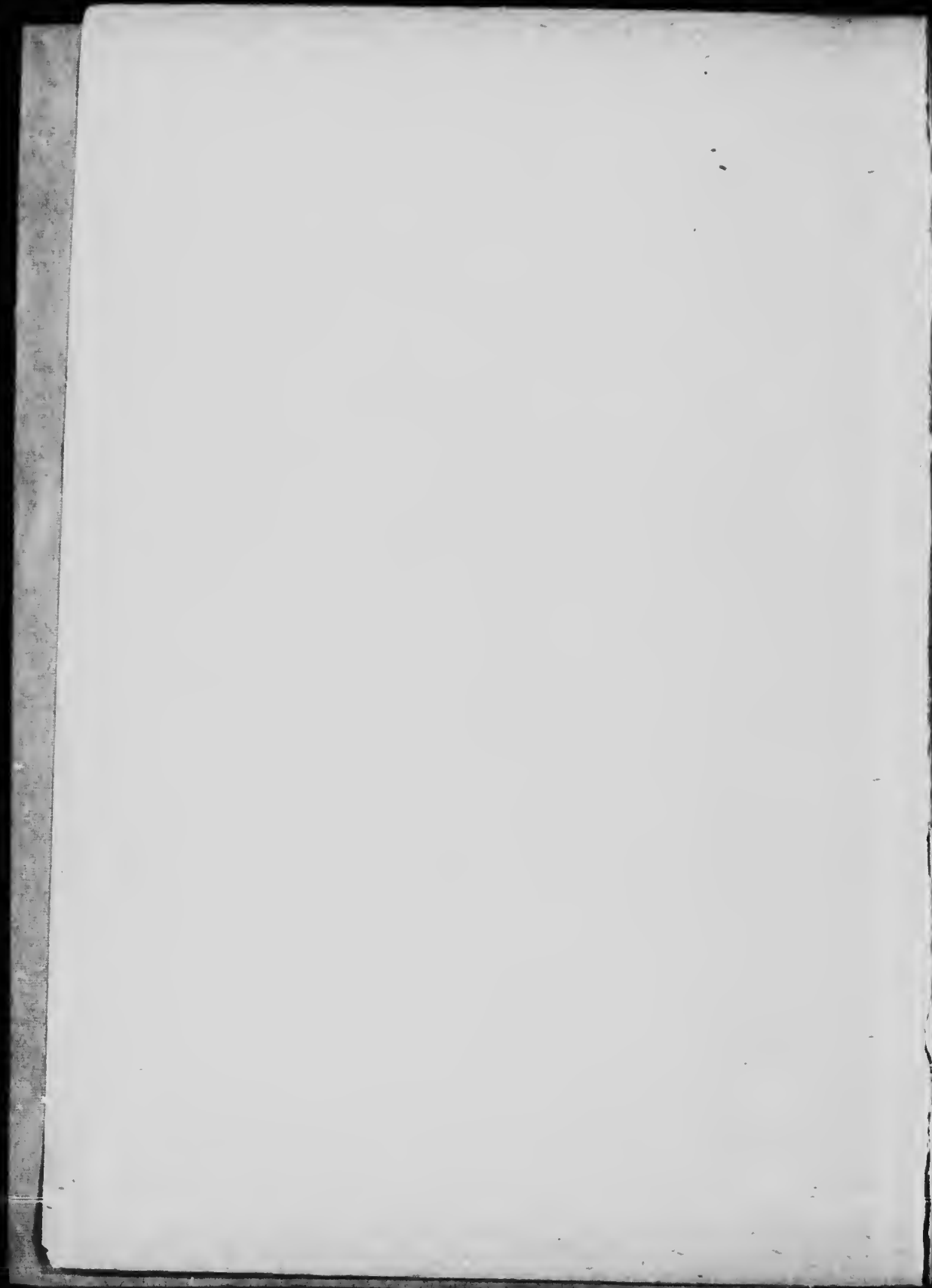
THE
VIRGIN

BY

Rev. G. M. Godts, C.S.S.R.



THE VIRGIN.



Why Do Protestants

NOT

Invoke the Virgin?

By Rev. G. M. GODTS, C.S.S.R.

New Edition. 5th Thousand.

BRANDON, MANITOBA:
E. L. Christie, Fine Book and Job Printer.

1901

232.93.
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I.—TO INVOKE THE VIRGIN MARY THEY DEEM UNLAWFUL, OPPOSED TO SCRIPTURE, YAY, *EVEN IDOLATROUS.*

II.—THEY CAN DO WITHOUT HER ASSISTANCE, FOR *THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS.*—(I TIM. II. 5.)

III.—THEY ARE AFRAID TO PLACE THE VIRGIN TOO HIGH.

IMPRIMATUR:
ADEL. LANGEVIN, ARCHB. OF ST. BONIFACE,
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WHY DO PROTESTANTS

NOT

INVOKE THE VIRGIN ?

Man, as a rational being, should follow the dictates of his reason, be guided in his actions by his reason, and not be led by mere feeling or blind passion. Whenever he acts wilfully and with reflection, he should know the reason for doing so. Above all, in religious matters, which are of the highest moment, he should not act inconsiderately. ONE is the WAY, the TRUTH and the LIGHT. He who follows HIM *does not walk in the dark*. Our reason, sound and right, enlightened by faith, should alone direct our steps, whereas faith is for the eyes of the soul what light is for the eyes of the body.

Why do not Protestants invoke the Blessed Virgin ?

They believe in saints, give the names of saints to their churches, to their children, but still live quite

independent of those powerful creatures of God. Far less homage still do they render the Virgin Mary, and even hold as Pagans and Idolators those who honor the Mother of God.

I

What is their ground for doing so ?

Catholics say for their part: We adore God alone, but we beg of the saints to intercede for us that our prayers more humble and more favorable may rise to the throne of the Most High.

To prove this assertion let us open any Catholic Prayer-Book, take the Litany of the Blessed Virgin, for instance, and you will read: "Lord, *have mercy* on us; Christ, *have mercy* on us, etc., Holy Mary, *pray* for us;" because it is only in the Lord's power to have mercy on us, but the saints can implore that mercy for us. All prayers to the saints and even to the Blessed Virgin conclude with the words: *through Christ, our Lord—through the same Jesus Christ, Thy Son, our Lord.*

§ I

Are Catholics, therefore, right or wrong ?

I.—Can we not implore the help of the saints in

heaven as we do that of the living here on earth?

Is one to be called a heathen or an idolator if he beseeches a pious neighbor to pray for him? Does not St. Paul say in his Epistle to the Romans (XV. 30.): *I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; and to the Ephesians (VI. 18.): praying at all times in spirit and for me, that I may open my mouth with confidence to make known the mystery of the Gospel?* To the Colossians he writes (IV. 2-3): *Be instant in prayer . . . praying withal for me also.* He thus finishes his first letter to the Thessalonians (V. 25.): *Brethren pray for us;* and like supplications may be found in many other places.

Did not Almighty God Himself order the friends of Job to beg that holy man to pray for them? He even promised to hear his prayer: *and my servant Job shall pray for you, for him will I accept, but I deal with you after your folly.* (Job, XLII. 8.)

This needs no proof; it is practised every day and everywhere. St. Paul says to Timothy (I. Cor. II, 5.): *There is one God, and one mediator between God and men, the man Christ Jesus.* Yes, indeed, our dear Redeemer, as St. Paul adds: *Who gave himself a ransom for all, first of all for Mary, the MASTERPIECE of this redemption, and for the saints.* The saints themselves have to obtain favors for us through Jesus Christ, through Him and through Him alone. Jesus is the only media-

tor; the Blessed Virgin, the angels and saints are secondary ones. If Jesus alone was strictly the only mediator to intercede for us, then no living one could even pray for us. Is the child less recommended to God because it prays through its mother and with her? And were the Jews less united to God when they were united to Him through Moses?

If, according to Scripture, to common sense and to the daily practice of Protestants, we can beg of a living person to pray for us, why can we not also beg of the saints in heaven to do so?

This ought to be for one of the three following reasons:

The saints do not know of our prayers; they do not pray for us; or God does not heed their prayers.

Now, the Holy Scriptures show us just the contrary.

1o. The saints **DO KNOW** about our prayers and our wishes.

We are sure by divine revelation that the saints and angels know of them at least by a manifestation of Almighty God.

Did not Jesus say: (Luke XV. 7, 10.) *joy shall be in heaven. . . . There is joy in the presence of the angels of God over one sinner that repenteth.*

Did not the Angel Raphael say to Tobias (XII. 12.): *When thou didst pray with tears, and didst bury the dead,*

and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I OFFERED THY PRAYER TO THE LORD?

And did not St. John in the Revelation see the angel offering up to God *the prayers of all saints upon the golden altar which was before the throne?* (VIII. 3.)

20. The Spirits of Heaven DO intercede for us.

We see by the Prophecy of Zacharias (I. 12.) how the angel interceded for the people of Israel, and in the Prophecy of Daniel we read of the solicitude of the angels that each should intercede for his own people. (Dan. X.)

30. God DOES LISTEN to their prayers.

Onias and Jeremias, not being then in heaven, but only in limbo, prayed for the people in Israel, took care of them and obtained for them graces. Again, we read in the second book of Machabees (XV. 12.) that Judas Machabee received from Jeremias a golden sword with which he (Machabee) obtained the victory.

The vision was in this manner: Onias...holding up his hands, prayed for all the people of the Jews. After this there reappeared also another man, admirable for age, and glory, and environed with great beauty and majesty. Then Onias.. said:this is he that prayeth much for the people and for all the holy city, Jeremias the Prophet of God. Whereupon Jeremias stretched forth his right hand and gave to Judas a sword of gold saying: Take

this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel. (1).

St. Peter (II. Pet. I. 15) promises to pray for his people after his death. How could he do so if he was not sure he could KNOW about them, PRAY for them and God would LISTEN to his prayer?

St. John in the Revelation (V. 8.) saw not only the prayers offered, but the spirits of heaven praying, *four and twenty elders fell down before the Lamb...having...golden vials full of odors, which are the prayers of saints.* When the Patriarch Jacob solemnly blessed Joseph's sons, Manasseh and Ephraim, did he not say. *The angel which redeemed me from all evil, bless the lads!* (Gen. XLVIII. 16.) In St. Matthew the angels are mentioned as taking care of the little ones, etc.

The heavenly citizens know then what is going on upon earth; they pray for those who travel through life; and whilst we, passengers in this world, must pray for one another, and recommend ourselves to one another's prayers, (as the Bible tells us in a hundred different places, and the Apostles taught by their example), can we not recommend ourselves to our brethren who love us in heaven! "If a saint on earth," according to the incontestable assertion of John Huss, "can benefit another believer and the whole church by his intercession, how foolish it would be to say that one who is with Christ in glory could not do the

(1) The Book of Tobias and of the Machabees can be admitted at least as historical records of the usages and prevalent traditions among the Jews, even by Protestants.

same!" (1). And Luther: "You may ask then, what shall we do with the saints? You shall do with them as you do with your neighbor. Just as you say to your neighbor, pray to God for me; in like manner you may say here, dear St. Peter, pray for me. You commit no sin by invoking this or any other saints" (2).

Therefore, it was the common practice from the beginning to invoke the intercession of the angels and saints. In the creed it is said every day: *I believe in the communion of saints*. Not to call on the saints is to deny the communion of the militant, laboring church here on earth with the glorificus triumphant church in heaven, both under the one Head Christ Jesus and in communication with one another. This life-union, this COMMUNION OF SAINTS, the Apostles preached to the world, was believed and practiced in all centuries as engraven on the stones of the catacombs and on all the monuments of the Apostolic churches.

II.—Do Catholics adore images? Certainly not. Any little child studying catechism knows that.

THERE IS NOT A CHRISTIAN WHO ADORES IMAGES; if he did so he would no longer be a Christian and, if a Catholic, he would be expelled from the church. But must one be styled a heathen for having images to recall to his mind angels or saints?

No more than when a statue of Queen Victoria or Washington is placed in a House of Parliament, or one

(1) Neander "Hist. of the Christ. Rel." Vol. V.

(2) Kirchen Postill, J. B. Tag, Th. II., p. 13, Wittenberg.

keeps the portraits of his forefathers, or has those of a dear friend. We are not pure spirits, and since we are so often distracted by our senses, by our senses also we must be helped. St. Stephen of Auxence, when brought before the wicked Emperor Copronymus, who reproached him with the use of images, said, "Sire, we give honor to the name the statue wears; who among the faithful thinks of worshipping the material, gold, brass or wood? But," added he, "why do you insult Christ and his blessed mother, breaking and burning their images?"—"Do we insult God?" replied the Emperor, "when we despise images? God forbid!" Then, to confound him, the saint took a coin: "Whose figure and whose inscription?" said he, "is this?"—"The Emperor's," replied all the bystanders. The saint threw the coin on the ground and walked on it. The officers in fury fell upon him. If the Emperor pretended not to insult Christ in his image, why did he pretend that Stephen insulted him in his coin. The martyr was put to death, A. D. 767.

God Himself commands Moses (Ex. XXV. 18, 19): *Thou shalt make two cherubim of beaten work, on the two ends of the mercyscat and make one cherub of gold on the one end and the other cherub on the other end*—TWO STATUES.—Then he enters into the most minute details about the propitiatory wherewith the ark is to be covered. Now, this ark was only a figure of the Virgin Mary who had to bear God become man, and who is called: ARK OF THE COVENANT.

Again (Numb. XXI. 8.): *And the Lord said unto Moses: Make thee a fiery serpent, and set it upon a pole: whosoever being struck, and shall look on it, shall live. Moses, therefore, made a brazen serpent and set it for a sign at which when they that were bitten looked upon, they were healed.*

Now this brazen serpent was only a FIGURE of the Saviour Crucified, as Our Lord himself said: (John III. 14.) *as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.* And why could we not have a sign of gratitude for the greatest benefit ever bestowed upon us, our Redemption!—In St. Paul's, London, England, among the statues and images of great men, after more than three centuries of destruction of images and statues—was placed the crucified Lord between the mother of sorrows and the beloved disciple St. John. After the Israelites had entered the promised land, when Solomon built the Temple, he also caused two cherubs to be placed over the Ark in the Holy of Holies and others to be carved on the wall. (III. Kings VI. 23, 29.)

“The images of the saints are incensitives to virtue in the same way as edifying discourses are; a picture is a compressed history, which directs our thought towards our Heavenly Father.” (1) Therefore the Roman Catechism says: “As Christ the Lord and His most holy and pure mother, and all the other saints have been endued with human nature, and have borne the human

(1) St. Germainus.

form, it is not only not forbidden by the first commandment to paint and honor their images, but it has always been decreed a holy practice, and a most certain proof of a grateful mind; a position which is confirmed by the monuments of the apostolic age, general councils, and the writings of so many holy and very learned Fathers, who are of one mind upon the subject."

Luther reasons: "Now I know positively that God wishes we should hear and read his works, especially the Passion of Christ. But if I shall hear it or think on it, it is impossible that I do not make A PICTURE OF IT IN MY HEART. Whether I wish or do not wish, when I hear of Christ, a picture of a man presents itself to my heart, hanging on a cross; just as my face reflects in water, if I look into it. If it is no sin, but praiseworthy, that I have the picture of Christ in my heart, why should it be a sin if I have it in my eye?" (1).

Thanks to God, there is a church to show us the right way. Behold: the saints lived in the same world where you live, they had to fight against the same demon as you have, they had to struggle against a more wicked world than you have, they lived in the same frail flesh as you; do as they did, call them to your aid, they will understand you, feel for you and help you.

Besides, to obtain graces and favors from the Lord, we must go by the way He Himself has appointed.

From all this, it follows that the invocation of the

(1) Bucher und Schriften, III. Theil, p. 43.

saints is far from being unlawful or opposed to Scripture.

Listen to Dr Quigley on *invocation of the saints*. (1).

“God has bestowed upon His heavenly spirits the honor to minister to Him.”

“It is His love for His saints, His friends, that leads Him to employ them in His service, that gives them the high honor of being INTERCESSORS FOR US.”

“The fact, that God does employ the saints and angels as agents and ministers in carrying on His mediatorial work, is indisputable. If any thing is clear and certain from the Holy Scriptures, it is this. It is implied in the very fact of the Incarnation, which makes the creature one with the Creator. It is only the universal extension of the sacerdotal principle which underlies all religion, and cannot be denied without denying the very principle of the Christian order. Even Protestants when they send a note to their minister asking him to pray, and the congregation to pray for a sick or dying friend, or for a family, or an individual in great affliction, recognize, whether they know or not, the sacerdotal principle, the very principle on which rests the invocation of saints. We can, of course, ask God directly for whatever we think we have need of ; but when we ask also the saints to ask

(1) Lately appeared the learned dissertation : IPSE, IPSA, IPSUM, by Richard QUIGLEY, LL. B., Barrister-at-Law. In this beautiful work the doctrine of our Lady is so full of interest and force that many passages have been horrowed without undergoing any change.

Him for us, we are in accordance with His love for them, and unite with Him in honoring them, by engaging them in working out His design. We honor God in honoring with our love and confidence those whom He delights to love and honor; and in invoking their prayers, we enlist, in aid of our own prayers, the prayers of those whose sanctity renders them dear to our Lord and God."

"In Theology, as in Philosophy, in order to understand any specific doctrine, it is necessary, first to have mastered, at least in the way of clear apprehension, (that is to have understood) the great main idea which constitutes its intellectual basis. Now,—what is the dogmatic teaching of the Catholic Church with regard to the saints?—We find it embodied in the solemn declarations of her highest tribunal. The Council of Trent declares that the saints, reigning with Christ, offer up their prayers to God, for men; that it is **GOOD AND USEFUL** suppliantly to **INVOKE** them, and to have recourse to their prayers, help and assistance, in order to gain favor from God through His son Jesus Christ, our Lord, who is our **ONLY Redeemer and Saviour.**"

"Our whole doctrine and practice, in this particular, as fully understood by every child, is expressed in the three following propositions:"

10. "We give to God alone, on account of his infinite perfection, the supreme homage of adoration, which is due to Him alone. "With this kind of service properly

due to the Divinity, we neither worship, nor teach to worship, other than the one God." (St. Augustine).

20. "We honor angels and saints as God's servants and friends, with a homage which they receive as such, and which is altogether different from that which we pay to God."

30. "We honor in an especial manner AMONG THE SAINTS, the Virgin Mother, Queen of angels and saints, ON ACCOUNT OF HER EMINENT SANCTITY AND HER SUBLIME AND MOST INTIMATE RELATIONSHIP WITH THE ADORABLE TRINITY. This special honor which we pay to the Virgin Mother of God is the homage paid to the most highly privileged creature, but as a CREATURE, and therefore never to be compared with the worship which we give to God."

St. Alphonsus, the great Jurist, Philosopher and Theologian of the last century, sums it up in this manner: "It is not only lawful but useful to invoke the saints and pray to them and more especially to the Queen of saints, the most holy and ever Blessed Virgin Mary, in order that they may obtain for us divine grace;—this is an article of faith, and has been defined by general Councils against heretics who condemned it as injurious to Jesus Christ, our only mediator;—but, if a Jeremias after his death prayed for Jerusalem; if the ancients of the Apocalypse presented the prayers of the saints to God; if a St. Peter promises his disciples that after his death he will be mindful of them; if a

holy Stephen prays for his persecutors; if a St. Paul prays for his companions; if, in fine, the saints can pray for us, why cannot we beseech the saints to intercede for us? St. Paul recommends himself to the prayers of his disciples: *Brethren pray for us.* St. James exhorts us: *Pray one for another.* (V. 16.) Then, we can do the same."

Again; Moses interposed between God and His people, and obtained their pardon; another time Aaron was spared; Moses interposing anew with God, his prayer disarms God's wrath, and no pestilence is sent. Now, if God granted so many graces in consideration of the intercessory office of Moses, yet a pilgrim on earth, and being only his servant, will he not grant graces to us in consideration of the interposition of Mary, His Mother in heaven?

§ II

And indeed, if invoking the saints' assistance is lawful and useful, why would it not be for the Queen of all angels and saints?

Does not God Himself point her out to us? Read the first page of the Holy Scriptures, the history of the fall of man and the promise of Redemption; and there you will find the first sin of man, first mercy, first promise of a Redeemer and first mention of Mary.

God speaks to the serpent: (Gen. III. 15.) *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* Whether you read *It shall bruise*, or, *she shall bruise*, referring to the woman or her son, who is that chosen woman? Behold, the great Mother of God, the pure immaculate Blessed Virgin Mary!

For centuries before, God sends his prophets to proclaim the glory of the great mother of the Messiah, the God-man and Saviour of mankind.

In those times, why was sterility in a woman looked upon as a misfortune and a shame? It made her lose the hope to be one of the ancestors of that promised Messiah.

When the fulness of time was come, as St. Paul says, (Gal. IV.), a heavenly messenger is sent by the Blessed Trinity, he goes to that humble maiden and salutes her: *Hail full of grace, the Lord is with thee.* Grace was lost for sinful mankind. *Thou hast found grace*, says the angel. Mother of Jesus, spouse of the Holy Ghost, Mary brings forth the infant Jesus in a stable at Bethlehem.

Angels from heaven carry the joyful tidings; poor shepherds come and adore Jesus; the Magi, called from the East by the Star, come with their presents and also adore Jesus, but where?—on what throne?—on the knees, in the lap of Mary!

Mary speaks confidently to Jesus, when she finds

Him in the temple, she calls Him *Son*; Jesus was obedient to her and to his foster-father, St. Joseph, and was *subject unto them*. (Luke II. 51.)

Mary obtains the first miracle at the wedding-feast of Cana. Apparently rebuked, Mary obtains, and, for her, Jesus anticipates his time to work miracles. *Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants: Whatsoever he says unto you, do it*, (John II. 45.)

Actions speak louder than words. While our Lord said that His hour had not yet come, still His mother knew that He would perform the miracle she suggested, and His first miracle, the changing of water into wine, was then and there performed at her suggestion (1). Then Jesus was on earth: now His hour is come; now He glorifies His Mother in heaven: what now! When one calls upon Her, she will say in heaven: *they have no wine*; "they are in need of divine love." If by working that miracle, at the intercession of Mary, the conversion of men occurred, as is related in the Gospel, will He not now, through the same Holy Virgin, convert men from sin to righteousness, from vice to virtue?

And, one of the last words Jesus spoke, dying on the Cross, looking upon the disciple, was: *behold thy Mother. Woman, behold thy Son; Woman!*] the WOMAN foretold from the beginning of the world,

(1) This last remark is of Rev. D. Stuart Moore, D.D., Presbyterian Minister, South Church, Philadelphia.

who had to come and crush the serpent's head; the *woman* who, as a new Eve, had with the new Adam to contribute to the restoration of mankind; the *woman*, the type of womanly perfection; the powerful *woman*, the great *woman*, who had to repair the damage caused by the fallen woman; the *woman*, above all women and men, most holy, powerful, and privileged; the *woman*, deserving above all, of all the favors and graces on the part of her beloved Son; the *woman* of the primeval prophecy, new Eve, true mother of the living!

When any one reads these rapturous words, the beginning of the Gospel of St. John: *In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by him. . . In him was life; and further on: And the Word was made flesh*, should he not fall down on his knees in admiration and thanksgiving?

An Anglican gentleman traveled in the Holy Land; putting his foot on this sanctified ground, he could not help kneeling down to kiss that soil whereupon the Redeemer left his footstep. And shall we not lift up our voice to that Redeemer: *Blessed is the womb that bare thee!* Jesus declared (Luke XI. 27.): *yea rather, blessed are they that hear the word God, and keep it, and pray, whoever heard it better than Mary?* As St. Luke says (II. 51.): *his mother KEPT all these sayings in her heart.* Indeed the Virgin herself was more blessed by conceiving Christ in her heart by faith, than by conceiving Him in her womb alone. Therefore

Venerable Bede says: "She is blessed because she ministered to the Incarnate Word in the time, but hence far more blessed because she remained the eternal watchwoman always to love Him."

St Luke begins the preface of his Gospel, saying: *he relates the facts even as they delivered them unto us which from the beginning were eye-witnesses, and ministers of the Word.* Mark that significant phrase, so emphatically repeated, *from the beginning.* Who was such an eye-witness from the beginning? None but Mary. The learned Protestant commentator Grotius has observed "that St. Luke seems to have mentioned this fact of Mary's habit of thoughtful meditation upon the words and deeds of her Divine Son and others in His regard, precisely because she was the authority from whom he had received the narrative that he was recording. Mary was the only witness who could speak to the very foundation of the Christian Faith. Her pure heart is thus our Lord's first Gospel. In that virginal and maternal heart, now consecrated by a whole life of silence, of humility, and of holy reserve, we read transcribed by St. Luke, the account of the Incarnation of the Son of God. To that event as to their basis, all the other events and all the other evangelical mysteries refer. Whence the beautiful saying of St. Ildephonsus, when he calls the Blessed Mother: "God's Evangelist, under whose discipline the Word made a child was brought up."

Let us pass over these facts just mentioned from the Gospel.

Bethlehem had witnessed the accomplishment of the most tender and loving mystery of Christ's religion. The shepherds of Bethlehem *came with haste, and found Mary and Joseph, and the babe lying in a manger*, (Luke II. 16). And the Magi, *when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him*. (Matthew II. 11).

"Behold," says St. Ambrose, "behold the beginning of the rising Church." Through whom is the manifestation of the Son of God made? Through whom does the Church of Christ commence its existence? It was through Mary the Mother of the Infant Son of God. He had taken upon Himself our infirmity, and adopted our weakness; He could not either stand or speak; Mary therefore was obliged to support Him, to be his interpreter, explain to others His will, and become the voice of the eternal Word. If *the Shepherds returned, glorifying and praising God for all the thing that they had heard and seen*, (Luke II. 20), from whom did they hear them? Was it not from Mary? Therefore it was through the ministry of Mary that her Divine Son was presented first to the Jewish nation and afterwards to the Gentiles in the adoration of the Magi, and Jesus was acknowledged as true man and true God, the long expected Redeemer. the Saviour of mankind, through Mary, and Mary being the first evan-

gelist and the first apostle of her Divine Son, was deservedly entitled to be called: "Queen of the Apostles." Again when Jesus manifested himself by his first miracle, was it not through Mary? *Jesus manifested forth his glory: and his disciples believed in him* (John II. 11.) And in the Acts of the Apostles we read that the apostles and disciples of Jesus Christ, after the Ascension of our Saviour, were persevering in prayer *with Mary, the Mother of Jesus* (Acts I. 14).

Now, where is Jesus worshipped? Where, indeed, do you find the Blessed Sacrament, the Stations, the devotions to the Holy Cross, with an especial feast for all the mysteries, nay, the very instruments of the passion, the precious blood, the Sacred Heart?—In the Roman Catholic Church. Outside of it is there what is called devotion to Jesus?

An Anglican minister on board a steam-boat very unfairly argued with a respectable Catholic young lady. He had intruded upon the company of this lady as she was sitting alone, on the deck, reading: "You don't realize Jesus," said he. The lady calmly answered: "I think we do," pointing out what is done for Jesus in the Church.

Protestants boast of calling upon the Lord; tell us what YOU do for the Lord; compare your devotion to Catholic devotion, and you shall learn that the Lord is almost forgotten by you.

Take for instance daily Mass alone. Count the

crowds who go daily to early Mass. "Public worship among Catholics has never been confined to one day of each week as among Protestants. Taking the Protestant religion as a whole in the various countries where it prevails, and through the three centuries of its existence, it has been remarked that the buildings set apart for public worship have generally been closed from Sunday to Sunday (1)."

But precisely because Catholics adore Jesus, they do not act indifferently towards his mother. Because they honor Him, they honor Her, and because they love Him, they love Her, and the more they honor and love Her, and the nearer they come to Her, the closer they are united to Him. But to say: I call on the Lord and despise his mother, is blindness and profanation. I know only ONE Lord. He was, He is and remains the Son of Mary for ever (2).

1) The Ritual of the New Testament, T. E. Bridgett, C. SS. R. Part 1, c. 1, p. 29.

(2) "I can understand Catholic Churches being called "Mary Churches" by some extern or Ritualist, who knows nothing about the presence of the Blessed Sacrament, and who sees a large image of our Blessed Lady surrounded by eager suppliants, engaged in prayer and meditation to their inestimable spiritual advantage; but by what position or qualification he could be led to call an Anglican edifice a "Jesus Church" it utterly puzzles me to conjecture. Is it in an Anglican edifice, then, that he would see a colossal image of Christ crucified, and a crucifix placed conspicuously over each of the numerous altars (like in every Catholic Church)! Look at the disgraceful scene enacted in England. It was simply a question whether an image of our Divine Lord on the cross shall be tolerated on the altar or in the sanctuary. The Bishop of London refused to interfere, and the Dean and Chapter of St. Paul's have been compelled to appeal to the Attorney-General. This is perfectly proper. The Royal arms or a bust of her gracious Majesty, the Queen, who is the head of the English Establishment, instead of the crucifix! Of course; and the first law officer in the State is the proper person to look after the Sovereign's rights in this regard, and to help the Bishop to decide the question. *Give to Cesar what belongs to Cesar*—and everything "belongs to Cesar"

“The Incarnation casts off two rays of light; on the one side, the mystery of the Holy Sacrifice of the Altar; on the other, the devotion due to the blessed mother of Jesus. The Shepherds of Bethlehem from the hill-sides, the Magi from the East, come to adore the newly-born God. *They found the young child with Mary, His Mother*; they found him resting in His mother’s arms, on his appointed throne. They anticipate that very form of worship which Catholics have retained and Protestants rejected. It was, indeed, one of Mary’s greatnesses and benedictions, that her Divine Son thought fit to manifest Himse’f in an age and condition which obliged Him to manifest her with Him. Thus it is a right belief about the Divine Maternity of Mary which is the most perfect safeguard and security of the doctrine of the Incarnation. The whole of the Christian religion depends upon this doctrine, and the one true and only sovereign remedy against the decomposition of this fundamental truth is to be found in the dogma of the Divine Maternity—*Mary, of whom was born Jesus.*”

in the English State Church. Again: at the so-called Reformation, altars were everywhere converted into communion tables. The very word “altar” is not to be found in the authorized Book of Common Prayer, but a “convenient and decent table” is provided by the State Canon. The Privy Council, which is above the Lambeth Conference, decided that in the Church of England there was “no longer an altar of sacrifice, but merely a table at which the communicants were to partake of the Lord’s Supper; that the term *altar* is never used to describe it, and there is an express declaration at the end of the service against the doctrine of transubstantiation, with which the ideas of an altar and sacrifice are closely connected.” In a word, take out of an Anglican Church, what is there contrary to “lawful authority” in the Church of England, and one might as well give the appellation “Jesus Church” to a Moham-
medan Mosque so far as visible emblems are concerned.”

Cardinal Newman writes:

“If the continual prayer of a just man availeth much, if faithful Abraham was required to pray for Abimelech, if patient Job was to *pray for his friends*, if meek Moses, by lifting up his hands, turned the battle in favor of Israel, against Amalek, why should we wonder at hearing that Mary, the only spotless child of Adam’s seed, has a transcendent influence with the God of grace! If the Gentiles at Jerusalem sought Philip, because he was an apostle, when they desired access to Jesus, and Philip spoke to Andrew, who was still more highly favored with our Lord’s confidence, is it strange that the mother should have power with the Son distinct IN KIND from that of the purest angel and the most triumphant saint! If we have faith to admit the Incarnation itself, we must admit it in its fulness; if the Creator comes on earth in the form of a servant and a creature, why may not His mother on the other hand rise to be the Queen of Heaven, and be *clothed with the sun*, and have *the moon under her feet!*” (Revel. XII. 1.)

If you believe that Jesus Christ has become man you must believe that Mary is the Mother of God; if you deny practically that she is the Mother of God, you refuse to honor her as the Mother of God, you deny the Incarnation. There is no middle course possible. We should not *dissolve* Christ as the Apostle says. Jesus is God and man in one person and Mary is as much His mother as any woman is the mother of

her own son. "HOW GOD CAN descend to take human nature is a mystery which none but He Himself can fully comprehend. All we know or can pretend to know, is the fact that He has done so, and thus, although our Creator, has become our BROTHER, flesh of our flesh, that we might be made partakers of His Divine nature, and live forever in a true society with Him."

"Now, Mary, as the Mother of God, is something more than an ordinary woman... If God has distinguished her from all other women, shall not we distinguish her from all other women and honor her as His mother! What higher honor could God confer on a creature than he has conferred on Mary? We are to love and honor the Son as we love and honor the Father, and we are to love and honor Him in His Sacred Humanity no less than in His Divinity. We cannot worship Jesus in His Divine nature only, and refuse to worship Him in His human nature. He is ONE Christ, not TWO—one human, the other Divine. He is two forever distinct natures in one person, to be loved and honored alike in both natures, and therefore in her from whom He took His human nature. We cannot honor Him without honoring her, nor honor HER as His mother, WITHOUT HONORING HIM. The two cannot be separated, for the flesh of the Son is of the flesh of the Mother, and both have one and the same nature, and impossible it is to honor the nature of the one without honoring it in the other. We are redeemed ONLY by God... IN THAT VERY NATURE which He took from

Mary. Mary is thus called, and rightly called, "THE MOTHER OF GRACE," for She is that, inasmuch as she is the Mother of whom He took the Sacred Flesh through which grace has been purchased and is communicated to us."

"Let us turn to St. Luke (I. 26-38). We find that the Incarnation did not take place without Mary's free and voluntary consent. It was asked and given, though not given till an explanation had been demanded from God's messenger to Mary and received. There was then a moment when the salvation of the world DEPENDED on the consent of Mary. Man could not be redeemed, satisfaction could not be made for sin, and grace obtained, without the Incarnation, and the Incarnation could not take place without the free, voluntary consent of this humble Jewish maiden. While, then, we are lost in admiration at the infinite condescension of God, that would do such honor to human nature, as in some sort to place Himself in dependence on the will of one of our race, to carry into effect His own purpose of infinite love and mercy, we cannot help feeling deep gratitude to Mary for the consent she gave. We call her blessed for the *great things* *He that is mighty has done* to her, and we bless her also for her own consent to the work of redemption. She gave to that work all she had; she gave her will: she gave her own and only Son to one long passion of thirty-three years, to the agony in the garden, and to the death on the cross. It is true, God had selected

her from all eternity to be His mother, and had filled her with grace, but neither the election nor the grace took away her free will, or diminished the merit of her voluntary consent."

"She could have refused; and deserves she no love and gratitude from us, who have hope only through her Son, the Son of God, that she did not refuse? Can we say that she has no peculiar relation to our Redemption, no share in the work of our Salvation? Therefore TO REFUSE TO HONOR MARY as connected with and sharing in that work of our Redemption IS EITHER IMPIETY, IGNORANCE OR INGRATITUDE; it is to deny redemption and salvation altogether, or to be thoroughly ignorant of it, or to be ungrateful for it."

"The Incarnation established between Mary and Jesus the real relation of Mother and Son. This relation is a subsisting relation, and subsists as really in Heaven as it did when both were on earth."

"Mary is also OUR mother, the mother of all true Christians. They who never reflect on the Mystery of the Incarnation, and who have no faith in redemption through the Cross, laugh at us when we call Mary our mother. Yet, she is our mother, and, to say the least, as truly our mother as was Eve herself. By assuming our nature, the Son of God has made Himself our BROTHER. Hence He is not ashamed to call us BRETHREN. Mary is the mother of Christ, we were raised TO BROTHERHOOD WITH CHRIST HER SON.

“That which we know of God’s servants is their work. The work allotted to Mary was the Divine Maternity. Those who admit that this immeasurable gift was hers, yet see nothing in it, who speak as if it was hers by accident, and might have equally been another’s—whereas it was hers by an original predestination, with her solemn consent, and in concurrence with the plenary grace which prepared her for it,—those who believe that not a sparrow falls to the ground without God’s will, yet who find nothing noteworthy in the highest elevation to which God has ever advanced the creature formed in His own image, such persons *have eyes and see not.*”

Rev. Dr. Moore, quoted above, goes on to say: “If we place the relations between Christ and His mother thus, we may ask: Does this relation extend beyond the grave? We have seen them together at the cradle, at the temple, at Nazareth and at the cross. We have seen them together for thirty-three years. Now what God has joined together who shall separate or put asunder? When Jesus appeared to Saul He said, ‘I am Jesus of Nazareth.’ As long as he is Jesus of Nazareth, so long is she Mary of Nazareth, so long is she the mother of Jesus. The title is a God-given one and she must not be robbed of it. The relationship must exist throughout all eternity.”

Consequently, “that it is most useful and holy to have recourse to the intercession of Mary can be doubted only by those who have not faith,” as St. Alphonsus

says. "Modern heretics cannot bear us to salute and call Mary our Hope. They say that God alone is our hope; and that He curses those who put their trust in creatures: *Cursed be the man that trusteth in man.* (Jer. XVII. 5.) Mary, they exclaim, is a creature; and how can a creature be a hope to us?"

If this was the meaning of Jeremiah, no loving child could call its mother its hope; and all who being in trouble or in distress would go to a protector, or one who calls a member of Parliament, an influential friend, his only hope, or even a sick person whose hope is in a clever doctor, would be accursed, which interpretation is more than absurd.

The Angelical Doctor, St. Thomas, explains the right meaning:

"We can place our hope in a person in two ways: as a principal cause, and as a mediate one. Those who hope for a favor from a king, hope for it from him as lord; they hope for it from his minister or favorite as an intercessor. If the favor is granted, it comes primarily from the king, but it comes through the instrumentality of the favorite; and in this case he who seeks the favor is right in calling his intercessor his hope. The King of Heaven, being infinite goodness, desires in the highest degree to enrich us with His graces; but because confidence is requisite on our part, and in order to increase it in us, he has given us His own Mother to be our mother and advocate, and to her He

has given all power to help us; and therefore He wills that we should repose our hope of salvation and of every blessing in her. Sinners who place their hope in creatures alone, independently of God, and, in order to obtain the friendship and favor of a man, fear not to outrage His divine Majesty, are most certainly accursed by God; but the just who hope in Mary, as Mother of God, in Her who is able to obtain graces and eternal life for them, are truly blessed and acceptable to the heart of God." (1).

Of course, as already observed, Mary has no grace of her own to give us—the only source of grace being from God. The moon being between the sun and the earth, reflects to the latter what it receives from the former; in like manner Mary receives the celestial effusions of graces from the Divine Son in order to transfer them to us who are on this earth.

Bishop Hurst, a Methodist writer remarks: "It should be remembered that, according to Roman Catholic theology, the worship paid to Mary is not divine worship, and that all her powers of intercession are due solely to her unique relation to Jesus Christ." (2).

"Is there any idolatry, apostasy, infidelity or impiety, in all this? I appeal to even the smouldering spark of that tenderness implanted by God in every man's breast and still more in every woman's. If the

(1) "Short Hist. of the Church," p. 388.

(2) The Glories of Mary.

Incarnation is the sole fountain of life, grace, and benediction to all God's intelligent creatures, and some receive more and some less from that Divine Treasury,—is it IDOLATRY to hold that she in whom the stupendous mystery was actually accomplished, with her own consent, received a fuller measure than others, whose consent was never asked, who approach it from afar, and only accept it by faith? If to touch even the *garment* of her Creator and Son was to feel the might of His Divinity, so that *virtue went out of Him*, and the weak became strong,—is it IDOLATRY to say that she, who bore Him in her womb, who nourished Him at her breasts, who enfolded Him in her arms, and who caressed Him with her lips, was transfigured by a union with the Living God which *The Seven Spirits before the Throne* would not have been able to endure, and received from the Almighty the filial embraces which the Seraphim would not have dared to accept? If at the sound of His voice the dead stood up, the winds were hushed, and the demons fled away,—is it IDOLATRY to believe that she, who listened to that voice for thirty years, speaking as it never spoke to man or angel, and revealing unimaginable abysses of light which no other creature could have seen and lived, that she derived some special benefit from what she saw and heard, and that her wisdom transcended all that human thoughts can conceive, because she alone had for her teacher the Uncreated Wisdom of God? If to look, for one brief moment, on His Adorable Face, which is the light of

Heaven, would seem to us the most transporting joy which a creature could ask or obtain; what is it to have watched that Face with worshipful love day after day and year after year—to have dwelt for weeks and months together in the same house, and sat at the same table—to have touched at one time His Omnipotent Hand, at another His Sacred Head, to have looked into the eyes of the God-Man and seen the movement of His divine lips, and to have done all this with an unceasing adoration, by day and by night, more perfect than ever was offered to their Almighty King by the greatest princes of the heavenly court?"

"Again: if the share which He assigned to this incomparable Creature in the work of our Salvation was present to His thoughts even at the supreme hour of His agony, so that His last words from the Cross to each of His elect were these: *Behold thy Mother?*—is it IDOLATRY to recognize an office to set forth, as to call her our Mother because she was His, and to tremble lest we forfeit the protection which He wills her to extend to all His children and hers? If the Divine Word, by whom all things were made *was subject to* His own creature, as a child is subject to his mother, and Mary ruled Him who rules the universe,—is it IDOLATRY to suppose that she has any influence over Him now, that He continues to treat her as a Mother, or that He grants requests which she presents to Him in heaven, because He obeyed so promptly those which she addressed to Him on earth? If He wrought His first

miracle to give pleasure to her, and to relieve a transient pang which had moved her gentle pity, and if He did this, as she evidently knew He would do, though *the hour was not yet come*,—is it IDOLATRY to suppose that she still continues to call His attention to the wants of her clients, or that He continues to supply them at her word? If His Sacred Passion was the expiation of our guilt, who were not consulted about it, and neither approved nor dissuaded it, but are constantly renewing it by our sins,—is it IDOLATRY to praise and exalt her who generously acquiesced, for the love of us, in the death of that dear Son to whom she had given birth? If the Precious Blood which was shed on the cross cancelled death, and satisfied the justice of God,—is it IDOLATRY to assert, as one of the titles to our reverence, that this life-giving Blood, by which we are saved, first flowed in Mary's veins?"

"Once more: If to have been only a SERVANT of God shall win such a recompense as *it hath not entered into the heart of man to conceive*,—is it IDOLATRY to imagine that anything higher was reserved for her whom He chose to be His MOTHER? If Catholics have never ceased to adore the Divinity of her Son, and to worship the sacred mysteries of the Trinity and the Incarnation; and if heretics, after professing to refuse devotion to her, only out of reverence for God, have come in every land, to doubt or deny the highest truths of Revelation—*is it IDOLATRY to hold that the former proves devotion to her TO BE THE SAFEGUARD OF FAITH, and to*

see, in the latter, evidence that men who begin by declining to honor the mother are sure to end by blaspheming the Son?"

"Lastly: If Anglicans and Ritualists are distinguished, first, by indifference, and then by dislike to the Blessed Mary,—is it IDOLATRY to find in this a verification of the words which were spoken from the beginning: *I will put enmities between thee and the woman, and thy seed and her seed*, and to remind them of the lessons for them in the peaceful stability of Catholics who honor Mary, compared with the dismal apostasy of those who condemn her!"

The Anglo-ritualist UNION REVIEW, a publication of the very highest authority, among Protestants themselves, proves this. It says: "Nestorianism" that is the denial of Christ's humanity, "prevails to a very great extent among English Churchmen, and its withering effects are very difficult to shake off even by those who have long become orthodox in their theoretical creed." Terrible and fearful confession! "It is also true," the Review adds, "and deserves consideration, that there has been hitherto no marked tendency to heresy on the subject of the Incarnation among Roman Catholics, while where the dignity of the Blessed Virgin has been underrated, heretics have speedily crept in."

"If we look through Europe," says Newman, "we shall find on the whole, that just those nations and countries

have lost their faith in the Divinity of Christ, who have given up devotion to His Mother, and that those on the other hand, who have been foremost in her honor, have retained the true faith."

"*Come unto Me* is the consoling invitation of our dear Lord. And surely we do not go less directly to our Redeemer for grace and salvation by going in company with His Blessed Mother. I need not dwell longer on this glaring truth. The subtlest minds have confessed its incomparable beauty, as the purest hearts have done homage to its irresistible attraction. To say nothing of countless saints, in all the long ages of the past, nor of myriads of pure and bright souls known only to God, Mary has counted in modern times among her noblest children and most loving clients such mighty intellects and luminous thinkers as Suarez, Bellarmine, Schlegel, Bossuet, Fenelon, Lacordaire, Monsabre, Ward, Harper, Faber, Manning, Newman, Brownson, Marshall, and Leo XIII."

If, "for more than a thousand years," says the Protestant Dr. Mozley, (1) "saints, theologians, martyrs—the salt of the earth, the men that had held fast the faith and preserved it for us, and that had continually rescued the civilized world from relapsing into prehistoric savagery—have done what the simple folk do," invoke the Mother of God; if "it cannot be doubted," says another protestant author—Dr. Forbes,— "that the great Fathers, who secured and transmitted

(1) "Reminiscences" vol. II. p. 350.

our faith, practiced and taught this devotion;" (1) if "what has been for so many centuries esteemed by all Christians as a great help in leading a Christian life," is the frank avowal of another Protestant theologian; "what has been so praised by the saints, what has been so urged upon the faithful by the great Doctors of the Church, what was the comfort and succor of our fathers during the bitter days of persecution;" (2) if devotion to the Mother of God is invariably accompanied by loyalty to the divinity of Jesus Christ, so that "wherever the Blessed Virgin is venerated," to use the words of a fearless and devout Anglican, "there the doctrine of the Incarnation is believed in, wherever her service is neglected, a door is open to all evil and heresy;" (3) if all the great apostles who first planted the seed of the Gospel of Jesus Christ—a St. Augustine in England, a St. Boniface in Germany, a St. Remigius in Gaul, a St. Patrick in Ireland,—with one unanimous accord inculcated it; if the most sainted spiritual writers from St. Augustine of Hippo, to Thomas a Kempis, from St. Francis de Sales—who, Wesley doubts not, "is in Abraham's bosom") to Father Fabre (whose hymns are found in every Protestant hymnal), without a flitting doubt advocate it; if all the learned theologians and philosophers, the masterminds of their age—a St. Thomas of Aquinas, St. Anselm of Canter-

(1) "Explanations of the 39 Articles" art. XXII.

(2) "The Invocation of the Saints," H. R. Percival.

(3) Rev. T. G. Lee, D.D.

bury, Roger Bacon, Thomas More, and Descartes—uniformly vindicated it; if to-day many of the most luminous intellects in every field of science, literature and art, from Newman to Pasteur, publicly practised it; if, finally, all the countless millions who during the last nineteen hundred years have lived and died hopefully in this faith, and four hundred million Christians to-day in every inhabitable part of the globe subscribe to it (1)—is he not safe who follows it—is he not wrong who opposes it?

Shall any, so-called minister of the Gospel, come then and say it is wrong to call upon the mother of God? In one of the West Indian Islands an Anglican minister happened to see a sick woman, “Jesus and Mary!” she exclaimed. Noticing by this she was a Catholic, “all right, my dear, said he, call upon the Lord, but Mary!”—excuse the blasphemy, for blasphemy it was—“Mary is an ordinary woman.”

An ordinary woman!

God the Father will protest for the glory of His Daughter; God the Son will protest for the honor of His Mother; God the Holy Ghost will protest for the love of His Spouse; the Prophets of old will stand up; the angel Gabriel will protest; St. Elizabeth, the poor shepherds and the Magi will raise their voices: *Blessed art Thou amongst women*; All Catholic ages will protest: *All generations call Thee blessed!* Mary reflects

(5) H. G. Ganss.

upon us the magnificence of God. Her dignity is the highest that can be, as St. Thomas tells us. She is a trophy of Divine love, whereon the Three Blessed Persons have hung all their gifts and prerogatives which a mere creature is capable of receiving. She is clad from head to foot in the beauty of God. He has communicated Himself to her in a manner which words are not able to express.

Oh! if so many could but experience the power of the divine Mother whom they do not know!

Let us pray for them, and let them also pray, and pray earnestly to know Mary.

Leave therefore heresy with its abolition of all piety, with its destruction of all that is sweet and tender for a human heart; listen to **all generations of men**. Did they not experience true consolation and comfort in having recourse to Mary?

§ III

Even while the Blessed Virgin was still alive, people, we are told, came from all around to behold the one who had given birth to that Redeemer who had died, risen, and sent the Holy Ghost.

And therefore the Gospel, which, bear in mind, was partly written whilst the mother of Jesus was still

alive, says no more about the Blessed Virgin, *of whom Jesus is born.*

If everything is not written, as the Scriptures expressly testify, do these Scriptures not say enough of Mary from the first prediction of the Messiah to the completion of His work, the descent of the Holy Ghost? What more? MOTHER OF GOD! When the poet describes a picturesque landscape in the bright sunshine, or in the silver beams of the moonlight, does he give a long description of the sun and moon! And when one reads an interesting news wherein there is question of electric light, wire and telephone, are these expressions not sufficient! *Mother of Jesus*, that alone tells all, besides all the rest that is said and written. This the first Christians thoroughly understood.

In the catacombs, where the first Christians for nearly 400 years were hidden from persecution, there are representations of the Mother of God: the most frequent is the adoration of the Magi, the figure of the calling of the gentiles; then for instance, Mary in prayer; Mary surrounded by the Apostles, the Annunciation, the Visitation, the figures of the Old Testament fulfilled in the Blessed Virgin; allusions to her, like the Cedar-tree in Libanus, the Cypress-tree on Mount Sion, the Rose of Jericho, the Lily among thorns.

In the catacombs was preached and taught the

doctrine of the Apostles; would to God that all those who boast now about the Gospel-doctrine would do the same!

In the whole of antiquity there is no trace or indication of any introduction of Mary's invocation into the Church. Now, it is a rule admitted by all, that when a point of faith or discipline is found in antiquity as admitted by all in all ages, and no beginning of its introduction may be traced, such a thing ought to be admitted, without hesitation, as coming from the Apostles.

Jesus, who gave his word to remain with his Church, cannot induce us to error, nor allow His Church to fall into error at large.

Lately, when Henry Lasserre stated the fact of the prayers of people being heard by the Virgin, at Lourdes, in France, he defied all Europe to deny it, and nobody could do so. Neither can anyone deny the fact of the constant devotion to Mary in the Church, and facts are God's dominion. He can no more deceive than be deceived.

Ancient pilgrimages, magnificent cathedrals, gifts of every kind, tokens of grateful hearts there are to testify that, like now, Mary was always looked and called upon as "HELP OF CHRISTIANS, COMFORT OF THE AFFLICTED."

The so-called Reformation in its sway of destruction could not take all away, and the traveller in Scotland,

England or Ireland, may yet see so many ruins of shrines and churches of St. Mary. These stones are there to speak still: *All generations call her blessed.*

The Knights of old consecrated their swords to the Blessed Virgin, and the Catholic soldier would not go to war before kneeling at the shrine of the "POWERFUL MOTHER," nor would the sailor expose himself to the waves before invoking the "STAR OF THE SEA." On the top of rocks, on how many cliffs, do you find even still the chapel where the fisherman came to thank Our Lady after being saved from the perils of the sea? By the way-side, at the crossing of the high road, the traveller came to relieve his weariness and anxiety in the rustic chapel, whilst in the old cathedral, like in the country church, *youths and virgins, old people and young*, pray and mix the smoke of their candles and tapers with the glittering of the thanks-offering before the old time-blackened figure of the "FAITHFUL MOTHER," and dry up a tear or foster a hope before the "CAUSE OF OUR JOY."

All generations call HER blessed. The maiden goes to the "MOTHER MOST PURE;" the mother consecrates her offsprings to the "MOTHER OF CHRIST;" the earnest youth, in his struggle of life, goes to the "MOTHER OF DIVINE GRACE."—*Hail full of grace*, is the cry of a hopeful, sinful race, "pray for us, sinners, now and in the hour of our death." *All generations call HER blessed.*

"This," said a young minister of the Church of Eng-

land, whilst reading the Gospel, "this, however, is not true." He had always been in earnest and sincere; and who is the one with a sincere and unprejudiced heart, who prays and seeks, that the Lord will not assist? "It is not true," said he, "in the Episcopal Church, and though, the Scripture should be verified"—He found it verified in the Catholic Church of which he became a member. Every Christian, if really he does believe in Christ, should have devotion to the Mother of Christ, and this devotion should be a real one, a sound one, and therefore he should master the grounds of this devotion, ponder and realise them. All the Saints gained their sanctity by their devotion to Mary, or at least with it, and none without it.

Another young minister of the Episcopal Church, in Liverpool, attracted by his love for the poor, followed some of them one evening into a chapel. He did not know himself what kind of worship was going on, but heard a minister reciting a prayer, he recognised the words of the Gospel; it was a Priest saying the beads: *Hail Mary full of grace*, etc. "There is nothing wrong," said he, "in the prayer of the people: *Holy Mary, Mother of God, pray for us sinners*". . . He said it, with the poor. . . his friends—*the poor are evangelized—blessed are the poor in Spirit!* He died a sainted Redemptorist-Father. Whilst he was yet in his convent of Bishop-eton, Wavertree, one of his former fellows of Cambridge, came to see him. Showing him the chapel, this Father invited his friend to say that earnest prayer before Our

Lady's shrine.—See now what good and bad faith is:—
“No,” said he, “I will not pray, I could take the same
step that you have taken.”

Let us hear another convert, FATHER NEWMAN, who became CARDINAL: “It was the creation of a new idea, and of a new sympathy, of a new faith and worship when the holy Apostles announced that God had become Incarnate; then a supreme love and devotion to Him became possible, which seemed hopeless before that revelation. This was the first consequence of their preaching. But, besides this, a second range of thoughts was opened on mankind, unknown before, and unlike any other, as soon as it was understood that Incarnate God had a mother. The second idea is perfectly distinct from the former, and does not interfere with it. HE IS GOD MADE LOW, SHE IS A WOMAN MADE HIGH... HE WHO CHARGES US WITH MAKING MARY A DIVINITY AND THEREBY DENYING THE DIVINITY OF JESUS, SUCH A MAN DOES NOT KNOW WHAT DIVINITY IS. To Mary belongs, as being a creature, a natural claim on our sympathy and familiarity. .. We look to her without any fear, any remorse, any consciousness that she is able to read us, judge us, punish us. Our hearts yearn towards that pure Virgin, that gentle Mother, and our congratulations follow her as she rises.. through the choirs of angels, to her throne on high, so weak, yet so strong; so delicate, yet so glorious; so modest, and yet so mighty. She has sketched for us her own portrait in the Magnificat:

Luke I. 4, *He hath regarded the low estate of His hand-maiden: for, behold, from henceforth all generations shall call her blessed. He hath put down the mighty from their seats, and hath exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away.*"

"And did not the All-wise know the human heart when he took to Himself a mother? If He had not meant her to exert that wonderful influence in His church, which she has in the event exerted, I will use a bold word, He it is who has perverted us. If she is not to attract our homage, why did He make her solitary in her greatness amid His vast creation? If it be idolatry in us to let our affections respond to our faith, He would not have made her what she is, or He would not have told us that He has so made her; but, far from this, He has sent His prophet to announce to us: Is. VII. 14, *A virgin shall conceive, and bear a son, and shall call his name Immanuel,* AND WE HAVE THE SAME WARRANT FOR HAILING HER AS GOD'S MOTHER, AS WE HAVE FOR ADORING HIM AS GOD."

"Almighty and everlasting God, who, by the co-operation of the Holy Ghost didst prepare the body and soul of Mary, glorious virgin and mother, to become the worthy dwelling of Thy Son; grant that by her gracious intercession, we may be delivered from instant evils and from everlasting death, through the same Christ Our Lord!"

II.

Why do Protestants not invoke the Virgin?

If the invocation of the Blessed Virgin is blameless, lawful and useful,—is it also necessary?

A Protestant lady was present one day in a Catholic Church whilst the doctrine on the Blessed Virgin and the grounds of devotion to her were explained; when asked what she thought of it, having heard the quotations from the Bible, and what invoking the Blessed Virgin means, “Yes,” she said, “I believe all this is true, but WE CAN DO WITHOUT IT.” No importance would be given to the answer of this lady, were it not the expression of a wide-spread delusion. But first, what is true for one is true for another, what belongs to faith is true in itself, and for everyone, or it is not truth at all.

Leaving this aside, “we can do without it!” Is that a fact concerning the intercession and the invocation of the Mother of God, the mother of our Redeemer? Can we do without her, and consequently—is the devotion to her, I mean practically, praying to her and through her, something supererogatory that we can do

or not; or, on the other hand, is it something, in the dispositions of Almighty God,—actually essential, indispensable and obligatory?

“We can do without it!” Are you quite sure of this? It is easy to say, but where is the proof? In like manner the godless man says: God, I can do without Him; the unbeliever says he can do without faith, the impious man without prayer.

They can equally say: we can do without the Blessed Sacrament, and as a matter of fact they did away with it. In England, for instance, Henry made some changes; some more were made by acts of Parliament; the Blessed Sacrament was no longer exposed for public adoration as it had been there for centuries; and under Edward, a ten-year-old boy, the ten-century-old Catholic England changed faith and practices. For ten centuries they believed, like Catholics always and everywhere did and do believe, that in the Blessed Sacrament is really and substantially the body and blood of Jesus Christ, but now by the authority of this boy-king, the working of the interested Somerset and the vile Cranmer, the most Holy Sacrifice was offered no longer, the Blessed Sacrament removed from its altars. This reminds us of an old picture in which the Saviour is represented in the middle; from his mouth you read the words: “This is my blood.” On the one side stands Luther with the words: “This becomes my blood;” on the other side Calvin saying: “This recalls my blood;” beneath: “Which of these three is right?”

Luther, Calvin or the Saviour, whom shall you believe?

The essence, the spirit of Protestantism, as Cardinal Dechamps notices, is not a positive doctrine; it is a negative one. What doctrine there is comes from the Roman Catholic Church; all the rest is denial: "I can do without it." By degrees a free-thinker will say the same of every revealed truth. As a matter of fact, some ministers of the Church of England denied the divinity of our Lord; they do without the Church, its doctrine and authority; a minister preached on a Christmas morning that the Baby of Bethlehem is not God. It is the same argument: "We can do without it—I think so."

But what can they do? Save their soul? Please . . .
—Yes, if there was a Protestant God.

How long has God been man's servant, to submit his divine revelation to the fancy of a man or to a Parliament even of Great Britain?

We are bound to believe what God has revealed as we are bound to keep the commandments He has imposed, and a man has no more a right to believe what he likes than to do what he likes; and a free-thinker, to be consequent, has to be a free-doer; and this is absurd.

Can we be saved without Mary?

Can we do without the glorious Mother of God?

Is the worship of the Blessed Virgin necessary for
Salvation?

YES, I say; and why?

We cannot do without her. For according to the natural law, we are obliged to follow the order established for Salvation by Almighty God. Now this divinely instituted order is that those who are the most remote from God, must reach Him by means of all those less remote in succession, who form the unbroken chain leading from God to His creatures. (1) Consequently as the saints are very near God, and *while we are in the flesh we are absent from the Lord* (2), necessarily we must be brought to Him, and so obtain our salvation, through the medium of the saints, and principally through the Mother of God, who of all creatures is the nearest to God.

1o Since GOD did not do without her, we cannot do without her.

Could God have redeemed us, become man in any other way, as He could have created other stars, other heavens? This is out of the question. As a matter of fact, God became man through Mary and sufficiently showed the ordinary disposition of His dispensation of divine grace. He wishes us to be saved through Mary, by Jesus the fountain, but through Mary, the channel, as St. Bernard says, to have a mediatrix even between us and the mediator, that like a child afraid to beg pardon of an angered father, or even better to obtain a

(1) Dionys. Cap. V. Cœl. Hierar.

(2) 2 Cor. V. 6.

favor from a kind father, may go to a loving and always pitiful mother.

As God came to us through Mary, we must go to Him by the same way; Mary is the Mother of God, the Mother of men, the channel of divine grace.

2o God, as we have seen, foreshowed Mary to the world, (Gal. IV. 4) *When the fullness of the time was come, God sent his Son, made of a woman.* God required her consent; the angel, in the name of God, declares her *full of grace*; through Mary God sanctifies St. John the Baptist: dying on the Cross Jesus left her as our Mother; He only completed what took place when Mary conceived her Son, as from the moment she pronounced the *Fiat, Be it done*, she was already our Mother.

As a man and a woman under the tree concurred in the fall of mankind, so God wished under the tree of the Cross, a man and a woman to concur in our regeneration and redemption.

We cannot do without the grace of God, and this grace God wishes to give through Mary. "God wishes us to have all through Mary." (1).

The great vindicator of the Glories of Mary in the last century is clear in this matter.

"No one denies," says he, "that Jesus Christ is our only mediator of justice, and that He, by His merits, has obtained our reconciliation with God. But, on the

(1) St. Bernard.

other hand, it is impious to assert that God is not pleased to grant graces at the intercession of His saints and more especially of Mary His mother, whom Jesus desires so much to see loved and honored by all. THE INTERCESSION OF MARY IS EVEN NECESSARY TO SALVATION; we say necessary, not absolutely, but morally. THIS NECESSITY PROCEEDS FROM THE WILL ITSELF OF GOD."

As no one can be saved except through the merits of Jesus' sufferings and death, so these merits will not be applied to any one except through the intercession of Mary.

Mediation of justice by way of merits is one thing; and mediation of grace by way of prayer is another.

Because the Incarnate Word can alone be our mediator of justice, does it follow that I ought not to ask you to pray for me—along with me and for me? Well! what we all tell one another on earth can we not tell to our friends in heaven? What we reciprocally ask is the mediation of intercession or prayer, and it is the same we ask, but with a greater and more legitimate confidence, of the angels and saints, our friends in heaven, the well-beloved of God Himself, and especially of the one who loves us the most after God and is the most loved by Him. (1).

Again; it is one thing to say that God CANNOT, and another that he WILL not grant graces without the

(1) Cardinal Dechamps, v. xi.

intercession of Mary. "We willingly admit that God is the source of every good and the absolute master of all graces; and that Mary is only a pure creature, who receives whatever she obtains as a pure favor from God...but we assert that God, in order to exalt this great creature, who more than all others honored and loved Him during her life, and whom, moreover, he had chosen to be the Mother of His son, our common Redeemer, wills that all graces granted to those whom He has redeemed should pass through and be dispensed by the hands of Mary."

Thus the great theologian, Suarez, concludes that it is the sentiment of the universal Church "that the intercession and prayers of Mary are, above these of all others, not only useful, but NECESSARY."

And, this indeed has been the belief of all ages.

3o The words of Holy Writ have always been understood in this way by the Fathers. This explanation of the Holy Fathers was approved of by the Church in her practices, that Church with which Our Lord promised to remain till the end of time, that the Holy Ghost watches, against which *the gates of hell shall never prevail*, which *if one does not believe, he is worse than an heathen man or a publican*. If that Church can err, we are left in unceasing doubt, and God left us tossed about on the waves of uncertainty. The Church calls Mary: *Gate of Heaven, Door of our Lord, Our Life*, and other titles. It was always the practice of the

Church to ask other saints to pray to Mary for us, Mary their Queen, Queen of Angels and Saints. Consequently by God's own will, we cannot do without His mother; her invocation is necessary, and this, far from carrying us away from God, brings us nearer to Him.

"Mary is the MARVELLOUS ECHO OF GOD," beautifully writes Montfort... Devotion to her... will assuredly issue in a loving contemplation of her history—of those mysteries (as Catholics call them), Joyful, Sorrowful, Glorious, which are commemorated in the Rosary. Now, there is no history of her current in the Church except in closest connection with her Divine Son. On the details of her life during those periods when her life was led apart from His—before the annunciation and after the ascension—Scripture preserves a deep silence; nor has there been any beyond the most sparing supplement of Scripture from the stores of tradition. HER joys, as contemplated by Catholics, were in HIS presence; HER sorrows in HIS Passion; HER exaltation in HIS Resurrection and Ascension. To dwell on her mysteries, then, is to think of Him in the most affecting and impressive way in which that thought can possibly be presented. Most remarkable has been the increase of devotion to the Blessed Mother of God during the last quarter of a century, AND ITS FRUIT IS AN INCREASE OF THE WORSHIP OF HER SON. But it is in the wants of our times that we find the special reason for this devotion. During the month of October, our illustrious Pontiff,

Leo XIII, has directed the recital of the Rosary in every church throughout the world, and he urges us to recite the Rosary without ceasing and TO NEVER ABANDON THAT HOLY EXERCISE... to render homage to our Blessed Mother, and to commemorate the Incarnation, Passion, Resurrection and Ascension of Our Lord and Saviour Jesus Christ. It is these scenes of the Divine Drama that the Rosary recalls and puts before us each time we recite it. It is simply an abridgment or compendium of the Gospel of Jesus Christ. It compels us, so to speak, to fix our minds on the various details of the history summed up in the words of the Evangelist: *And the word was made flesh....* It is an easy and appropriate, yet the sublimest series of Bible lessons. How far more real and vivid the impression made by such a pious exercise as this is than by that merely verbal study of the New Testament which prevails outside the Church! Contrast the intelligent knowledge of Our Lord's Life and Death and Resurrection possessed by a Catholic child who has been taught the Rosary, with that of a mere Protestant Bible reader, and there will be no doubt which of the two better appreciates the meaning of the value of the Gospel story. And so, Bishops, Cardinals and Popes, rulers of men and leaders of thought, statesmen, politicians, generals and kings recite their beads, and find in the Devotion of the Rosary a holy and wholesome practice of prayer, well suited to raise the mind to God and do honor to His Divine Majesty."

—“O God, whose only begotten Son, by His life, death and resurrection has purchased for us the reward of eternal life, grant, we beseech Thee, that in meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise through the same Christ Our Lord!”—

Those who criticise the Rosary for its numerous repetition of prayers to Mary, do not consider that it is not a prayer like others in the Church, but an especial prayer to Mary; they overlook the many other prayers of the Rosary, and mostly the mysteries commemorated and meditated that Mary is connected with, which refer first of all to Jesus Christ and to God.

Protestants pretend to do without the Virgin! By a very strange contradiction—but contradiction very usual—the Church of England on St. Michael's Day uses this prayer: “O everlasting God who has ordained and constituted the services of ANGELS AND MEN in a wonderful order; mercifully grant, that as thy holy angels always do Thee service in heaven, so by thy appointment THEY MAY HELP AND DEFEND US ON EARTH, through Jesus Christ our Lord. Amen.” If angels and men, according to the Protestant Ritual, are ordained and constituted to help and defend us, will not Mary be also!

The Protestant bishop Montagne, in his book “On the invocation of saints,” approving of these invocations, concludes: “Such is the opinion, the common

voice, the general consent, without the least doubt, of venerable and learned antiquity, . . . and I do not see any cause for thinking otherwise. Indeed, I admit that there is nothing in this which could injure the mediation of Jesus Christ. THERE IS NO IMPIETY in saying, as those of the Roman Church do: "Holy Mary, pray for me; St. Peter, pray for me."

Let us appeal to two witnesses whom Protestantism hails as the "harbingers" of the so-called Reformation—Wycliffe and Savonarola. "It seems to me impossible," says Wycliffe, "that we can be rewarded without the assistance of Mary.. She was in a manner the cause of the Incarnation and Passion of Christ, and hence of the salvation of the world. . . . Mary always intercedes before the merits of our sins, because she obtains for sinners that they repent. Hence there is no sex, age, state or condition in the human race that needs not to implore the aid of the Virgin." (1). Savonarola wrote an entire treatise on the *Ave Maria*, in which he exclaims among other things: "Pray for us, O Mother of God, to whom thy Son can refuse nothing! O thou well-beloved spouse, to whom thy Spouse will grant everything! . . . She is blessed by God, who has laden her with gifts and graces greater than He has given others except to the humanity of her Divine Son Jesus Christ; . . . but after that, we justly hold that she has received more graces than every human or angelic creature. . . . The Father, the Son and the Holy Ghost

(1) Serm. in Assumpt. B. M. V.

will that she, who is spouse, mother and tabernacle, should be held in great honor by all creatures." (1).

And Luther, himself, years after his defection from the Church, wrote of the Blessed Virgin: "WE SHOULD INVOKE HER, that God may do and grant through her what we ask for." (2).

The devotion to the Mother of God—"We can do without it." No! nothing but err, stray from the faith of all ages. What was believed always and everywhere, at all times and in all places, by all good people, is CATHOLIC, is the truth, and he who denies or rejects it is out of the right way, and if condemned by the watchful keeper of the truth, which is the Church of God (and not any civil power nor government), he is a heretic, not in his heart alone, but he has to be held as such, as fallen from the faith, as a member out of the Church wherein alone there is salvation. Such was, for instance, Nestorius, in the beginning of the fifth century. He pretended there were two persons in Jesus Christ, and consequently that Mary was not the Mother of God. A general council assembled at Ephesus, and his doctrine was thoroughly discussed. A grand manifestation took place. Ephesus was a small city, but crowds gathered from all around, waiting at the last session for the whole day. At night the news was announced: "Nestorius condemned, and the Mother of God glorified;" the people cheered the

(2) Procter, "Savonarola and the Reformation."

(1) "Deutsche Schriften," vol. 45. pp. 253.

bishops and praised aloud Mary, the Mother of God; they went to fill the churches to glorify God, and to light up their houses. It was a demonstration of universal joy.

Was it not a grand sight also when England, coming back from a first error, or rather from a terror, of Henry VIII., all the members of Parliament on their knees were absolved by Cardinal Pole. Soon, however, it belonged to Elizabeth, who far from being a virgin usurped the name of "Virgin Queen," to deprive Our Lady of her dowry of Old England. But, where Jesus was not separated from His mother, THERE the true faith remained. A Christian who grows indifferent to his fervor and devotion to Mary soon becomes lukewarm and nearly loses his faith.

No, Holy Mary, we cannot do without Thee!

All generations of faithful call Thee blessed.

"Judged by the Book of Common Prayer, no sectaries have surpassed, few have equalled the Anglican Church in ingratitude and irreverence towards Her in whom the Most High became Incarnate. The Greeks and Russians, in spite of their exile from Catholic Unity, have not so far departed from Christian belief in this respect. England alone knows not, nor desires to know, the mother of the world's Redeemer.

"Jesus chose Mary, what more can be said? When it is said, not concealed in learned language, but conveyed in warm and loving words throughout the length

and breadth of England we shall be satisfied."—This was the wish the "Union Review" expressed for England in 1866: "The people are being taught to believe in Jesus—they learn to link HER NAME WITH HIS in their memories, as it is in the SACRED SCRIPTURES and as it is in the DIVINE DECREE. In every heart in which the cross is set for SHE, the Mother of the Crucified, MUST FIND A PLACE, AND HER OWN PLACE. Then, and not till then will reproach be banished away from England, then and not till then may we hope for reunion with the rest of Christendom."

When again will England return to that faithful devotion to Mary of the Anglo-Saxon Church, of Venerable Bede, of Alcuin! And what is said for England holds good for all nations where its tongue is spoken, and its doctrines are spread.

When shall this great nation at last overcome its pride and prejudice, be thoroughly English but thoroughly Catholic! O Mary, thou hast crushed all heresies, intercede for those who know Thee no longer!

Shall we be still alive when that nation will throw off its blindfolding veil! O Queen of Heaven grant it!

Let us say the prayer from the Book of Cerne, which belonged to Bishop Ethalward, A. D. 760.

"Holy mother of God, virgin ever blest, glorious and noble, chaste and inviolate, chosen and beloved of God, endowed with singular sanctity, worthy of all praise, thou who art the advocate for all the sins of the whole

world. O, listen, listen, listen to us: O, Mary, pray for us, intercede for us, disdain not to help us, for we are confident, and know for certain that thou canst obtain all thou willest from thy Son, our Lord Jesus Christ, God Almighty, the King of Ages, who liveth with the Father and the Holy Ghost for ever and ever. Amen. (1).

(1) From Manuscript in the University Library, Cambridge.

pray
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III.

But now, why are Protestants always afraid to raise the Blessed Virgin too high?

Reverend Drinkwater, an Episcopal clergyman in Antigua, West Indies, and school inspector in the Leeward Islands, some years ago, passed through St. Thomas, and visited the Catholic Church. Later on he manifested his surprise that, whilst behind the main altar, conspicuous on the wall, hung a large picture of Our Lady of Perpetual Help, the tabernacle with the Blessed Sacrament was lower down. This reverend gentleman had too much good sense to remain under that impression, and was quite satisfied with the explanation a priest gave him, the prominent place on the altar is not physically the highest, no more than when a king is seated on a throne, the officer or footman standing behind him would be looked upon as of a higher rank than His Majesty. "I see," said he, "people know the central place of the Altar, the tabernacle, is the principal place, all the rest are surroundings." When the Infant Jesus is represented on the

knees of his mother, no one mistakes about rank and dignity, no more than the Shepherds and the Magi did when they adored the Messiah in the lap of Mary, although she was higher.

Is the Blessed Virgin honored too much?

First, there is no occasion for discussion. St. Vincent de Paul, the apostle of charity, used to say that in lively discussions the opposing party feels at first that the opponent would like to gain the advantage over him, therefore he prepares NOT TO RECOGNIZE TRUTH, but to combat it: these debates, instead of opening the mind to its errors, generally close the avenues to the soul.

The matter is, without prejudice, to understand the real doctrine.

The least we can solicit of Protestant teachers, is a knowledge of the Catholic doctrines which they attack: let them first learn exactly what these doctrines are. The less a man knows about the Catholic religion the better qualified he seems to be to discuss it, and the more peremptory are his judgments.

The Church, guardian of the truth, having the Spirit whom Jesus promised, and left in her, has nothing to fear from the closest and most minute investigation: on the contrary, always and everywhere, invites all to it. "It is ignorance which is the great anti-Christ: and sincere inquiry and honest research are the only antidote."

The Church is continually attacked on doctrines which are not hers at all, by assertions a thousand times repudiated and always repeated without even an allusion to the defence and to the real doctrine.

What, for instance, has the Church been more careful about, at all times, than idolatry? Read her history, and you will find that one can safely say: The Church teaches this, practices that, consequently there is no danger of idolatry.

Concerning the Blessed Virgin, the doctrine of the Church is very different from what Protestants imagine, and in this point like all others, the religion against which so many inveigh, under the name of Catholic, is A RELIGION WHICH THE CATHOLICS THEMSELVES WOULD MOST CORDIALLY DETEST IF SUCH A RELIGION REALLY EXISTED.

Do those who inveigh against devotion to the Blessed Virgin understand the real doctrine as exposed above; do they realize the mystery of the Incarnation and the relations of the Blessed Virgin therewith; do they appreciate what the highest worship due to God alone is?

Is not Mary the Masterpiece of Creation and Redemption! She herself proclaims she is all from God and for God, all for Jesus. She began her immortal praise to the Most High: *My soul doth magnify the LORD, and my spirit hath rejoiced in GOD MY SAVIOUR.*" (Luke I. 46).

—"We open the Church's catalogue of saints, and we

find that they belong to every clime, and we remember who said: *Many shall come from the east and west, and sit down.. in the kingdom of heaven.* (Matt. VIII. 11.) We note among those saints one whose name is held in benediction above the rest. We remark how devotion to the Virgin, Mother of Jesus Christ, has struck its roots deep into the hearts of all the children of the Catholic Church. We do not lament or criticise, nor do we grow anxious lest the worship of her Son should suffer. We remember how, when God FORESHOWED to Mary this very devotion that we now see in historical FULFILMENT, *Mary's spirit exulted in God her Saviour...* We remember that Mary foretold her own glories, as a part of the accomplishment of the promise that had been made to her: *Thy Son shall be great, and shall be called the Son of the Highest,* (Luke I. 32,) and we too magnify the Lord, while we bless her who is all blessed." (1).

§ I

The pretence of Protestants, that, in honoring the saints, we are robbing God of the honor that is His due,

(1) T. E. Bridgett, C. SS. R. "The Ritual of the New Testament." p. 249.

and putting the creature in the place of the Creator, shows, if not absolute want of faith in Christ, an absolute ignorance of the **Christian system**, or of the theological principles revealed in the Holy Scriptures. Their doubts or difficulties on this subject originate in their rejection or ignorance of the Incarnation, and their never having considered the Christian system AS A WHOLE. They have but the perception of the relation of the several points to the whole; and fail to recognize this inter-dependance and strict logical consistency one with another and with the whole of which they are integral parts.

The Protestant Bishop Bull says that the Litany of our Lady, is "too big for any creature." We ask him respectfully to tell us which is bigger,--all the Litany or the few words of the angel: *Hail, full of grace*; all the Litany or the name of *Mother of God*? If all the Litany were put in one side of the balance, and in the other side the words just mentioned, these last would be found much heavier than all the Litany. Considering the qualifications inherent to the dignity of Mother of God, the Litany, far from being too big, is rather insufficient to express the meaning of *full of grace* and *Mother of God*.

Protestants pretend that not a word should be whispered about Mary lest we should lessen the honor due to God, as if all the honor bestowed upon Mary did not redound upon God.

“The worship of the saints neither excludes nor encroaches on the worship of God. It is part of it, and a very important part. The people who *greatly feared the Lord and Samuel* (1), and who asked Samuel to pray for them to the Lord his God, practised the only kind of worship of the saints which ever found encouragement in the Catholic Church. And Samuel at least saw no contradiction between such worship and serving God in truth and with the whole heart.”

So the people feared God and Samuel and asked Samuel to pray. The more the people asked Moses to pray and the better they followed Moses, the better they served God.

It is written in the Book of Exodus (XIV. 31): *The people feared the Lord and believed the Lord and His servant Moses.* And in another place (I Chronicles XXIX. 20): *All the congregation bowed down their heads, and worshipped the Lord, and the king; and again* (Judges VII. 20): *They cried out: The sword of the Lord and of Gideon.*

“We read (II. Kings II. 9, 10) that Elijah said to Elisha: “ASK WHAT I SHALL DO FOR THEE, *before I be taken away from thee;*” and Elisha said, “*I pray thee let a double portion of thy spirit be upon me.*” And he said: “*Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.*” Elisha here asked what Elijah

(1) I Sam. XII. 18.

could not possibly give him of his own power, yet the latter promises that he shall have it on the fulfilment of a certain condition. Elisha asked a petition of Elijah which none but God could grant: in like manner we often call upon the saints to do what belongs only to the power of God. If the words of Elisha do not attribute omnipotence to Elijah, no more do our prayers ascribe omnipotence to the saints."

God manifests His glory in His saints.

Protestants see no communication with the heavenly hosts; for them the spiritual world is practically come to naught; they call this serving God in SPIRIT and in TRUTH, WHEN THERE IS TO BE FOUND in it NEITHER SPIRIT NOR TRUTH.

You would not have me to say a *Hail Mary* unless I find it prescribed in the Bible. But, can my soul, then, not pray without reading? And, when I repeat from my whole heart, with the Church, to the true Mother of the Word Incarnate, the greeting of the angel, and the words of Elizabeth, taken from the Bible, you would reproach me with it!

We glorify God in glorifying His angels and saints and first of all their Queen and His Mother.

"Who can pretend that the honor bestowed on the mother, does not redound to the honor of the Son. *The glory of children are their fathers.* (Prov. XVII. 6.) Whence St. Bernard says: Let us not imagine that we obscure the glory of the Son by the great praises

we lavish on the Mother; FOR THE MORE SHE IS HONORED, THE GREATER IS THE GLORY OF HER SON. There can be no doubt that whatever we say in praise of the mother, is equally in praise of the Son. And St. Ildephonsus: That which is given to the Mother redounds to the Son; the honor given to the Queen is honor bestowed on the King."

Even Luther himself does not hesitate to say in strong terms: "What do you think would be more agreeable to her (the Mother of God) than that through her you should come to God, and learn from her to trust and hope in God? . . . She does not wish you to come to her, but through her to God." (1)

Listen again to the recent words of the Philadelphia Presbyterian minister, before quoted: "The woman who raises a child for God is great, but how much more so she whose child is the Son of God! No other mother ever occupied or can occupy the place that was occupied by Mary, the Mother of Jesus. Some may ask if this exaltation of the mother is not inclined to level the dignity of the Son. We might reply that the sun is not jealous of the rose. We admire the beauty of the latter, but the sun's heat and light have made it beautiful. We go to Mount Vernon and our reverence for the Father of his Country is awakened, but who shall say because of this we love our country less? Who shall be suspected of loving God less because He reveres the name of Mary, the mother of Jesus?"

(1) Luther's "Deutsche Schriften," Vol. XIV, p. 215.

Hence the learned Suarez justly remarks that if we implore our Blessed Lady to obtain us a favor, it is not because we distrust the divine mercy, but rather that we fear our own unworthiness and the absence of proper disposition; and we recommend ourselves to Mary that her dignity may supply for our loneliness.

How! "While Protestant Churches resound with the praises of Sarah, and Rebecca and Rachel, of Miriam and Ruth, of Esther and Judith of the Old Testament, and of Elizabeth and Anna, of Magdalen and Martha of the New, the name of Mary, the Mother of Christ, is uttered with bated breath, lest the sound of her name should make the preacher liable to the charge of Superstition. Catholics do not forget the Blessed Virgin's own prediction of that honor which the Church in all ages should pay to her: *All generations shall call me blessed*, and we believe with St. Epiphanius that it is no less criminal to vilify the Blessed Virgin than to exalt her above measure." This measure is the supreme honor due to God alone; and how jealous has the Church been at all times to keep within these strict boundaries? Luther himself said: "Mary does not wish to be an idol. We should invoke her, that God, through her intercession, may grant our requests." This is precisely what the Catholic Church teaches, and what Luther himself was taught from his infancy by his Catholic preceptors. Indeed the Blessed Virgin Mary did not claim to be adored as an idol, a goddess or a deity, she was too humble and pious to

give grounds for entertaining herself with any such thoughts. On the contrary she wished to be ever regarded as God's creature, nay as *the handmaid of the Lord*. According to this unchanged principle, the Catholic Church as soon as she heard that the sect of Collyridians for instance, had made an idol of the Blessed Virgin, CONDEMNED THEM AS HERETICS. That indeed no one should adore Mary, has always been the belief and teaching of the Universal Church.

Not long ago, in a parish of the Archdiocese of Ottawa, a Catholic had given up all practices of religion for over twenty years. A Missionary Father went to see him, and found the chief objection was the invocation of the Blessed Virgin. "I will never believe," said the man, "but that the Blessed Virgin has nothing except from God, and that God can bestow Himself graces upon us, for I look upon her as a creature." How astonished was the poor man, when told that this was exactly the teaching of the Church. Like so many more, he saw all prejudices fade away, the moment he looked at the TRUE doctrine.

Of course, Catholic writers as well as Catholic expressions and Catholic doctrine must be understood in the sense of that doctrine. Ardent love bursts out into ardent expressions, and does not even think of such strict, cold and dry logic. As supernatural charity is based on faith, it evidently pre-supposes not to go beyond what it believes, and less to go against it. St. Alphonsus himself, a Doctor of the Church, warns us in

the Preface of the GLORIES OF MARY: "I beg that you will understand (my propositions) ACCORDING TO THE RULES OF SOUND THEOLOGY AND THE DOCTRINE OF THE HOLY ROMAN CATHOLIC CHURCH."

"A Protestant has learned from his childhood to believe that the devotion which Catholics pay to the Mother of God, if not absolutely idolatrous, has at least an idolatrous tendency. This early training is more and more confirmed in proportion as he becomes familiar with Protestant literature in which Catholic doctrine is almost invariably misrepresented. Thus he naturally comes to look with suspicion and distrust on the language in which the great dignity and the high prerogatives of the ever Blessed Mother of God are set forth by Catholic writers; he insensibly acquires such a habit of mind, that he can feel nothing but coldness and indifference (to speak mildly) towards her whom Jesus Christ loved and honored as the first of creatures. In theory he will not, he cannot deny that Mary was adorned by God with the plenitude of every virtue; and then, when she stood before Him *full of grace*, that He came down from Heaven, and having dwelt for nine months in her sacred body, lived with her for thirty-three years in her home at Nazareth and *was subject* to her. And yet, in practice, he seems to think that every word of praise which is given to Mary is so much taken from God. A Protestant therefore is little disposed to make any allowance for the ardor of devotional feeling towards the Blessed Virgin.

He PROFESSES to be jealous, forsooth, for the honor of God when he sees a Catholic rush eagerly to Mary, as a child to the embraces of its mother, and when he hears the fond endearments that pass between them, he measures every word, and balances every phrase by the uncompromising rules of grammar and logic."

"Now, far different is the tone of mind in which a Catholic takes up his book of devotions. From the time that his infant lips have been able to lisp the name of Mary, he has been taught that, though she is the peerless Queen of angels and saints, she is yet... a creature, and therefore, in nature and dignity, infinitely inferior to the Creator. It is consequently to him a first principle that the honor which is due to the Blessed Virgin is not only very different IN DEGREE, but also wholly different IN KIND, from the honor which is due to God. If then he meets with phrases and expressions which to Protestants might seem ambiguous or exaggerated, he is not disturbed. He, instinctively, understands these according to the accurate Catholic doctrine in which he has been taught from his Mother's knee. He holds the key of the true interpretation. Such language, on account of prejudice or want of knowledge, is ambiguous to Protestants: but it is not ambiguous to Catholics for whom it is written."

It is exactly often rooted in strong love and faith as the Protestant Ruskin remarks. (1)

(1) "The Stones of Venice." Vol. II. p. 300.

An author makes a good comparison with Blackstone, whose name is peerless among jurists, and whose writings form the ground work of English and American jurisprudence, when he grants to the King "absolute perfection," and says: "The King can do no wrong, .. is incapable of thinking wrong, .. in him is no folly or weakness. . . . The law ascribes to him absolute immortality. . . The King never dies. . . The King is the fountain of justice." Quote these citations, without context or explanation, to an ordinarily intelligent audience; dress them up in the language of biting sarcasm, fierce declamation, scathing invectives against such a blasphemy, such a deification of royalty; do not forget to cite page and volume, and impress upon the horror-stricken hearers that Blackstone was one of the most popular and voluminous of English writers--and what will be the effect?

But, of course, every briefless barrister, or menial office-boy knows the plain and technical meaning and interpretation of these quotations just as every ordinarily intelligent Catholic layman knows the interpretation and meaning of the terms employed by Holy Fathers and Catholic writers. (1)

Of course, there is an enormous difference, with regard to the Catholic Church, her doctrine, life and practices, between the view of outsiders and the results of experience on those who have lived in church membership. This difference has been aptly compared,

(1) *New Phases of an Old Fallacy.* Rev. H. G. Ganss.

by the great Cardinal Wiseman, to looking at a beautiful stained-glass window FROM WITHOUT and FROM WITHIN the building it adorns.

“Outsiders have never experienced, or come near to experiencing, the state of mind engendered by a constant and loving devotion to the Blessed Mother of Jesus; they fancy what that state of mind must be, against the unanimous testimony of those who KNOW these doctrines on which they descant in ignorance.”

When, for instance, they tell a Catholic, on purely imaginary grounds, “that his daily, yes hourly, AVES to Mary lessen his simple trust in Jesus, such a statement can only elicit from him amazement and pity; because the Catholic KNOWS, as a matter most strictly within his own immediate experience, that devotion to her is in no respect inconsistent with the most jealously exclusive devotion of heart to God and to Christ, but on the contrary, that the love of the Mother is among his most efficacious helps for growing in the knowledge and the love of the Son, that it intensifies that love, and gives to it an otherwise untasted quality of tenderness and passionate affection.”

“With Protestants then, who know nothing practically of the Invocation of saints, and who approach the subject with their minds warped by false representations, it is a natural error to suppose that the abolition of prayer to the saints would throw into sharper prominence the prayers addressed to God. In their minds the saints are like so many hills which

rear their heads around the mountain of God. To exalt the hill is to make a rival to the mountain and to obscure the view of it. But with Catholics, if God in His infinite, uncreated, independent excellence is a mountain, the saints are valleys at its foot, and the MOST MAGNIFICENT of these valleys and that which by its very depth exalts the height of the mountain is the Blessed Virgin Mary." (1)

"In these days, as F. Faber notices, the Church Triumphant in Heaven, collecting its fresh multitudes in every age, and constantly beautifying itself with new saints, must necessarily far exceed the limits of the Church Militant. Can we not conceive the joy of the Blessed in heaven, looking down from the Bosom of God and the calmness of their eternal repose upon this scene of dimness, disquietude, doubt, and fear, and rejoicing in the plenitude of their charity, in their vast power with the Sacred Heart of Jesus, to obtain grace and blessing day and night for the poor dwellers upon earth? It does not distract them from God, it does not interfere with the Vision, or make it waver and grow misty; it does not trouble their glory or their peace. On the contrary, it is with them as with our Guardian Angels: the affectionate ministries of their charity increase their own accidental glory"—and the glory of God.

St. John saw in his vision *a throne was set in heaven, and one sat on the throne.* (Apoc. IV.) But also round

(1) T. E. Bridgett, C. SS. R.

about the throne were four and twenty seats: and upon the seats four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. Now, according to the Protestant plan, it would have brought the throne of the Eternal into sharper prominence if the seats of the ancients had been removed and the golden crowns hidden away. But God had a far different plan in bringing His own throne into prominence. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Again: "so acts the Catholic Church in her Litany which gives so much offence to Protestants. Her saints are crowned indeed, and sit on thrones around the throne of God: but the Church, after imploring mercy (*miserere nobis*) from each of the persons of the ever Blessed Trinity, turns to the saints, and with her *Ora pro nobis*, begs them to fall before the throne of God, and, casting their crowns at His feet, help her to obtain mercy from Him *Who liveth for ever and ever.*" (1)

If God's glory is promoted by the prayers of saints, what then when Mary prays!

If the holiness of a creature glorifies God, was ever one so humble, so holy, as Mary!

God found none like her in humility. Had there

(1) T. E. Bridgett, C. SS. R.

been another purer and meeker, God would have inhabited her. The Son of God having to descend upon this earth, looked at all women, and chose Mary because of her eminence above all. He found in her both humility and sanctity as well as pure affections, and a soul inflamed with love for God.

God raised Mary in grace above any other creature, and Mary corresponded to this grace more than ever creature did or will do.

If we praise and bless God in nature, in His creation, in His angels and in His saints, we salute her: "Woman! above all women glorified, our tainted nature's solitary boast"—to use the expression of the Protestant Wordsworth.

What then becomes of the objection so often made by Protestants: Why go to Mary, and not straight to God? In the meantime, they go less to God and not so straight to Him as Catholics do. Why! God became man through Mary, sent to ask the consent of Mary, was born of the Virgin Mary, this is not to be doubted. Again, God could have redeemed mankind in many different ways as well as he can create many different worlds. Does Reformation pretend to reform God himself! As He could have become man in another way than through Mary, so He could have shown himself to the Shepherds, to the Magi, have performed His first miracle alone. But no! He did all through Mary.

And why seem to be afraid to take away anything from the glory of God? Is Mary's glory not God's

glory? Can the Son or the Father be at once a stranger to the dishonor, the slander thrown upon the one He honors so much and is so near to Him!

Speaking of St. Bernard and the Blessed Virgin, Cardinal Manning says: "He (St. Bernard) stands, with other great and saintly names—such as St. Anselm, St. Francis, St. Bonaventura, St. Peter Damian, and, in these latter days, St. Alphonsus—as a witness to the great spiritual law, that the love of the Virgin Mother of God is not a sentiment of poetry in religion, which may or may not be encouraged by individuals at their will; but that love and veneration, second only to that we pay to her Divine Son, is due to her, by a law which springs from the very substance of the faith.

It is impossible to realize the Incarnation as we ought, and not to love and venerate the Mother of God; it is impossible to love the Son without loving the Mother. In proportion to our love for the Son will be our love to the Mother who bore Him. . . . The love of the Mother of God is the overflow of the love we bear to her Divine Son; it descends from Him to her; and we may measure our love for Him by our love for her. It is impossible to be cold, distant, dry, or reserved towards the Mother of our Redeemer, and to be fervent in our love to Him. Such as we are to Him, such in due measure, we shall be to her." (1)

Oh! what a responsibility weighs upon those who,

(1) *The Life and Times of St. Bernard*, by l'Abbe Ratisbonne. Preface H. E. Manning, D. D.

wilfully withdraw people from this source of grace that all generations called blessed, and, as St. Bernard remarks, whom never anyone invoked in vain. (1).

“However our love and devotion may delight to paint the glories of the Mother, we never allow them to approach the incommunicable glory of the Son. But we delight to meditate on the nearness of the glorified flesh of Jesus to that of Mary, its original source. A man who is not moved by such a mystery must be a Pagan.”

The Church then, who in doctrine and essential parts of discipline, has always been firm and consistent, has always taught in Rome, as well as in England, in Germany, in America, and everywhere, that Jesus Christ is the only Spring of Grace and Author of Salvation, and that Mary is the channel through which descend the graces of God solicited by her. The Church maintains, with the Holy Scripture, that there is but one mediator, mediator of justice, but that there are also mediators of intercession with God and Jesus Christ. Mary is the first to hold that office.

You will not open a single Catholic work, says the learned Cardinal Wiseman, from the folio decrees of the councils down to the smallest catechism placed in the hands of the younger children, wherein the same

(1) I say wilfully withdraw. At the recent earnest invitation to union of Pope Leo XIII. the outcry of the English Lords was for the Church Property they hold. The Pope would not let them be hindered by that; but this shows enough that it is not the Blessed Virgin nor any point of doctrine, as they make poor people believe, that keeps them away from that Church of old that used to give one-third of her income to the poor.

doctrine is not expressly taught, and the Church has always taught the same. The Church does not change. She cannot change. Such was her doctrine after Reformation; such it was before. For instance, in a catechism published in 1470, thirteen years before Luther's birth, we read: "All sin against the First Commandment who place their faith, hope and charity more in the saints than in God. But we are obliged to hold the saints in great reverence and honor, especially the Blessed Mother of our dear Lord Jesus Christ." And a catechism published a few years later, after recommending to invoke the saints devoutly, adds: "But be careful that thou prayest properly and *with confidence in God alone.*" And in a catechism of 1482: "Pray to the dear saints and invoke them—not as if they themselves could give us what we ask for, but because they beg of Almighty God in our behalf, that God may hear us."..(1) Can one Catholic, ignorant and illiterate though he may be, be brought forward, who, by worshipping the saints, believes that he pays supreme and divine honors to them? (2)

"Willingly, for a while, do I leave the rough field of controversy for the more genial region of contemplation, and I ask the readers to go with me. And would that my lips might be touched with *coals from the Altar* as I utter the words I write. For, if there be one

(1) "Christenspiegel" (Mirror for Christians) Janssen. *Gesch. Der Deutsch. Völker.* vol. I. pp. 44-45. iv. p. 49 and 50.

(2) Rev. H. G. Ganss.

person in the New Creation of Grace who seems to hush to silence the discord of tongues, by the unbroken tranquility of her sweet, patient love, it is the Blessed Virgin. Her life on earth was to nurse and foster Christ; and her glory in Heaven is to be enthroned by His side. What she was on earth, that she is still in the Church of God. She is the Mother of Jesus. All her vast power,—all her divinely-appointed influence,—the whole omnipotence of her intercession, as God has willed it in the sweet counsels of His love,—her solitary grandeur in the Church, as the one golden link which unites earth with Heaven, the dazzling brightness of her high throne of Empire— all are hers that she may nurse and foster Jesus in the hearts of men, as in the special cradle of His own election. His is the only name under heaven given to men whereby they must be saved. All that Mary has and is, she has and is by and through her Son and for His sake."

"Let us then turn from the Babel of confusion which the cold and sceptical Protestantism has willed to thrust in the midst of the tenderest love of heaven, to satisfy the eyes of the soul and the affections of the human heart with the vision of Mary's growth in the Church of God. The Fathers have painted her from the very dawn of Christianity. In the earliest ages of the Primitive Church, she occupies a position of unequalled dignity in the writings of the Fathers, Greek and Latin, and wins for herself sentiments of the tenderest devotion and titles of highest pre-eminence.

"They unanimously declare," says Cardinal Newman, "that Mary was NOT a mere instrument in the Incarnation, such as David or Juda may be considered; they declare she co-operated in our salvation not merely by the descent of the Holy Ghost upon her body, but by specific holy acts, the effect of the Holy Ghost within her soul... that as Eve made room for Adam's fall, so Mary made room for our Lord's reparation of it; and therefore it follows that, as Eve co-operated in affecting a great evil, Mary co-operated in affecting a much greater good." Can anything be more in accordance with logic?

"Common sense teaches that the Religion of the Incarnation must ever be, what it has ever been, the cause of JESUS AND MARY. The Catholic Church is the Church of the Incarnation, and therefore only in her are Jesus and Mary to be found ever and inseparably united - only there are they truly at home."

Even a Protestant bishop (Pearson) writes: "If Elizabeth cried out with so loud a voice: *Blessed art thou amongst women*, when Christ was but newly conceived in Mary's womb, what expression of honor and admiration can we think sufficient, now that Christ is in heaven, and that mother with Him?"

And bishop Hicks: "God the Father who was to prepare a body for His Eternal Son... would not form it of the substance of a sinful woman. What shall be done to the woman whom the King of kings delighted to honor? Certainly if we should hold our peace and re-

fuse to praise her among women, the stones of the church would cry out... Wheresoever the Gospel is preached, that which she has done and suffered for our Lord ought to be spoken of for a memorial of her from whom He took that very Body which was crucified, and that precious Blood which was shed for the remission of our sins;" and we add: that Body and that Blood that is now the Blessed Sacrament.

Catholics, therefore, do not put the Blessed Virgin too high, but **Protestants put Our Lord too Low.**

§ II

How so?

I. "Few Protestants," Newman himself says: "HAVE ANY REAL PERCEPTION OF THE DOCTRINE OF GOD AND MAN IN ONE PERSON. They speak in a dreamy, shadowy way of Christ's divinity; they will speak of Christ, not simply and consistently as God, but as a being made up of God and man, partly one and partly the other, or between both, or as a man inhabited by a special divine presence. Sometimes they even go on to deny that He was the Son of God in Heaven, saying that He became the Son when He was conceived of the Holy Ghost; and they are shocked, and think it a mark both of reverence and good sense to be shocked, when the Man is spoken of simply and plainly as God. They

cannot bear to have it said, except as a figure or mode of speaking, THAT GOD HAD A HUMAN BODY, OR THAT GOD SUFFERED."

The *Union Review*, already spoken of, says: "A great deal of the shrinking felt by Anglicans from giving our Lady due honor, arises from the lingering effects of heretical teaching, or unconsciously heretical belief, on the mystery of the Incarnation. . . It is unfortunately too true that many persons in the English Church place our Blessed Lord EXACTLY WHERE THE CATHOLIC CHURCH PLACES A SAINT. They see nothing wrong in asking Him to pray for them, and seem to imagine that we suppose our Lord to mediate or intercede with the Eternal Father in the same sense in which we believe the Blessed Virgin to mediate or intercede with Him."

Finally those who have persuaded themselves that the veneration of the highest creature puts her in the place of God might discover—what the Church teaches the child and the unlearned believer—that BETWEEN THE INFINITE AND THE FINITE, WHETHER IN THE HIGHEST OR IN THE LOWEST EXAMPLE OF THE LATTER, THE DISTANCE MUST EVER REMAIN INFINITE.

Mary is treated by many like our dear Lord Himself. Among those who walked with Him in the days of His humiliation many did not know Him. Even now, after His Kingdom has been established for nearly nineteen centuries upon earth, multitudes dare to deny His Divinity, and, what is more, vindicate that denial out of the Gospel; others assign to Him, like Nestorians,

two Natures, and consequently, deny that the mother of Christ is the Mother of God.—Holy Scripture is wrongly appealed to by those who assail the Divinity of Christ, as by those who assail the greatness of Mary. As to the place assigned to others in the Scriptures—to Moses, to David, to St. Paul or St. John—there is no doubt. The Bible is only challenged on both sides in the case of those TWO, whose position, THOUGH INFINITELY UNEQUAL, was alike exceptional—the Creator Incarnate and the creature who was made the Instrument of the Incarnation. “What you give to Mary,” urges one objector, “you take from Christ.” “What you give to Christ,” the Unitarian adds, “you take from God.”

Hence we come to this decisive conclusion:

Protestants who blame the veneration that Catholics pay to Our Lady, and seek, under pretext of zeal for the honor of God, to brand it as “idolatrous,” have lost the deep sense of the Christian religion, and really retain no worship to God superior to that which the Catholic Church pays to Him in His saints.

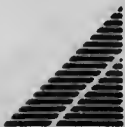
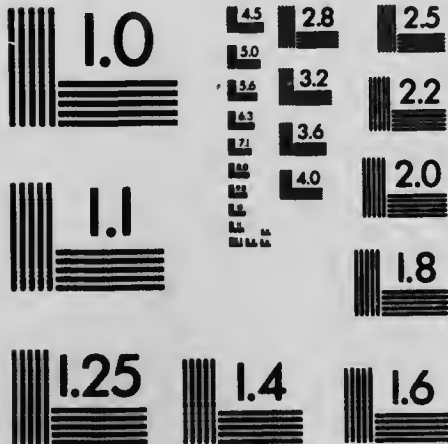
II. As to external worship, it is not Catholics who worship Mary as God—the question rather is: Do Protestants worship God himself as God?

THE PECULIAR EXTERNAL WORSHIP OF DIVINITY IS THE OFFERING OF SACRIFICE; WHERE IS THE PROTESTANTS' SACRIFICE? In rejecting the holy sacrifice of the Mass, they have retained nothing more to offer to God than Catholics offer to Mary and the saints,



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that is, a worship of prayer and praise. But Catholics have a sacrifice which IS OFFERED TO GOD ONLY, NEVER TO ANY CREATURE, NOT EVEN TO THE BLESSED VIRGIN.

But, may Protestants say, we have, what is far better, internal sacrifices, those of a broken heart, and of inward justice,—I answer: these are not sacrifices properly speaking, but only by analogy; they are the inward dispositions that should always accompany the proper sacrifice. Now—one thing or another: the Protestant has in this interior homage something that belongs to supreme worship, or he has not. If he has, a Catholic never offers such to the saints, not even to the Mother of God. If he has not, then he himself has in no sense any worship to offer to God of a higher order than that which Catholics offer to Mary and the saints. Hence in this respect there is no question of idolatry in the Catholic Church, but rather of deficiency of supreme worship among Protestants.

Alas! indeed, Protestants have no longer the Blessed Sacrament, nor the holy Sacrifice of the Mass; they lower Jesus whom they think they exalt, and therefore they imagine that they should not invoke the Virgin, that they can do without her, and that Catholics put her too high. They don't see the heights of Jesus!

But, how much devotion, then, ought we to have to our Blessed Lady, and where ought our love to stop?

As long as we remain in the same KIND, below

supreme worship and adoration due to God alone, as far as DEGREE is concerned there is no possibility of excess, and there is no limit at which our love need stop. Why?—What did God show us; what example did Jesus give us? Can we love Mary as much as Jesus loved her? Ah! the little we can do, what is it in comparison with the honor bestowed upon her by God Himself? And you are scared already to come to an excess when there is little or nothing yet. Oh, “you can have no scruple in praying to Jesus for this devotion according to His will..... She is so mixed up with the glory of God, that every act of homage to her is a plain act of love of God. If the Sacred Heart of Jesus be mercifully bent upon the salvation of souls, He has chosen Mary as the refuge of sinners and the advocate of souls. If all God’s works praise Him, and if when He looked upon the earth that He had made, He was moved to bless it and to pronounce it very good, while the morning stars sang together, and the angels shouted for joy, how much more do His own works and gifts in Mary praise Him everlastingly while she furnishes an unending theme for the songs of angels and men! FOR THE SAKE OF JESUS WE MUST LEARN TO INCREASE IN OUR LOVE FOR MARY.” (1)

“Only one who loves purity and strives after it,” says a recent author, (2) “can understand the holy em-

(1) Faber. “All for Jesus.”

(2) Ansgar Albiag—which is a *nom de plume*—is a native of Hamburg, who some years ago, renounced the errors of Protestantism to become a priest

ulation which springs up among the children of the Church when there is question of honoring the Blessed Virgin. Jesus, our highest good, the only hope of our souls, was presented to us by her. To redeem us, was God made man; to become man, He took Mary as His Mother. Therefore, after God, after Christ, as the principal instrument of our redemption, she is the cause of our joy. God chose her and no one else, because in His sight she was the purest of all creatures. And Mary consented. *Be it done to me according to thy word*, she replied to the heavenly messenger. Is not this choice of God a high, an unspeakable honor?

“Are we Catholics wrong in honoring Mary and doing her homage according to our powers? Are we not doing just what God himself does? With all our efforts, can we possibly honor Mary as the Almighty has honored her? If we took the most costly metals, the most precious jewels, to adorne the grandest temple of the world; if we celebrated the most solemn ceremonies with the music of the first masters, and invoked the aid of the best artists—offered to Mary whatever we could produce or secure, would all this secure, would all this equal the honor which the Thrice Holy has conferred on her in choosing her for His Mother? Let us not hesitate, then, in our impetuous love of Mary. The teaching of our faith is clear; it tells the enemies of the Church that we do not adore her—that we do not offer her the supreme worship and sovereign honor which are due to God alone.

“He who looks for instruction can easily find it. But if the objection is made that in practice—in reality—our love of Mary oversteps those bounds which the doctrine of the Church prescribes, let it be answered: You are mistaken, you poor mortals, who display your ill will towards so excellent, so amiable a Mother. You err. We do not adore Mary and yet we are incapable of offering that measure of homage which is due to such an exalted dignity as hers. You are mistaken. We are far from reaching the bounds to which we might go. We are far from imitating God in our love and honor of Mary. Is not many a princess of this world more honored, more praised, more celebrated by unbelievers than the Mother of the King of kings?”

“Can it be possible that there are some who would wish to love and serve Christ, but who will not love His Mother? She is loved by Him above all creatures. To love Christ and not love what He loved! Not to honor her, the only one whom the Eternal Wisdom honored as she was honored! Not to be willing to do homage to her whom the Creator of heaven and earth obey with a childlike obedience! There are people who favor monuments and public honors to the heroes of unbelief and licentiousness, while they refuse every mark of external homage to the most faithful, the purest of virgins. Not even that sweet name which was so dear to Jesus Christ is sacred to them. Can such persons truly love their Saviour?”

“Let us pray for all the enemies of Mary, but above

all for those who are of good-will. She is honored and loved on account of her relationship to the Redeemer, whom she brought into the world. Whosoever is zealous for Mary is zealous also for Christ."

Some who are outside the Catholic Church, speak against the Blessed Virgin because they are not well acquainted with the true doctrine and practice of Catholicity, and destitute of even the barest notion of the Catholic faith and having neither friends nor relations but Protestants, repeat what they hear with neither the will nor the means of ascertaining whether it be true or false. Did such persons but meet with a well instructed Catholic, of whom they could inquire for some correctly defined notions of the Church's true doctrine and morals, or read Catholic books, they might, by the grace of God, decide upon returning to the faith to which their forefathers and their country once so happily belonged.

Oh think of all this, dear reader, and you will certainly not repent of having become a client and lover of such a tender, noble, wise and powerful Mother.

"Confirm in our minds, we beseech Thee, O Lord, the sacraments of true faith, that confessing the One conceived by the Virgin to be true God and man, may by the power of His salutiferous resurrection reach eternal joy."

In fine, we wish simply to suggest to thoughtful Protestants the beautiful harmony of everything connected with Mary's position in the Gospel record of the

scheme of man's Redemption; and furthermore to ask them this question:—Whose doctrine in her regard is the more EVANGELICAL? yours!—who see in her an ordinary woman, a saint it may be, but nothing more, or ours!—who confess her to be Mother of our God and Redeemer, who render her the honor due to that dignity, and the thanks due for all she has done for us?—May this induce them to reflect and pray.

“To vindicate the position assigned to the ever-blessed Mother of Our Redeemer, by the Catholic Church, in the divine economy of man's Salvation, the Reader has received but an instalment of that vindication, a few pearls from the lap of the Holy Church, which I have tried to string in a Rosary to lay in homage at Blessed Mary's feet—a few shells from the shore of that boundless ocean which laves the throne of the Eternal as a humble reparation for the insults offered Him and Her all the world over.”

Why, then, do Protestants not invoke the Virgin?

The answer seems to be :

All those who do not honor and invoke the Blessed Virgin Mary do so for one or more of the following reasons :

—Because they do not know or understand the real doctrine;

—They do not perceive the system of Intercession

and Dispensation of grace established by God, the mediatorial character of the Kingdom of God;

—Because, like in other points, they never look at the Catholic Doctrine as a whole:

—They do not realize the Mystery of the Incarnation, nor the relations of the Blessed Virgin therewith:

—Or lastly: they do not appreciate the supreme worship due to God alone, do not offer Him a sacrifice, and therefore place Our Holy Redeemer almost where they should put His Mother.

On the other hand, what is Idolatry?

Idolatry is the giving to man, or to anything created, that homage, that adoration and that worship, which God has reserved for Himself.

Nothing of the kind in the warmest devotion to Mary. "God alone creates; He alone has redeemed; before His awful eyes we go in death; in the vision of Him is our eternal beatitude; the command practically enforced is: *My Son give me thy heart.*" (1)

But Mary, the Masterpiece, the glory of Creation and Redemption, is the Chief of Saints, the Mother of God, the instrument of grace, *our Life, our Sweetness, our Hope.*

God looked upon all generations and selected Her. It is God who made Her what She is, from Her He took that sacred Humanity through which man com-

(1) Cardinal Newman.

municates with God. This Humanity Jesus carried into heaven where He is now seated at the right hand of God the Father Almighty. Blessed are those who behold that sacred Humanity in heaven! To behold that sacred face must be one of our blessings in Paradise for ever. His face wears the lineaments of Her's.

O mother! when shall the day come, on which we shall behold that sacred countenance, kiss that motherly hand that has bestowed upon us so many

That day will come, that day must come!

Try it, my friend, go to Mary, and how sweetly will She bring you to Jesus, to your GOD and Saviour!

And the Spirit and the bride say Come,

And let him that heareth say Come,

And let him that is athirst Come,

And whosoever will, let him take the water of life freely.

(Rev. XXII. 17).

Oh, may these lines help you! Could I but enkindle in one, one soul alone, a little spark of devotion to Mary, what a blessing!

O Great Queen, may thy Majesty therefore accept this my endeavor. Thou knowest, O Mother, Thou directedst my first prayers in my infancy, and since that day Thou madest me understand Thou art a mother indeed, notwithstanding all the lukewarmness on my part, hast directed my steps to follow the most Holy Redeemer, and in later years, allowed me to speak for thy glory, when soon my tongue will be unable to utier thy praises, vouchsafe that this humble work may proclaim thy glory.

“O GOD, WHO BY THE FRUITFUL VIRGINITY OF BLESSED MARY HAST GIVEN TO MANKIND THE REWARDS OF ETERNAL SALVATION; GRANT WE BESEECH THEE, THAT WE MAY EXPERIENCE HER INTERCESSION FOR US, THROUGH WHOM WE HAVE DESERVED TO RECEIVE THE AUTHOUR OF LIFE, OUR LORD JESUS CHRIST, THY SON.” Amen.

