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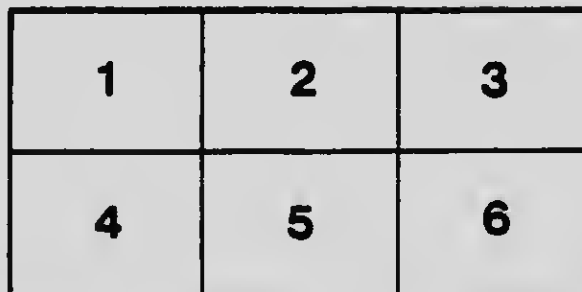
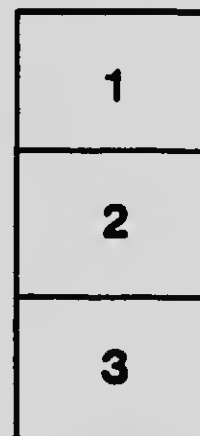
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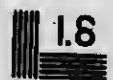
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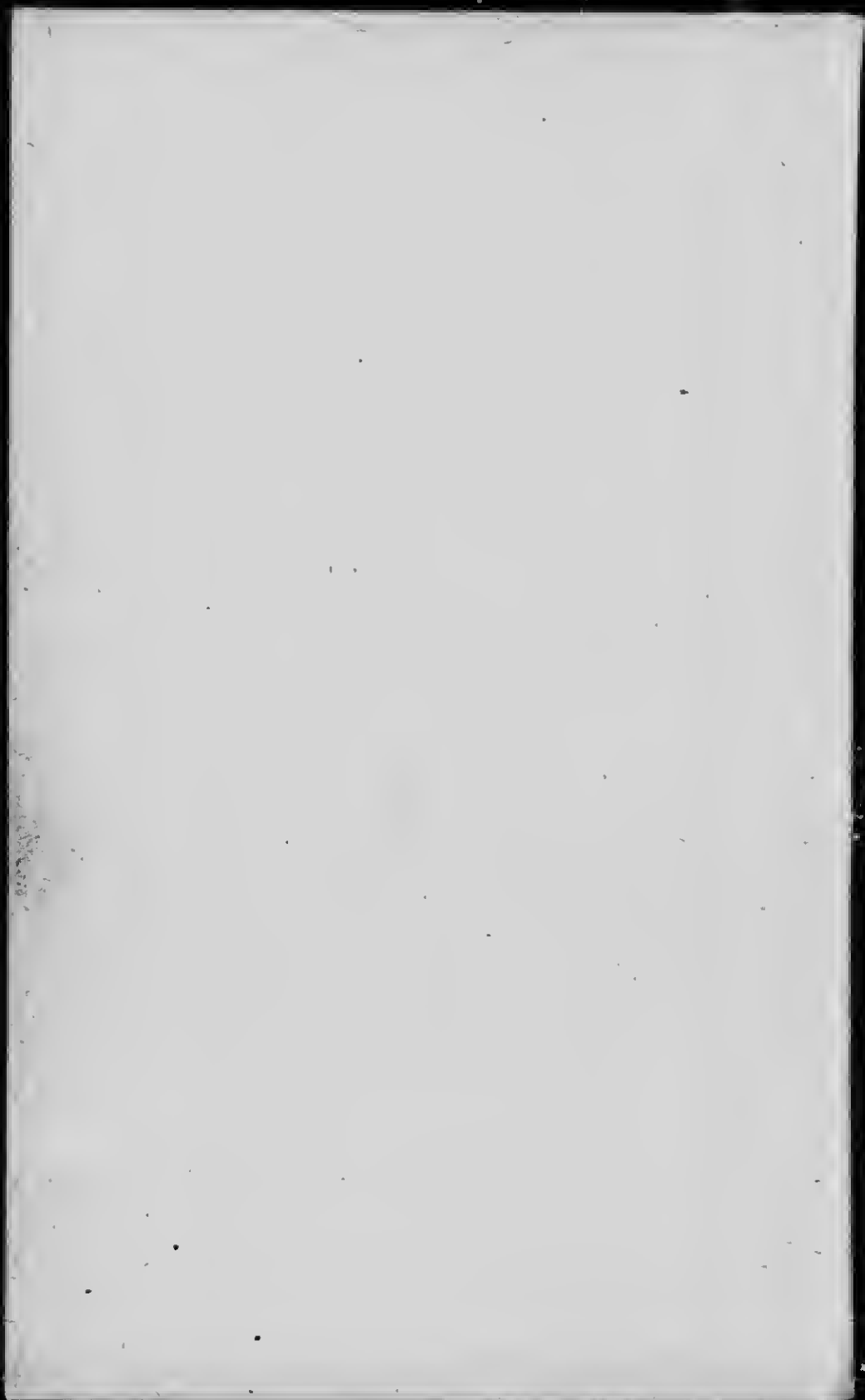
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A Catechism OF Religious Controversy

PART FIRST

- I. The Origin of Protestantism.
 - II. The Church, the Popes and Civil Society.
 - III. The Bible and Tradition.
 - IV. The pretended intolerance of the Catholic Church.
-

"And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Matth. XVI, 18.

Published by J. P. GARNEAU, Bookseller,

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TO THE READER

Oftentimes you have heard that the science of religion is the most beautiful and most important of all sciences, even that it is the only one we cannot do without in this world. Perfectly true is that statement. It is, in fact, by religion that we are taught, first, the duties which we have to fulfil towards God, our neighbor and ourselves, and then the virtues we have to practise, the revealed truths we are bound to believe, and the means whereby all men are obliged to work out their salvation.

This religion, this doctrine which Jesus Christ brought down from heaven to men, you are greatly concerned to know, and you must even realize the soundness of its underlying foundations. You must even, as far as possible, enable yourself to defend your Catholic faith against the, ever recurring and ever sophistical onslaughts of heresy.

In these latter times above all, certain Protestant sects endeavour to flood the peaceful populations of our country with their garbled and falsified bibles, together with quantities of little tracts in which the teachings of the Church are wantonly misrepresented. All of these tracts are worthless productions, seething with hatred, gratuitous revilings and atrocious defamations.

The aim of this CATECHISM OF RELIGIOUS CONTROVERSY which is now presented to you, as a publication in several parts, is to remind you of the chief points of the Catholic doctrine, and supply you with arguments, or rather victorious retorts by means of which you can easily overthrow the foundations of that deadly Protestantism.

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Let us say to you with Our Lord : "Beware of false prophets who come to you in the clothing of sheep, but inwardly are ravenous wolves : by their fruits you shall know them"(1); and with Saint Paul the Apostle : "Therefore, brethren, stand firm, and hold the traditions which you have learned, whether by word or by our epistle. May Our Lord Jesus Christ Himself exhort your hearts and confirm you in every good work and word."(2).

(1) Matth. VII, 15.

(2) II Thess. II, 14-16.

FIRST CHAPTER

The Origin of Protestantism

SUMMARY

I. There were no Protestants before the sixteenth century.—II. Luther was the first Protestant; his wife, his doctrinal errors.—III. Calvin, the second heresiarch; his character; his religious vagaries; he preaches in Switzerland, in France.—IV. Henry VIII plunges England into schism and heresy.—V. Conduct of Edward VI.—VI. Reign of Mary the Catholic.—VII. Persecutions of Elizabeth.—VIII. Conclusions.

I

PREVIOUS to the sixteenth century Protestantism was unknown. In the very countries where it is now rampant, as England, Scotland, Germany, there was not a single Protestant: all Christians, except the Schismatics of the East, were members of the Roman Catholic Church and recognized the authority of the Sovereign Pontiff, holding that he had inherited the divine privileges granted to Saint Peter. One flock under one shepherd who was the Pope: such

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was the general standing of the Church, three hundred and fifty years ago.

In truth, many hardships were harrowing the maternal bosom of the Spouse of Christ: the great schism of the West had inflicted deep wounds on Europe; manifold wars had fomented the spirit of rebellion and brought on many disorders; but, finally, the oneness of faith and communion was intact, resembling those gigantic trees of the forest from the vigorous trunks of which not a single branch has yet fallen.

II

Martin Luther was the first destroyer of that blessed harmony. Born of poor parents, in Saxony, in 1483, he received at first his classical education by means of alms collected in his behalf, and afterwards by the protection of a Catholic widow. He was endowed with remarkable talents, and he stuck to labor with a marvelous tenacity: so he was highly successful. His fiery imagination could carry him to all excesses; he became the bane of the Church both by his pride of which he ever felt the sway, and by the stubbornness of his character.

It is said of him that a thunderbolt having killed beside him an intimate friend of his, he

was so terror-stricken that he pondered seriously over his fate and resolved to consecrate himself to God. He was admitted into the religious Order of the Augustinians, wherein he pronounced his solemn vows and was ordained a priest.

He relates himself that the first years of his sacerdotal life were spent in vigils, fastings and all the austerities of penance. His soul was often racked by tormenting scruples. Soon his fancy for new doctrines burst out in full blaze.

In 1517, keenly resenting the fact that Pope Leo X had entrusted to the Dominicans, instead of the Augustinians, the preaching of indulgences, he set about challenging publicly the Catholic doctrine on indulgences. He trampled under his feet the authority of the Sovereign Pontiff which he had, heretofore, profoundly revered. This last restraint being severed, he was by his pride and evil passions, by the corruption of both his mind and his heart, led away to the foulest errors, and down to the bottom of the abyss of perdition. The truths brought to the world by the Saviour, and which centuries had respected, were discarded one after the other; the oblation of the Holy Sacrifice was seen no longer; he discarded most of the sacraments, the necessity of good works for salvation, the worship of the saints, and especially of the Blessed Virgin, the

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practices of Christian mortification, the existence of free will, &c. Like the clutches of a machine which draws in and destroys everything within its reach; or like the fascinating serpent which allures into its murderous jaws and crushes and swallows its coveted prey, the doctrine of free examination and private interpretation of the Bible was the logical bane of the whole Revelation. All this came to pass in the course of a few years.

Condemned by the Sovereign Pontiff Leo X, Luther burned publicly the bull issued against him. He appealed from the misinformed to a better informed Pope, and from the latter to the forthcoming General Council. His language became exceedingly insulting to all who took no part in his own vagaries. Priests, Religious, Bishops, Cardinals, Popes, Fathers and Doctors of the Church, were all treated alike, loaded with anathemas and assailed with the coarsest revilings. An honest pen recoils from relating the foul language of the chief of the Reformation. One would fancy hearing Satan himself let loose upon earth, and aspersing with his filthy slaver all those who have escaped his toils.

His conscience, however, was writhing with violent remorse; the infinite mercy of God offered still to that straying soul a means to come back

to truth. He avows himself that he had to fight hard against his own convictions in order to challenge the authority of the Church. The wretched man remained deaf to the calls of God; he rejected all religious power and proclaimed the doctrine of free examination.

This was an open door to all errors. Is not conferring to every individual the right of forging for himself a religion according to his own interpretation of the Bible, tantamount to multiplying the number of religions, so that not a single one be that of Jesus-Christ? The tree has given out its fruits: the sects have multiplied endlessly; there are as many of them as there are Protestants; considering that every Protestant believes only what he thinks fit, and rejects any doctrine that does not suit the frame of his mind, the mood of his character, or does not accommodate his prejudices and passions.

Luther sank deeper and deeper in the abysses of iniquity. A few years before, he was in his monastery, harrowed by scruples, wholly engrossed in work and prayer; now, this prudent and religious restraint had disappeared with time. His baneful doctrines had set afire the four corners of Germany; the peasantry were under arms, ransacking convents and churches; blood was pouring in torrents. It is then, during that

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horrible tragedy, that Luther got married; he was forty years old.

Abandoning himself more and more to the fury of his passions, he went so far astray that he trampled under foot the solemn vows he had made to God, forgot the sanctity of his priesthood and led the way to the great and numerous scandals by which the Church was going to be afflicted. At first, he seduced Catherine Bora, a young nun, a Bernardine, aged twenty five years; afterwards he received her in his home and married her secretly. In spite of all his endeavours to withhold from the world the knowledge of his sacrilegious wedding, it was soon disclosed everywhere. His friends were profoundly put out by it, because of the harm they feared therefrom for the work of the Reformation. Others derided openly that marriage of a monk, taunting the novel spouses with bitter epigrams and caustic satires. Luther himself, his audacity falling off, could not help looking ashamed of an act which had heaped upon him the contempt of the world.

He spent the greatest part of his career in drawing up his religious system, in modifying the same according to circumstances, in reviling the Popes and the clergy, in debauchery and ribaldry. His familiar letters, his table-talk,

are so offensive to Christian morals, that lewdness alone can stand them unflinchingly. When he relates his nocturnal dialogues with the devil, it is as though he had had constantly, during his life-time, intimate intercourse with the spirits of Hell.

The Reformer was profuse in low adulations for princes who could help him out in his task of reformation; he was lavish of flatteries towards the potentates of Germany and Henry VIII of England; he even allowed the Landgrave of Hessa to have two wives at the same time, in order not to incur his displeasure. With so accommodating a morality, he was ever sure to gain the protection of all the lewd princes of that time.

Luther was the great preacher of the Reformation; he had a perfect knowledge of the tongue of the people, the old German language of laborers; he had a strong, resounding voice, glittering eyes, ample gestures.

These oratorical talents, making of the unfrocked Religious a popular agitator, explain the rapid propagation of the new doctrines among corrupt masses; the disorders then rampant were like a heap of combustible matters which the fiery speeches of Luther ever enkindled. Hence the famous war of the Peasants; and those

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civil wars which devastated Germany during more than a century, the awful consequences of which are still felt to the present day.

Luther died on the 20th day of February 1546, leaving a wife and several children after him. He is justly regarded as the father of Protestantism. Two months before his death, the Council of Trent had inaugurated its sittings and begun the work of a genuine reformation (December 13th 1545). As a prudent and devoted mother, the Church labored earnestly to remedy the evils that afflicted her, and to heal the deep wounds she had received from the innovators. Faith, morals and discipline were the objects of her tenderest concern during the eighteen years that this Council lasted, save a few interruptions.

III

The nefarious doctrines of Luther did not stop at the boundaries of Germany. Like an impetuous torrent, they overflowed the adjacent countries, and even the whole of Europe. France was not spared. Calvin, a native of Noyon, upheld with ardour those sacrilegious novelties, and spread them around him. Catholic men of learning raised the outcry of alarm. Condemned

to exile, Calvin went to Bâle for a shelter, then to Geneva in Switzerland, disseminating everywhere on his passage the venom of his monstrous errors.

His opinions, in religious matters, were hardly different from those of Luther. He sustained that the Bible alone contains God's word or revelation; every Christian must read it, understand it according to his own judgment; faith justifies alone without works; there are but two sacraments: baptism and the Lord's supper; man is predestinated either to good or evil, to heaven or to hell; so that God is the real cause of sin as well as of virtue, in the midst of the human kind. This last assertion obviously contains not only a blasphemy against God, but even an outrage against social order, inasmuch as man should be no longer responsible for his crimes.

The authority of Calvin became immense in Geneva: there he reigned as a master. Some writers have complacently made much of the so-called meekness and moderation of this heresiarch; as well as of his endeavours towards religious emancipation; but such infatuation is utterly confounded by the facts. By his long, dry and bony face, he looks like an anchorite of the desert; but under that icy envelope are seething the fires of a volcano. Ardent, passionate, unable to

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bear with the least contradiction, his only utterances are insults against those who do not think as he does. He calls them *knaves, madmen, curs, pigs, fools, beasts, drunkards, villains, &c.*

The violent outbursts of his character were very well known to his friends and devotees; they looked upon him as wayward, haughty, overbearing; they blamed him for his laws written with blood and fire. Coming from a man who spoke so much of religious emancipation, his code of laws is a wonder, fraught as it is with anathemas, scourges, molten lead, pincers, ropes wherewith to hang criminals by the armpits, gallows, pyres, and a thousand other similar devices.

Remember that Calvin caused the physician Bolsec to be sent in exile, because he had gainsaid his doctrine of predestination: that he submitted to a public penance the Councillor Ameaux who had mocked him during a dinner; that he had Jacques Gruet beheaded by the executioner, for having posted a placard injurious to the tyrant; that he, with hatred and cold barbarity, pursued both Gentilis and the Spanish physician Michel Servet, till he had the former driven away from Geneva, and the latter burned at the stake with the book he had written concerning the Trinity.

In the foregoing, we have a few instances of the moderation and graciousness of the Genevan Reformer. Oh! if ever a Pope had dared to commit even the tenth part of Calvin's atrocities, our enemies would have cried out against such infamy, tyranny and despotism. But Calvin was not a Pope; he was the most deadly enemy of the Pope whom he called Antichrist; and this is the reason why Protestantism has proclaimed Calvin one of the greatest emancipators of humanity which they looked on as having hitherto been plunged in slavery. He died in 1564, aged 54 years.

The doctrines of Calvin were scattered broadcast in France, in Holland, in Switzerland, in Scotland, giving rise everywhere to horrible trains of evils. Plunder, fire, civil war devastated France during a whole century. The kingdom of Charlemagne and of Saint Louis came very near being overthrown and lost for ever.

IV

In England, Henry VIII, at first a zealous defender of the Roman Church, afterwards forced his kingdom into the way of schism and heresy. Since eighteen years he had been married to Catherine of Aragon, and he was yet living

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peacefully with that wife, when he became enamoured with the charms of Ann Boleyn, a lady of the court. Under the pretence of relationship, he sued to the utmost for the annulment of his marriage with Catherine. The Pope refused to grant his petition. Henry, becoming infuriated, resolved to break through all obstacles and to go on. He had his marriage annulled by a few courtiers, espoused Ann Boleyn, and proclaimed himself *Supreme Head of the Church of England*. All those who refused submission to that usurped supremacy were either banished, or quartered, or condemned to die on a gibbet. He was assisted in the execution of his infamous designs by Cranmer, apostate archbishop of Canterbury, and by Cromwell whom he appointed his Vicar General.

Henry VIII espoused six wives successively, got divorced from three of them, and put two others to death upon the scaffold; the last one survived him, but she came near, once, sharing the fate of the others. Immense was the number of victims immolated to his rage of religious domination. His temper had turned cross and gloomy; the least contradiction drove him mad, and was pregnant with the direst consequences for any man who was rash enough to provoke his displeasure. Cardinals, Bishops, clergymen, lay-

men of high nobility, were not spared. Even his relatives were not. A single equivocal word, a somewhat suspicious demeanor was a crime worthy of the gibbet. Under such a reign of terror, England fell into schism; all relations with Rome were severely interdicted, while the Lutheran doctrines, imported from Germany, were most favorably welcomed. That King, who in the beginning of his reign deserved the glorious title of *Defender of the Faith*, had turned, under the sway of his evil passions, into one of the most violent oppressors that ever persecuted the Church.

V

The persecution of Catholics went on under Edward VI who died in his prime; his ministers were relentlessly inimical to those who remained faithful to the Holy See. The Religious were expelled, the monasteries ransacked and set on fire, the churches basely desecrated, the sacred vessels and all objects of worship turned to profane uses. Parliament proved a docile instrument: the most iniquitous laws were passed by it and sanctioned by the King. The most favored courtiers, no less than the rabble, met reverses of fortune; a great many of them paid with

their head the crimes they had been guilty of towards individuals and towards society.

VI

Queen Mary, who succeeded Edward VI, restored Catholicism in the Kingdom; but strifes, hatred and civil wars could not all at once come to a halt. Society, like the sea on a stormy day, had been shaken into its deepest foundations; from its depths mire had surged up to the surface. It was necessary to check the disorders committed by the dregs of the people, by rascals who did not recoil before any crime. Some writers have accused Mary of excessive severity, even said of her that she was blood thirsty; Protestantism has exhausted its anathemas against that unfortunate queen, and lavished incense on her victims. But history stands up to redress these false judgments. The so-called victims were, generally, but culprits full of iniquity, guilty of all disorders, men who even now by our mitigated legislation would surely be put to death. But, were it true that Mary's severity has occasionally trespassed beyond the bounds of strict justice, let us bear in mind that this departure from righteousness becomes a trifle when you compare it with the atrocities perpetrated upon Catholics

by Henry VIII, Edward VI, and above all by Queen Elizabeth.

VII

Elizabeth succeeded Mary upon the throne of England, and reigned from 1558 to 1603. She was born of the illegitimate union of Henry VIII with Ann Boleyn. Though returned to the Catholic Church under the reign of Mary, she threw herself anew into the lap of Protestantism, in order to grasp the crown which she could not legitimately possess. As a logical sequel, she had to undo the work of restoration just inaugurated; and persecution, more violently than ever, overtook the Catholics. Emulating her father, she proclaimed herself Head of the Church of England, and exacted from all her subjects, under pain of death, the oath of supremacy. She was the first female Pope. The Pope Saint Pius V pronounced against that impudent queen a sentence of excommunication; but nothing could hold her back from the fatal downward path in which she was engaged.

Elizabeth caused the *Thirty nine articles* to be drawn up. They are the Symbol of faith, the Creed of the Anglican Church, yet prevalent in our days. It is a mixture of the Protestant

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doctrines of Luther and Calvin, consigned to the *Book of common prayer*, together with certain ceremonies of the Catholic worship and a few remnants of the hierarchy and discipline of the Roman Church. This religious code, fabricated by a shadow of authority, was forced upon the whole people of England under the severest penalties.

The Holy Sacrifice of the Mass was abolished, and sentence of death passed against any priest who dared to celebrate. A like sentence against any Bishop ordaining new priests, against any priest coming from alien countries, against any man receiving such priests in his house, against all faithful hearing mass or going to confession. All those who did not worship in the Anglican Church were condemned to ruinous fines. Very soon the dungeons were overfilled with prisoners either waiting for death, or expiating by long years of confinement the manifestation, howsoever peaceful, of their attachment to the Catholic faith. One can imagine thereby the immense number of persons who were slaughtered during such a reign of forty five years!

Beside the title of female Pope commonly given to that woman, she also received, through derision, the surnames of *Virgin Queen* and *Good Queen Bess* which hardly suit her. She would

never be married; but history has kept the names of her most favorite paramours. After having reached her seventieth year, having put to death her cousin Mary Stuart, the young Count of Essex, and a great many noble personages, having tyrannized the unfortunate Irish and the Puritans of Scotland, she had become odious to everybody, even to Protestants. She had survived her popularity. She was conscious of it; and that threw her into a profound sadness or exasperation which she could not restrain.

It is quite useless to recall now the scenes of violence which took place in the United Kingdom for the upholding of Anglicanism; and what happened in Sweden, Denmark, Poland etc, for the introduction of Protestant doctrines. It would be but a mere repetition of what has been said about Switzerland, France and Germany.

VIII

From this historical disclosure, the following conclusions can be gathered as a matter of course:

10—Protestantism took root and grew up in Europe, not by means of gentleness and persuasion, not by the mere reading of the Bible and its private interpretation, but by violence,

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iron and fire, by such persecutions as can be found only among pagan emperors ruthlessly bent on stamping out Christianity.

20—The rapid growth of Protestantism is easily explained by the fact that it made away with religious authority, confession, clerical celibacy, fasting, abstinence, necessity of good works, free will of man, and required nothing else for salvation but faith in the merits of Jesus-Christ and the reading of the Bible. Calvin himself was not ashamed to acknowledge that out of a hundred Evangelists (Protestants) hardly one could be found who had any other motive for turning so, than the licence to indulge in lust and incontinency in every shape. Let us quote here the remarkable saying of Frederick the Great: "If you want to reduce the causes of the progress of the Protestant Reformation to a few simple principles, you will see that it was the work of interest in Germany, of love in England, of novelty in France."

30—If one ponders a little over the character and life, certainly not edifying, of the chiefs of Protestantism, as Luther, Calvin, Zwinglius, Bucer, Melancthon, Henry VIII, Elizabeth, &c., one forcibly arrives at the conclusion that, very likely, God has not intrusted to such instruments the work of any sound reform in His Church. Ah-

solutely speaking, it is true that God can produce good through the agency of sinners; but this is not his usual way of proceeding. It is not God's practice to take men that are proud, carnal, addicted to evil passions, and make them His organs and interpreters.

40—This same conclusion is forced upon us by the frightful results of that false Reformation. In all Europe, all around the cradle of Protestantism, there was to be seen such a breaking out of immorality, insubordination and disorders as the first Reformers could not help noticing and deploring very often. All this cannot be the work of God.

50—These so-called Reformers had received no mission, either human or divine, to reform the Church; their language is not one of authority; they propound their opinions and let all men free either to adopt, to reject or to modify them. They have no oneness of doctrine; some believe such a thing, others another thing; their zealots are Lutherans, Calvinists, Anglicans, Methodists, Baptists, Presbyterians, &c., &c. And after all, they proffer no miracles to confirm their teachings, nothing to demonstrate the divinity of the new religion they bring forth to the world. Credulous even to extravagance must be those who straightway believe such

new doctrines hawked about by such new comers. If these novel preachers boast of a divine religion, let them prove their mission in a convincing manner, so that nobody may doubt it. This was never done, either by the very chiefs of Protestantism or by their adherents and successors. Hence it is easy to conclude that the Reformation of Luther, Calvin and others of the same kidney, was but a spurious reform, and that their doctrines, as variegated as the individuals themselves, cannot be the Christian, that is the divine doctrine, which of course, must be one for all places and for all times and for all men.

SECOND CHAPTER

The Church, the Popes and Civil Society

SUMMARY

I.—Jesus Christ established only one Church, commissioned not to write, but to teach His doctrine.—II.—Saint Peter is appointed head of the Church.—III. Conclusions to be drawn.—IV. Objections: (a) "No man is infallible"; (b) "The Popes are not heirs of the prerogatives conferred to Saint Peter"; (c) "Bad Popes could not be infallible"; (d) "Why could not Protestantism be the true religion of Jesus Christ?"; (e) "Could not the Church of Jesus Christ be composed of the Roman, Anglican and Greek Churches?"—V. The Church is independent of the State.—VI. The Church must not be separated from the State.—VII. Relations between Church and State.—VIII. The Church has the right of using the means that are necessary to the attainment of her end.—IX. With the Protestants, the Church is a slave to the State.—X. The Church cannot usurp the rights of civil society.

I

Jesus-Christ has founded a Church; mention of it is made in every page of the New Testament. This Church, having received immediately from the Saviour her existence and constitution, is

a veritable society, perfect, spiritual and supernatural, the end of which, for all men of good will, is the happiness of life everlasting.

One reads, indeed, in the Holy Scriptures, that Jesus began to preach His doctrine and to establish the divinity of His mission by a great many miracles. Several hearers believed in Him. Among His disciples, He chose twelve Apostles to whom He granted the power of teaching with authority and infallibility, up to the end of time, the truths He was revealing to them, with the promise of his own personal assistance and the lights of the Holy Ghost. "All power, did He say, was given unto me both in heaven and in earth: going therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world" (Matth. X VIII, 18).

Another time He said to them: "Go ye therefore into the whole world, and preach the Gospel to every creature: he that believeth and receiveth baptism shall be saved; he that believeth not shall be condemned. (Mark. XVI, 15-16). Again elsewhere: "As my Father has sent me, I also send you." (John XX, 21); then He confers on

them the power of both remitting and retaining sins. He will send them his Paraclete (His Holy Ghost) who will ever abide with them and will teach them all truth. In order to confirm still more the authority and infallibility with which He invests them, He utters these solemn words: "He that heareth you heareth me; he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me" (Luke. X, 16). Again: "If he will not hear the Church, let him be to thee as the heathen and the publican." (Matth. XVIII, 17). Consequently, the Apostles and their successors have received the mission, not of writing, but of teaching the revealed truths; and in order to enable them to fulfil worthily that function as well as to prevent them from falling into error, Jesus-Christ has communicated to them the graces and the lights of the Holy Ghost, together with His own authority.

II

Among His Apostles, Jesus-Christ singled out Simon; and he foreshowed his future functions by calling him *Peter*. One day, being at Cæsarea of Philippus, with his Apostles, He addressed Himself to Simon who had just acknowledged and confessed His divinity, and

said to him: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." (Matth. XVI, 18-19). Then Simon Peter, as a reward of his profession of faith, will be made the corner-stone, the foundation of the infallible Church of Jesus-Christ, the unshakable rock against which shall be shattered all the unavailing onslaughts of the devil.

Peter will be so firm in his faith, so confirmed in the evangelic truth, that the Church, which is the Kingdom of truth here below, resting upon Peter, shall not waver a moment, in spite of the fierce war waged against her by the powers of darkness, the abettors of error. Moreover, Jesus bestows on him the power of the keys in His Church, that is a supreme authority, a universal and exclusive jurisdiction, that he may, according to the divine will, either bind or unbind on earth, in other words make laws repeal them, render judgments, inflict penalties on culprits; in short, use all the means that are necessary for the good government of the great Christian society. In the language of olden times, the giving of the keys of a house, of a

city, of a kingdom to somebody, was tantamount to making him supreme master of that house, of that city, of that kingdom.

Let us remark forthwith that it is Peter alone who received that dignity of Head of the Church, and that he received it, not from the faithful, not from the Apostles, but from Jesus-Christ Himself. So will it be with his successors on the See of Rome: their authority and infallibility will not proceed from the faithful nor the Bishops, but from God Himself.

On another occasion, the Saviour announces to Peter that the most terrible ordeals will soon overtake the Apostles, and that they will be sifted like wheat; but he adds: "I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke XXII, 32). Then the faith of Peter, thanks to the prayer of Jesus, cannot fail; in other words, it will be immovable; and thus he will be able to make his brethren, that is the Christians, firm in the faith.

Finally, after His resurrection, the Saviour asks three times of Peter if he loves Him more than the other Apostles, and each time He hears the same answer: "O Lord, thou knowest that I love Thee." And the rejoinder of Jesus is: "Feed my lambs; feed my sheep." (John XXI,

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15-17). Evidently the Saviour intrusted Peter with the function of feeding the whole of His flock, that is of governing with authority the whole of His Church, Apostles and faithful, and of being careful that His dear flock may never be wanting for suitable food, namely the truth and sound doctrine which He has revealed to the world,

Here again, therefore, we find in Peter a sovereign authority over the whole Church, an authority conferred by God immediately. Such is the magnificent privilege with which God was pleased to endow the great Apostle. Hence the infallibility of Peter, He cannot teach error. For it cannot be said that God, having bestowed on him authority over all Christians, having thereby put on all Christians the obligation of obedience, would or could permit Peter and his successors on the See of Rome to teach error, a poison for the whole flock, and would or could oblige the faithful to follow blindly their chief, down to the bottom of such an abyss of deceit. This conclusion is absurd and obviously repugnant to the infinite goodness of God who came on earth to teach truth and to save mankind, redeeming us at the price of His blood.

III

From this fact it follows: 1o that Peter and the Sovereign Pontiffs, his successors, are the necessary basis of the Church, the supreme pastors of the whole flock of Jesus-Christ, the confirmers of the faith of their brethren; 2o that they have received immediately from the Saviour an absolute jurisdiction over all Christians of whatsoever dignity; 3o that their authority depends on God alone, and therefore is independent of human power, independent of civil authority, even independent of the authority of the Bishops who owe them obedience; 4o that the Church, such as founded by Jesus-Christ, is a genuine monarchy, since the supreme power is invested firstly and essentially in a single person who is Peter or one of his successors; 5o that a distinction is to be made between the *teaching* Church, composed of the Pope, the Bishops, the priests, intrusted with the preaching of the holy doctrine, and the Church *taught* which is bound to obey and to receive the teachings of her pastors; 6o that the Pope, alone and independently of the agreement of the Bishops, is infallible (as infallible as all the Bishops in council under the Pope's presidency), when-

ever he speaks *ex cathedra*, that is to say as Pastor and Doctor of all Christians, defining that such or such a doctrine is revealed and must be believed by all faithful; 7o that Peter and his successors are appointed by the Saviour to maintain the sound doctrine in the Church, and to realize a perfect unity of faith and communion between the faithful, by means of unity of government under an infallible authority; their part being the part of the foundation-stone which secures both the oneness and the soundness of a building; or the part of a pastor who leads all his sheep to a single sheep-fold; or that of a sovereign who has received the keys of a capital, of a kingdom, and produces by himself national unity. These consequences which flow necessarily from the very words of the Saviour have been openly and wantonly repudiated by Protestantism.

IV

OBJECTION a)—“It is an impiety, clamored lately a Protestant, member of I know not what denomination, it is an impiety and a blaspheme to assert that a man, Pope or not Pope; can be infallible. Do you forget that every man is prone to error? One must have reached the last degree of self-esteem to claim infallibility.”

ANSWER.—Assuredly it would be foolish to believe that a man can be infallible *by himself without the assistance of God*. But if that assistance has been promised evidently to him by God for the perfect fulfilment of his functions as universal Pastor, it is but wisdom to acknowledge that this man cannot err, just as it is foolishness to deny his infallibility.—You tell me that every man is prone to error. But tell me, you, who do flaunt so much reverence for the Bible, and believe every word of it, tell me of Moses, of David, of the Prophets, of the Apostles, of the Evangelists, of all the sacred writers: were they not merely men?—Indeed, they were.—Were they not infallible when they wrote the sublime teachings contained in your Bible?—Yes, indeed.—Have they possibly erred and led you into error?—No, certainly; for in such a case, you would not care more for their words than for the utterances of the king or of any other honest person.—But if they were infallible while writing those books, to whom was it due?—To no other than God, since you claim that the Bible contains nothing but the word of God.—Then, if those sacred writers, who were ordinary men, have been able to speak nothing but the truth thanks to divine inspiration, why could not the Popes, by virtue of the assistance of the

Holy Ghost, enjoy likewise the privilege of never teaching, as Popes, any error in matters of revealed doctrine? The possible infallibility is equal in each case. Well, God has promised His Church to be with her till the end of time; He has promised His Holy Ghost to help her teach all truth, and He has prayed that the faith of Peter never fail him. Will you dare now pretend that the Lord's prayer has been vain? You dare not say so. You must therefore acknowledge that the Popes, with the help of God, can be proof against teaching any error, consequently be infallible.

OBJECTION *b*)—"In order that such a conclusion may be true, it would be necessary, continues the contradicter, that the promises of Jesus-Christ had been made, non only to Saint Peter and to the Apostles, but also to their successors; and this can never be proved".

ANSWER.—It is easy, on the contrary, to demonstrate that the promises of the Saviour have been made for all times. Jesus, indeed, promises His Apostles to be with rhem *till the end of the world*; He repeats to them several times that the Holy Ghost will abide *always* with them to teach them *all truth*; He affirms that the gates of hell shall *never* prevail against His Church built upon Peter. It is obvious that

Jesus-Christ was founding a Church that was to endure as long as there would be men to be saved on earth, that is till the end of ages. Therefore His promises of assistance extended likewise to the consummation of the world, and consequently could not be restricted only to Saint Peter and the Apostles personally, since they were to die soon. They comprised necessarily all those men who were to succeed them in their functions. Such has ever been the faith of the whole Church up to the birth of your false reformation in the sixteenth century.

OBJECTION c)—“You may make others than myself believe in the infallibility of the Popes, replies that Protestant; for my part, I will never admit that men as wicked, as corrupted as certain Popes were, may have been infallible.”

ANSWER.—You think you have discovered an irrefutable argument; but you are strangely mistaken. You mistake *infallibility* for *impeccability*: these two things are, however, very different. But, first of all, you frightfully exaggerate the vices of a few Popes. If you study history elsewhere than in the authors who are hostile to Catholicism, you will find out that these Popes, so criminal in your estimation, are yet infinitely superior, in their moral deportment, to your would-be great Reformers of the sixteenth

century, and might be their models. Moreover, supposing all your charges against them to be true, nothing would follow therefrom against their infallibility. You seem unable to realize that a single man may be both defectible and infallible in the same time. But, tell me, do you not acknowledge that a man may be an excellent professor of literature, of mathematics, etc., may be able to teach his pupils these matters without any error, though being in the same time a corrupt and scandalous rascal? Two very different things are his teaching and his moral private life. As a teacher, he may be ever in the truth; as an individual, he may be very wicked; he will be then a great sinner, but withal an infallible teacher. Such is the case with the Popes. They are, all at once, men and Heads of the Church. As men, as individuals, they are subject as other men to all human frailties; they are liable to be just or sinners, virtuous or wicked as other men. But as Popes, as Heads of the Church, they enjoy the privilege of never teaching error in matters of revealed doctrine. They owe this privilege, not to their own efficiency, but to the particular assistance of the Holy Ghost. You see how *infallibility* differs from *impeccability*

OBJECTION *d*)—"I understand your distinction, replies the Protestant; but you proceed from a false principle. You ever suppose that Saint Peter is greater than the other Apostles, that he is the fundamental rock of the Church. Well, this is not true; for all the Apostles have received the same mission of teaching the nations, and the same power of binding and loosing, of remitting and retaining sins. Moreover, Saint Paul says explicitly that the corner-stone of the Church is Christ; he even says that the faithful are established upon the foundation of the Apostles and Prophets; a statement in full divergence from the Catholic doctrine"

ANSWER.—Undoubtedly, if you consider Saint Peter as an Apostle, he is equal to the other Apostles; as such he could preach the Gospel everywhere, found churches, ordain priests and Bishops, &c. But Saint Peter was not only an Apostle: he was the Pastor of the whole flock of Jesus-Christ, that is the Head of the universal Church; he had the plenitude of power and jurisdiction; he was enjoined to confirm his brethren in the faith. The other Apostles were his subordinates. All these functions, pointing to the Sovereign Pontificate, belonged to Peter alone.

The Apostle Saint Paul says that Jesus-Christ is the corner-stone of the Church. That is true; and we, Catholics, aver the same thing. Indeed, we confess that Jesus-Christ is the *invisible* Head of the Church, that He rules her by His grace and His supernatural operations; we acknowledge that it is Jesus who communicates to Saint Peter his dignity of *visible* Head of the Church, his infallibility and his supreme authority; so that without Jesus, Saint Peter would be nothing, would be but a weak man, trembling at the voice of a maid and denying his divine Master. But resting on the Saviour and His promises, he becomes strong; his faith shall ever be unshakable, and the Popes, his successors, shall inherit his prerogatives.

When Saint Paul speaks of the faithful who are established upon the foundation of the Apostles and the Prophets, he means the doctrine taught by them in the New and in the Old Testament; nothing more. There is nothing in this that the Catholics do not admit immediately, since that is the doctrine which it is the mission of Saint Peter and his successors to keep in its entirety.

OBJECTION e)—“Be it so, goes on the Protestant; but you cannot show that the Roman Church is the true Church of Christ. Why should not the several Protestant communions

who have reformed the abuses of the Roman Church rather be the true Church? The rather good-natured Catholics believe themselves alone in possession of truth; and they stamp as heretic anybody who does not think as they do. Such a religion I hold in abhorrence."

ANSWER.—We are well aware of it. But we have the most convincing reasons to relegate you among the heretics. We are actuated neither by fancy nor by over-selfesteem, but by this potent reason that the Catholic Church, alone, possesses all the notes, all the characters of the true Church of Jesus-Christ.

A fact which occurred in England a few years ago, will help you to understand the truth of my statement. A young man, born of a noble English family, was a follower of the sect of Ritualists. He did not lack piety, was well behaved, and wanted sincerely to embrace the truth wherever he would find it. One day, as he was quietly coming back from the castle of one of his friends to his father's house, he felt himself suddenly stopped on the way, like another Saul on the highway of Damascus. He felt so vividly penetrated with the words of Jesus-Christ to Saint Peter: "*Thou art Peter, and upon this rock I will build my Church*", that he stopped short, and was, as it were, compelled by an in-

visible power to ponder over them quite seriously. "Jesus-Christ, said he to himself, founds His Church; He founds one Church, not several; He founds her upon Peter, and He guarantees that she will stand victoriously all the onslaughts of hell, therefore, that she will never fall into error. But we, Protestants, have by the hundred, sects or churches diverging one from the other, all of them pretending to be infallible; while not one of them claims to be built upon Peter, or to rest upon his successors. Jesus-Christ, however, has put Peter at the base of His Church; He made of him the foundation thereof. How can we flatter ourselves with the notion of standing in the true Church, when we acknowledge the authority neither of Peter nor of his successors? Then, we are outside the divine base which the Saviour has given to His Church. Upon a mere human foundation do we rest all, Ritualists and all kinds of Protestants; consequently we are not in the true Church; we are liable to be tossed about by all indiscriminate winds of doctrine; and that this is true everyday experience shows forth but too vividly. After all, Jesus-Christ ever speaks of one Church; and in that single Church He wants perfect unity in faith, in creed, in government; He likens her to the human body whose members are intimately

linked together, to a flock which follows a single pastor, to a kingdom which obeys a single sovereign, to a family all submitted to the authority of a single father. He requests all of us to believe the doctrine taught by the Apostles, condemning us if we do not, and to listen to them as we should to Himself. This Church must be *the same in all countries* of the world; she must bring forth *saints*: that is her special aim; and she must originate from the Apostles.

"Such unity is conspicuous in the Roman Church which obeys one chief: the Pope, which teaches the same faith all over the world; which brings forth, everyday, marvels of sanctity, and which ascends obviously to the Apostles by an uninterrupted succession of pastors. All the characters of the true Church are brightly manifested in her; she is visible. But howsoever earnestly do I investigate since a long time, I do find nothing similar in Protestantism; there are in it as many religions as individuals; the sects multiply and diverge indefinitely. Anyone of them claims to be right and to be the true Church. Who shall decide that question? We acknowledge no infallible tribunal; we see all around us none but men liable to err: how could unity blossom out from that infinite variety of opinions, without an authority binding the whole?

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Impossible, quite impossible!—And where are our Protestant Saints? I see none anywhere.— Lastly, we cannot ascend to the Apostles, since our religion began with Luther and Calvin; and yet, how many are there among us who have kept the very doctrine of these Reformers? Very few assuredly, though we were born quite lately.”

Such were the profound reflections of that young man on the way. It seemed to him that the shining light of the moon was illuminating his soul and urging him to a last sacrifice that he might enter into the possession of truth. He no longer hesitated: he promised to God instantly that he would be a Catholic. On the following day, he was in London, asking of Cardinal Manning his admission into the pale of the Roman Church and the means to complete his religious instruction. Not long after, he was in Rome, where he studied theology and was ordained a priest.

I invite you, Sir, did I now say to him, to weigh seriously the reasons which resulted in the conversion of that young man. These reasons will strike you as being so unassailable that you will no longer wonder at being numbered among heretics, and that you will not help, without ill will, becoming at least a Catholic, if not a priest.

—“Sir, replied the Protestant, I feel satisfied that your arguments deserve, at least, a serious consideration. As a matter of fact, unity of creed is impossible among us; everybody fashions to himself his own faith and religion as he deems fit, and it is nobody’s concern. Bishops, ministers, all are bound to concede to every individual the right of thinking otherwise than they do, in religious matters, even the right of turning atheist or Roman Catholic, if one feels like it. There is no authority empowered to tell him peremptorily: *you are certainly mistaken, you are in error.* To speak with such resoluteness, one must, indeed, rely on divine promises and be sure to possess truth. We are out of it.

“Another fact which I have ascertained is that there is in England an immense movement towards Catholicism among those of the better class, which is the most moral, the most learned, the most conversant with Christian antiquity and the writings of the Fathers of the Church. Wonderful is the return of England to Catholicism in the person of Newman, Faber, Manning and a great many others. The whole of my thought and conviction is that this Catholic movement would be still more considerable if family ties, circumstances of social position and

material interests, pride and other passions, did not retain so many of us in Protestantism."

—I would not have dared, did I reply, to give out that idea, lest I should offend you, but as you did, ahead of me, acknowledge these facts, I will freely tell you that I think just as you do in this matter. My hope, further, is that in a hundred years hence, more than half of your compatriots will be Catholic; the rest, unhappily, will have turned rationalists, and genuine Protestantism will then survive only as a name, in the memory of mankind.

OBJECTION f).—"What do you think, continued this same Protestant; of that opinion which claims that the Anglican Church, the Greek Church and the Roman Church are but three branches of the true Church of Christ, and that one can be saved in any of the three, since every one of them has kept the faith in the fundamental articles of Christianity"?

ANSWER.—We, Catholics, assert that such an opinion is a profound error, for the following reasons: 1o There cannot be one society, one Church, where you find three supreme and independent authorities as the Pope, the Czar of Russia, and the King of England: there you have three different Churches, everyone of which has a particular head. But Jesus-Christ has

founded a single Church, at the head of which He has appointed a single Chief, Peter, vested with the functions of Pastor over the whole flock. Therefore, both the Anglican Church and the Greek Church, which do not acknowledge the authority of the Pope, successor of Saint Peter, cannot in any way be living branches of the Church of Christ; they rest no longer on the unmovable basis given by the Saviour to His Church; and consequently, they are out of that holy Ark which is built to save mankind from the flood of evils and errors submerging the world.—

2o This opinion rests on a pretended distinction between the fundamental and the non-fundamental articles; in this, as in all other matters, there are as many contradictory opinions as there are individuals, and no authority being there to settle the issue, a lamentable chaos is the outcome of the squabble. That so-called distinction is of a modern origin, and has no solid foundation. Never have the Protestants been able to agree upon that chapter of fundamental articles. The Anglicans claim that they have sufficiently kept the principal articles of faith to be considered a branch of the true Church; both the Greeks and the Catholics deny it. Now, the Greeks hold the same pretension; but the Catholics again are against it, because the Greeks

do not acknowledge the authority of the Sovereign Pontiff. And the reason of this is very plain: Jesus-Christ has given His Church but one supreme Chief, who is the Pope.

Finally this Protestant admitted that, after all, the Catholic notions about the constitution of the Church were not so flimsy as he had surmised them to be. He promised that he would scrutinize them seriously and that he would embrace Catholicism if he became satisfied that therein was the truth.

V

From the fact that the Church is a complete and perfect society receiving its rights immediately from its divine Founder, it follows that the Church has the full power of legislating for herself, independently of the civil powers from which she is distinct and to which she is superior, 1o by her *origin*, a divine one, since she is the personal work of God; 2o by her *end*, which is to lead men to the eternal possession of God in heaven; 3o by her *object*, which is the intact preservation of all the doctrine God has been pleased to reveal to mankind.

VI

Though the Church be distinct from the State, she must not, however, be separated from the State. Both powers, the spiritual and the temporal, are bound to act jointly, so as to bring forth: one the eternal felicity of all men, the other the terrestrial prosperity of its subjects. Therefore, they must respect and help one another. Such a mutual protection, giving strength to both of them contributes to the public weal.

The Church, as a society, being superior to the State, that is to civil society, the latter is forbidden to enact any law that might be detrimental to the interests of the Church, or adverse to the laws of God and the Church. Civil society is even bound to help the Church when requested by her to do so, in such cases as the repression of errors and evils by which the world is corrupted. That is tantamount to say that the State is subordinated to the Church both *negatively* and *positively*, according to the expression of the Fifth Council of Quebec. But this subordination is limited to matters that are divine either directly or indirectly. The Church cannot interfere in the legislation of the State, when the laws of the State are restricted to mere temporal and

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terrestrial matters, and do not trespass against either the natural law nor the positive divine law, against the rights of both the Church and of conscience; for it is the province of the State, not of the Church, to bring about the temporal welfare of the people.

VIII

The Church, as a complete and perfect society, enjoys the right of taking the means that are necessary or conducive to her end. She must exert her beneficent action over the whole man without hindrance. She must enjoy full freedom both in her interior life and in her exterior action; she must be free in her teaching, in the administration of the sacraments, in her ceremonies, in her dealings either with the Sovereign Pontiff or with the faithful; free in the holding of Councils, in the training of her ministers by means of seminaries; free in the erection of episcopal Sees, in the choice of her priests and Bishops; free in her religious Orders; free to acquire property and possess the same; free in her legislation, and in the promulgation of her laws. The Church is bound to attain her purpose; therefore she is entitled to all the means which she deems necessary or useful to that purpose.

"Christ, says Saint Anselm of Canterbury, loves nothing more in the world than the liberty of His Church; He wants His Church to be a free, not a slavish institution."

IX

It is obvious that Protestantism, in all countries which it has pervaded, has lost the sound notions about the Church of Jesus-Christ; for, everywhere, it has turned to be the humble servant of the State, which overrules it as a master and dictates even its laws. Protestantism has rejected the authority of the Pope, of the legitimate Head given by Jesus-Christ to His Church: now, it is compelled to submit to the whims, to the changing moods of a man, or of a woman, who indeed, has the right of governing in terrestrial matters, but has not received any authority over spiritual things. It has rebelled against the infallibility of the teaching Church, that is of the Pope; and it has placed a shadow of infallibility in the weak reason of any individual or of any temporal sovereign.

X

The Church cannot usurp the rights of civil society; she cannot extend the limits of her power at the expense of the State; for then

would come out the inference that she can fall into error and mislead the faithful. We are aware that the Popes, speaking *ex cathedra*, and the general Councils presided by the Popes, can neither be deceived nor deceive us: we have that in mind when we say that the Church can never usurp the rights of another society. We readily admit that particular or local abuses of power have taken or may take place; but the remedy is always at hand; it is the appeal to the supreme tribunal of Rome. There, one is assured to obtain redress; and it will be always an easy task to have those called back within the bounds of their province, who may have dared to go beyond them.

THIRD CHAPTER

The Bible and Tradition

SUMMARY

I. Reverence of Catholics towards Holy Scripture.—
II. The word of God is contained not only in the Bible,
but also in Tradition.—III. The Church is commissioned
to preserve Tradition as well as the Bible.—IV. Protest-
ants are unable to show :*(a)* that the Bible is a divine book;
(b) that certain parts of the Bible have been inspired by
God, the exclusion of others; *(c)* that human authority
should not be placed above divine authority, that the
Catholic Church invents instead of stating; *(d)* that the
Bible is plainly intelligible; *(e)* that the word of God is all
contained in the Bible, and not at all in Tradition; *(f)*
that the Holy Scripture is our proximate rule of faith.
Conclusion: Trust the Church who has the task of
preaching the Gospel.

I

The Catholic Church entertains the profound-
est veneration for the Bible; she looks upon it
as the word of God, as the expression of truths

which Heaven in its bounty has revealed to man. We believe that God, though he did not Himself dictate or write directly the books of the Bible or Holy Scripture, has however inspired the sacred writers, enlightening their intelligence, moving their will and selecting the doctrines to be communicated to the world by this means. Therefore, we firmly believe that God is the chief author of the Bible, that is of the forty-five books of the Old Testament and of the twenty-seven of the New, and that the inspired writers, consequently, were but intelligent and free instruments in the hand of God.

So great is our respect for the Bible that we would not suppress a single idea, not even change wittingly a single expression thereof. When, at Mass, the Gospel is read, the whole assembly stands up, as a profession of faith. How many holy personages read it everyday, even on their knees, as a token of respect towards the word of God! And do not the Catholic priests, reading their office and celebrating at the altar, peruse daily, with piety, a great part of the Holy Scripture?

II

But the word of God is not wholly contained in the Bible; it abides also in Tradition. Tradi-

tion, in the sense here made use of, is that part of the revealed doctrine which is entirely wanting, or not quite plainly enunciated in the Holy Scripture. That part of the doctrine is kept in the writings of the Fathers of the Church, in the decrees of the councils, in Christian monuments, in the acts of martyrs, &c. It is intrusted, as the Bible itself, to the care of the teaching Church which is ever assisted by the Holy Ghost. Therefore the word of God is either written (the Bible) or unwritten (Tradition); in either case, it deserves our equal veneration, since it is always for men the expression of the will of God, commanding the obedience of all reasonable creatures.

III

This word of God, either written or unwritten, is the precious treasure intrusted to the Apostles and to their successors. These are the men to whom God has commanded to teach all nations, and to instruct them as to how they must keep *all things that he has commanded*. To enable them to perform worthily their august functions, the Saviour promises them to be with them till the consummation of ages; He sends them His Holy Ghost, to teach them all truth and to abide with them forever. These magnificent promises

regard *the whole of the revealed doctrine*, which they are bound to keep intact and free from all alteration. Any time impious and foolhardy men are mistaken in the interpretation of this doctrine, either daring to suppress certain parts of it, or contriving to corrupt it in anywise, the teaching Church is strictly obliged to rectify the falsities, and to proscribe the errors which are so obnoxious to souls. It is to the teaching Church that we must apply to know exactly what are the books which constitute the Bible or of which God is the author, and what are the traditions coming from the Saviour or the Apostles. Hearing the Church is hearing Jesus-Christ Himself; despising the Church is despising Jesus-Christ Himself and His heavenly Father who has sent Him: it is like ranging oneself among heathens and publicans. Such is, in brief, the Catholic doctrine about the Bible and Tradition.

IV

Protestants cast off both the Church and Tradition: they admit only the Bible as interpreted by every individual. The principal difficulties with which they assail the Catholics in this respect, are nearly all contained in a

conversation which I held once with a peddler of bibles, a man of a great religious zeal. He wanted to sell me a nice bible richly bound and gilt-edged.

a) "Do buy that beautiful book, did he say; you must not be afraid of the word of God that is in it."

—Who assures you, I replied, that this book contains the word of God? What do you know about it? Has God sent any one to hand you that volume and to vouch that His very doctrine is to be found in it?

—"Oh! no, indeed, came the rejoinder; but Luther, Calvin, Knox, Wesley and all of our great Reformers have taught unanimously that the Bible contains all the word, and nothing but the word of God to men. All Christianity, prior to them, believed the same thing, and rightly so; for the doctrine of the Bible is so holy, so sublime, so superior to that of all the great philosophers of antiquity, that God alone can be the author of it. And this is the fact which has forced all the Protestants to the conclusion that the Bible is a divine book, a code of laws given by God Himself to the world."

b) —Very well, said I, but the Bible did not fall from heaven into the hands of Luther and other Reformers; they have taken it from the

Roman Church which they deserted. But that Church, according to their prejudice and statement, was, since a long time, a slough of corruption, of errors and ludicrous superstitions. If that be true, you are in the lurch. Who can tell all the changes, all the transformations the Bible has undergone in the hands of so wicked a Church? Very likely, it should be no more, now, than a pale shadow of the word of God!

You hold that the doctrine of the Scriptures is holy and sublime; this is quite true. But do you not know that there are lots of books which you do not regard as divine, and of which the doctrine is as holy, as edifying as that which is taught in the different books of the Scripture? For instance, look at the wonderful writings of the ancient Fathers of the Church, or at the *Imitation of Jesus-Christ*: I feel pretty sure that you will pronounce them more edifying, more unctuous than the Book of *Numbers* or the *Apocalypse*. Therefore, you are quite unable to decide whether your Bible contains the word of God or merely the word of certain men. You are likewise unable to prove whether all the books of the Bible, or but a part thereof, are inspired. If I took a fancy to pretend that the *Imitation of Jesus-Christ* is a divine book, and to insert it in the Bible, what could you say to

rebuke me? Can I not attribute to this book the same characters it pleases you to attribute to other books? You exclaim: The book of *Numbers* is God's, because its doctrine is sublime. And I exclaim louder than you: The book of the *Imitation* is divine, eminently divine, because its doctrine is yet more sublime than that of the Book of *Numbers*. Who is right? Who will settle that capital issue?

In our religion, the Church decides the question with authority, and everybody submits to her judgment; but in your religion, that question shall ever remain an unsolved problem. Examining certain Protestant bibles, I remark that the books of *Tobia*, of *Judith*, of *Wisdom*, and of a few others are not found in them as in our Catholic bibles: for what reason do you exclude these books? For none at all. History tells us that Luther despised the epistle of Saint James which he called an *epistle of straw*; you, however, do keep it: why such a divergence between the father of the Reformation and modern Protestants? These are very serious questions: I defy you to solve them. You are unable to tell me whether the Bible contains the word of God or not, whether it contains purely human books or not, whether it contains all the divine books or not, whether it has been altered or not even-

tually, in things essential. You Protestants, who do not avail yourselves of the infallible guidance of the Catholic Church, find but enigmas, insoluble problems, in so many and such difficult questions.

You believe in the Bible on your own very fallible authority, and nobody is bound to believe as you do. Hence, it comes to pass that Protestants never agree one with the other about the books to be considered as inspired and divine. All of the books have been, one after the other, excluded from the Bible by the different writers of the Reformation. In this matter, as in all other matters, it has been impossible for them to write in a common agreement. Of course, by so doing, every one of them rested on his pretended right of interpreting the Bible after his own liking, and of excluding from it whatever displeased him, as hurting his religious prejudices or restraining his passions. If you took away from your Bible all the books that have been excluded from it, under unseemly pretences, by learned Protestants, *nothing* would be left of it, but the magnificent binding, its outward adornment.

c)—“God forbid, replied the agent, that we put the authority of the Church, that is of common men, above the authority of the word of God to be found in the Bible. That is good for

Catholics. We, on the contrary, believe that the word of God is truth itself and must not be submitted to the tutelage of man; we hold that it is sufficiently intelligible to be understood by everybody; we believe that it is entirely contained in the Bible and that your so-called Tradition is a mere human concoction, a fabrication of false doctrines in behalf of the Catholic Pope and Bishops."

—Before answering everyone of your aspersions, said I to him, let me tell you again that Protestants are altogether unable to demonstrate, with any degree of certainty, that the Bible contains the word of God. Try as you may, it is impossible for you to defeat anyone who dares to challenge you on this point. Such a positive teaching can be found nowhere but in the Catholic Church, on account of her infallible authority, ever competent to sift truth from falsehood and the word of God from the word of man.

¶ You are right and in full accord with us when you claim that the word of God is truth itself. But we do not submit the word of God to the word of man, as you rashly say. When the teaching Church, either by the Pope or by a Council, as an organ, declares that one particular book of the Holy Scripture, for instance the book of *Wisdom*, is inspired and divine, she does not

pretend to endow this book with a divine authority of which it was destitute before; she only states a thing ever true, now as in the beginning, and she obliges all the faithful, by virtue of the infallibility she is vested with, to reckon that book among the sacred books of which God is the author. And what might be doubted before, becomes instantly an object of our faith, since God Himself has spoken through His Church.

In the same way, when the Church gives the interpretation of a text of the Holy Scripture, she does not assume to do it unwarrantedly; no; she merely states the meaning thereof, or the idea which God wanted to lay down in that text. In a like manner, when the Privy Council of England interprets a somewhat ambiguous law promulgated by the Sovereign, nobody bethinks himself that the authority of the Council is rated above that of the King. Everybody is satisfied that the Council has merely defined the intention of the Sovereign in that law. The only difference in these two cases is that the Privy Council, being fallible, is liable to distort the meaning of the law; while the Church, endowed with infallibility, can never falsify the meaning of the sacred text.

But I want to appeal to a more personal argument. When you read the Bible, you endeavour to understand and to fix the meaning there-

of: do you pretend, by doing so, to put your own authority above that of the word of God? No, indeed. But the Catholic Church does the same thing that you do: she interprets the Sacred Books. The men she makes use of are versed in the knowledge of the Scriptures; they have studied the Bible throughout their life; even though they were not personally assisted by the Holy Ghost to be guarded from error, would not their collective interpretation give better warrant of the truth than your own private personal interpretation? All things equal, their science being at least, as great as that of Protestants, why should they be fatally bound to get mistaken? Were they liable to mistake out of the Church, the case is altogether different when the Church takes the matter in hand: then all possibility of a mistake is precluded: she is infallible.

d)—You hold that the Bible is *clear* and within the reach of anybody. This is admissible for certain parts of it; we, Catholics, do not pretend that the whole Bible lies in impenetrable obscurity. As a matter of fact, however, a large part of the Holy Scripture is out of the reach of the mass of Christians: they are altogether unable to detect the true meaning of the text; nay, they are often in the impossibility of reading it. How many Christians do not know,

and shall never know how to read? How many readers are there not, who notwithstanding more or less instruction received in their youth, are not fit to penetrate the obscurities of the Bible? Does not the Apostle Saint Peter speak of *some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition?* (II Peter. III, 16).

Besides, if the Bible is so *clear*, as you call it, how do you account for the fact that nearly every verse has received so many, and so divergent interpretations in Protestantism? For every text there are nearly as many opinions as individuals. Were the Bible within the reach of everybody, everybody would find in it the same meaning and would give it a uniform interpretation: that is evident. Then, if a great many intelligent, well meaning, pious and learned persons cannot agree over the sense of so many passages of the Scripture, you have the crushing proof that the so-called clearness you speak of is nothing but a decoy.

e)—You hold that the word of God is *entirely* contained in the Bible, and in the Bible *alone*.

But you are not able to prove it. Affirmation is a much easier thing than demonstration. Only a few of the Apostles have written; and

yet they did so in particular circumstances only, for the special wants of either a Church or a person; and nowhere do you find any hint that they intended to commit to Scripture the whole of the doctrine revealed by Jesus-Christ. It is just the reverse that is true, according to Saint John XXI, 25.

The Church had been founded, the Gospel had been preached all over, before a single word of the New Testament was written. The Epistles and the Gospels have not been published all at once, but by parts, in the course of the first century; and not before the fourth century have they been definitively collected. Before this, they were read in particular Churches; a few of the faithful had copies of them; a very rare case; the people generally were acquainted with the Christian religion only by the preaching of lawful pastors, mouth, not Scripture teaching. How far were the primitive Christians from the Protestants who require every man to have his Bible, to read it carefully and to draw from it his rule of faith! Such a doctrine would have been held as ridiculous and impossible before the invention of printing. It is yet impracticable, even now, in this time of universal progress.

Moreover, it is not true that the whole of the doctrine of the Saviour is contained in the Bible.

I defy you to prove it by a single text of the Holy Scripture; you cannot prove it by Tradition, since you reject Tradition as a fabrication of falsehoods and errors. But allow me to satisfy you that we are bound to believe things which are not contained in the Bible. Listen to Saint Paul who writes to the Thessalonians, in his second Epistle¹ (II, 14): "Therefore, brethren, stand firm, and hold the *traditions* which you have learned whether by word or by our epistle." Then, there are doctrines which came by tradition only, not by Scripture, and which we must keep with care. Farther on he adds (III, 6): "We charge you, brethren, in the name of Our Lord Jesus-Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the *tradition* which they have received of us." In another place, he urges his disciple Timothy to *keep* the deposit of faith, to avoid the profane novelties of words, and the oppositions of knowledge that is false; he wants him to *continue in those things which he has learned and which have been committed to him* (II Tim. III, 14), to *hold the form of sound words which he has heard of him in faith* (I, 13), and to *commend the things which he has heard from him to faithful men who shall be fit to teach others also* (II, 2), &c.

This is perfectly evident: there are doctrines which are not taught by word of mouth, which are not written, and of which the Apostles and their successors must be the faithful guardians: that is to say, there are divine traditions.

You won't have Tradition, you hurl anathemas against it; but you accept it unwittingly, and you are even forced to accept it. Whence comes to you that custom of observing Sunday, instead of Saturday, the Sabbath day always mentioned in the Bible? From Tradition. And that custom of baptizing children and of not reiterating the baptism conferred by heretics? From Tradition. Who taught you not to permit marriages between near relatives? Tradition. Ha! my dear friend, without the Tradition of the Roman Catholic Church, how could you know that the Bible contains the word of God? How could you show that all the books thereof have God for author? How could you be satisfied that these same books have not been notably altered, augmented or abridged, in the course of centuries?

The solution of everyone of these problems is impossible outside Catholic Tradition. The Roman Church alone can tell you with certainty: I am commissioned to teach all creatures the truths which God has revealed to the world; these truths I have preserved unaltered, thanks

to the assistance of the Holy Ghost; and you will find them both in Scripture and in Tradition; such edition of the Bible, from which you have suppressed the books of *Wisdom*, of *Tobias*, of *Judith*, &c., is incomplete; in such another version, the sense has been falsified or utterly changed; and such a practice does not come from God: it is erroneous.

The Church "accomplishes her divine mission when she condemns your bibles which falsify the meaning of God's word, or contain but a part of the inspired books; she does the same, when she forbids the reading of certain publications hurtful to sound morals and Christian faith. And this is the reason why she discountenances your trade of peddling Protestant bibles and tracts generally obnoxious to the Catholic, the only true doctrine.

f)—"But, retorted our opponent, if God has spoken in the Bible, he must have done so in a clear and comprehensible manner; He must wish that His written word be in the hands of everybody: no wonder that He enjoined the Jews to *search the Scriptures*; and likewise the Bible, inspired by God, must be a complete code of divine laws, outside of which no revealed truths are to be found."

—If God, I replied, had intended to give us in the Scriptures the proximate rule of our faith, He would certainly have made them so clear that nobody could ever have mistaken the sense thereof; so that the greatest uniformity of Bible interpretation should have prevailed everywhere. But Jesus-Christ has intrusted the whole of His doctrine to His Church with the mission of teaching it, of keeping it intact, of spreading it: therefore, such a bright clearness of the Scriptures was not at all necessary. The obscurities which the Holy Fathers, and even the Protestants have inevitably encountered in the Bible, were to be enlightened by the explanations of the infallible Church.

What the Saviour wishes is not that every Christian have a copy of the Bible and read it at home, but that the doctrines and the teachings given by Him to the world be known and put into practice. Now the Church, by the ministry of her pastors, teaches her children the truths contained both in the Scripture and Tradition; and by means of her sacraments, enables them to practise all Christian virtues; while Protestantism can do no more than hand to its members a book, in great part obscure, which most of them cannot understand, a dead letter which

anyone interprets according to his fancy, without any grace-giving sacrament.

When the Lord said to the Jews: *Search the Scriptures, because they bear witness of myself*, He did not urge them to read the whole Bible, since the New Testament was not yet written; he did not charge them with a new commandment; he merely wanted them to ascertain that the prophecies concerning the Messiah were realized in Himself, with the consequence that the reading of the Scriptures would lead them to the knowledge of Him who was their Redeemer and Master. We, Catholics, do believe the teaching of Moses and the Prophets; but we do not presume to interpret them, according to our whims, otherwise than the Church does.

It is therefore quite evident that Our Lord did not intend to make of the Scriptures a complete code of revealed doctrine, since He founded His Church without the help of the Bible, and since, later on, He caused but a portion of His doctrine to be consigned to the Bible.

You dispose of your bibles as containing the word of God, as being inspired, and you are not able to prove it. You offer them as complete; and they are certainly incomplete, wanting, as they do, several books which the very Jews had a great veneration for, and which the Church

has always ranged among divine Scriptures. You affirm that your versions or translations are exact; but this you ignore, and this is false in a great many cases. You impugn Tradition, and you are compelled to appeal to it under pain of renouncing the Bible; as many of your beliefs and practices have no other ground but Tradition.

The best thing for you to do would be that you give up your bibles and stand by the teachings of the Catholic Church which is the only society founded by Jesus-Christ. Our Church has never forbidden the reading of the Bible as a general measure; she has forbidden it only to those to whom it might be hurtful, to those who were not likely to understand it, to those who were liable to twist the meaning thereof, and to draw from it the most pernicious errors; for, as Saint Augustine remarked in his time, *heresies are born from the Scriptures which, though good in themselves, are not rightly understood.*

Remember, lastly, that the Bible is not as essential as the Church. Jesus-Christ did not write anything; He preached. He commanded his Apostles not to write, but to announce his Gospel to the world by oral teaching. Very few Apostles have written. Later on, Christian society increased, gathering most of the peoples of the earth; yet the Bible so far had been very

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little diffused and scantily read by the faithful. Then Christianity was fully able to thrive in the world without the help of the Bible. Be sure that it shall stay, living and strong, without the diffusion of your books.

The crestfallen peddler went away, pledging his word that he would ponder on all I had said to him. He eventually became a good Catholic, and is now an exemplary husband and father of a family.

FOURTH CHAPTER

The pretended intolerance of the Catholic Church

SUMMARY

I. The Church intolerant for errors, not for persons.—
II. Intolerance of heretics who accuse the Church wrongfully.—III. The Church has always repudiated error and false morality, in this emulating Jesus Christ, the Apostles and the Saints.—IV. Bearing of the Church towards the Albigenses, Mussulmans and Jews at the time of the Crusades.—V. The Church does not propagate faith by means of coercion; the truth about the *Inquisition*, the *massacre of Saint Bartholomew*, the *revocation of the Edict of Nantes*.—V. The true meaning of this proposition: *No salvation out of the Church*.—VII. The Church is inimical neither to true liberty nor to progress.

I

The reproach of intolerance has been very often hurled at the Catholic Church. There is truth and falsehood in this accusation, the defeat

of which lies in the distinction between error and persons in error.

It is quite true that the Church is *intolerant as to error*; and she cannot help it. Is she not the guardian of revealed truth? Is she not bound to protect it against novators who deny it, change it or ridicule it? Has not Jesus-Christ commanded her to teach all nations and to keep the deposit of faith? She would be unfaithful to her divine mission if she did let the precious treasure bequeathed to her by her divine Founder perish in her hands, and if she did not strive to defend it against every robber she meets on her way.

But it is a falsehood to say that she is *intolerant as to persons*, if indeed, these persons do not endeavor to disseminate their nefarious errors, and to destroy truth by dint of persecution. Like her divine Master who sovereignly hates sin while loving the sinner, the Church condemns all doctrines that are false, while endeavouring, by means of meekness and persuasion, to call back to the fold the sheep that are straying from it.

The Church has been intolerant, quite true, against the false gods of paganism, against the impure doctrines of the Gnostics, of the Manicheans, of the Waldenses, of the Albigenses, against the sacrilegious novelties of the chiefs of Protes-

tantism; but, was she not in this a thousand times right? What would have become of the world if she had not opposed her intolerance, like an iron wall, to the invasion of all vices and countless monstrous errors? Why, in practising such vigilance, should the Church be more blameworthy than civil society which condemns either to death or banishment malefactors and murderers? Civil society has a natural right to exist and to use such means as are necessary to its preservation: so, the Church has both a natural and a divine right to exist, and consequently to use the means whereby she keeps herself alive. This is the reason why she repels error everywhere she meets it, and why she protects herself against the attacks of her enemy.

"The Church has resorted to charity to retrieve the wayward. She invoked the help of the civil power, and called force to the rescue of truth only when she was compelled to defend herself against fanatical heretics who assailed her with drawn sword, troubled public peace and jeopardized all civil as well as religious society. Such is, in three words, the summary of all her oppositions to heresy, since the origin of the Church: is there in it any ground for clamoring against intolerance and cruelty?" (Abbé Berseaux),

II

Who has any right, among heretics, to utter that accusation? Is it Luther who wanted to wash his hands in the blood of Popes and Cardinals? Is it Calvin who was ferocious to the extent of causing the Spanish physician, Michael Servet, to be burned at the stake? Is it Henry VIII, or Edward VI, or Elizabeth, or Cromwell, or John Knox, who have caused thousands of persons to perish on the scaffold, in order to establish their religious infatuations? Peradventure, would it be the disciples of the impious Voltaire, that man whose war cry was: *Let us crush the infamous*, as he named God in his blasphemous language; or those of the savage Rousseau, that man who wanted the death of all those who having recognized the creed of a country, would behave as not believing it? Would it be the zealots of gallicanism who have oppressed the Church in a thousand ways, hindering communication with the Sovereign Pontiff, forbidding the publication of the bulls of the Pope, even coercing the Church to grant, in violation of her own laws, ecclesiastic burial to those unworthy of it? None of them forsooth; for all those partisans of the so-called universal tolerance have been most intolerant, not only as to creeds,

but as to persons. They have extolled a virtue which they never practised: and they have blamed, in others, what they did practise impudently.

III

Of course, the Church has been intolerant as to errors and immorality. That is the reason why she inveighs so vehemently against the debauchery of the press, against evil books and evil periodicals which poison souls by their foul aspersions on Christian faith, on good morals, on all principles of justice and honesty.

The Church has ever shown intolerance as to drinking-houses which cause the ruin of both the fortune and the happiness of families, are scourges of society, schools of vice and dishonor for individuals. The same intolerance as to unbridled luxury, an inexhaustible source of all kinds of misery; as to the licentious amusements of the world, wherein modesty, piety and Christian simplicity come to such an awful wreck. But is not the Church well inspired in all this? The world ought to bless her a thousand times for it, instead of charging her with a crime.

“Rightly, says the abbé Berseaux; intolerant is the Church when there is question of granting

the honors of Christian burial to sinners whose last breath was a blasphemy against Christ. But is it not fair that those who refused to fulfil the duties she enjoins be deprived of the honors she bestows? Is it not just that the priest refuse public prayers to those who, at the last supreme instant, have wilfully refused to give any public sign of religion? Is it not ludicrous, on the part of our traducers, to want prayers to be said for impious souls who, whilst alive, did not believe in prayer? Is it not preposterous to want those to be interred in sacred ground, (that is in places which the Church has consecrated exclusively for her own children) those who, up to their last breath, have derided the blessings of the Church? . . . Mr de Cormenin has tersely said: Either you believe, or you believe not. If you do not believe, do not ask of the Church what she bestows only on believers. If you believe, if you have faith, then submit to those who are the rulers of faith (1)".

Jesus-Christ, the Apostles and the Saints have never been tolerant as to vice and error. They have shown benevolence towards persons; they have treated them with great meekness to induce them to come back to virtue and truth;

(1) *L'Evangile et le siècle*, p. 227.

the same does the Church; but she cannot be indifferent as to all kinds of doctrine, as though they all had the same right to existence and propagation: that she will never do. The Church has never been guilty of dereliction as to faith and morals: eternally true, they cannot undergo any alteration. The Church, like her divine Master, does not countenance the notion that two different masters can be served in the same time, or that it is possible to conciliate "yes" with "no", truth and error, light and darkness, God has created the mind of man to know the truth and search it, his heart to love goodness and long for it. The divine will is explicit in this matter; and man created by God is bound to submit to God's will. Therefore man is not free to choose evil and error; if he does so, he stands up against God, he rebels against the Church which has the charge of defending the rights of God on this earth; and he cannot claim the reward of the children of light and goodness."

"By this alone, continues the same author already quoted, by this alone that you, Protestants, proclaim universal toleration, you condemn yourselves. As a matter of fact, any man who tolerates everything is a man who sticks to nothing; just as a man tolerating much is a man who cares about little; as a man tolerating nothing is a

man who is partial to the very things he tolerates not. By the fact that the Church does not tolerate anything contrary to faith and morals, she gives evidence of her staunch devotedness to faith and morals. And you tolerantists, who want toleration for all that is adverse to faith and morals, you show evidently that you do not care more for truth than for error, for virtue than for vice, and that it is indifferent, as you see it, to be either a materialist or a spiritualist, either a mussulman or a Christian. Do you persist in such feelings? Then you show forth a poor idea of the elevation of your mind, of the dignity of your character: since everything is for you equally true and false, equally good and bad."

IV

"Is it not an infamy, exclaim our adversaries, to force people to believe, as did the Church with the *Albigenses*, with the *Mussulmans* and the *Jews* in the time of the Crusades? Faith is a free operation, and no Church can impose it by force."

Here is the answer: it is an easy one.

The *Albigenses* were sectarians very dangerous to society; with fire and sword they invaded entire provinces and contrived to spread their doctrines by means of violence. Their principles

were direful, they made away with marriage and family, rejected all distinction between vice and virtue, and strove to destroy the Catholic religion then recognized by all the governments of Europe. Had a free hand been given them, they would have ruined the Christian world. The Church, therefore, was accomplishing a duty, a holy mission, when she pressed the faithful into a coalition against those demolishers. Instead of blaming her for such a crusade, you had better be thankful to her for so great a benefaction.

With regard to Mussulmans, Catholic Europe intended nothing else but to defend itself against the ceaseless attacks of these infuriated enemies of the Christian name. Who knows not what sufferings they brought down on Christians in Palestine, in Syria, in Spain, and what persevering energy was required to prevent them from taking root in the greater part of Europe? It is the Roman Church, it is the Popes especially, who were the saviours of Europe and have warded off the complete ruin of civilisation. Without the Church and the Popes, the Mussulmans would now be masters of France, of Spain, of Italy, of Austria, &c.

In all these bloody wars against the fanatical Mahommedans, the Church did not want to force faith upon them; she wanted above all to protect herself against their barbarity and their formidable invasions. There is a mighty difference between the endeavours of the Church to save the faith of Christians, and her labors to propagate faith among unbelievers. Hear Saint Thomas concerning the latter: "There are infidels, like heathens and Jews, who never embraced the true faith; they must never be brought to the faith by compulsion, as belief must be free. The faithful, however, if they can do so, have the right and the duty of preventing them from assailing faith by their blasphemies, by their fallacious utterances and their open persecutions". In this wise it came to pass, occasionally, that the Christians have waged war against infidels, not to compel them to believe, but to prevent them from hindering the faith of Jesus-Christ; and whenever these foes fell in their hands as vanquished and prisoners, they were let free.

As to the Jews, it is a fact that they ever received of the Sovereign Pontiffs a protection which they were debarred from by the different powers of Europe on account of their exactions and plunders. Universally known is the *Ghetto*,

that ward of Rome which was like a Paradise to the Jews under the government of the Popes.

V

Certain writers style it as absurd and infamous that the Church may attempt occasionally to defend herself, and to protect the faith of her children, by the force of arms. But what is damnable in this? Do you not see every day individuals who defend their life by force? Why could they not defend also their faith, in a like manner, since faith is to them the most precious of all boons? You approve of nations who resort to arms to protect their boundaries: why should it be a crime for a Christian nation to protect likewise its faith, which is the greatest of all treasures?

“But, exclaim our contradicters, let us come back to historical charges: can you deny that the Church has often been intolerant even to cruelty? Can you dare justify the atrocious rigors called the *Inquisition*, the *Massacre of Saint Barthomew*, the *Banishment of the Huguenots* by the *Edict of Nantes*? These are infamies which forever will stain the escutcheon of Catholicism.”

Our answer, on these points, shall be as concise as possible, because historical disputation is not to be expected in this small booklet of religious controversy. It will be sufficient to lay down the following statements which are suggested by the facts. Remember them well: they will fully enable you to snub the carpers who sound high the great words of *Inquisition*, *Massacres*, *Banishments*, and know not whereof they speak.

a). As to the INQUISITION:

1o This tribunal, such as constituted by the Popes of the thirteenth century against the Albigenses and other heretics of that kind, was an immense boon to society, inasmuch as it protected the world against seditions and turbulent sectarians who professed most nefarious doctrines.

2o The Roman Inquisition, relatively to the customs of that time, was very lenient and never condemned heretics to capital punishment.

3o It was, from Rome, established in the several States of Europe at the request of the sovereigns who deemed it indispensable to the welfare, both moral and material, of their subjects, and a sound protection against the encroachments of heresy.

4o The Spanish Inquisition, founded at the solicitation of Ferdinand and Isabella, was

essentially of a political nature, as the Inquisitors thereof were appointed, directed, revoked by the King, not by any ecclesiastical authority.

50 The rigors of that Spanish tribunal, though real in many cases, have been a great deal exaggerated by certain impious writers of bad faith; the Inquisition of Spain, as a rule, proceeded with prudence, and was never so severe as the purely civil tribunals of that time.

60 The number of heretics condemned was indeed very small, considering that the Inquisition of that country dealt with many other crimes irrelevant to faith.

70 The expulsion of the Moors from Spain was ~~not~~ a political measure, ordered by the Sovereign, and in nowise submitted to the Inquisition.

80 The Popes have repeatedly protested against the severity of certain Inquisitors and have even excommunicated a few of them.

90 The Inquisition did not thwart at all the progress of sciences, arts and letters in Spain; it spared that country the poison of error and the plague of religious wars. In brief, the Church has never failed to counteract the abuses of the Inquisition; and notwithstanding its wrongs, the Inquisition has proved highly beneficial both to the Church and to society.

b). AS TO THE MASSACRE OF THE SAINT-BARTHOLOMEW:

1o The Protestant Reformation, when it appeared in France, in the sixteenth century, became at once a grave peril both for the Church and the State, at the double social and political point of view; it subverted the kingdom; and as it did so quite aggressively, it is no wonder that a rather severe repression was needed: Catholic society, by good rights, had to defend itself.

2o The French royalty, however, exhibited great condescension towards the sectarians; so much so that it deserved the reproach of having been too lenient, either through weakness or through political designs.

3o The King Charles IX and his court had, in nowise, premeditated or prepared beforehand the slaughter of Saint-Bartholomew, which took place in the night of August 24th to 25th 1572; the whole execution was devised on the very day of the massacre: the only chiefs then in Paris (Coligny and a few others) were to be killed for their plots and rebellion; no royal order was sent to the governors of provinces to enjoin them to exterminate the Huguenots, or French Protestants.

4o The number of victims has been vastly exaggerated by certain Calvinist writers: it is hardly superior to fifteen or sixteen hundred.

5o The Church and religion had no part in this massacre; neither Cardinals, nor Bishops, nor priests meddled with that plot, the painful circumstances of which were all the outcome of politics.

6o Pope Gregory XIII ordered a *Te Deum* to be chanted in Rome, not to thank God for the extermination of the Huguenots, but because he had been informed that the royal family had escaped one of the most horrible plots. That is what he was thankful for.

c). As to the EDICT OF NANTES:

1o It was published by Henry IV in behalf of the Huguenots in 1598, and revoked by Louis XIV in 1685.

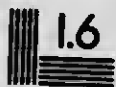
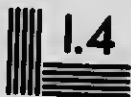
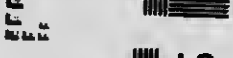
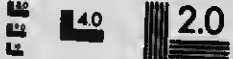
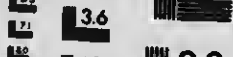
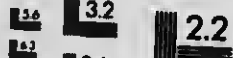
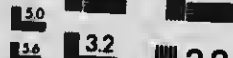
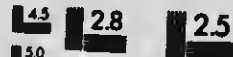
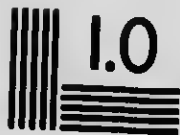
2o Liberty of religions worship was nearly unknown, in the seventeenth century, not only in France, but in England, in Germany, everywhere.

3o Louis XIV had good cause for striving to extirpate from the Kingdom of France that anomalous legislation of Nantes, a source of civil discord, and to reestablish in its stead the unity of Catholic worship.



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40 Leniency was the chief and the most praiseworthy means that he used for that purpose; rigors were resorted to sometimes against the Huguenots who provoked them; but these rigors, though quite reprehensible in some cases, and much exaggerated by partial writers, always took place against the will of the King.

50 The King had the right to revoke the Edict of Nantes, as well as all other similar edicts, because they were not irrevocable treaties of alliance, but temporary privileges wrested from the State as legal concessions by the injustice and violence of the Huguenots, and liable to be cancelled if need be.

60 The number of Calvinists who emigrated after the revocation of the Edict of Nantes is much less than it is said to be by our defamers.

70 The emigration was voluntary, for the King had forbidden any one to go out of the French territory; and the material wrongs of that spontaneous exit of the Huguenots were but trifles and hugely compensated by religious and national unity, by the ending of civil wars, by the general prosperity of the country.

80 The Church, in the person of the Pope and the Bishops, had nothing to do with that action of the King, nothing to do with the violences of the *Dragonnades* of Louvois; and she used in-

variably the arms of evangelical charity and persuasion towards the Huguenots, nothing else. The Dragonnades were severe repressions of the Protestants in certain parts of France, due not to the King's orders, but to the personal violence of his representative, the marquis of Louvois, who trespassed against the will of the King.

IV

“Is it not a cruelty, still argue the Protestants, to lay down as a rule that *there is no salvation outside the pale of the Roman Church*? What becomes then of the schismatic Greeks, of the Anglicans, of the Calvinists, of the Methodists, of the Quakers, of the Presbyterians, of the Baptists, &c. &c.? Do you cast all of them down into hell? Could intolerance be carried further? Does not the Catholic Church arrogate the right of judging men, a right which belongs to God exclusively? Is not truth possibly on the side of Protestants as well as on the side of Catholics?”

ANSWER.—Several remarks are to be made in this respect:

1o Such exclusiveness is not particular to Catholicism; for all the ancient professions of faith, either British, Swiss, Belgian, Scotch, Calvinist, &c., declared the same principle that

out of the pale of the true Church of Jesus-Christ there is no possible salvation, the Saviour having strictly bound all Christians to obey His Church.

2o Undoubtedly, there is no salvation possible for anyone who, *through his own fault and wilfully*, is out of the pale of the Church; because in that standing, one despises the divine authority of the Church, one is in rebellion against Jesus-Christ, and it is obviously impossible to be saved in any state of revolt against God. But it is false to say that there is no salvation out of the Church whenever one is out of it *unwillingly and through ignorance*; for anywhere will is wanting, sin also is wanting.

3o Even among heretics and schismatics, men are found who are certainly of good faith, having been either brought up, outside the true Church, by parents who never saw the light of truth, or seduced in tender age by deceitful influences. Error has had attractive colors to their eyes; and it may happen that they are not guilty of rebellion against God, on account of their *invincible ignorance* of truth. In ^{the} ^{latter} case, they are not positively heretics, because a heretic is a man who sticks stubbornly to error, contradictorily to the well known teachings of the Church, to the light of faith and the dictates of his conscience. Without anticipating the judgments of God, we

believe that their good faith excuses them and that they can be saved accordingly.

40 As to *infidels* who never heard of the Gospel, it is plain that their ignorance of the true faith, being involuntary and invincible, cannot be subject to punishment. God will ask much of those who have received much, and less of those who have received less. He gathers not where He has not sown. As a just and equitable Master, He will not claim from anybody more than proportionally to the graces and lights bestowed on him; and we doubt not but the infidels who shall have fully corresponded to the callings of God, will be apt to go to heaven, as belonging, not less than the Protestants of good faith, to the soul of the Church of Jesus-Christ.

VII

What is then the true meaning of that formula: *No salvation outside the pale of the Church?*—It means that he who, *through his own fault and in a guilty manner*, stays outside the true Church of Jesus-Christ, shall not be saved in the Kingdom of heaven, and shall incur certainly eternal damnation.

VIII

"But, reply our opponents, the Church is the open enemy of modern progress. She would abolish liberty of speech, the liberty of the press, the liberty of religious worship. How can we bear up with such an exclusive neighbor? How can we live peacefully with a Church which ever works out our destruction?"

ANSWER.—The Church is not inimical to the sterling progress of the intellectual, or moral, or physical order; not inimical to that progress which draws man up to his Creator, or at least does not drive him away from God. You may, to your heart's content, build railways, telegraph-plants, steamboats, air-ships to scour the air and soar to the vaults of the sky; you may scrutinize the most difficult problems of Mathematics, of Geology, of Astronomy and Philosophy: never shall the Church hinder you in your ways, if you never attempt to lay down false conclusions at variance with her own teachings, with revealed doctrines. The Church is absolutely certain to possess the truth which God has brought down to the world; she is conscious of the mandate she has received of keeping it intact: therefore, she is bound to oppose anything that is liable to alter or corrupt

that truth, be it by false judgments, by erroneous disquisitions, by books, periodicals, all sorts of writings repulsive to sound doctrine; be it lastly by any worship of human contrivance. In short, she is bound to drive away evil and falsehood of any kind; and doing so, she does as God who is truth itself and necessarily abhors vice and error.

THE END

