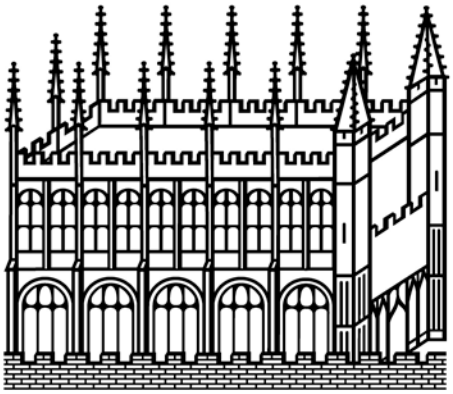

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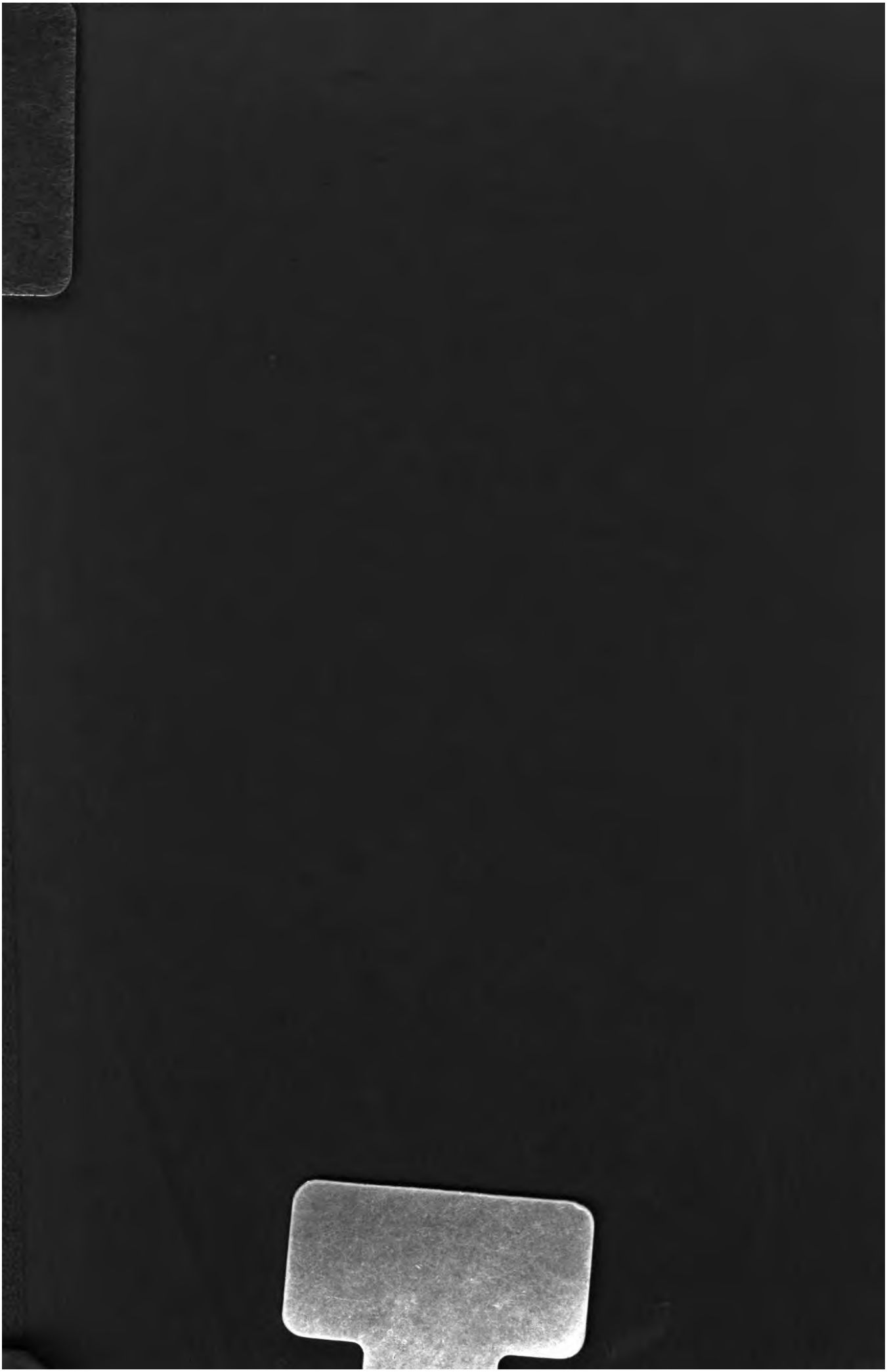
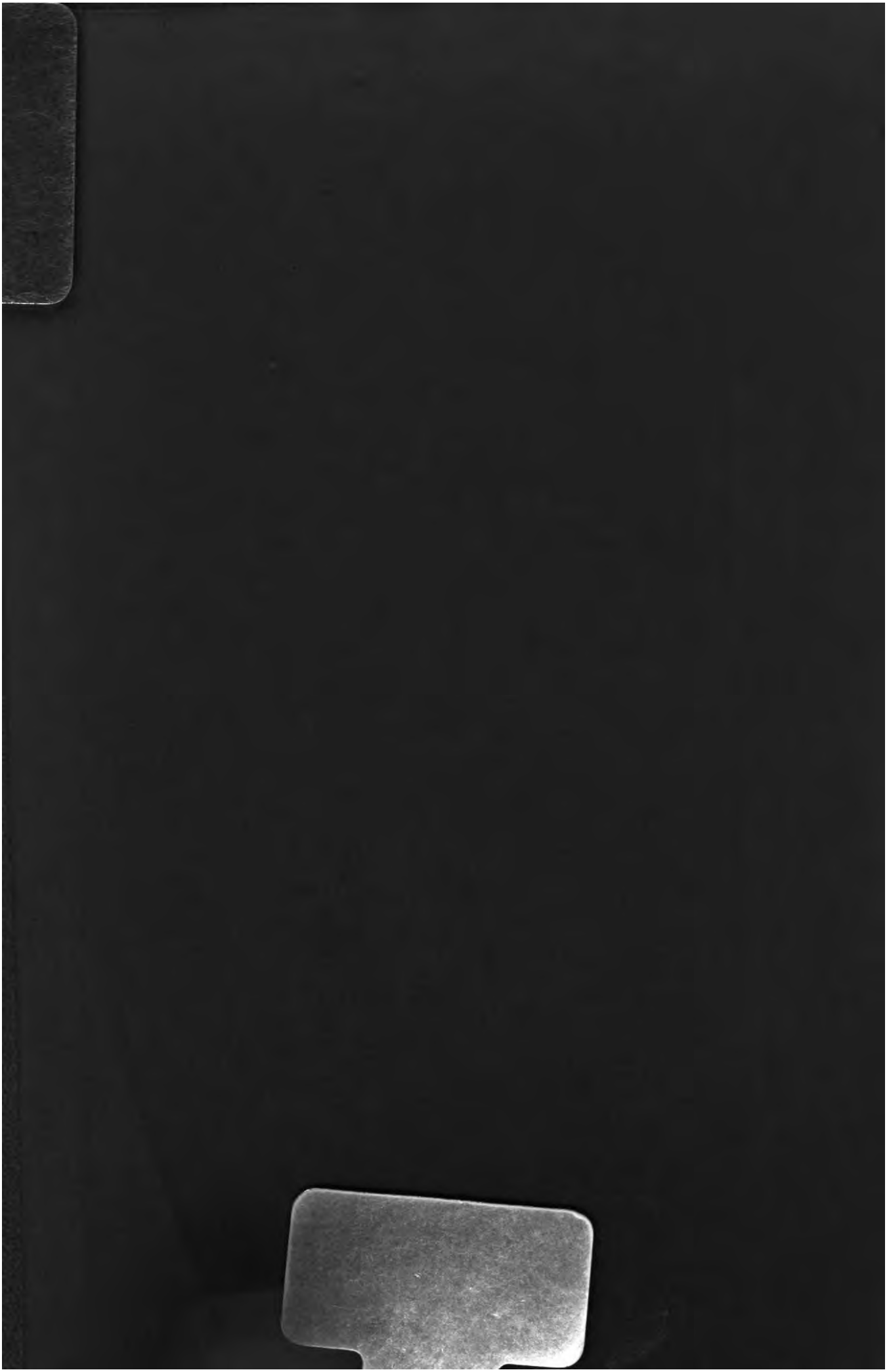
THE OLD RELIGION.





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✠ HENRICUS E. ARCHIEPISCOPUS WESTMON:

THE

OLD RELIGION;

OR,

HOW SHALL WE FIND PRIMITIVE CHRISTIANITY?

A JOURNEY FROM NEW YORK TO OLD ROME.

By WILLIAM LOCKHART, B.A., Oxon.,

Priest in the Diocese of Westminster.

Reprinted from "Catholic Opinion."

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PREFACE.

"THE OLD RELIGION" has appeared week by week in *Catholic Opinion*, for more than a twelvemonth.

The idea of throwing Catholic doctrine into the form of conversations, and combining them together by a thread of narrative so as to form a tale, was first suggested to the Author by the celebrated Father Hecker, Founder of the Congregation of the Paulists, in New York; and the first chapters appeared in the "Catholic World," a periodical published in New York, under Father Hecker's direction. The success of the experiment has been proved by the greatly increased circulation given to *Catholic Opinion* in consequence; and by the many letters of encouragement received by the managers, advising also that OLD RELIGION should be republished in a separate form. Amongst those letters is one from the Right Rev. Dr. Brown, Lord Bishop of Newport, from which the following is an extract:—

"I have read with great interest the weekly chapters in *Catholic Opinion* of THE OLD RELIGION. It is enter

taining, convincing, adapted to our actual times, and altogether the most valuable work of dogmatic instruction for general readers, which has issued from the press for many years. But every successsive chapter makes me more convinced of the necessity that all shall be, as early as possible, brought together in one or two volumes."

The Editor feels that the above kind words convey greater praise than the humble character of the work deserves, but he could not forego the advantage of publishing an expression of opinion which must carry such weight as that of the venerable and learned Bishop of Newport and Menevia.

W. L.

THE OLD RELIGION;

OR,

HOW SHALL WE FIND PRIMITIVE CHRISTIANITY?

CHAPTER I.

WE Americans, have generally got the name of being the most go-ahead set of people on earth. We are always looking out for "the last new thing," and, when we have got it, we try to sail past it, to do something better. We have tried our hands at everything under the sun; we have had our fair share in original invention, and when we have not invented we have brought out the last improvements. Amongst other things, we have tried our hands at the manufacture of religions, and if man could have made a religion, there is not a doubt that we should have succeeded. As it is, we have worked the religious element with considerable originality. We have made tracks which no other people have ever thought of, and our imitations of religion have had a certain success.

But, in truth, the great majority of thinking people in this

country have always remained deeply convinced of the truth of the old original Christianity, as the work of God's revelation to man, not as the result of human thought. As a revelation, they know it must have been given once for all as a heavenly treasure, to be preserved in its integrity to the end, not to be improved upon and adapted and remodelled by human ingenuity. Hence, as a people, we are convinced of the claims of the Christian religion upon our allegiance, and understand moreover that not "the newest thing in religions," but the "veritable old religion," is not only the best, but is the *only truth*; our strength in life, our hope in death; the only thing we have to seek after, if as yet we have not found it, the pearl of priceless value, the purchase of our admission into heaven.

The question, therefore, as between Christians, narrows itself to the simple issue, Which is the Old Religion, what was Primitive Christianity?

But, again, we may narrow the question still more. All admit, as beyond all doubt, that there is one Church, and one only, which is historically in possession, as the Old Religion. Other churches in this country have their history, and we know when each began; some are not as old as the Declaration of Independence, none are older than 300 years ago. The Catholic Church stands alone in her ancient descent and undoubted lineage amongst the churches of the modern creation. "True," it is answered, "The Catholic Church is *the old church*." In the line of her bishops she can, no doubt, trace her descent until as Macauley says, 'history is lost in the twilight of fable.' If *she* cannot count name by name the long succession of her pontiffs up to the apostles, there is certainly no other church that can put in the shadow of a claim to apostolic

succession. But ancient as she is, she is not old enough to be primitive, and we should hardly think that any educated Catholic would venture to stand up before the world and say honestly that he believed, and was ready to give proof, that the Catholic Church of the present day and primitive Christianity are identical.

Such, strange as it seems to Catholics, is very much the attitude of the educated Protestant mind, when least prejudiced towards the Church. Protestants, even of this class, do not know that the identity of the Catholic religion and primitive Christianity is a first principle with us, and has always been so, centuries before Protestantism was heard of; that this is the one only basis on which the Catholic Church rests her exclusive right to "teach all nations," and has always rested on it. Disprove the justness of this claim, and you have reduced the Catholic Church to the level of one of the sects. So ancient and world-wide a challenge can only seem new and strange to Protestants, because they do not know even our first principles, still less the reasonings whereby we arrive at them. But clearly it cannot be rash and fool-hardy in us to put forward claims to which the intellect of the vast majority of Christians, for nearly twenty centuries, has given in its adhesion. But to come to our own age and to facts of our own experience which meet us at every turn. We hear every day and have heard for the last thirty years, here in America, in England, and in all other Protestant countries, of great numbers of conversions to the Catholic religion. Amongst them there have been many of the leading minds of the day, high-class men, the flower of the universities, many now holding eminent positions in different walks of science and literature, at the bar, in the

senate, in the mercantile and financial professions, in the army and navy as well as in the ecclesiastical state. To name Dr. Newman as the leading intellect amongst recent converts to the Catholic Church, is to name one who has a more than European reputation, nay, who is as well know in America as in Europe for acuteness and accuracy of thought, sobriety of judgment, and indefatigable research into every question involving the history of Christian antiquity, primitive belief and practice; and such men are but a reproduction, in our day, of the same type which we find in all those other men of high moral and intellectual endowments who, from the days of S. Augustine, have brought to the service of the church the mental powers which had been trained in the camp of her enemies. What do all such conversions involve but the emphatic admission, on the part of such converts, that the Catholic religion has made out her claim to identity with primitive Christianity?

Perhaps we, in this country, are, more than others, averse to bowing down to the authority of great names. Still it cannot be denied that *peritus in arte sua*, the man who has made any art or science his particular study is and always must be an authority. We may examine a question for ourselves, or try an experiment in physics, but we must admit that the chances are a hundred to one that, after having tried it, we shall find only the predicted result. It is in this sense that we have brought forward the authority of majorities, and of great names in the present question, not has deciding the matter, "What is the truth?" but as justly producing on the minds of unprejudiced persons a strong presumption in favour of the justness of such conclusions. If it be said that the undoubtedly great minds

which have embraced the Catholic religion are no proof, or even presumption, that the Catholic religion is true, we reply, Be it so; they do, however, afford a strong presumption of the sincerity of such converts when, as is generally the case, it can be shown that they embraced the Catholic faith against the force of early prejudice and to their own temporal loss. And it affords also a strong persuasion that the reasons which they had for their change of religion must have been weighty, since they wrought conviction in the minds of men well capable of judging of the force of argument, and who knew also all that could be urged on the other side. In fact, the argument in favour of the Catholic religion, drawn from the fact of the great and good men who have in every age embraced it, is similar to that which is very commonly brought forward in favour of the general evidences of Christianity, from the fact of their having wrought conviction in the mind of S. Paul or of Sir Isaac Newton.

The large number of conversions taking place every day amongst ourselves, not merely of the unlearned but even more in proportion, of the more educated and the more morally elevated, and the special weight which the submission of persons specially eminent for moral and intellectual gifts carries with it, ought to have, and indeed is found to produce at least this effect on sensible men, that it makes them pause to consider, and try to assign a sufficient reason for such conversions. Anyhow, whether any reason good or bad can be assigned for this movement, it is a *fact*, to which no one who enters into society can shut his eyes. Conversion to the Catholic religion is like an epidemic; there is no neighbourhood or profession, scarcely a family in any class of society in which conver-

sions to the Catholic Church have not taken place. I enter a railway car or a steamboat; I go to a dinner party; I stand up with my partner at a ball; and, in the pauses of the busy hum of voices or of musical sounds, I become aware that my opposite neighbours are actually discussing with interest, attacking or defending, the Catholic religion.

Going into town by the cars the other day, I met my uncle Joe in a brown study. "Good morning, sir! why so gloomy?"

"Why, John, my eldest son, has become a Papist, sir; sorry for it; a good, steady lad, but he has got into the hands of the priests, sir; I fear it is all up with him. I suppose he will shave his head next, leave his boots at home, and turn out like one of those bare-footed friars we used to see in Belgium last fall."

"Well, but, uncle," said I, "It cannot be helped, you see; you would not have the boy, as you call him—though he is five and twenty if he is a day—go against his conscience and remain a nominal Protestant to please you."

"No sir," he replied, "you have me there; I stand up for the principle of liberty of conscience, sir. Yes, sir, liberty of conscience. I know all about it, civil and religious liberty, which has been established once and for all time as the palladium of our constitution. But how the boy can fancy the Catholic religion to be true, and make a matter of conscience to join it, that is my puzzle, I can tell you."

"Well, but my dear sir, it is no flattery to say to you, your son is no fool. He knows what he is about; for his age, there is not a more promising young fellow at our

bar; only last week old Judge Davis complimented him for the way in which he had taken a very complicated case in equity, turned it inside out and held it up for inspection. He is not a child; he has cut all his teeth, and is not one to be led by the nose by any man, be he priest or lawyer --you don't walk round a Yankee lawyer in a hurry."

"Well, that is true," said my uncle. "He has as sound a head as any lad I know, and at school and college he did all he had a mind to. Whatever has turned his head to Papacy? Do you know I sometimes think it is what they call a *monomania*—like the man who was sensible enough in everything else, but mad on one point, and thought he was a pump; and another took to his room and could not be got to go out because he thought he was made of glass, and would not stand jostling in the streets. Then think of Joanna Southcote, Joe Smith, and the rest. My word! there is no end to the aberrations of the human intellect."

"Well, sir," I replied, "I don't think that will hold water, for you and I know a dozen sensible, first-rate men who have turned Catholics; no fanatics, but cool-headed men of business, good neighbours, good husbands, honest men, There is Mr. A., Judge B., General C., within the last few months. They are not men to make a serious change, which they knew would set everyone talking and criticising them, unless they knew well what they were about, and could give reasons for the change and stand a little criticism."

"Well, that is nothing but common sense," he replied; "still I am puzzled, I can tell you, to think why they did it."

"Well, my dear sir, I think I can tell you why they did it. Because they found out that it was the old original religion, after all."

Well, you do astonish me. I do believe you must have turned Catholic yourself, by the way you speak."

"That's a fact, uncle! You see, we have not met for more than nine months. I was led, through the conversion of a very dear friend of mine, to examine into his reasons, and the result is that I became a Catholic just before last Christmas."

"I am glad I met you to-day," he rejoined, "for to tell you the truth, I was very much cut up about this business. I have not seen John since he did it. I thought I should have to meet him to-day, and I fully intended to cut up rough with him over. And so, Philip, you are a Catholic; let me look at you; well, I wonder how you felt when you went down on your knees and told the priest everything right away—but I suppose they did not get you up to that point, did they?"

"As for that," I replied, "set your mind at ease. I went to confession like any pious old woman, and when it was over, I never felt so light and happy since I was a boy. I felt as if I had got rid of a load, like Christian in *Pilgrim's Progress*, when his heavy burden fell off at the foot of the cross of Christ, and rolled down into the sepulchre, to be buried out of sight for ever."

"Ah! well," said he, "if one could really believe in it, and was sure it was all true, I grant you. But I tell you what, I want to have some more talk about these matters. You see, I know nothing except by hearsay against the Catholic religion, and so I have no right to pronounce an opinion—but you can't deny that they have

a bad name. Go into any of our churches and hear what they all have to say against the Catholics. I don't believe one half of it; it is clear out of the question that good moral men, with all their wits about them like many we know, could be Catholics if one half of the things said against them were true. Anyhow, they have got a bad name and there is no denying it."

"That is true enough," I answered; "but do you remember of whom it was said, 'As for this sect, it is everywhere spoken against,' and that Christ tells us that in those days He, the great teacher of true, was called by those who did not believe in Him, 'Beelzebub;' that is, they actually gave out that He was the devil! And then He goes on to say, 'If they have called the Master of the house Beelzebub, how much more those of His household;' and I suppose in those days there were sincere, zealous men, of whom Saul was one, who took up this cry and repeated it, and so it came to be generally believed."

"That's true again," he answered; "but here we are, at your place, and I must go on to my office to get my letters. But after business I hope you will not dislike a little more talk on these matters; so you must go back with me to Linfield." It was agreed therefore, that we should go home together, and that I should stop a few days at his country-place, a few miles out of town.

We met by appointment at the station, and after an hour by rail found ourselves seated together in his carriage, and before long free from the noise and turmoil of the city, were driving along the quiet country roads, with the sights and sounds of harvest all around, and nothing to distract our converse on grave topics.

"Well," he said, "your last words have been on my

mind all day. Because so many speak against the Catholic religion, and it has got a bad name, that is no proof that is not right. The Jews said worse of the early Christians and of our Lord Himself. Then there is another thing you said; that what made you a Catholic was, that you came to see that the Catholic religion and primitive Christianity are identical—so I understood you. Am I right in this?"

"Certainly," I replied, "that is precisely my proposition; stated in that form, the whole question is put, as it were, in a nutshell."

"Just so," he answered, "if that were proved. So now tell me just how you proved it to yourself."

"With all my heart, sir," was my reply. "Then see here; we must first lay down our definitions of what I mean by primitive Christianity, and what I mean by the Catholic religion."

"Certainly," he assented.

"Primitive Christianity, then," I continued, "is soon settled. By it I mean the religion taught by the apostles to their disciples, and by those disciples taught to others, and so on—the religion of the New Testament."

"Very good," he broke in; "no one can find fault with that; only we have always been taught that the religion of the New Testament, or primitive Christianity, was substantially the same as Protestantism, so that it never struck me till this moment that there was any fair doubt that the primitive Christians were Protestants, all but the name; and of course we know that the name was not given them at that day."

"All right! We will see about that later on," I continued.

Now let me tell you, in as few words as I can, what I mean by a Catholic."

"Well, I am all attention," he said.

"By a Catholic, then," I continued, "I mean a Christian who is a member of that vast, world-wide society which is generally known and called, by friend and foe, the Catholic Church; the spiritual head of which is the Bishop of Rome. This Church, or united body—for you know the word church is the same as *ecclesia* in Latin or Greek, and means 'an assembly,' or 'united body'—this united body we call Catholic, or Universal, because it has always vastly outnumbered all other divided bodies of Christians, whether taken singly or all put together. The number of Catholics in the world is usually stated to be two hundred millions; of Russian, Greek, and Oriental schismatics about seventy millions, the Protestants of all denominations about fifty millions. This vast united body, as it has always borne the name of Catholic, so is it the only body of Christians that can be called the Catholic or Universal Church, if we attach any meaning to the word as a definition of the visible church, such as we find set down in the Creed. 'I believe in the Catholic Church.' However, as the name Catholic is sometimes claimed in some indefinable sense by other bodies of Christians, those to whom it belongs of right, and by the force of terms, have no objection, for the sake of distinction, to the term sometimes applied to them, of Roman Catholic, meaning merely the *real* Catholics; that is to say, those who, though universal, or spread everywhere, are yet united in one visible society, through being all in communion with the Bishop of Rome; being Roman in their centre of unity, and Catholic in their world-wide circumference.

"Thus the Catholic Church, alone of all Christian bodies, bears, as it were, written on her forehead, that mark of unity divinely impressed by her Heavenly Founder, and preserved by the power of His dying prayer, as a perpetual note of her heavenly origin; 'I pray thee, O Father, that they may be one in Us, that the world may believe that Thou hast sent Me.'

"I think that you will admit that the Old Church founded by our Lord was to have on her these marks of unity and universality, and that these marks are to be found on no church at the present day but the Church Catholic."

"Yes," he replied after a moment's reflection, "I think this may fairly be admitted; but unity is not all that our Lord prayed for; in the same prayer He said, 'Holy Father, keep them in Thy truth,' and we say that the Old Church fell away, and that it no longer teaches the essential truths of the Gospel, or has obscured them by false doctrines."

"Well, let that pass for the moment," I replied. "We will see later on whether you will continue to maintain these propositions. I will now state the principal points on which we are agreed with Protestants, and afterwards the distinctive points on which we differ from them. And I think you will admit that the points on which we are agreed with you are precisely every one of those points which you would consider to be the great, essential, fundamental doctrines of the gospel. We believe, then, in the Unity and Trinity of God, three co-equal Persons, One in Substance, and in the Incarnation of God the Son, Who became the Son of Blessed Mary, ever Virgin, of the substance of His Mother according to His Manhood, as He had been from all eternity God the Son, of One Substance

with the Father—God of God. So we believe, and hope for redemption, and grace to do good works acceptable to God, and which He will reward, simply and solely from and through Christ our Lord, and in prayer, love, repentance, obedience, and holiness, as conditions of our salvation through Him. And we believe that eternal perdition and endless woe will be the lot of those 'who neglect so great a salvation.' We believe also that all Holy Scripture is written by divine inspiration, and when studied and rightly understood, by aid of God's Holy Spirit, is most profitable for instruction in all Christian perfection. In a word, Catholics believe all that religious Protestants consider to be of the essence of true religion; and they reject every tenet or position which can clash with these paramount truths of revelation. A Protestant, therefore, in becoming a Catholic, has to give up nothing which he believes essential in religion. No doubt he would have to add to his faith certain other truths which at present he does not hold, because he has not come to see that they are parts of revealed truth."

"I have not lost a word," he replied, "of what you have been saying. I confess it is quite a new light to me, that all these doctrines which you have stated, are part and parcel of the Catholic faith; but, my dear Philip, I cannot help fancying that all Catholics are not like you, for I have always heard that they denied or obscured nearly every one of these doctrines."

"As for these statements of doctrine not being the authorized teaching of the Church, I can only say that you will find them all stated fully by the authorities of our Church in the canons and catechism of the Council of Trent, and stated briefly in every child's catechism. Yet,

notwithstanding, as you say, Protestants generally seem to think that they know our religion better than we do ourselves; although they seldom read our books, they insist on denying that we really *do* hold these points which we profess to hold in common with them; but I think you will admit that we ought to be allowed to know our own creed best. It is a wonder that they do not rather rejoice to think that we have so many points of faith in common, and those the very points in which they consider the essence of true religion to consist. It seems as if they had an instinctive feeling that the strength of their position would be broken up, if once it should appear that the differences between themselves and the old religion were on but few points, and those such as they do not consider the most essential."

"Well, anyhow," he rejoined, "whatever be the reason, there is a strong prejudice on both sides; Protestants are as strongly convinced that you are in the wrong as you Catholics are convinced that you are right. One or other of us must be wrong; and if we assert that you are wrong, against such a strong conviction on your part, and one that has subsisted for so many ages, and been held by such a vast majority, why, we are forced to admit that our strong conviction against you is no argument that we are in the right. But you can't deny that such a strong conviction as ours must have some foundation in reason."

"Just so," I answered, "I do not deny it at all. These same reasons seemed so convincing to me once that I could not have believed that any reasoning could have convinced me that I was mistaken. I will just touch on some of the reasons which weighed most with me against the Catholic religion. From my own experience I am

convinced that the difficulty Protestants generally feel, in admitting that Catholics really *do* hold all that they deem to be essential, arises chiefly from this, that it seems to them clear and evident that certain other doctrines which we hold, such as the merit of good works, the invocation of Saints, the inherent efficacy of Sacraments, Purgatory, the real Presence, and the sacrifice of the Mass, the use of images, pictures, and relics, the Immaculate Conception, and devotion to the Blessed Virgin, and perhaps other doctrines and practices, *must* necessarily interfere with the mediatorial office of Christ and with the worship of God, and be impious or idolatrous."

"Well," he answered, "you have given a long list enough, and it makes me feel all over just as I was before I met you. I declare, to my dying day I never could take in all those things; and I can't see how you, or any sensible man, could come to believe them. Nay, don't tell me you believe them. Why, your church can't expect it of an American citizen, whatever may be the case with Frenchmen and Spaniards, that have been, as one may say, brought up to it, and had it bred in the bone. I am sure I could easier turn Jew and go back to the old original religion of all than become a Catholic."

"Have a care, my dear sir," I answered; "make no rash statements. I once thought as you do now. I can't answer all objections against our doctrines in one breath. Give me time, and I am not afraid of going into them one after the other. But I can't attempt it to-day; and now, as we are getting near home, just walk your horse along this shady bit of road, and I will finish for this turn. Now, with regard to all these doctrines which seem so strange and repugnant to you, let me say, as an honest man who once

thought and felt as you do now, but who has come by God's grace to see things differently—let me say, as one who knows that he must answer for his every word before Christ's unerring tribunal, that there is not one of these points which is not capable of being shown in no degree to interfere with the supreme prerogatives of our divine Lord and only Saviour, and which is not capable of conclusive proof. Would to God that Protestants, instead of reading and hearing only what is said against us, would hear and read what we have to say for ourselves. These early prejudices, this 'human tradition,' which 'they have received to hold,' would be dispersed like the morning mist before the sun."

"The general answer that I would give to such objections is, read Catholic books, and you will find that all these allegations are as old as Protestantism, and that they have been answered a hundred times over.

"If we are Catholics, it is simply under God's grace, because we have read for ourselves, and have been satisfied with the Catholic answer on every single point. If I am asked to name any particular works which would be found specially useful—I mean works of a popular character—I would mention Bishop Milner's *End of Controversy; The Faith of Catholics*, by Waterworth; various works of Dr. Newman and Archbishop Manning's *Temporal Mission of the Holy Ghost, and Rule of Faith;* the works of Archbishop Kenrick; and other works which may be obtained at any Catholic book-store. But most Protestants, as was my own case when a Protestant, have a strong prejudice against reading Catholic books. I believe the basis of this prejudice (which would be logical enough if its basis were

just) is much the same as that which would rightly disincline all religious persons, unless in some way it became a duty, from reading Socinian and deistical writings. They have been accustomed to consider that Catholics have this in common with Socinians and deists, that they all, more or less, reject those doctrines of redemption through Christ which every baptized and thinking Christian feels to be part of the inner life of his soul, which he would die rather than part from. But those who reason thus against the Catholic religion, and are unwilling to examine its evidence, forget that Thomas à Kempis, or the author of the *Imitation of Christ*, was a Catholic, a monk of the middle ages, devoted to every Catholic doctrine. His fourth book on the Eucharist manifests, in every page, his belief in the real Presence, and the sacrifice of the Mass ; and he speaks of invocation of saints, purgatory, priestly absolution, and other Catholic doctrines. Yet this work, on account of the pure love of God and trust in a Saviour, which it breathes in every line, is almost as great a favourite with devout Protestants as it is with pious Catholics. Translated from beginning to end by John Wesley, it is to be found as a manual of piety, with his *imprimatur*, recommending it, in the hands of all his followers.

"The same may be said of the works of S. Bernard, Fénélon, Paschal, all well-known names familiar through translations of their works to all well-read Protestants Again, the Jansenist writers of the school of Port Royal are, I believe, generally admired by what is called the Evangelical school among Protestants. Yet the Jansenists all held the creed of Pope Pius, laid down at the Council of Trent, and all the distinctive doctrines of the Catholic Religion.

"I have spoken before of Dr. Newman as a name honoured by all, by Protestants as well as Catholics. No one has written more ably in defence of every doctrine of the Church. Could he, who is the author of the lines I am just going to repeat, have written so truly and touchingly of the Love of Our Blessed Lord and faith in Him, if he had held any doctrine which overshadowed or interfered with the supremacy of that Lord and only Saviour?

'Firmly I believe and truly,
God is three, and God is one.
And I next acknowledge duly
Manhood taken by the Son.
And I hope and trust most fully
In that manhood crucified.
And each thought and deed unruly
Do to death as He hath died.
Simply to His grace, and solely,
Life and light and strength belong.
And I love supremely, solely
Him the Holy, Him the Strong.
And I hold in veneration,
For the love of Christ alone,
Holy church, as His creation,
And her teaching as His own.'

—DREAM OF GERONTIUS.

"Now, my dear uncle, you will understand the earnestness of a man who feels that it is beyond the power of words to express the depth of his convictions. These, indeed, I cannot impart to you. I cannot give you the gift of faith. But so far, at least, I feel sure you will go with me, in admitting that the facts I have just stated should lead serious Protestants to admit that they have been wrong in assuming that the Catholic religion, although a great religious fact, majestic for her antiquity, universality, and

unity, as all must admit, has yet a mark against her which dispenses them from all search after truth in that direction. My last words shall be those which, though they seemed to S. Augustine to be uttered by the voice of a child, were yet, as he tells us, blessed to his own conversion: *Tolle lege*—'Take and read.'"

Just as I had finished my last sentence, we drove into the approach to the mansion, where the ladies were already assembled on the lawn, a sign that the arrangements for dinner were completed, and that all were awaiting only the return of the master of the house. So, kindly greetings, inquiries after absent friends in Europe and America, and the other happy little accompaniments of an evening at home in the country, in lovely autumn weather, effectually put a stop to all further conversation on the engrossing topics which had occupied us during the morning.

CHAPTER II.

EARLY CHRISTIANITY.

THE next day rose bright and beautiful, almost too cloudless and sultry, if we had had a journey before us, and six or seven hours to pass in the stifling heat of ——. But we had agreed to take a day's holiday in the country, and, after breakfast, we strolled out together to the summer-house by the brook, where the daily papers and last reviews, American and English, were laid out on the library-table of the cool retreat beneath the broad chesnut trees, which served my uncle as his study during the summer months. The other members of the family had their own reading and work to attend to. So we had the prospect of a long forenoon of leisure for reading or conversation. After the news of the day had been read and discussed, we each took up a review and read on pretty steadily for an hour or more. Then my uncle began to light his cigar, and I saw that he was watching when I should have finished the article I was reading, and that he was ready for a chat. When he saw that I was closing the volume, he began: "I have thought a good deal over all you said yesterday. Just give me a memorandum of one or two of the books you spoke of." I pencilled them down on the back of a letter and handed it to him; he put the memorandum into his pocket-book.

"Now," he said, "I should like to hear how you make out that the primitive Christians were Catholics. You know all my family are strict Episcopalians; there was one of them a bishop over in the old country, and we always took great pride in the Church of England; and I know we were always taught, and I've read several books about the old aboriginal British Church, which seemed to me to prove pretty clearly that, up to the year 600, or thereabouts, after Christ, the early Christians in Britain knew nothing of the authority of the Bishop of Rome, and opposed his claims when they were put forward by Augustine on his coming over to convert the Saxons.

"Well, sir," I replied, "curiously enough, I have just been reading your last number of the *Saturday Review*, which, as we all know, is no friend to Catholics, and I have been much struck by a very able article which, I think, you will find well worth reading. If you will allow me, I will read you a passage which may serve me as a text for what I shall have to say in answer to your question about the British Church, and how I make out that the early Christians were Catholics: 'The distinctive principle of the English Reformation was an appeal to Christian antiquity, as admirable, and probably as imaginary, as the "Golden Age" of the poets.' The writer then goes on to say, 'that the era of the Reformation was before the age of accurate historical criticism. The true method of historical criticism was as yet uncreated, and it is not too much to say that whatever accurate knowledge we now possess of the Church of the first centuries, has been obtained within the last fifty years, and that a better acquaintance with the remains of antiquity has convinced us that many doctrines and practices which have been commonly accounted to be

peculiarities of later Romanism, existed in the best and purest ages of Christianity.' [*Saturday Review*, 1866.]

"Ah! I should not wonder," he replied, "If they had hit the right nail on the head there; I must read that article—how is it headed?"

"Oh! you can't miss it," I answered, "the title *is Primitive Christianity*. Well, then, to answer your question. We argued yesterday as to the great leading doctrines on which Protestants and Catholics are as one, and which all Christians hold as essential. Now, for what you would call the distinctive doctrines of the Catholic religion, or as the writer in *The Saturday* expresses it, 'what are commonly accounted (by Protestants) as peculiarities of later Romanism,' but which we call Catholics hold to be no less essential truths of Christianity, part and parcel of the same revelation which teaches us the doctrine of the Trinity and the Incarnation. I will name three which I think you will admit are sufficiently distinctive. We hold, therefore:

"First,—That for Christ's sake we are to obey the Church, which He has made His infallible witness in the world, until He shall come again. 'The Church of the living God, the pillar and foundation of the truth.' [1 Tim. iii. 15.]

"Secondly,—That for the same reason we are bound to submit to the spiritual supremacy of the Pope or Bishop of Rome, the successor of S. Peter, whom Christ, Who is Himself 'THE ROCK,' or sure foundation of His Church, left, when he ascended up out of sight, to be the *Visible Rock*, on which He willed to build up His Church in unity.

"Thirdly,—That God is to be worshipped by sacrifice, and that in place of the *typical sacrifices* offered to God,

from the time of Adam to Moses, and from Moses to the time of Christ in the Levitical worship, He has instituted the *great reality of the Eucharistic* Sacrifice of Christ's Body and Blood, commonly called the Mass.

"Of course there are other doctrines which I might name, but these three are sufficient for my purpose. My proposition is, that these doctrines were as distinctively characteristics of Primitive Christianity as they are of the Catholic Church of the present day, or what our friend in *The Saturday* calls 'Later Romanism.'"

"Well! go on," he rejoined, "I am all attention. I do not want to raise objections to details. I want to hear your whole argument to the end, then I shall see what I may find to say about it—meantime, I am much interested and want to see how you make out your points. I like your mode of stating the question; it is straightforward, right up and down, and no mistake, as far as the statement of the case goes, only I want to see how you set about proving it. But, here, I am smoking all the cigars; don't you smoke?"

"Why, bless the man! how can I smoke and talk? There, you do all the smoking, and I'll do the talking just now; and then, when I've done, you may turn on the steam, and I'll do the smoking—turn about is fair play!

"Well, then, learned Protestants are now beginning to admit 'that many doctrines and practices which (at the time of the Reformation) were commonly accounted to be peculiarities of later Romanism, existed in the best and purest ages of Christianity.'

"Now, this is precisely what we Catholics have always maintained; only my proposition is, that the *distinctive features* of the Catholic religion are precisely those which

mark the primitive church and the British Church in primitive ages, centuries before the time when S. Augustine, the first Archbishop of Canterbury, came from Rome to convert our Anglo-Saxon forefathers, about the year of our Lord 600.

"Those who delight in the dream of a golden age of primitive Christianity, which was Protestant in all but the name, and only not Protestant in name because, as they imagine, there was then no Pope to protest against, take special delight in dwelling on imaginary pictures of an early British Church, and this for a very simple reason, because here they can strike out boldly on the wings of fancy, without much danger of coming to grief against the hard-stone wall of historical fact. There is no British writer, of whose works we have any vestige, earlier than the historian Gildas, who wrote about the year of our Lord 550! All they have to rely on for proof of any difference between the British Church and the other churches of Christendom is one single fact, which they learn from the historian Bede, who wrote in the eighth century. He relates that about the year 600 certain British bishops were found differing from the Roman Church on certain points, not of doctrine, but of discipline, and acting with a considerable amount of contumaciousness towards S. Augustine, the Roman missionary and first Archbishop of Canterbury. All this we fully admit, and are quite prepared to account for. But my proposition concerns the British Church, not in the year of our Lord 600, but centuries before, in the early primitive times, from the first conversion of Britain."

"Yes, that is the point; I'm all attention to hear how you make it out."

"Christianity was probably established, partially in Britain, in very early times, possibly in the days of the apostles, not impossibly by S. Paul himself, and, if so, it must have been the same in all essential features as that religion which the apostles and their immediate disciples preached and established everywhere else. History, however, records nothing definite concerning the Christianity of Britain, earlier than the fact related by the historian Bede, that, in the reign of Marcus Aurelius, emperor of Rome, at the request of Lucius, a British king, Pope Eleutherius sent missionaries into Britain. Next, as to what kind of Christianity this was. I shall show that it was sharply marked with the characteristics of the Catholic religion which I laid down just now; submission to the authority of the Bishop of Rome as head of the Church, and a belief in the Real Presence and Eucharistic Sacrifice, commonly called the Mass.

"With regard to the authority of the Bishop of Rome, as Head of the Church, I will quote a well-known ancient writer, S. Irenæus, Bishop of Lyons in Gaul, born A.D. 120, martyred A.D. 202. He was a native of Asia Minor, a disciple of S. Polycarp, Bishop of Smyrna, who was himself a disciple of S. John the Evangelist. He was a contemporary of Pope Eleutherius, and visited Rome during his pontificate, as we learn from the historian Eusebius. Irenæus is, therefore, a witness of peculiar value, since he was in a position to testify as to the belief of all Christians in his day, as well of the Eastern Church, in which he was trained, as of the Western Church, of which he became a bishop. The presumption is, also, that he taught to others what had first been taught to him by his master, S. Polycarp, and that S. Polycarp taught

what he had learned from the inspired Apostle. In the works of Irenæus, *Adversus Hæreses*, Book III., chap. ii., n. 1 and 2,) which may be consulted in any good library, we find it written. I will read from some short manuscript notes which I have here in my pocket-book, and which I made at the time I was looking into these matters before I became a Catholic.

"'As it would be a long task to enumerate the successions of all the Churches, I will point out that tradition which is of the greatest, most ancient, and universally known Church, founded and constituted at Rome by the most glorious Apostles, Peter and Paul, and which derives from the two Apostles that faith announced to all men, which, through the succession of her Bishops, has come down to us.'

"Here, let me observe, by the way, in passing, we have the testimony of a great writer, who lived within fifty years of S. John the Evangelist, and was instructed by his immediate disciple, that the Church of Rome was founded by S. Peter and S. Paul. What then becomes of the statement, so often repeated—shall I call it ignorant, or impudent?—that the Bishop of Rome can have no claim to authority as successor of S. Peter, because there is no evidence that S. Peter was ever at Rome in his life?"

"Well, certainly," he interposed, "that statement will not hold water, for Irenæus is an unexceptional witness. But I interrupt your narrative. Pray, go on."

"Well, then, to continue what I was saying, before I made this digression, S. Irenæus goes on the same passage, 'With this Church, (namely, the Church of Rome,) on account of its more powerful headship, (or supremacy,) it is necessary that every Church, that is, the faith-

ful on every side, should be in accordance, in which Church has always been preserved the tradition which is from the Apostles. The blessed Apostles, then, having founded and built up this Church, committed the office of the Episcopacy to Linus, of whom Paul makes mention in his Epistle to Timothy. And to him succeeded Anacletus, and after him Clement, who had also seen the blessed Apostles, and conferred with them, and had before his eyes their familiar preaching and the tradition of the Apostles; and not he alone, but there were many at that time, still alive, who had been instructed by the Apostles. To Clement succeeded Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, and to him Eleutherius, who now in the twelfth place from the Apostles, holds the office of the Episcopate. By this order, and by this succession, that tradition which is from the Apostles, and the preaching of the truth, has come down to us.'

"Here, then, we have the testimony of one who wrote only fifty years after the death of the last Apostle, that the existing Pope was the successor of Peter in the See of Rome, and there could have been as little doubt about the fact as there is now as to the succession of the Presidents of the United States, or the sovereign of England during the last century.

"And the testimony of S. Irenæus as to the authority of the bishops of Rome over the whole Church is the stronger; since we learn from Eusebius, that Irenæus had offered a firm but respectful opposition to two successive Pontiffs, Eleutherius and Victor, on the question of the time of keeping Easter; a point on which some of the Eastern Churches, as also later the Churches of Ireland and Britain, followed a different custom from the Church of

Rome. S. Irenæus visited Rome on the matter, and dissuaded the Pope from making this question at that time a term of communion. He succeeded in his endeavours, and so different churches were left to follow their own custom, until the matter was finally decided, and the Roman practice made obligatory on all, at the General Council of Nicæa, A.D. 325.

"Such then is the testimony of S. Irenæus concerning the general belief of all Christians of his day as to the rights and authority of the Bishops of Rome, or Holy and Apostolic See, as it was generally termed in very early times. He taught that it was the duty of all churches and of each one of the faithful, that is to say, of all who believed in Christ, to adhere to the faith and the communion of the Holy See, which by Christ's institution had been constituted in the person of Peter and his successors the necessary centre of unity of all other churches—which held on this account the supremacy of more powerful headship or primacy of authority in the Universal Church, under Christ our Lord.

"It is manifest therefore, that this doctrine concerning the authority of the Pope must have been taught, together with all other doctrines of the Universal Church, by the missionaries sent into Britain by Pope Eleutherius. S. Irenæus tells us in another place that the faith of the whole church was one and the same. He says, for instance, in the following passage, 'The church spread over the whole world to the earth's boundaries, having received the faith . . . . sedulously guards it, as though dwelling in one house,' 'as having one soul,' and 'one heart,' and 'teaching uniformly as having one mouth . . . nor do the Churches of Spain or Gaul, or the East, or Egypt, or

Africa, believe or deliver a different faith.' [*Adv. Hæres.* b. i. c. x.]

"But we are not left to conjecture as to the relation of Britain to the rest of Christendom, and to the See of Rome in primitive times. The next notice we have of the British Church is, that British bishops were sitting with the other Catholic bishops at the Council of Arles, in Gaul, in 314, when the Roman practice as to Easter was confirmed and accepted, and at the Council of Sardica, in Illyricum, in 347, where the right of appeal from all bishops to the Apostolic See was confirmed by a special decree. This Council, at the conclusion of its deliberations, writes to Pope Julius in the following terms: 'That though absent in body, he had been present with them in spirit, and that it was best and most fitting that the bishops of each particular province should have recourse to him who is their head, that is, to the See of the Apostle Peter.' [See *Labbe's Councils*, ii. 690.]

"That the Primacy of the Roman See involved a real right of jurisdiction over other churches is manifest from the next fact of history, bearing on the British Church. S. Prosper of Aquitain, a contemporary of the events he describes, writing in 430, tells us how a British priest, by name Morgan or Pelagius, had invented a heresy, (which still bears his name,) in which he denied the necessity of Divine Grace. This heresy spread greatly in Britain, whereupon Pope Celestine, the same Pope who sent Palladius and Patrick to Ireland, dispatched S. Germanus, Bishop of Auxerre in Gaul, as 'his Vicar with Britain, and that he might drive away heresy, and restore Britain to the Catholic faith.' He tells us that he was received by the British Bishops and presided at several national synods.

S. Prosper also states as an existing fact then, just as any Catholic might make the same statement at the present day, that 'Rome as the See of Peter is head of the episcopal Order in the whole world, and holds in subjection through the influence of religion, more nations than ever had been subdued by her arms.' [*S. Prosper de Ingratitudine et Vocatione Gentium.*]

"With the mission of S. Germanus the early history of the British Church closes. A dark and calamitous period of a hundred years succeeds, in which Britain is heard of no more until the time of Gildas, the British historian, who wrote about the year of our Lord 550, that is to say, about fifty years before the coming of S. Augustine.

"Britain during this period, finally abandoned by the Roman armies, is left a prey to continual invasion, first by the Picts and Scots, and then by the Saxons, who had settled down like a swarm of locusts upon the country, and made it their own. At length the very name of Britain is lost; it had now become England, and a heathen land once more."

"The native historian Gildas describes the condition of his miserable countrymen, isolated from the rest of Christendom, overwhelmed by foreign invasion and by civil wars. As to religion, he tells us that it was at the lowest ebb, and that no heresy had arisen in the Church which had not effected a lodgment in Britain: as to morals, he informs us that princes, nobles, and people were infected with the most shameful vices, and that even a large portion of the clergy were sunk in profligacy. There were still many bright exceptions amongst all classes, especially in the monasteries, which were numerous and filled with a multitude of holy souls, who had fled from the almost universal corruption of morals in that miserable age.

"Gildas, moreover, upbraids the clergy for their want of charity, and because through hatred of their Saxon conquerors they could not be induced to attempt their conversion to the faith of Christ.

"And be it remembered that Gildas wrote this as an eye-witness of the state of the British Church in his day, and that he wrote only fifty years before the arrival of S. Augustine to preach the faith to the Anglo-Saxons. Can we wonder then that when he invited the remnant of the British clergy to join him in his holy mission he met with a contumacious refusal, at least from some of them?

"I quote from a Protestant historian, (*Hart's Ecclesiastical Record*). He quotes as follows from Bede's Ecclesiastical History:—'In many things,' says S. Augustine, 'ye act contrary to our custom, and those of the universal church; yet if in these three respects you will obey me, to celebrate Easter at the proper time, to perform the rites of baptism according to the custom of the Roman Apostolic Church, and to join me in preaching to the English nation the word of the Lord, all other changes which you do, although contrary to our customs, we will bear with equanimity.' These terms they refused to comply with, and the above-named Protestant writer thus comments on their refusal. 'While we triumphantly cite these testimonies to our original independence, let us not seek to palliate the contumacious spirit displayed by the British clergy in their conference with Augustine. As Christians they ought cheerfully to have assisted in evangelizing the pagan Saxons. The terms which he proposed were mild and reasonable, and the faith which he professed was as pure and orthodox as their own.'

"It is quite clear that the faith of the British Church was

essentially the same as that of S. Augustine, otherwise he would certainly have taken exception to such differences in essentials, and not solely to accidental points of discipline, and moreover it is inconceivable that he should have invited them to preach to the Saxons a faith different from his own. That the faith taught to our forefathers by S. Augustine was the same as that of the Catholic Church of the present day, does not require proof to any one who has made the most superficial study of the annals of the Anglo-Saxon Church. The supremacy of Rome, the doctrines of the real Presence, the Sacrifice of the Mass, Purgatory, devotion to the blessed Virgin and the Saints, are written on every page of her history, as narrated by Bede and the ancient chroniclers, and came to be incorporated into the very language and customs of the people.

"As for the grounds of the opposition of the British bishops to S. Augustine, this can be fully accounted for. The decay of faith and morals amongst clergy and people, isolation from the rest of Christendom, natural pride and hatred of the Saxons, all which Gildas tells us existed in the British Church in his day, are quite enough to account for their opposition to S. Augustine, aud this opposition cannot in the teeth of history be attributed to any primitive independence of Rome in the British Church. In the whole early history of the British Christianity there is not one fact which proves any difference in faith whatever, or any variation in discipline inconsistent with that obedience to the Bishop of Rome as successor of S. Peter, which Irenæus tells us was in his time considered essential for all churches, and which is at the present day as then, an essential feature of Catholic Christianity.

"In the absence, then, of all proof to the contrary, and

in the presence of the positive evidence which I have given that the British Church stood in the same relation to Rome during the earlier and purer ages of her history, as all the other churches of Christendom, it is surely disingenuous not to admit the fact. It seems to me that thoughtful and candid persons can hardly fail to admit that as a controversial argument against the Catholic Church the less said about the British Church the better."

"Well, upon my word, my boy, I must say that my first impression—but mind, I reserve my judgment till after I have had time to reflect on the matter, read up your quotations in the original, and compare them with the context—I say my first impression is, that you have a good case, and that you have handled it very fairly. A good deal is involved in your being right or wrong in this matter; so much that, if you please, I would rather not pursue the question any further at present; but I shall not let it sleep. And now I see your cousins coming this way with their brother John, I must go and meet the old fellow, and shall treat him as if nothing had happened. I am very glad I happened to meet you yesterday; the notions you have suggested to my mind are serious ones."

"You'r right," said I. "They'r a good seed in a good soil; may be, they'll strike root and bear fruit later with the blessing of God."

CHAPTER III.

TESTIMONY OF THE DISCIPLES OF THE APOST

THE evening after our conversation, dinner was put off to a late hour to give our young people time for a ramble down the stream, rod in hand, for it was the very model of a day for fly-fishing, so that there was no opportunity for any more conversation. The question of John's change of religion was evidently one which none of the party wished to refer to, for his sisters had looked forward with not a little uneasiness to his first interview with his father, who, to tell the truth, had been very irritable on the subject ever since he got the news. They dreaded lest anything should cause a breach in their happy family circle, as they knew had been the case in families as united as their own, where one or other of the family had joined that mysterious Church of which they knew indeed but very little, yet felt that somehow it was very like what our Lord had said of old: 'I come not to send peace but a sword,' to set a man at variance with those dearest to him, and make enemies too often of those who were of one household.

The next morning, after breakfast, we naturally adjourned to the summer-house by the brook. Uncle, and cousin John and myself. I saw that uncle Joe was as uneasy as a hen on a hot plate. He evidently felt shy of a

tete-a-tete with young John, yet wanted to have it out with him and show that he meant to be magnanimous and pacific. He did not for the life of him know how to open the case in a dignified manner, or retreat gracefully from all the hard things he had said—of what he would do, if John should become a Papist. I saw his dilemma, and knew that his pride and prejudice, and his real goodness of heart and love of justice, were having a battle. As for arguments, our conversation of the day before had had the effect of taking the cork out of two or three of those choice old bottled-up fallacies which had served him all his life, and he admitted to himself that the liquor was flat, stale, and unprofitable, and not producible on the present occasion. At last begin he must, for John was fully aware of the situation, and determined that the Governor should open the case, reserving to himself to reply. At last he began. It was not a very original opening, poor uncle Joe; but it was the only line he could think of just then.

"Well, John, so you and Philip here, did not think the Church of your baptism (this was a happy phrase from a sermon by an Episcopal minister whom he attended)—I say, sir, the Church of your baptism, which served me and the old woman that is gone, was good enough for you to live and die in? I can tell you, and Philip here knows it, that I felt horrid about it, and was ready to cut up rough; but Philip is a sly lad, he came over the old man—talked him right out with that smooth tongue of his; and at last he got me as quiet as a tickled trout, ready to hear reason, and good-natured-like all over; and I made up my mind to receive you, my dear John, as if nothing had happened, though very much grieved at the step you have taken."

"Well, my dear father," he answered, "I am really relieved to hear you say so, for I knew your strong conscientious prejudices (allow me to call them) in favour of what you term the Church of my baptism; and, therefore, I assure you, it was a struggle of conscience with me to do what I have done. However, I was quite sure that from the first you would give me credit for not having jumped at conclusions, or acted without evidence; in fact, would believe that I had acted as a reasonable and conscientious man."

"John," said he, "I've always been proud of you as a clear-headed and conscientious young fellow, I never flattered you, not I, but you know it. Lord! my lad its all the Lord's gifts if we are sharper than our neighbour. Anyhow I never doubted that you went about this matter as if it had been any legal case of evidence you had before your Court yonder. And it is this more than all our conversation, Philip, which has staggered me about the Catholic Religion, and though I am very far from seeing how it can be right, I don't well see how it can be far wrong either. I do not know how to think that a pair of cool-headed lawyers like you two have made a blunder in a matter, which after all rests on evidence, such as no one would believe you would make in a matter of business."

Of course, we felt and expressed ourselves much pleased at his flattering opinions of us.

"Well!" he said, "enough of this; we are practising polite speeches as if we were serving our apprenticeships as *attaches* to Paris or Vienna."

"Now, John, I heard from Philip yesterday what reasons he had to give;—now do you give me right away your case for the defendant. Why did you become a Papist,

sir, and do all you could to break your old father's heart ? There, that is the right way to put it. I wish our minister heard me."

"Well," he replied, "it was just because I became convinced on evidence, which would have been sufficient to secure a verdict in any court of justice, that it was a case of *mistaken identity* between Protestantism and Primitive Christianity."

"That is just Philip's line," said he. "Now, let us see, Master Counsellor, how you made it out ?"

"Well, sir," he replied, "if you put me to it, I must defend my case—so here goes ; but mind, it's your own doing Governor, for I came here determined that I would not have a word of controversy to disturb the few peaceful days I hoped to spend in the old home."

"All right, John," he said, "it's my doing, and I promise I will not fall out with you. I am glad to hear what you have to say, though I don't expect you will convince me."

"Well, then," he continued, "I take it for granted that if any one of us were sure what Primitive Christianity was, he would join it. I said that we had been brought up to identify Protestantism with Primitive Christianity, and that, on cross examination, we had been forced to the conviction that it had been a case of mistaken identity. Now for the nature of the evidence, and who are the witnesses.

"I propose to take a very simple principle of evidence, which all admit to be sound, and which is of daily application in our Courts of Law, in proof of any fact of importance. This I will ask to be allowed to make use of, in order to find out what was Primitive Christianity, or in other words what the Apostles really taught, and intended

men to understand, by the words which they used, and which they were divinely inspired to write down in Scripture. For of course it is obvious that words are only signs of ideas, that the words of an inspired writer are signs of the ideas inspired by the Holy Ghost; that almost all words may be misunderstood, and that if so, they cease to signify to him who misunderstands them, the real meaning of the writer; and that in the case of the inspired words of Scripture, if divorced from the meaning of the Divine Spirit, they no longer express the Mind of God, and so are no longer the Word of God, but become the word of man. Like a broken casket they have been rifled of their treasure."

"Quite right, sir," he rejoined, "I like that, there is a deal of matter in that notion: go on."

"Well, sir, the question on which controversy, whether between Protestants and Catholics, or between sects of Protestants, for the most part turns, is the *true meaning* of a text of Scripture. Take for instance: 'This is My Body,' or 'We have an altar,' or 'Thou art Peter and on this rock I will build my Church;' or again, 'The Church of the Living God which is the pillar and ground of the truth.' In these texts Catholics see clearly the doctrine of the Eucharistic Presence and Sacrifice, of the Headship of Peter, and of the Infallibility of the Church. The great majority of Christians, ages before Protestants existed, and at the present day have understood these texts in the Catholic sense."

"Ah! say you so? but our minister says just the contrary. Well, well, I won't interrupt you."

"Protestants," he continued, "are forced to admit that they are in a minority in their interpretation, and if they

spoke out their thoughts candidly, they would be on this wise: 'No doubt, as far as the words go, the Catholic interpretation is the most literal. It involves indeed, the belief of mysterious doctrines, still it might conceivably be the truth. If the Apostles and Evangelists told us so, we would believe them, but who is to assure us that these words must be taken in that sense? Who is to assure us of the *meaning* of Apostles and Evangelists?' In fact, Christians might go on till Doomsday, arguing thus, without coming to any conclusion, for each man would stand on his own judgment, and insist on his right of seeing with his own eyes, and who is there that has a right to gainsay, unless some witness can be found, who can give conclusive testimony, and can say, this is right, and this is wrong?

"Before going further, first let me illustrate what I mean, by an example. A party of travellers are standing on a lofty hill in the Australian Bush, where they have lost their way. Out-wearied and sinking, their provisions long exhausted, they are looking out with intense anxiety for some signs of human habitation, towards which they might direct their steps. Far as the eye can reach, extend the boundless plains, which seem as if they had never been trodden by foot of man. At last they all descry, in the far distance, a dark object standing or moving, they cannot decide. 'Ha!' exclaims one, 'there is surely a man, far away in the midst of the plain.' 'Man!' says another, 'I can see nothing but the stump of a tree.' 'No,' says a third, 'it moves and now I am confident it is a horse.'

"Now all these three men have one, and the same object before their eyes, and yet they each understand it

differently. Who shall decide between them? Clearly, they might argue through the long summer day, till night came on and took the object itself from their view. What is it they need to end their doubts and bring them to one way of thinking? Surely what they want is a witness, who is in a position to speak with conclusive authority and declare the truth. If now while they are disputing, one of their party who had long strayed from the rest, came up, having in his possession a telescope, he would be an umpire who could decide. He would examine the distant object with his glass and turning to the rest perhaps would say: 'You are all more or less wrong; It is a mounted shepherd, riding in our direction. We cannot then be far from some settlement. Our lives are saved.' The parable needs only to be applied. The travellers seeking their way, are men seeking the true religion, and the way to heaven. The object before them is the text of Holy Scripture, as to the meaning of which they differ, and may differ to the end, unless an umpire can be found who is in a position to say who is right and who is wrong.

"And now, who is this conclusive witness and umpire? Let me say at once that to the Catholic this umpire and witness is that divinely appointed Teacher, 'The Church of the Living God which is the pillar and ground of the truth."

"Good! boy, good," cried uncle. "I like your parable; I fully expected you would bring me up full-butt against 'the infallible Church.' But you know I don't take that in."

"Neither do I want you at present to do so," replied John, "that is not my line just now; I am not on about the Church which you do not accept, but about some other wit-

nesses, admitted not by faith but by reason and the common sense of all men to be able to give conclusive evidence."

"Well! and who are these witnesses, pray?" he asked, with much interest.

"I am afraid, sir," replied his son, "I must defer answering that question this morning, for I see a whole troop of visitors close upon us."

The visitors who interrupted our conversation being no less than a deputation from the committee of General Grant to secure our votes at the coming Presidential election, of course put aside every consideration for the rest of the day.

The next morning uncle Joe was quite anxious to take up the broken thread, so after skimming the daily paper, he himself began.

"Well, John, let's have the rest of what you were saying yesterday."

"With all my heart, sir," he replied, "I was saying that although we Catholics take the Church as witness and umpire in every dispute about doctrine, I had another set of witnesses for you, because you do not, as you say, yet believe in an infallible Church. For submission to the Church is the *last act* whereby compelled by evidence, which when fairly examined is irresistible, the Protestant becomes a Catholic, accepting the Church as speaking to him in the name of God, and so reaping the fulfilment of our Lord's words, 'He that heareth you heareth Me.' Who then is the witness admitted, not by faith but by reason and the common sense of all men to be able to give conclusive evidence?"

"Ah! that is more to the point, I am all attention," replied he.

"In order to make my meaning clearer," rejoined his son, "let me make use of another example. An Indian Rajah, of vast possessions, one of England's subject Princes, dies, after having disposed of his treasures and his territories amongst the different members of his family. It comes to pass that after some years, disputes arise amongst the legatees. After passing through the Law Courts in India, the case comes to be heard in a Court of Appeal in the Old country. The whole matter turns on the interpretation of some clauses in the will, that is to say, as to what was the actual meaning of the testator. Now, on what principle would the matter be decided? Recourse, would naturally be had to adepts in the languages, and customs of India. The exact meaning of the words would be investigated. But the matter would not be decided on these grounds. For the question is not as to what the words *might*, with more or less propriety, express (for words are generally capable of more than one meaning), but what was the actual meaning of the testator. What he meant to convey, and was understood, to express, at the time and on the spot where he made his will. What then would be the action of the Court? The whole case would be suspended until persons could be sent out to India to take depositions on the spot, if possible, of the lawyer who made the will, and other disinterested persons, who were in the confidence of the testator, and could depose as to his intention, in so wording his will. On these grounds, the legal authorities on the spot would have given original possession to the legatees, and these must be the basis of all future legal decisions. In short, the testimony of trustworthy eye-witnesses and contemporaries who knew the mind of the testator, would be taken as conclusive, and as

settling beyond doubt or cavil, the real meaning of the will. Such witnesses would be accepted as the only really unexceptionable umpires, and the Courts of law would only endorse their testimony and give it the authority of law.

The application is obvious. The inspired writers guided by the mind of our Lord are the authors of the will or testament, and stand in the position of the testator. The disciples of the Apostles, Ignatius, Clement, Polycarp, and their contemporaries and scholars, Justin and Irenæus, are the witnesses whose testimony would certainly be deemed conclusive, if they lived in our day, and were subpœnaed before the Chief Justice of the United States, in any question which turned on evidence as to the intention of the testator.

"Such is the Catholic principle of interpreting the Scriptures. We take the early Christian writers, but especially the contemporaries of the Apostles, and their immediate disciples, looking on them, indeed, as uninspired men, but placing them in the highest class as *witnesses* of what they had themselves been taught, and as able from their position to give conclusive evidence, as to what was believed by all Christians around them in their day; and where we find these writers, though dwelling in distant lands, yet testifying everywhere to the same doctrines, to the Eucharistic Presence and Sacrifice, to the Headship of the Bishop of Rome in the Churches, and to the Church's infallibility, as they also witness to the other Christian doctrines, such as the Trinity and the Incarnation, we consider that there cannot be more conclusive evidence, that all these doctrines came from one and the same source, as part and parcel of that Christianity which was derived originally from the

Apostles—and thus founded—the whole edifice of the truth stands firm, 'built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head corner stone.'

"The Protestant principle is the opposite to this. With them, it is as if the judges who had to decide in the case supposed above, were to ignore all evidence taken on the spot, all testimony of eye-witnesses, and persons in the confidence of the testator, who could depose as to his actual intention, and were to take the letter of the will, interpreting it over in England to the best of their ability, were to rule, in opposition to the original evidence and testimony from the beginning, that a new construction was to be placed upon it. But even so, they could not insist that such was the only possible meaning of the words, nor could they deny, that the possession and prescription of years, was against them. But here, in fact, our parallel must stop, for we cannot even imagine a set of lawyers, attempting to decide any legal question, by the method which Protestants take, to decide disputed texts of Scripture.

"Is, then, the truth of God less valuable than a few acres of land? Is it a greater crime to violate truth in regard to the rights of our fellow-men, than to violate the truth of God, and 'take away from or add to the words of God, Himself.'"

"Good! John, very good! I have no hesitation in saying," replied my uncle after a silence of three or four minutes, "But I see clearly I am not a match for you, I must certainly get minister down here to meet you and then he shall reply for me."

"With all my heart," we both replied, and so it was

arranged that the Rev. Silas Burrows, the Episcopal clergyman, whose Church my uncle and cousins attended, should be invited to dine and sleep next day.

"But John," said my uncle, "one thing strikes me, and that is, if once we admit any authority besides the scriptures we shall never know where to stop, all this notion of tradition, as I suppose you call it, is new to me. I have found the Bible, on which our Church grounds her teaching, quite sufficient for me, and so has my Church and the old Church of England before her."

"Now, stop one moment, my dear sir," I replied, "if cousin John will allow me as junior counsel to have a word. The precise question is as to the true and genuine *meaning* of the New Testament, and I pointed out to you the other day that the Primitive Christians, having been taught by the Apostles and their immediate disciples by word of mouth, held certain doctrines, which are distinctively not Protestant, and which are as distinctively Catholic. Hence, I drew the conclusion that the claim of Protestantism to be identical with primitive Christianity, will not stand. I will just now suggest that the principle of 'the Bible and the Bible only' which is the fount of all the modern errors of Protestant Christianity has no foundation in Primitive Christianity, and none in your own Church. For if 'the Bible and the Bible only' were a sufficient guide in religion, then there can be nothing important in religion which cannot be proved on that principle. But there are many things which you consider important in religion, but which you cannot prove from the Scripture only; therefore 'the Bible and the Bible only' is not a sufficient guide. If either of my premises is doubted, I would invite you who have all along

taken for granted that this principle is sound, to test it on its own merits, and to prove, if you can, by plain texts of Scripture, the following points :—

I.—The obligation of the Christian Sabbath :—First—*The Divine Command in Scripture* to keep holy the first day of the week, namely, Sunday instead of the seventh day, which is Saturday, and which is still kept by the Jews, who follow the command given by God through Moses. Secondly—*The Divine permission* in Scripture to work on Saturday, the old seventh day; whereof it is said, 'The seventh day is the Sabbath of the Lord, in it thou shalt do no work, &c.' [Exod. xx.] Thirdly—*Proof* from Scripture that we are not bound to keep holy the seventh day also.

II.—The necessity of infant baptism; or a single instance of it recorded in Scripture; or any command or permission to confer it.

III.—The lawfulness of eating fowl that has been strangled and meat killed with the blood in it, which the Jews never do, and which is a part of the Mosaic law, re-imposed on Christians by the Apostles—see Acts, xv. 29.

IV.—Proof from Scripture only of the canon and Inspiration of the New Testament, and a rule by which to discover by internal evidence, the inspiration of writings; as for instance of Ecclesiastes and Solomon's Song (otherwise called the Canticles), which Protestants admit to be inspired, as distinguished from Ecclesiasticus and the Wisdom of Solomon which they rank amongst the Apocryphal books."

"Now Philip," said he, "this won't do. Two to one is not fair play, it's kinder lynching a man, I say. I cry

hands off till to-morrow, when I have minister to my side. But put down those four points of yours and I'll send them to our Reverend and get him to write an answer slick, and if he does not shut you both up, I declare I'll get our Bishop to help him ; I know he was expected somewhere down river for a meeting of clergy, and if he comes, then whittle up and look spry, get out your rifles and bowie knives my lads, or you will get scalped, for the Bishop is a dead hand and will give no quarter.

CHAPTER IV.

PROTESTANT CHRISTIANITY; OR, "THE BIBLE AND THE BIBLE ONLY."

MY uncle's good-tempered protest reminded us that we had talked quite enough for that day, so John and I said that as we had seen nothing of my cousins we thought we would paddle them up the river to the far-famed Beaver-dam waterfalls, where the eddying current, by whose side we were seated, dashes over a ledge of rock as it issues out of a gorge of the not distant Rocky Mountains.

So we left the dear old squire to his newspaper, cigar, and reflections. We told the ladies to make ready for the visit of their clerical guest; they soon saw what was up, and as he was rather a favourite, and they were curious, they declared that nothing should prevent their joining the party to see, as they said, fair play, and that the two lawyers were not too many for the squire and the parson.

Next evening's post brought the minister's answer that he would come himself, with his two daughters: at hearing the last sentence my fair cousins made ugly faces, for they knew it was all up with their projected invasion of our quarters.

The minister's letter enclosed a paper which he had written in answer to my four points of controversy. The document ran as follows:—

"DEAR SQUIRE,—In reply to friend Philip's challenge to produce Scriptural authority for the change of the Sabbath from the seventh to the first day of the week, I would refer you to the Revelations, 1 chap. 18 v.—'I was in the spirit on the Lord's Day, and heard behind me a great voice as of a trumpet,' and 1 Corinthians, 16 chap. 2 v.—'On the first day of the week let every one of you put apart with himself, laying up what it shall well please him, that when I come the collections be not then to be made.' Though I do not acknowledge the authority of the Council of Trent, yet as it is binding on him, I would direct him to its Catechism, Part 3, chap. 4, question 7, where the above passages are quoted in proof of the change of the Sabbath. As to infant baptism, it is proved by Matthew, 18 chap. 3 v.—'Amen I say unto you, unless you be converted, and become as little children, you shall not enter the Kingdom of Heaven;' compared with Mark, 10 chap. 16 v.—'And embracing them and laying His hands upon them, He blessed them;' 1 Cor. 1 chap. 16 v.—'And I baptised also the House of Stephanus, besides I know not whether I baptised any others;' and Acts, 16 chap. 33 v.—'And he taking them the same hour of the night, washed their stripes, and he himself was baptised, and all his house immediately;' Coloss. 2 chap. 2 v.—'In whom also you are circnmcised with circumcision; not made by hand in despoiling the body of the flesh, but in the circumcision of Christ;' Romans, 5 chap. 17 v.—'For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one Jesus Christ;' that these are conclusive on the subject, I would again refer you to the Tridentine Catechism, Part 11, chap. 2, question 31.

Should Philip feel any difficulty in acknowledging them he must first settle it with his own Church. He is opposed to her in his attempt to assail us. As to the inspiration of Holy Scripture, I would quote 2 Tim. 3 chap. 16 v.—'All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice.' And I would add, that we are not obliged to have recourse to the Church to prove that the Scriptures are inspired; as you may learn from the Prolegomena of Menochius (a Catholic work written on Catholic principles), an authority from which he will be disinclined to differ.

I have now replied to his challenge; and shall be very glad to meet him on this or any other matter of controversy between the Churches.

"Yours truly,

"SILAS K. BURROWS.

"To Joseph Jackson Peyton, Esq."

In due time arrived the expected guests. Dr. Silas Burrows was a pleasant, clerical-looking, middle-aged gentleman, a widower, and a man of piety, moderate learning, candour, and common sense; a fair specimen of an American clergyman of the old school.

After an early dinner and a walk, coffee and cigars were ordered in the library, and thither we gentlemen retired for our friendly controversial encounter.

"Well, my lads," said the doctor, for he had known us from boys, "so you could not leave the old squire alone in his heresies, and he has called me in to back him up, and that I will do to the best of my power. Of course, I had heard the rumour that you had left us, and if I do not further refer to it, you will not suppose that I feel it the less. I cannot get used to these secessions, though

within the last three years I have lost no less than four of my dearest old College chums, and the Pope has got them. I hear of these secessions by dozens in New York, Boston, and Philadelphia, but you are the first I have lost, as I may say, out of my own flock down in the country. Well, enough of this. Two or three that have gone are as sincere clear-headed men as any I know, but that is neither here nor there. They have gone wrong, missed the road somehow, followed a 'will o' the wisp,' that *is* a fact however it came about. Now, then, Philip," turning to me, "what have you to say to my little manuscript answer to your challenge?"

"Well, sir, if I must be candid with you," I replied, "I do not consider it an answer at all."

"Ah, but then," said he, "it was only a short summary of what might be expanded into a volume."

"True, sir," I replied, "but I am quite convinced that if you wrote a volume you would not really add to the argument which you have given in your summary. I think it is really in substance all that can be said."

"Well, then, Philip," he said, a little piqued, "let me hear where you think I have failed to answer you."

"Very well," I replied; "I will take the points in order. The two texts you give about the Lord's Day prove only what no one questions, that the first day of the week was kept holy by the early Christians. But where is there any command for this, to take the place of the old Commandment, 'Remember that thou keep holy the Sabbath Day?' Where is the text which gives permission to supersede that old seventh day obligation, and authorizes us to work on Saturday, for doing which, under the old

law, a man would have been stoned to death? How do we know that both days were not kept holy?—where is the text giving permission from our Lord or the Apostles to work on Saturday?"

"Well, of course," replied the doctor, "there is no text as explicit as you require by the terms of the challenge, but I do not see that this is required—all Christians are agreed on the matter; there is no controversy upon this point between us and you."

"Certainly not, sir," I answered, "but you know that is not the point—the question is, how this change came about, so that from the earliest times all Christians seem to have been agreed upon it?"

"Why, no doubt," he answered, "it was an ordinance of the Apostles."

"True enough," I rejoined; "but, if so, why is it not to be found as an Apostolic command in Scripture? how do we get at it?"

"Well, by tradition, of course," he answered.

"Certainly, sir," I replied; "but is it a binding ordinance, that of the Christian Sabbath?"

"Undoubtedly."

"An essential point of doctrine and practice?"

"No doubt."

"Is the first day of the week a holy day of obligation, and is the permission to work on Saturday as authoritative as the original prohibition from Mount Sinai?"

"I have no doubt of it."

"And it rests on tradition only?"

"Well, on Apostolic tradition."

"Just so, but the fact of its being an Apostolic tradition *itself* rests on a non-Apostolic tradition?"

"I cannot deny it," he answered. "Now I see what you are coming to. You want me to admit that there are essential points of doctrine and practice which cannot be proved except inferentially from Scripture, and which rest therefore on human testimony. Well, I do not see how to deny it; but what have you gained by the admission?"

"I have gained this," said I, "the authority on which a divine doctrine rests, must be itself divine and infallible, such as the Bible is, which is the inspired word of God; hence, if there are divine essential doctrines which we cannot prove from Scripture, but still are bound to hold, this must be because the tradition on which they rest is divine; hence the tradition of the Church on which such doctrines rest, is no less inspired, and perpetually inspired, than the Scripture."

"Of course, that I cannot admit," said he.

"Well, sir, if you do not admit the conclusion it must be because you do not admit some of the premises, yet you have assented to each of the premises, one by one, you are therefore bound to show cause why you do not admit the conclusion."

"If you will allow me," said he, after a few moments reflection, "I will take a little time to consider that point before I give you an answer. But it really seems to me a mere splitting of hairs to raise this difficulty. The Acts of the Apostles seems to me to show clearly that the Christians were accustomed to assemble on the first day of the week. —[Acts xx. 7 v.]—'And the first day of the week, when we were assembled to break bread.'"

"Not a doubt," I answered, "they assembled on the first day of the week for the breaking of the bread, *i.e.*, for the

Holy Eucharist; but what does this prove, since the Acts of the Apostles say in another place, that the early Christians 'continued DAILY in the breaking of the bread?' So that the fact of their assembling for this purpose on the first day of the week was nothing in itself peculiar, nor does it necessarily distinguish that day from the others."

"But see," he said, turning to the chapter, "here is your own Douai Testament, and in a note it says that 'S. Chrysostom, with many other interpreters, explain that the Christians even at this time must have changed the Sabbath to the first day of the week.'"

"Oh, if you like," I answered, "to take S. Chrysostom to help you to prove what the text by itself does not show, I can have no objection; in fact, S. Chrysostom, resting on the tradition of the Church, was quite justified in drawing this inference, but you have no right to do so, because your principle is that nothing is of authority in religion which cannot be proved from Scripture only. Besides, admitting, as we of course do, that the change of the Sabbath had been made at that time, the question remains for you to answer—who made the change? by whose authority was it done? If you say the Apostles, I reply this rests solely on tradition, which you say may deceive us, and so this tradition may be wrong, since there is no record of it in the inspired Scriptures."

"Well, really, Philip, you pose me a little; you must give me time to think it over; there must be an answer, but I own I do not see it for the moment. After all, it is only a curious question. I do not see that it necessarily involves any principle."

"I hardly go with you there," said my uncle. "I do think it involves the whole question between Protestants

and Catholics ; the whole controversy as to whether there is an infallible Church or not. If there is no infallible Church, since the Scripture texts fall short of logical proof, we are not sure that we are right in having changed the old seventh day obligation, and for safety's sake we ought to go back to the rule given by God through Moses, as the Jews do to this day; but if the change was right, and we are sure of this, it is so because it was made by the Church in the beginning, and we know this because it was handed down by tradition, and we are sure we are right in this, and cannot be deceived, only if the Church that made the change, and that witnesses by its tradition to the fact of the change, is an infallible authority and an infallible witness."

"Bravo, squire," I broke in; "you have hit the nail on the head first shot."

"You have got on the trail, father, and no mistake," said cousin John, "mind you don't lose it."

"No, no, boys, I don't say that you have proved this point, only that if ever I should admit that you have proved it, I shall say that you have taken the point which commands our fortress, and I do not see how we shall be able to keep you out."

"Well, that is a fact, squire, and I won't deny it," said the doctor; "but though I admit that these youngsters have shut us up for the moment between the horns of this ugly dilemma, we are not going to cave in. I must sleep on this," he said, rising, as he took the candle with which John offered to light him to his room.

"Why, how the time has passed; it's past twelve o'clock. Good night, squire !—Good night, boys ! you shall give me my revenge to-morrow. Good night."

CHAPTER V.

THE BIBLE ONLY *v.* THE BIBLE AND THE CHURCH.

"WELL, Philip," said the doctor, as we stood together after breakfast on the lawn before the open windows while the rest of the party were getting ready for a game of *croquet*, "come along with me, Philip, and we will finish our conversation of last night."

"With a heart and a half, doctor," said I, giving him my arm, and we were walking off when we heard uncle Joe shouting to us to stop till he came up, and in a few minutes we found ourselves caged again, and seated all three in the snuggery—half study half smoking-room, by the running water.

"Well, uncle and doctor," I said, "I see you want me to finish my points of last evening. I will refer to your letter, doctor—let me see, ah, here it is. I maintained that there was no proof of the necessity of infant baptism, nor any instance of it in the New Testament, nor any command or permission to confer it. Now, may I assume that as an Episcopal Churchman you believe in the necessity of baptism for infants, and therefore in the duty of conferring it?"

"Undoubtedly," he answered, "the Catechism teaches this, where it says that 'being by nature born in sin we

are hereby made children of grace,' and that for this cause 'children are baptised.' In fact, the Episcopal Church of America teaches, as clearly, that all must be born again in baptism, as that all are by nature born in sin, and hence whoever is not born again of water and the Holy Ghost cannot enter the Kingdom of God in Heaven."

"Very well, sir," I rejoined; "then so far you go all lengths with the Catholic Church. But now I maintain distinctly that you cannot prove these points from Scripture, you cannot give a conclusive answer to the Baptists who reject infant baptism, from the Bible alone. You must have recourse to the writings of the Fathers, and to Catholic tradition, in order to hold your ground, but then you will have unconsciously taken up Catholic ground, in defending yourself. Just look here at the words of your letter; you attempt to prove infant baptism, by texts of Scripture—what are the texts? let us read them and analyze them. 'As for infant baptism,' you say it is proved by Matthew xviii. 3—'Amen, I say to you, unless you be converted and become like little children you cannot enter into the Kingdom of Heaven, compared with Mark x. 16—And embracing them and laying His hands on them He blessed them: 1 Cor. i. 16—And I baptised also the household of Stephanus, besides I know not whether I baptised any others: and Acts xvi. 33—And he taking them the same hour washed their stripes, and he himself was baptised, and all his house immediately: and Col. ii. 2—In whom also you are circumcised with circumcision not made with hands in despoiling the body of the flesh but in the circumcision of Christ.' Now what is the logical outcome from these texts? The two first quoted would prove as conclusively that infants needed no baptism, and so some Protestants

interpret them, for when our Lord took them up in His arms, we are not told that He baptised them, but said that 'of such is the Kingdom of Heaven,' which might mean such as they were, unbaptised. The texts about the household of Stephanus, and of the jailor, prove nothing whatever, since we are not told that there were infant children in either household. The texts about circumcision, as analogous to baptism, prove nothing, otherwise we might infer from them, if we follow strict analogy, that none but male children need be baptised, since none but male children could be circumcised. I think you will admit that I have disposed of all your texts, but you go on to say 'that these texts are conclusive on the matter. I again refer you to the Catechism of the Council of Trent, part ii. ch. 2, q. 31. Should Philip feel any difficulty in acknowledging them he must settle it with his own Church; he is opposed to her in his attempt to assail us.'

"Now, my answer to the last question is—Catholics do not attempt to give logical proof from the Scriptures on the subject of infant baptism any more than on that of the Sabbath. When we allege texts of Scripture, these are not intended as direct and sufficient proof, but as *confirmation* of proof, and inferential evidence; the real evidence of these and of all doctrines to Catholics, is the *fact* of the Church teaching them, because they believe the Church to be infallible, and can prove this conclusively too."

"Well, Philip," said he, "take that bull by the horns, man, and let us tackle him. Prove your infallible Church."

"Just my mind, doctor," chimed in uncle Joe. "I want to face the main question."

"Very well, gentlemen," I said, "I am at your orders.

To-day I will try to make it clear that the other system won't do, and the next time we meet, I will show that the Catholic Church is the divinely appointed way of arriving at the true meaning of revelation. This is, as you say, the main question. Indeed, you may say that the question between Catholics and Protestants is one only; it is not on a matter of detail, but on a fundamental principle,—is the Bible only, interpreted by each man's private judgment, the sole divinely appointed guide for each individual Christian? or has our Lord appointed a living body of teachers, or, in other words, a Church, as the guardian, dispenser, and infallible interpreter of the word of God? The Episcopal Church in England and America, and some other Protestant sects, attempt, as we have seen, to supplement the letter of Scripture by the tradition of the Church, without fairly acknowledging their obligation to Tradition. It is a great point to get persons thoroughly to grapple with this master question. It is the key of the whole citadel, and it is useless for persons to weary aud irritate themselves with attacking details of Catholic doctrine when the key of the position remains uncaptured, and, as it would seem, impregnable. Neither is it of much use to argue with Protestants on matters of detail, or attempt to give them Scripture proofs for isolated points of faith, even though we are conscious that there are many distinctive Catholic doctrines which admit of the most complete logical proof from Scripture only. As long as the principle of 'the Bible and the Bible only' is supposed to be impregnable, or persons are allowed to believe that we argue with them on their own ground (except professedly as an *argumentum ad hominem*), we shall make little real progress with them. Catholics do not believe that the Bible was intended by

Christ to be our only guide, and hence we cannot deem it, by itself, a sufficient guide. For, in the first place, if this principle was established by Christ our Lord, it must have been equally true in the beginning as at the present day. But it is an historical fact that during all the fifteen centuries between the time of Christ and the invention of printing, this rule was incapable of application, and therefore practically a dead letter. The Bible could not be the practical guide for the many, when it was only in the hands of the few. When all books had to be copied by hand, there could have been no cheap books, and therefore none but public institutions, nobles, princes, and rich men, could have had copies of the Bible, since it is calculated that a complete copy of the Scriptures, written in the plainest manner, could not have cost much less than sixty pounds of our money. But not only were there no Bibles for the people, but there were no people to read Bibles; for when books were scarce, there were few who would undergo the task of learning to read, since they knew beforehand that they would seldom have the fortune of meeting with a book."

"Fairly put Phil, my lad," cried my uncle. "Come, doctor, we can't say a word against that. It is common sense."

"Quite so," I continued, "and I think you will also see that this fact is very suggestive, and affords much food for reflection, as illustrating the relation of the Bible to the masses of the Christian community, in the ages between the time of the Apostles, and the later centuries. In those days was clearly seen the meaning of the words of the Apostle—'Faith cometh by hearing, and hearing by the Word of Christ; but how shall they hear without a

Teacher? And how shall they teach except they be sent? Since the great majority were unable to read, they had to depend wholly on the Church—that is the bishops and clergy—for all knowledge of religion. That each individual was intended by our Lord to search the Scriptures, and interpret them for himself, could never at that time, have suggested itself as a possible principle. Hence, the theory of the 'Bible and the Bible only,' is far too modern to have come from Christ, or have been intended by Him as the Divine means of propagating the Gospel. Another inference which follows, from the same historical facts, is, that since the Church was the only teacher, during fourteen or fifteen hundred years, we must either admit that the Church was Divinely preserved from teaching error, or else that our Lord, having given a revelation in the beginning, failed during fifteen centuries to provide any sufficient means, for the propagation and preservation of revealed truth. But not only was it impossible that this could have been intended as the means of teaching men all necessary truth before printing was invented, both on account of the scarcity of books, and the scarcity of readers, but even now, when more than three hundred years have passed since it has been attempted to carry out the principle of "The Bible, and the Bible only, without note or comment," we find not indeed that there are two few Bibles for the Bible readers, but that the Bible readers are too few to read the Bibles in existence, for in reference to statistics published in 1856 over in England, in the *Daily News*, we find 73 per cent. of the children of the working population of London were absolutely destitute of the art of reading. What, then, must be the actual state of the adult population of London, and by analogy, of the rest of England, in

relation to their ability to profit by the circulation of Scripture? With us, though no doubt education is more advanced, the results cannot be very different, taking the people *en masse*.

"Certainly," said my uncle, "especially if you take in the niggers; they can quote Scripture by the yard. But, Lord! what do they understand of it?"

I continued—"It must be remembered, too, that what is contended for by Protestants is "the Bible, and the Bible only, without note or comment," and therefore to say that the Bible is read and explained to the people, and that they hear it in sermons, and that this is sufficient, is to give up the principle; for it is absurd to say, that a man who cannot read the Scripture for himself, can be in a position to judge of it as a whole, or to form his own ideas of religion from it. He is simply dependent on his minister or his Bible reader, and must take as the Bible, their version, translation, or view of the Bible, so that the principle of "the Bible, and the Bible only, without note or comment," disappears, and gives way to a principle which differs practically from that of the Catholic Church, only in this, that the Catholic believes in a Church—the authorised infallible expounder of Scripture, from which he learns his *creed*, and then goes to Scripture for his proofs,—the Protestant professes that every man learns his religion from the Bible—but when it comes to practice it is capable of demonstration, that by far the majority depend wholly on a mere human, and therefore fallible guidance. That this guidance is simply human and fallible we have their own acknowledgment; and of this we have farther proof, from the fact of so many contradictory doctrines being taught by the different denominations of

Christians, all claiming to be right, all alleging Scripture in their favour, all obtaining followers professing to be led by Scripture only, and yet manifestly following, not Scripture, but their minister's or founder's *view* of Scripture; in other words, the creed of their sect, while they profess to have "no creed," but to follow "the Bible and the Bible only." Hence, in no period of the Church's history has the principle of the Bible and the Bible only been fairly tried, nor have circumstances made it possible to give it a trial; and therefore to maintain that such a rule was appointed by Christ, is to maintain that He gave a rule which for eighteen centuries has been incapable of execution, and which has, therefore, remained always a dead letter! No, if our Lord had intended to establish this principle, it would have been very easy for Him to have done it. He had only to make the printing-press a part of revelation, to reverse the curse of Babel, or else to cause all men to be able to read in all languages, as naturally as they learn to speak, and to preserve each individual miraculously from ever mistaking the meaning of what he read, and all would have been perfect. But as He has fulfilled not one of these necessary conditions, it follows that this was not the rule of His appointment."

"Well, master Philip," said my uncle, "I suppose you have about finished for to-day; and I must sit down to answer a long letter from my lawyer—bother these lawyers, I say, an honest man is no match for them; they would make a man swear that black was white."

"One word," said I, "and I have done; you proposed that I should take the "bull by the horns," and I am going to do it. After all that has been said about this principle of "the Bible and the Bible only," where is it to be found

in Scripture? Nowhere, absolutely nowhere; neither can you prove the canon or inspiration of Scripture, from Scripture itself. The texts usually alleged in proof of the sufficiency and inspiration of Scripture, altogether fall short of a *logical proof*. St. Paul says: "All Scripture inspired by God" (or, as the Protestant version has it, "All Scripture is written by inspiration of God, &c.") is profitable: but he does not say which are the Scriptures (or writings) so inspired. He says, they are "profitable," and fit thoroughly to instruct the Christian "to good works," and "make him wise unto salvation:" not all-sufficient in *matters of faith and disputed points of doctrine.* This text proves nothing about the inspiration of the New Testament and the names and number of the canonical books, it refers only to the Old Testament—namely, those which Timothy had known from his youth. Now it cannot be proved that any part of the New Testament was written or had been read by Timothy in his youth; besides, the texts referred to, say nothing about *which* were the inspired books, but only that the books which are inspired, are profitable to teach in faith and morals,—which no one denies. The words of St. Peter, relating to St. Paul's Epistles and "the other Scriptures," assure us that these are often "wrested by men to their own destruction," which certainly does not prove the *sufficiency or safety* of Scripture *only* as a guide, they do not inform us in any way which are the inspired books. They refer only to St. Paul's Epistles *in general*, but do not say expressly that they are inspired, but only call them by the general name of *Scriptures or Writings.* They say nothing about which are "the other Scriptures," or how we are to distinguish spurious Scriptures, many of which existed in the first ages of Chris-

tianity, from those which are inspired—or genuine, though *uninspired* writings, attributed to Apostles, like the Epistle of St. Barnabas, from the genuine and inspired writings of Apostles and Evangelists."

"There, that is enough for to-day, Phil," cried uncle Joe, getting up, and beginning to look for his cigars, "now be off to the young people, or they will be mad with us old fellows for keeping you all the morning."

"But, I say, minister," I heard him say, as I was writing a note at the other end of the study, "I don't know how you feel, but I feel pretty considerably chawed-up, and that's a fact."

"Never mind, squire," said he in a whisper, "you see I did not put in a word, because, between you and me, I have long been coming round to think the Protestant principle of "the Bible only" would not hold water. I was listening how the boy would work out his argument, and I think he is right so far. But this is a long chalk from admitting that Rome is right. I have long suspected that the High Church school takes the sound line between Rome and Geneva. I shall bring this out in our next conversation. To me, I confess, this discussion is very interesting, and its only effect is to confirm me in High Churchism, and to attach me more closely to our venerable Episcopal communion."

CHAPTER VI.

THE BIBLE AND THE CHURCH.

THE next afternoon we adjourned, as a matter of course, to the old *rendezvous*.

"Philip," said the doctor, "I have gone over in my mind all your points of yesterday, and it is only fair that I should tell you that I think you have completely demolished the common-place Protestant position of "the Bible and the Bible only.' But in this I do not think you have done more than our modern High Church school, which traces its origin to Pusey, Newman, and the Oxford writers, had already done. In fact, the Church of England in her articles has always professed that the Church, although it may not decree anything that is contrary to God's written word, has authority in controversies of faith, and therefore has a right to be heard with respect in its interpretation of Holy Scripture. Such is the written law of our Episcopal Church, although I admit that many of us have unconsciously abandoned that position, and allowed ourselves to speak like the Ultra-Protestants, as if "the Bible and the

Bible only" were our rule of faith. To these tenets of the Oxford school I am quite willing to adhere, and therefore my position is, the Bible interpreted by the Church, by the aid of the tradition of Christian Society from the beginning. This position, if I mistake not, is as far removed from Ultra-Protestantism on the one side, as it is from Roman Catholicism on the other; it is the safe *via media* between two extremes.

"Very well, my dear sir," I replied, "I accept your proposition as far as the terms go, "the Bible interpreted by the Church" is *our* rule of faith, but then *we* believe the Church to be *infallible* in its traditionary teaching. We believe in a Church which cannot teach error; you do not. And this, in fact, makes all the difference. I will state more fully if you will allow me, the CATHOLIC RULE OF FAITH. It is, *the whole word of God, the whole mind of Christ*, as revealed by Him to His Apostles, and committed to their keeping, and in them to the Church, "the faith once delivered to the Saints," together with a *guarantee* from Christ the Eternal Truth, that in her teaching the Church should never swerve from the original revelation, which He had given to the Apostles. This is the Catholic "rule of faith," *the whole word of God*, committed to the guardianship of a *living body of teachers guaranteed against error in teaching*, or in other words *an infallible Church*. It is admitted by all, that such a rule would be the most secure that could be conceived, and therefore the most desirable. But is it possible to attain it? If our Lord were still upon earth, no doubt all Christians would gladly refer their differences to Him. They would feel that differences and uncertainties on points of revelation could not for a moment be tolerated, if they had within their reach a living

infallible teaching authority, such as our Lord, if He were still on earth, would be. If they resign themselves to differences and uncertainty in religion, it is because they know no alternative. Thus they acknowledge, that the dissensions among Christians arise chiefly from the want of a living infallible teaching authority, to whom they might refer, and who would terminate their differences. Catholics hold not only the desirableness of such an authority, but that it actually exists, as it was established by our Lord in the beginning. And they point to their unity in doctrine, as the result of submission to this authority. But where do we find any promise of such a guide? If such a rule exists, it must be so plain, so practical, and so easy to discover, as to be adapted to the need and capacities of all, as any rule must be that claims to be Catholic or universal. It must satisfy the most learned and profound, and not be above the comprehension of the most simple peasant. It is to be found in the New Testament laid down in many places, and let it be noted that for the present we take the New Testament, simply as an authentic, trustworthy history of the founding of the Christian religion, not assuming its inspiration in our present argument; and for this same argument one text for the present will suffice, since therein we read the actual conveyance of those powers, which our Lord had in other places promised to bestow. I refer to the last three verses of St. Matthew's Gospel. And moreover these words have an interest of so peculiar and intense a character, as belongs to no other words in all Scripture, since they are *the very last words our Lord ever spoke on earth.* He led His Apostles out to Mount Olivet, that blessed ground, hallowed in the hearts of all Christians, as the last spot of earth which received the footprints of the

God-Man, our Divine Teacher and Redeemer. He is just about to part from those who had followed Him throughout His three years public ministry, and whom, after His Resurrection, He had visited during "forty days, instructing them concerning the kingdom of God," which He had come down from heaven to found—even His Holy Church, against which He had promised that "the gates of hell should never prevail." On this most solemn occasion He spoke to them these memorable words, giving them withal a commission to "baptize all nations, and teach them all things He had commanded"—"all power is given to Me in heaven and on earth, go ye therefore and teach all nations . . . and behold I am with you all days, even to the end of the world"—"all power is given to Me, and in virtue of that power I say to you, Go and teach all nations," thus does He establish a living teaching authority. "I am with you," and He makes that living body of teachers His own representatives, associates them in His own commission, promises to be with them for the special purpose for which He was sending them—namely, as teachers of the world; because it would be impossible for them, fallible as they were by nature, to fulfil their Lord's commission, unless they were supernaturally prevented from following their own fallible human judgments, by another MIND influencing their own, and reflecting on their minds ITS OWN ABSOLUTE INFALLIBILITY. And hence, all will readily admit, that the Apostles themselves were such teachers, that as Christ was while upon earth, the living infallible Teacher, so when He left this earth, He had provided the world with a like infallible teaching authority, so long as the Apostles lived to hold the commission which He had given them. Do you go with me so far?"

"Unhesitatingly," he replied. "It is the ground on which we establish the inspiration of Scripture. Even Low-Church Protestants would admit this. The Scriptures of the New Testament, we should all say, are certainly the inspired word of God, because they were written by the men to whom our Lord said, "go you and teach, I am with you."

"Pardon me," I replied, "if I raise an issue there. The Scriptures were not written precisely by the men to whom our Lord spoke these words,—only Matthew, John, Peter, James, and Jude of all the writers of the New Testament received this personal guarantee of inspiration, but the writings of S. Mark, S. Luke, and S. Paul do not come under this category, yet we hold them equally as inspired. However, I accept your proposition if you will amend it by saying, we know the Scriptures of the New Testament to be inspired because they are *guaranteed* to us by that living body of teachers to which our Lord said "go you and teach, I am with you."

"Well, I have no objection to your amendment," he replied; it is technically more accurate."

"Quite so. But then," I continued, "if our Lord's words conveyed such a commission to the Apostles, their effect reaches much further. For our Lord says, "I am with you all days, even to the end of the world." If, then, the words "Go you and teach, I am with you," gave the Apostles a commission to teach, and guaranteed to them the power to teach truth with certainty, and without admixture of error, it follows that the words, "I am with you *all days even* to the end of the world" are a guarantee that the *self-same infallibility shall remain with the Teaching body on earth until Christ shall come again.* So true is this, that

perhaps, if we had read these words in the beginning of the Church, or before any of the Apostles had died, we should have almost expected that to these Apostles was guaranteed, not only infallibility, but that they should actually remain alive upon earth until Christ should come again. The event proved that this could not be the meaning of the words, for the Apostles died, one after the other, according to the ordinary course of nature, yet still the words lived on, and must have their fulfilment. How then can they be fulfilled, unless there be at this moment upon earth a living body of teachers in whom is perpetuated the Apostolic commission, "Go you and teach all nations, I am with you, all days even to the end of the world?" There is one body, and only one which claims to have this commission, and by virtue of it, to "teach all nations." It is the only Church, which not being national, or not belonging to any one particular nation, claims to be, and is the Church, "of all nations," the universal or Catholic Church. It is the only Christian body which dares to say, in its decisions on matters of faith, as the Apostles did in the first Council of Jerusalem, "It seemeth good to the Holy Ghost and to us," "our judgment is the utterance of God." Others call this claim blasphemous, but was it blasphemous in the Apostles so to speak? and if not, why not? Because of our Lord's promise made to them, "Go ye and teach, I am with you." And if not blasphemous in the Apostles, why should it be blasphemous in the Catholic Church? Since the promise of Christ cannot fail, it must rest with some living body of teachers "even to the end of the world" in all its plenitude—Protestant bodies repudiate all claim to this permanent gift of infallibility, therefore it must rest with

that Church which alone is conscious of its possession, which alone claims it, and has in every age consciously exercised it. That Church whose centre is at Rome, its circumference wide as the world itself, which by the number of its members and the extent of its jurisdiction, has alone the right to call itself Catholic, claims also the perpetual gift of *infallibility*, promised by our Lord to *His Church*." I paused for a minute, partly to take breath, and partly to offer up silent prayer that the words of divine truth which I, a simple layman, had been called on to utter, might not be marred by the imperfect medium through which they were conveyed, but might penetrate the minds and hearts of those two, whom I loved so well, and who had been, as I doubted not, hitherto so faithful to the truth as far as they knew it."

There was a dead silence for a few minutes, which was broken by Dr. Burrows.

"Philip, you have stated your case well. It is a very plausible theory; of course, there is nothing in it that is new to me, yet the way in which you have brought it out has rivetted my attention, and I confess the view has a fascinating power about it. I can see at a glance what it must be to those who hold it, not as a beautiful theory, but as the only true form of God's revelation to man, every other system must seem incomplete, illogical, puerile. But if this theory is true, how is it that it has failed of being universally accepted? At least, how is it that this theory of an ever infallible Church, ever accessible through its Roman mouthpiece, does not appear on the very surface of the writings of the Fathers? As far as I have studied them I must say I have missed it.

"That may be, sir," I answered, "if for no other reason, because we do not often find that which we do not set out to look for. The Catholic student of Scripture, and of the Fathers has learnt the outlines of his religion from the tradition of the living Church, from his Catechism and the explanation of his instructors, who put into his hand the clue by which he may find his way through the labyrinth."

"There may be something in that," he answered. "It is the same with us Protestants, who really learn our religion from our Catechism, creeds, and teachers. We begin with a bias in favour of a certain view, and this view is confirmed by the texts of Scripture to which we are referred by them."

"Just so," I replied, "only you follow teachers who claim no infallible guidance. We are sure that we follow the teaching of an infallible Church. But you say that you do not remember this view in the writings of the Holy Fathers. What say you to the following passage from S. Irenæus, in the second century? I think you will admit that the texts of Scripture which we adduce in proof of the authority of the Church, were understood by the disciples of the Apostles in the self-same sense. S. Irenæus, disciple of S. Polycarp the friend of St. John the Evangelist, reproves heretics for 'seeking elsewhere for the truth which it is easy to receive from the Church, seeing that the Apostles most fully committed unto this Church, as unto a rich depository, all whatever is of truth, that every one that willeth may draw out of it the drink of life. For this is the gate of life. But all others are thieves and robbers, therefore we ought to avoid them, but cling with the utmost care to whatever is of the Church and hold fast the tradition of truth. . . . But if the

Apostles had not left us writings, ought we not to follow the order of that tradition which they delivered to the Churches?' [Adv. Hœr. III. c. iv.] This passage is only a sample out of hundreds or rather thousands of similar passages showing how the early Christian writers understood the texts of Holy Scripture which speak of the Church. Here is not a word of Scripture as our only guide, however highly he elsewhere extols as we also do, the divine authority of the Written Word. But when the question is as to the right meaning of Scripture, Irenæus sends us to the Church as to an infallible guide, the interpreter of revelation, the guardian of the original 'tradition,' 'the faith once delivered to the Saints.' S. Irenæus therefore calls the Church, 'the well of living waters,' 'the gate of life,' 'the depository of truth,' and says that if the Apostles had left no Scriptures, it would have been our duty to follow the tradition of the Church. But it could not have been man's duty to follow a guide that might lead him into error; therefore, the Church, according to the meaning of S. Irenæus, must have been *infallible*. In a former conversation I referred to another passage of S. Irenæus with which you must be familiar, wherein he recognises a Supreme authority as residing in 'the Roman Church, which was founded by S. Peter and S. Paul, to which Church on account of its Superior Headship (which we might fairly translate Supremacy) it is necessary that every Church, that is, all the faithful (resort or) conform.' [Adv. Hœr. III. iii.] And the result of adhering to the Church thus united under one head, is as S. Irenæus tells us, that 'the Church, though spread throughout the whole world, guards the faith, as though dwelling in one house, as having *one soul* and *one* and the

same *heart*, and as though she had but *one mouth*. [Adv. Hœr. I. x.] What is this but to say that the Church is the "*Mystical Body of Christ*," guided perpetually in her teaching by *His Mind*, presiding over her judgments according to His own last words upon earth addressed to those whom He left to teach in His place. '*I* am with you.' '*My spirit* shall guide you into all truth.' 'He that heareth you heareth *Me*.' May the Divine Spirit, the Spirit of Christ, the Spirit of Light and Love, guide all minds and hearts in the ways of truth and charity, bring those who are in error into the light of truth, and make of us all 'one fold under one Shepherd,' and may we seek above all the things of earth 'the Kingdom of God and His righteousness.' My dear old friends you will not need me to apologise if I have been carried away by the greatness of my subject from the conventional tone of the Academia, into anything that might seem to imply that I assume the air of 'a Master in Israel.' I am a simple layman, with no commission to teach, but being called on to give a reason of my faith, I cannot but speak that which I know and feel to be the truth. Alas! how is it that I did not see it sooner in life? I feel inclined to cry out with S. Augustine—'Too late have I known thee, O ancient beauty! Truth always ancient, yet always new.'"

We had prolonged our conversation, unconscious that the mixed twilight and moonlight of an autumn evening had come on. Silently, under the lights and shadows that fell on our pathway by the murmuring water, we walked together to the house, where bright lights and merry voices called us back to the world.

CHAPTER VII.

A LIVE PARLIAMENT BISHOP.

THE next morning, when the post-bag came in, the Doctor received among his letters one which by the size of its envelope seemed to announce itself as something solemn and important. He opened it, and exclaimed, "Bless me! here is a go. I wrote to our Bishop, as you know, at your request, inviting him here on his approaching visit to consecrate the new church down river at Fletcher's-ville. He is coming to-morrow by the boat, and, by all that's awful! one of the big wigs with him from the old country—a real live Lord Bishop, and no mistake. We shall shock him with our republican ways; he wont fancy to hear people call out to him—'I say, bishop!' instead of 'If your lordship would be pleased to allow me to observe,' and the like. Whatever shall we do? I think I shall *skedaddle* till this comet has passed out of our hemisphere."

"Pooh, nonsense, doctor," said my uncle, you'll do no such thing. I shall be delighted to receive his lordship.

I suppose a parliament bishop eats, drinks, and sleeps like another man. I should say no one need *skedaddle* except these two scapegraces here, unless they like to stay and be flayed alive. Never mind, doctor, it will be our turn now; if we don't turn round and take a scalp or two, we ought to be scalped ourselves by the next party of Indians from the frontier."

Next day the steamboat was seen nearing our landing-stage some miles away over the flats, and soon after, my uncle's well-appointed carriage was seen approaching, with Jacob Snow, the black help, on the box, who, driving up to the door with more than his ordinary pomposity, threw the reins to his son, Jimmy Snow, and bundled down first, ready to assist in alighting the two greatest beings, as he considered them, on whom he had ever set eyes. Jacob had seen the President when he was round *on the stump*, but he did not think much of him, for Jacob was a staunch Churchman and a deal of an aristocrat. Our bishop (I call him *ours*, having been used to it all my life), was as like any other elderly High Church clergyman as one pea is to another. The Bishop of W——— was the object of all attention, and every *help* of the establishment was out to take a view of him. He was very like the caricatures in *Punch* of English bishops, a somewhat stout-and-unctuous divine; however, a gentleman in bearing, though perhaps a little too deferential and silky for our ideas of high breeding from the old country. Altogether he took us rather aback with his grand manner and his dress, for he was in full episcopal costume—clerical gaiters, shovel hat, apron and all, such as we Yankees had only read of or seen in pictures.

Soon we were seated at dinner, and I never remember

to have met a more perfect master of the art of conversation than our episcopal guest. He was full of anecdote, and showed a keen appreciation of American character and institutions, and, of course, soon won all our hearts. Not a word was uttered that jarred on our nationalities. He had the air of speaking with such apparent conviction that it was only on reflection that one was tempted to think that the Britisher had been dealing largely in the commodity called *soap*. Of course, he knew from our bishop the religious divergences of the family, but in no way did he show that he knew them except by avoiding all that might touch, however lightly, on religious differences.

In the course of the evening he asked some questions about the Indian remains in the neighbourhood, at Indianville, near the falls, and then passed on to ask if the Jesuit College was not near our part of the country; and hearing it was not more than an hour by the steam-ferry, he asked if he might have the pleasure of our company in making a visit there, as he wished to pay his respects, as he said, "to dear Father Helder," the Superior, whom he had known well in Europe. Accordingly it was agreed that we should take the early boat next day to the landing-place near S. Joseph's, the other side of the river.

The College needs but a brief description. Situated at the confluence of the many tributaries of the Missouri, there are few sites more lovely in all the States, shaded as it is from the cold winds by low spurs of the Rocky Mountains, which with their high Alpine peaks tower in the distance. An old Jesuit mission to the Indians, before any white man had claimed dominion so far West, had been the origin of the settlement, and at the time of the war with Great Britain certain exiles from Acadie had settled

there, and amongst them an old Seignorial family of the French Canadian stock, having saved some of the wreck of their fortunes, purchased land, and built for themselves a large stone house, which reminded one somewhat of an old French chateau. The Jesuit Fathers had always kept their ground in the neighbourhood, and when I was a boy I remember hearing how the last of the family of the Du Vals, a young man of great promise, had become a priest and a Jesuit; and now the old mansion-house formed the central portion of the great Jesuit College of Missouri, whither most of the youth of the best families, Catholic and Protestant, from the neighbouring States, and even from Mexico and Texas, came for education.

We were not kept waiting long in the guest-room before Father Helder, the Superior, a tall and venerable priest, made his appearance, and greeted our party, but especially the English bishop, with great courtesy and kindness. I, as an old pupil who knew the place, was commissioned with the duty of taking our friends over the grounds and to the chapel, and Father Helder promised to join us in the library after he had made arrangements to spend the remainder of the day, which happened to be a holiday, with his guests.

"Philip," said the doctor, when we found ourselves in that spacious apartment, "here is an opportunity which I was wishing for, of verifying those passages of Irenæus which you were quoting the other evening."

"My lord," said he, addressing the English bishop, "our young friend here undertook to prove that the primitive Christians were Roman Catholics, but as we were without books of reference we could not make much sure ground: would it be out of place if we were to take up the

thread of the discussion with the advantage of this excellent library for reference? or rather, I am sure, we should all much prefer if you would be spokesman, as we should feel that the question was in thoroughly able hands with you."

"Well, my dear sir," said the bishop, "I can have no objection, but it may not be pleasing to Father Helder to be dragged into a discussion under pretext of a friendly morning call."

"Ah, as for that," I said, "I can answer for the good Father; there is nothing he enjoys more than a little quiet friendly discussion with competent opponents, and no one could, I should say, be better able to do justice to our side of the question. But here comes the good Father to speak for himself."

Father Helder on being apprized of our conversation good-humouredly assented, though, as he said, it was rather long odds for him to stand his ground against two such learned theologians as the two bishops, to say nothing of his good neighbour the doctor, and an ex-Senator of the United States.

"But what is the particular point, gentlemen," he said, "that we are to discuss?"

"The idenity of Roman Catholicism," I replied, "and primitive Christianity."

"Very good," he answered. "And what says our good bishop to the proposition?"

"I?" said the bishop. "Oh, of course, without hesitation I must deny that, *in toto*. I have a high respect for the great Roman Church,—our Mother Church, I may say, from which, alas! we have been estranged. I admit that it is a very ancient Church, that many of your doctrines

are primitive—those, namely, which we hold in common with you, and which are contained in the three creeds which we make use of; but I do not find a vestige of what you call your distinctive doctrines in the early Christian writers, and therefore I consider them undoubtedly the gradual growth of a period compartively early, but not primitive."

"Well, my lord," said Father Helder, "I accept your challenge. I suppose you will admit the first four centuries of Christianity to be fair witnesses of what Primitive Christianity was. We will, however, begin with the second and third centuries; I suppose, moreover, that you will admit the doctrine of the Papal Supremacy to be one of our most distinctive doctrines?"

"Certainly," he replied; "and I deny that the Papal Supremacy is a primitive doctrine."

"Philip," said the Father, "you are a young man: just do me the favour to go up yonder library steps to the lower tier of volumes in the gallery up there, marked 'Patristic,' and bring us down the 'Irenæus,' Benedictine edition."

"Allow me to say," said the bishop, as I placed the volume on the table, "that the old passage of 'Irenæus,' which is always brought in to do duty in the argument, is, to my mind, utterly inconclusive; and moreover, if I admitted that it is made for you, it stands by itself, with nothing before it or after it, or at all like it, in all primitive antiquity, and this makes one strongly suspect it to be an interpolation of a later age, unless we are allowed to explain it in what seems to me a very obvious meaning. Here it is," he continued, turning over the volume. "There, I admit with Irenæus that the Roman Church

was 'founded,' as he says, 'by S. Peter and S. Paul. But as for this sentence about 'to this Church on account of it superior headship, it is necessary that all Churches and the faithful everywhere should conform,' it seems to me to mean no more than that Rome being the Imperial city, to which a concourse of people from all other cities flocked continually, the Church of Rome was brought into contact with all the principal Churches of Christendom, and in this way was enabled to compare its teaching with that of all other Churches, and thus to keep its tradition pure, and so the Church of Rome came to be a kind of central court of reference for the whole Church in all questions of Christian usage and belief."

"And do you really think, my lord," said Father Helder, "that this interpretation satisfies the sense of the words 'To this Church on account of its superior headship it is necessary that all Churches should conform?' Surely S. Irenæus does not here speak of the central position of the Roman Church, but of its actual headship and authority over all Churches and all the faithful. The case you suppose applies in its degree to the religious influence of the Church of any capital in relation to the provinces. Now you consider that the Church of Irenæus was the same in doctrine as your own: see here, then, London and New York are great centres of political and religious action,—now could you or any other bishop of your Church write in the present day that to the Episcopal Church and Bishops of London or New York it was necessary that all your co-religionists in the provinces should conform in all points of doctrine? Certainly not; therefore S. Irenæus must have meant something very different. He says unity of doctrine with the Church of Rome was *necessary*—this

he lays down as a principle—but who could enforce this unity and make it not merely necessary in theory but in fact, unless the Roman Pontiff, as successor of S. Peter, had a real Primacy of authority and Supremacy of jurisdiction over 'the other Churches' and over 'each of the faithful?' And I would add, what could give to the Roman bishop a moral right to enforce the doctrine of his Church upon others, and to suffer none to remain numbered amongst the faithful, who should diverge from it, unless to him was guaranteed by the Divine founder of the Church, indefectability in faith, and infallibility in his authoritative teaching?"

"But, my dear Father Helder," said the bishop, "even if I admit that the words of Irenæus might mean all you say, they are not stronger than the words of our Lord to Peter, which, according to your interpreters, make Peter and is successors to be the Heads of the Church by Divine appointment. Now I do not say that either of these words might not mean all you say, but I do not see that they must mean this, and thus as they are isolated passages, you cannot found any doctrine upon them, and still less, one of such enormous consequences. The theory may look plausible, but history is against you,—you have no *conscensus* of the Fathers in favour of your interpretation, many of them understood the words spoken to Peter in many different senses; in fact, it is my firm conviction, founded on my own study of Christian antiquity, that the claim of the Bishop of Rome to a Primacy of Divine right as successor of S. Peter, is simply untenable. I do not believe that the Bishop of Rome in primitive times had any authority whatever over other bishops, or in later times any authority but what was given him by the Church in

General Council. In the normal state of the Church I should be happy to see the Pope as Primate of all Christendom seated in Council as *Primus inter pares*, but I look upon his dignity like that of other Patriarchs and Archbishops as a creation of the Church, and what the Church has given, the Church for grave reasons might take away, or local Churches might secede from it. I claim for the Churches, what your Southerners claimed in the late war, that in a voluntary federation any States may secede without being chargeable with the crime of rebellion."

"Well, my lord," said the Jesuit Father, "I repeat, notwithstanding what I said before, that the Papal Supremacy is Papal Infallibility. But we will keep for the present to the doctrine of the Papal Supremacy only. You say that S. Irenæus stands alone; if it were so, it would not weaken but strenthen our case, that in an age in which the extant documents are so few, the one author, and he the greatest man of the age, whose writings we possess, should write so strongly of the Papal authority, and this not arguing for it, but simply stating it as an axiom known to all. Moreover, Irenæus is a witness of the faith of the East and of the West, for he was by origin an Eastern, and bishop of one of the most famous Sees in the West—that of Lyons, in Gaul, and was himself, as all history tells us, the most learned theologian of his day. But here," opening another Benedictine folio, "is S. Cyprian as a witness in the next century. Speaking of certain African heretics who tried to make interest in Rome, he says: 'They dare to sail and carry letters to the Chair of Peter and to the principal Church whence the unity of the priesthood takes its rise.' S. Cyprian is a most unexceptionable witness, because, as we all know, he actually contended with the Pope and re-

buked him in sharp language, as Paul reproved Peter, for what he considered an unnecessary and unjust act of severity towards those who in a matter of ecclesiastical discipline, followed a custom different from that of Rome. S. Cyprian is therefore in some sort an unwilling, and consequently, invaluable witness, when he testifies to the prerogatives which were held in his day to be inherent in the Popes of Divine right as successors of S. Peter. And that we may see what were these rights of S. Peter's successors, let us see what S. Cyprian tells us of the prerogatives of Peter himself. He recognises the words of our Lord as conveying to Peter the office of Primate of the Church. Here, in his 55th Epistle to Pope Cornelius, with whom he was at variance:—'Peter on whom the Church had been built by our Lord Himself.' Again, in his 69th Epistle:—'There is one baptism and one Holy Ghost, and one Church founded by Christ our Lord upon Peter from an origin of unity.' And in his 73rd Epistle:—'For first to Peter upon whom He built His Church, and from whom he appointed unity to spring.' But the strongest passage of all is here, in the book 'De Unitate," 397:—The Lord says to Peter—'I say unto thee that thou art a Rock, and on this Rock I will build My Church, and the gates of hell shall not vanquish it.' Upon that one He builds His Church. And although to all the Apostles after His resurrection He gives equal power, and says: 'As the Father hath sent ME, even so I send you: receive ye the Holy Ghost.' Yet in order to *manifest unity* (that is, to make the unity of the Church visible) He has by His own authority so placed the origin of that same unity as that it begins from one. Certainly the other Apostles were what Peter was—endowed with an equal fellowship of honour

and power, but the commencement proceeds from unity, and the Primacy is given to Peter that the Church of Christ may be set forth as one (that is visibly manifested as one). He who does not hold this unity of the Church does he think that he holds the faith? He who strives against and resists the Church, and abandons the *Chair of Peter* upon whom the Church was founded, does he feel confident that he is in the Church?' I will ask your lordship to take a note of these passages, and to consider them at leisure. It is hardly fair not to give my antagonists an opportunity of reply: but there is our great bell announcing dinner in the refectory, where the professors are already assembled, anxious to be introduced to your lordship, of whose kind hospitality to myself when in England, they have often heard me speak. Allow me to lead the way."

CHAPTER VIII.

A FRIENDLY CONFERENCE.

"ADIEU, Father Helder; I must have my revenge at my next visit," said the bishop, as we took leave on board the steamboat for our moonlight passage of the Missouri.

'By all means, bishop," said the good Father; "and the sooner the better; *a rividersi.*"

The following Monday found the bishop under my guidance on his way to pay a second visit to S. Joseph's, before embarking to make the run down south to New Orleans. During the last few days I had been *cicerone* to the English bishop. I found him a delightful companion, and he almost forgave my secession from his Church, because he found me not disposed to controvert his wonderful theological axioms. In fact, I had shown myself a good listener, and the bishop seemed quite content to leave me a Papist, as he found me, only expressing his wonder that I should ever have left the Episcopal Church, but accounting for it by the backward state of the High

Church party and the prevalence of Puritan doctrine and practice in the American Church.

"Ah," said he, "if you only saw the progress we have been making in England during the last twenty years, the signs of life that are there are most cheering. Daily services, and daily celebrations of the Eucharist, with all the ancient accompanying ceremonies. Some go too far: in my diocese I do not allow the use of vestments or incense. Then we have a revival of primitive doctrine and practice, monastic orders rivalling your own in strict observance, confession increasingly practised. In fact, I am convinced that if poor Newman and the rest had had patience to wait, they would never now have left us. There would be nothing to go for. Individual secession only retards the reunion of Christendom, which is drawing near. Rome will see the necessity of giving up her extreme pretensions, we shall meet Rome half way, and the reunion will be effected. Now you are an educated man of liberal views, and, I should say, no Ultramontane—no enlightened American citizen could be. I really wish to know what you, an educated American Roman Catholic layman, think on this matter? Come, you must favour me with your opinion."

"My lord, if you insist, to be sure I must speak, but I fear I shall not please you by my answer. I do not think you have apprehended our position at all, or the grounds on which we converts became Catholics. It was not because the Episcopal Church was wanting in this or that accidental detail, that we left it, but because we were convinced that we were not in the visible Church at all. It is true that you have made great advance in Catholic doctrine within the last twenty years; we fully appreciate and sym-

pathise in this. The truth is that, step by step, from premiss to conclusion, we followed this movement ourselves until the road came to a sudden break, and we began to see afar off the true revelation of the Church Catholic, shining fitfully in the dim morning light of faith, and as the light grew brighter we saw more and more clearly, that the Church Catholic was *visibly one and indivisible*, and that we were outside of it and separated from it by an abyss which of ourselves we could not pass. So far, reason, enlightened by such supernatural light as we had had, led the way and brought us to a point where we must either go back or go forward, either give up our premises or follow out their conclusion: faith lent her wings; we made the venture, and our reward is that "our feet stand fast in thy gates, O Jerusalem!" We could not have taken the step of individual submission and conversion except under the conviction that it was essential to salvation. To us it was a case where we were offered the faith in its full proportions; we saw it, dimly indeed, yet clearly enough for action and for duty. We were bound to make the act of faith and submission, or to incur the judgment, 'He that believeth shall not be damned."

"I really beg your pardon, my dear sir," said the bishop. "I had no idea the view you took of this question was so serious. I would be the last to blame you for acting on such convictions; however, I may be convinced that you take an exaggerated view of our relative positions. To me it seems simply an hallucination, that men like yourself, should hold what to me are untenable propositions—I mean those regarding the claims of the Pope, on which really the whole question between our Churches turns.

"Well, my lord," I replied, "as a simple layman, I do not pretend to any deep researches into history, but I know enough to feel quite certain of my position, and strangely enough, I find it absolutely impossible, from my present point of view, even to realize that I ever had any other. To recall the idea I had of the Church, as an Anglican, is impossible, it is like the phantom castle one reads of, we look back and behold 'a heap of rocks at random piled' in place of what had seemed a stately fortress. But here we are alongside the quay."

"Welcome, my dear lord—welcome, Philip," said good Father Helder, as he shook hands with us heartily on our landing. We were soon seated in the great library amidst its treasures of literature, ancient and modern, which had lately received an immense increase, as the community had also received large accessions from some of the colleges of the great Society, which had been suppressed by the self-styled Liberals of Europe.

The bishop began—"Let us see those passages of S. Cyprian, Father Helder;" and having conned them over, he resumed—"Yes, those passages are strong, but they are not new to me; they seem to show that a certain Primacy of honour was recognised in the Roman Bishop, which S. Cyprian connects with the prerogatives given by our Lord to Peter: but do you think that you can show that this is more than an opinion of S. Cyprian? Where is the *consensus* of the Fathers, that 'unanimous consent' which the creed of Pope Pius lays down as necessary for establishing any dogma? Why, Father Helder, you cannot deny that many of the Fathers are not agreed in understanding the words of our Lord, 'Thou art Peter, and on this Rock I will build my Church,' as conferring any per-

sonal prerogatives on Peter, or referring to him personally at all."

"Nay, my lord," said he, "I do not admit that, and I think I can make the contrary perfectly evident."

"I am all attention, my good Father," said the bishop, "and most curious to hear how you think you can make out so startling a proposition. Why, passages occur to my mind at this moment from S. Augustine and other Fathers, from which it would seem they understood by the Rock on which the Church was founded, not the person of Peter, but his faith or confession, and therefore that Christ, whom he confessed, is Himself the Rock."

"Well, my lord," replied his opponent, "you have laid down two propositions,—first, that the Fathers are not unanimous in understanding our Lord to found His Church on Peter personally. In the next place, that many Fathers *do* refer it to the confession of Peter and to Christ whom he confessed. I will take your propositions in order. First, then, I absolutely deny that there is any such conflict amongst the Fathers, and for the sake of facility of reference, I will quote from an admirable work, I may call it a masterpiece, which I recommend to your perusal. It is written by one of our Society, Father Bottalla, a learned Roman Jesuit, professor in one of our colleges in England.* He shows at great length, by references, that in the first five centuries of the Church there are at least twenty-seven Fathers who understand Peter to be the Rock on which the Church is founded: that is to say, as many as can be appealed to in support of any other doctrine.

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* Most of the quotations may be found by reference to Father Bottalla's work on the Supremacy. Burns, Oates, and Co. 1868.

The Anglican writer, Mr. Palmer, mentions fourteen of these writers—namely, Tertullian Origen, S. Cyprian, S. Hilary, S. Basil, S. Ambrose, S. Epiphanius, S. Jerome, S. Augustine, S. Cyril of Alexandria, S. Leo, S. Maximus Theophylact, and Euthymius, and to these we add thirteen others—S. Firmilian, S. James of Nisebis, S. Ephrem, S. Gregory of Nyssa, S. Pacian, Caius Victorinus, S. Chrysostom, S. Asterius, Paul Orosius, Boniface I., Felix III., Pseudo-Ambrosius and Gelasius. Thus we have the largest possible consent of the Fathers, who understand our Lord's words to refer to Peter himself, as the Rock on which the Church was founded."

"But, my good Father," said the bishop, "certainly you will not deny that some of the very writers you have named interpret the words of the faith of Peter, or the Person of Christ. This then would show that they were speaking only by private interpretation on a passage, the sense of which had not been fixed by any certain tradition. If there had been such a tradition they could not have contradicted themselves or one another."

"But observe, my lord," said the Father, "my point is that there is no contradiction. I admit that some of the Fathers give different interpretations of the words. Yet all admit that in the literal sense they have reference to Peter personally as the Rock. Every one of the Fathers of the five first centuries who has adopted any of these interpretations, referred the Rock literally to Peter, Now, if those Fathers who understood the Rock, either of Christ or of S. Peter's faith and confession are to be found maintaining the obvious reference of the Rock to S. Peter, it follows that, in proposing the other figurative interpretations, they did not intend to exclude this literal sense, and

hence, that in their minds these several interpretations could be reconciled together. And, indeed, all these interpretations, if we put them together, supply us with the full meaning of our Lord's words. Peter was the Rock on which the Church was to be built, but he was not the principal or original Rock from which the Church was to derive its strength. 'That Rock was Christ,' and other foundations could no man lay than that which was laid, which is Jesus Christ. Peter was to be the visible Rock, while Christ was to be the invisible foundation. It is impossible to conceive the secondary or visible Rock without the primary or invisible foundation. Moreover faith, the faith in Christ, is the principle which constitutes the Church, and Peter was appointed to be the Rock of the Church on account of his faith in, and public confession of the Divinity of Jesus Christ. Peter, then, is the Rock, because he represents, and in a manner embodies, the principle of faith in Christ. On this account some of the Fathers, whilst taking the Rock in its literal sense, say also that faith in Christ or public confession of that faith is the Rock of the Church. Thus S. Jerome says here," turning over the old folio, "is the passage 'On this Rock,' the faith in his Divinity, the Lord founded His Church; from this Rock the Apostle Peter obtained his name. . . . The foundation which the Apostle as a wise architect laid down, is no other than Jesus Christ, on that foundation, firmly set with massive strength, the Church is built.' And S. Jerome says in another place, 'To Simon, who believed on the Rock, was given the name of Rock, and in accordance with this metaphor is it justly said, 'I will build my Church on thee.' Then, see here again, is a yet more remarkable text in point from

S. Gregory of Nyssa—'Simon was perfected by faith, and cleaving to the Rock became a rock.' (Hom. xv. in Cant.) Here we have the three interpretations brought by the same writer to bear in the same sentence, surely nothing could be more conclusive."

"Well," said the Bishop, "the passages are strong, and I have already said that I have no difficulty in admitting that Peter, as a reward for his zeal, may have had assigned him, and I think there are traces of it in the New Testament, a certain priority of honour to the other Apostles. I give you leave to make what you can of this in favour of the Bishops of Rome who succeeded him, but as you cannot show from Scripture any clear proof that S. Peter exercised any jurisdiction over the other Apostles, and we have the warrant of S. Paul that he himself was not behind the chief of the Apostles, so neither can you show from history or the Fathers, that the successors of S. Peter held any primacy of jurisdiction over the other bishops. In a General Council one must take the first place, and it was natural that such place should have been given for the sake of courtesy and good order to the bishop of S. Peter's See, which was also the old Imperial city. Then afterwards a right of appeal was given by General Councils to the Roman See, but in all this, the Bishop of Rome, though chairman, as it were, of all Christendom, had no more authority than belongs to a chairman, who has no inherent jurisdiction independent of that given him by consent of all."

"Very well, my lord," replied the Father, "that S. Peter's successors exercised a real primacy of jurisdiction, and that from time immemorial, and before the Church had ever assembled in General Council, and which, there-

fore, was not the gift of any Council, but inherent in his See, is what I undertake to show from history in our next conference. But I will now meet your challenge—that the Primacy of Peter was one of honour only, not of jurisdiction; and I will show that a primacy of jurisdiction, lodged in a visible Head, is inherent in the very nature of the Church, as a part of its divine constitution. I will show this, first, in the Divine plan of the Church as laid down by its heavenly Founder, and afterwards, another day, we shall see this constitution in actual operation, from the whole tenor of early ecclesiastical history."

"If you can do that Father Helder," said the bishop, looking very serious, "you will have left us no standing ground; but you will excuse my utterly repudiating the possibility of any such proof, there is not an argument on your side, which has not been met by our great English divines, and their standing ground is sufficient for me, but let us have your proofs."

"Well then, my lord, I lay it down as a first premiss, and proceed to prove it, that VISIBLE UNITY is of the essential constitution of the Church, it is that Divine characteristic which was given by Her Heavenly Founder to the Church, as the luminous token of Her being the work of His own hands, and the one witness in the world of His Divine mission and of His Divine unity of nature with the Father who had sent Him. 'I pray not for these alone,' says our Lord, 'but for those also who shall believe on Me through their word; that they all may be *one*; as Thou Father art in Me and I in Thee, that they also may be one with Us; that the world may believe that Thou hast sent me.' (S. John xvii. 20-21.) Christ in these words clearly refers to His Church as it was destined to

endure to the end of the world, and He prays that the true believers in Him may be one by a VISIBLE UNITY, since this unity is to be so conspicuous as to be the special mark or token whereby "THE WORLD MAY BELIEVE" in His Divine mission, and in the Divine mission of His Church in every age. It was to be in its unity a visible type of the unity of the Trinity, of plurality without division, union without confusion, as there is One Substance in the Godhead, yet with a plurality of Persons. Moreover, Christ required that His Church should be ONE, with a unity as perfect in its kind as that by which 'the Father is in Him and He in the Father." Now the most perfect unity possible is *numerical unity*, nothing less then was to be expected in the Church, and this most perfect visible unity is what we find actually existing in that one united body of Christians which vastly out-numbers in its unity all the divided sects of Christians put together, namely, in the world-wide Communion known pre-eminently as THE CATHOLIC OR UNIVERSAL CHURCH, over which for eighteen centuries the Bishops of Rome in long succession have presided. And it is precisely this visible Headship of S. Peter and his successors which has kept the Catholic Church in unity, and conspicuously manifested its unity to the world, being numerically, one visible Church under one visible Head. For it is precisely this Divine unity existing in the Church, in virtue of our Lord's dying prayer which has in every age impressed the world with its unique authority, and overwhelming claim to be heard as God's own witness in the world. "Holy Father keep them in Thy name whom Thou hast given Me, that they may be ONE in Us, that the world may believe that Thou hast sent Me." This visible numerical unity necessarily implies the

supremacy or primacy of jurisdiction of S. Peter and his successors as a Divine institution or constituent element in the Church. This Divine constitution of the Church, in a visible unity under a visible Head, with authority and actual jurisdiction to command in the name of Christ, to proscribe division, to cast out false doctrine, and therefore, be able to distinguish false doctrine from true, was understood by all Christian antiquity to have been lodged pre-eminently in the Bishop of Rome, as successor of S. Peter. The passage we lately referred to in S. Irenæus, the scholar of S. Polycarp the disciple of S. John, witnesses to this primacy of jurisdiction, as a recognised institution of his day. After enumerating the bishops of Rome, name by name, from S. Peter down to the then reigning Pontiff, he continues :—'With this Roman Church, on account of its superior headship, it is necessary that all Churches, that is, the faithful who are spread everywhere, should be in accordance." Unity of doctrine with the Church of Rome was *necessary*; this he lays down as a principle, but who could enforce this unity and reduce the principle to practice, unless he who ruled the Roman Church, namely, its bishop, the successor of S. Peter, had a coercive authority over the other Churches, and over each one of the faithful? I would here suggest in passing that this right of the Bishop of Rome would seem to imply indefectibility in that See, and infallibility in its authoritative teaching. Papal infallibility in teaching would seem to be the corollary of Papal authority, and of the obligations witnessed to so early as the days of S. Irenæus, that all Churches and all the faithful should be in accordance with the See of Peter and the Roman Bishop. But lest it should seem that we are trying to make a single text of a single Father carry too heavy a

weight, I will give in our next conference, if you please, some portion at least, of the chain of testimony extending from the earliest to the latest times, taught by the Fathers, admitted by Councils, accepted alike through the East as in the West, witnessing to the Divine primacy of jurisdiction inherent in the Popes, exercised by them and submitted to by the whole Church, even by the occupants and suffragans of the most exalted Patriarchal Sees of the Eastern Church, before the separation of East and West; by means of which the successors of S. Peter have always kept the Church in VISIBLE UNITY."

"I thank you, Father Helder," said the bishop, "for the very interesting thesis which you have worked out; there is not time in this morning's session for me to attempt a reply, and before doing so, I should like to verify the passages from the Fathers you have quoted; if you will leave the references with me, I shall enjoy spending the afternoon in your splendid library, especially, as I am sure I have already trespassed too much on your valuable time."

"Not at all, my lord," said the Father; "however, let it be as you say. To-morrow we can resume our conference."

CHAPTER IX,

THE PRIMACY CONTINUED.

THE rest of that day, after dining and taking recreation with the Fathers, the bishop repaired to the library, where we left him quiet, knowing that he had plenty of work cut out for him. And to work he went in good earnest; as occasional visitors reported that he had dragged out, at least, a dozen folio volumes of the best Benedictine editions of the Fathers, which he was rummaging from title-page to index, collating passages, and conning over editorial notes, in order to verify whether Father Bottalla's quotations, referred to in the morning's conference, were genuine or doubtful.

Next morning early, he was at work again, and Father Helder and I were in no hurry to interrupt him, for, as the Father remarked: "Having borrowed the key, he might open the lock, and like a scribe instructed in the kingdom of God, draw forth treasures *new* as well as old." When we entered, we found him quietly going over his manuscript notes.

"Well, Father Helder," said he, "you have left me quite in my element; I do not know that I have ever met with so complete a collection of choice editions of the Fathers. Apart from every other consideration, it is a literary treat, which I confess, I scarcely expected this side of the Atlantic."

"Yes, my lord," replied the Father, "our predecessors in Mexico, Peru and Paraguay, were not idle in their day; they imported from Europe, everything that was choicest in literature, and when the houses of our Society were dissolved, there were always friends able to buy up the most valuable part of our libraries, at an almost nominal price, for our spoilers were not men to care for curiosities of literature; the markets were glutted with books, and few knew their value; thousands of precious volumes at that time perished in the flames, or were cut up to make cartridges. We ourselves have volumes which bear bullet marks upon them, showing that they had been used in barracades and street fighting, during the formation of some of the South American Republics."

"Well," continued the bishop, "I have looked through the references you gave me out of Father Bottalla's book, and I do'nt see that there are any I can fairly take exception to as spurious. As far as the Benedictine editors may be taken as authorities, and I know of no higher literary criterion than their judgment, they are all genuine. Now I am ready to hear your further elucidation of the subject."

"You will agree, my lord," said the Father, "with a writer of your own communion, Palmer, in his treatise on the Church of Christ, who says: 'The doctrine of the primacy of the Bishop of Rome over the Universal Church, is the point on which all other controversies between the

Roman and the other Churches turns: for if our Lord Jesus Christ, instituted any official supremacy of one Bishop in the whole Catholic Church, to endure always, and if this supremacy be inherited by the Bishop of Rome, it will follow, that the Catholic Church is limited to the Roman communion, and that the councils, doctrines and traditions of that community are binding on the whole Christian world.' And, again, Dr. Harold Browne, the present Bishop of Ely, says: 'If once the supreme authority of the Roman Patriarch is conceded, all other Roman doctrines seem to follow as of course; and so it would probably be found, that all converts to the Roman Church, have been led to it from a conviction of the necessity of being in communion with the supreme Pontiff.' This you will admit, is a logical statement of the case; if the Anglicans were to receive all the Catholic doctrines but this one of the Supremacy, they would still be, to us, no better off than the Greeks, *i.e.*, outside the visible Church; for, as I shewed yesterday, the true Church of Christ is a body, which is visibly one, and no one can be a member of that visible body, unless he be subject to the visible head, which rules over it. Your divines roundly assert, that the Papal supremacy was unknown in the early centuries. Even Dr. Pusey, who tells us he has no objection to the primacy as a matter of federal arrangement, asserts, with Tract 90, that 'there is nothing in the Apostolic system which gives any authority to the Pope over the Church; that it is an ecclesiastical arrangement, not a point of faith; that bishop is superior to bishop, only in rank, not in power; that the Bishop of Rome is not the centre of unity, except as having a primacy of order, not of jurisdiction; that the different portions of the Church

are like a number of colonies, sent out from the mother country, each independent of all the rest.' That, I think, is a fair statement of the doctrine of the old Church of England Divines, and is maintained by the High Church party at the present day."

"Yes, Father Helder," replied the bishop, "that is as fair a statement of our position as I could have given myself."

"Well then," continued the Father, "I must proceed to demolish it, by continuing my Patristic testimony. To us it seems simply an hallucination—you will excuse the term for you used it yesterday towards us—that persons, I will not say of deep learning, but having even a superficial knowledge of Church history, should attempt to maintain such a position, when a writer of the fourth century, Ammianus Marcellinus, commonly reputed a pagan, bears witness to the opposite system as then existing, relating, as a matter of public notoriety, that, the supreme authority over Christians, was vested in the Bishop of Rome.' [*Am. Marc. l. xv. Hist. c.* 7*] S. Cyprian brings out most clearly this supreme authority, vested in one head over all Christians, for the sake of unity. He says here, in his 66th Epistle: 'Wherefore the Lord, speaking of the unity which is derived from a Divine authority, declares and says: I and the Father are One, and reducing His Church to this unity He again says: There shall be one fold and one shepherd.' Again, in his treatise *De Unitate Ecclesiæ:* 'The Church is one, though she be spread abroad, and multiply with the increase of her progress, even as the sun

* All the quotations may be seen at length in Father Bottalla's work on the Supremacy. Burns, Oates, and Co. 1868.

hath many rays, yet but one light, and the tree many boughs, yet its strength is one, residing in the deep lodged root; and as when many streams flow from one source, though a multiplicity of waters seem to be diffused from the bountifulness of the overflowing abundance, unity is maintained in the source itself.' I do not see how words could set forth more clearly the source of the Church's visible unity; especially as in immediate connection with the above passage S. Cyprian writes as follows: 'Upon Peter, being one, He built His Church, and though He gave to all the Apostles equal power, . . . yet in order to *manifest unity*, He by His own authority so placed the source of the same unity as to begin from one.' [*De Unitate Ecclesiæ.*] Again: 'The Chair of Peter and the principal Church, whence sacerdotal unity takes its rise.' [*Epist.* 100.] And once more, writing to Pope Cornelius: 'The one Church was founded by our Lord upon Peter, the fountain-head and principle of unity. And in his Epistles to Pope Cornelius, he declares, that to be in communion with the Bishop of Rome, is equivalent to being in communion with the Catholic Church. He says to another, 'That he, the Pope, may know that you are with him, that is, that you are in communion with the whole Catholic Church.' Thus, according to S. Cyprian, the centre and root of unity in the Church, is numerically one, and made visible in Peter and his successors. Again, S. Cornelius. the Pope, writes to S. Cyprian of the confession of certain Novatian schismatics, who returned to the unity of the Church. 'We know,' said they, 'that Cornelius has been chosen Bishop of the Holy Catholic Church, by the Almighty God and Christ our Lord; we confess our error,—for we are not ignorant that God is One, that Christ our Lord is One,

and the Bishop of the Catholic Church should be one.' [*Epis. S. Cyp.* 46.] And S. Cyprian calls the Chair of Peter; 'The root and matrix of the Catholic Church.' [*Epis.* 45] S. Ambrose writes: 'Where Peter is, there is the Church.' S. Jerome, being in the East at the time of the Meletian schism, and being doubtful which bishop he should regard as Catholic, writes his well-known letter to Pope Damasus, to ask for directions, 'because,' as he says, 'whoever is united with the Church of Peter is with me.' [*Epis.* 16.] Again, S. Jerome writing against the Luciferian heretics, says of Peter, that 'One Apostle was chosen out of twelve, that a head being appointed, the occasion of schism might be removed;' and in another place he teaches that, 'The safety of the Church depends on the dignity of the supreme Pontiff, to whom, if an exceptional and pre-eminent power were not given, there would arise as many schisms as Priests.' Such was the teaching of S. Jerome in the fifth century, and his doctrine is a perfect echo of that of the two preceding ages. S. Optatus, of Milevis, in his well-known work on the schism of the Donatists, proclaimed the same principle, which had been transmitted to him from the age of S. Cyprian. 'In the city of Rome,' he says, 'the Episcopal Chair was first conferred on Peter, wherein the Head of the Apostolic College was to sit, whence, too, he is called *Cephas*, to the end that in this Chair unity might be maintained by all.' He further adds, that, 'To secure unity, blessed Peter . . . both merited to be preferred before all the Apostles, and alone received the keys of the Kingdom of Heaven, in order that he should communicate them to the rest.' In the same age, S. Pacian, a contemporary of S. Optatus, speaks to the same purpose. His words are as follows:—'According

to the relation of S. Matthew himself, the Lord spoke first to Peter alone: He spoke to one, in order that He might lay the foundation of unity from one.' I will quote one more passage from S. Cyprian, and then I shall have done. 'Peter, on whom the Church was built, teaching in the name of the Church, declares that although the proud and contumacious multitude of dissidents should depart, yet does not the Church depart from Christ, and the Church is the people united to their priest, and the flock united to their pastor. Hence, thou oughtest to know the bishop in the Church, and the Church in the bishop, and if any one is not with the bishop he is not in the Church, and it is vain that they pretend to be in communion with some of the bishops, because the Church which is Catholic and One, is not rent and divided, but connected and joined together by the cement of the bishops mutually drawing one to another.' [*Epis.* 69.] I will only observe on this, that if the Catholic Church is as S. Cyprian says, visibly one, it cannot be visibly rent and divided, and hence it cannot consist of three divided branches,—the Latin, the Greek, and the Anglican, according to your Church's theory, but must be united under one visible head."

"Well, Father Helder," said the bishop, "I cannot deny that you have brought out a strong array of texts from the Fathers, some of which are new to me. Now, to all this I should reply, that undoubtedly Rome can make out a specious theory on paper, which would be perhaps irrefragable, but that the facts of history do not bear out the theory. I mean, there are anomalous cases that will not fit in with your theory, showing that there have been great Saints of your Church, and even Popes, who did not attribute that overwhelming importance, given by you modern

Roman Catholics, to the doctrine of Papal supremacy, on which you make the very existence of the Church to depend. Many instances of the kind to which I allude, occur to my mind immediately; I will only now refer to the established fact of the independence of the ancient Irish and British Churches of the See of Rome."

"Very well, my lord," replied the Father, "I utterly deny that position; you cannot make it good, but I am glad that you have touched on these points, for I have just been perusing with astonishment a speech made lately by one of your lordship's Right Reverend brethren, in the British Senate, on the subject of the alleged identity of doctrine between the Anglican Church, and the Church of S. Patrick, and of the independence of this last of the Roman See. I have made some notes on this matter, which I shall be happy to go over with you, if you will permit, in our next conference. And now, my lord, I must leave you in the care of our friend Philip, as College duties call me away. Good morning."

CHAPTER X.

THE ANCIENT IRISH CHURCH.

THAT evening we met in the library by appointment, and drawing round the cheerful log fire, made in compliment to our English guest, instead of the usual stove fire of America, the Father opened his commonplace book and began. "My lord, I said that I had read with astonishment a passage in the speech of the Bishop of Oxford delivered lately in the British Senate, in the debate on the Irish Church. Suppose I first read the passage. The bishop says, speaking of the supposed continuity of the present Established Church from the ancient Church of S. Patrick and its claim to the Church property of Ireland, 'Three-fourths of the whole of the Irish Church property was given between the time of S. Patrick and Henry II. to the native Irish Church. Do they teach the same doctrine that we do? I maintain, and I defy any one to contradict it, that the Church of Ireland at that time agreed more completely with the High Church of England at this time than with the Ultramontanists on the other side. They were jealous of Rome. They boldly

refused to come under the Romish yoke. They were condemned by the Church of Rome as schismatics, if not as heretics, because they resisted the oppressions which were brought upon them. The Church of Rome forbids the marriage of the clergy; the Church of Ireland allowed it. S. Patrick's father and grandfather were married clergymen. Which, then, did the ancient Church of Ireland agree with—our Church or the Church of Rome? The errors of Popery have been from age to age wrong developments drawn out of truth. There is no original error in the teaching of the Church of Rome—it is all truth travestied, the worst of all error, because there you have old truth mingling with new error. But, my lords, observe, the lands which were given to the Church of Ireland were given when those evils in the Church of Rome had not yet risen to their height; but, such as they were, the Church of France and the Church of Ireland rejected them. S. Patrick learnt his Christianity in France, and, therefore, you may trace the tone he gave to the Irish Church to the tone of that most liberal old Gallican Church. The Irish Church as it then existed as a corporation is the Church which now exists. The bishops and clergy of that Church, by lineal descent, have come down to the present time, and my most reverend friend the Archbishop of Armagh can trace up his lineage to S. Patrick himself, whereas the bishops of the Roman Church who claim that descent are but pastors of an intruded branch of a foreign communion. Now, my lords, how is it possible to deny these two facts —first, the comparative identity of doctrine at the time when the lands were given, and next the certain identity of body, the historical unity of the Church then with the Church now?"

"The controversy going on in your country about the Irish Establishment," continued the Father, "has called forth a host of surprising assertions, but still, I was scarcely prepared to hear it asserted by a grave authority in the midst of the nineteenth century and in the British Senate, that the ancient Irish Church was an example of early Anglicanism. The idea, it is true, has not the merit of being perfectly novel, and it has gained a certain strength from the boldness with which it has been repeated, and when thus stated it is no doubt striking. At least, it set me thinking the other day: after a short reverie, I turned to my shelves and looked into a few books which occurred to me relating to the history of the old religion in Ireland, and I found in them many things irreconcileable with the positive affirmations of the Right Reverend Prelate."

"With your permission I will now read some of the points which show that the doctrines of the Church of S. Patrick were scarcely in accordance with those held by the Irish Established Church. I will give you my notes in the order in which they came in my reading. They embrace a large mass of distinctively Catholic and Roman doctrine, such as the Sacrifice of the Mass, Invocation of Saints, Honouring of Relics, Devotion to the Blessed Virgin, Purgatory; but the most ample and conclusive are those which relate to the matter of our recent conferences, the recognition of the supreme authority of Rome by the early Irish Church, as by the rest of Christendom, though by the way, another of your writers, as I saw the other day, I think, the Rev. Mr. Bennet, of Frome, roundly asserts that the authority of Rome was not recognised in Ireland till after the time of Henry the Second. To begin with the Sacrifice of the Mass: let me say I am quite aware that

many of your Divines of the present day profess a belief in this holy Sacrifice, but there is no question that the direct action of the Reformation of England and Ireland was to cause all belief in the Sacrifice to cease, and the articles teach that "the Sacrifice of Masses wherein it is said that they offer Christ for the living and the dead," (which is precisely what we do teach,) "is a blasphemous fable and dangerous deceit." "Altars" for sacrifice were everywhere removed, and "tables" for communion substituted by authority, because they intended to teach the Eucharist as a Sacrament but not as a Sacrifice. In the opinion of the great body of the Anglican clergy and laity in England and Ireland at the present day, the Sacrifice of the Mass is a blasphemy, Purgatory a fable, the Invocation of the Saints is idolatrous, and as for the Pope, he is at least the precursor of Antichrist. On these points I think they cannot be said to agree with those whom they would wish to claim as their predecessors in faith, the Fathers of the ancient Irish Church. To begin, then, with the Sacrifice of the Mass. In the ancient Church of Ireland the Mass was called, among other names (as appears from Adamnan's Life of S. Columba) "the holy mysteries of oblation." "the holy oblation," "the making of the Body of Christ," "the solemnity of the Mass," and (in various ancient penitentials of Irish origin) "the Sacrifice," the receiving of the Sacrifice." [Greith, Alt Irische Kirche, (Freiburg 1867) pp. 220 and 447.] As the name was, in the first centuries of the Irish Church, the same as that which Catholics now use, so was the thing itself. There still exists an Irish Missal of the sixth century—for this is the antiquity attributed to the MS. by Dr. Todd (the late Fellow of Trinity College, Dublin, and recent biographer

of S. Patrick) in a paper on the subject read by him before the Royal Irish Academy in 1856. There is no essential difference between the daily Mass as it is there given and that which is now said in our churches: the Canon, as far as the Memento, is literally the same as the Canon of the Roman Missal. Besides the *Missa cottidiana* the MS. also contains a "Mass of Apostles," "a Mass of Martyrs," "of Saints," "of Virgins," "for penitents living," and "for the dead." Water was mixed with wine in the chalice [Adamnan ii. 1,] and communion under one kind was not unknown, for in the Monastery of Luxeuil, founded and for a long time presided over by S. Columban, that true Irishman and "most steadfast follower of Irish traditions" (as his ancient biographer calls him), the novices by his direction received communion under one kind only—the body of the Lord—whilst the brethren partook of the chalice also. [Greith, p. 283]. Vestments of a special kind and of various colours were used at Mass; the priest wore the vestments (according to the words of an ancient treatise cited by the late Professor O'Curry) "when he went to offer the Body of Christ and His Blood on the holy altar." There is no trace of any of the public offices of the Church being said in the vulgar tongue. But the people were not the less instructed as to the meaning and import of the Mass. In a treatise written in the Irish language of about the seventh century (according to the judgment of O'Curry, the most profound of recent Irish scholars), [Lectures on the MS. materials of Irish history, p. 376,] it is taught that "the Body of Christ and His Blood are offered up in sacrifice on the altars of Christians. The same Body Which was born of Mary, the Immaculate Virgin, Which was crucified by the unbelieving Jews out of hatred and envy, Which rose

from the dead on the third day, and sits on the right hand of God the Father in heaven, in honour and glory before the angels of heaven. The Body which the righteous eat of at God's table, that is to say, the holy altar, is the same as it is in its greatest glory; . . . It is for the just the seed of resurrection to Eternal Life, but also the origin and cause of damnation for the impenitent who believes not; and for the sensual man who believes but does not discern." To such a clear and concise statement of doctrine nothing need, I think, be added, though abundant material exists which might, if required, be brought to illustrate it.

I pass on then to the second point;—the Invocation of the Saints. Our Lady naturally evoked a special veneration. As a sufficient proof of this may be quoted a Marian Litany of the eighth century, which has been also published by Professor O'Curry, [Lectures, p. 380,] and in which our Lady is invoked as the Queen of Angels, the Mistress of Heaven, filled with all graces of the Holy Ghost, Mother of everlasting glory, Mother of the heavenly and earthly Church, Mother of love and clemency, Gate of Heaven, Temple of the Godhead, Destroyer of Eve's disgrace, the regeneration of Life, Mother of God, perpetual Virgin, prudent, holy, chaste Virgin, Temple of the living God, Throne of the Eternal King, Sanctuary of the Holy Ghost, Light of Nazareth, Glory of Jerusalem, Queen of Life, Comfort of the afflicted, Star of the sea, and is called on by a host of other titles. In an Irish hymn attributed to the seventh century, and edited by Mone [Hymni medii ævi, ii. 394,] it is said of the Blessed Virgin that "none was ever found like her, and in her birth also she remained free from the stain

common to all other mortals;" again, "as the world through Eve and the forbidden tree was once disordered, so is it through the virtue of the new Eve again restored to the blessings of heaven;" and again, that "she protects us from all evil." As an example of the Invocation of the Saints, and of the benefit attributed to their intercession, may be mentioned the Litany of Oengus the Culdee, who wrote before the year 800. This Litany was published in the 'Irish Ecclesiastical Record' for May and June, 1867. In it the names of a vast number of native and foreign Saints are recorded, grouped together under various headings, and at the end of each group the author thus calls on those Saints whom he has just mentioned: "all these I call to my aid through Jesus Christ." The monks of Bangor, as appears from the Antiphonary of that Monastery, a MS. of the seventh century, prayed for the divine assistance through the merits and prayers of S. Comgal, the founder of their convent. [Greith, p. 248.] It is but natural to expect that where the Saints are invoked their relics will be held in veneration; nor was Ireland an exception. One or two examples will suffice.—In the life of S. Brigid by Cogitosus who wrote between the years 800 and 835 [Todd S. Patrick, p. 11] we are told that her tomb and that of S. Codlaed were placed, highly decorated with pendant crowns of gold, silver and gems, one on the right and the other on the left of the high altar of the Cathedral of Kildare. [Todd, p. 19.] In the so-called fourth life of S. Patrick, written before the year 774, [Todd, p. 298,] the author says that the relics which were brought to Ireland by Palladius were in his time "held in great veneration" at a place called Ecclesia Finte; and that the relics of two companions of Palladius after having remained for some

time at Domhnach Arda were translated to Inis Boffin, and were there held in merited honour. Finally, an author of a Life of S. Patrick, written before the year 700, [Todd, p. 288,] and contained in the Book of Armagh, tells us that the relics of Erce, the son of Deg, were in his time venerated (nunc adorantur) in the city called Slane, and those of S. Fiace, Bishop of Sletty, were venerated (adorantur) at Sletty [Todd, pp. 423-4]—both bishops and converts of S. Patrick. Such explicit testimonies do not suffer us to doubt that the veneration of holy relics was as general in the early times of the Irish Church as it is known to have been from the first ages wherever Christianity established itself.

The third point still remains for consideration—what was the relation of Ireland to Rome? First, an ancient Canon contained in the Book of Armagh represents it as the place of final appeal: "But if in this [island] such a cause cannot be easily allayed by the action of its wise men, we have decreed that it is to be referred to the Apostolic See, that is to the See of Peter the Apostle, which possesses the authority of the City of Rome. These are they who have decreed this, that is Auxilius, Patrick, Secundinus, Benignus." Of the antiquity of this Canon there can be no doubt, for it is found in the Book of Armagh, which was written at the end of the eighth century, and contains the most ancient materials for the history of S. Patrick. Such indeed was the fame of the Church of Rome in Ireland, that S. Columban at the beginning of the seventh century could say [In Ep. ad Bonif. iv.] of his fellow-countrymen: "We are closely bound to the Chair of Holy Peter, for though Rome is great and famous, yet among us it is great and renowned through

this Chair alone." Nor does he scruple to represent the relation between himself and the Roman Church as that of disciple and teacher; just as a few years later S. Cummian, when he sent men "wise and humble" to Rome respecting the keeping of Easter, declares that he sent them "as children to their mother," for so he expresses himself in his letter to Segenius, Abbot of Iona. Whereupon Alford [Ann. A.D. 631, 1.] observes: "See, the Irish send to Rome not to teach what is the faith to be held, what the Sacraments to be celebrated, but to learn what they themselves must observe." In the Pope, too, S. Columban recognised, as he tells us, [In Ep. ad Bonif. iv.] the "Pastor of Pastors," and "the head of all the Churches of the whole of Europe," "the chief of the leaders of the army of the Lord, and to whom pertains the danger of the whole army; on whom it entirely waits, who has the power of regulating all things, of ordering the battle, of summoning the leaders; who is powerful by the office of Holy Peter the Apostle." The lapse of many centuries did not efface the genuine tradition from the minds of the Irish: two Irish writers of the ninth century, and one of the ninth or tenth century, bear witness to it, and show that even when the great glory of their Church was departing, Rome had a hold on their affections, and claimed their veneration. The author of the so-called Vita Tertia of S. Patrick speaks of "Rome, the head, that is to say, of all the Churches whither Christians from all parts of the world congregate," and Probus, another biographer, and an independent witness, also calls Rome "the head of the whole Church." Finally, the Tripartite Life of the great Saint, a composition in its present form of the nine or tenth century, tells us that "Rome is the citadel and the teacher

of Christian doctrine and faith," and that the See of Holy Peter is the teacher of our faith, and the source of the whole Apostolate." Therefore, my lord, on three important points, at least, there seems to be a pretty wide gulf between the doctrine prevalent in the old Church of S. Patrick and that even of the High Church school in the Anglo-Irish Establishment, quite wide enough to justify, I think, a peremptory denial of the position for which this learned prelate of your Church has lately stood godfather. I have other points to observe upon, such as the celibacy of the clergy, but I reserve these for our next meeting."

"Thanks, Father Helder," said the bishop, "May I ask whether you prepared those notes from works in this library."

"I did, my lord; and there are the references in my note-book, which are much at your service. Philip knows the library catalogue pretty well, and will, I make no doubt, assist you in procuring the volumes. And now, good night. We generally close the library at this hour, but if you wish to continue your studies, I will suspend the rule, and leave you both in possession. Philip, you will put out the lights, and then I shall not have good brother Patrick, whose duty it is, sleeping the sleep of the just over his five o'clock meditations. Good night."

CHAPTER XI.

THE ANCIENT IRISH CHURCH.

NIGHT had passed into the small hours ere we were warned by the College clock chiming three, that it was time to give over our literary researches and retire, *not* to dream of Benedictine folios and Plantinean editions, for though in novels people are supposed to dream of what has occupied the mind most during the day, in our real dreams this never happens.

The next afternoon at the accustomed hour the good Father appeared, and after mutual greeting, began at once to take up the thread dropped on the previous evening.

"I was saying last evening, my lord, when I was interrupted by the bell for night-prayers, that it seems almost incredible to us how learned men can make statements so prodigiously wide of the most palpable facts of history, as those of the Bishop of Oxford concerning the Irish Established Church, and its alleged identity in doctrine with the Church of S. Patrick. But the statements of the Bishop of Oxford are merely copied from Archbishop Ussher, who

said just about 200 years ago, 'as far as I can collect by such records of the former ages as have come into my hands, either manuscript or printed, the religion professed by the ancient bishops, priests and monks, and other Christians in this land, was for substance the very same with that which now by public authoritie is maintained therein against the forraine doctrine brought in thither in later times by the Bishop of Rome's followers. I speak of the more substantial points of doctrine that are in controversy betwixt the Church of Rome and us at this day, by which only we must judge whether of both sides hath departed from the religion of our ancestors.' The Bishop of Oxford almost in the same words maintains the ancient independence of Ireland of the See of Rome; I showed last night that this was absolutely contradicted by existing documents admitted by learned Protestants as genuine writings of the age of S. Patrick and his immediate successors."

"I quite admit," said the bishop, "the great relevancy of those passages, and my reply would be the same as that of Archbishop Ussher when commenting on the Canon you quoted yesterday commanding appeals to the Roman Chair of Peter. 'This I will say, that as it is most likely that S. Patrick had a special regard unto the Church of Rome from whence he was sent for the conversion of this island, so if I myself had lived in those days, I would as willingly have listened to the judgment of the Church of Rome as to the determination of any Church in the world, so reverend an estimation have I of the integritie of that Church as it stood in those daies."

"Well, my lord, I think if your candour grants so much you will certainly go further, and if you admit with Ussher

that Rome was sound in faith in those early days, you will not say she is unsound now, since it can certainly be shown that her faith is substantially the same now as then, only that it has received a certain natural development. This was inevitable, if revealed truth was to be impugned on the one hand and defended on the other. The Church had, in opposing the new error to expose more sides of the old truth, for truth has necessarily many sides, and all sides are not seen at once or at first; thus as more sides are seen the truth comes to be expressed more explicitly. We see this in earliest times if we compare the Articles of Faith as stated in the Apostle's Creed and the same Articles as brought out more explicitly in the Creed of Nicæa, and more fully developed and guarded by anathema in the Creed of S. Athanasius. Thus the faith of the Church is the same, and yet it has grown, just as the oak sapling is the same substance that was in the acorn and has grown into the oak tree. This is certainly the case with the doctrine of the Papal Supremacy, of which we have been talking lately. Our Lord made Peter the "Rock" on which He built His Church in unity. S. Irenæus witnesses to the necessity of visible unity with the successors of Peter. S. Cyprian, S. Optatus, S. Prosper, S. Jerome, S. Augustine, and a hundred other authorities, Fathers, Popes, and Councils witness to the same necessity. We find it admitted by the remotest Churches in the East as well as in the West. Centuries pass, and we find the oak sapling grown into an oak, and if we examine, we shall find that the highest rights and prerogatives now claimed for the Popes are only safeguards or logical developments of the doctrine of the Primacy of the early centuries. But the Royal Supremacy and the whole position of the Anglican Church

is no development of anything that existed in primitive times, but a negation of the first principles of the Church as known to S. Irenæus, S. Prosper, S. Patrick, S. Augustine, S. Patrick or S. Columba. But to turn to another point—one not of faith but of discipline, the Marriage of the Clergy, which, the Bishop of Oxford tells us, in this also copying Ussher, was permitted in the early Irish Church; the sole proof on which both of these prelates seem to rely is that S. Patrick is stated in his authentic life to have been the son of Calphurnius, a deacon, who was the son of Potitus, a priest. But this is no proof of any difference in discipline from that in force at the present day amongst us, when widowers are often promoted to the priesthood; and it is expressly stated that Potitus took orders after the death of his wife. Another of Ussher's proofs is out of Nennius, the early British writer, who dedicates his work to "Samuel, the infant son of my master, Benlan, the priest." But this relates to a later period, and was in Wales, not in Ireland. It hardly needs to observe that the passage proves nothing to the purpose, even as regards Britain, since we do not know up to what age a child might be called an infant; your Court of Chancery recognizes infants of twenty, or, for ought we know, Benlan may have taken orders within a year of his wife's death. That there were scandalous breaches of canonical discipline in the later British Church is known to all. Ussher, quoting from Gildas, says 'this (the marriage of the clergy) was no new thing amongst the Britons, whose bishops therefore Gildas doth reprehend, as for the same cause he did the chief of the laity, that they were not content to be the husbands of one but of many wives, and corrupted their children by bad example.' This passage,

if it proves anything to the purpose, proves that the first principles of morals had been well nigh lost in the British Church, at the time of the providential arrival of S. Augustine, for Gildas wrote about A.D. 550. We need not wonder then, if ecclesiastical discipline had been so utterly discarded, at the "independence" of the British Church at that date, and the unwillingness of some at least of the British clergy to recognize the authority and strict discipline of Rome as represented by S. Augustine But the fact is, that the celibacy of the clergy, though the general discipline of the Church then as now, had its exceptions as it has with us at the present day. Thus whilst in the Latin portion of the Church the unbending rule is celibacy, amongst the Russian, Greek, and Syrian clergy who are united to Rome, no less than amongst the schismatics of those regions, the secular priest may be, and often is, a married man, though no one is allowed to marry after he has taken holy orders."

"Is this so?" said the bishop, "you surprise me; I was not aware of it before."

"I can quite believe it," said the Father, "for I have found many educated Catholics not less astonished, and even pained and scandalized on hearing it for the first time. I myself knew a worthy Greek Catholic priest in Rome who resided there with his wife and family, and no one thought it worthy of note, so well was it understood that this was one of those points of discipline which vary in different places. The Church has granted it to avoid greater evils, but never willingly, and of course all Catholics feel that it is a sad pity that the stricter discipline of Rome and the West could not, owing to the frailty of human nature, have been maintained everywhere alike. If you

will permit, I will read you a few notes which I have jotted down here in my commonplace book on the history of the celibacy of the clergy, what were its sanctions in the beginning, and how the discipline came to be relaxed in the East."

"I am much interested," replied the bishop, "and shall esteem it a favour if you will do so."

"Here, then, are my notes. The Council of Nicæa, in its third Canon, says: 'The great Council has forbidden to any bishop, priest or deacon, or other cleric, to have a woman attend them, unless a mother, sister, aunt, or some such person, as to afford no manner of suspicion.' You will admit that such a Canon as this would have no meaning, except we suppose it addressed to a celibate priesthood, its wide generalization witnesses to the establishment of celibacy as the general rule of the Church, though, as we shall see, there were exceptional cases. The Fathers of Nicæa, as we learn from the historians Socrates and Sozomen, were for going further, and forbidding bishops, priests, deacons, and subdeacons, to converse with the wives they might have married before ordination. 'On this Paphnutius, a Bishop of Thebais, rose up and protested against such a yoke being imposed on those who were already married before ordination, saying that it was sufficient that after a man was once ordained cleric he should not have liberty to marry, according to the ancient tradition of the Church. So spoke Paphnutius, though he himself had preserved chastity, having been brought up from childhood in a monastery, and being famed for his purity. The Council followed his advice, and made no new decree, that is, it left every Church to follow its own custom.' [Soc. i. 11, Soz. i. 13.] In fact, customs were

various. Socrates himself relates that in Macedonia, Thessaly, and Greece they excommunicated a cleric who lived with his wife, though he had married before ordination. He says that in the East this rule was generally observed, but voluntarily, still that here and there were exceptional cases.

The father of S. Gregory Nazianzen, was a bishop, Gregory was probably born before his father's consecration. S. Jerome and S. Epiphanius in the fourth century tells us that in their day 'The Churches of the East and the Holy Apostolic See took none for clerics but those who were virgins or lived in a state of continency, or if they had wives, had ceased to be husbands.' [Fleury, Ecc. hist.] S. Epiphanius tells us that 'he who had been once married is not admitted to be bishop, priest, deacon, or subdeacon while his wife is alive, unless he separated from her, *especially in places where the Canons were exactly observed.*' He thus admits that there were places in which the clergy used marriage, though against the Canons. He says: 'This custom was not according to rule, but through the frailty of mankind, who gradually grow remiss on every occasion, and on account of the multitude of the people for whom ministers would be wanting.' [Epiph. B. xi; see Fleury.] Thus the celibacy of the clergy was the rule in the East no less than in the West; but now for many ages the Oriental Church has 'grown remiss,' as S. Epiphanius has it, and this declension from primitive discipline was sanctioned by the Council of Trullo, A. D. 692. So completely had the custom of centuries become the law of the Church without decree of any General Council, that we find a decree of the Emperor Theodosius before 390, making it a law of the empire that the priest who presumed

to marry should be deprived of clerical privileges; and there is a decree of the Empress Justina, in 560, declaring the children of a priest illegitimate. [Fleury and Butler.] Thus we see that the practice of the Greeks is a departure from the ancient discipline. The opposite practice, though fully established in the principal Churches, was at first a law of custom so universal as to be accounted for only on the ground of its being based on Apostolic tradition, since no one can point to a time when any contrary custom prevailed. This custom came afterwards to be incorporated in the Canon law of the principal Churches, and afterwards became in the West a part of the universal Canon law. Before this, as well as after it, human frailty seems to have admitted here and there exceptions to the universal rule, or Churches in a state of decay may, as in Britain, have flagrantly violated the law of the Church. In order to meet such cases two different lines seem to have been taken by the Popes, in the East, and in the West. In the East, where the exercise of the Supremacy was always checked by the jealously of the Emperor and the Patriarch of Constantinople, in order to avoid greater evils, they were compelled to allow a declension from primitive practice. In the West, where their authority as the Church's chief rulers was comparatively free, they firmly resisted every attempt to mitigate the law. How firmly it was established both by law and custom, and that Ireland was no exception, will be evident from the following examples:—In Gaul, Urbinus, Bishop of Clermont, about A.D. 300, who had formerly been a Senator, after his ordination returned to his wife; but in order to repair the public scandal, entered into a monastery to do penance for his sin, and afterwards returned to his diocese, as S. Gregory of Tours relates.

So in the East, Antoninus, Bishop of Ephesus, was accused before his Patriarch S. Chrysostom, of having cohabited with his wife after his ordination. [Life of S. Chrys. by Palladius; see note in Butler's Lives, Vol. ii. 430.]

"Now, my lord, to come to the question of Ireland in regard of clerical celibacy, and the relations of Ireland with what the Bishop of Oxford calls the "liberal old Gallican Church." I conclude the Bishop must have had in view the alleged relations between S. Germain of Auxerre and S. Patrick. S. Germain had married while a layman, but on receiving the dignity of the priesthood he changed his life entirely, and, says Tillemont, 'his wife became his sister.' [Mém. Ecclésiastiques, Vol. xv. p. 12.] In Tillemont's Life of S. Lupus of Troyes I find the following account of the discipline of the "liberal old Gallican Church," with respect to the marriage of clerics: S. Lupus, you remember, was a close friend of S. Germain, and the companion of S. Germain's first journey to Britain to contend with the Pelagians. Tillemont says [Mém. Eccl Vot. xvi. p. 129]: 'As to his (Lupus') clergy, God gave him the grace to govern it with wisdom and firmness according to the rules of justice. He sometimes ordained men twice married as door-keepers, but never for sub-deacons, nor even for exorcists. He never suffered those who were already exorcists or sub-deacons to marry in that estate. If it happened that they married a second wife, he deprived them not only of their ministry but also of communion. However, he sometimes ordained men as sub-deacons, or tolerated those who were married without separating them from their wives. For higher degrees, to which the Canons forbid the use of marriage, he strove to raise to them those only who were unmarried. As he did not

compel sub-deacons to observe continence, so he never suffered them to approach the altar except to give something to the deacon or receive something from him.' At p. 133 it is related that Talasius, Bishop of Angers, consulted S. Euphronius of Autun, with whom S. Lupus then was, on certain points of discipline, among which was the marriage of inferior clerics. The two prelates who were at that time (about 455) the two greatest lights of the Gallican Church, replied together to Talasius. Tillemont says: 'For the marriage of clerics they propose the practice of their Churches, which was the same, except that S. Euphronius deposed even the door-keepers when they remarried. But they both protest that if another bishop can cause the observance in his Church of a more exact discipline than theirs, they would praise him for practising it.' The 1st Council of Orange, held in 441. in its 22nd Canon orders that for the future deacons are not to be ordained who are married, unless they make profession of chastity; the 23rd Canon orders that if it is found that one of these deacons does not observe continence he shall be cast off; the 25th Canon declares that persons who shall have been twice married, however worthy they may be, cannot be advanced beyond the subdiaconate. The 2nd Council of Arles, held about 442, declares in its 2nd Canon that a married person cannot be raised to the priesthood unless he renounces the use of marriage. Coming to the North of Gaul, we find the 11th Canon of the Council of Vannes, held about 461 or 462, orders that "priests, deacons, and sub-deacons, and also minor clerics, to whom it is not permitted to marry, should not be present at the feasts of other people's weddings. Now, as to Ireland itself. Archbishop Ussher quotes the 6th Canon of the so-called Synod

of Patrick, where mention is made of the wives of clerics, saying, 'if any cleric from door-keeper to priest shall be seen without his tunic, or his wife shall be seen without her veil.' This Canon, read by the light of the universal discipline, proves only that married men were sometimes ordained, but is no proof that they cohabited with their wives after ordination. Again, in the Irish Penitentiale of A.D. 600 [given in Dollinger's Hist. Vol. ii. 33]; 'If any cleric or monk after he hath vowed himself to God shall revert to the secular habit and marry, let him do penance for ten years,—two of these on bread and water, and let him never have any converse with his wife for the future; and if they refuse this, then the Holy Synod and the Apostolic See will separate them from the communion and assemblies of the Catholics.' That persons married before ordination were bound to a life of continence, is laid down in the 20th Canon of the "Liber Penitentiarum" of S. Columba; so much do we know of the state of things in Ireland in early times. Neither in later times could Archbishop Lanfrane have known anything of married priests in Ireland, or he would certainly not have omitted to mention them in his account of the abuses prevalent in that country."

"Allow me for a moment to interrupt you, my dear Father Rector," said the bishop. "I do not think that is a fair account of things. It is quite certain that the Council of Westminster, held in 1178, takes notice of an abuse in the Church of Wales at this date, which could not have happened in a celibate Church,—that the daughters of ecclesiastics sometimes received churches in dower, and Geraldus Cambrensis mentions that sons frequently succeeded to churches held by their fathers, as by inheritance;

and the same was the case in the See of Armagh at the time of S. Bernard."

"Certainly, my lord; I was just coming to that point. S. Bernard in his life of S. Malachi, speaking of this great abuse in Ireland in the twelfth century, that is to say, of the married bishops, who being of powerful families, had contrary to all law intruded themselves into the See of Armagh, says, 'that they were married laymen, learned, but without orders.' "Viri uxorati absque ordinibus, literati tamen." We are told that Celeus, the predecessor of Malachi, was of this family, but a good man and an ecclesiastic, who ordained Malachi, himself a member of the same powerful family, and appointed him to be his successor; but Maurice and Nigel, two of his kinsmen, in succession held the City of Armagh, while Malachi ruled the country; the last, in the end, quitted Armagh, but took with him the book and staff of S. Patrick, and still retained followers, as there was a superstition amongst the people that he who held these relics was the true successor of S. Patrick. At last he resigned them to S. Malachi."

CHAPTER XII.

THE SUPREMACY AS ADMITTED BY GALLICANS AND GREEKS.

THE next day was the bishop's last at S. Joseph's; and I, who had been a deeply interested listener at the conferences between him and Father Helder, was not a little curious to see how they would end. As an on-looker, I could clearly make out that the bishop had really caved in on every point, though as Father Helder had never urged his advantage, or actually driven his opponent into a corner, his disadvantage had not been made so manifest. In fact, the Father had simply acted on the defensive, answering questions and meeting objections in a quiet uncontroversial tone, without taking advantage of his position to attack his adversary, often contenting himself with only beating down his defences and leaving him to find out for himself that he had not "a leg to stand on." This was a mode of controversy for which I was not prepared, and though I had implicit confidence in the prudence and zeal of my old Professor, I did not know what to make of it, and took occasion to ask him: "Did he not mean to bring the bishop to close quarters and make him cry *peccavi?*"

"I don't know, Philip," said he, "how I may act; I shall be guided by circumstances, and hope in God I shall be guided rightly. You, of course, lawyer like, having a good case, wish to press for immediate judgment. I, as a priest, know how many formidable difficulties remain for our friend to get over, after intellectually he "has not a leg," —of prejudice, of education, of pride, position, worldly interest, and a thousand ties, which unconsciously to himself warp the judgment of a man in the position of the bishop; like so many cross lights cutting athwart the true light of the mind. We have cleared away much of the rubbish, dust and dirt, which had prevented the daylight coming into the chamber; but, generally speaking, a man must get used to the light before he can use it. However sincere he may be, it often takes time, sometimes years, before a man like the bishop gets to see clearly that he is wrong, and to feel that he will be guilty of rejecting the known truth if he delays to make his submission. So I expect it will be with our friend. He will go back to Europe, "*habet*" he has got hit, "*hæret lethalis arundo.*" "We have stuck a burr on him," which he will not easily get rid of, but it may be years, if God grant them to him, before we shall hear, if ever we do hear, of his becoming a Catholic. Look at the years it took Newman; I remember, though you do not, how he tried the patience of us old Catholics. You and I would say that he ought to have gone at once from his premises to his conclusion, and yet it took him years to arrive at it; and looking back now in his Apologia, he says that he is not conscious of having delayed an hour, after conviction had come to him, in making his submission to the Church. You and I, Philip, cannot be too thankful; I, that I was born to the

inheritance of Catholic truth ; you, that when it was presented to you it found your mind a *tabula rasa*, as far as any preconceived views or system of positive error were concerned, there was nothing to blot out, no deep marks of old writing to confuse the new writing of truth, or look so like it, that it is difficult to distinguish one from the other. But *allons*, we must go and see our guest."

We were in the old French garden of the Chateau, with its double-clipped yew hedges, and were approaching the house when we saw our English guest advancing to meet us.

"Father Helder," said he, "I am tired of books for to day, let us have a little talk in the open air, up and down these delightful sunny terraces which remind me of the old country more than anything I have seen in America. One might fancy oneself in some old manor of Cheshire or Lancashire, or in *la belle France*, far away amongst the old legitimists of Brittany. Now, I want to hear what you have to say to one or two objections I have to start against your Roman Primacy. If all you claim for the Pope is true, it is clear that there is one bishop who has universal supremacy over the whole Church, but what is this but to claim the title and office of Œcumenical Pastor, Universal Bishop, which was repudiated by Pope Gregory the Great for himself, as he condemned its assumption by the Patriarch of Constantinople. You cannot deny the fact: how do you answer it? And remember, if you cannot answer it, it proves that your whole Ultramontane system is fallacious. This is one out of many similar difficulties on which our divines have always taken their stand, in opposition to your system, which makes the Supremacy of the Bishop of Rome, the one mark of the true Church."

"First then, my lord," said the Father, "let me take exception to one expression you have used. First, the doctrine of the Supremacy is not an Ultramontane doctrine at all. Bossuet and the Gallicans are as sound and resolute upon it as the highest Ultramontane could desire. I mention this, my lord, because Dr. Pusey strangely enough seems to have been ignorant of it, as he shows in his Eirenicon, where, although distinctly repudiating all Supremacy of the Bishop of Rome as a Divine institution, he goes on to say that he and those who act with him long 'to see the Church united on such terms as Bossuet would have sanctioned.' Now Bossuet, in his *Exposition de la Doctrine Catholique*, says: 'The Son of God having willed, that His Church should be one and solidly built upon unity, hath established the Primacy of S. Peter to bind it together and cement it, wherefore we recognize that same Primacy in the successors of the Prince of the Apostles, to whom, on that account, is due submission and obedience, as the holy Councils and the holy Fathers have ever taught to all the faithful.' He adds, 'if the authors of the pretended Reformation had loved unity they would not have abolished the government of bishops, which was established by Jesus Christ Himself, and which we see in force from the days of the Apostles, nor would they have despised the authority of the Chair of S. Peter, which has so certain a foundation in the Gospel and a succession so evident in tradition; rather would they have preserved with care, the authority of the Episcopate, which establishes unity in the particular Churches, and the Primacy of S. Peter's Chair, which is the common centre of all Catholic unity.' He declares moreover that 'this Primacy is a Divine institution, not a mere point of discipline; one of

the marks of the Church.' [Bossuet, tom. 6]. All Gallican writers of any authority hold the same language as Bossuet. Hence, my lord, I cannot allow for a moment, either you or Dr. Pusey to assume that Anglicans can find any point of agreement with Bossuet and the Gallican Divines on the matter of the Supremacy. I now come to your main point: the supposed repudiation by Pope Gregory the Great, of a universal Supremacy, in his condemnation of the title arrogated by the Patriarch of Constantinople, of Œcumenical Bishop. This is assumed by most of your divines as if it were a conclusive argument against the Papal Supremacy, as it exists at the present day."

"Well, Father Helder, I confess I have been waiting with some impatience for you to grapple with this theme. You Ultramontanes, who believe in the Pope's personal infallibility, find yourselves here, if I mistake not, between the horns of a dilemma, and to escape, clearly you must impale either Papal infallibility or Papal supremacy. If Pope Gregory was infallible, your Papal supremacy goes to the winds; if he was wrong, what becomes of Papal infallibility?"

"Now, my dear bishop," said the Father, "do you really think to catch a Yankee napping in that way? Excuse me, but all these cut and dried Anglican arguments remind me only of what travellers tell of the ostrich, which flying from its pursuers is said to bury its head in the sand, as if it had a notion that not seeing, it would not be seen. So your divines bury themselves in their own books, and seldom read our answers to them. Now just hear a plain unvarnished tale. If I can show, as indeed I have already, that the predecessors and successors of S. Gregory distinctly claim universal supremacy over all bishops, and that S.

Gregory himself makes the same claim, it is clear that there must be some way of accounting for his repudiation of the title Œcumenical Bishop other than supposing that thereby he intended to contradict himself and his predecessors. Now, here we have the Epistles, by which the Popes exercised their prerogative of governing the whole Church. The series begin with Pope Siricius, about 390. I will quote from the work of Father Bottalla which I have here, and of which I was going to ask your lordship's acceptance. The letters of the earlier Popes are lost, but these, as you know, are genuine. Pope Siricius writes thus to the Bishop of Taragona: 'We bear the burdens of all who labour, or rather the blessed Apostle Peter bears them in us. He who in all things as we trust, protects and defends us, the heirs of his administration.' In his 6th Epistle he declares that 'he had been entrusted with the care of all the Churches;' and in his 1st Epistle again he speaks of the Roman Church as 'the head of all the Churches.' Pope Innocent I. declares that 'applications had been made to him as to the head and apex of the Episcopate.' [Epis. 37]. And he asserts that the Episcopate itself and all the authority of the Roman See, owes its origin to S. Peter.' S. Zozimus declares that 'the tradition of the Fathers attributes such authority to the Apostolic See, that no one might dare to dispute its judgment; that this authority has descended from S. Peter, and proceeds from the promise of Christ our Lord.' [Epis. 12.] S. Boniface again throughout his 15th Epistle declares that the care of the universal Church was entrusted to S. Peter, who was its Rock; and hence the authority of the Roman See embraced the whole Church, and in his 14th Epistle he calls it 'the head of all the Churches spread over all the world.' S. Celestine declares 'that his spiritual

care extends wherever the name of God is preached,' and when the people of Constantinople were troubled with the Nestorian heresy, he writes to them, that his 'daily pressure of toil was the care of all the Churches.' S. Leo the Great declares, 'our care is extended over all the Churches, since this the Lord requires from us, Who, as a reward of his faith, committed the primacy of Apostolic dignity to the Apostle S. Peter, establishing the universal Church on the solidity of that foundation.' [Epis. 5]. And again, that 'as amongst the Blessed Apostles, together with like honour, there was a difference of power, and it was given to one to be the head over the rest, so the bishops, through whom the care of the universal Church might converge in the one See of Peter, and might in nothing dissent from its head.' [Epis. 14]. And in his 4th Sermon: 'Although amongst the people of God, there be many priests and pastors, yet Peter, properly speaking, rules all, and Christ is the principal Ruler of all.' S. Simplicius in his 4th Epistle writes, 'this same rule of Apostolic doctrine remains in the successors of Peter to whom the Lord had committed the care of the whole flock.' S. Felix, in his 1st Epistle to the Emperor Zeno says, 'that the cares of the whole Church, spread throughout the world, had come on him; that he was urged by the greatest anxiety as well for the City of Alexandria, as for the state of the whole Oriental region.' S. Gelasius writes in his 8th Epistle, 'The Apostolic See embraces all Churches, and their rulers;' and S. Anastatius 'the See of blessed Peter holds the supremacy in the whole Church assigned it by the Lord God.' I think you will admit my lord, that I have given you a pretty good chain of testimony from the predecessors of S. Gregory, proving their unequivocal claim of supremacy over the whole

Church. Now, let us see what S. Gregory says himself. 'The Apostolic See,' he writes, 'is the head of all the Churches; the charge, and the solicitude of all the Churches is enjoined upon it; if any fault be found in bishops, I know no bishop who is not subject to the Apostolic See.' He commends the Patriarch of Alexandria because, speaking of the Chair of Peter, he had written that 'Peter remains there seated in his successors.' These extracts suffice to prove that S. Gregory held the same doctrine on the Supremacy as all his predecessors. [See Father Bottalla's work, 'The Pope and the Church,' where most of the references may be found]. The title 'universal bishop' was rejected by S. Gregory undoubtedly, because it was without meaning, unless it implied that there was but one bishop in the Catholic Church. Since it was an axiom that there could be but one bishop holding jurisdiction in a diocese. If then there were a universal bishop the whole Church was his diocese, and the jurisdiction of every other bishop was excluded. Hence, as he says, writing to a certain bishop: 'If one were universal it remains that you are not a bishop;' and hence he says, 'none of his predecessors had ever assumed that title, and had refused it when offered them by the Council of Chalcedon.' In fact, the title involved a grave theological error if it meant what is said, and if it meant nothing it was a piece of worldly pomp unworthy of the high office of the Popes to condescend to, and which rather obscured than set forth their dignity. Pope Gregory moreover condemned this title as assumed by the Patriarchs of Constantinople, in order to check the restless ambition of those, then modern, Patriarchs, who had already got themselves acknowledged as superior to all the ancient Patriarchs of the East, and

claimed an ecclesiastical supremacy in the East as bishops of New Rome co-ordinate with that of the Bishop of Old Rome over the Western Patriarchate. The Popes seated in the Chair of Peter, as on the highest watch-tower of the Church, beheld with eagle eye the dark cloud in the horizon, small as yet as a man's hand, which was gradually to overspread the whole Eastern sky, and wrap that portion of the Church in the ruinous schism of which Constantinople has always been the centre. Herein, in fact, we see the way in which the paramount claims of Rome came to be gradually ignored in the East, first through a confusion of the Patriarchal and Primatial dignities, which existed in the Popes. The bishops of Constantinople claimed at Chalcedon a Patriarchal jurisdiction over the East, as bishops of the New Imperial Capital, as the Pope had jurisdiction in the West as Bishop of the Old Imperial City. This was at first resisted by the Popes, but gradually conceded by them; it was a dignity the Church could confer, since the Patriarchal dignity was simply of ecclesiastical institution. Having obtained this, they gradually exempted themselves from the supreme jurisdiction of the Primacy, fencing it off and reducing its exercise by means of Imperial edicts and evasions, until at last it became something like a Suzerainty, of which the power and vitality had departed; and so from its very nature the schism of the East took centuries to consummate itself, and it is not easy to fix the exact date of its culminating point."

"This is a very interesting view, Father Helder," said the bishop; "of course, therefore, you maintain that the Pope's supreme Primatial jurisdiction over the Bishops and Patriarchs of the East was originally

acknowledged there, no less than by the Bishops of the West, of whom the Pope was actually Patriarch."

"Certainly, my lord; but I mean much more than this, that the highest instances we have on record of Papal Supremacy are those which were exercised by him in respect of Eastern Patriarchs. But the development of that point we must leave for our next, and what must, I fear, be our last conference, if you do indeed carry out your purpose of leaving us for Europe to-morrow."

"Thanks, Father Helder, I have no choice, or I should gladly delay in a place which has reminded me more, in many respects, of old Oxford days, than anything that has happened to me for years. I think I have had more perfect leisure for reading and thought than I have found amidst the turmoil of life for thirty years."

"I am glad to hear it, my lord. You know the motto of the Exercises of S. Ignatius—'*ducam illam in solitudinem*,' and again, '*non in commotione Dominus*."

CHAPTER XIII.

THE SUPREMACY ACKNOWLEDGED IN THE EAST BEFORE THE SCHISM.

NOW then, Father Helder," said the bishop, as we sat down together for our last morning conference in the library, "I claim your promise of giving proof of the distinct exercise of Papal jurisdiction over the Eastern Patriarchates before the separation of East and West. The Greeks and Russians whom I have met with, and their leading review published in Paris, seem as strong as our Anglican doctors in denying all Primacy of jurisdiction to the Pope, though they would be willing to admit with us that in the normal state of the Church the Bishop of Rome would have a primacy of honour. They admit, with us, that the Bishop of Rome had a recognized jurisdiction over the bishops of his own Western Patriarchate, but that he had no Patriarchal jurisdiction in the East, and that there was no jurisdiction or coercive authority involved in the Primacy."

"Yes, my lord," replied the Father, "that is very much the position taken by the modern Greeks, and it is the one

point of union between them and the Anglicans, for on almost every other point on which the latter dissent from us, they will find the Greeks united with us, and opposed to them. How the Greeks manage to hold their theory, in spite of the facts of history, the testimonies of the Greek Fathers, and the precedents of their own Church, before the schism, is as marvellous to us, as you would consider are the attempts made by Protestants to prove, in spite of the whole array of Patristic testimony, that the doctrine of the Real Presence was not held in the early Church. People may make out anything almost from the Fathers, or from Scripture, if they shut their eyes, as people sometimes do without knowing it, to everything which does not agree with their preconceived theory. Mind, I do not pretend that we Catholics go to the Scripture or the Fathers without a preconceived theory. This is precisely what the living and visible Church, which claims to be infallible, professes to furnish us with. She then draws forth from the Scripture and from the Fathers, positive testimony that what she teaches us now, was taught by the Apostles, and their immediate disciples—that it is the faith once delivered to the Saints.

"But our present point is the exercise of Papal supremacy over the Oriental Church in primitive times. Now, I do not see how it can be fairly questioned that, to say nothing of the passages which I have given in our former conferences, from S. Irenæus in the second century down to S. Gregory in the seventh, visible union with Rome, was held as necessary for communion with the visible Church. This, of itself, involved a certain coercive authority in the Apostolic See, to bind and to loose, to oblige to unity of doctrine and discipline, and to cut off

the contumacious from the visible Church. Let us now behold the Apostolic See in its relation to the Eastern Churches, and see if any other than what you call the Roman theory of ecclesiastical unity and Papal authority, can give an adequate account of the following admitted facts: —'When the heresy of Apollinaris and his disciple Timotheus arose in the Eastern Patriarchate of Antioch, the neighbouring bishops wrote to Pope Damasus, asking him to depose these two heretics, S. Damasus writes, that the bishops 'had exhibited fitting reverence to the Apostolic See;' he continues, 'know therefore that we have already condemned that profane person Timotheus, disciple of the heretic Apollinaris, together with his impious doctrine. Why therefore do you ask us to depose him who has already been deposed here by the judgment of the Apostolic See?' In another place of the same letter, he writes: 'In the holy Church wherein the holy Apostle sat and taught, he teaches us how we are to hold the helm which we have received to guide.' [Epis. xiv.] Again, Socrates informs us that Pope Damasus restored Peter the Patriarch of Alexandria to his See, and Pope Julius, his predecessor, did the same, in behalf of two other Oriental Patriarchs; for S. Athanasius, Patriarch of Alexandria, and S. Paul of Constantinople, together with several other Eastern bishops, having been driven from their Sees by the Arians, came to Rome appealing to the authority of Pope Julius, who having judged their cause and finding their faith to be orthodox, sent them back and restored them to their Sees by his own authority. Socrates and Sozomen, in relating this fact, remark that, 'Julius acted in this according to the rights of the Roman See, since on account of the dignity of his throne the care of all belonged to him.'

Socrates and Sozomen are certainly in this matter impartial witnesses; they were laymen, lawyers of Constantinople, and wrote therefore under the eye of the Emperor and Patriarch. When such writers state as an admitted principle, that this highest exercise of supreme jurisdiction, the deposition and the restoration of Patriarchs, was inherent in the Roman See in the fourth century, one does not see what stronger evidence could be produced or required. Do you see any flaw in the evidence here, my lord?" said the Father.

"No," said the bishop, "your points stand well enough; but go on, for I see by your notes that you have plenty more to add; I will reserve what I have to say till you have finished."

"Well then," said Father Helder, "we come next to the position assumed by the Popes, and acquiesced in by the assembled Fathers of the Oriental Church at the Councils of Ephesus and Chalcedon. In the Council of Ephesus, the doctrine of Papal supremacy over the whole Church, is asserted, and admitted, as plainly as possible. S. Cyril, Patriarch of Alexandria, applies to Pope Celestine against Nestorius the Patriarch of Constantinople, who, like many other heretics, had already appealed to the Pope in the hope of gaining his authority in support of his doctrines. S. Cyril thus writes to the Pope: 'We have not openly and publicly separated from communion with Nestorius before making known the whole matter to your Holiness: Be pleased then to prescribe, what you think right to be done; whether it behoves us to persevere in communion with him, or to declare openly that communion is impossible with one who fosters and teaches doctrines so erroneous.' Thus the Patriarch of Alexandria, then the most eminent See of

the East, defers absolutely to the judgment of the Apostolic See, because as he says, 'it was an ancient custom of the Churches, that all affairs of such a nature, should be communicated to the Pope's Holiness, to whom therefore of necessity he feels compelled to write.' What is this but the principle laid down by S. Irenæus seen in full operation 'with this Church of Rome, on account of its superior headship, it is necessary that all the Churches and the faithful everywhere should be in accordance.' The reply of S. Celestine was to the effect that before receiving the letter of S. Cyril, he had already condemned Nestorius, and ordered him, under pain of excommunication from the whole Catholic Church, to subscribe the profession of the Catholic faith, and to condemn his own novelties. He writes to S. Cyril: 'In virtue of authority delegated to you by our See, and acting in our stead, and by our commission, you will execute our sentence with exact severity.' In this act we behold the Pope excommunicating the Patriarch of the Imperial city, and committing his deposition to a second Oriental Patriarch who was to act as his delegate, at a General Council about to be holden and in which he was to execute the Pope's sentence. [Labbe conc.] When the Council of Ephesus assembled in the following year, the Papal sentence of excommunication was published by the Fathers in the following words, which we find here in Labbe's Councils: 'We are compelled to pass this sentence by the Canons and by the letters of our most holy Father and fellow-labourer Celestine, Bishop of the Church of the Romans.' In the third session the legates of the Holy See make a solemn declaration of the supremacy of the Popes in these words: 'It is a fact well known in all ages, that the holy and blessed Peter, Prince and Head of the Apostles,

Pillar of the Faith, Foundation of the Catholic Church, received from our Lord Jesus Christ, the Saviour and Redeemer of the human race, the Keys of the Kingdom, and that to him power was given to loose and bind sins. And Peter has in his successors lived and exercised judgment up to this present day, and for all future time will live and judge. Wherefore the successor of S. Peter and his representative in the regular order, our holy and blessed Pope Celestine has sent us to the Synod to supply his place.' So spoke the legates in full Synod of the Oriental Church, and no dissentient voice was raised, because all recognized the tradition which was from the beginning before any General Council had as yet been held, that to this Church belonged the superior headship or supremacy to which all Churches and all the faithful must of necessity be subject. A further confirmation of the universal acceptance of the Roman Primacy, not merely of honour, but of jurisdiction, is to be found in the fact that certain Oriental bishops wrote to Pope Sextus asking him to cause inquiry to be made into certain alleged irregularities of the Council of Ephesus. They style the Pope 'another Peter,' and the Divinely appointed ruler of the Church!

"One word, my lord, on the Council of Chalcedon, and I have done."

"Yes, Father Helder," said the bishop, "I am curious to see what case you will make of the Council of Chalcedon. Don't pass over the 28th Canon; if I mistake not, there is a bad bit of road where all your dexterity will hardly save you from an upset."

"Never fear, my lord," said he, "I am coming to it as fast as I can. At the Council of Chalcedon the whole

Oriental Church is assembled. Paschasinus, Bishop of Lilybæum, together with his fellow-legates, rose up in the midst of the Council, and said: 'We have orders from the most blessed and Apostolic Bishop of the City of Rome, who is head of all the Churches, vouchsafing to set forth that Dioscorus must not sit in the Council, because he has dared to hold a Synod without the authority of the Apostolic See, which was never done or allowed.' Dioscorus, be it remembered, was Patriarch of Alexandria, the highest See of the East. The whole body of Eastern bishops submitted to this without protest, admitting thereby that the Pope was standing only on his acknowledged rights. Afterwards the errors of Dioscorus having been proved before the Council, the legates proceeded to pronounce sentence of deposition against him, in the following words: 'The most holy and blessed Leo, Archbishop of the great and elder Rome, through us and the present most holy Synod, together with the thrice blessed and most glorious Apostle Peter, who is the Rock and support of the Catholic Church and the foundation of the orthodox faith, has deprived Dioscorus of his Episcopacy, and removed him from all sacerdotal rank.' The acts of the Council ascribing the high prerogatives, to judge of doctrine, and have jurisdiction over bishops, were signed by all the bishops, who thereby set their seal to these claims and formally assented to them. They recognized that the chief government of the Church had been placed by our Lord in the hands of Peter, to whom He had committed the Keys of the Kingdom of Heaven, and that all the prerogatives of Peter had descended to his successors in the Apostolic See. This they express when the dogmatic letter of Pope Leo is read, and all the assembled bishops exclaim: 'This is the

faith of the Apostles; this is the faith of the Fathers. This do we and all the faithful believe. Anathema to him who believes it not. Peter has spoken by Leo.' Moreover in their Synodical letter to the Pope, they say that 'to him had been committed the care of the vineyard'—that is of the whole Church. It would be impossible at the present day for the bishops who are to assemble in Rome for the Œcumenical Council, more clearly to express the Ultramontane doctrines, not merely of Papal supremacy but of Papal infallibility in dogmatic teaching, than by repeating the acts and the words of the Council of Chalcedon held fourteen centuries ago."

"Well, but Father Helder," said the bishop, "that might be all very well, but what do you make of the celebrated 28th Canon of Chalcedon? Surely that is a most distinct protest against the Papal claims, and shows that whatever authority was recognized as existing in the Apostolic See, was attributed by the Fathers at Chalcedon to ecclesiastical not to divine appointment, namely, to the Synod of Sardica, which had given the right of appeal to the Roman See. This, I take it, is sufficient to account for the jurisdiction exercised by Rome over the other Churches. This right they now modify. They say, 'We, following the decrees of the holy Fathers, decree the same things respecting the privileges of the most holy City of Constantinople. For as the Fathers properly gave the primacy to the throne of the elder Rome, because it was the Imperial city, the 150 religious bishops moved with the same intention, gave equal privileges to the most holy throne of new Rome . . that it should be magnified like the elder Rome in ecclesiastical matters, being the second after her.' Here they attribute the primacy of old Rome to ecclesiastical

appointment, and recite as the reason of the appointment, because it was the old seat of the Imperial government, and they claim to give equal dignity to new Rome for a like reason. What have you to say to this?"

"I say," said the Father, "that it only confirms my position. In the first place, the Council of Sardica never pretended to confer the Primacy of jurisdiction on the Popes, but only to regulate the order in which appeals should be made from local Churches to the Apostolic See. [See Fleury, Book 12.] The Pope was already in possession of this high authority before the Council of Sardica, and exercised it as we have seen, for instance, in the deposition of Apollinaris and in the restoration to their Sees of S. Athanasius, Patriarch of Alexandria, and S. Paul of Constantinople. In the decrees of Sardica the authority of Rome is referred to as an admitted fact, grounded on the prerogatives, not of the Imperial city, but of the See of Peter. In the second place, the Canon in question giving to Constantinople formal jurisdiction and precedence in the East, was not ratified, but formally annulled by the Pope; and therefore this Canon forms no part of the authoritative acts of the Council. Every one knows that it was an admitted principle that the consent of the Apostolic See was necessary to give Œcumenical force to the decrees of a Council. The Fathers of Chalcedon admit this in their Synodical letter to Pope Leo; and his letter, refuses their request, though it was backed by the Emperor. He writes to the Empress Pulcheria: 'the desires of the bishops being repugnant to the rules of the holy Canons of Nicæa, we rescind them, and by the authority of the Blessed Apostle Peter make them wholly void by a general definition.' [Epis. S. Leo. cv. cxiv.] More-

over, he requires Anastatius, the Bishop of Constantinople, to express his submission in writing; this Anastatius does without delay. The Emperor himself writes to the Pope, expressing his appreciation of his firmness in refusing a request which had been backed by Imperial influence. In the third place, this Canon did not propose to touch that Primacy of jurisdiction which was inherent in the Apostolic See, for it speaks only of a primacy of honour in the East, to be held in submission to the general Primacy of jurisdiction of the Pope, who, as they admitted, had 'the charge of the vineyard.' The question is not of the Primacy of S. Peter's See, which was of divine appointment, but of what was of ecclesiastical origin, the Patriarchal dignity of Rome as the first Capital of the West, after which had originally ranked the Patriarchal Sees of Alexandria and Antioch; at a later period Jerusalem was made a Patriarchate; and later still, Constantinople. This latter city had gradually obtained in the East the first titular rank, by tacit consent, on account of its natural influence as the Imperial city. What the Fathers of Chalcedon proposed, was to give to Constantinople, by Œcumenical authority, the next rank after Rome and before Alexandria. They so worded their proposed Canon, whether intentionally or not, as to obscure the grounds of the Roman Primacy, and, without doubt, it was on this account that the Pope refused to ratify the Canon. The legates had protested in the Council against the decision of the Eastern bishops, they, though opposing the legates, sufficiently express that they had no direct intention of touching the Primacy of jurisdiction which belonged to Rome. Here we have their words in Labbe's Councils. They draw an accurate distinction between the primacy of jurisdiction and the precedence of

honour. They declare 'The Primacy, and the chief honour, must by all means be preserved to the Archbishop of old Rome, and the Archbishop of the Imperial City of Constantinople, new Rome, should enjoy the same privilege of honour.' Upon this all the bishops cried out 'that they ratified this decision as in conformity with their judgments.' Here, far from taking from the primacy, which alone gave jurisdiction to the Popes over the bishops of the East, they fully acknowledge it, leave it precisely as they found it, and proceed to deal with what was a distinct matter, namely, the second place of dignity, which they proposed to confer on Constantinople instead of Alexandria. So that the effect of the Canon would have been only to depose Alexandria from the second place, not in any way to touch such prerogatives as Rome stood in possession of from time immemorial—which had been recognized by every Council from Sardica to Chalcedon—which we find witnessed to as existing in their day by S. Irenæus and S. Cyprian, which was never given by any Council, because it *was* before any General Council met since the days of the Apostles, which must therefore be presumed to have been a part of the Apostolic tradition. If this be granted, we should expect beforehand that the successors of S. Peter, the great founder of the Roman Church, would, together with their high office inherited from him, have received a more intimate consciousness of the nature and extent of that office than was possessed by the other Churches. Yet how clearly do the words of S. Irenæus express the floating tradition of the Churches as to the authority of RULING, and TEACHING, the whole Church which was believed to reside in the See of Peter. 'To this Church,' he says, 'belonged the Superior Headship,'

and 'the tradition which is from the Apostles' on which two accounts conformity with this Apostolic See and centre of unity was 'necessary for all Churches and for all the faithful."

"I will only interrupt you by one word, Father Helder," said the bishop. "If all this was as you say, how comes it that the Bishop of Constantinople took the second rank after Rome ever afterwards?"

"Do not say ever afterwards," rejoined the Father, "for in this very Council, though the legates protest against the 28th Canon, they distinctly say that the Bishop of Constantinople is rightly ranked next after themselves. But, in fact, long before the Council of Chalcedon, as far back as the reign of Theodosius, the Roman See had consented that the Bishop of the Imperial city should take the second place of dignity, but this did not confer jurisdiction over any Churches beyond his own Archbishopric, whereas the Eastern bishops, from the very wording of their proposed Canon, seem to have aimed at exalting Constantinople, by giving it a jurisdiction in the East as complete as that enjoyed by Rome in the West, at the same time by so wording their decree as to seem to attribute the pre-eminence of Rome to its being the old Imperial city, they were paving the way, as the event showed, to a practical withdrawal of the Eastern Church from the authority of the Apostolic See, and to the disastrous separation of the East from the West. Now, my lord, the bell warns me that it is time to conduct you to the refectory. I will not fail to return after the College duties of the afternoon are over, and will arrange that we may have an uninterrupted evening."

CHAPTER XIV.

THE SUPREMACY IN THE EAST.

IMMEDIATELY after supper we joined the bishop in the library, where we found him still busily at work amongst the folios, which he had never quitted since we had seen him quietly slip out from the circle at recreation after dinner. So, having insisted on first refreshing him with a cup of tea, the good Father began.

"Well, my lord, I hope my notes and references have borne the test of scrutiny. You will find them mostly in our Father Bottalla's book, which you have promised to take with you; in fact, I know of no more complete text book which I could suggest."

"Yes, Father Helder," replied the bishop, "I shall really value it, especially as a memento of my visit to S. Joseph's."

"And when you have studied it, and verified for yourself all the quotations on which he bases his argument," said the Father, "you will value it for its own sake. But tell me, is it not rather the way with some of your writers to

undervalue our compendiums and text books from the Fathers? Do they not say that our quotations are often spurious, and that, if genuine, it would be easy to bring forward a catena of quotations on the other side? It seems to me that this is a favourite line, and that its effect is to introduce a habit of mind of universal doubt, in order to discredit the force of arguments drawn from patristic testimony."

"Well, Father Helder," said the bishop, "there you are not far wrong; there certainly is, rightly or wrongly, a prejudice amongst us against Roman patristic arguments, such as we find in your ordinary text books. We have rather a distaste for text books, as superficial and one-sided."

"I do not deny," replied the Father, "that sometimes our popular writers have been, formerly, too little critical, and that in earlier works of greater pretensions written in an uncritical age, doubtful or even spurious passages have been alleged in argument. But a critical study of the Fathers is now *de rigeur*, and I do not think you have much fault to find with Father Botalla on this score. I have gone over all his quotations, and can say that they will stand fair criticism. I think, too, that it is simply pedantic to object to the use of text books, people might as well object to an index; without such a means your six hours' work of to-day would have taken you six months. It is fair enough that we should profit by the labours of those who have made a subject their *specialite*, and should make use of the clue given us by the Catholic Schools, provided we verify the quotations they allege, and so make them our own, drawing our own candid inferences from their general bearing. As for catenas on the other side, I would say

that in any large subject we shall meet with difficulties and apparent anomalies, but an honest man draws his general inference from the case taken in its totality. There are no questions on which there are not great reasons and little reasons,—reasons, good or bad, may not be brought on both sides, the clear and just mind seizes intuitively on the strong points of the case, and shakes off the reasons that are not of the essence of the question as, I can shake off the unsound fruit from an apple tree, and leave the sound fruit on the branch. And now, my lord, may I make bold to ask, what is the impression left on your mind by our conferences on Papal supremacy?"

"That is a home thrust, my good Father," said the bishop, "however, I do not mind speaking out, as I am in the land of plain speaking, where 'they call a spade a spade.' Of course, I reserve the right of reconsidering the whole question, but as far as I can see at present, we can make no case against the claims of the Roman Primacy; that is to say, that in the normal state of the Church the Pope ought, for the sake of universal order and discipline, to have jurisdiction over all Churches as the ultimate court of appeal. Also, I should say that you have nearly as good a case for this jurisdiction being of Divine right. Anyhow, I think that it is the duty of all who believe in the visibility and inerrancy of the Church of Christ, to labour for the restoration of this normal state of Christendom, as soon as possible. Still, I do not think that it is so clear that Churches which are not in their normal condition in relation to the Apostolic See, are thereby cut off from the visible Church altogether. How do you meet the visible facts on the other side?—for instance, that the Eastern Church has remained separate from the Roman obedience

for so many hundred years, notwithstanding all that you allege from Fathers and Councils in favour of the Roman claims to a Primacy of divine right, and of which the Greek theologians cannot be ignorant. Then again, your doctrine of Papal infallibility is to us a great difficulty, as it is to the Greeks. Here is a modern doctrine, not even an article of faith, but which with you is as much a test of orthodoxy as the doctrine of Papal supremacy. We can hardly accept the one without being prepared to accept the other, for we might find it defined by the Pope as a dogma, and accepted by the bishops, a majority of whom, I suppose, believe it already, in the General Council of 1869."

"Well done, my lord," said the Father, laughing, "you have given a very fair parting blow, and now you are going to make off before I can possibly give you a complete answer. Let me take one point, at least, and see whether it may not furnish a general answer to all the rest. My reply shall be on this matter, which is made such a *bete noir*, Papal infallibility, and I will show that it is simply the corollary of Papal Supremacy, that is to say, of the Primacy of jurisdiction inherent by Divine institution in the Apostolic See, when it is carried out into practical operation in the Church. I shall here again draw my quotations chiefly from Father Bottalla, for until I read his work I was not at all aware that in the controversies of the Oriental Church after the Council of Chalcedon in the fifth century, and up to the very period of the final separation of the East from the West in the eleventh century, were to be found some of the very strongest testimonies to the Papal Supremacy, as exercised not merely in the West, but emphatically in the East, in Eastern Councils and over Eastern Patriarchs, and submitted to by all. The very

words in which the Oriental bishops admit the supremacy, are as strong as anything in the famous Canon of the Council of Florence, and almost as strong as any words that could be used by Ultramontane doctors of the present day to express the inerrancy, as to the Apostolic tradition, for ever inherent in the See of Peter."

"These are certainly bold assertions, Father Helder," said the bishop; "I cannot conceive how you expect to make them good."

"Never fear, my lord," said the Father, "We will see in a moment. You will remember how the 28th Canon of Chalcedon, ambitiously put forward by the Bishop of Constantinople, was quashed by the authority of the Pope, against the urgent requests of the Oriental bishops and the Emperor. After this, the Popes continued to exercise their supreme jurisdiction in the East as before, and with the full acceptance of the Patriarchs and Emperor. Pope Simplicius succeeded S. Leo in A.D. 468, and exerted his authority against the heretics who at that time disturbed the Patriarchates of Alexandria and Antioch. Here we have the whole details in Labbe's fifth volume, page 96. S. Leo declares that he speaks 'with the voice of Peter the Apostle.' That 'to teach the true doctrine laid down by the Apostles belongs to him as the supreme pastor of the whole Church to whom all the flock is committed, and who holds the inheritance of the promises of Christ. He rebukes the Emperors Basiliscus and Zeno for giving countenance to the heretics. The Emperor Zeno yields to his admonitions, and at the same time writes to Pope Simplicius to ask a dispensation from a certain Canon of Nicæa regarding the election and consecration of the Patriarch of Antioch. [Labbe, vol. v. p. 110.] In the

letter of Acacius, the Patriarch of Constantinople, written on this occasion to the Pope, he addressed him as 'bearing like the Apostle the solicitude of all the Churches.' Nevertheless, Acacius, still giving countenance to the disturbers of the Church of Alexandria, Felix III., who had succeeded to the Pontifical throne, summoned the Patriarch to appear before him in Rome, and give an account of his conduct. Acacius did not obey the summons, but neither did he nor the Emperor raise any protest against this act of supreme jurisdiction. As Acacius continued contumaceous, the Pope excommunicated him, and forbade the clergy and people of Constantinople to obey his orders. [Labbe, vol. v.] I will pass on now to the Pontificate of Symmachus, A.D. 498, to whom the whole Oriental Church, still grievously troubled by the heretics, addressed a letter in which they say that 'to him had been committed by Christ himself the Chair of Peter,' that 'he had been taught by the Prince of the Apostles to feed the sheep committed to his care throughout the habitable world.' That 'next after God they looked to him in order to receive from him light and direction.' They besought him 'to enlighten them with the light of faith of his spiritual wisdom.' 'That being himself a good physician, and Vicar of the Divine Physician, he might heal them.' Again, the Oriental clergy address Pope Hormisdas, who succeeded to the Chair of Peter, A.D. 514, as 'the most Blessed Patriarch of the whole world, who holds the See of Peter, the Prince of the Apostles.' They 'apply to him as the Prince of Pastors, the Doctor and Physician of Souls, the Head of all.' They denounce 'the wolves that were ravening the flock,' and invite him, by the staff of his authority to expel them from the midst of the sheep.' In the end, the peace and re-

union of the East is effected, and all the bishops of the Eastern Church, with the Patriarchs and the Emperor, signed the formula of union amidst universal rejoicings. To this formula of Hormisdas were affixed the signatures of 2,500 Oriental ecclesiastics. They say, 'The sentence of our Lord cannot be passed over wherein He said 'Thou art Peter, and on this Rock I will build My Church.' These words are proved by their effects, since in the Apostolic See the Catholic religion is always preserved inviolate.' They promise 'to follow the Apostolic See in all things, and to teach whatever it defines, for in it is the solid foundation of the Christian religion.' Hence they conclude that 'those who are not with the Catholic Church, that is to say, who do not agree in all things with the Apostolic See, shall not have their names recited in the sacred mysteries.' This document I beg to call your attention to in a special manner, for this act was a formal adhesion of the East to the doctrine of the Primacy of jurisdiction inherent by Divine institution in the Popes as successors of S. Peter. It is quite as strong as anything that was defined by the Council of Florence on Papal supremacy, and is another instance moreover, of the tradition of inerrancy as to Apostolic tradition in the Roman See. We have here a sample of oriental Ultramontanism in the sixth century."

"Very strong, Father Helder," said the bishop; "I cannot say how important I think this point, and I candidly own that I cannot answer it. I might attribute many of the expressions, or at least the titles, used by the Greek bishops on different occasions towards the Popes, to Oriental complimentary forms of speech or to Greek sycophancy, but this formula is a dogmatic symbol—the terms

of communion on which the Eastern Church submitted to the Pope, not as to a new claim, but one recognized as resting on tradition and Divine right."

"Precisely so," said the Father, "yet your divines are used to assert that the high claims which the Popes established in the West were effected through the forgery of the false decretals in the ninth century, and that the Greeks were imposed on at Florence by these very decretals, the spuriousness of which had not then been discovered. Now, I ask you, my lord, is this a fair account of the facts of the case?"

"Certainly not," said the bishop, "and it makes one indignant, and, if not distrustful, almost ashamed of a cause which has had such uncandid defenders. Here we have, four hundred years before the age of the forged decretals, and nearly a thousand years before the Council of Florence, the whole Greek and Latin Churches uniting in a dogmatic formula which asserts the doctrine of Papal Supremacy in language strictly equivalent to that of the famous decree of Florence."

"Well, my lord, a few more points, and I have done. The solemn act we have just mentioned of submission on the part of the Oriental Church, did not put an end to the troubles of the East. Anthimus, by the influence of the Empress Theodora, being seated in the Patriarchal Chair, shows himself openly an Eutychian. The Church of Constantinople appeals to the Pope against their Patriarch, begging him to condemn and depose Anthimus: Pope Agapitus, being at the time at Constantinople, in virtue of his supreme authority deposes the Patriarch, and appoints the orthodox Mennas as his successor; you will find the fact mentioned in Theophanes, [Chronographia, A.D. 529]

and the Council of Constantinople, held under the new Patriarch, bears witness to it, recognizing the rights of the Pope as Head of the Church, to whom bishops and Patriarchs were bound to submit. We read in the acts of the Council that Anthimus, seeking to avert the sentence of deposition, writes 'That he would do whatever the Pontiff of the great Apostolic See should decree.' The Patriarch Mennas delivered before the assembled Synod the following profession of faith:—'We follow and obey the Apostolic See, holding communion with those who communicate with it, and condemning those whom it condems.' I pass over many other important facts which you will see stated at length in Bottalla, especially the case of Pope Gregory, who acts with the authority of his See, when John, Patriarch of Constantinople, assumed the title of Œcumenical Patriarch. The 6th General Council, held at Constantinople in A.D. 630, (the Council which anathematized Honorius,) declarecd that 'Peter hath spoke by Agatho,' and in their Synodical letter to Pope Agatho, they say, 'To thee who art the first throne and the ruler of the universal Church, we leave the office of deciding what course must be adopted since thou art founded on the rock of faith.' In the 7th General Council, A.D. 787, the letter of Pope Adrian I. is read. He writes that 'the Saviour of the world gave the Apostle Peter headship and authority over the whole world, and through the same Apostle, in whose place we, although unworthy, at present sit, the Holy Catholic and Apostolic Roman Church has up to this time held, and will for ever hold, his headship and authority.' Then the Council, with Terasius the Patriarch at their head, having heard the letter of Pope Agatho, exclaim with one voice, 'We follow, accept, and admit these letters.' We come now to the

schism of Photius, who had been placed in the Patriarchal See by the Emperor Basil, who had deposed Ignatius, the legitimate Patriarch. Pope Nicholas deposes Photius and restores Ignatius. After the death of Ignatius, the Pope, at the prayers of the Emperor Basil, confirmed Photius in the Patriarchate, but required as a condition that he should recant in public Synod all that he had said against the Apostolic See. Photius complies, and reads the following letter from Pope John in full Synod:—'The Apostolic See hath power of binding and loosing throughout the world. . . . By authority therefore of Peter, Prince of the Apostles, we in union with the holy Church, . . . consent and agree to all you have asked. Receive Photius as Patriarch of your Church, and with reverence obey him, and through him the holy Roman Church, &c.' To this act the unanimous assent of the whole Synod was given. [Labbe, Conc.] Afterwards, Photius becoming contumacious, he was excommunicated by the Pope, and his sentence of deposition was carried out by the Emperor Leo the Wise, the successor of Basil; and so the Eastern Church remained united with Rome till the schism of Michael Cerularius in the eleventh century. I do not think I need add anything more to make my proof complete."

"Quite so, my dear Father," suid the bishop, evidently embarrassed to a painful degree. "The passages you have quoted are, to my mind, conclusive; and I cannot see how our position and that of the Greeks, separated as we are from the centre or unity, can admit of any justification. What have the Greeks to say in their own defence? We must hope and pray that a way may be opened, on occasion of the coming Council, for finding a basis of reconciliation with Rome by corporate reunion. I am ready to pledge

myself to promote this holy work to the utmost of my power. I think I am prepared to undergo any sacrifices for its attainment. Willingly would I resign my own See if by so doing I might facilitate so great a good."

"Good, my lord,; I believe you," said the Father, with emotion. "If there were many like you it would not be long before we were all united in 'one fold under one shepherd.' But in your last sentence you have started more than one large question which I will not attempt to reply to at this late hour. To-morrow I shall have the pleasure of accompanying you some way down the Missouri, as letters received this afternoon give me a good reason for taking the journey, and on board the steamboat we shall have plenty of time for discussing the relative position of yourselves and the Greeks in respect of the centre of unity, and also the feasibility in your case of corporate reunion."

CHAPTER XV.

CORPORATE REUNION.

THE sun was rising in gorgeous splendour beyond the broad waters of the Missouri, which heaved and flowed like asea of molten gold, when our party found themselves on the landing-stage waiting for the down river boat. An American does not take long to make up his mind for a journey of a few thousand miles, and I was no way astonished to find in my letters of yesterday that uncle Joe and parson Burrows had suddenly made up their mind for a trip to Europe, and wanted me to join them, which, finding that I needed rest after several more than ordinarily severe legal terms, I determined on, then and there. The bishop had cut out for himself another track, so we did not expect to travel in company, though he expressed a hope that he might fall in with our party somewhere on the route.

Soon the huge floating monster hove in sight round a distant headland—and we were off in the ferry-boat, and on board, in a crack—for wind and tide and a Missouri steamer wait for no man. Luggage being stowed away and a berth secured, we sat down together in a quiet spot on deck for our last morning's chat.

"Well, Father Helder, it was my last word yesterday," said the bishop, "and you promised to answer me to day. I am really anxious to hear how you will treat the subject of Corporate Reunion, a project towards which, in England, many more hearts are setting than probably you imagine; for instance, 10,000 names of members of the Anglican Church have been inscribed in the books of the Association for Promoting Corporate Reunion; a Society, of which no doubt you have heard, and the Association of the English Church Union which has a kindred object, has several thousand members, and in both these are many persons of the highest position in Church and State."

"I accept your facts, my lord," said the Father, "and assuming them to be correct, they certainly represent a most important phase of the Catholic movement in your Church."

"Just so," said the bishop, "I feel convinced that if the authorities of Rome were properly informed that thousands of Anglicans are anxious for reunion, they would be met in the same way in which the Greeks were met at Florence, and as there are no political jealousies and temporal questions likely, as in the case of the Greeks, to keep the two Churches apart, I should hope that the future General Council might witness the reunion."

"God grant it may be so, my dear bishop," said the Father, "but somehow this idea of corporate reunion does not fit into my head. As regards the Greeks the case was very different; and if the Anglicans were in the position of the Greeks, no doubt what the Church did once she would do again."

"How do you mean, Father Helder," said the bishop, "that our case is so different from that of the Greeks? I trust you do not deny our Orders."

"Oh, as for your Orders," he replied, "I was not thinking of them just then. No doubt we do not admit your Orders; and even if you could clear up what Dr. Newman calls 'the Antiquarian difficulties,' and show that your Orders were valid up to fifty years ago, the grave doubts about your baptisms during the last fifty years have, as you know, obliged our authorities to issue directions that every convert must be conditionally baptized, unless there is evidence that he was previously baptized validly. This doubt, if well founded, which I hardly think you would deny, makes it for ever impossible for the Church to admit the validity of your Orders, even if there existed no other flaw, for obviously a doubt about your baptisms during a certain period, involves a doubt of precisely the same value about your Orders for ever. The doubt about your present baptisms may cease, and with it the reason for conditional baptism, but the doubt about the Orders remains incurable. The utmost that could ever be granted would be that in order to meet scruples on both sides, Orders given to Anglican clergymen should be conferred *conditionally*, always supposing, what I believe impossible, that you could make out a probable case for the consecration of your first bishops. But the doubt of your Orders was not in my mind when I spoke about the grave difficulties in the way of Corporate Reunion."

"Well then," said the bishop, "what are those difficulties? Pray, state them."

"They are," said the Father, "mainly these: First, you are not a corporate body, except in a material sense; you have no internal principle of cohesion by which you can act as a moral body; you have not one idea which animates your material unity and makes you one, as the soul gives

unity to the body and constitutes man's personality; you have your High Church, Low Church, and Broad Church parties, each of these has something of an animating idea, but the Church of England, as a whole, has no personality. In the event of advances such as you desire, being made by the Holy See for a corporate reunion, there is no one who could treat in the name of the whole body; no one who could be treated with. The bench of Bishops are utterly at variance on first principles; there is no one supreme principle which binds them together, unless, indeed, it be the principle of the Royal Supremacy. On this you could not take your stand; you do not even all hold it in the same sense. In fact, it is because you have really given it up, except in words, that you are prepared to accept the Papal Primacy, which is its contradictory. Those who hold it in the old legal sense of the Tudor Sovereigns and the founders of the Anglican Church, would not, and could not, join with you in any steps towards reconciliation with Rome."

"I admit that," said the bishop. "Of course the Low Church and Broad Church Bishops and their party would not join with us."

"Then, I understand," said the Father, "that by Corporate Reunion you do not mean the reunion of the Estab lished Church with the Church Catholic, but of a section of the Church, cleared by their own secession or that of their opponents from the rest of the Anglican communion."

"Well, yes," said the bishop, "I suppose it would come to that; nothing else would be feasible."

"But then, I would ask," said the Father, "are those who think with you sufficiently united, numerous, and in-

fluential to be able to carry the great body of the Bishops, clergy, and people with you. Of your brethren on the Bench of Bishops how many could you reckon on?"

"I do not know," he replied, "that I could reckon on any at present; certainly the great body of Bishops would not stir, or rather would be actively opposed to the movement."

"Then it is clear," replied the Father, "that those who think with you have no *locus standi* in the Establishment; and the first step you would have to take would be to constitute yourselves a separate body, by seceding from the Establishment and becoming a free Church, independent of the State, and the State Bishops."

"There are many amongst us," he replied, "who look forward to such a movement. The present controversies about Dr. Colenso, and other questions involving doctrine, are making it more and more clear every day, that the present anomalous state we are in, of men holding absolutely contradictory theories of doctrine and Church government, cannot long continue. One party or the other will have to secede, but Catholic principles are spreading immensely; if the movement of the last twenty years continues, another twenty years will probably make us the dominant school in the Church of England, and then the others will have to secede."

"But is there any probability," said the Father, "of the present numerical majority who are against you, of the bishops and leading laity, and especially leading Statesmen, permitting you to remain long enough on your vantage-ground in the Established Church as teachers of the people, with the use of the Churches, and with your seats in the Legislature, to bring this about?"

"I am not sure of that," he replied. "There is an increased feeling amongst leading Statesmen, that what they call our innovations in doctrine and ritual cannot be suffered to go much further; yet, on the other hand, there is a great repugnance amongst these very parties to take any strong measures which should drive us into secession, and be the beginning of the break-up of the Established Church. But, in fact, I think this last must come; for the precedent of disestablishment has been applied to the Irish Church, and it may be that the new House of Commons, in which the dissenters will be stronger than ever before in the Legislature, may insist on carrying out the same principle in England. On the other hand, there is a decided Conservative reaction in defence of the Establishment, and so it is possible that we may be tided over the shoals and breakers amongst which we are now drifting."

"But even so," said the Father, "is not this Conservative reaction in favour of the Church rather in favour of an un-dogmatic theory of the Church, not as a Divine institution, but as a function of the State, an instrument for educating the people in the principles of order and loyalty; and would not these very men who are zealous for the Establishment be the very same, who would be most opposed to a reunion with Rome, and who will not long tolerate your party and your Catholic doctrines and practices? I ask because I want clearly to understand what are the views and prospects of the Catholicizing school of which you are the exponent."

"I confess," replied the bishop, "that my fears are greater than my hopes, and I think it most probable that we shall have to secede as a body, because we cannot con-

sent to give up or cloak the doctrines which we believe to be God's Truth. The external practices, which are designated as Ritualism, are valued by us and abhorred by the others, because they distinctly set forth Catholic doctrine."

"Then, here, my lord," said the Father, "is one startling difference between your position and that of the Greeks at Florence. The Greeks were a real corporate body, animated by an internal principle which bound them together. The Bishops represented the whole body of their Church. They could treat in the name of the Church, and could be treated with. If one or two Bishops and a section of their flocks had offered to treat at Florence for reunion, it would have been as a seceding body that they would have come into the Council, not as the representatives of the Eastern Church. Still, there is no doubt that the Church would have accepted and met their advances. But here is another difficulty; the Greeks were united on the principle of the Primacy, they did not deny that in the normal state of the Church the See of Peter was the divinely appointed centre of unity with rightful Supremacy over all the Churches. This is shown by all the acts of the Eastern Church which I have quoted, and by the fact, that, whereas at Florence there were many sessions and much disputing over other points of doctrine, such as the procession of the Holy Ghost; and even of discipline, such as the use of leavened bread in the Mass, the question of the Primacy was settled amicably in a single session."

"That is certainly remarkably," said the bishop." "How do you account for that."

"Because," replied the Father, "the original schism of the Greeks was not on any point of doctrine; it was simply a question of personal ambition of the Patriarchs of Con-

stantinople, and jealousy on the part of the Emperors, of the political influence of the Popes; and later on, of the Emperors of the West, as restored by the Popes in the person of Charlemagne and his successors. Afterwards they justified their position on account of the addition of the *filioque* to the Creed as used in the West. Before they took up this permanent position of antagonism there was, indeed, insubordination and estrangement, and temporary schism; the Popes excommunicated certain Patriarchs and certain Emperors, but communion had not formally ceased nor the Greek schism, properly so-called, taken place. By the time of the Council of Florence and ever since, the position taken up by the Greeks, was that the Roman Patriarch had lapsed into heresy by adding to the Creed and teaching, as they maintained, two principles in the Godhead; and they held, and still hold, that by heresy the Successor of S. Peter had lost his Primacy of jurisdiction. The efforts of the Latins at the Council of Florence were directed to explain to the Greeks that they did not hold the procession of the Holy Ghost from the Son, in any sense which did not admit an orthodox meaning, and to justify the addition to the Creed; although they did not require of the Greeks to make the same addition provided they allowed the sense of the Latins to be orthodox. Nearly the whole work of the Conferences of the Greeks and Latins was to make this point clear, and when the Greeks were once satisfied that the Latins were not heretical, they accepted as a matter of course the Roman Primacy. It was because the Greeks held in principle the true doctrine on the nature of the visible Church and its Head, that the project of corporate reunion was possible. The position of the Anglicans is different in essential

particulars. I say nothing about the great body of those who reject all Primacy of the Pope, and so renounce the Divine principle of visible unity; but even those of the more advanced school seem to have no real hold of the doctrine of the Papal Primacy. Dr. Pusey, for instance, says indeed that 'the Primacy would be no difficulty,' but then he denies that the Bishop of Rome has any Primacy of Divine right, giving him authority over other Bishops; this is to accept the term and reject the meaning of it, so that here is no basis for reunion.

"Well, but Father Helder, is not possible that if we Anglicans met your Bishops at the Council, by conferences and mutual explanations we might come to some basis of reunion.

"It is quite possible," said the Father, "and therefore I should be delighted if many of you accepted the invitation of the Holy Father. Bnt there is one thing I must not dissemble, and that is that I do not see what *locus standi* you and those who are prepared to accept with you the Papal Primacy as a Divine institution, have within the Anglicancom munion, or if you secede from it while you are negotiating for corporate reuni on. You cannot take the position of the Greeks, for though they admitted in principle the Roman primacy, they did not with you accept the clause in the Creed, 'who proceedeth from the Father and Son.' You have no difficulty about this, for you have always used it in the Nicene Creed, which you hold in common with us. You, therefore, are not waiting for this to be explained before making your submission. On what then do you make your stand? May I ask plainly and boldly, how do you justify to yourself your remaining in conscious schism even during the interval between this

and the General Council?"

"Oh, that is to assume," said the bishop, "that I have worked out the problem to the end, and come to the conclusion that the Roman theory of the Church is the truth; but, pray, understand me, I have only as yet got so far as that I don't see how any other theory can hold water; but I must have time—I must have time. If this be the light, I must have time to get used to the light. Besides, see how important it is that we should not act in haste, and how much is gained by delay. You should wish us to remain where we are as long as possible, because we are bringing on numbers of people to what you would admit to be the whole faith, with the exception of the Supremacy. With all the prestige of our position, and from the pulpits of the Established Church we are teaching the English people nearly all the doctrines you would wish to teach them, but you cannot get at them as a class; they are separated from you by a wall of partition, the result of 300 years of prejudice."

"True, most true," said the Father. "I quite admit that you are doing good work where you are, but you may not wait on this account. Whenever you become conscious of the schism in which your Church is involved, your good faith in your position ceases, and then, whatever the cost, you must make your individual submission, whether you come as a leader of a body or by yourself; you must be deaf to all but the words of the Divine Master, who has said to you 'follow Me.' '*Fiat justitia ruat cælum.*' If the heavens were to crash in ruins you must follow duty. And now, my dear bishop, farewell. Here is our landing-place, and we have only a moment to take the boat. May we meet again, if not on earth, in

our true country, and find our places in 'the Church of the first born who are written in heaven.'

"Amen, dear Father Helder; a thousand thanks for all your hospitality. I must ask you to let me write to you from time to time. Adieu. Adieu, Philip, my kind companion, we shall meet in Europe, probably on the way thither. Farewell."

The boat dropped astern, and the last figure we discerned as we neared our landing-place, was the bishop waving a last adieu.

"That man will be a Catholic, Philip," said the Father, with tears in his eyes, as he remained gazing on the vessel till it disappeared round the next headland. "I should not wonder if we live to see him a real Bishop, and a great light of the Church. I believe he is really seeking the truth, and when he sees, will follow it, at all costs. It is a pity he is involved in the snares of position and party, which hinder him from going straight to the mark. If he were a layman he would leave America a Catholic."

CHAPTER XVI.

THE IMMACULATE CONCEPTION.

AFTER we had seen the good bishop off in his steamboat running down South for New Orleans, Father Helder and myself parted company, he bound for Chicago and I for New York.

It was on the 8th of December that I met my uncle and Dr. Burrows at their hotel. After settling some business matters, I got up to leave early to go to Benediction.

"Where are you off to, Philip?" said my uncle,

"I am off to Church, uncle," said I.

"What, is it meeting night with you?" he asked.

"Well, we don't call it 'meeting,' but it is a pretty considerable meeting, too," said I, "and if you have a mind to turn out this fine frosty night, you shall get your first sight of Catholic worship. You had better know a little of the Papists before you go amongst them; we will learn you manners at home, that you and minister here may know before you start, how to conduct yourselves in the Continental Churches, and not be taken for American 'know-nothings.'"

"You're a saucy boy, Phil," said my uncle, "and I'll ask the Pope to have your education completed, and learn you to 'order yourself reverently to all your betters,' as the good old Church of England Catechism has it. Well minister, are you agreeable? shall we go to 'prayer meeting' along of Philip?"

"Well, you see squire," said he, "I feel queer like, about going to their worship. I never did it, and I don't feel free to do it. I never went into any other place of worship but our own, and I don't know how to begin."

"Nonsense, minister," said uncle Joe. They are Christians like ourselves, and we are no part of the Church unless they are the greatest part of it. So come along. I mean to go, and take you along with me. Bless you, my dear doctor, when we get over in Europe and to Rome, we shall have to go to their Churches, or stop at home, as if we had left 'Gorra mighty down in ole Virginny' as the old nigger help I had once, said to me, when I first took him to the far West. So come along, minister, get on your top coat and wrapper, and let us be off."

Ten minutes walk through brilliant moon-lit streets and squares in the crisp, frosty air, brought us to the Church of the —— Fathers in —— Avenue.

We came upon it so suddenly through an alley running off from a main street, that we had entered it by a little side door before my companions knew where they were. It was a sight to be remembered for a life time; especially for those, who, like ourselves, had never been present at any grand function of the Church before. The door by which we had entered brought us at once in front of the brilliantly lighted altar. The whole of the Church seemed filled with a kneeling multitude from the west door up to

the steps of the sanctuary. The sermon was just over, and the Litany of the Blessed Virgin was being sung by the choir within the sanctuary, in the most lovely harmonies, while the *Ora pro nobis* was taken up by the whole congregation with a sound like the roar of many waters.

The image of the Immaculate Mother stood enthroned in light above the altar, which was itself a marvel of beauty, with its profusion of white camelias and azalia flowers and multitudes of tapers arranged in graceful forms In the midst of all there was an inscription, which told to the simplest Catholic child, or to the most ignorant Protestant, the meaning of the whole pageant. It was the earthly copy of that which was described in the Vision of S. John—"I saw a great sign in heaven, a Woman clothed with the sun. . . and she brought forth a Man Child, . . and the Child was taken up to God and to His throne." White banners, high and low, floated around, on which were emblazoned the words "Immaculate! Immaculate!" Suddenly, while we knelt, the Litany changed into the more solemn and plaintive strains of the *O Salutaris*. I looked towards the Altar, the figure of the Blessed Virgin was veiled from sight by a rich canopy of cloth of gold, beneath which, the Blessed Sacrament was exposed amidst clouds of incense, which rose from the altar to the roof in changeful tints of pale rose colour, delicate violet, and snowy white. I need not describe what is familiar to all Catholics, further than is necessary to indicate the impressions made on my companions, which gave rise to several subsequent conversations.

When the Benediction was over, we moved out with the crowd and home together to our hotel. That evening there was no opportunity for any conversation, but I could

read bewilderment and distress in the silence of my old friends, and as I had quite expected this, I was anxious for an occasion to have a talk with them.

Next morning I began to draw out what they had thought of the service of last night.

"I tell you what, Philip," said my uncle, "I wish I had not seen it. I was getting quite inclined to believe it to be the Old Religion, but the first thing I meet in going into your Church is all this new fangled worship of the Immaculate Conception, which was defined by the Pope only the other day."

"I quite go with you, squire," said the doctor. "I wished I was out of the place when I found myself in front of the great graven image of the Virgin, and as I looked round on all that kneeling multitude, I could not help thinking of the plain words of the old Commandment —'Thou shalt not make to thyself a graven image; thou shalt not bow down to them nor worship them.'"

"Novelty and idolatry," said I. "Two pretty substantial charges: which am I to take first?"

"Take them in order, nephew," said my uncle, "mine to-day, and minister's next time we get at it."

"Well," said I, "with regard to this novelty, as you call it, of the Immaculate Conception. I maintain that it is older than the world, the oldest truth we know of, except the being and nature of God Himself.

"Now dont be pardoxical, Phil," said my uncle; "you know it was defined only the other day, not all Catholics believed it a few years ago; how can it be old, when confessedly it is new?"

"Now, uncle, I have caught your logic tripping. I said it was the oldest truth we knew of. I did not say it was

the oldest doctrine. Truth is one thing, and doctrine, the teaching of truth, another. The Immaculate Conception was defined only the other day, but it is a fact of God's cognizance, before all revelation, and from all eternity, and was, moreover, implicitly contained in the earliest revelation made to man."

"What! 'the seed of the woman shall crush the serpent's head.' I see nothing about the Immaculate Conception there; that gives us the promise of our Redeemer who was to come to take away the sins of the world; therefore, our Lord was conceived 'without sin, holy, innocent, and undefiled:' but it seems to me simply blasphemous to give His prerogative to another."

"Well, now, just have patience and follow me," said I, "if you expect me to set up for a doctor in Israel. It strikes me that the doctrine of the Immaculate Conception is misunderstood, for two reasons. First, because people fancy it is what it is not; and, secondly, because they begin with our Lord's life, only as it was on earth, an atonement or remedy for sin; not as it was in the mind of God, before sin had been committed or man was made. Thus it is, that, if we want to see a picture, we must get it in the right light—the light for which it was painted by the artist, otherwise, all will be confusion. Now, instead of viewing the Incarnation merely as a remedy for sin, an after-thought as it were, let us contemplate it as we know it must have been in God's mind from all eternity,—as part af a vast plan, every part of which He foresaw and ordained in His Providence and Predestination, so as thereby to draw the greatest possible glory out of creation. Let us contemplate God's eternal design of creation; how He formed in Himself the idea of that which He would

execute out of Himself. In this external design of God, if we may use weak human words to express the ineffable, the Almighty artist placed two central figures—A VIRGIN AND HER CHILD. A WOMAN throned and crowned in heavenly state, with all creation offering her homage, robed with the sun, and the moon for her footstool: and a MAN CHILD, who is seated on the throne of God, and, therefore, God Himself, the Incarnate God, the Son of God and the Son of Mary. This was the central group, the subject of the picture, the end and object for which all the rest was made. For that which is less is subordinated to that which is greater,—which, therefore, is its end. All the rest of creation was but the filling up of the canvas with a view to this master end. Such was God's eternal design in creation."

"Yes," said the doctor, "I have no difficulty in accepting that."

"Of course not," said my uncle; "why, you would not be a Christian if you did not. Go on, Philip, I want to get to the point; and I don't see it at all."

"We have seen," I continued, "what was God's eternal design; now we will see what creation is. It is the execution of the design—the preparing of the canvas, the painting in of sky, and sea, and earth, foreground and distance, light and shade, the groups of animals and men. It is the filling in of a golden firmament, with angelic hosts, some dimly seen but indicating myriad legions thronging boundless space. All so far has been painted in with minutest care in each detail, but the central group, which was needed to give purpose and unity to the whole, is left a blank—or only so far sketched in as to reveal a want, and indicate the mode in which it could be filled up and sat-

isfied. Such was creation, which began, perhaps, to subsist countless ages before this earth of ours was made, while as yet the atoms of which it is composed were floating like thin vapour in boundless space, its particles as yet without a nucleus whereunto to attach themselves. At length the material firmament was built up, the earth was drawn from chaos—this little earth, this mighty earth—destined to form the theatre of the mightiest work of God, to give from its bosom that material substance, which at length, through manifold transmutations, was to form the Body in which all the fulness of the Godhead should dwell, nay, which was to form God's own material substance, and invested with eternal light, informed with soul and with Divinity, was together with that soul and that Divinity, to be the Object of Supreme worship of all intelligent creation. And now the material creation stands forth completed, and man is made and placed in the midst as its king and priest. The angels, who, perhaps, had fashioned the details of creation intrusted to their ministry, are gazing from their golden firmament in wonder and in worship at the whole work, reading deep and hidden meaning under the outward form of each material thing; but most of all they look down with saddest interest on man, their destined charge, in his creation and his fall, and still look forward in fixed gaze and in adoring faith on that centre of creation, not yet filled up, wherein lay concealed as the Apostle tells us, 'the mystery hidden from the ages, 'which the angels desired to look into,' but which to us stands revealed. At length the Almighty artist descends for His masterwork—the work of God—as the Prophet calls it—'O Lord, Thy work in the midst of the years' bring it to life. In the midst of the years Thou shalt make

it known.' And 'A Virgin hath conceived and borne a Son, and His name is called Emmanuel, God with us.' 'The Word was made Flesh and dwelt amongst us.' Behold God's eternal idea realized, the master purpose of the whole design—the Virgin Mother and the Divine Son. God's primal purpose executed, in which the Divine Son can no more be separated from His Mother, than we can in idea separate effect from its cause. The Incarnation of God through a woman, who was to be God's own Mother, is the revealed end of creation. Nay, we may conclude, since the event of the Incarnation has manifested God's eternal purpose, that there would have been no creation except in view of the Incarnation of God. Without God Incarnate as the centre of creation, its object and its end, we are gazing at a picture made up of mere details, a headless statue, an abortive, unfinished work. The most important link of all would be wanting, far more so than if the whole of the material and animal creation had gone on for ever with no human mind to rule over it, and offer it up to the Creator, as its Pontiff and its King. For what would angels and men have been without the Incarnation, even had sin never come into the world, and so man not needing a Reedeemer? They would have known of God —known that He deserved infinite homage, yet at the same time they would have known that He could never receive it. But given a creature who is also God, a Man God, and the chain of being is complete. As He had received from all eternity infinite glory from the contemplation and the love of Himself, so does He receive infinite homage, adoration, praise, and glory from creation,—united to this created being, who is also God, angels and men can offer in Him, and through Him, infinite homage, and thus

by Him, the High Priest of angels and of men, and through His oblation and sacrifice they can worship God perfectly for here God worships God, and offers God to God."

"Well, Philip," said the doctor, "with the exception of a few expressions, there in nothing in all you have said which an orthodox Protestant Christian need object to. We all admit that the Predestination of the Soul of Christ was from eternity. S. Paul says, 'He was predestinated the Son of God.' The Incarnation of God has given us 'A High Priest, holy, innocent, undefiled, separate from sinners, and made higher than the heavens.' Of Him it was said, 'Let all the Angels of God adore him.'"

"Precisely so," I replied, "and this involves an obvious consequence; as He was to be born of a Mother, she must have been predestinated with Him. The soul of Jesus was, of all souls that God designed to create, the one most fitted for the hypostatic union, and surely the soul of her, who was selected for the closest union with God, after that of the Man God,—to be the Mother of God Incarnate—must have been, of all souls, the one most fitted for that highest office, which ever has been, or could be given to a simple creature. If the one soul was the most perfect work of Grace, surely the other must have been the next most perfect. This fulness of grace is surely that which is expressed in the words of the Angel: 'Hail, full of grace, the Lord is with thee.' She would not have been 'full of grace' if there had been any grace that was wanting in her. Moreover, if she had been conceived in sin, even though freed by regeneration, before her birth, like John the Baptist, she could never have become what she would have been if conceived Immaculate.

It would always have been true that she had once been a sinner, a bond slave of Satan. Her will would have received an original bent, and some of the effects of this would have clung to her soul as the remains of concupiscence, against which all the other Saints have had to maintain a life long fight. She, like the rest of the Saints, might have attained to many virtues in heroic degree, but she could never have had that 'Virgin heart in work and will,' that spotless virginity of soul as well as body, which knows no other love, no other Spouse but the Lord and Creator alone; this it is which is the foundation of the highest kind of sanctity.

Such has been the conclusion of the theological reasoning of the ages bent in devout contemplation of the Incarnate God and the Mother of Emmanuel. It has been the belief, not of Catholics only, but of the ancient orthodox Churches of the East as well, that Mary was predestinated with her Divine Son and conceived Immaculate. He, indeed, was conceived Immaculate, because His was a supernatural or rather Divine conception. His sacred humanity was derived from Adam only through his Mother, of whose most pure substance His body was formed, in His Divine conception through the Holy Ghost. Mary was conceived Immaculate, in view of the Divine Maternity, but by no supernatural act in her creation. She sprung in the order of nature from her parents, Joachim and Ann, but in the instant of the animation of the body within her mother's womb, grace was there, and so invested Mary's soul, that, through its union with the body, the moral order was not disturbed, her will remained unbent, her soul was full of grace in and from the first instant of her conception. Now, I ask you, candidly, is there in all this, as I have

stated it, anything deserving the charges brought against us of novelty or blasphemy?"

"No, Philip, I think not," said the doctor. "I see nothing that need be objected to, nothing that need in any way interfere with the devout Protestant's view of the Person and Office of the Saviour. I am really glad to have had this conversation. It has thrown light on several matters, and enables me to take a much more kindly view of the opinions of Catholics, as far as this particular doctrine is concerned."

"I say the same, nephew," joined in my uncle, "you have rather flown above my head in some of your observations; but, as far as I have followed you, I can say the same as the doctor. Why, boy, you can talk theology as fast as you can talk law. I should not wonder now, if you took it into your head some day 'to wag your pow in a pulpit,' as the Scotch say."

"If ever I do uncle," said I, "it will not be because I have taken it into my head, but because some one, who has a right to my obedience, shall have called me."

"And I should like to know who," he replied, "would have a right to lay a command on a free and independent American citizen?"

"Only One, uncle,—only One," I answered. "He who said to Peter and the rest of the Apostles,—'He that heareth you, heareth me,' and 'Behold I am with you all days even to the end of the world."

CHAPTER XVII.

CATHOLIC WORSHIP—GOD AND THE SAINTS.

THE day after our last conversation, having an introduction to the Superior of the ——Fathers in New York, my friends agreed to accompany me. I was particularly glad of this, because Father Dilke was one of the most remarkable men of our Church in the States. Himself a convert, and a man of large views and great sympathies, no one was better able to enter into the scruples and difficulties of religious Protestants on their first contact with Catholic doctrines and Catholic worship."

On sending in our names, we had not long to wait in the guest room, before the good Father made his appearance. There was a stamp of originality about him; tall in stature, not exactly what we are used to call clerical in appearance, with the thorough American type of face, and with the national peaked beard, instead of being closely shaven as is the custom with our clergy generally. I had met him

before, without his clerical garb, on a journey on board a steamboat; at first, I remember, I had set him down as a Yankee skipper or trader of some sort; but when by chance we got into conversation, I found him a hard headed man, shrewd, original, and earnest in his remarks; but when our conversation turned to religious topics, and got animated, I shall never forget how all that was common and national in his *physique* disappeared; and when he spoke of the mystery of God's love for man, his countenance seemed as it were transfigured, so that I felt that an artist would not wish for a better living model from which to paint a S. Francis Xavier, making himself all things to all men, amidst his shipmates on his voyage to the Indies.

Father Helder's introduction was at once a passport for us; and we were almost in a minute deep in most interesting conversation, of which I can only attempt to give an outline; it was introduced by his having seen our party at his church on the preceding evening.

He understood in a moment the position of my two friends, and began, "I suppose it was your first visit to one of our Churches, gentlemen, and that you were pretty considerably taken aback to see, what they call here in New York, 'rampant Popery.' Here, we find one good of liberty of conscience, as it is called, we can say what we mean, and do what we say, and there is no mistake about it; but then, we are always ready to explain what we mean, and give a reason for everything. That's my notion squire, of our duty as Catholic citizens of a free and enlightened empire, where every man claims a right to think for himself, and to yield his reason to no man and to no Church, unless he knows the reason why."

"Father Dilke," said my uncle, "give me your hand;

I respect the man who says, I blink nothing that I hold, there it is in black and white, and I am ready to back it by fair reasoning against the universal world. Show me that I'm wrong, and I'll knock under then and there, but not a minute before I see it."

"Very well, squire," said the Father. "Now, I will take you and the Reverend Doctor here on your own ground. I know your minds are running on our external ceremonies in honour of the Immaculate Mother of God, and you are not a little scandalized at our proceedings, and have all sorts of hard names in your minds, which you've heard us called; Idolaters, Mariolaters, and so on, and are half inclined to think that folk are not far wrong who call us so. Well, you admit all this, don't you?—Silence gives consent; I won't trouble you to put it into words. Now, tell me, do you admit the terms I used, speaking of the Blessed Virgin? Does your creed allow you to call her the Immaculate Mother of God?"

"Well, yes," said Dr. Burrows. "Explained as our friend, Philip Peyton, puts it, we have no difficulty. We believe our Lord and Saviour, to be truly God and truly Man; that is to say, that the Second Person of the Blessed Trinity became man, 'taking our manhood into God,' and being truly the God-Man, a Divine person Incarnate. So also, as He took our human nature through a human mother, becoming truly the Son of Mary, she is truly the Mother of God. Of course, I understand the words in this sense, not that she is the Mother of the Divinity, which would involve a blasphemous absurdity not worthy of argument."

"Quite right, doctor," said the Father, "I need not add one word to your definition; and how about her Immaculate Conception?"

"There I am not so clear," said Dr. Burrows, "but if it were a doctrine of the Creed I should have no difficulty in accepting it; in fact, it seems to me only what we might expect beforehand, that God, having chosen out a creature, to be His Mother, towards whom He would exercise a Son's affection, would make her by His grace as perfectly worthy of His love, as He could make her. No one questions the power of God to give grace to her soul in the instant of its creation and union with that body which was derived from her parents after the order of nature. He could have sanctified her as He sanctified John the Baptist, after she had contracted original sin, but before she issued from the womb. Or, He might, if He pleased, give her sanctifying grace in the instant of her creation, so that she might never have been under the power of the devil, even for an instant. Therefore, the Immaculate Conception would be no difficulty to me, nor, I should say, to any orthodox Protestant, if it were once plainly put before him in the sense in which you Catholics hold it, not in a sense which you would repudiate as much as we should."

"Right again, doctor," said the Father, "and you, squire, do you go with us?"

"Yes, Father Dilke, I don't see why I should not, if I am to be a Christian at all. My difficulty is not there, but the whole doctrine of the Incarnation, as I have been thinking of it lately, takes away my breath like. I don't think I ever rightly believed it. Yet there it is in the Creeds, and in the Bible, but I never saw the meaning before, as you Catholics put it. Yet, I have nothing to say against it—I suppose it's all right; nothing is impossible with God, and if I could once lay hold of it, none of these other things would trouble me."

"I quite go with you, squire," replied the Father, earnestly, "I remember well, as if it were only yesterday, when to hear men speak of an Incarnate God, seemed to me like hearing some Indian fable. I cared not even to examine it, I had not patience to listen to it. But I came to read S. Augustine's Confessions, then I turned to the Epistles of S. Paul, and I said, here are two men, a Jew and a Gentile, to whom this doctrine of an Incarnate God, a crucified God, was once as great a stumbling-block and folly as it seems now to me. Intellectually, they were vastly my superiors, one was a contemporary, the other fifteen hundred years nearer the events narrated in the Gospels than I am; they began with disbelief, lived amongst doubters and unbelievers, had heard all that could be said on the other side, yet they came to believe. What they embraced cannot be an absurdity, as it seems to me; is there not some obliquity in my own mental vision? I need not pursue the history. By the grace of God I am a Catholic Christian. I believe 'the Word made Flesh,' but I confess that if I had not reason to be a Catholic, I could not find reason enough to be a Christian."

"I don't quite see that, Father Dilke," said the minister; "how do you account for our belief in the Incarnation, who have never been brought up to believe in an infallible Church?"

"I account for it in this way," said the Father, "that you Protestants who hold these doctrines, never arrived at them on Protestant principles; when your forefathers left the Old Church three centuries ago, they took with them the Old Catholic Bible, and the old Catholic Creeds, and the old traditionary interpretation of them. This traditionary teaching is what has kept you in some kind of

unity of belief on such fundamental doctrines as the Trinity and the Incarnation. You were taught them as children in your Catechism, and by oral instruction. You did not find them out for yourselves in the Scriptures. Unitarians who reject all Creeds and all tradition, yet are as learned and capable as your Divines of understanding the meaning of Scripture, do not draw your meaning from it, do not see that the texts mean what you see in them; arguing from the written word alone, they do not feel compelled to put your sense on those very texts of Scripture, and as they find the doctrines at once mysterious and doubtful, they reject them. You accept these mysteries which are beyond reason mainly on tradition and authority, yet you say you believe these to be fallible guides; we believe the same doctrines on the same authority, but our fundamental principle is that the tradition of the Church is infallible. I leave you to say which proceeding is the most reasonable?"

"Well, Father Dilke," said the doctor, let that pass for the present; the squire and I have had a good many talks on this same principle of late, and I could not answer you as confidently as I could a few months back, on this question of Church authority. Indeed, I do not mind saying, that I am not satisfied with the basis of Protestantism, and that one reason why I am taking this vacation trip to Europe is, that I want to study the matter at leisure, and apart from the duty and resposibility of teaching others. But now I want to ask you a few practical questions. Why does your Church pay all this external pomp of worship to the Blessed Virgin Mary?"

"I will reply to you," said the Father, "by asking you why, believing her to be the Mother of God, whom all generations were to call Blessed, you pay her no external

homage at all? Nor, indeed, any internal homage either, for you do not even ask her intercession."

"Well," replied the doctor, "I pass over the question of external pomp and ceremonial which does not come home to me, yet in which I do not see any moral principle necessarily involved. I mean I can conceive ceremonial useful especially as a means of instruction. Also to pass over the question of the use of images, which is to me a great difficulty, I should say that we do not pay external homage and address petitions to the Virgin, because we think that to do so interferes with the supreme worship of God, and gives to the Saints some of His attributes. What more could we do in honour of God Himself?"

"My dear sir," said the Father, "that idea could not enter into the head of a Catholic. I will tell you why; *we believe in a Sacrifice* ordained by God in His Church, which we have the power to offer, and which is of such infinite value that it puts into the shade all other exterior or interior acts of worship, such as all our poor, weak adoration, praise and prayer, all kneeling and prostration, lighting of candles, burning of incense, and all other conventional acts of outward worship; and Sacrifice is an act of worship, which from its very nature can be offered up to God alone. It could never enter the mind of a Catholic to offer up the adorable Sacrifice of the Mass to any Saint or Angel, or to the Blessed Virgin. This at once puts her before our minds as at an infinite distance from her Son. Other acts of homage we may give to creatures. The ceremonies of civil homage have an analogy with those of the Church; thus we raise our hat as a mark of respect on entering the house of a friend or a superior—so the soldier salutes his officer. In the old monarchial

ceremonial played a more conspicuous part, with the progress of mental culture, it has everywhere become more simple, but still the principle of ceremonial remains, for it belongs to our nature as beings composed of body as well as soul."

"Quite so, Dr. Burrows," said the Father, "that is precisely the way in which I should state the matter. Now, admitting that the language of significant acts belongs to man's nature, it follows, that it is as natural to man to use such external acts in his communion with his God, as in his intercourse with his fellow men, because all such acts, whether of language or ceremonial, are of use; and are, perhaps, necessary; first, in order to aid him in the formation of accurate ideas; secondly, for the preservation of those ideas; and, thirdly, for the external expression of them: and all three are needed for religion and the worship of God. As it is generally supposed that primitive language was taught to man by God, when the Lord walked with man in Paradise, and gave him the primitive revelation of His own Being as the great 'I am;' so it can hardly be doubted that God taught man certain conventional signs or ceremonies appertaining to Divine worship, which after the fall were handed down by a primitive tradition, and are records of that Religion, or society between God and man which existed in Paradise. Thus to kneel or prostrate ourselves before God, to join or lift our hands, or stand with outstretched arms in prayer, may not unlikely have been gestures of Divine worship, with which, by an instinct of his nature, acted on by a Divine impulse, Adam first learned to greet the Lord, when He manifested His Presence in some sensible form in the days of innocence. If this be admitted, we shall all the more easily understand that

which revelation expressly teaches, that the special and highest act of worship which God taught to man was that of Sacrifice. We are not told what was the precise nature of this special act of worship before the fall; it may, or may not have been identical with sacrifice after the fall; when, however, we come to the records of revelation, we find this act of sacrifice the centre of all worship; in the celebration of which, an elaborate ritual was specially ordained by revelation of God on Mount Sinai to Moses. If on a future occasion, we have some more conversation on the subject, I will take up the thread here, and thence draw out the nature of the Eucharistic Sacrifice, which we hold to be the reality of which those ancient sacrifices were the figure. It is sufficient for my present purpose, to have introduced the idea, as explaining, in a way which nothing else can explain, the meaning of our external ceremonial, and showing how infinite is the distance between the acts of external homage which we may pay to glorified Saints, and these which belong to the incommunicable homage and worship due to God alone."

"True, my dear Father," said the doctor, "but I suppose one great part of our difficulty is this. Admitting that some ceremonial may be necessary, or at least natural, in our public worship of God, we do not see that any external worship in the Church, is due to the Saints and Angels."

"The Catholic Church, on the contrary," replied the Father, "teaches that the Saints reigning with Christ ought to be honoured by us, that they intercede for us, and it is good for us to ask their intercession. The Saints reign with Christ. He says of them :—' He that shall over-

countries, they kiss the hand or kneel to the Sovereign, and even bow in passing the Royal throne. In the east it was the custom to burn incense and carry lights before the Emperors, and to salute their statues with the same marks of respect. The Catholic Church, which came from the East, whence also most of our civilized customs were derived, long ago introduced these and similar conventional acts into her Ritual, for the sake of the meaning which she has connected with them for so many ages. This may give you in a few words a notion of what we mean by all this lighting of candles, incense, and other external observances which strike a Protestant on his first entering a Catholic Church; but he should remember that he is in the presence of an ancient religion, which came originally from Palestine, and is the heir of the traditionary forms of worship used in the temple of Solomon, which were shown to Moses on Mount Sinai, and without doubt, were a vestige of a primitive revelation. This Church is unchanged in doctrine, and in the ceremonies which are the casket of doctrine, and while the customs of the world become obsolete, and conventional signs lose their meaning, in the old Catholic Church, the ancient ceremonies retain their old significance, they witness to the doctrine which they teach, and the doctrine points their meaning. Still, I can quite understand from my own experience, the difficulty which a Protestant, and still more an American, whose ideas have been formed on Puritan and Republican traditions, has, not to feel religious ceremonial somewhat burdensome. I feel it to this day myself, but put it down to the Anti-Catholic traditions in which I had been brought up. I am sure that to despise all outward observances, whether in religion or in civil life, is unphi-

losophical, unpractical, unnatural. But our contempt of State ceremonial, for instance, at the President's receptions, is itself full of symbolical meaning. It signifies that at the White House, American citizens are themselves the Sovereign, and the President their head servant. But when we constituted an army, see how differently we acted. There, obedience to one head and gradations of rank are essential, and we symbolize this and teach our men obedience by the observancies which we have adopted from the military traditions of the old countries of Europe."

"I see your point well enough, Father Dilke," said the doctor. "So, in the Church, where the very essence of religion is to own subjection to God, you mean to say that it is unnatural not to set this forth by some external acts of observance. That for man, a being whose soul acts in and through a body, a religion, if it is a revelation, must have ceremonies also of divine institution, or if not, man would be compelled to invent them for himself in order to express the idea of religion and its doctrines."

"Precisely so, my dear doctor," said the Father. "And besides what I have said about ceremonies and external worship in general, and the observances we use towards Almighty God and His Saints, we believe that there is one essential act of worship, to which I referred just now, revealed to man as the one supreme act of homage, by which he might be enabled to fulfil all internal and external acts of worship in an infinitely perfect manner, and which can be offered up to God alone. It is this, which is to us, the measure of all other acts of worship. I suppose a Protestant cannot help feeling the difficulty you have expressed, namely, the fear lest any external or internal homage to heavenly beings, however worthy of honour, might interfere

with the Supreme homage due to God. It would be so, supposing it were true that there is no such thing as a Sacrifice in the Christian Church; then there would be no homage higher than kneeling and supplication, which we could give to God. It is only when a Protestant begins to take in the idea of the Sacrifice of the Mass, in which the Incarnate God is, as He was on the Cross, at once the Priest and Victim, that He can understand how utterly impossible it is for a Catholic to confuse between the Creator and the creature, in his worship."

"Yes," said the doctor, "the point is well put; and it is a new idea to me in every way. I admit there is a great deal in it. As yet I do not see my way to accepting the doctrine of the Eucharistic Sacrifice, but if once I accepted it, this difficulty would certainly be removed completely."

"Come and see me again, my dear friends," said the Father, "and we will finish up this question, with the help of God."

"Thanks, Father Dilke," they replied; "if it is not taking up too much of your valuable time."

"My time is at your service, if you will only come, as you have done to-day, at the hour when I am generally at leisure; and now, good morning. Here," said he, opening the door into the Church, "you can say a few prayers to Him who is the 'True Light of the world' who dwelleth in the Tabernacle, where yonder material light, ever burning, indicates THE PRESENCE. Here, kneel down, all of you."

And so he left us, as he desired, kneeling in the quiet Church.

CHAPTER XVIII.

CATHOLIC WORSHIP—THE COMMUNION OF SAINTS.

TRUE to our appointment, we waited on the Father at the hour named, and found him quite ready to continue his explanation of the rationale of Catholic Worship.

"Well, gentlemen," he began, "do you find, on consideration, any objection to the principles I laid down yesterday, concerning the Catholic use of ceremonies in Divine worship?"

"No," said the doctor, "I have been thinking the question out quietly, and I see my way to the rationale of the thing. I admit that man, as a member of human society, can no more do without external significant acts or ceremonies (taking the word in its widest meaning) than he can do without language. In fact, language, as well spoken as written, is itself but a set of conventional signs of the thoughts of the human mind; and so are all external gestures which we use naturally, to express our meaning. I see no principle on which to draw a line between one conventional action and another; whatever act men are agreed on as expressing a given meaning, becomes a conventional sign, a part of human language, the language of significant ceremonial. In the earlier stages of society,

that you do not realize the meaning of that Article of the Creed,—'I believe in the Communion of Saints;' is it not so?"

"I am not sure that we do, Father Dilke," said the doctor; "and I am not sure what it is you would expect us to draw from it."

"This is what we mean," said the Father, "by the communion of Saints, that there is a communion of all holy beings with God, and with one another. Union with God by sanctifying grace, is the bond of this communion. Charity to God, and to all that God loves, is the effect of it. Prayer and good works is the electric golden chain which links together all creation; which issues forth from the centre of God's throne and centres there again, even in the Sacred Heart of God Incarnate. Heaven, to the Catholic, as seen in the habitual intuition of faith, is localized by the Presence of the Sacred Humanity of our Lord, 'In the midst of the throne is One like unto the Son of Man,' who partakes with the Father and the Holy Ghost of their whole essential glory and divinity, power and worship. But the Manhood of Christ is not the only created nature which is enthroned in glory and majesty and power in the courts of heaven. There is the glorious throne of Mary, and near her and around the throne of Christ, there are multitudes of blessed beings 'made partakers of the Divine nature.' These are the 'redeemed from the earth,' who enjoy in heaven a participation, not merely of the glory and blessedness, but also of the knowledge and power of Christ. 'He that shall overcome I will give to sit upon My throne,' says our Lord: and again, 'To him that shall overcome I will give him power over the nations;' and again, 'In Thy Light we shall see light,' and, 'here we

know in part, but then we shall know even as we are known,' and once more, 'Now are we the Sons of God, it doth not yet appear what we shall be, but we know that we shall be like Him, for we shall see Him as He is.' The Saints in Heaven, therefore, as we see from Holy Scripture, reign with Christ, they have the vision of Christ, and in Christ of God. 'They see Him as He is,' they are made like Him, in Him Who is the Light, they see all that He unveils to them of creation, 'they shall know as they are known.'"

"These texts certainly prove," said the doctor, "that the Saints may have great knowledge and power given to them, and that they may be employed by God on errands of mercy, as we know is the case with the Holy Angels who are sent forth to minister to those who are the heirs of salvation; or, as our Collect for the Feast of S. Michael and all Angels expresses it,—'Grant, O Lord, that as Thy holy Angels always do Thee service in Heaven, so by Thy appointment, may they succour and defend us on earth.' But all this does not prove that the Angels or the Saints are able to hear and answer prayers addressed to them from all parts of the earth. Surely this is to give them the attributes of omnipotence and omnipresence which belong to God alone."

"To this I at once reply," said the Father; "that you have already granted all I have attempted to prove, namely, that the Saints and Angels are glorious beings who share in the knowledge and power of the Incarnate God, and that power is given them by God over the nations of this earth, and they are employed by God on errands of mercy to mankind. Hence, it is clear, that they deserve honour from us, since honour is to be paid to all to whom honour

is due. The mode of expressing this homage on our part is another question. You have also admitted that if a Saint or Angel were to appear to men, we should be clearly right to pay him external acts of homage, and especially that we should instinctively invoke his patronage and intercession. The question between us, therefore, is not one of principle it is simply one of fact. Do the Saints and Angels know what goes on here on earth ? Is there, or is there not, any communication between this world and the world of spirits? Catholics declare their belief in this every time they say 'I believe in the Communion of Saints,' by which we mean amongst other things, that we believe in a real intercommunion and fellowship between the Church militant here on earth and the Church triumphant in Heaven. We find this expressed clearly enough in the words of S. Paul, in his Epistle to the Hebrews,—'We are come,' says the Apostle, 'to a great company . . . the Church of the first born, who are written in the Heavens. We are compassed about with a great cloud of witnesses. Many thousands of Angels and the Spirits of Just men made perfect.' Here we are clearly told, that we, the children of the Church upon earth, are already come to the City of the Living God, the Heavenly Jerusalem, and to the company of many thousands of Angels and the Spirits of the Just, that we have all this great cloud of witnesses around us. Who, then can speak of the honour we pay to the Saints and Angels, as if it were given to dead men and beings far removed from all concern with earth and its inhabitants. 'Out of sight, out of mind,' is an old saying and a true one. The Saints and Angels are out of sight, and, therefore, engrossed as is the natural man with the affairs of time and sense, he too often forgets the very existence of

the unseen world; he forgets the throne of God, the Divine Presence; and how shall he remember those who are around the Throne? But the Catholic who lives purely, has a gift abiding within him which the world knows not of; it is the habitual intuitive vision of the world unseen. He knows in his degree the meaning of the Beatitude, 'Blessed are the pure in heart for they shall see God.' To him it is as natural to think of the Saints as of the citizens of his own town, or the members of his own household; for him it is no figure of speech that he is 'a fellow-citizen of the Saints and of the Household of God.' The Angels are his guardians and deliverers, the Saints are his friends and benefactors, and he commends himself, with the simple confidence wherewith a child flies to those of whose love he is secure, to their prayers and holy patronage."

"I cannot deny," said the doctor, thoughtfully, "that all this is very beautiful, very poetical, very attractive; there is much in the texts of Scripture you have quoted, which might seem to confirm it, still I see many difficulties. The idea of Saints and Angels as mighty beings endowed with supernatural knowledge and power, and receiving the petitions of multitudes spread over the whole surface of the earth, is strange and startling to us who have been accustomed to consider that God alone can hear and answer prayer, and that this is an incommunicable attribute of His omnipotence and omnipresence,"

"True," replied the Father, "but a little reflection will enable any one to see the infiuite distinction between God Who of His own nature knows all things, and is present everywhere; and the Saints and Angels who only know much more than man knows upon earth, such knowledge being itself all derived from God, and only such as He is

come, I will give to sit upon My throne, as I have overcome, and am set down on my Father's throne.' The Saints are honoured by God in the highest degree; they share the glory of their Divine Master and Head. We are, therefore, bound to honour them on the principle laid down by S. Paul—'Honour to whom honour is due,' a principle which is in its nature of universal application to all intelligent beings, according to the image of God which is in them, but especially in proportion to their likeness to God, that is, to their sanctity. This you will not deny. There is no principle on which we should give honour to great and holy men on earth which does not apply in a yet more eminent degree to those truly great and holy beings who reign with Christ in Heaven. You admit this?"

"Yes," said the doctor, "I cannot gainsay the principle."

"You may depend on it then," said the Father, "that the reason why Protestants object to our mode of honouring the Saints is, because they have not practically realized the idea of a Saint, they have never brought home to their minds as a reality the existence of the Saints, and what their position is at this moment in the courts of Heaven. They do not see the relation in which the Saints stand to them, and hence they do not feel that they have any duties towards them. They seem to be as far removed; as little to form any society with man on earth, as if they were the inhabitants of the moon or one of the planets; beings of whose existence we have no evidence. If the Saints and Angels were visibly present in the midst of us, or appeared from time to time manifesting their glorious presence amongst us should we not feel it a matter of course that

they ought to receive a special observance, as when Angels appeared of old, and the servants of God bowed themselves down to the earth before them? Or, again, suppose a Saint or an Angel, or the Blessed Virgin, were to appear at our death-bed, would not the chamber of death be lighted up with heavenly brightness, and should we not say with great fervour, in the midst of our prayer to God for mercy, 'Holy Angel, pray for me, Holy Saint of God pray for me, Holy Mother of my Redeemer, pray for me.' If then it be true, that all Christians would thus honour the Saints, and thus appeal to their prayers, if they were made conscious of their presence, it is certain that they do admit unconsciously in principle the whole Catholic doctrine on this matter of honouring the Saints and invoking their intercession. If they really felt the presence and power of the Saints, I question even whether they would be very particular to prune down their words to the minimum in expressing their love and confidence, rather, words of the most lively faith and ardent affection would fly from their lips in addressing those holy beings who had come down from Heaven, sent by God, to visit and succour them. In all this there would not be the least danger of forgetting that these Blessed Spirits were but the servants of God, ministers of His Divine mercy."

"All that is striking enough," said the doctor; "but then enough has not been revealed for us to make sure that we stand in this close habitual relation to the unseen world, of which we should be conscious, if the Saints and Angels were seen as inhabitants of our planet, coming in and going out amongst us."

"Precisely so," said the Father, "but that is only saying

pleased to reveal to them. There are analogies even in the natural world, which may enable us to understand a little clearer, how we may attribute to the Angels and Saints, the knowledge of a multitude of things taking place all over the world at one and the same moment, without being guilty of the blasphemous absurdity, of which we are sometimes supposed capable, of making them omnipotent or omnipresent. A few years ago, it would have been deemed not less absurd than blasphemous, if some philosopher, more deep-seeing than his fellows, had declared that he knew of a means by which a man seated in his own chamber could hold communication with a hundred different places at once, thousands of miles asunder. And yet, by means of the electric spark, what would have been treated a few years ago as a dream of human presumption, or the result of diabolic agency, is now a matter of every day occurrence. Of course, I do not mean that there is any kind of analogy, strictly speaking, between the material process of the electric telegraph and the mode of our communication with the world of Spirits; but, only, if such wonderful powers are in nature, what may not be the powers communicated by God to the Blessed. Again, if we are to give any credit to the wonderful statements concerning the phenomena of clairvoyance and spiritism, though I do not intend to express any opinion as to the nature of these phenomena; so much, at any rate, seems plain, that there are hidden powers in nature, more or less connected with our present organism, by which mind can act on matter, and mind on mind, independent to a great extent of the conditions of space. Anyhow, whatever be the agent in these phenomena, whether we attribute them to the action of occult powers of the human spirit, or to Angels, good

or bad, it is certain that the alleged facts of mesmerism are producing a profound impression on the Continent; and here, in America, on multitudes who had been brought up in the grossest materialism, and who once laughed at the idea of a spiritual world. This impression has led many who were once materialists and infidels, to a deep conviction of the spirituality and immortality of the human soul, and of the existence all around us of a world of spirits, good and bad, hidden, indeed from our eyes, but to whom our actions, and even our thoughts, are manifest. If this be considered possible—for I am only assuming facts as they are believed in by multitudes of sensible, learned, and religious persons as well among Protestants and converts from infidelity, as among Catholics—at any rate it cannot be said that the communication which we Catholics believe exists between us and the Blessed Spirits, and which is a thing wholly supernatural, is impossible or injurious to the Supremacy of God, or any usurpation of his attributes, I, myself, know many persons who have been led by a conviction of the phenomena of spiritism into most dangerous errors and excesses, but I have also known many who would not now tamper with it themselves, but who have been led to the belief in religion, through an experimental conviction of the reality of the action of the Spirit world. And now, my dear friends, I must leave you for to-day, but I should not wonder if we were to be fellow voyagers to Europe, where business of importance calls me, and I have half determined to take my passage with you, it would be a great pleasure to me to have your society, then we shall have time in the transit for many conversations."

Expressing our great gratification at the prospect, we took leave.

CHAPTER XIX.

CATHOLIC WORSHIP—THE COMMUNION OF SAINTS.

WE met on board the ocean steamer, and found ourselves amidst a greater variety of the human species than is commonly to be met with—Senators, Members of Congress, Generals, and Colonels, and other officers of the American Army and Navy, planters from the South, traders from the North, ministers of different denominations, and Catholic clergymen, English, French, German, and other continentals, voyaging for business or pleasure; the very largeness of the company made all the more easy the formation of small circles of such as found themselves drawn towards each other's society. Thus we found ourselves frequently in a circle of which Father Dilke naturally became the centre, and the conversations, which he had the happy tact of turning without effort on religious topics, would be most interesting, if I were able to write them in full. I can attempt only to record the outline of those which fixed themselves most on my memory.

We had been silent, though not unamused listeners to an attack made upon him by an English dissenting minister, on the subject of devotion to the Saints, which the good Father had met, much as had replied to the objections

of my friends, and we were not at all displeased to hear substantially the same arguments again, but with a variety of illustration which took away all feeling of repetition. His mind seemed to have a power like that of the kaleidescope, in which the same pieces appear again and again, but with an endless variety of form and arrangement.

"Well, gentlemen," he continued, "you are then agreed that there is nothing in Scripture or in reason against our doctrine of a real intercommunion between men on earth and the world of spirits. We attribute, however, no knowledge to them but such as they receive from God; and you see that the phenomena of spiritism, and the electric telegraph, as I showed in our last conversation, are illustrations; and, as far as they go, analogies of the Communion of Saints, and that the knowledge we attribute to the Saints and Angels, does not trench on the attributes of God's omnipotence and omnipresence. But in revelation we have a more certain guide, and in the powers which have been exercised by Saints and servants of God upon earth, we have an analogy, more strictly in point, with the action which we believe is exercised by the Saints in Heaven. Holy Scripture informs us that even on earth the Saints of God have exercised supernatural powers, as we read in the lives of the Prophets in the Old Testament, and of the Apostles in the New. They declared future events and occurrences which were taking place at a distance out of sight; they wrought miracles and raised the dead to life; and in attributing to them such powers we are in no danger of forgetting that they were only agents or instruments. So, in attributing to the Saints in Heaven supernatural powers similar to those which have been enjoyed by some Saints on earth, are we

likely to forget that they too are only instruments in the hands of God, and receive all their knowledge and power from Him?"

All by their silence seemed to admit that there was nothing to be said, so the Father continued—

"You quoted the other day, Dr. Burrows, a beautiful Collect out of the Anglican Prayer-Book, used on the Festival of S. Michael and All Angels, and which is a translation of the Collect in the Catholic Missal for the same festival. In that it is said, 'Grant, O Lord, that as Thy Holy Angels alway do Thee service in Heaven, so by Thy appointment may they succour and defend us on earth.' This expresses precisely the Catholic sentiment on our relation to the Saints and Angels."

"Father Dilke," replied the dissenting minister, "I beg you to observe that it is an argument which will only do with High Churchmen, that prayer is just one of the relics of Popery which they have retained, but every other sect of Protestants would utterly repudiate."

"Be it so," said the Father; "but I suppose you all take the Bible as an authority. Now, just call to mind what the Scripture itself tells us of the ministration of Angels. I see you have your pocket-Bible there ready, but the texts must be too familiar to all Bible readers to need reading out; check me if I advance anything for which there is not Scripture warrant. Now, what I maintain is, that from the first pages of Genesis to the last of Revelations, all the most important communications of God to man are represented as made through the ministry of Angels. Angels are set to guard with flaming sword the gates of Paradise. Angels appear to Abraham, Lot, Jacob, and the other Patriarchs. Angels guide the chosen race into the land of

promise. But the apparitions of Angels in the Old Testament are too numerous to mention. This, however, we may gather from them, that it was the common law of God's dealing with men of old to manifest the action of Angelic ministrations in His mighty works, rather than to act Himself directly. In the New Testament we find Angels still employed in communicating God's will to men. An Angel appeared to Zachary in the temple; an Angel is the messenger of the Incarnation; Angels announce to the shepherds the birth of our Redeemer; Angels minister to our Lord in the days of His Infancy, in His flight and return from Egypt, after His temptation in the desert, and in His agony in the garden; guard His body in the sepulchre, give the first news of His resurrection, and are present at His ascension into Heaven. We are told that an Angel descending into the pool of Bethesda, was the cause of the healing properties of the water. An Angel delivered S. Peter from the dungeon, and stood by S. Paul in the shipwreck. In a word, from the time when Michael and his Angels fought with Satan, and drove him and his rebel spirits from the precincts of Heaven, until that day when God shall send His Angels to gather together His elect for the final judgment, the ministry of Angels is a revealed law of God's dealings with man. You, sir, profess to be a Bible Christian, may I ask you to say whether I have over stated the case for the ministration of Angels as witnessed to by the inspired writers?"

"Well, no; I cannot say you have, but we have no evidence of the continuance of their ministrations at the present day. Angels never appear on earth now."

"But would you," said the Father, "really give that as logical proof, that they no longer minister?"

"I should say," he replied, "that we have no evidence of their ministry."

"No sensible evidence, you probably mean," said the Father. "But is not the word of God better evidence than any sensible proof could be, of their actual agency? Now, does not our Lord expressly tell us that the Angels rejoice when a sinner turns to God; witness against those who give scandal to His little ones; and are we not told that they are all 'ministering Spirits sent forth to minister to us who are the heirs of salvation?' I think, therefore, Scripture amply bears out the statement of the Anglican Collect; and if you say that this is a relic of Popery, I agree and advise you to put away your Bible also, for the same reason, in some museum of antiquated relics."

The good man having nothing to say that was to the purpose, assumed a pathetic air, saying, with a sigh, that to him all this was "another Gospel, that was not the Gospel of Christ." That S. Paul had warned us against "a voluntary humility and worshipping of Angels," that all these arguments were "philosophy and vain deceit," and that for his part he was determined "to know nothing but Jesus Christ and Him crucified."

"O come," said a rough, sensible-looking bag-man, hitherto a silent listener, "come minister, t'aint logic that; stick to your point and prove it if you can, and if you can't, drop it, I say, but don't wriggle out of it, man. I 'aint a Catholic, and not much of a Christian, but dash me if I don't know that two and two make four, when a thing's proved and when it 'aint; and I say if them texts are in the Bible, and you tell me that man teaches Popery, then it comes to this, that the Bible teaches Popery, and you don't hold by the Bible."

A smile ran round the circle, which showed that our plain-spoken friend had gone straight to the mark.

Father Dilke continued, "what I have said of the Angels is true also of the Saints. We are expressly told what is their greatness and power in Heaven. 'He that shall overcome,' says our Lord, 'I will give him to sit with Me on My throne, as I have overcome and am seated on my Father's throne.' 'He that shall overcome and keep My works to the end, I will give him POWER OVER THE NATIONS, as I have received of My Father.' [Rev. ii. 111.] Such are the words in which our Lord speaks of the power and reign of the Saints—a power which was set forth by Him in the parable of the talents, where the faithful servant was made to rule over ten cities or five, as an emblem of heavenly power and greatness; teaching us at the same time that some Saints should have more, some less power in Heaven, in proportion to their several degrees or capacities for heavenly greatness, 'as one star differeth from another star in glory.' It is expressly declared by our Lord that the Saints shall have POWER OVER THE NATIONS, as He has received of His Father; that is, whatever power Christ as Man exercised, He has shared with those His redeemed, His brethren, whom He has taken up to reign with Him. This, too, is expressed in the fifth chapter of the Book of Revelations, where the Saints are heard singing the new Canticle, 'Worthy art Thou, O Lord, to take the book and to open the seals thereof, because Thou wast slain aud hast redeemed us to God in Thy blood out of every tribe and people and tongue, and hast made us to our God a Kingdom and Priests, and we shall 'reign on the earth.' Is it not, therefore, plain that not only Angels but the Saints are ministering spirits, sent forth to minister

to us upon earth. In what other sense can they be said to have *power* given them over *the nations and reign upon the earth*, unless by their prayers and powerful patronage with God, they actually succour and defend us? Such is the Scriptural foundation of the Catholic doctrine, that the Saints reigning with Christ intercede for us, and it is good for us to invoke their intercession."

"Allow me to interrupt you by one word, Father Dilke," said a square-headed lawyer from Kentucky, whom his companions addressed as Judge Adams; "I think you have argued your case very closely from your brief, but may I ask if you have placed before us the whole reasons of your own personal conviction as to the duty of invoking the Saints? I quite admit that you have shown that there is nothing in reason or religion againt the practice, nothing against it in Scripture, and a good deal in Scripture which goes to make out a plausible case for your side. You have argued by inferential reasoning, as it were, on circumstantial evidence. I do not say it is therefore not conclusive, but this strikes me, if it is right to honour and invoke the Saints and Angels, it is an important duty to do so, and a great spiritual loss if we do not; now, is it not strange that if so, there should be no direct revelation and command in Scripture on the subject?"

"Your point is put lawyer-like, Judge Adams," said the Father. "You are quite right in supposing that I have stronger reasons for my belief than I have put in evidence. I have purposely argued only on such premises of reason and Scripture as I suppose all admit; but if you ask me for the direct proof which is the basis of conviction in my own mind, of this, and indeed of every other Catholic doctrine, I say at once, I am sure that my conclusions of

reason, and my inferences from Scripture are correct, because the Church of the living God, which is infallible, 'the pillar and ground of the truth,' tells me so. From her I know for certain that 'the Saints reign with Christ, and that it is good for me to ask their intercession.' I do not think it strange that I find no direct command in Scripture on the subject, for Catholics do not depend on Scripture as their only guide, but on the Scripture and the Church. The Scriptures, independent of the question of their inspiration, and taken simply as authentic history, witness to the Church, as an institution to which was promised perpetual Divine guidance, the infallible expounder of the sense of Scripture, since He who inspired the Scripture promised to abide with His Church, even to the end of the world. He, Himself, commanded her to teach, and threatened damnation to those who should not believe her teaching. I find then, principles laid down in Scripture, the Church guides me to the true inference from them, and thus, that which is included in Scripture inferentially is as certain as that which is revealed directly. But this is a digression in reply to your query, and is a subject which requires to be treated separately and not as an episode."

'Just so," replied the Judge. "Now to return to the homage which your Church teaches is due to Saints and Angels. A text was suggested by minister there, which obviously needs an answer; for at first sight it seems a direct condemnation of any religious honour being given to Saints and Angels. What was that text from S. Paul, minister?"

"Here, Judge," he replied; "Colossians, the second chapter:—'Let no man beguile you of your reward in a

voluntary humility and worshipping of Angels . . . not holding the Head.'"

"I reply," said the Father, "that these words forbid such honour only as was paid to Angels by those Gnostic heretics against whom S. Paul was writing. They believed that Angels were the creators and rulers of this material world, and worshipped them with a superstitious worship, 'not holding the Head;' that is, not believing rightly in the One True God and Creator, and in the Divinity of Jesus Christ, and denying His Mediatorship and Atonement. As it is known as an historical fact that the words of the Apostle were directed against these heretics, it is merely trifling with the letter of Scripture divorced from its meaning, to apply these words to Catholics who have not one principle in common with those who were condemned by the Apostle. But, I also answer, that these words cannot possibly condemn the honour which was paid by the Patriarchs of old, when Angels appeared to them, and we are told that they bowed themselves to the earth, and did them homage. If an Angel or Saint were to appear to us as they did to Lot, like him we should rise up and meet them, and worship prostrate on the ground. [Gen. xix.] Or, like Josue, we should 'fall with our faces to the earth and worship, saying, what saith my Lord to His servant.' [Jos. v. 15.] So, also, do we find S. John the Evangelist twice falling down at the feet of the Angel, and we cannot suppose an inspired Apostle would do any act which was in itself idolatrous; twice indeed the Angel refuses this homage, as we may believe out of humility; not willing to accept from an Apostle and Evangelist of the New Testament homage which was received by Angels without reproof from Patriarchs and Prophets of old. And

this is another proof of the exaltation of human nature in Christ, that Angels who were of old in all respects the superiors of man, now viewing man in union with Christ, hold themselves in some sort less privileged than he is. For Christ took not upon Himself the nature of Angels, but the seed of Abraham, the nature of man, and all we are His brethren; He is bone of our bone, flesh of our flesh, our very brother, yet our God. Still, as the Angels have attained the vision of God, in which consists the greatness and glory of the Blessed, they deserve from us wayfarers on earth religious homage, the same in kind which we pay to the Saints, and for the same reason. If an Angel, or S. Peter or S. Paul, or any Saint, were to appear to us at the present day, surrounded with heavenly glory, how should we meet them? Would those who denounce the honour which Catholics pay to the Saints when they address them on bended knee, have the confidence to walk up to a glorified Saint, and shake hands with him as if he were an equal? Nay, but forgetful of all their worm-eaten objections, which are worth nothing except as so much controversial capital, their whole being would compel them, overwhelmed, to prostrate themselves as the servants of God have done of old, in breathless homage before the living copies of the Son of God, with the odour of Heaven and the brightness of glory yet fresh upon them. They would not deem for a moment that they were dishonouring Christ, or taking from God any portion of the homage which they paid His Saints and Angels; rather they would feel that they would dishonour God, and go counter to the voice of God speaking in mind and heart and conscience, if they did not thus honour Him in His Saints, thus praise Him in His noblest works, and

glorify Him in His most excellent greatness. The *sensible presence* of Saints and Angels clearly makes no difference in the *principle* of honour being due to them, but only it calls upon us then and there to pay them *external* honour. But this would be only a *manifestation* of the *interior* homage which was habitually present in the heart, as we love a friend when at a distance, we salute him when we meet. As I have said, to the Catholic, the world of spirits is always present, and he pays homage to that presence according to the modes taught him by his Church and the degree of his piety and devotion."

CHAPTER XX.

CATHOLIC WORSHIP—THE COMMUNION OF SAINTS.

THE Kentucky lawyer said, "you will not, I hope, Father Dilke, consider my questions not worth answering, if I honestly avow that I am as far from being a Catholic as minister there, though on other grounds, and that, in fact, I am only looking at the case, as it were, professionally, as if it were a question of a right of way, or a water concession. We lawyers get such a habit of viewing things in this way, that I think it only fair to warn you that I am not looking at the question as one involving personal religious convictions, but simply on its own merits, to see how far the 'case goes on all fours,' as they say. Still, my questions are seriously asked, and I am glad to have an opportunity of hearing the Catholic argument put by a counsel who is able to do justice to his case, and willing to go into the witness-box, and let himself be cross-examined by an heretic."

"With all my heart, Judge," said the Father; "only call yourself what names you like, but remember, I never called you a heretic; a heretic is one who rejects the known truth, and you, Judge, could'nt do that easily. If

you saw the truth of the Catholic religion as if it were any case of right to property, you would admit what you saw, and act accordingly, simply on the principle of justice, to pay the *suum cuique*, that which, owing to the God of truth, by using rightly the reason He has given you."

"Ah, well," said the Judge, "I am too far off from that to think of it as a practical question. Perhaps in the course of our conversations we may be led to speak of the basis of all belief in revelation,—you will find that my difficulties lie there. Meantime, as I do, your premises, that Christianity is a revelation, and the New Testament an inspired work, I am much interested to hear your answer. To continue then my cross-examination, I admit, that if the inhabitants of heaven came amongst us visibly, we should in strict justice have to pay them a homage proportioned to their dignity; but I am at a loss to understand that we have to show them any marks of honour when they are absent, or do not appear."

"Excuse me, Judge," said the Father, "but you are assuming that the adage 'out of sight out of mind,' represents a principle of justice, instead of being a confession of our weakness of nature, and the subjection of our spiritual powers to our bodily organs of sense. If the Saints live with God, they ought to be remembered with Him; thought of, loved, and venerated, as they deserve; this is the *interior* homage which is due to them in justice. Admitting, for argument sake, that they are absent, why should it not be as natural to pay honour to them, as in all ages men have honoured the mighty dead? Is it right and natural to erect a statue or build a column to honour the memory of some great commander or benefactor of his country; and unnatural, superstitious,

or unmeaning, to erect statues of Apostles who have taught us how to obtain, not earthly riches or greatness, but a heavenly kingdom, or of that most blessed of all mere creatures, and most exalted by the grace of God, the ever Virgin Mary, who gave birth to the Saviour of the world, and is honoured by God as His Mother?"

"Very fairly put, Father," said the Judge; "nay, I admit that once grant your premises, in which Protestants agree, that the Saints are great heroes and sages enthroned up in Heaven, and it is a hundred times more reasonable to honour them with statues and the pomp of religious ritual, than it is at home or in the old country, to honour a Washington or a Wellington, or to keep the Anniversary of Independence, with processions, banners, blazing off cannon and fireworks, according to the established rubrics of this world's ritual. Besides, honouring those you believe to be in Heaven, and because you believe it, will certainly better stand the test of logic than honouring the great men of this world, some of whom may chance to be, at the very moment we are honouring them, in disgrace and banishment from God, Whom we all admit to be the only true fountain of honour."

"Very good, Judge,—O wise and upright Judge," said the Father laughing, "'a Daniel come to judgment!' What do you say to that, minister?"

"Oh, I," said the minister, "I say nothing; the weapons of my warfare are not carnal, but mighty to the pulling down of strongholds."

'What on earth do you mean by that, minister?" said the Judge, "I will not stop to inquire. You will excuse my saying that irrelevant observations, made uncalled for, by a witness, are 'contempt of court.' I feel plaguy

inclined to commit you, only there is no need, for you are sure to commit yourself."

"Well," continued the Father, "I have said it would be only reason and common sense, if we paid external honour to the Saints by making statues to them, and keeping anniversaries in their honour, even if we believed they were clean gone away from us, leaving only the odour of their sanctity behind; how much more if, as I have shown, we have abundant reasons for believing that we ars still 'compassed about by this cloud of many witnesses,' and are come to, and form part of, this great company of many thousands of Angels and Spirits of the just made perfect.' And this leads me to speak of the *special manner* in which Catholics honour the Saints. I am not now going to speak of raising statues to their memory, decking their images with flowers, saluting them as we pass, burning incense before them, or carrying them in procession. All these are indeed natural ways of honouring their memories, for they are all common conventional acts which custom has sanctioned and paid to emperors, kings, and great men, especially in the East, and some of them are in use among ourselves, as you justly observed. In Ireland, in the palmy days of Protestant ascendancy, the very Protestants used to pay external worship to the statue of William the Third in Dublin, by saluting it as they passed,—they even insisted on the down-trodden Catholics doing the same. These are modes of *civil* homage, and do not in themselves imply *religious* homage at all. But there is one act of homage which we pay to Angels, and Saints, and to no other created beings, which truly implies religious homage, and this is the offering of *invocation*, or what is commonly called, praying to the Saints. I say commonly, but

improperly, called praying: for the definition of prayer is, according to the Catholic theology, *petitio decentium a Deo*, the asking of God things which He alone can give, and which He may see fit to bestow. Prayer is that petition which is made absolutely to God, so that it begins and ends in Him. But when we address ourselves to the Saints, we ask them only as having power with God to obtain our petitions, and whatever words we may use, or however much these may seem to impute power to the Saints to *give* us what we ask, it is simply and solely as being dispensers of God's gifts, and having an infallible power, through the perfection of their prayers, to obtain our request. Such, then, is the special homage which the Church teaches that we may pay to the Blessed in Heaven. And, in so doing, we give them the highest tribute of true honour which it is in our power to offer them, and at the same time all the honour we give them centres in God. For what is true honour? Is it not when we praise any one according to truth, and exalting him for his highest attributes, humble ourselves before him, acknowledging his superiority? When we commend ourselves to the prayers of the Saints and ask their intercession, we attribute to their prayers the efficacy they have in truth with God; an efficacy arising from, and proportionate to, the merits of their sanctity, to the likeness of God which is in them. Thus, in invoking the prayers of the Saints, we glorify God in the highest and most perfect of His works, adore Him as the source of every good gift, and seek to obtain for ourselves the intercession of the just made perfect in Him."

"Oh, my dear sir," broke in our irrepressible friend, the Wesleyan, "what saith the Scripture? 'There is one God

and one Mediator between God and Man, the Man-Christ Jesus;' what need have we of created mediators?"

"Say you so?" rejoined the Father; "then let me beg you never to use the Lord's Prayer again,—for, from first to last, it is intercessory prayer,—but hereafter, never again pray for wife or child, or ask another to pray for you. To do so is to make yourself, or another, a mediator with God, exactly in the sense in which we make the Saints mediators, neither more nor less. There is but 'One Mediator of Redemption,'—Christ, our Lord, Who alone, in His created Nature and Divine Person, could take His stand as our Great High Priest, and mediate in His own right between guilty man and an offended God, through Whom alone prayer of sinner or of Saint can avail—no Catholic dreams of Saint or Angel being able to hear or help him except as all prayer avails, through Jesus Christ our Lord."

"Good, Father Dilke," said the Judge, "so far, you have shown that your case will stand, always granting your premises. However, I have one or two more points to put to you before I dismiss you from the witness-box."

"All right, Judge," said the Father, "I am here to speak the truth, the whole truth, and nothing but the truth, so help me God."

"You have said a good deal, my dear Father," said the Judge, "about the intercession of Saints and its efficacy with God; and minister, here, strikes in with his objection: That such intercession interferes with the Mediatorial office which Christ holds in the Christian theory of religion. Excuse my using the word *theory*, for which you may, if you please, substitute *revelation*, because you are a believer—I am a doubter, and therefore,

in my point of view, Christianity is a *theory* yet to be proved. Well, I think you have completely demolished our good minister's objection, and shown that, admitting the Christian theory of prayer and of Christ's Mediation, to ask the prayers of the Saints, no more interferes with His Mediatorial office than to ask the prayers of good men on earth; the same arguments that would tell for or against the one would tell equally for or against the other. So far I go with you. But I have another difficulty to start which your argument does not cover."

"What is that?" said the Father; "I am all attention."

"Well, it is just this," he replied: "Believing all you do about the Redeemer, that He is much more than a Saint or Angel, a Divine Being Incarnate, once dwelling on earth, and proving by His acts His love and compassion for all our human miseries, but now gone up to heaven, from whence, invisible Himself, He regards our wants, even reads our thoughts, with the all-seeing eye of a God, and with the sympathy of the tenderest Father; what need have you to run to any of the Saints, when from the height of heaven, the Christian seems to hear his Lord saying to him still, 'Come unto Me all you that labour and are heavy burdened and I will give you rest?'"

"Exactly so, my dear Judge," broke in the irrepressible Methodist, with great heat. "That is just my question, I was going to put it, if you had not. Now, Father Dilke, just you answer that, and if you do I'll eat my hat—"

"Moderate your emotions, my dear sir," said the Father. "If what I am about to say does not satisfy the Judge, it is because he does not admit principles, which you and I are supposed to hold in common. Just then give me your candid attention. The Catholic

Church says that to invoke the Saints is 'good and profitable.' She does not say it is necessary, in the sense in which the Mediation of Christ is necessary, so that we cannot hope to reach God without it. On the contrary, we have free and full access to the Father through Jesus Christ, and He says, 'Come ye all to Me.' Neither is it because we deem that the love of any Saint or Angel for us is superior or equal to His, that we have recourse to them; for there is no created heart, whose love for us can be compared for a moment with the Sacred Heart of Jesus, of Him who loves us with the love of God, with all the tender compassion of a human heart which is the Heart of God. There is no comparison between a finite and infinite love; between the love of the highest Saint or of the Seraphim, and the love of God; between the love of the Blessed Virgin, and the love of her Divine Son. This, then, is not the reason why we invoke the Saints, as if we had greater confidence in them than in our God and Saviour, but we ask their prayers because *God has revealed to us* that prayer is the means by which He has decreed to bestow His graces. 'Ask and you shall receive; seek, and you shall find; knock, and it shall be opened to you.' And because, whatever is promised to prayer is promised also to intercessory prayer, *i.e.*, prayer on behalf of others; provided we pray according to the Will of God, and for those whom we pray, place no obstacle to the reception of God's graces. Hence, it is a recognized duty amongst all Christians to pray for others, and even for sinners who will not pray for themselves; and nothing is more common or more commendable amongst religious people than to commend themselves to one another's prayers. 'Brethren, pray

for us,' says S. Paul in his Epistle to the Thessalonians: and again, in his Epistle to Timothy, and in many other places he inculcates the principle. 'Let intercession be made for all men.' Yet no man dreams that in acting on this principle he is implying that God loves us less than those whose prayers we desire, or that He is unwilling to give us; nay, rather, we know that He is more ready to give than man to ask. The reason for the invocation and intercession of Saints is the same, then, as for all prayer, because prayer is a law of our being, an instinct of our higher nature, a tradition of the whole human race. It is because God has distinctly revealed its efficacy, and taught it by a thousand precepts and examples, and implied it in every page of the Old and New Testament. Take away the truth of the efficacy of intercessory prayer, and you falsify the whole Scripture; admit it, and you cannot exclude the reasons for intercession and invocation of Saints. Whether it be prayer for ourselves or for others, we know, as S. James teaches us, that 'the effectual fervent prayer of a Just man availeth much.' And be it remarked, S. James is there speaking of the prayer of intercession of Elias the Prophet [James, v.]. If, then, the prayer of 'the Just man on earth avails much,' we are certain that the prayer of 'the Just made perfect in heaven' is more effectual still. Hence, then, the confidence we put in the prayers of God's blessed Saints: and, when we go to God in prayer, and plead the merits of our most loving Redeemer, we rejoice to know that we have, within the Communion of Saints, the prayers of all holy men in the Church militant upon earth, and of the Saints and Angels in the Church triumphant in heaven, whilst we intercede for,

and gain the intercession of the Church of the Holy Souls in Purgatory. We pray with full assurance of God's infinite mercy and love, knowing that 'we are not come to Mount Sinai with its burning fire and whirlwind and darkness and storm, and to the sound of the trumpet and the voice of words,' that vision of the terrible justice of God displayed before the people of Israel, at the giving of the Old Covenant: but 'we are come to Mount Sion, the City of the Living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the Church of the first-born, who are written in heaven, and to God the Judge of all and to the Spirits of the Just made perfect, and to Jesus, the Mediator of the New Testament, and to the sprinkling of Blood, which speaketh better than that of Abel [Heb. xii.]"

"Very fair, Father Dilke, from your point of view. What say you, minister? I lay any wager that though you are forced by your principles to admit all the Father's Christian premises, you boggle at the conclusion, yet it follows from the premises as two and two make four."

"I still adhere," said the minister, with a very solemn and puzzled air, "to my opinion, that there is but one Mediator between God and man."

"There, my dear sir, that will do," broke in the Judge, "that plea utterly broke down on cross-examination; we cannot waste the time of the Court in hearing the same pleadings over again."

"Well, Father Dilke," he continued, "I have another point to examine you on."

"With all my heart, Judge," said he, "if we are not wearying the Court."

"No, no," cried out several.

"It is as good as a play," vociferated the Yankee trader. "I would not wish for better sport than this 'ere set-to between Priest, Parson, and Judge; I could sit and hear 'em go on till morning."

"Well, then," said the Judge, "I think I understood you to say that it is no article of your faith that the Saints know of anything that goes on upon earth, except through the medium of revelation from God. We ask God to help us,—He sends us as it were to the Saints; we ask them to pray for us, God reveals to them our desires; they pray for us, and then we obtain what we are supposed before to have failed of obtaining when we asked of God directly. Now, I would ask, is not this a very circuitous way of going to God?"

"I admit," replied the Father, "that stated in that form the doctrine of invocation of Saints does appear strange at first sight. But first let me say that I have only stated that we do not know by what means the Saints and Angels obtain their knowledge of human events, yet for aught we know, it may be as natural for spiritual beings to act independently of the relations of space, as for our souls united to material bodies to be bound, through those bodies, by the laws which govern matter. It is simply a gratuitous assumption, utterly unphilosophical, that spiritual beings, or disembodied spirits, are subject to the laws of matter at all. Because we cannot see and hear Spirits, or have any communication through our senses with them, we have no grounds whatever for assuming that they cannot see and hear us. But let that pass; and supposing they have no knowledge of our affairs except such as God supernaturally reveals to them; this, you say, would be a circuitous way of going to God.

My reply is that, after all, this is what all belief in the efficacy of intercessory prayer necessarily involves, even of that which the servants of God on earth are directed to make for one another, as when S. Paul says 'Brethren pray for us.' In truth, prayer itself is a profound mystery. How it is that the Will of God waits as it were on the will of His creatures, and that the unchangeable purpose of God is wrought out in answer to prayer, and that in the order of God's acting, He is pleased to be moved by the prayers of His creatures for themselves and for one another, is an impenetrable mystery. We are forced to bow in adoring trust before the Truth of God, which declares, 'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you.' 'Whatsoever you shall ask the Father in My name He will give it you.' This is equally true, whether we pray for ourselves or intercede for others in His Name. If there is nothing wanting in the faith and earnestness of our prayers; if those for whom we pray place no impediment to the operation of God's grace, both in the one case and the other, our Lord has pledged His word that our petitions shall be granted. And whatever is true of the effectual fervent prayer of the Just man on earth, must be true even in a higher degree of the prayer of the Just made perfect in heaven. And yet, when we commend ourselves to the prayers of others, or pray for others, what is it that we do? We do not, indeed, supersede prayer to God, for it is only as an accompaniment of prayer to God, that we ever ask the prayers of others on earth or in heaven. Nay, to ask the prayers of any Saint is itself a prayer to God, for prayer is the aspiration of the heart, *desiring good of God;* and

when we ask the prayer of any Saint, this is the desire of our heart, and it centres in God. But when we thus address ourselves to the Saints, we do it because we believe we are more certain of obtaining our request of God than if we addressed ourselves to Him alone; and this, notwithstanding our conviction that He loves us infinitely and is more willing to give than we are to receive. Here, I admit, is a deep mystery, but those who find a difficulty in the doctrine of invocation or intercession of Saints, should make themselves quite certain of their ground, and see whether the real subject-matter of their doubt is not as to the real efficacy of prayer, or at least of prayer made on behalf of others, and recommending ourselves to other's prayers. In Scripture we have several cases exactly in point, for instance: the friends of Job were told by God Himself to go and ask Job to pray for them, for He would not accept their prayers except at Job's intercession. So Abimelech receives a revelation from God in a vision, telling him to go and get Abraham to pray for him. Aaron offered incense at God's command and interceded for the people. And Moses did the same. In a word, revelation makes known to us a law of God's dealing with man; God inspires man to pray, for every good thought must come from God; God gives the power to pray, God hears and accepts prayer, and then gives in the end through these means, the graces He was prepared to give, on condition of prayer being made to Him for them. In all this we have nothing more nor less than the Catholic doctrine of prayer and intercession, and the grounds of that confidence with which we have recourse to the Saints."

CHAPTER XXI.

CATHOLIC WORSHIP—SACRIFICE.

THESE our conferences having by this time attracted considerable attention on board the vessel, drew together, besides occasional listeners, a good few of persons seriously interested in religious questions. It seemed agreed by tacit consent, that the matter could not be in better hands than if left pretty well to Father Dilke, as witness for the Old Religion, and Judge Davis to conduct the case impartially for both sides. All who could find chairs or stools being seated comfortably round the stove, the Judge began:

"Father Dilke, let us hear a little of your views on the Ritualists, about whom just now the papers on both sides of the Atlantic are so full. Do you consider that important principles are at stake, or only questions of Church millinery? I see the same journals now take one view and then the other."

"Well, Judge," said the Father, "of course I know no more than you about the individual movers, or how far the most of them have apprehended the real questions at stake, and I daresay there are no end of men-milliners, and empty heads, male and female, drawn into the wake

of the movement, who know or care for little in the matter, but the ideal or picturesque, just as the same class of people are for decking up their houses or boudoirs with classical or mediæval gimcracks; but this I feel quite sure of, that a great principle lies at the root of Ritualism."

"I think you are right," said the Judge, "there are first-rate men in the movement who from their moral and intellectual make, could not but follow a logical principle—but now what are their premises? To me it is all a jargon."

"Like your own law, Judge, to outsiders," said the Father. "The principle is SACRIFICE. These men believe with the Catholic Church, that as it is the duty of man to worship God, so God has taught man by revelation that He is to be worshipped by Sacrifice, and has actually given him a real and material Sacrifice to offer. I am glad you have started this subject, for without understanding the place which Sacrifice holds with us, as the highest act of worship, which belongs to God and to Him alone, it would be impossible not to misapprehend much what I have said in past conferences on the worship, or religious honour, which we pay to the Saints and Angels."

"I catch your idea," said the Judge, "you mean that we Protestants, or whatever we call ourselves, having no notion of anything but kneeling down and offering prayers and praises to God, cannot help thinking, that if you do this to the Saints you are clearly giving them the very homage which we give to God. But you Catholics think you have something higher than your own prayers and praises to give to God; this something is Sacrifice, and

so you think you are able perfectly to adjust the balance in your minds, and distinguish between the honour you may give to exalted creatures, and the incommunicable worship due to God."

"Precisely so, Judge," said the Father, "I could not have stated the case more clearly and impartially."

"Well then," he rejoined, "we have your theory, now we want your proofs. Assuming for argument's sake the truth and inspiration of the Scriptures, as we have done before, show us how you make out the doctrine of a Christian Sacrifice."

"Before doing so," answered the Father, "I must define what I mean by Sacrifice, and make a few other introductory remarks; you will check me if I should assume anything which you are not prepared to admit, that so our conclusions may follow logically from our premises."

"Very well, I shall not interrupt you unnecessarily—and, if the Protestant part of the company will trust the case to me, they may depend on it, though I may not share in many of their religious sentiments, I respect them, and have certainly no bias to the other side. So now let us have Scripture and fair reasoning for everything."

"Very well," said the Father, "give me your attention then, if you please, and I will explain our meaning. From the moment when the Almighty created intelligent beings capable of knowing and loving Him, and of offering to Him a reasonable service, it was the duty of those creatures with one accord to offer to God, to the utmost of their power, a homage as far as possible proportionate to His greatness and worthy of His acceptance. Since God

is worthy of infinite honour, and all creatures together are capable only of offering to Him a finite homage, and therefore imperfect and unworthy of His majesty, it would be worthy of God whose works are all perfect, if He should have found a way to bridge over the infinite void, to reconcile the infinite disproportion between the power of the creature to worship, and the requirements of the honour of God. That God would if it were possible, do so, we might argue beforehand from the idea which He has implanted in our minds of worship and homage. For in human society it is an axiom that honour is to be paid to whom honour is due, and in proportion to the dignity of the person honoured.

"Now, in order that earthly monarchs may be worthily honoured, they have been accustomed to bestow great riches and patents of nobility on those who attend on them, to raise such near to their own rank, to impart to them almost royal magnificence, because the principle is true, that the nearer in rank the person who serves the monarch, the greater is the honour to be served by him. If an Emperor could be served by Kings it would be the highest idea of earthly homage and service. God willed a homage from creatures worthy of His infinite majesty. Can He so raise the creature as to enable him to fulfil this homage? Myriads of Blessed Spirits around the throne had offered up to Him from the first moment of their creation a homage unspeakably more worthy of God than human nature can of itself offer, but all the worship of Angels, like that of man, is finite in its nature. That which we might have conjectured God would do, we know that He has done. God has become man. There is One Man who is also God, through whom human

nature, united to a Divine Person, is enabled to offer up to God an infinite worship, and a fallen and sinful race an infinite satisfaction for sin. An Incarnate God is by His own inherent right, the High Priest of Angels and of men. In Him and through Him the infinite abyss is bridged over, the justice of God is satisfied by an atonement of infinite value, and man is through Him united to his God. Union with God, worship perfectly worthy of God, behold the end and object of all revelation, from the first page to the last of Holy Writ. In this, I believe, all Christians are substantially agreed.

"Now, in the pages of the Old Testament, and in the traditions of all nations, we find records of a mode of worshiping God, unique in its nature, the RITE OF SACRIFICE, which, owing to its universality and substantial identity, cannot be referred to any period later than the cradle-time of the human race, when men all formed one family. This Rite of Sacrifice consisted in the offering up upon an altar or place of sacrifice, of some material thing, the best of its kind, either the fruits of the earth or the choicest of the flock or herd, and next, in the destruction, or rather change of the substance of these things, by fire or by manducation. Sacrifice, therefore, had its consummation in this destruction or change of substance which constituted the essence of the mystical rite. This Rite of Sacrifice was a thing so simple and unimposing in itself, and yet so transcendant in the importance universally attributed to it, as the one highest act of worship, that it is quite impossible to conceive that man could have invented it for himself, still less that all mankind should have concurred in expressing the same idea by the same act, or that it should have occurred to

the unaided reason of men, as at all an obvious mode of exhibiting the worship of God. It can therefore, on this count also, be referred to nothing less than a primitive revelation, enjoining it on man by a positive law, and giving to the symbolical act, a profound significance, as embodying the stupendous truths of man's relation to his Creator, of worship, and atonement, and union with God.

"The very poverty of the act in itself sets forth man's impotence to worship God as He deserved, or to attain his end of union with God; the greatness of the idea embodied in the act, pointed to some divine assistance of a stupendous nature not yet given, which the symbolic act dimly foreshadowed, and in relation to which it could alone have any worth or efficacy. It is this S. Paul expresses when he speaks of the Mosaic rites as 'weak and beggarly elements,' and of 'the blood of bulls and goats which could never take away sin or make those that offered it perfect.' In all this also I believe all Christians are agreed, and recognize that Christ our Great High Priest and Victim, is Himself the perfect fulfilment of all that was signified in the mystical sacrifices of old, in the rites of primitive Patriarchal worshop, in the four-fold sacrifices of the Levitical priesthood, and in the unique and bloodless offering of that mysterious Priest Melchisedech.

"Do you follow me so far?" said the Father. "Without my knowing this it would be useless for me to proceed to my next point, which bears immediately on the existence upon earth, at the present hour, of a real Sacrifice, in the Christian Church."

"So far, Father Dilke," said the Judge, "I think all

substantially agree, who accept the Old Testament, as the inspired, typical, and prophetic, preparation for the New Covenant of the Gospel of Christ. But I think, for the sake of greater clearness, you might give us a short *resume* of the idea which you have drawn out in detail."

"I will do so," said the Father.

"The WORSHIP of God the Creator, by adoration, thanksgiving and prayer, is an institution of the *lex æterna*, the natural law written in every mind by the natural 'light which enlighteneth every man who cometh into the world,' and is impressed alike on all intelligent beings whether Angels or men.

"SACRIFICE is an institution of the *lex divina positiva*, that is, given by a positive revelation; man could never have found it out for himself, as the right mode of offering supreme worship to God. It includes necessarily the above three essential acts of worship—adoration, thanksgiving, and prayer, together with propitiation, an act essentially belonging to a sinful race.

"The institution of Sacrifice was made by God *intuitu Incarnationis et oblationis Christi*, in view of Christ the God Man, the High Priest of Angels and men, predestinated together with His Sacrifice, 'The High Priest for ever,' and 'the Lamb of God slain (in the counsels of God) from the foundation of the world.' For the worship even of Angels, then only could be perfectly worthy of God, when offered up in union with One who had a Divine and a created nature, in One Divine Person. So far, I believe we are agreed, but here we shall be found to differ. We maintain that the institution of Sacrifice was made *intuitu oblationis Christi, tam in Cruce quam in Eucharistia*, that is, that it had reference to the Sacrifice of Christ,

once on the Cross, and now continually in the Holy Eucharist."

"Ah! there Father Dilke, our side will have to join issue with you. I believe my clients would not admit for a moment that there is any such thing, properly speaking, as a Christian Sacrifice, except the Sacrifice of the Cross, which was made once for all more than eighteen hundred years ago. Is it not so, minister?"

We do not give the good man's reply, because, as usual, it consisted merely of a string of texts which were wide of the mark, and summed up in the words of the Thirty-nine Articles, that 'the Sacrifices of Masses in which the Priest was said to offer Christ for the living and the dead were a blasphemous fable and a dangerous deceit.'

"Well, minister," said Father Dilke, "I am rather glad you have summed up your objections to the Catholic doctrine of the Eucharistic Sacrifice in the words of the Thirty-nine Articles of the Church of England, as it gives something definite on which I can join issue. The Article says that 'the Sacrifices of Masses in which it was commonly said that the Priest did offer Christ for the quick and the dead, to obtain remission of pain and guilt, is a blasphemous fable and dangerous deceit.' The Catholic Church holds, as precisely as possible, the contradictory of that Article. I know that Dr. Newman in his celebrated Tract 90, written some years before his submission to the Church, and other High Church writers, have drawn an ingenious distinction, and tried to make out that the framers of the Thirty-nine Articles did not intend to condemn the Sacrifice of the Mass, but the *Sacrifices of Masses* (Sacrificia Missarum). But this is a wire drawn subtlety, which is lost on ordinary Protestants.

It is really of no avail, for whether the wording be 'Sacrifice of the Mass' or 'Sacrifices of Masses,' the meaning is substantially the same, and Catholics are ready to accept either phrase and to maintain the absolute contradictory, namely, that the Holy Eucharist is a Sacrifice, as well as a Sacrament, and that, although in the primary sense there is but one Sacrifice of Christ, there are two modes in which that Sacrifice is offered by Him; once upon the Altar of the Cross by a real Blood shedding and death, and continually on the Eucharistic Altar, where Christ offers Himself by the hands of the Priest, and therein exercises this never ending Priesthood, 'called of God a High Priest for ever, after the Order of Melchisedech;' and herein His One Sacrifice is made by Him effectual in its application to our souls, for the remission of pain and guilt, and for all the ends for which He offered up His One Sacrifice from the beginning as 'the Lamb slain from the foundation of the world.'"

"But, Father Dilke," said the Judge, "I believe my clients would admit that Christ has 'an everlasting Priesthood,' and that He pleads the merits of His One Sacrifice in heaven."

"Precisely so," said the Father, "all that we admit; but we maintain that He exercises that Priesthood on earth as well; in other words, that there is a Sacrifice on earth at this moment, and that the Holy Eucharist is that Sacrifice."

"Well, that is your point," said he; "now then precisely for your proof of it."

"Before going to the precise proof of it," said the Father, "and this I pledge myself to give a little later, let me remind you that in this, and in all matters on which

Protestants dissent from the Old Church, they are in the minority, and are putting in a new claim, never heard of till fifteen hundred years after the time of Christ. We Catholics have a right to stand on immemorial possession of the doctrine of a Christian Sacrifice. Those who hold this doctrine at the present day, outnumber you by not less than three hundred millions, for all the ancient schismatical Churches of the East, and of Russia, agree with us in the belief of a real Sacrifice in the Holy Eucharist. Surely this ought to carry great weight, especially with us Americans, who are used to settle the greatest questions by the voice of majorities. Of course, I do not mean that this alone should settle the matter, but that it is an element that has to be taken into consideration and ought to have great weight in the verdict."

"That is fair enough," said the Judge, "assuming as my clients do that Christianity is proved on other grounds, otherwise the vast numbers of the Mahometans and Buddists would seriously disturb your calculations."

"Of course," said the Father, "if we were discussing the evidences of the Christian religion simply, that objection would have its weight, and would have to be met, but we have agreed to assume the truth of the Christian revelation as a whole, and the question is, which form of Christianity is the right one? Now there is one form of Christianity which is the oldest, and is the religion of the majority, and these two points have a real weight in the argument. This religion has several distinctive marks, some of them we have already discussed, one of them on which we are now engaged, is the belief in a Christian Sacrifice; and here I have a right, as I have

said, to claim that as we are the old religion, and the majority, our doctrine is in possession, and it is for you to show cause why your new doctrine should take the place of our old one."

"Not so fast, Father Dilke," said the Judge, "you are assuming what my clients do not grant. Admitting that you are the majority, and, with the ancient Oriental Sects, the vast majority, of Christians, and giving full weight to the argument drawn from this fact, we are not prepared to admit, as at present informed, that yours is the aboriginal doctrine; we admit that it is comparatively ancient, but not ancient enough to be primitive, or to have a right to claim immemorial prescription, and to call itself *the* old doctrine."

"Say you so?" rejoined the Father, "then we must come to the proof of it. I need not trouble you with calling in witnesses earlier than the seventh century. Several of the Oriental Sects were separated at that time from the Catholic Church, and have kept themselves jealously aloof from us ever since. They all believe, as we do, in the Sacrifice of the Mass, and no one supposes that they would have adopted it from us. They are therefore independent witnesses of any doctrine which they hold in common with us, and must have derived it from a common source before the separation."

"Good," said the Judge, "we need not call these witnesses into Court; we will accept your affidavit for this, it is moreover endorsed by many impartial Protestant witnesses, Oriental travellers, and the like, who all testify to the fact of the substantial identity between the ancient Sects in the East and the Catholic Church on the doctrine of the Eucharistic Presence and Sacrifice."

"Well, then," said the Father, "I shall cite my first witness on the subject of the Holy Eucharist; and as the Real Presence is an essential part of the doctrine of the real Sacrifice, my witnesses will show that both doctrines entered into the primitive belief concerning the Holy Eucharist.

"S. Clement, Bishop of Rome, is my first witness. He was martyred A.D. 100: was a disciple of the Apostles, and is mentioned by S. Paul in his Epistle to the Philippians [iv. 3.] I have here a copy of the Apostolic Fathers, an edition revised and printed by Protestants, and which you will therefore be the more ready to accept as the genuine text. Here S. Clement thus writes in a Pastoral letter to the Corinthian Church: he is giving directions about the mode of conducting the Divine Service, or public Liturgy of the Church. 'It behoveth us, looking into the depths of the Divine knowledge, to do all things in order, whatsoever the Lord hath commanded to be done, at stated times; to offer up the Oblations and Liturgies, not at random, but at determinate times and hours. . . . For there are proper Liturgies delivered to the Chief Priest, and proper places assigned to the Priests, and there are proper ministrations for Levites, and the layman is adjudged to the appointments of laymen. Let everyone of you make his Eucharistic offering to God, in his proper station, with a good conscience, with gravity, not going beyond the prescribed rule of his Liturgy. Perpetual Sacrifices, or Votive Offerings, or Sacrifices for sins, are not offered everywhere, but at Jerusalem only, and even there the Oblation is not made in every place, but at the Altar, before the Temple. It would be no small sin in us if we should eject from

the episcopal function those who offer up the Oblations blamelessly.' [1 Ep. ad Cor. 40, 41, 44.]

"It seems clear from the context that S. Clement is here correcting some want of seemliness and ritual propriety, which had crept into the mode of celebrating the Divine service, in those primitive times of persecution, when there were no public Churches, and when the assemblies of the faithful were held in private houses. By these practices it would seem that the solemnity of the Liturgical service, in the celebration of the Eucharist and the offering up of the Oblation was impaired. It is quite true that S. Clement does not tell us expressly what was the nature of the Liturgy and of the Eucharist. The particular point which S. Clement had to correct was a want of solemnity in Divine worship, not any error of doctrine, and so he touches on the one, but passes over the other. However, S. Clement's teaching is amply supplemented by a contemporary of his own, like himself, a Disciple of the Apostles and a Martyr, S. Ignatius, Bishop of Antioch, the second See of Christendom. In the epistle of S. Ignatius to the Church of Smyrna, [chap. vii., viii.] he says, speaking of certain heretics,—the Docetæ who denied that Christ had a *real* body,—'they abstain from the Eucharist and the Oblations, because they confess not that the Eucharist is Flesh of our Saviour, Jesus Christ, the Flesh Which suffered for our sins, Which the Father, in His mercy, raised again. They, therefore, who deny the gift of God, perish in their disputing. Well, had it been for them to make much of *It*, that they also might rise again.'

"The whole point of S. Ignatius' argument, be it observed. depends on the REALITY of the Body which our

Lord took for our salvation in His Incarnation, and in which He died on the Cross and ascended into heaven, and the REALITY of the Presence of that same Body in the Holy Eucharist. The Docetæ would not receive the Eucharist, because it was so thoroughly believed by all Catholic Christians at that day, that, as S. Ignatius expresses it, 'the Eucharist is Flesh of Christ,' that none could receive that Sacrament without being understood publicly to acknowledge the Reality of Christ's Body as it had been upon earth, and, was then in heaven, and in the Holy Eucharist. The shadowy belief of Protestants, in a mere commemorative rite, by which grace from Christ is given to those who worthily receive bread and wine in remembrance of Him, would not have offended the Docetæ, because they did not deny the spiritual existence of Christ, and that He had been upon earth under the figure or appearance of a human body, as angels have appeared from time to time to men, neither did they deny that grace was given from Christ, but they denied the Reality of His Body as a channel of grace. They would then have had no difficulty in communicating at the Protestant ordinance of the Lord's Supper, which does not necessarily involve a belief in the Reality of our Lord's Body as It is now in heaven, and denies any Real Presence of His Body on earth, in the Holy Eucharist. Having thus defined the nature of this Sacrament in words such as we should select if we wished to express the Catholic doctrine, S. Ignatius goes on to speak of the spiritual effects, of worthy communion. He says: 'I have no taste for corruptible food, nor for the pleasures of this life, I wish for God's Bread, heavenly Bread, Bread of Life, which is the Flesh of Jesus Christ, the Son

of God, who was afterwards of the seed of David and Abraham.' [Ad Romanos, vii.] Again, 'breaking one Bread, which is the medicine of immortality, an antidote that we may not die, but live for ever in Jesus Christ.' [Ad Ephes. xx.] Lastly, in his Epistle to the Philadelphians, 'Be careful to use one Eucharist, for there is but one Flesh of our Lord Jesus Christ, one Chalice for the uniting of His Blood, one Altar, as alse one Bishop, together with the Presbyters and Deacons,' and in his Epistle to the Ephesians, 'If a man be without the Altar, he faileth of the Bread of God.' In these two last passages S. Ignatius connects the idea of the holy Eucharist, with that of Sacrifice, by using the term Altar, which has no other meaning in the orginal Greek, except *the place on which Sacrifices are offered.* In the same sense S. Paul uses the word in his Epistle to the Hebrews, 'We have an Altar at which those have no right to eat who serve the tabernacle.' [Hebrews xiii. 10.] In both these cases the word is the same, which is used throughout the Greek septuagint translation of the Old Testament, wherever the Sacrifices of the Old Law are spoken of, and in Homer, or other works in classical Greek, in connection with the heathen Sacrifices. Hence the inference is obvious, that S. Ignatius believed, with us, that the Holy Eucharist there was a real Sacrifice, which had taken the place of the typical Sacrifices of old. I think you will admit from these passages, that if S. Clement and S. Ignatius had lived in our day, they would have been set down as Ritualists or Papists. S. Clement adduces the ceremonies of the Mosaic ritual as an example of the order and solemnity of the Liturgy of the Christian Church. If he did not believe the Eucharist to be the

Sacrifice of the New Law, which had taken the place of the figurative Sacrifices of the Old, it is incomprehensible why he should have so expressed himself—certainly no Evangelical or Dissenting minister would so address his congregation at the present day. Nor would any one use the words of S. Ignatius and call the Holy Communion the very Flesh of Christ, unless they attached to the words the same meaning that we do, and then they would be called Ritualists. It is impossible to finish this subject to-day. I shall have yet stronger passages bearing on the same subject ready for our next conference."

Our conference being again opened, Judge Davis called on Father Dilke to continue the examination of witnesses from the Primitive Christian writers, as to the Eucharistic Presence and Sacrifice.

Father Dilke began: "In our last conference I examined two witnesses, S. Clement of Rome and S. Ignatius of Antioch, to prove that these primitive writers, who had learned the Christian doctrine from the Apostles themselves, and were Bishops of the two leading Sees of the Western and of the Eastern Church, understood the words of Scripture, which speak of the Eucharist, in no other than the Catholic sense, that is to say, to use the words of S. Ignatius: 'that the Eucharist is Flesh of Jesus Christ, the Flesh in which He was crucified, rose again, and is now on the right hand of God in heaven,' and that it is 'a Sacrifice offered and received as food at an Altar' as truly as the Sacrifices of old—whether under the Patriarchal, the Melchisedech or the Aaronic Priesthood. To-day I will give, according to promise, passages yet more explicit, from S. Justin and S. Irenæus, both martyrs, and cotemporaries, the latter having been

instructed in the Christian doctrine by S. Polycarp, the Martyr, who was himself a disciple of S. John. They witness to the doctrine received everywhere as part and parcel of Christianity, for S. Irenæus also testifies, that 'the Church, though spread everywhere, has but *one* doctrine and teaches as with *one* mouth.' [Adv. Hær.] On the subject of the Eucharistic Sacrifice, S. Justin writes: 'This Food is amongst us called the Eucharist, of which no one is allowed to partake, but he who believes that what we teach is true, and has been washed in the font which is for the remission of sins, and unto regeneration, and who lives as Christ hath delivered. For we do not receive these things as common bread and common drink; but in the same manner as Jesus Christ our Saviour being made Flesh by the Word of God, had both Flesh and Blood for our salvation, even so we have been taught, that the Food which has been made into the Eucharist, by the prayer of the Word which came from Him, by which our flesh and blood are nourished by transmutation, is both Flesh and Blood of the same Jesus, God Incarnate.' [Apol. I., 65, 66.] Again, in his Dialogue with Trypho the Jew, he proves that the Christian Sacrifice and Priesthood had taken the place of the Jewish Priesthood and Sacrifices, as had been foretold by Malachi the Prophet. He says, 'God declares by Malachi of the Sacrifices then offered by you, My will is not in you, saith the Lord, and your Sacrifices I will not receive at your hands, for from the rising of the sun to its going down, My name has been glorified among the Gentiles, and in every place incense is offered to My name and a clean Sacrifice. Even then does he foretell concerning the Sacrifices offered to Him in every place by us

Gentiles, that is, the Bread of the Eucharist, and the Chalice of the Eucharist.' He goes on to say, we Christians 'are the true priestly race to God, who offer to God well pleasing and pure Sacrifices. But God receives Sacrifices from no one save through His priests. Wherefore God having beforehand accepted all Sacrifices through His name, which Jesus Christ ordained to be offered, that is, the Sacrifices which have place in the Eucharist of the Bread and of the Chalice, by Christians in every part of the Earth, testifies that these are acceptable unto Him, but your Sacrifices He rejects.' To the objection of Trypho that by the Sacrifices referred to by the prophet, which were to be offered everywhere amongst the Gentiles, are to be understood the prayers of those Jews who were living dispersed amongst the Gentiles, he answers: 'Prayers and Eucharists offered by men in worthy dispositions are alone perfect and acceptable Sacrifices to God, I myself also say; for these only have Christians been instructed to offer at the memorial of that Food of theirs both dry and liquid, in which also a Commemoration is made of the Passion which the Son of God suffered.' S. Irenæus teaches precisely the same doctrine. 'Christ took bread and having given thanks said, 'This is My Body,' and He confessed the Chalice to be His Blood and taught the Oblation of the New Testament which the Church, receiving from the Apostles throughout the whole world, offers unto God as the prophet Malachi predicted, [Mal. 1. 10.] that 'in every place a Sacrifice and a pure one will be offered unto Him.' And again, 'It is not Oblations that are reproved, for there were Oblations there and Oblations here. Sacrifices amongst the Jewish people, Sacrifice in the Church, but the kind only

has been changed, seeing they are made now not by bondsmen but by the free.' [Ad. Hær., book iv., c. xvii. xviii.] It would be difficult to express the Catholic doctrine of the Eucharistic Sacrifice more clearly than in the words of S. Justin and the early writers I have quoted. It is 'a Commemoration of the Passion of God' who died upon the Cross, because the Eucharist is that 'same Flesh and Blood,' and 'it is offered by God Incarnate, the High Priest after the Order of Melchisedech,' 'who offers Bread and Wine' 'made into the Eucharist,' that is, into 'the Flesh and Blood of the same Incarnate God,' 'by the power of the Word which came from Him.' But God 'accepts Sacrifices only through His Priest,' and so in order that 'all may have something to offer,' He hath 'made us all of the true Priestly race,' or as S. John says, 'Kings and Priests unto God.' For though all are not ordained to consecrate the Eucharist, but those only who have been made the 'Dispensers or Stewards of the Mysteries of God,' yet all Christians 'are a chosen generation, partakers of the Priesthood of Christ to offer up through Him Spiritual Sacrifices,' but especially the Holy Eucharist, as S. Clement also teaches, 'Let each one of you make his Eucharistic Offering to God, in his proper station, not going beyond the prescribed rule of his Liturgy,' and this is precisely what is expressed every day in the Catholic Church, when the Priest turns round to the people in the midst of the Mass, just before the consecration, saying 'Orate Fratres,' 'Pray, my brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.' Herein too is expressed that which S. Justin says, 'That both prayers and Eucharists made by men in worthy *dispositions* are alone perfect and *acceptable*

Sacrifices unto God.' Such is the testimony of the Primitive Church to the Eucharistic Presence and Sacrifice of the Mass. The same doctrine is taught by all the Patristic writers from the first to the sixth century, as may be seen even by those who cannot read the originals, in a well approved work, 'The Faith of Catholics.'

"To come to the Church of our own forefathers in England. In the sixth century we have Gildas, the earliest British writer extant, and he witnesses to the same doctrine. He speaks of 'the Altars in the Churches,' the 'Ordination of Bishops and Priests' in which 'their hands were blessed,' as with us at the present day. He calls 'the Altar, the Seat of the Heavenly Sacrifice,' and says that 'the Priests offered Sacrifice,' and 'extended their hands over the Holy Sacrifices of Christ.' Of the faith of the Anglo-Saxon Church it is needless to speak, since it is not denied that the doctrine established in England in the seventh century by S. Augustine was on this point the same as our own at the present day. To this weight of testimony I may add that of the seventy millions of the Greek and Russian Church, and of the Sects of Oriental schismatics, some of whom have been separated from the Catholic Church ever since the fourth and fifth century. All teach as we do, the Real Presence of Christ, and the Eucharistic Sacrifice. Lastly, I have a witness to produce to whom I believe none present will take exception. Martin Luther come into the witness-box. We do not ask your present residence, formerly of Germany, will do. Martin Luther, and that portion of Protestants which bears his name, teach a Real Presence of Christ in the Sacrament, though they deny that there is any Sacrifice in the Eucharist. In his con-

troversy with Zwingle, who taught much the same doctrine as that held generally by Protestants, he maintains that the words of Scripture cannot be explained away to mean 'this is (a sign of) my Body.' He exclaims 'They are incessantly crying out Scripture! Scripture! but Scripture as loudly and distinctly proclaims, "This is My Body." There is not a child of seven years old who would give a different interpretation to the text. [Luther de Cœna Dom.] And again, 'Had Carlostadt, or anyone, five years ago, been able to prove to me that there is nothing but bread and wine in the Sacrament, he would have done me a great service, it would have been a great blow to the Papacy; but it is all in vain, the text is too precise.' [Luther, c. d., Walch, vol. xv., p. 2448.] How Luther came to disbelieve the Sacrifice of the Mass, he shall tell us in his own words, which I have extracted from the treatise (De Missa Privata), it will be found amongst his other works. 'I happened,' he writes, 'to awake suddenly at night, when Satan began to debate with me. Listen, he said, learned Doctor, you know that you have said Masses for fifteen years, nearly every day, what would it be if such Masses were a horrible idolatry, if the Body and Blood of Jesus Christ had not been there, and you had adored and made others adore bread and wine?' Then Satan goes on to give many long reasons for this, and concludes that the Mass was an abomination, and Christ had not instituted a Sacrifice but a Communion only. Whatever may have been the state of Luther's mind when he had this revelation from the 'great Father of lies,' it is his own account of the origin of his disbelief in the Sacrifice of the Mass. Comment on this must be superfluous—only it reminds us of the first interview of the same teacher

with the human race in the Garden of Eden. I have now given the witness of the Primitive Fathers on the Presence of Christ and the Eucharistic Sacrifice, and the teaching of the father and apostle of the Reformation, who tells us candidly the source of his doctrine. It is equally plain that the Primitive writers must have derived theirs from the inspired writers of the New Testament, as their living comment on the words of inspiration. Now, surely no man of candid mind after reading the words I have quoted from Clement, Ignatius, Justin, and Irenæus, can maintain that these writers held Protestant Doctrine! Not indeed that their words are plainer or more explicit than the words of Scripture, where it is said 'This is My Body,' 'My Flesh is *food indeed*, My Blood is *drink indeed*.' 'We have an Altar whereof those have no right to eat who serve the Tabernacle.' (*i.e.*, the Jewish people.) But here is the point of difference, that although no Protestant Minister would venture to change the words of Scripture, yet none would venture to comment on them, in the words used by the Primitive writers, or if they did so, they would be understood to be teaching Romish doctrine, the Real Presence, and the Sacrifice of the Mass. But in fact there are some, of whom I would wish to speak as I feel, with all respect and with all sympathy, who are members of the Anglican or Episcopal Communion, and therefore, alas! not Catholics, though I will not call them Protestants. These men have begun to model their teaching on that of the Primitive writers whom I have quoted, and to whom their own Church refers them as authorities. What is the result? The whole press, both sides of the Atlantic, points them out as Catholics in disguise, who are trying to Romanise the Protestant Church.

Thus the common sense of the British and American Protestant public leads us to the conclusion that the Catholic religion, or what they call 'Romanism,' is the true representative of Primitive Christianity. But why is it that Protestant writers and preachers will not comment on Scripture in the words of the primitive writers? Surely because these words do not express the meaning they put on the words of Scripture, and this is the same as to say that their interpretation of Scripture, is not the same as that which the Disciples of the Apostles had learned from their inspired instructors to be the true meaning of the words of inspiration."

Silence reigned through the assembly when the Father had ceased speaking, which was at last broken by the Yankee trader.

"I say Minister, darned if you a'int a done coon. The Priest has fixed you up I calkilate. Why he's whittled you all away, just like I've been a whittlin this stick."

A sentiment to which no one proposed any amendment, as a general shuffling and clattering of chairs announced that the conference had terminated, *nemine contradicente*, no one knowing exactly what to say, and even the Minister, though generally ready to speak "in season and out of season," having no resourse but to affect to be intensely occupied with the last number of *The Record* which for the last hour he had been rustling and turning over to the annoyance of everybody, affecting from time to time to read, but within ear-shot, as he sat by himself at a table outside the circle during the conference.

CHAPTER XXII.

CATHOLIC WORSHIP—SACRIFICE (CONTINUED).

THE next opening of the conference, which had become a regular part of the daily life on board the vessel, Judge Davis said: "Father Dilke, you fairly carried the Court with you yesterday. You proved that the Catholic doctrine of the Real Presence and of the Sacrifice has been the belief of the majority of Christians in every age, and was held by the immediate disciples of the Apostles. Hence there is a strong presumption that these disciples of the Apostles were taught it by their Teachers, and that it is the *meaning* of the writers of the New Testament, and was taught to them by Christ Himself. I cannot see how any one who believes implicitly in the Christian revelation, and in a Divine guidance accorded to the Apostles and writers of the New Testament, can help seeing the very strong presumption there is, that the Catholic religion and Primitive Christianity are in substantial agreement on this and other points. Where Protestants differ from you they differ also from Primitive Christianity. So much I am free to grant, and if I were quite sure of the truth of Christianity, I should not myself hesitate about which

form of Christianity to embrace; there is so strong a presumption that the Old Church is the right one. But now we all want, I am sure, to hear the direct proof from Scripture, which you promised, that the Mass is a true Sacrifice."

"Just so," said the Father. "I began to say in the last conference but one, that on the subject of Sacrifice there are many points of agreement in which Protestants go with us, but there is one point of difference so important that it almost makes the difference, certainly it does, as to external aspect, between the two religions. Protestants agree with us, that God deserves from men and Angels infinite adoration, thanksgiving and prayer, and from sinful man a satisfaction of infinite price, that all this has been accomplished by Christ Our Lord, Who is Our Great High Priest, and the Lamb of God slain 'from the foundations of the world.' They agree with us that this Priesthood and Sacrifice of Christ were shadowed forth in all the typical Sacrifices of old; but they say that Christ having died on the Cross, He has abolished all worship on earth by Sacrifice, and that if He has an everlasting Priesthood, it is exercised in heaven. We admit all this with one exception, for we say that He exercises His everlasting Priesthood *also* on earth, and has instituted on earth a perpetual Sacrifice in the Holy Eucharist. Let me recall to your mind, my original definition of Sacrifice, a solemn rite instituted by God and revealed by Him as the supreme act of worship, which consisted in the offering up to God on an Altar, or place of Sacrifice, of some material thing the purest of its kind, and next in the destruction or change in substance of that thing, by slaying or consuming it by fire or by manducation. This change of substance,

constituted the essence of Sacrifice. We maintain that this rite was enjoined by God on the Patriarchs by a positive law, as a symbolic act dimly foreshadowing the Sacrifice of Christ, upon the Cross and in the Holy Eucharist. The first, all Protestants admit. The second point I have to prove to-day."

"Just so," said the Judge, "that is precisely the point."

"There are two Orders," continued the Father, "of mystical Priesthood mentioned in the Old Testament—the Priesthood after the Order of Aaron, and the Priesthood after the Order of Melchisedech [Gen. xiii., Ps. 109.] The first was distinguished by this, that the Sacrifices were always accompanied with blood shedding. It was an axiom of the old law, as it was also a tradition of all nations, that 'without shedding of blood there was no remission.' The Sacrifice of Melchisedech was distinguished as an unbloody Sacrifice. In several points Melchisedech was a type of Christ, but chiefly in this, 'Melchisedech offered bread and wine, for he was a Priest of the Most High God.' Christ on the Altar of the Cross fulfilled all that was typified by the Sacrifices of the Levitical Priesthood, and did away with the types for ever, because the Reality had come. He shed His blood once for all, and so fulfilled and did away with the Sacrifices of blood and the Priesthood after the Order of Aaron. But He is said to be the Priest *for ever* after the Order of Melchisedech. He has therefore an everlasting Priesthood, and therefore an everlasting Sacrifice, but He is the High Priest after the Order of Melchisedech, then His Sacrifice must be the Reality of which Melchisedech's Sacrifice was a type. But Melchisedech's Sacrifice was of bread and wine, therefore the everlasting Sacrifice of Christ must be

in some way connected with bread and wine. Now, if the only Sacrifice of Christ is the Sacrifice upon the Cross, and the everlasting Priesthood of Christ consists simply and solely in His pleading in heaven the merits of the Sacrifice of the Cross, what connection have these acts with bread and wine? and how is Christ's everlasting Priesthood said to be after the Order of Melchisedech? Surely the obvious inference is, that which I have shown was drawn by the disciples of the Apostles from the words of their inspired teachers, that Christ's True Body and Blood is present under the form of bread and wine in the Holy Eucharist, and that the Holy Eucharist is a Sacrifice as well as a Sacrament, even the Sacrifice of Christ in His capacity of 'Priest for ever after the Order of Melchisedech.' To the same conclusion also point the words of Malachi the Prophet, on which I read to you in our last conference the comments of S. Justin and S. Irenæus. 'I have no pleasure in you,' saith the Lord of Hosts, speaking to the priests of the Old Law, 'neither will I receive a gift from your hands, for from the rising of the sun to the going down thereof My Name is great amongst the Gentiles, and in every place there is Sacrifice, and there is offered to My Name a clean Oblation.' What is this clean Oblation and Sacrifice to be offered when the Jewish Sacrifices should have ceased, in every place amongst the Gentiles? It is not the Sacrifice of our Lord as pleaded at the Golden Altar in heaven, for *this* Sacrifice is to be offered up upon earth. It is not the Sacrifice of Christ upon the Cross, *that* was not offered 'in every place,' for it was offered in one place only, on Mount Calvary, and not amongst the Gentiles, but amongst the Jews; yet undoubtedly the clean Oblation, the pure Offering *par*

excellence is no other than the Offering of the Lamb of God 'without stain and without spot,' the one only pure and perfect offering that has ever, or can ever, be presented from this ruined earth of ours. There must, therefore, be some way in which this One pure Oblation of the Lamb of God may be offered up everywhere 'from the rising of the sun even to the going down thereof.' Are we not again brought to the same conclusion, that in the Divine ordinance of the Lord's Supper or Holy Eucharist, Christ, the True Lamb of God, is present as a Sacrifice on earth, Who is mystically immolated on the Golden Altar in heaven, and that in both one and the other He presents Himself as our 'Great High Priest,' 'the Lamb as it were slain,' and that on earth the Sacrifice is presented under the appearance of the bread and wine, and is that which was typified by the Offering of Melchisedech. In this sense alone can we understand the use of the word 'Thusiasterion' 'an altar' on which the victim or Sacrifice was offered, this is the only meaning of the word; whenever it occurs either in the Septuagint or in Classical Greek, we must so understand it. In this sense alone could the word have been used in the passages which I have quoted from the Primitive Fathers, and by S. Paul [Heb. xii.], where he says 'We have an Altar, whereof they have no power to eat who serve the Tabernacle,' An Altar at which something was eaten, which Christians only might eat, namely, the Sacrifice which was offered on the Altar—since an Altar has no meaning but 'a place of Sacrifice.' It was then a material Altar in the Christian Church at which a material Sacrifice was eaten. But what is it which is eaten as a solemn rite in the Christian Church, but That of which

Christ our Lord had said 'Take ye and eat, this is My Body?' But that which was eaten was, as we have seen, a Sacrifice. Yet Christians can have but One Sacrifice, the offering of 'The Lamb of God.' This is then 'The Lamb of God' Who is both offered and eaten, at the Altar. There must then be *two ways* in which this *one Sacrifice* is offered; on the *Altar of the Cross*, by a real blood shedding and death, as the holocaust, which was wholly consumed by fire, and on the *Eucharistic Altar* where the same Sacrifice is both offered and eaten as in the other typical Sacrifices of the Old law, and in Melchisedech's Sacrifice of 'bread and wine,'—the type of the Eucharistic Sacrifice, which our Lord offers as the 'High Priest for ever after the Order of Melchisedech.' [Psalm cix. and Heb. v.] It is true that the inspired and primitive writers, speak also of an Altar in heaven, as in many places in the Revelations of S. John. So also we read of 'trees,' and 'rivers,' and 'pavements of gold,' and 'gates of pearl' in heaven. Such expressions convey at least, that heaven is not only a *state of glory*, but *a place of glory ineffable;* and that *there is worship* in heaven, the worship of 'God and the Lamb,' to describe which, the Holy Ghost could choose no fitter imagery, than such as must either have been taken from the worship of the Church on earth, or else have necessarily suggested that very Ritual, as the earthly copy of the worship of heaven. And this S. Irenæus also says. Having spoken shortly before expressly of the Eucharist, he says that 'we should offer our gifts at the Altar' without intermission. Therefore is there an Altar in heaven, for thither our prayers and Oblations are directed. And 'as the Sacrifices of old were

types of the heavenly things, so these earthly things which are amongst us, are fitting types of that which is in heaven, for in no other way could God have given us the image of the spiritual things.' [Adv. Hœr. iv. 18, 19."]

"Well, Father Dilke," said the Judge, "if we do not believe, it is not your fault. Granting your premises, you have proved your point, and so I should tell a jury. One point you have not made clear, namely, wherein the essence of the Sacrifice consists, which you recognise in the Holy Eucharist."

"Good," said the Father, "I will tell you what we mean, though I confess, it is a point on which, on account of its sacredness, I would rather have to speak in an assembly of those who believe. I have laid it down that the essence of all Sacrifice consists in the destruction or change of substance of the material thing offered in Sacrifice. The application of this to the Eucharistic Sacrifice is obvious. The essence then of the Sacrifice of the Mass consists in the consecration, and separate consecration of the two elements, by which the substance of the bread and wine is changed into the Substance of the Body and the Blood of Christ, whereby 'the Lamb of God,' that is, God's One Pure and Perfect Sacrifice, becomes present, and 'as it were slain' on our Altars on earth as on the mystic Altar in heaven. Herein is manifested by contrast the greatness of God, and His condescension to the needs of man; as in the Sacrifices of old was shown forth the weakness of man and his need of a Divine condescension. For all the changes which the power of man can make by *natural* transubstantiation, and which took place in the Ancient Sacrifices, were a change of substance by the passing from the

greater to the less, from a higher to a lower order, from animal or organic being to inorganic. But in the act of *Supernatural* Transubstantiation in the Mass, the change is from the less to the greater, from the lowest to the highest, from natural and material substance to the Supernatural, yet material Substance of the Body of God, and by concomitance, as we term it in theology, to the Presence of the Soul of Christ united to the Divine Substance Itself. A change worthy of God, Infinite in all respects, the highest act of His Omnipotence, the linking together of matter and spirit—the finite and Infinite—man with God. It is a Divine act, yet effected by the instrumentality of man, to which man's co-operation is essential, for He has made His Priests not of Angels, but of men. Thus, being at once God's act and man's act, it is essentially man's highest act of worship, of adoration, thanksgiving, prayer, and propitiation. It is one and the same with the Sacrifice on the Cross, because the Sacrifice of Christ is One, under a twofold mode of offering. I could say more on this subject if I were speaking to Catholics, but what I have said is enough to prove my point, that the Holy Eucharist is a real, proper, and propitiatory Sacrifice."

The conference had broken up, and my uncle and Dr. Burrows were standing with me on deck, and together we were watching silently the long furrow left by our grand vessel as she cleft the waves.

"Philip," said my uncle, "I see nothing for it but to turn Catholic. Eh! Doctor?"

"Well, yes," said he, "I am beginning to draw towards that conclusion too. We have but one soul, and must give account for the right use of our reasoning powers at the Day of Judgment."

CHAPTER XXII.

CATHOLIC CHRISTIANITY THE GREATEST HISTORICAL FACT IN THE WORLD.

"NOW, Father Dilke," said the Judge, when all had taken their places for our next conference, "several amongst us want to break fresh ground to-day. I have no hesitation in saying now after hearing your arguments, that granting a revelation to have been given, the Catholic Church seems to me the only one which can give a logical account of itself and of revelation, and is consistent throughout. But the difficulty of many, and of an increasing number of nominal Protestants and nominal Catholics at the present day is, that we are sceptical about the fact of a revelation. Colenso, Renan, and others, have said nothing new, but have only put into shape the vague suspicions, or spoken out the secret thoughts, of thousands, and that is the history of the immense success their works have met with. To me, I confess, the difficulties of revelation appear insuperable. You, I suppose, must have *faced* them, for you are too honest a man to have *shirked* and gone round another way to your present position. To you, no doubt, these difficulties are not insuperable. You have

forced your way, as *the trappers* do through our seemingly impenetrable Southern forests; if so, now show us the *trail*, and like bold hunters we will try to follow you."

"Amen," said the Father, earnestly. "I can show you the way: may 'He Who is above all,' 'The Light Who enlighteneth every man that cometh into this world,' be your light and guide. I have by me here some manuscript notes which sketch out the line of thought I would suggest in answer to your difficulties: if agreeable, I will read them."

All expressing their assent, the Father began—

"Three hundred years ago, when the great religious changes of the sixteenth century took place, the FACT of a Revelation having been given by God to man was admitted by all; the mode only by which it was conveyed to us was called in question. No one then doubted the inspiration of the Old and New Testament; but now, through the natural operation of Rationalism—of the rebellion of human reason against Divine authority, the matter at issue is no longer about differences between Christians, as to whether the Church or the Scripture is to be our guide, but as to whether God, has given a Revelation at all. This is really the question, whether it be put plainly or indirectly, which men of thought are raising at the present day, as exhibited in the work entitled 'Essays and Reviews,' in the books of Colenso, and Renan, and in other similar writings. This question then, has to be answered in the first place: and in the answer to this is involved every other question of deepest import, such as the being and nature of God, of the human soul, and of a future life.

"Writers of the rationalistic school praise in the highest terms the sublime beauty of the Scriptures and the force of their moral teaching; but the very tone in which they praise them shows that by inspiration they mean only the highest effort of human genius. With regard to Christianity they say: 'We admire the teaching of the Gospel from the bottom of our hearts; we have no terms to express our estimate of its beauty; we admit it to be the most exalted system of morals that has ever appeared on earth; but we do not see that it may not be a human system after all; we wish to abstract the system from the alleged author of Christianity. We have nothing to do with the history of the Old or New Testament. If Christ had never existed, or Moses never written, the morality of the Gospel would still be perfect. If Christ did live, no doubt He was the holiest of sages, but not that union of the Divine and human nature of the historic Christ of the Gospel.'

"Theories such as these are coming before the world, not so much in this country, in the naked, undisguised form in which we have stated them; but clothed in a phraseology borrowed from Christianity, which hides their native paganism. If ever there was a time, it is now, that a Christian must, for his own sake, and for the sake of others, not only believe and feel that his faith is true, and even be ready to die for it if it were necessary, but be able to give a reason for the faith that is in him; and I wish now to indicate the *standpoint* which Christians must take in a deistical and doubting age like the present.

"Christianity is an abstract term, and it signifies that system of religion which takes its name and origin from Christ. It is, however, no mere *abstraction*, no *mere system*

of sublime morality, but the *sublime life of a living Man*, written down by his contemporaries in the pages of the Gospel; by which they formed a new school of morals and belief, changing the whole face of the civilized world, and incorporated it into one vast organized society or kingdom, the Catholic Church of Christ, or united Christendom.

"And here we may observe, in passing, that although the Christendom of the present day has been divided by schism, yet the main building remains erect occupying the ground, whilst the separated portions show by their very material and design, whence they came.

"Christianity is an historical fact—the most stupendous fact in the world, inseparably connected with an historical personage who was living in Palestine 1870 years ago, who taught and wrought wonders and died and rose again; founding His Society, with a promise of His own continual action in and by it, even to the end of the world. The Gospel is the history of that most perfect Man. Its morality is the example of that Man, the Christian Church is the Society of the disciples of that Man—the God-Man of the Gospel; and that which we see before our eyes as an historical fact, was beheld in vision by the prophet Daniel, and written down six hundred years before the event—that Great Fifth Monarchy which 'the God of heaven was to set up, which was to fill the whole earth and was to last for ever.' [Dan. chap. ii.]

"We cannot ignore that mighty moral building, any more than we can ignore the great historic monuments of the world, the Pyramids of Egypt, or the Temples of Greece. We cannot thrust any of these great wonders out of sight. We must account for them.

"The *real* existence of Jesus Christ is as certain as the other great facts of history, about which no one ventures to doubt. The Jewish historian Josephus, who wrote a short time after His death, mentions Him as the Founder of Christianity; and the Emperor Julian, who endeavoured to destroy the Christian Faith and restore Paganism, does not attempt to deny the same fact; whilst Rousseau sums up the evidence in favour of His existence in this remarkable confession: 'The facts of the life of Socrates, of which no one doubts, are less attested than those of Jesus Christ.'

"Now Socrates, Alexander, Cæsar, and the other great men who influenced the world of their day, have passed utterly away from the scene, remaining only to fill the niches assigned them in the temple of history. But Jesus Christ has not passed away. His name has more influence now than it had eighteen hundred years ago. Tens of thousands would die for Him, at this moment; others as strenuously oppose Him. The whole civilized world is banded for or against Him, and we must take one side or other in the controversy.

"Again, there is this difference between Jesus Christ and all other characters of history. If all the monuments which attest the influence of the great men of past days were swept away, the fact of their existence would be utterly blotted out. But Christ has a monument less perishable than manuscripts, more enduring than the marble column or the granite obelisk. His monument is that world-wide Society which He founded—the Catholic Church of Christ. Catholic historic Christianity is the very soul of our civilization, of our manners, laws, customs, and institutions. We are all its offspring—we

cannot deny it without denying what we are; and Christianity is the copying of the life and example of Jesus Christ; a system of religion taught by the example more than by the words of a living Teacher: Christianity is nothing without Him. It is Jesus Christ Himself communicating His influence to men for eighteen centuries. The destruction of idolatry, demon-worship, and false forms of philosophy, as far as it has been effected, is due as an historical fact to Him and to Him alone.

"To suppose it possible, in the face of these facts of history, that Christ was an imaginary character, or that Christianity was a system invented by men, must surely be the last frenzy of unbelief, and would be, to quote again the words of Rousseau, 'to imagine the Evangelists a more wonderful phenomenon than Him of whom they profess to write the history.'

"If any one man had been the inventor of the character of Jesus Christ, and of the sublime system of morality which bears His name, that writer would have been the founder of Christianity, and it would have been impossible for him to have concealed himself from the veneration of men; yet the writers of the Gospel were *unlearned men*, previously unknown to fame, and known afterwards amongst their own disciples only as the followers and historians of Jesus Christ.

"The very unity of idea, combined with the diversity of detail in each of the four Gospels, is as clear a proof that the writers drew their portraits of Christ from one living model, as the sketches of four artists, bearing the same similarity and difference, would show that they drew from one original. But if it be admitted that Jesus Christ

really existed, He is in all respects the historic Christ of the Gospels, not human only, but Divine. GOD MANIFEST IN THE FLESH. And this we proceed to show.

"Suppose, for a moment, that four unlearned men could have combined together in a plot which has been successfully concealed, to imagine and palm upon the world a character so perfect as Jesus Christ, and a system of religious belief and practice which should answer all the vague questionings of Pagan philosophy, satisfy all the deep yearnings of the human soul, give a new supreme object of worship in place of the many deities of Paganism, and effect the union of men into one spiritual kingdom, the mightiest that has ever been seen on earth: would they have adopted the plan actually employed by them? Would they have combined together the wisdom and the foolishness of the Gospel? If they had *imagined* a God-man, would they have depicted Him born in a stable, flying before His enemies, working as a mechanic, dying on an ignominious gibbet? Would they have preached a crucified Messiah to the Jews, who were looking for the great restorer of their nation, the conqueror of the heathen, and the avenger of their enemies? If they had done so, they would have been driven out in contempt, as in reality they were, by the majority of the Jewish nation; and their system of religion would have perished with them. Would they have preached a crucified God to a refined and fastidious heathen world, or if they had done so, could their system of religion have survived their own ignominious rejection? The life and death of Christ, if He had been only man, would have been rightly enough 'to the Jews a stumbling-block, and to the Greeks foolishness.'

"If the religion which Christ founded exists at the present day, it is 'by the power of God and the wisdom of God.' But the God of truth would not give His blessing to an imposture. He then who founded it and maintains it, is the Christ of the Gospel, 'God manifest in the flesh.'

"Let us compare Christianity with another system of religion, invented by man, and calculated to succeed by human means. I mean the religion of Mahomet. It prevailed by pandering to human pride and ambition, by flattering the corrupt desires of the human heart, and by the power of victorious arms, and it is certainly the greatest success of Antichrist. The religion of Christ is also a success, but, humanly speaking, it was not calculated to succeed. Having done so, its success cannot be attributed to human power or the arm of man. If the human system of Mahomet prevailed by human means, could the system of Jesus Christ have succeeded, had its origin not been Divine? Here then is the *stand-point* for Christians, the Catholic Church of Christ, like a vast arch spanning the whole world, and the key-stone of that arch, its bond of union, and principle of strength, is CHRIST. We have this great fact, the Church of Christ, in possession of the ground; how came that mighty arch here? Is there anything like it in the works of man? Could man have built it? Could man have sustained it? Does it not stand like the eternal hills 'whose founder and maker is God?" When unbelievers raise questions concerning this or that point of revelation, I will take my stand in front of this mighty arch, and pointing to it, I will ask them to account for it, on any human or natural principle, through any other cause than the one I suggest, that

Christianity is a Divine work; and that Christ who founded it is God.

"There will still be difficulties in revelation, much that we cannot fully comprehend, for the very idea of revelation is a communication between the finite and the Infinite; and as the finite cannot comprehend the Infinite, there will always be much in God's revelation of Himself which man cannot completely fathom. The *fact* of a revelation having once been accepted on arguments which convince our reason, such arguments as would satisfy us on any other great fact of history, difficulties in the *matter* of revelation cannot put the *fact* of a revelation again on its trial. For, if we believe that God has come forth from behind the veil of the sanctuary, and spoken with human lips to man, we have only to listen to His message, and bow down our reason before the Mind of God."

CHAPTER XXIII.

NATURE OF THE EVIDENCE ON WHICH THE CHRISTIAN REVELATION RESTS.

WHEN the Father had concluded his paper, the Judge observed: "That is clear and well put, Father Dilke. I might take exception to one or two points, but I will reserve them for the present, as I want you to bring out your whole case. Your main argument hangs well together, and though I forewarn you that I see formidable difficulties, to investigate which at this moment would lead us too far afield, I give you credit for having pointed out a track through the forest which may be practicable; anyhow, we will follow you till we meet with something which we cannot get over. I will only say for the present that the very terms 'revelation,' 'supernatural,' 'miraculous,' express ideas which I for one have not mastered. I may say that it is here, in fact, that my difficulties begin."

"Judge," said the Father, "I admit there are difficulties on the road, and blind paths running off this way and that, but these would take us out of our tract too far and too often, even if by going down each of them I could

show that they lead nowhere. I will, if you please, keep to my main point, which is to place before you the Christian revelation as *a fact*, with the nature of the evidence on which it rests. Afterwards we will see what can be said in the way of objections, and how we can answer them. First, then, as to what we mean by 'Revelation':—

"Man is a being composed of body and soul. His mind, or the thinking part of the soul, has no materials to work upon, except from two sources; the utterly boundless idea of *being*, of which his mind is possessed from the first moment of his existence, and the sensations which strike his soul through the medium of the senses. From these two sources all his ideas are formed, and every one of these ideas is a revelation, in the widest sense of the word. By the comparison of ideas laid up in his memory, and by communication with his fellow-men, he goes on forming new ideas or receiving new revelations: and thus all human knowledge is formed by the unveiling of the secrets of nature, for revelation means drawing aside a veil; that which was hidden becoming known.

"So far, I have spoken of natural revelation only, or the knowledge which comes to us by natural means, by the powers inherent in our nature. If this material universe were all that existed, the natural powers of man would no doubt be sufficient, he would want no other revelation; but with these powers only, he could *know* nothing of the being and nature of God, or of any future life which might await him. And the reason of this is plain from our premises; we *know* nothing but what comes to us through the senses, and with our senses we

cannot see God, or know of His existence, or penetrate the veil which bounds our sight of all beyond this material world.

"We may, indeed, conclude by means of reasonings more or less satisfactory, that there must be a God, a great First Cause; yet such conclusions of reason are not direct knowledge. What I mean by a revelation, in the theological or religious sense of the word, is some proof given to us, *through our senses*, of a message from the spiritual world, bringing us direct knowledge of the existence of God, of His rights and our duties, of a future life, and what course we must take to secure happiness after death. Hence we see that if direct knowledge of God and our future state, be necessary to man; and if he cannot acquire this knowledge by any natural means, the supernatural assistance of revelation is necessary.

"The Catholic Church teaches that man has never been left without a positive knowledge of God given by revelation; that God spoke to man under some sensible form in his days of innocence, and that a tradition of this revelation was carried with them by the descendants of Adam into whatever region of the earth they penetrated, forming the basis of their religion, however it came to be afterwards obscured by fable. In one family of the human race, whose history is given in the Old Testament, the knowledge of God and of His laws was kept up by a chain of supernatural revelations from God, by angels, by prophecies, and by miracles.

"The gross corruption into which the whole human race had fallen, is a proof of the continual need of God's supernatural intervention; and even the perverseness and malice of God's people, Israel, though possessed

of the idea of the one true God, uncorrupted, shows the necessity of further revelation and greater assistance from God, in order that man might fulfil the duties for which he was placed upon earth, and not permit his soul to be enslaved by his corrupt bodily appetites, 'and the light that was in him become darkness.' Accordingly, the necessities of the case and God's previous dealings with man, prepare us to expect that at some time or other, God would give a further revelation of Himself; and the experience of eighteen centuries leads us to the inevitable conclusion that Christianity is that revelation.

"If we compare the state of Christendom—even with all the short-comings of Christians—with the state of heathendom at the present day, we shall see more clearly how necessary and beneficial has been the change wrought by this new Revelation in the manners and customs, the morals and belief of the former; whilst heathendom has remained utterly without moral progress, and as deep in corruption as ever. I showed just now that this change could be attributed to Christianity alone. We may, therefore, infer the necessity of revelation in general, and of the Christian revelation in particular.

"Having shown the necessity of a revelation, I shall not stop here to inquire whether a revelation is possible, whether God can interrupt the laws of nature, and bring in the supernatural into the natural world. He who believes in God the Creator, and First Cause of all things, admits that the laws of nature are the expression of His Will; but who can say that these natural laws are the whole and complete expression of His Will, and that He may not when He pleases interrupt or suspend some of

His natural laws, in order to carry out some higher purpose of His Will ?

"In what I have said on the nature, necessity, and possibility of a revelation, I have shown that there is no *à priori* objection to a revelation. We come now to the fact of a revelation, and the grounds on which that fact rests, and I will take the last and greatest—that which was made through Jesus Christ, of which, as I have shown the Catholic Church and the Gospel are the standing monuments.

"The Christian Revelation comes to us through the testimony of eye witnesses; but here, at the very outset, we must anticipate an objection. Many persons have said: 'Here is the difficulty of receiving Christianity, that we are called on to believe at *second-hand*. If we had seen with our own eyes the alleged facts, the case would have been very different; but whatever rests on this kind of testimony seems to our minds cloudy and uncertain.'

"But really, to argue thus, is to go against common sense, and to show that we do not understand the philosophy of human testimony, although we act upon it hourly in every relation of life. The food which we eat, the medicine which we take, we receive on the testimony of others. We trust the cook and the apothecary, for we have not investigated for ourselves, by chemical tests, whether that particular meat, or that especial medicine, may not contain deadly poison. We cannot prove to ourselves that we are the children of our own parents, we take the fact on testimony: the laws of the land are framed on the same principle, and all questions of property are decided by the examination of witnesses—that

is, by testimony. If a man will not accept testimony, but will believe only what his own senses tell him, he is fit only for the solitary confinement of a maniac, for indeed he will have become one.

"Human testimony is, then, the practical guide of life; and the ground of this is as follows:—We take it as a first principle that our own senses do not ordinarily deceive us; and, judging intuitively, that other men are like ourselves, we believe the evidence of their senses, as we would believe our own: always supposing they could not be deceived themselves, and could have no motive to deceive us.

"And it may come to pass that a thing is more certain which comes to us on trustworthy testimony than that which we have seen with our own eyes. If six persons, worthy of credit, have been fellow-witnesses with us in anything, we are more certain of it than if we had only seen it ourselves, for we may say, 'our own senses might in some given case deceive us; we might not have attended fully to the fact, and our observations might have been inaccurate; but six independent beholders could not all be deceived;' and here, indeed, our *eye-witness* adds little to our certainty of a fact, though it may increase our *conscious feeling* of certainty."

"Good," said the Judge, "that is a sound distinction."

"What then," continued the Father, "is required to give certainty of any fact, equal to and superior to our own eye-witness; that is to say, the highest possible certainty? Simply that the fact should come to us on unimpeachable testimony. And what is unimpeachable testimony?—When the witnesses cannot have been deceived and can have no motive to deceive us. When

can witnesses not be deceived?—When several independent persons, who were eye-witnesses of a plain fact, concur in their account of the matter. When can they have no motive to deceive us?—When their own interests, and the interests of their cause, are adverse to the fact they declare. For instance: Suppose I am the owner of a merchant ship, anxiously awaiting its arrival. I recognize my own ship entering the harbour. I see it strike upon a rock and go to the bottom. Can anything surpass the certainty I have of this fact? If, however, I had not seen it myself, but the insurance-broker and other eye-witnesses who would lose by the disaster, came to me from a distance, and told me that my ship had gone down, I should not have less, but greater, certainty of the fact than if I had seen it myself; for the evidence would rest on the testimony of many eye-witnesses, who could not have been deceived themselves, and could have no motive to deceive me.

"The original evidence of Christianity rest upon similar testimony. Contemporary writers tell us of the facts of which they were eye-witnesses,—the life and miracles, the death and resurrection of Jesus Christ. They wrote so nearly at the time of the events they narrate, that if their testimony could have been impeached, thousands would have impeached it; and some record of this would have been handed down by contemporary Jewish or Pagan authors; for they were the few, and their opponents were the many; they were undistinguished and powerless, whilst all the engines of power and learning were on the other side. Yet they succeeded in gaining credit for their statements. On one day three thousand, and on another five thousand in Jerusalem were converted to the

Faith,—men who had seen Jesus and heard Him, and seen Him crucified only two months before. And what personal advantage did the Apostles gain by their statement?—Persecution, scourging, imprisonment, were the immediate result to them and to their followers. In the midst of this aspect of affairs it was that one of the leading men of their opponents, a man who would have been remarkable in any age,—the learned Pharisee, Saul of Tarsus, who had every thing to lose in this world by the act,—gave in his adhesion to the new religion, compelled by that testimony which he felt to be irresistible, when once his attention had been drawn to it by his vision on the road to Damascus.

"What then was the nature of that testimony? It was that the facts as stated by the disciples of Christ, came on the testimony of many eye-witnesses who could not have been deceived, and who could have had no motive for deception, since they were going against all the prejudices of their nation and all the inclinations of the corrupt heart of man. Humanly speaking, their cause was hopeless; their only principle of strength being one *secret to themselves*, that their cause was true; and if true—Divine; and if Divine—certain of success; though it was equally certain that before that cause would be triumphant, their own lot would be persecution, torture and death.

"The triumph of Christianity was to be like the triumph of Christ on the Cross. Humanly speaking, all seemed lost, but a seed had been dropped into the earth, destined to spring forth from apparent annihilation, and to produce a mighty tree which would stretch forth its branches to cover the whole earth.

"I have listened with much attention and delight to your very clear statement of the case for revelation; it is strong, very strong," said the Judge. "The objections I have to raise may weaken, but cannot destroy, your position. Certainly, faith is in possession, and we must show strong reasons for unbelief. Yet, Father Dilke, how do you account for the fact that so many competent judges of the force of evidence do not believe?"

"I will come to that," replied the Father, "but first let me shortly sum up what I have said—

"We have seen then, that what wrought conviction on the minds of multitudes of all classes who embraced Christianity in the beginning, was the testimony of many eye-witnesses who could not have been deceived in the accounts they gave of the supernatural events of the life, death, and resurrection of Christ; and who could have had no motive for imposing fictitious tales, since the immediate result to themselves must have been persecution at the hands of both Jews and Pagans. It is not possible to conceive that had they been impostors they would have invented a system of belief and practice so little calculated to conciliate the minds of men; neither could the future success of Christianity, such as we actually behold at the present day, have been any encouragement to them if they had been the promoters only of a human system; for as no human mind would ever have invented the idea of Christ, the God-Man, humble, hidden, despised, spit upon, scourged and crucified, so no human foresight could have conceived the possibility of the success of a building raised on such a foundation. We have concluded then, that it is simply absurb not to believe in Jesus Christ and in the Divine origin of Christianity.

"But, it may be objected, if the evidence for the Christian revelation is so strong, how is it that so many persons in the world, from the beginning to the present day, have not found it sufficient to convince them? How is it that there are any unbelievers? 'How is it, that I myself,' a person may say, 'do not feel convinced of the truth of Christianity?' Now, in the first place, I reply that the fact of many persons not believing, affords no presumption against those who do; for there is nothing to show that the great majority of unbelievers have given careful attention to the matter; and the presumption is that they have not; because taking believers and unbelievers together, we find that questions of religion affect most men less than questions of the present life, temporal interests and the pleasures of the senses.

"But besides those persons who have never considered the question of the Christian religion at all, or who approach the subject with little seriousness, with scarcely any thought of its importance, and without adequate consideration of the arguments on which it rests, there are, no doubt, some to be found, of a very different class. These persons tell us that they have given long and serious attention to the evidences of Christianity, but yet that they are not convinced. Now, it appears that this disposition of mind is the result of one or other of two causes, and sometimes of a combination of the two. One regards a certain moral disposition of the soul, and the other, an intellectual disposition.

"First, with regard to the moral disposition. It is certain that our will has a great deal to do with our belief. The prejudices of education, self-interest, and an unwillingness to submit our conduct to the strict rules of

the Gospel are quite sufficient to account for the spirit of unbelief; and not wishing to find the Gospel true, but without any conscious dishonesty of purpose, the mind rests upon the apparent difficulties in the evidence, and passes over the great arguments in its favour: and this is nothing more than what we see in the judgments men form on all matters in which human passions are involved, in the different sides men take in politics, and the conflicting opinions they hold concerning the character of great historical personages. In these matters, the opinions they form of persons and principles, and even of historical facts, receive a certain colouring from their preconceived views and natural tendencies. Democrat and Republican, Whig and Tory, find it difficult to believe in each other's sincerity. It is rare to find men who are at the pains of examining with perfect candour the reasons of opponents. In like manner the selfish man will not believe in disinterested heroism, the avaricious man in political integrity the sensualist in spotless purity.

"And thus, men are *inclined* to accept or reject the facts of the Gospel, in proportion as they are inclined to accept or reject its morality. '*He that believeth the Son of man*,' says our Lord, '*is not condemned, but he that believeth Him not, is condemned already, because the Light is come into the world, and men have loved darkness rather than light, because their deeds were evil.*' Thus the CERTAINTY of a fact and CONVICTION are two different things. We have certainty of a fact when we have such reasons in its favour as cannot be answered; and we have such reasons for the facts of the life of Jesus Christ, of Socrates, of Alexander: but whereas all are convinced of the facts which concern Alexander and Socrates, many have not conviction con-

cerning Jesus Christ sufficient to make them Christians, the reason being that with regard to the first, the mind finds no impediment in the will to the acceptance of the facts; whilst as regards the second, it encounters the whole repugnance of the will to the strict morality of the Gospel, which it instinctively feels would be obligatory, if the facts of the Gospel were admitted. This is no other disposition than that expressed in Scripture by the words: '*The fool hath said in his heart, There is no God.*' That is to say, the will of that man obscured his reason, made him a fool, and in this state of mind he pronounced a judgment; '*There is no God.*'

"The other impediment to belief is, as I have said, intellectual. There is, in our minds, a natural disposition to distrust any demonstration, or line of argument, the result of which leads to consequences which we judge impossible. He who assumes that miracles are impossible, will reject the Gospel as a tissue of impossibilities. Such persons must be reminded that their assumption of the impossibility of miracles is altogether gratuitous, that God has not tied His own hands by the laws which He has made; the Legislator is always free from His own laws, so that He may change or suspend them at His pleasure.

"The disposition of mind of which I speak, has found its expression in modern times, through that school of rationalism which accepts the morality of the Gospel, admits the historical existence of Christ, but explains away, or rejects, every thing supernatural or miraculous in His person or actions, denying that our Lord Himself claimed Divinity. In the language of that school, Jesus Christ is the holiest of sages, but nothing more. Now, I

propose to show that to admit the existence of Jesus Christ, but only as a holy sage, is to suppose an impossibility in the nature of things: whereas, to accept Jesus Christ as God, and His actions as the supernatural actions of a God-Man, is to accept the least difficulty of the two. We say then, that if Jesus Christ was only a man, He was no sage or holy man at all. He was either an impostor or a madman. But a madman could not have invented a system so wise; none but a holy man could have invented a system so holy; and if He was a holy man and a wise man, we shall show that He was infinitely more than this: even the *Eternal Goodness and Wisdom*, God Himself.

"It is certain that Jesus Christ claimed to be God; the belief concerning Him, which was preached by His immediate followers was, that He was God Incarnate; as is expressed in the forcible language of S. Paul: '*Jesus Christ, who being in the form of God, thought it not robbery to be equal with God, He took upon Himself the form of a servant, He became obedient to the death of the Cross.*'

"And this belief of His disciples was grounded on our Lord's own assertion of His Godhead. When He healed the paralytic man on the Sabbath day, and the Jews accused Him of violating the Sabbath, He answers, '*My Father worketh hitherto and I work; and the Jews sought to slay Him because He had not only broken the Sabbath, but had said that God was His Father, making Himself* EQUAL *to God.*' Again, He says, '*Amen, amen, I say to you, whatsoever the Father doth, these the Son also doth in like manner; for as the Father raiseth up the dead and giveth life, so also the Son giveth life to whom He will; for neither doth the Father judge any man, but hath given all judgment to the Son. Amen, amen, I say to you, that the*

hour cometh and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live; for as the Father hath life in Himself, so hath He given to the Son also, to have life in Himself, and He hath given Him power to do judgment, because He is the Son of Man.' [John v. 16.]

"On another occasion the Jews came round about Him, and said to Him, '*How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly.*' Jesus answered: '*I speak to you and you believe not. The works that I do, in the name of My Father, they give testimony of Me. I and the Father are One. The Jews therefore took up stones to cast at Him, saying: For a good work we stone Thee not, but for blasphemy, because Thou, being a man, makest Thyself God.*" Again, when on the eve of His death, He was adjured by the High Priest from the judgment-seat, saying, '*In the name of the living God, art Thou the Christ, the Son of God? And Jesus answered; Thou hast said it. Nevertheless, I say to thee, hereafter thou shalt see the Son of Man sitting on the right hand of the power of God, coming in the clouds of Heaven. And the High Priest rent his garments, saying, He hath blasphemed! What further need have we of witnesses? Lo! now you have heard the blasphemy.*'

"From these and similar passages which may be brought from all the four Evangelists, and from the Epistles of S. Paul, and the other sacred writers, it is clear: First, that Jesus Christ publicly claimed all the attributes of the Godhead, which the Catholic Church has ever since ascribed to Him; that He was equal to the Father, the Author and Giver of Life, the Judge of the living and the dead. Secondly, that His words were taken, and could have been taken only in this sense, by His disciples and by His enemies: for by the one He was worshipped as

God, by the other He was put to death as a blasphemous impostor. Now between these two opinions concerning Jesus Christ it is impossible to construct a third. Either Jesus Christ was God, or He was not. If He was not God, but claimed to be God, He was not a holy sage, but the most impious of impostors.

"To admit, then, the moral perfection of the Gospel, accepting Jesus Christ as its author, would be to suppose a system of holiness and truth founded upon lies and imposture; to imagine something as absurd as if we were '*to look for grapes on thorns, or figs on thistles.*' It is quite clear, therefore, that our Lord claimed Divinity, and that if He was not an impostor, He was God. Reject this belief and you have to deal with an impossibility in the nature of things, in the character of Jesus Christ, and of His religion, and of its progress and success. Accept this doctrine, and you accept that which is indeed beyond human reason, but not contrary to it: not as in the opposite supposition, that which human reason itself shows to be an impossibility.

"But, it has been said, there is no proof that Jesus Himself ever claimed Divinity, although His immediate disciples, the writers of the New Testament, after His death, ascribed to Him marvellous powers and attributes. But this would be only to throw the charge of imposture on the disciples instead of on their Master; besides, as we know nothing of the character of Jesus Christ except what we read in the Gospels, this is a gratuitous assumption; and the presumption is that Jesus Christ did and said all the things which are related of Him in the Gospels. For if Jesus Christ were a mere man, the holy sage which is imagined, and if His life and doctrine were so pure and

holy that by itself it would attract the hearts of men to its teaching, what possible motive could have induced men who were capable of imposture to promulgate principles of such holiness and truth, which they themselves were the first to violate, and which they could not have violated without exposing themselves to certain detection? What could have induced them to overlay the supposed simplicity of the character of Jesus with the blasphemous pretence that He was a God-man; and thus propose to Jew and Gentile, in a crucified God, an object the most repugnant that could be conceived to their previous notions concerning the Object of worship? Or, if we suppose that they were not conscious impostors, but wild enthusiasts who had dwelt on the idea of their Master till they had made a God of Him in their own imaginations, how can we account for the fact that, in the midst of those who had known the life and death of the real Jesus of Nazareth, they could gain credit for a mythical narrative amongst sane men, many of them as competent judges of the value of evidence as ourselves? Surely, the only way of accounting for their statements was that they repeated what they had heard from Jesus, and the only mode of accounting for their success is that what Jesus said was the truth, and that He has made good His own last words on earth: '*All power is given to Me in heaven and on earth. Going therefore, teach all nations, and behold, I am with you all days, even to the end of the world.*'"

CHAPTER XXIII.

THE SUPERNATURAL.

WHEN Father Dilke had concluded the argument detailed in our last chapter, he said,—

"Now, Judge, you have my case, as you call it, for the Christian revelation; or, as I should say, for Catholic Christianity. I am now ready to hear and give my answer to your objections, and to submit myself and my witnesses to cross-examination."

"Very good, Father Dilke," said the Judge, "I think I have your case clearly before me. Your *standpoint* of 'The Catholic Church in possession of the ground,' has filled my mind. It is a most imposing, I had almost said, overwhelming position. You say, here is a vast world-wide spiritual society, a visible organization of men of all nations constituted truly as a Kingdom, under one visible Head—one of the great powers in the world. All other Christian bodies are but parts which once belonged to this Kingdom, their origin merges in it, and their separation has not marred its organic unity. The principle of coherence of this marvellous Kingdom is, and has been for eighteen centuries, a uniform belief in certain religious truths, and one uniform government, both which it claims to have received by a supernatural revelation from God.

It bears the name of its founder—Jesus Christ; and you say, Christ was God Incarnate, because He said He was God, and worked miracles to prove the truth of what He said. You ask me could any conviction have struck so deep, spread so wide, existed so long, and ruled so many and such various minds, many of them the brightest intelligences amongst the most intellectual portions of the human family, and this during so many ages, unless the conviction was well founded in the beginning? Can we account for the Christian Church on any other hypothesis than that Christ, who founded it, was God? That Christianity is a Divine revelation, proved to be such by the miracles which guaranteed the doctrine taught by its founder, concerning His own nature and the authority of His Church and the duties of His followers?

"Now all this, I confess, weighs with me most powerfully. If I raise objections it is not in a captious spirit, but with a sincere desire to find an answer to difficulties which impede my following you.

"My first difficulties are in the very terms 'revelation,' 'supernatural,' 'miraculous;' these, express ideas which I do not see how to grasp."

"I anticipated," said the Father, "that this would be your first difficulty, and therefore, I brought with me here an article in the *Saturday Review*, September 28th, 1867. By your leave I will read a passage from this article, which is much to the purpose:—

"'When M. Guizot maintains that the special difficulty of religion at the present day is to get people to believe in the supernatural, and when M. Rénan insists that it is wholly unbelievable, they speak of phenomena occurring within the sphere of the visible and material universe, but

which violate or transcend its laws, and are alleged as part of the doctrine or evidence of revelation. And here the question at once arises, whether such facts are admissible at all, or whether they must be rejected on *à priori* grounds, and apart from any consideration of the testimony offered for them, as impossible, or at least, as Hume puts it, as so far more improbable than a flaw in the supposed evidence, that we can never be justified in admitting them. There is, of course, one phase of the question which would involve the whole argument of theism, but that is much too wide a subject to be entered upon here; and it may be said at once that those who deny a personal God are only consistent in denying the supernatural, for it can have neither place nor meaning in an atheistic or pantheistic system of the universe. On the other hand, it is obvious that, while a love of the marvellous is always more or less characteristic of human nature, this is especially so in an uncritical age and in minds of a strongly religious cast. *Das Wunder ist des Glaubens liebstes Kind.* We are not concerned here, however, either with the argument for theism, or with the truth of this or that alleged miracle and the amount and kind of evidence requisite for establishing it, but with the previous question whether miracles, in the sense of an infraction or suspension, or whatever we prefer to call it, of the order of nature, are credible at all; whether there is any *à priori* objection to the violation, or suspension, or counteraction (the latter term is the more accurate) of the laws of nature by the intervention of supernatural power? And this at once involves the question of what we mean by 'laws of nature.' When it is argued that a miracle, in the sense

just defined, is inconceivable, because it is a violation of natural laws, this is to affirm that what is discovered to have held good in the past must always hold good in the future—that natural laws are not only ascertainable, but are necessarily immutable. Is there any philosophical reason for this assumption? Paradoxical as it may sound to say so, there is absolutely none. What we mean by the laws of nature, it cannot be too emphatically repeated, is simply the uniformity of nature, as learnt from experience or induction. But experience and induction have no predictive force in a scientific sense. No one has insisted more strongly than Mr. Mill that all we know of causation is invariable sequence. In the sense of a 'cause' containing its own effect, philosophy knows nothing of causes; it cannot penetrate beyond the observed fact of recurrences, or trace any essential connexion between cause and effect. To the eye of reason the whole chain of physical succession is a rope of sand. If it is asked why we always do assume the uniformity of nature in the future as well as in the past, the only answer that can be given is that our minds are so constituted that we cannot help it, and that life would become practically impossible if we did not. But when a fact which breaks that uniformity is alleged on seemingly incontrovertible evidence, we need some better reason than this for summarily rejecting it. The conviction of a peasant that the sun will rise to-morrow because it rose yesterday is just as strong as that of a man who understands the laws of the planetary system, and is in both cases based, not on reason, but on habit. Neither could tell you *why* what has hitherto occurred in a certain uniform sequence must always continue to do so; but both believe

that it will, because it is natural to expect the continuance of what we are accustomed to in the past, and is difficult to conceive what is unlike our own experience, or our knowledge of observed phenomena. Philosophers have disputed, since the time of Hume, what constitutes the ground of inductive inference from the known to the unknown, but all are agreed that it is not based upon reason. Hume himself, who denied the possibility of miracles, considered the dissolution of the world as not only so possible, but so likely, that any phenomenon with a seeming tendency towards that catastrophe, such as a sudden darkness, 'would come within the reach of human testimony.' Yet the uniformity of nature would be as completely broken by this catastrophe as by any miracle. It will perhaps be said that at all events, however little we may know about causes, it is natural to assume, from what we do know by observation or experience, that all things happen in a fixed order of succession, and natural to reject what violates that order and seems to be independent of any law of causation; and here Spinoza's famous argument comes in, that 'nothing happens in nature which does not follow from its laws.' But nature, as Spinoza uses the term in his premisses, includes the whole universe, material and moral, the laws of which are, he says, 'the very decrees of God,' though he applies the term in his conclusion to the material universe only, for miracles are no contradiction of moral order, if there be an adequate reason for them. And here lies the real answer to the objection that the supernatural violates the laws of causation. It is no violation of that law in the judgment of those who believe in it at all, but is, in Mr. Mill's language, 'a new effect supposed to be produced

by the introduction of a new cause'—namely, the will of the Deity; and 'of the adequacy of that cause, if present, there can be no doubt.' A denial of the possibility of miracles is a denial of theism. If we believe in a personal God at all, we cannot make Him a mere faineant King under the rule of a Mayor of the Palace, who reigns but does not govern, administering a system of laws stronger and more immutable than Himself. Nor have we any ground for assuming that He always acts through secondary causes; that electricity and gravity, for instance, are invariable, still less that they are necessary, modes of His operation. We do not even *know* that He acts through second causes, rather than by a succession of single acts, in the ordinary course of nature, nor can science throw any light on the question. Why, therefore, should we assume it in the case of miraculous interpositions? Few writers have insisted more strongly than Mr. Mill on the law of invariable sequence; yet so little does he regard that law as necessary, except in a relative and limited sense, that he actually says it 'must not be received as a law of the universe, but only of that portion of it which is within the range of our own observation.' There can be no reason, then, within that portion of the universe, why it should not be suspended by a force capable of suspending it. More than that, unless we are disposed to accept the pantheistic view of the origin of the universe, or the old Manichean notion which made matter coeval with God, creation must have had a beginning somewhere, and that beginning cannot have been wrought through natural causes, because there were no natural causes, as we understand the term, to work through.

"But an objection is sometimes raised, in the name of theism, that it is dishonouring to the Deity to suppose Him to act in a capricious and arbitrary manner, rather than by orderly succession; and that all we see of His operations in nature would lead us to reject any such idea. This is more a theological than a philosophical difficulty, and it need not detain us long. It may be a very good argument against frequent or grotesque or purposeless miracles, and is conclusive enough against the wild theories of modern Spiritism; but it cannot hold good against miracles which are subservient to some important design, such as authenticating a new revelation. If it be true that the harmony of the universe has been marred, or, as one of the Christian Fathers expresses it, 'the Divine poem of creation has been interpolated by man,' there is surely an adequate ground for the Creator to interpose to restore His own work. And if a new revelation requires the sanction of miracles, there is an adequate reason for His interposing in that way. But this question need not be dwelt upon here.

"It may still perhaps be asked, why, if at least on theistic principles there is no antecedent ground for rejecting the supernatural, there is in so many minds a repulsion against what violates, or more properly counteracts, the order of nature; we say advisedly 'counteracts,' because, if a higher cause comes into play, in the action of the Divine will, the laws of nature are in no other sense violated than the law of gravity is violated when a boy throws a stone into the air. The answer we believe to be that the real antagonism lies, not in the reason, but in what Butler somewhat contemptuously calls 'that forward and delusive faculty, the imagination.' If, in

a superstitious temperament given to dwelling on impressions or tales of the marvellous, imagination tends to foster an exaggerated belief in the supernatural, it none the less surely, and by precisely the same psychological law, makes it difficult of credence to a mind accustomed to dwell on impressions derived from the observation or study of nature. It is difficult to believe because it is difficult to *realize;* just as the idea of infinite time or infinite space is difficult to realize, not from anything inconceivable or unlikely in the idea itself, but from its unlikeness to all with which we are familiar. But this imaginative difficulty, though certain to affect most strongly those who are absorbed in the pursuit of natural science, is after all simply imaginative, and does not touch the reason. Some Christian writers have sought to reconcile their creed with disbelief in the supernatural, but no *à priori* objection will hold good against it which is not equally fatal to any intelligible acceptance of the belief in theism."

"That is a well-reasoned explanation," said the Judge, when the Father had concluded.

"You will remember that I said," continued the Judge, "my objection on this head was not as to the possibility of miracles and of a supernatural revelation. Rousseau even has said, 'It would be absurd to treat this question seriously; the man who denied it ought not to be confuted but shut up as a madman.' But who has ever denied that God has the power to work miracles? Again, to admit the possibility of a revelation is to admit the possibility of miracles, since we can conceive no way in which the Deity could communicate the reality of a supernatural revelation to man, according to the nature which He has

given to His creature, except through means of his senses. You have well said that 'man knows only what comes to him through his senses,' and 'revelation is proof given us through our senses of a message from the spiritual world, bringing us direct knowledge of God, of His rights and our duties, of a future life, and what course we must take to secure happiness after death.

I will not discuss at present the particular matters contained in the alleged revelation, though there are principles and doctrines both in the Old and New Testament from which my moral and intellectual nature seems to recoil. I see, however, that better and wiser men than myself are able to acquiesce in them, I am ready, therefore, to believe that there may be some solution of these difficulties which I too should be able to accept if once I were convinced of the fact of a revelation. So also as to the necessity of a revelation I do not care now to raise the question. If the fact of a revelation is proved, there will be no need to prove its necessity, and it would be useless to argue for the necessity, if we have not evidence sufficient to prove the fact. Meantime, I admit that what you have already said on the state of the world without the Christian revelation, as compared with what Christianity has done for those races that have received its training, is quite enough to prepare me to believe that it may have been necessary for the intellectual, moral, and social good of man."

"So far then, Father Dilke, I am ready to clear the road. I fully admit the possibility of miracles and of a supernatural revelation; nay, I do not say that there is any *à priori* improbability against them; all I want is evidence as to the fact."

"Then as to the nature and amount of evidence I will only say, we accept all natural phenomena on the testimony of our senses, or of the senses of other men who are worthy of credit. Affairs of the utmost moment, on which property, life and death depend, are decided on such grounds of unimpeachable human testimony. If trustworthy witnesses were to concur in testifying to any fact in natural science of which we had never heard before, a secret of nature to us as new and unexpected and unaccountable as a miracle, we should certainly be bound in common sense, after verifying the evidence of the witnesses, to accept their testimony to the fact, however unaccountable. An alleged miracle would only differ from such a phenomenon as I have supposed, in that it comes to us in connection with, and as the seal of, some supernatural message from God. But here comes in my real difficulty. Supposing a miraculous interposition to be possible, can we ever be sufficiently certain of the alleged facts at this distance of time, to make an act of unhesitating faith in them, and in the system based on them? Considering the uncertainty produced on our minds by human testimony, which we have had no means of sifting for ourselves, shall we not always feel a greater *à priori* probability that the witnesses have exaggerated or deceived themselves, rather than that anything supernatural has really taken place? And so can we ever get over the impression that so it may be with Christianity, and that we may perhaps be only taking up with one of the many myths, the noblest indeed and most consistent, which the religious instinct in the different races of men has elaborated, and of which for ages they have been the dupes. Look at Buddism, Mahometanism, and in our

own country, Mormonism, all so many phenomena on a large scale of the mystic and mythical. In fact, Father Dilke, I feel plaguy like saying to you as Sam Slick's sagacious horses did to their driver, 'unharness us, it can't be done.'"

"Well Judge, have you finished," said the Father.

"Well, yes," he replied, "I think I have given you enough to last at least from here to Liverpool: as we have just sighted the Irish coast, we shall be in after another day or two."

"Judge Davis," rejoined the Father, "I need not say that I can't answer all this in a breath, perhaps not between this and Liverpool. But let us make a beginning. I have already put before you the Christian revelation as *a fact*, with the nature of the evidence on which it rests. If this evidence is sufficient, and such as you would accept if it were brought before you fresh in a court of justice, it will be good for all time, and in such case we must admit that revelation is a fact and no myth. And, as you say, if the fact is proved we must accept all that the fact carries with it, and must therefore admit not only the possibility but the reality of the miraculous and supernatural. So also we must admit, on the same grounds, that revelation was necessary, or it would not have been given by God, and that it has been given by a God of infinite wisdom and goodness, at the best time and in the best way to produce the greatest amount of good possible, considering man, not as mere clay in the hands of infinite power, but as a being, and a race, endowed essentially with freedom of action. Also, I am sure you will admit that if we have proof sufficient that God has given a revelation, we cannot bring the subject-matter of that revelation to the bar

of our private judgment. Not Scripture only, but natural reason, teaches us that, admitting a Personal God infinite in all His attributes, there must be much in His dealings which we cannot understand and reduce to rule. It must be of the very nature of revelation to mortal man that, as the Apostle says, 'Now we know in part,' and though much may admit of further elucidation through the interior supernatural light which we call 'the Gift of faith,' yet, after all, we must rest on the brink of an abyss of unrevealed truth which we cannot fathom, and exclaim with the same Apostle, 'O the depth of the riches of the wisdom and knowledge of God, how incomprehensible are His judgments and how unsearchable are His ways—who hath known the mind of the Lord?' If then it should be that some doctrines startle us, when viewed from without and by the natural light only, we must not be discouraged, because revelation *promises* a supernatural light by which we shall be able to see much, which the unaided light of reason was too weak to show us. If revelation is *a fact* this gift will be *a reality*, of which we shall be actually in possession. But if after all there should still be difficulties in revelation which we cannot clear up, we must simply acquiesce in God the Revealer. We are sure, whether we see it or not, that revelation, if it comes from God, must be true and good, and consistent with the true character of infinite wisdom and goodness. Even though we may be startled at some things, as for example some of God's dealings with man as narrated in the Old Testament; the ages that elapsed before the Christian revelation was given; the comparatively small number to whom its light has yet reached; or the doctrine of eternal punishment; it is perhaps to such points as

these that you referred just now; we must not be discouraged, any more than if we found something which startled us, which seemed doubtful, and which we could not clear up, in the acts of our friend, one of unimpeachable integrity. In such case we should at once admit, that no man can be a perfect judge of another's acts, because he cannot read the motives which lie hidden in his knowledge and will, nor can he know all the difficulties arising from other wills, which he may have had to contend with, he may have been able only to do the best under the circumstances. How much less can man understand the mind and will of God, and the mystery of free-will in man. We must trust God, at least, as we trust our friend. In both cases the principle of loyalty comes in, and will make us believe and trust on to the end, without voluntary misgiving, secure that all will one day be seen to have been right, when we shall be privileged to pass

'Behind the veil.'

"So far then, Judge, we are agreed," continued the Father, "that taking man as he is, and assuming the existence of a Personal God, infinite in power and goodness, the Creator and Lord of all things, it cannot be said that a revelation and miracles are impossible. Again, assuming that we are, what our intimate moral consciousness tells us, responsible beings, and that there may be for us a life beyond the grave, in which our state would depend on our actions here, and seeing that we have no natural means through our reason or our senses of acquiring a knowledge concerning that future state, it follows that the probability of a revelation having been given to man in the beginning, and renewed from time to time, and completed by the Christian revelation, is precisely the

same in degree as the probability of a future state such as we have supposed; for if Christianity is not this supernatural revelation, certainly there is no other form of religion in favour of which there is any probability. You go with me so far?"

"Certainly," answered the Judge, "and I will say, moreover, that I do so heartily admire the majestic sweetness and austere beauty of the Scriptures, especially the New Testament, I so worship the character of Christ which I read there, and the idea of a Redeemer, an Incarnate God, the link between finite and the infinite, the visible manifestation suited to our nature of the uncreated Good and True, that I will gladly yield to reasons."

"Your words remind me, Judge," said the Father, "of those of Napoleon and Rousseau, men as different from one another and from yourself, as men may be; but like yourself, logical and candid when they came to pass a calm judgment on the value of evidence. Did you ever happen to read what Rousseau says on the character of Jesus Christ in the Gospels and on the Christian revelation? It is a view taken as it were from without, and simply by the light of reason. It is important as bearing on our present point—the *à priori* probability from internal evidence of the truth of Christianity, arising from what unbelievers admit to have, all the marks of being superhuman, namely, the conception of the character of Jesus Christ, and Christian virtue, as realized by His followers, and which is nothing else but the copying of the life of Jesus Christ."

"I have merely read," said the Judge, "certain well-known passages from Rousseau; you quoted one of them in one of our earlier conferences. I never could under-

stand the state of Rousseau's mind when he wrote them. If you have the passage there I should like to hear the context?"

"Here it is," said the Father, "Rousseau says: 'I own that the majesty of the Scriptures amazes me; the holiness of the Gospel speaks to my heart. How small do the books of the philosophers, with all their pomp, appear by the side of it. Is it possible that a book at the same time so sublime and so simple, could be the work of men? Is there the tone of an enthusiast in it, or of an ambitious founder of a sect? What sweetness! what purity of life! what touching of grace in His teaching! what elevated maxims! what profound wisdom in His discourses! what presence of mind! What exact and just replies! what empire over His passions! Where is the man, where is the sage, who is able to act, to suffer and to die, without either weakness or ostentation? When Plato depicts his imaginary just man, covered with the opprobrium due to crime, whilst deserving all the reward of virtue, he paints Jesus Christ in every trait. The likeness is so striking that all the Fathers of the Church have felt it, and that it is not possible to be mistaken in it. Blind and prejudiced must those be, who dare to compare the son of Sophronisca with the son of Mary. How far does the one stand from the other! Socrates, dying without pain and without ignominy, easily maintained his personal character to the end; and if this easy death had not illustrated his life there might have been a doubt whether Socrates with all his intellect, was aught but a sophist. But whence did Jesus, amongst His own people, derive that elevated and pure morality in which He alone gave lessons and example? The highest wisdom was heard to speak from

out of the midst of a furious fanaticism, and a people who were altogether material, were honoured by the simplicity of the most heroic virtues. The death of Socrates, philosophising with his friends, is the most pleasing that could be desired; the death of Jesus expiring in torments, abused, railed at, cursed by a whole people, is the most horrible that could be dreaded. Socrates, taking the poisoned cup, blessed the weeping executioner; Jesus in the midst of a fearful punishment, prayed for His savage murderers. Yes; the life and death of Socrates were those of a sage; the life and the death of Jesus were those of a God. Shall we say that the history in the Gospel was invented? It is not thus that men invent, and the facts regarding Socrates, of which no one entertains a doubt, are less well attested than those relating to Jesus Christ. After all, this would only remove the difficulty to a greater distance; it does not destroy it. It would be more inconceivable that many men should have agreed together to fabricate this book, than that there should have been one man who formed the subject of it. No Jewish authors would have had either its tone or its morality; and the characters of truth in the Gospel, are so grand, so striking, and so entirely inimitable, that the inventor of the story would be more surprising than the hero of it.'

"I have, here, too, a passage which some of you gentlemen may not have heard before; it is the narration of a conversation on religion with Napoleon, the exile of S. Helena. As it is very striking, I will ask permission to read it:

"One of Napoleon's generals was one day discussing in his presence the divinity of our Lord. Napoleon re-

marked: "I know men, General, and I tell you that Jesus is not a man. Superficial minds see a resemblance between Christ and the founders of empires, the conquerors and the gods of other religions. This resemblance does not exist; the distance between Christianity and any other religion whatever, is infinite.'

"'Any one who has a true knowledge of things, and experience of men, will cut short the question as I do. Who amongst us, General, looking at the worship of different nations, is not able to say to the different authors: No, you are neither gods, nor the agents of the Divinity; no, you have no mission from heaven. You are formed of the same slime as other mortals; you are so entirely one with all the passions and all the vices which are inseparable from it, that it has been necessary to deify them, with you; your temples and your priests themselves, proclaim your origin. Abominations, fables and rotten wood; are these religions and gods which can be compared with Christianity?

"'I say no.

"'In Lycengus, Numa, Confucius, and Mahomet, I see lawgivers; but nothing which reveals the Divinity; they did not themselves raise their pretensions so high. They surpassed others in their times, as I have done in mine. There is nothing about them which announces Divine beings; on the contrary, I see much likeness between them and myself; I can testify to common resemblances, weaknesses and errors, which bring them near to me and to human nature.

"'It is not so with Christ. Everything in Him amazes me; His mind is beyond me, and His will confounds me. There is no possible term of comparison between Him

and anything of this world. He is a Being apart. His birth, His life, His death, the profundity of His doctrine, which reaches the height of difficulty, and which is yet its most admirable solution, the singularity of this mysterious Being, His empire, His course across ages and kingdoms, all is a prodigy, a mystery too deep to sound, and which plunges me into reveries, from which I can find no escape; a mystery which is here, under my eyes, which I cannot deny and neither can I explain.

"'Here I see nothing of man.

"'You speak of Cæsar and of Alexander, of their conquests, and of the enthusiasm which they were able to awaken in the heart of the soldier, and thus to draw him with them on adventurous expeditions; but this only shows us the price of the soldier's affection, the ascendancy of the genius of victory, the natural effect of military discipline, and the result of able commandership. But how many years did the empire of Cæsar endure? How long was the enthusiasm of the soldiers of Alexander maintained? Their prestige lasted a day, an hour, the time of their command, and accorded with the chances of war. If victory had deserted them, do you doubt whether the enthusiasm would not immediately have ceased? I ask you, yes or no—did the military influence of Cæsar and Alexander end with their life? Was it prolonged beyond the tomb?

"'Imagine a man making conquests with a faithful army, devoted to his memory, after his death. Imagine a phantom who has soldiers without pay and without hopes for this world, and who inspires them to support all kinds of privations. Turenne was still warm, when his army broke up before Montecuculi; and as to myself—my

armies forgot me whilst I still lived, as the Carthagenian army forgot Hannibal. Such is the power of us great men! A battle lost casts us down and carries away our friends. How many a Judas have I seen around me!

"'In short, and this is my last argument, there is not a God in heaven, if any man could conceive and execute with full success, the gigantic design of seizing upon the supreme worship by usurping the name of God; Jesus is the only one who has dared to do this; He is the only one who has said clearly, affirmed imperturbably, Himself of Himself, *I am God;* which is quite different from the affirmation, *I am a God.* History mentions no other individual who qualified himself with the title of God, in the absolute sense. How then should a Jew to whose existence there is more testimony than to that of any of His cotemporaries, He alone, the son of a carpenter, give Himself out as God Himself, for the Self-existent Being, for the Creator of all beings. He claims every kind of adoration, He builds His worship with His own hands, not with stones, but with men. And how was it that by a prodigy surpassing all prodigies, He willed the love of men; that is, that which it is most difficult in the world to obtain; and immediately succeeded. From this I conclude His divinity. Alexander, Cæsar, Hannibal, all failed. They conquered the world, but they were not able to obtain a friend. I am perhaps the only person of the pr esent time who has any love for Hannibal, Cæsar, or Al exander. It is true we love our children; but how many children are ungrateful! Do your children love you, General? You love them, but you are not sure of a return.

"'Christ speaks, and from that time generations are

His by ties more strict, more intimate, than those of blood ; by a union more sacred, more imperative than any other could be. All those who sincerely believe in Him, feel that superior love, of which time, the great destroyer, can neither exhaust the strength nor limit the duration. I, Napoleon, admire this the more that I have so often thought of it ; and it proves to me absolutely, the Divinity of Christ.

" 'I have inspired multitudes to die for me. God forbid that I should form any comparison between the enthusiasm of my soldiers and Christian charity ; they are as different as their causes. And then my presence was required ; the electricity of my look, my voice, a word, from me ; then the sacred fire was kindled in all hearts. I certainly possess the secret of that magic power which carries away other people's minds ; yet I could never communicate it to others ; not one of my Generals ever received it from me, or guessed at it ; neither have I the power to eternise my name and my love in the heart.

" 'Now that I am at St. Helena—now that I am alone, nailed to this rock, who fights and conquers empires for me ? What courtiers have I in my misfortune ? Does any one think of me ? Does any one in Europe move for me ? Who has remained faithful ? Where are my friends ? Yes, you, two or three whose fidelity immortalises you, share my exile.' Here the voice of the Emperor assumed a peculiar tone of melancholy irony and deep sadness. ' Yes, our existence has shone with all the brilliancy of the diadem and of sovereignty, and yours, General, reflected this splendour, as the dome of les Invalides reflects the rays of the sun. But reverses have come ; by degrees the golden hues are effaced, the floods of misfortune and the

outrages to which I am every day subjected carry away the last tints. Only the lead remains, General, and soon I shall be dust.

"'Such is the destiny of great men; of Cæsar, and of Alexander; we are forgotten, and the name of a conqueror like that of an emperor, is only the subject of a college theme. Our exploits come under the ferule of a pedant, who either praises or insults us. A few moments and this will be my fate; what will happen to myself. Assassinated by the English oligarchy, I die prematurely, and my body will be returned to the earth to become pasture for worms. This is the destiny, now very near, of the great Napoleon. What a gulf between my misery and the eternal reign of Christ, preached, praised, loved, adored, living in the whole universe. Is this to die? Is it not rather to live? Such is the death of Christ; such the death of God.'

"The Emperor was silent, and as the General remained equally so, 'If you do not understand,' resumed the Emperor, 'that Jesus Christ is God, why then I was wrong to make you a General.'"

"That is a most striking passage," said the Judge, when the Father had concluded the extract, "I never read it in full. Where does it occur?"

"I took it," said the Father, "from a note in the 'Catechisme de Persévérance' by the Abbé Gaume. It is quoted also in 'Les Etudes' by M. Nicholas; and in a note in 'Liddon's Bampton Lectures.' The author writes: 'M. de Montholon who with General Bertrand was pre t at the conversations, which are recorded by the Chevalier de Beauterne, writes from Ham, on May 30, 1841, to that

author: 'I have read with lively interest your *brochure* entitled 'The Sentiments of Napoleon on the Divinity of Jesus Christ,' and I do not think it would be possible to express more accurately the religious belief of the Em peror.'"

CHAPTER XXIV.

THE INTENSE CONVICTION OF EIGHTEEN CENTURIES.

"WHAT is now your candid opinion, Judge," said the Father, "of the two judgments I have cited on the internal evidence of the Gospel? You will hardly object to Rousseau as a partial judge, or to Napoleon as wanting in keen apprehension of the strength or weakness of a case."

"Well, yes," said the Judge, "I should rather calculate that much would not come out on appeal from two such legal minds, still one would like to hear what the other side had to say, before deciding."

"Just so," said the Father, "but then surely we *have* heard all that can be said by sceptics for eighteen centuries; and what after all does it amount to? Christian faith is still in possession, with a title, stronger after each attack."

"Well," said the Judge, "it can't be denied that the other side have been heard, and they have made no impression on the common sense of a jury comprising the great mass of the intelligence of the human race up to the present day, but they would like to suspend the verdict until they had gone into the whole evidence of the case from the beginning oncemore."

"Now tell me, Judge," said the Father, "what would be said by the Judicial Bench in America or in Europe if any question of property, a water right, or a right of way, were in a similar position?"

"In such case," he replied, "we should say the legal axiom comes in, 'possession is nine points of the law.' Possession, against which there stands nothing but the abstract possibility of error, is the same in law as indefeasible right. There would be no case for a bill of discovery against the actual possessor to make him disclose his title. He holds on the best of all titles, immemorial undisturbed possession."

"This, then," said the Father, "is precisely the case for the Church of Christ, only we are willing to disclose our title, and show how we came into possession of our faith in Christ, and our conviction of His being God, the Creator and Lord of all; for this is our charter, sealed with the broad seal of heaven, it is the ground of our whole claim, and we are ready to produce it to all inquirers.

"But before going into the origin and nature of this conviction, let us see what are the actual results of such conviction, and what the other side have to overcome, if they wish to upset our immemorial possession. Christianity is a system of religion claiming to be a revelation from God, taught for eighteen hundred years in connection with an organized society, the Catholic Church, which has its ramifications in every nation under heaven—this Christian society has always alleged miracles in proof that the original revelation came from God, and especially the stupendous two-fold miracle, that its Founder foretold that He would rise again the third day after His death, and that He actually fulfilled His prediction.

"It is certain by the admission of Tacitus and Pliny, Pagan writers cotemporary with the Apostles, that Jesus Christ lived and died at the time to which the Christian record points; that He was put to death in the reign of Tiberius, the Roman Emperor, and under Pontius Pilate, the Roman Governor of Jerusalem.

"It is certain from the same Pagan writers, that within thirty years of the death of Christ, there were vast numbers of Christians in all parts of the Roman Empire, and that so convinced were these followers of Jesus Christ of the truth of His claims to be God, that thousands of them actually endured persecution, all manner of torments and death in a hundred forms, rather than abandon their faith, and this state of persecution continued, with intervals of peace for three hundred years.

"The result of the testimony and conviction and constancy of these early disciples of Jesus Christ, we see before us at the present day in the Catholic Church, the mightiest monument that exists on earth of any historical fact, or of any founder of empire. There it stands confronting us, built up, not with dead blocks of granite or of marble, but formed with living stones into a vast organised unity of minds and wills, cemented together into one by an intense conviction. Around this living monument, which casts its shadow over the whole world, fragments lie scattered far and wide, the separated Christian societies which once formed part of the building, whose history merges in that of the Church, while they testify to the same conviction.

"What wrought out this majestic unity of men in one faith, which three hundred years of martyrdom has not been able to shake, which is as strong now as ever? It

is to be attributed to the intense conviction of the first disciples of Christ of the truth of that which we read in the Gospels.

"When many minds combine in a conviction, there is always a strong presumption that there is truth in that conviction.

"This is the case as to true and false religions, it is the element of truth that is in them which binds the minds of men.

"But there has never been on earth any religious conviction to be compared with that of Christianity, and its essence is the belief that Christ is God."

"What then do you say to Buddism, Mahometanism, or Mormonism?" asked the Judge.

"Buddism, Mahometanism, and Mormonism," replied the Father, "may be intense convictions, but their strength lies in the truths of natural religion, or of human interest, which they teach; their weakness lies in their professed revelations and miracles. Having once been started by some man who had the secret of commanding the minds of other men, they needed no other sanction than their success.

"There is in them nothing but what is pleasing to human nature, they appeal to man's pride or interest or sensuality, there was nothing unlikely in their success. But above all they have had no persecutions, and they have no martyrs.

"Buddism rests its credit on a comparative purity of morals and asceticism, especially in the priesthood, which commends itself to the moral nature of man. If it appeals to standing miracles, these seem to us mere feats of legerdemain or Satanic mimicry of Christian miracles.

Besides, the same Christian revelation which teaches the existence of God, the Creator and Redeemer, teaches the real existence of evil angels of great wisdom and power, and accounts for the success of false religions by their agency.

"Mahometanism and Mormonism point to earthly prosperity, successes of the sword or of the spade, as the guarantee of their founder's inspiration. If Christianity had been only a system of religion like Buddism, or a successful organization of military or industrial strength combined with polygamy like the other two, its success would have been no wonder. If it had had only a course of earthly prosperity it would still be the most wonderful work of man. In the unapproachable purity of its moral conception it would still be our sinful nature's solitary boast, and the character of Christ the greatest of all enigmas. Yet still one-half the proof of its divinity would be wanting. But here is the wonder of wonders. The whole building is based on the belief of the divinity of Jesus Christ proved by miracles, the image of a Messiah vanquished and slain, of a crucified God, ideas which were to the Jews a stumbling-block, and to the Gentiles foolishness, is carved as it were on every stone of the building. It required of every convert that he should crucify his passions by a living death, an ordeal so terrible, as S. Augustine tells us from his own experience, to the Pagan mind and will. It endured a martyrdom of three hundred years, and it had succeeded to such an extent, that before the conversion of Constantine, the Roman world had gradually been taken possession of by Christianity, while the temples of the gods were deserted. Christianity is a stupendous fact, nor can you separate it

from its Author, or its morality from His miracles. If Christ was not God, if He did not rise again from the dead, Christianity is the grossest and most blaphemous of impostures, and though the Gospel set forth the most perfect ideal of holiness and truth which the world has ever seen, its authors were the grossest violators of their own system. Surely no improbability can be conceived greater than this. Nor is it more probable that impostors should have invented the character of Christ in the Gospels, than that they should have impeded their supposed project of imposing on the world, by the blasphemous pretence that their Founder, who was undoubtedly crucified like a felon, was the eternal Creator Himself. No, the success of Christianity can be attributed to nothing but the intense conviction of its truth in the minds of its first teachers and disciples, in spite of every earthly obstacle and the sword of martyrdom.

"Surely there never has been any fact of human experience which has had such a weight of human conviction in its favour as that to which the common sense of millions of the most enlightened and morally excellent of the human race, during eighteen centuries, has given in its adhesion, in the words which formulated the faith of the fourth century, as of the first, 'I believe in Jesus Christ, God, of One substance with the Father, existing from all eternity, Man of the substance of His Mother, born into the world.'

"Nothing can be conceived more imposing, not to say overwhelming, than the strength of such long tried, long enduring testimony. It is like the mighty chain which supports the weight of one of our suspension bridges. It

has sustained without injury the strain of millions for eighteen centuries."

"True," said the Judge, "all this is very beautiful and imposing; yet the whole strain and the strength or weakness of your bridge is in the last link, which is relatively the weakest; if this will stand, it will carry the weight of the whole chain. If the chain breaks, it will break here."

"Very well," said the Father. "Let us now draw near, and scrutinize this first link; it is, of course, the evidence on which the Apostles and the first followers of Jesus Christ became convinced of His Divinity, with that depth of conviction which has impressed itself on the Christian Church ever since, and if it has lost somewhat of its vivid intensity, it has gained in depth of habitual conviction, from the history of the Church for eighteen hundred years. Like the stream of our mighty Missouri river, which leaps from its bed in the living rock, with an impetus which carries it onward to the ocean, increasing in depth and volume as it rolls on a mighty river eighteen hundred miles away from its source.

"What was the original force which gave the first impetus to this living torrent ever advancing, ever deepening?

"What is the principle of strength in the first link of the chain of evidence?

"In other words, what wrought conviction on the minds of the cotemporaries of Jesus Christ that He was the True Messiah of the Prophets, and God Himself clothed in human nature?"

"Now, Father Dilke," said the Judge, "you have just brought the matter up to the point which I was looking for, and your very words draw out, what seems to me, the

great crucial question. Is the Gospel narrative, such as we have it, the work of cotemporaries?

"I admit that if the four Gospels were really written by cotemporaries, two of them, those of Matthew and John, by eye-witnesses; Mark and Luke, by companions of the original eye-witnesses; the Epistles also of Paul, by one in the same position: then I do not see how we can deny that these writers were competent and credible witnesses. I think you have fairly shown that, granting that the New Testament writers were, as you said, 'Many eye-witnesses, they could not have been deceived, and could have had no motive for deception, since they were going against all the prejudices of their nation, and all the inclination of the corrupt heart of man. Humanly speaking, their cause, as you say, 'must have appeared hopeless.' I agree with you that their only motive, and principle of strength, must have been that their cause was true, and if true, Divine, and if Divine, certain of success, and here, I think, your concluding argument unanswerable, 'but it was equally certain that before their cause could triumph their own lot would be persecution, torture, and death.'

"But is it certain that the New Testament, such as we have it now, is wholly the work of cotemporaries? May it not have been composed of fragments of earlier documents which have perished, or on floating traditions, concerning the founder of Christianity, embodying exaggerated ideas of that founder, who had gradually become deified in the enthusiastic minds of his followers, the partisans of a system of religion which had become identified with His name?"

"Well, Judge," said the Father, "you have raised a question which requires a straightforward answer, and this, with God's help, I will give you."

CHAPTER XXV.

THE GOSPEL IS THE WORK OF EYE-WITNESSES AND THEIR CONTEMPORARIES.

"I BELIEVE, then, my dear Judge," continued the Father, "that we are so far of one mind. You tell me, if Christianity is true—that is to say, if Christ was God manifest in the Flesh, you are satisfied that the Catholic Church is the Old Religion, the original and true form of Christianity. But you say your doubt is whether if Christ were to come upon earth at the present day He would recognize any of the forms of Christianity as the religion which He taught when on earth. You think that Christ may have been merely a human teacher like Confucius, for instance, and that He was only deified in the enthusiastic imagination of His followers, and so the whole supernatural structure of Christian theology may be as it were an elaborately carved facing, by which a simple primitive building has been utterly hidden as if it had never been. I think, so far, I have stated your proposition?"

The Judge assented, and the Father continued:

"Now the whole Christian faith, as you rightly say, turns on one crucial question: Is the Gospel narrative, and the New Testament generally, the work of contemporaries? is it a transcript of the testimony of many eye-

witnesses? If so, you admit that as they could have had no motive for deception, so neither could they have been deceived as to what they had heard and seen, of the life and death of Jesus Christ, His prophecies and miracles, and especially His claim to Divinity, and the proof He gave of it in rising from the dead as He had prophecied?

"I proceed now to answer this question, and give proof of the proposition, that the Gospel and the narrative of the New Testament is the account written partly by eye-witnesses, and partly by companions of eye-witnesses, and is the original story of Jesus Christ. If so, the inference is inevitable that it is true, and that Jesus Christ is God. This may be proved, first from the nature of the case, and from the light of contemporary Pagan history; and secondly by the direct evidence of the authenticity and genuineness of the Scriptures of the New Testament.

"First, then, from the nature of the case: Christianity is a fact, it had a beginning and authors or founders. These were either Christ and His Apostles or other men. If Christ and His Apostles did not put out that system which we mean by Christianity, the distinctive characteristic of which is that Christ is God the Creator, clad in human nature, it is inconceivable that others should have taken up a system which bore His name as its first founder, and utterly changed it from its primitive character. If Christ made no claim to be God, this belief must have been introduced by some persons and at some definite period. This must have been done either by the Apostles and contemporaries of Jesus Christ or by some other men at a later period.

"It is utterly inconceivable that the contemporaries of Jesus Christ should have *imagined* their Master, whom on

this hypothesis it is supposed they had known on earth originally as an obscure artizan, and afterwards for a few years as the pious but unsuccessful founder of an insignificant Jewish sect, to be the Almighty Creator Himself. Human fanaticism before or since has never even imagined that a man was God himself. Paganism has placed its heroes in Olympus. It has made them come down to earth in the fashion of men. The Catholic religion indeed teaches that herein we see true instincts and aspirations of man's higher nature perverted, which find their fulfilment in the glory of the Saints in heaven, and in the mystery of the Incarnation. But Paganism, though it has room for 'God's many and Lords many,' in its Pantheon, never thought of saying that a man whom men had known on earth was God the Creator Himself. Christianity is nothing without this; it is of its essence, a dogma of the New Testament, which is as much a first principle as that concerning the nature of the three angles of an equilateral triangle, and of which we are as certain on proofs, different indeed in kind but equal in degree in the certitude induced by them, as of any mathematical demonstration.

"But if human fanaticism had never before imagined such a thing, why has it never done it subsequently, especially since the extraordinary success of Christianity might seem to offer a premium on the attempt? All the efforts of Antichrist, all subsequent false systems have aimed at rationalizing away the idea of a God-Man.

"I think then we may conclude that the immediate disciples of Jesus did not themselves invent a mythological account of their Master. But if *they* did not invent the Gospel narrative which we have now, it must be supposed

to have been built up over the original lost building in some subsequent age; or, if not invented by any man or set of men, then it must be the true story of Jesus, which we read in the Testament.

"That it should have been invented in a later age is more inconceivable than the other hypothesis. For we know how tenacious men are of the original teaching which they have received, how jealous of innovation. New ideas do not take the place of old ones, except under strong impulses, and the change leaves its mark in history. Dynasties and forms of Government are more easily changed than ideas. Yet who has ever pretended that a democratic republic had passed into an absolute monarchy, as it were, in a single night and without observation. No ideas are more tenacious than those on religion, nothing is harder than to uproot an old belief and establish a new one. How then can it be pretended that at any period later than the very cradle of Christianity, the worship of a God-Man should be substituted for that of the invisible God; and thus in the Christian Church, whose leading tenet is Monotheism, a complete change should have taken place in the doctrines of the whole body, and this simultaneously, and without leaving the slightest vestige in history of the process, the time and the way, of so unaccountable a phenomenon?

"To come now to the testimony of Pagan contemporary history. It is quite certain that there exists not a trace of any other story of Christianity, as Paley remarks: there is not a document, or scrap of account either contemporary with the commencement of Christianity or extant within many ages after that commencement, which assigns a history substantially different from ours. The remote

brief, and incidental notices of the affair which are found in heathen writers, as far as they do go, go along with us.

"Tacitus wrote about seventy years after the death of Christ, therefore he may be set down as a contemporary of S. John: he wrote shortly after the death of that Apostle. He describes the persecutions of the Christians in Rome about thirty years before, in the reign of the Emperor Nero, he speaks of Christians by name as forming, even then in Rome, a vast multitude, *ingens multitudo.* The founder of the sect, he says, was Christ, who was put to death 'under Pontius Pilate Governor of Judea, in the reign of the Emperor Tiberius.' Suetonius, a contemporary of Tacitus, gives much the same account. Pliny, who wrote twenty years later, tells us that 'the contagion of Christianity had spread into cities, towns, and villages,' and speaking of his own government of Bethynia, says, 'that it had produced a general desertion of the Pagan temples.' Lucian, about the same time, describes the Christians as having 'renounced the Gods of the Greeks, for the worship of their Master who was crucified.'

"So far, these accounts of Christianity by Pagans, who viewed it from without, are amply sufficient to show that within half a century from the death of Christ, about the same space of time which has passed since the battle of Waterloo, Christianity had spread into the most distant parts of the Empire, and had in some places almost supplanted the worship of the Gods, and substituted the worship of a Jew who had been crucified, and this in spite of the astounding nature of the doctrine of a crucified God, so repugnant to Jewish and Pagan ideas, and in spite of the most cruel tortures, such as the same historian describes, as being inflicted on the Christians in order to destroy the new religion.

"Christianity, then, was a fact, and the Church was already Catholic, or spread everywhere in the known world, within fifty years of its foundation, and its essential doctrine was understood by Pagans, as it is now by Christians to be the worship of a crucified God.

"It is true that nothing is said in these accounts of the miracles, which attested the truth of this astounding doctrine, nor is this to be wondered at, since the writers were Pagans, who viewed the system from without, as a marvellous compound of human perversity and superstition.

"That the first teachers alleged miracles as the proof that Jesus was God, it is certain from the nature of things, as it is also certain that it is the account which has come to us in the Christian Scriptures. They must have done so, they had nothing else to stand on. The Mosaic religion claimed the sanction of stupendous miracles, they were its only evidence. The Apostles came forth to prove that the ancient worship was abrogated. That the Messiah had come, and Jesus was the Messiah. It was well understood by the Jews, that when the Messiah should come, He would perform greater miracles than Moses, in proof of His claim.

"Presently, we find a vast number of Jews, amongst them many of the learned and devout, and multitudes of Pagans, have become Christians, and thus have come to believe, and actually die for the belief, that Jesus of Nazareth was the Messiah, and that the Messiah was God Incarnate. 'Here,' says Paley, 'were no victories, no revolutions, no achievements of valour, of strength, or policy to appeal to; no discoveries in any part of science, no efforts of genius or learning to produce.'

"A Gallilean peasant was announced to the world as a Divine lawgiver, a young man of mean condition, of a private and simple life, who had wrought no deliverance for the Jewish nation, was declared to be their Messiah. This, without ascribing to Him at the same time some proofs of His mission (and what othhr but supernatural proofs could there be ?) was too absurd a claim to be either imagined, or if imagined, attempted, or if attempted, credited. When it came to the question, is the carpenter's son of Nazareth, the person whom we are to receive and obey ? there was nothing but the miracles attributed to Him by which His pretentions could be maintained for a moment. Every controversy and every question must presuppose them.

"What is said of Apollos, must have been true of other teachers ; we are told that 'he mightily convinced the Jews, showing by the Scripture, that Jesus was the Messiah.' But a young man, calling himself the Son of God, gathering a crowd about him, and delivering to them lectures on morality, could not have excited so much as a doubt amongst the Jews, whether he wai the object in whom a long series of prophecies terminated, for the completion of which they had formed such magnificent expections, and so opposite to what appeared. For they had seen Him put to death, and so (on this hypothesis of ignoring the miraculous and supernatural), the evidence was closed against Him finally by His ignominious failure and death.'

"It is, therefore, simply inconceivable that such a cause should have gained a hearing amongst the contemporaries of Jesus, or indeed at any later period, unless the original story had laid claim to miraculous sanctions. Still less

could it have succeeded in gaining credit with multitudes of Jews, and Pagans of all classes, within fifty years after the death of its Founder, unless the contemporaries of Jesus had been convinced of the fact of miracles in attestation of His claim.

"Paley adds another argument, which is well worth considering: He says, that the original story was miraculous, is very fairly inferred from the miraculous powers which were laid claim to by Christians in succeeding ages. If the accounts of these miracles be true, it was a continuation of the same powers; if they be false, it was an imitation (I will not say of what had been wrought), but of what had been reported to have been wrought by those who preceded them. The contrary supposition is very improbable, namely, that miracles should be pretended to by the followers of the Apostles, and first emissaries of the religion, if they were never pretended to, either in their own persons, or that of their Master, by those Apostles and emissaries themselves.

"Well, my dear Judge," said the Father, "have you any point to raise against my reasoning so far? Have you any counter hypothesis?"

"No, Father Dilke," replied the Judge, "you have met my principal points very fairly, and I begin to anticipate the rest of your argument."

"I fear I may weary my company if I continue my argument to-day," said the Father.

"Not at all," said the Judge. "Pray go on; I am immensely interested.

"Go on, Father Dilke," joined in several voices, amongst which were heard that of the Doctor, of uncle Joe, the Wesleyan Minister, our Yankee trader, and others. "Go

on Father Dilke, we don't want to lose a single word, and there is no time to be lost."

"And I say, Father Dilke," said the trader, "you must look spry or we 'll be into Liverpool afore you have fixed us up, and then we shall be off like a troop of prairie hosses, and you'll find it etarnally hard to get near us again. I do declar' I never fun' this line so short afore. I never see a man had sich a way of coaxin the wild animal till he'd got the *lasso* over his neck. There's me; now you might pretty near saddle and briddle me at this peticler moment, but I won't answer for it how long I may keep steady if once the Reverend loses sight of me. I have heard afore this a deal about the Lord in sermons, but I never had a clear notion about His being God till this turn, and now I feel as if two Eyes were fixed on me up above there, that I never thought of before, and it makes one feel awful."

The rest of the company were less demonstrative, but all were deeply interested. The Father therefore continued:

"Well, I am glad I have been able to beguile the monotony of the voyage, gentlemen, and interest you on the grandest theme which could be spoken with human lips; and I am thankful that the imperfections of the spokesman have not materially marred the message he had to deliver.

"I think then, that so far you admit that I have shown from the nature of the case, and from Pagan testimony, that the belief that Christ was God is found, carved as it were on the original foundation-stones of Christianity, and so, that it is no superstructure of a later period.

"My line of proof has been taken purposely without

reference to the testimony of the Christian Scriptures, because you have raised the question whether these very Scriptures may not have been the work of your supposed enthusiastics of a later age, the very material by which the original building of a supposed Christ, who is not the Christ of the Gospels, had been overlaid. I have proved that a mythological story of Christ could not have been invented, either with conscious deceit, or by fanatical enthusiasm, either by Christ Himself, or by those who had known Him while on earth, or by those who came after the original founders of the religion.

"I have also shown that the original story must have been based on a deep conviction of the reality of miracles, which are the sole guarantee that could be offered of so astounding a claim as that a young artizan of Judæa who had been executed by the rulers of his nation as an imposter and blasphemer, was in fact God the Creator Himself, clad in human form. I have proved, then, that the original story of Christ is substantially the story we find in the New Testament Scriptures.

"I have thus prepared the way for the point which I now come to. That the New Testament Scriptures are the actual work of eye-witnesses and companions of eye-witnesses. If, as we have admitted, such men are competent and credible witnesses, and it can be shown that the New Testament Scriptures were the work of these men, written or sanctioned by them, then we must take these writings as their *affidavit*, and therefore of equal value with their testimony if present in the witnes-box. Is that good law, Judge?"

"Good enough for our present purpose, Father," he replied.

"Well, then," continued the Father, "it is plain that all the arguments which prove that the doctrines contained in the Gospels cannot be fables, whether of the first or any subsequent age, prove also that the Gospels cannot be forgeries, that they are the original documents, otherwise some rumour, however indistinct, must have reached us of their having supplanted the original documents, just as we know the history of the Apocryphal Gospels, or the forged Decretals.

"In the early days of Christianity, Christians were the few, their Jewish and Pagan opponents were the many; Christians were powerless and unlearned, all the resources of wealth, learning, and power in the hands of their enemies. It was not long after the Augustan age of Pagan literature. We have many Jewish and Pagan authors of that age. They speak of Christians, and try to confute their received doctrines. If any rumour of more primitive Christian documents than the Gospels had existed, they must have made a point of it in their controversies, but they did not.

"In your Courts of Justice I believe the most valuable testimony is that of unwilling witnesses, whose interest it would be to give contradictory evidence. Now from the very beginning of Christianity there have been two classes of witnesses of this unimpeachable character, being the natural opponents of Christianity, to whom I have already referred, namely, Jews, and Pagans. I will begin with the last in order of time, Julian the Apostate, in the middle of the fourth century. He was separated from the days when Christ lived and the Gospels were written, by about the same space of time, as we are in this nineteenth century, from the days of Luther.

"It is admitted by all that the Scriptures with which we are familiar, are precisely the same, word for word, as they were in the days when Julian read them and wrote about them.

"As a Christian once, who had apostatized to Paganism, which he laboured with great zeal and talent, and with all the aid of the Imperial power, to resuscitate, Julian could not but have known (had such existed) any weak point in the Christian evidences. Hatred of Christianity in a man of his acknowledged intelligence would have led him to make the most of any such weak point. Nothing could have served him better than to make the most of any suspicion, if such then existed, of the authenticity and genuineness of the received Christian Scriptures. Julian, however, never speaks of the Gospels or other books of the New Testament, without attributing them to the writers whose names they bear. He quotes S. Paul's Epistles, attributing them to that Apostle. Admits the history of Christ as given by S. Matthew, S. Luke, and S. Mark, and that it was true that Christ healed the blind and the lame in the villages of Judæa. But he says, 'Neither Paul, nor Matthew, nor Luke, ever dared to say that Jesus was a God, but when in Greece and Italy a great number of persons had come to recognize Him as such, and had begun to honour the tombs of S. Peter and S. Paul (at Rome), then it was that John declared that the Word had become Flesh, and had dwelt amongst us. Nevertheless, when he named God and the Word, he does not name Jesus or Christ, John must be regarded as the source of all the evil.' [Julian, Ep. 42.]

"Thus being unable to deny the authenticity of the Gospels, and he puts the Epistles of S. Paul in the same

category, he makes the astonishingly weak assertion that S. John does not speak of Jesus as the Word of God, nor the other Apostles, of Jesus as God. If he could have said that the books to which he refers were forgeries of an age later than the Apostles, he would never have taken his stand on weaker ground, nor would he have made an admission so disastrous to his cause, as that the Divinity of our Lord was universally believed amongst Christians before S. John wrote his Gospel, nor would he have so contradicted himself as to have attributed the origin of the evil to S. John, whereas it is plain that Christians who had been chiefly taught by the other Apostles, had imbibed the same belif. But bad as his reasoning may be, Julian was no fool, only his cause was bad, and he wrote for those who were willing to accept any reasons when they were backed by the Master of Legions.

"Porphyry and Celsus, both Jews, the first in the midst of the third century, the last in the midst of the second, both bitter haters of the Christian name, have not a word to say against the authority of the Gospels.

"Porphyry draws the greater part of his objections from the facts narrated in the Gospels, and attempts to turn into ridicule the miracles and acts of our Lord, like any modern infidel. In fact, the sophistries of Voltaire are little more than borrowed from Porphyry and Julian. But neither does Porphyry breathe a word against the Gospels as the work of writers contemporary with Jesus.

"Again, Celsus writing about the year 170, declares that he has full knowledge of the Christian faith and evidences. 'Novi enim omnia,' Yet he does not deny the authenticity of the Gospels, and follows S. Matthew, accepting it as the authentic account and genuine work of

that Apostle. He summarizes the history of Jesus there given, and attempts to turn it into ridicule, saying especially, that if He was God, it was absurd to suppose He would have to fly from his enemies. He strives to discredit the genealogies of our Lord, objects that no one saw the miracles of Christ, except His disciples, and condemns the whole narrative like a modern sceptic as a tissue of imposture and exaggeration. He takes, in fact, the line of argument which we have shown is untenable, namely, that the Apostles were either deceivers or deceived. All these witnesses however admit the point we have on hand, that the New Testament is the work of contemporaries of Jesus.

"They deserve, therefore, the first place as authorities, just as we would accord the same to Franklin or other companions of Washington, for the facts of his life.

"We have therefore only to take up the Scriptures of the New Testament, as we would take up a contemporary history of the great founder of American Independence, we have the same reasons for trusting their credibility. It is certain that they were esteemed as contemporary history within a hundred years after they were written, that is to say, about the time we are off from the war of Independance. It is also certain that no rumour was then afloat that they were forgeries. Jews and Pagans admitted them to be the genuine and authentic writings of the companions or contemporaries of Jesus, though like Rénan, or Unitarian writers, who for the most part admit this, they denied that they contained a true account of Him in all particulars, on the *à priori* ground that the miracles in the life of Jesus are impossible, that it was absurd to suppose that Jesus was God, or that God had been born of a

woman, and had died upon a Cross, and that even if miracles were possible, those could be no true miracles which testified to an absurdity. But we have shown that the alleged absurdity, or 'the foolishness of preaching' of the Gospel, which Celsus declares only an imbecile would believe or propose to others, is the greatest proof of its truth and its divinity. For the more repugnant to human reason is this story, the more absurd is it to suppose that it could have been invented, or if invented, have succeeded in gaining credit. To suppose that any man, or any set of men, who wished to palm a false story on the world, should have selected one which is the most repugnant that can be conceived, when they might have as easily chosen one and which retained all that unbelievers admit is attractive in the character and history of Christ, without anything in it which was repugnant to intellectual pride. Unbelievers, like Rénan, want us to believe, as they say they do, that the true Jesus was a mere man, yet the holiest and wisest, the most wonderful and attractive of all teachers of truth. That His system of pure and elevated morality is sufficient in itself to account for its success. Yet they wish us to believe that Jesus was partly an enthusiast self-deceived, and partly a conscious charlatan, and dealer in false miracles, and that His followers were like Him, partly conscious deceivers, partly self-deceived. In other words, they want us to believe something which our reason and common sense tell us is an impossibility in the nature of things, that a system the most pure and holy, and of the profoundest depth and wisdom which the world has ever seen, should have been given to the world, and the world cheated into the reception of it, by men who were either liars or madmen. And this prodigious hypo-

thesis of human credulity they base on the *à priori* principle that the supernatural and miraculous is repugnant to reason and common sense.

"The common sense of the majority of the wisest and best for eighteen centuries has chosen the opposite alternative, and seeing no *à priori* impossibility in miracles, and accepting the evidence of the senses and the credibility of witnesses who could not be deceived, and could have had no motive for deception, has also accepted the Divinity of Jesus Christ, on the evidence of those miracles on which it rests its proof.

"He who can read Rénan's Life of Christ, or the works of Unitarian writers, ancient or modern, and accept their conclusion from the Gospel, that Christ was a holy sage, or a holy man at all, is either not a deep and earnest thinker, or he is possessed by some foregone conclusion, such as Rênan lays as the foundation of his whole work, that miracles are impossible.

"They talk of our credulity, who believe in the possibility of miracles, but there is nothing like the blank credulity of unbelief. He who has taken in the character of Christ and the idea of the Gospel as a whole, in which we find united the heavenly exaltation of a God-Man and the earthly humiliations of a crucified God, and attributes this to man's invention, would seem to have attained the acme of credulity; but what shall we say when he informs us that this system was a great success, and became the religion of the world without miracles, or else that it is the holiest system which the world has ever seen, and the exhaustive effort of human genius, but that its founders were either mad fanatics or conscious impostors, or a mixture of both, but that all alike, deceivers and deceived,

suffered and died for a lie or an imposture? And they did this willingly and must have known beforehand that such must certainly be their fate, since they set themselves to oppose the fiercest passions and prejudices of human nature and of religious fanaticism: whereas they could have had no means of knowing that their cause would survive them. Certainly, we are forced to say that those who can believe this have indeed turned away their minds from truth and are turned to fables."

CHAPTER XXVI.

"GUILTY OR NOT GUILTY?" THAT IS THE QUESTION.

"MAN turns himself from the truth and is turned unto fables," repeated the Judge thoughtfully. "True, Father Dilke, that last sentence of yours is a hard hit, but we men of the world deserve it. Ie see it now, and it is a shame that now is the first time it convicts me of a culpable want of attention to the evidence which I had, as it were, in my notes. Not to accept the Gospel narrative, at least, not to have sifted it to the bottom, shows an absence to that fair and judicial spirit which ought to be exercised by every man, since every man is called on in common honesty to form a definite judgment of the truth or falsehood of Christianity. A judge has to pronounce sentence for one side or the other according to faith, and do his best to arrive at it; he dare not say I am an indifferent spectator; he is bound to do justice, to hold the scales even, and compute the weight of every grain that is put into them. Every upright man does this in temporal matters. How is it, Father Dilke, that we do not act thus in religious questions?"

"To go into this would be a subject by itself," said the Father, "but a sufficient answer for the moment is this: The will is apt to have a great deal to do in all our judg-

ments wherever our own interest is concerned. This is why justice is represented blindfolded, and why it is justly said that no man must be judge in his own cause. But the question as to the evidences of revelation and the claims which religion makes on man's liberty is man's own cause, and in the nature of the case he must be judge in it himself. No man can help feeling instinctively that if the Christian revelation is true, he is not his own master. It takes away all vagueness, and brings him as it were face to face with a Personal God, Who made him, and to Whom he belongs, a God-Man Who was once on earth, Who died for him, to Whom he owes imperishable obligations of duty, gratitude, and love; Who loves purity and justice, and hates iniquity, Who has given him a law, watches how he is keeping it, Who is judging him as he does each action, and will sum up and pronounce His irrevocable sentence, in the instant after death.

"All this is very different from the vague, misty notions of God, and of man's relation to this unknown God, which we usnally get from natural religion. It is this new feel ing of duty, obligation, responsibility, which the natural man shrinks from, and so he seeks as it were to hide himself from the face of God, saying, with Pharoah, 'who is the Lord?' or like Pilate, 'what is truth,' and then not waiting for an answer, though the truth is before him, the light that enlighteneth every man that cometh into the world is there shining into his mind, as the necessary object of his every thought, the form which constitutes his intelligence. Truth stands waiting, as it were, and he will not interrogate her. But no, as I said in the sentence to which you refer, man 'turns himself from the truth and is turned to fables.' He will not listen to the true answer

of his intelligence, and he stultifies himself with reasonings so weak and inconsequent, that he would be ashamed to give anything like them, by way of reason, in any question of this world about bodily health, or the outlay of a few pounds sterling.

"The truth is, scepticism is based on what is called indifference, but the very word indifference is a lie, and a shuffle. The sceptic is not indifferent, he is only too much biased by considerations of present ease, to do his duty. He is like a judge dismissing the jury and shutting up the court in order to escape the trouble and responsibility of a judgment."

"Just so," said the Judge, "and here is the reason why the line you have taken is so telling. You press importunately for a judgment, and will not go away without it. You say acquit or condemn Jesus Christ. If He is not innocent He is guilty."

"Just so, Judge; and I say also," continued the Father, "if guilty, He must be condemned. He will not consent to be let off to go in peace. You cannot get rid of Him in that way. It is not a question of believing or not believing in Christ, but of believing one thing or believing the other. Christ claims to be God. He is God or He is not God. If not God, he deserved His fate at the hands of the Jews. He is guilty of blasphemy, 'Let Him be crucified,' and being a mere man, but having 'made Himself to be God,' He has robbed God of His honour for eighteen centuries, then let His religion perish with Him. He is Lucifer, whom we have been worshipping in human shape, who has 'made Himself like to the Most High,' then the Jews spoke truth when they said to Him, 'Thou art Beelzebub.' If not guilty He is innocent, and if inno

cent He spoke the truth; if he spoke truth He is God Incarnate."

"But is it certain," rejoined the Judge, "that he said in as my words, 'I am God?' or, if He used the word, may it not admit of a lower or restricted meaning?"

"That He was more than human, but less than God," said the Father; "in other words, may not Arianism, for instance, be true?

"But that would not evade the difficulty. If Christ was a pre-existent angel who became incarnate, you have a miracle, and the basis of all rationalism is, that miracles cannot be, that no interruption of the order of the material universe can take place, or at least, that no evidence can prove a miracle, and so a miracle can never be evidence.

"But I say that Christ did explicitly claim to be the Supreme God, if He claimed to possess attributes, which belong to God Himself, and which only God Himself could exercise.

"He claimed, as we have already seen, to be the Lord and Giver of Life, and the Judge of the living and the dead. He claimed the right to work on the Sabbath, expressly on the ground that He was God, One with the Father, and therefore was not subject to the law. He says, 'My Father worketh hitherto, and I work.' This is the only force and meaning of the argument used by Him in this place, and so the Jews understood Him. For on this ground they expressly accused Him of blasphemy, and proceeded to stone Him, not merely for breaking the Sabbath, but because 'He had made Himself equal to God.'

"But let us come to S. Matthew's Gospel, which is

admitted by all as genuine, and the earliest account of Christ written down by an eye and ear-witness. The last words of that Gospel are the most explicit claim to Godhead that can be conceived. 'All power is given Me in heaven and on earth.' Can we conceive such words used by any created person, by any man or angel, whose Personalty was not Divine? 'All power is given to Me;' are there any other words which could be used to express that He Who used them was the Almighty God? But it is said, in this and in all other passages, our Lord claims a derived power, prerogatives which were given Him. Precisely so, and this is to express in as many words that He was the Almighty God Incarnate. No man or Ange could say that all power was His, but a Man who was God. No other man could be capable of weilding Almighty power, but the Almighty Himself in human form."

"There, Father Dilke," said the Judge, "I give in, and I don't care who knows it. The reasons which made Napoleon a believer are enough for Josh Davis. But the strangest thing is, that though I feel like as if I had come to the end of a problem in Euclid and had written Q.E.D. at the bottom of my paper, yet I fear I have only got so far as this, that though like the fabulous dog, who had scented his master to the cross-roads, I have found that three out of the four are wrong, yet I cannot go off like the poor dumb animal secure and glad as if I had found the object of my search. I am satisfied completely that any other but the supernatural account of Christ is involved in absurdities and contradictions without end, and presents far greater intellectual and moral difficulties than to accept the possibility of miracles, and the fact of miracles, as attested by competent eye-witnesses, and the whole super-

structure of Christ's Divinity which rests upon them. This is intellectual conviction; but I feel my imagination unengaged, my heart not stirred, I am resting on negative evidence. I want positive conviction. I wish I could realize the facts of the Gospel, and feel how it was that the first Christians came to believe."

"Well, now Judge," said the Father, "that is just what I was coming to, the way in which the evidence of the life, death, and resurrection of Christ was presented to the first believers.

"But first let me say that, in order to make an act of faith in the Divinity of Jesus Christ, there must be a double action of God. The external evidence, through the bodily senses, of the miraculous facts, from which we infer that none but God could be the Operator, and the internal revelation, the direct action of God the Revealer, which draws aside the veil from the mind and heart of man, which shows man to himself, and enlightens his mind to see God by the intuition of faith. It is this our Lord says to Peter, when He had confessed His Divinity: 'Flesh and blood hath not revealed this unto thee, but My Father who is in heaven.' One who has come to the point at which you have arrived must pray for the gift of inward supernatural light. You must pray with the man born blind who said to our Lord, 'Domine ut videam'—'Lord that I may see;' and again, 'Lord I believe, help Thou mine unbelief.'

"But this is a great subject. It concerns a great gift, 'The Gift of God,' as our Lord Himself calls it in His discourse with the woman of Samaria—'If thou didst know the Gift of God thou wouldst ask of Him, and He would give thee the Living Water.' It is given in answer

to prayer; but the heart's desire is prayer, and God never refuses the Gift to hearts that desire after it."

"I don't know what the rest of you think," said the Judge, "but I feel that the Father is right, and that an hour or two by myself is what I want, so I vote for breaking off our conference till evening."

This was agreed to, and we separated.

CHAPTER XXVII.

ANNO DOMINI 33!

AS we came upon deck, the sun was sinking amidst the golden clouds that crowned the mountains of Wicklow and the Irish coast, fast fading from view on our left, while on our right many stars here and there had already begun to shine through the early twilight, and the moon was hovering in unclouded beauty over the dark line of the Welsh coast, just seen to be soon lost in the shades of evening. All promised one of those glorious nights of early spring, which cheat us into forgetting that summer has not come yet. It was just the place and the hour for silent thought or thoughtful converse, when the spirit that is within man looks up into the material heavens, and soars beyond them to its everlasting home, and down into the deep sea, feeling intimately its own helpless dependence on the laws of matter for the continuance of its present life, or its instantaneous passage into the world unseen.

When we were all gathered round him in a retired corner on the deck, the Father began—

"You were saying this morning, Judge, that you wished you could realise the state of mind of those who first came to believe, when the facts of the Gospel were promulgated

by the Apostles. In order to help us to do this, let us try to put ourselves in the position of an inhabitant of Palestine of that day, a tent-maker, if you please, and fellow-worker with Saul of Tarsus, or a fellow-student of 'Luke, the physician.' We will suppose them to be religious men, well taught in all the learning of the Synagogue. We will suppose them, and ourselves with them, mixed up with knots of other Jews conversing near the Beautiful Gate of the Temple of Solomon, with its shady colonnades,. Here are knots of priests and laymen, Pharisees and Doctors of the Law, dwellers in Jerusalem, and strangers from Alexandria, Pontus, and Asia and distant Rome, proselytes and Pagans, who had been drawn together (somewhat as people go up now to Christian Rome, for the feast of Pentecost in the year A.D. 33, supposing our Christian reckoning exact. Amongst the strangers who had come up to the feast, there had been much discourse with the Jews who were on the spot at the time, about the events which had taken place at the time of the last Passover, concerning Jesus of Nazareth, whom some of them remembered to have seen at previous feasts, and in whom they had treasured up an interest which they could not account for. They had often felt that he must be some great one, a prophet, or perhaps the long-desired Messiah. And now they hear that he had been put to death as a convicted impostor, who had made the blasphemous pretence that he was the God of Israel, Whose presence had once dwelt invisibly in the Temple.

"The mere statement of the claim made by Jesus was whispered with bated breath, and was received with a shudder by the pious, and a shrug of sovereign contempt for the tale and its subject, by the man of the the world.

Meantime, there were some here and there in the crowd who listened and said little, but thought much. How could so good a man be an impostor, one whose whole life was spent in doing good, one who had performed miracles, too many, too striking, and too public to be denied, as they had themselves witnessed, or had heard from sane men their own friends, whose word they would have taken in a matter of life and death, and who reported simply what they declared they had seen with their eyes.

"Their conclusion was, 'there must be a mistake somewhere.' Surely it is impossible that so holy a man can have put forward such claims. There must have been exaggeration; the rulers were always jealous of the man, because he denounced their corruptions, as well he might, and they have trumped up a charge against him on a forced construction of his words, and have made him out to be a heretic aud blasphemer. They worked on the rabble to demand His death, and the life of one of the best of the sons of God, perhaps the best of the prophets, has been sacrificed. This we may imagine to have been the kind of reaction in the educated Jewish mind after the events of the late festival.

"But now, the public places 'whither the Jews always resort' are thronged with eager and excited crowds,—priests, rabbi, laymen, Roman military men, Jews, Pagans, from the city and the provinces. The conversation in every group is on one subject, the great event of the week, which had taken the whole city by surprise. It would have absorbed the whole public mind for the time if it had taken place in New York or in London; how much more in the small City of Jerusalem, at that time teeming with strangers always on the look-out for something new.

The event is narrated in an old history, written by a contemporary who could have had no motive to falsify any part of contemporary history, since this would be to destroy the credit of everything he set down, and there would have been hundreds of eye-witnesses in the strangers from every region of the earth then present in Jerusalem, who would everywhere have denounced the apocryphal history. The subject of this conversation was the extraordinary fact that one Peter, a fisherman from Galilee, and others of the companions of Jesus, had been preaching publicly in Jerusalem, that Jesus of Nazareth, who had been crucified at the last Passover, had risen from the dead; that in proof of this these disciples had worked several miracles, that already they had gathered about them a crowd of believers in their story to the number of several thousands. Many of these were mixed amongst the groups who, as we said, were conversing eagerly in Solomon's porch, and they constantly averred that all this was true, that they had seen and heard the Apostles preach, that they spoke as no men they had ever heard, with a depth of conviction, a force of language, and knowledge of prophecy, which left no room for doubt that their Master, Jesus, was the true Messiah, and that He was alive from the dead.

"'But,' asked a Pharisee, who stood near one of the groups, of one of the chief speakers, a stranger from Alexandria, 'how did you make out their language? for they are ignorant fishermen who certainly know no tongue but the barbarous Galilean patois. I see that you do not understand the more refined idiom which is spoken in the Holy City.'

"'True, my Lord Rabbi,' replied the other, 'that is

the strangest part of the story; these men speak fluently all the tongues known in the Empire, and beyond its boundaries. I have compared notes with Parthians and Medes, as well as Greeks and Romans, and we can all declare that we have heard them speak in our own tongues the wonderful works of God, and preach Jesus, and the resurrection of the dead.'

"Some knew not what to think of this, others laughed outright, and a body of the priests, who had just got free from the hard work of the morning Sacrifices, took up the last words, 'resurrection of the dead,' as if it were one of the most amusing notions they had heard for some time.

"But the conversation of every group was suddenly cut short. At the other end of the vast Portico, where the Beautiful Gate opens upon the approaches from the city, a vast crowd had collected, and from every quarter of the Temple the people who were just then coming forth, or entering for the evening Sacrifice, rushed together, and soon the Portico was cleared of its groups, and all were now crowded around one spot where, on a flight of marble steps in sight of all, stood Simon Peter and John of Galilee, and with them one, who was known to all the inhabitants of Jerusalem as the lame man of the Beautiful Gate, and was brought there daily by his friends, poor as himself, but now they saw him healed, and exulting in his newly acquired strength, walking and leaping and praising God, and the standers-by told to the new-comers what had taken place. You see those two men, they were companions of Jesus; that lame man asked alms of them; I had not an abole, and I was wishing I had one to give the poor fellow, when I heard him ask alms, as I said, of

those two who were coming up just behind me, I turned my head to see if they would give him anything, and I heard the older man, him with the grey beard, say: 'silver and gold I have none, but that which I have I give thee,' then he laid hold of the poor man's hand and lifted him up, saying, 'in the name of the Messiah, Jesus of Nazareth, rise up and walk;' and his feet and ancle-bones received strength; we, who have carried him a hundred times, know they never had before; and the poor borncriple leaped up and stood for the first time in his life, and walked off with those two into the Temple, walking and leaping and praising God. All the people that were coming up to the Temple, or going out, saw him walking and leaping and praising God, knowing him well as a cripple from his mother's womb, this happened some ten minutes since, and this is what is bringing up these crowds; we shall, I think, have the whole city here in a few minutes, and the Roman guard will certainly turn out, and we shall have bloodshed before an hour. The God of Israel defend us.

"But, hark, the old man is going to speak. Will there never be silence with all this clattering of feet, as the new-comers join the crowd. He will not speak while this goes on. Ah, that's a good thought, some one has got them to take off their sandals as they come. Now the old man raises his hand. He makes a sign. Did you see that? 'He made a sign like a cross,' whispered one, 'what does that mean?' 'Oh, that is the sign of Messiah Jesus, Who was crucified; they all do that,' said one in the crowd, a believer of two days' standing who had been converted by the first sermon of Peter on the Day of Pentecost. 'Ha, now there is dead silence like at the

Holy Sacrifice; he is going to begin,' said the first speaker, 'I would not have missed this for a talent.'

"And Peter opened his lips and spoke in a voice which thrilled with emotion, while it rang out clear and musical like a silver bell through all the vast piazza and the colonnades where twenty thousand people were congregathed together in breathless expectation—

"'Ye men of Israel, why wonder ye at this? or why look ye upon us as if by our strength or power we had made this man to walk?

"'The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His Son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged that He should be released.

"'But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, Whom God hath RAISED FROM THE DEAD, of which WE ARE WITNESSES. And on the faith of His Name, this man whom you have seen and know, hath His Name strengthened; and the faith which is by Him hath given him this perfect soundness in the sight of you all.

"'And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets that His Messiah should suffer, He hath so fulfilled.

"'Repent, therefore, and do penance and be converted that your sins may be blotted out. That when the times of the renewal of all things shall come from the presence of the Lord, He shall send Him who hath been preached

unto yon, Jesus, the Messiah, Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets from the beginning of the world.

"'For Moses himself declared a prophet shall the Lord your God raise up unto you of your brethren like unto me: Him you shall hear according to all things whatsoever He shall speak to you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people. And all the prophets from Samuel and afterwards who have spoken, have told of these days.

"'You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: 'and in thy seed shall all the kindreds of the earth be blessed.' To you first, God raising up His Son from the dead, hath sent Him to bless you, that every one may turn away from his wickedness.'

"But here the speaker's voice became inaudible, and the tramp of soldiers is heard marching down the colonnades and clearing the way before them. On this the crowds began of themselves to disperse, for they knew that the commands of the Imperial Government were precise against public gatherings, that all resistance was madness, and that their only course was to disperse at once, and before they were summoned. Therefore, all the many avenues which lead down into the city were in an instant filled with the living stream. Peter and John, who had no thought of flight, were seized by the officer in command, being given in charge by the priests who had gone to fetch the guard, as the ringleaders, and was in fact seen in the act of addressing the mob. They carried

off the poor man also who was standing with the Apostles. So they were put in a place of security till quiet should be restored on the morrow.

"The result of the events of this day were only known some time later, for not less than several thousand believers are said to have owned that in that very hour the conviction first flashed into their minds that Jesus, Who had been crucified, was the true Messiah, that He had indeed risen from the grave, that He was not only the Messiah, but was Himself the Author of life, the Creator of heaven and earth, the God of Israel in human shape. What was the course of thought through which this conviction came upon them with such irresistible force, we will next consider."

"On the morrow after the tumult in the Temple described by S. Luke, he tells us of what took place in the Sanhedrin. The priests and ancients and scribes assembled and caused the two Apostles, together with the lame man who had been also taken, to appear before them. They do not attempt to deny the miracle, but expressly recognize it, demanding 'By what power or in what name have you done this?' And Peter replied before the Council, 'Ye princes of the people and ancients hear. If we this day are examined concerning the good deed done to the lame man by what means he has been made whole. Be it known to you and to all the people of Israel that by the name of the Messiah, our Lord and Master Jesus of Nazareth, whom you crucified, whom God hath raised from the dead even by Him this man standeth here before you whole. This is the Stone which was rejected by you, the builders, which is become the head of the corner, neither is there salvation in any other. For there is no

other name under heaven given to men whereby we must be saved.'

"The members of the Council were filled with astonishment at the boldness displayed in their presence by two unlettered men, especially as they recognized them as having been with Jesus on that well remembered day when He was seized in the Garden of Olivet, and all who were with Him forsook him and fled. Peter, however, was a marked man on account of his assault on one of the officers of the High Priest, and was afterwards seen following afar off, and with another disciple who was known to the High Priest, he got admission to the hall of the Sanhedrin 'to see the end.'

"Seeing also the man who had been healed standing with them 'they could not deny the miracle.' That he was so well known to all in Jerusalem as a cripple from birth is evident from this fact, that they did not venture to brow-beat the witness as on a former occasion they had done in the case of the blind man healed by our Lord. Being undecided how to act, they bade the Apostles go aside out of the Council while they conferred in secret. I would remark that as what took place on this occasion is told by S. Luke, who was the companion and disciple of S. Paul, and S. Paul had been a pupil of Gamaliel, who, was himself a member of the Council, it is probable that we have the deliberation of the secret conclave from the lips of an eye-withess. 'What shall we do to these men?' said they, 'for indeed a miracle has been done by them which is known to all the inhabitants of Jerusalem, it is manifest, and we cannot deny it. But that it may spread no farther amongst the people let us threaten them that they speak no more in this name to any man.' And so

calling them in they charged them with threatening not to speak any more in the name of Jesus.

"To which Peter and John gave that ever memorable reply which has been the strength of thousands of confessors for the truth in the hour of trial. 'If it be just in the sight of God to obey you rather than God judge ye. For we cannot but speak the things which *we have seen and heard.*' And so they were let go free, since we are told the judges feared to punish them, on account of the people whom they knew to be in their favour, for all men glorified them in what had been done to the poor cripple of the Beautiful Gate.

"We are told after this how the believers in a short time had become a 'multitude,' they were so perfectly organized by the Apostles' teaching that they became as it were 'one heart and one soul,' and had even their property in common; many amongst them were owners of houses and lands; there were none who were needy, for the rich sold their possessions and goods for the love of Christ, and brought the price and laid it at the Apostles' feet, to distribute to those that were in need. Meanwhile many signs and wonders were done by the hands of the Apostles. Their place of meeting was in the most public part in Jerusalem, the scene of their first miracle, for it is said 'they were all with one accord in Solomon's porch.' The people magnified them, yet no man dared join himself to them, since from the very first they were looked on as a class apart, which no other men could pretend to. Thus we are told 'the multitude of men and women who believed in the Lord was more and more increased.' And the fame of the miraculous cures spread far beyond the city, so that 'there came together to Jerusalem a multi-

tude out of the neighbouring cities, bringing sick persons and those who were possessed, and they were healed as they lay in beds and couches in the streets, hoping, such was their faith, 'that as Peter came by his shadow might fall upon them, and so they might be healed.'

"All this conveys to us a very graphic picture of events most wonderful in character, especially when we consider that all this took place in the sacerdotal city in full view of the authorities and in spite of their prohibitions. No wonder that we learn that the High Priest at last rose up in fury from the Council board, together with the Saducees and others of his party, determined to act with energy before it was too late. They therefore send their officers to seize on the Apostles, as they had done to their Master. But behold in the morning when the Council was assembled, they send for the Apostles to the prison, but it is empty, though still bolted and barred in all safety. In the night an angel of the Lord had delivered His servants. While the Council was in amazement and knew not what to think, a messenger entered breathless, saying:

"Behold, the men whom you put in prison are in the Temple standing and teaching the people.'

"Soon in the Temple the officials of the High Priest made their appearance, with a message requiring the Apostles to attend before the Council, but with orders to use no violence in conducting them, for 'they feared lest the people would stone them.'

'And being brought once more before the Sanhedrin, the High Priest having them within walls, demands in menacing accents, saying: 'Did we not command you to speak no more in this name? and behold you have filled Jerusalem with your doctrine, and have a mind to bring the blood of this man upon us.'

'And Peter and the other Apostles answered once more, 'We must obey God rather than man. The God of our fathers hath raised up Jesus from the dead, Whom you crucified. Him hath God exalted to His own right-hand to be a Prince and Saviour to give repentance to Israel for the remission of sins, and we are witnesses of these things, and the Holy Spirit whom God hath given to those who obey Him.'

"Then were these wretched guilty men cut to the heart, and the party of the High Priest and the Saducees was unanimous to put them to death.

"Then was it that a member of the Sanhedrin, Rabbi Gamaliel, who had been Paul's professor in rabbinical learning, and who was afterwards a convert to the faith, a man who we are told was 'respected by all the people,' rose up and commanded that the court should be cleared. He then addressed the assembled Fathers, and his words show that already doubts were working in his mind whether Jesus were not indeed the Messiah. 'Ye men of Israel,' he said, 'take heed to yourselves what you intend to do as touching these men. For before this there have been men like Theodas who asserted that he was some great one to whom, as to these men, as many as four thousand men joined themselves, and they were all slain, and the sect came to nothing. So also Judas of Galilee drew away the people after him, and he also perished, and his disciples were dispersed. I counsel you therefore to refrain from these men; let them alone, for if this counsel and work be of men it will come to nought, but if it be of God you cannot overthrow it; see therefore lest perhaps you may be fighting against God.' To this counsel the Sanhedrin ultimately consented as the safest course, since

they feared the people; moreover they remembered that they had not the power of life and death in their own hands, and might not again be able to succeed in persuading the Roman Governor to execute their sentence. They did however that which was within their power, and satisfied in some degree their zeal and spite, delivering the Apostles to be scourged, and letting them go, and they being free, went their way and ceased not in the Temple and from house to house to teach and preach Jesus and the resurrection.

"I do not know whether I have your attention, gentlemeu," said the Father, "since I am only going over what you have read a hundred times."

"Yes, yes, we are attending," replied the Judge, "I never had the scene in Jerusalem before me till now. At this moment it seems to me as real as if it were an affair which took place yesterday in New York or Washington, and was detailed in the morning papers."

"Just so," said the Father, "and you may depend on it the people of Jerusalem were not so different from the people anywhere else. Their minds were set on the same logical principles. They had the same springs of action then as now. The evidence of the senses was as good and the credibility of trustworthy witnesses as convincing eighteen centuries back as at the present day.

"Lately we were likening Catholic Christianity to one of our vast suspension bridges which had borne the stress of millions for eighteen centuries; you justly observed, 'true, but the whole strength or weakness of the bridge is in its last link, if it breaks anywhere it will break there.'

"We have now come to this last link, the evidence which wrought conviction on the minds of the first disciples of

Jesus. What think you was the course of thought by which conviction came upon so many thousands with such irresistible force, that in spite of all their prejudices of education and previous habits, they embraced a religion which made such demands on their faith and obedience ?"

"Well," said the Judge, "I suppose it was the miracles of the Apostles."

"Not that precisely," said the Father. "The miracles, I take it, only arrested their attention, and disposed them to listen to the Apostles."

"True," said the Judge, "I suppose it was so; the miracles led them to attend to the testimony which otherwise they might not have heeded. They must also have been a great evidence of its truthfulness, for people would argue at once, if these men were not of God they could not do these works, but God would not give His sanction to an imposture, we must then believe them because of their works."

"Well then," continued the Father, "that which wrought conviction was the testimony of the Apostles that Jesus had said He was God, and that which convinced men that Jesus was what He said was the palpable evidence of the resurrection. This is always put forth by the Apostles as the most prominent part of their teaching. 'Jesus who was crucified has risen from the dead, and is in glory on the right-hand of God, and we are witnesses of these things.' This is the last link of the chain, and now see how adamantine is its slrength.

"We are in Jerusalem. It is not two months since all the people had seen Jesus publicly put to death as a common malefactor. His death was certain, His heart was seen pierced with a lance to make the assurance per-

fect. His body was seen on its way to the tomb. It was embalmed in spices after the manner of the Jews, and the face covered with cerecloth adhering to the flesh, this alone would have caused death if a spark of life had remained.

"Lastly, He was placed in a grave hewn out of the rock and closed with a huge stone placed upon it. The stone was sealed with the pontifical seal, and a body of soldiers set to guard it, lest the disciples of Jesus should attempt to fulfil the well-known predictiou of Jesus, that if He were put to death, after three days He would rise again.

"It is certain then that Christ died and was buried, Certain that He foretold His resurrection. It is equally certain that on the morning of the third day from His death, the sepulchre was found open, the seal having been broken, the stone removed the tomb was empty, the guards departed. All sorts of rumours must have been afloat; at first no one knew what to think. After a time two contradictory reports began to gain currency, which could be traced to two oppsite sources, the Sanhedrin on the one side, and the disciples of Jesus on the other. One report was that the body had been stolen by the disciples, the other that Jesus had risen from the dead, and had been seen alive by many of His disciples. Curiosity and conjecture had exercised themselves in vain during two months, and men had either formed their own conclusion on the matter or dropped it, as we do now, when some marvellous story comes across us in the news of the day, which the police fail to unravel, it occupies the public mind for a few weeks. after a time it is forgotten.

"Such was the attitude of the public mind in Jerusalem when the miracle of the healing of the lame man arrested attention, and men heard for the first time the true history of the disappearance of the body of Jesus. The account spread like wild-fire. It was felt at once to be the only account of the matter which was credible. We may imagine one like our former informant thus exclaiming when first he heard it: "That is the truth, if I know anything. I never believed the report about the disciples stealing away the body. Whatever the truth might be, that I was certain was false. They could not have done it.' 'Why not,' said another, 'the soldiers were asleep do you see?' 'Now,' said the first, 'are you simple enough to believe that? who ever heard of a Roman soldier sleeping at his post, or if he did, who ever saw him alive after next parade? They are shot man—shot, or run through with a lance. And here they pretend that a centurion's guard all slept at their post, officer and all, and nobody has suffered for it. You may depend on it the Governor, and the Council too, knew that the soldiers were not asleep, and that it was not the disciples that took away the body, but for some reason or other the matter has been hushed up between them, till now the truth has come out at last.' 'But,' replies his companion, 'their drink may have been drugged, and so they may have slept; such things have happened.' 'Yes,' replies the other, 'but if so, how is it that no one has been punished? Besides, even if the whole guard slept, the whole city was not asleep. And do you think those disciples who only two days before forsook their Master when He was taken, and were seen flying for their lives, were the men likely to have plucked up courage to do such a desperate deed,

in which failure would be death, as to steal through the guard who were not dead, but only asleep, force open the tomb, removing that huge stone, which could not have been done without noise, and then carry a heavy weight like a dead body, under the bright Paschal moonlight along the streets or lanes or paths, inside of the gates or out, which, as you know, at the Feast are always thronged with people camping in the fields and by the road-sides day and night? Besides, what I have always said is this, —WHERE IS THE BODY? We know the grave is empty, it is not there. Where is it? Don't tell me that any set of men could hide away a human body anywhere in Jeru salem and the officers of government not be able to lay their hand on it if they wished. Why haven't they done so? because they know it was not stolen by the disciples. They stand self-convicted of a lying accusation by the very fact that they dare not publicly charge these men with the crime, require them to produce the body on pain of death, and then show it to the people as the most convincing proof of the imposture. But they do not want to challenge investigation. Their story will go down with all their party, and in this they are cunning; they know that there is a choice between probabilities, either solution of the question has its difficulties, it depends on the different dispositions of men which they will choose. The great body of the people will not take the trouble to investigate, or to make up their minds, they will go with those in authority.' 'Well, but,' replied the other timidly, 'is it not safer to go with them? You know they sit on the Chair of Moses. Have any of the Rulers believed in Jesus?' 'Well, I don't know about that; there are the Rabbis Nicodemus and Gamaliel, they are said to be

believers. Besides, the Chair of Moses was to last till the Messiah came. This also weighs with me ; it was foretold by the prophets that the Messiah should rise again from the grave. To my mind it is a thing proved that Jesus has risen, as he foretold ; every other solution is impossible, this is the one solution possible. I never believed the story about their stealing the body ; they did not dare to do it ; they could not have done it. Besides, they could have had no motive for doing it, for if they knew their Master had failed in His prophecy, they knew he was an impostor, and if so, what possible motive had they to make another imposture, and put their own heads in jeopardy to keep up the deceit.' 'Well, but,' replied the objector, 'these men may be honest enthusiasts, they may have imagined that they had seen their Master, or they may have seen a spirit. There was a rumour that some of the women of their company declared they had seen a vision of Angels, who announced that Jesus had risen, and out of this the whole story may have grown as the result of pious enthusiasm.' 'All that might be very well,' replied his companion, 'but I say again, what has become of the body ? If the body is anywhere on earth they know of it, with that mangled body before their eyes they could not imagine that it was alive and glorious. No, that won't do ; they are no pious enthusiasts ; and if not, they are deceivers, or Jesus is risen as they have said. Then as for their being deceivers, see the miracles they have performed which are known to all in Jerusalem. I say again, no men could do such except God were with them, and the God of truth would not give His witness to these men if they did not speak the truth.' 'But are you sure,' said the other, 'they say that Jesus is risen in the body ?' 'Sure of it,' replied his companion,

'why in this they are all agreed. I tell you I have talked with a dozen men in Jerusalem, friends of my own, whose word I would believe in a matter of life and death, and they tell me that they themselves beheld Him over there on Mount Galilee, a few furlongs off, and that they know of not less than five hundred of the brethren who saw Him alive at the same time; some of them have not only seen and heard, but have even touched and eaten with Him. In this story they are one and all agreed.' 'I don't know what to say', the other replied. 'I can't say but you may be right. Let us go and hear these men speak. Ah! there they are going up to the Temple, and a crowd following them.' 'I tell you another thing,' said the first speaker, 'it is no small thing that has happened to those men since I saw them running away to hide themselves when their Master was taken. I never saw such a set of base cowards, thought I, and now see those men, they are brave as lions, men couldn't act thus if they knew themselves to be impostors, if they did'nt know that they spoke the truth, and that they had the power of heaven with them, strengthening them like the brave Maccabees of old, to confess their faith in spite of all dangers. But it is lost labour to argue with you on a matter like this. I tell you, man, I believe that Jesus is the Messiah, and what more He is, I go to learn from these men to whom heaven has given more signs than He gave to the prophets, that they are taught of God.'

"Now I ask you, gentlemen," said the Father, 'whether it is possible, admitting as Renan and the critical school do, that the Gospel and Acts are the contemporary account of Christ, and that in these the story of the resurrection forms the basis of the whole claim of the Apostles to be

the messenger of a new revelation; I say, is it possible to account for the conviction which they impressed on those who heard them, on any other hypothesis than that they spoke the truth, that Christ was risen as He had promised in token of the truth of His words: 'All power is given to Me in heaven and on earth,' which is the same as if He had said, 'I am God manifest in the Flesh,'" for they are thus paraphrased by the Apostles, who taught that Christ was 'God manifest in the Flesh,' and declared that the Living God had purchased the Church with His own Blood."—

There was no dissentient voice amidst that quiet little company as we rose to take leave of one another before going ashore, for we had made the run up the Mersey, and were at anchor, but the long conference of which I have given merely the outline, had continued all the while.

There was a great shaking of hands, and I heard several, and amongst them our friend the Judge, say:

"Father Dilke, we shall see you on shore."

"Yes," said the Father, "I stay a week in Liverpool, come and see me at my address all of you, and then we will see what practical conclusion we can draw from our past conferences."

CHAPTER XXVIII.

THE STORY OF THE OLD SHIP.—AN ALLEGORICAL SKETCH.

THE day after our landing was Sunday. Having ascertained that Father Dilke would be at home, we had agreed to make our way by the ferry to the address he had given. We soon found the house, Rocklands, as it was called, the residence of a wealthy American merchant, on the other side of the Mersey. Here we found our friend seated in a family group, at a table in the oriel window of a handsome library, from whence a magnificent view was gained of the harbour and shipping, the city with its superb suburbs, and the wooded hills in the background, studded with white villas.

Father Dilke presented our somewhat formidable party of seven to his host and hostess, who were relatives of his own, and to that lady's sister, a convert like herself, as we afterwards learnt, from the most advanced school of Anglicanism. They soon made us feel that we were no strangers, as friends of Father Dilke, and he had already made them acquainted with our antecedents.

We could not help noticing as we entered, that the party were engaged on something which caused a good deal of laughter, though, as this ceased at once when our party was announced, we knew nothing of the cause, and

should have thought no more of it had we not observed that Father Dilke kept his hand warily fixed on some pages of an open manuscript, and that his eye turned to it more than once, when the younger lady made several gentle but unsuccessful attempts to get possession of it. At last he said, "I declare, Miss Lizzie, I won't be cheated out of my story, and these gentlemen shall hear it too."

The lady coloured and protested, but in vain.

"The fact is, gentlemen," said the Father, "you must know that this manuscript has a mystery about it. It is the writing, I am told, of a young lady, a friend of Miss Lizzie's, a convert, too, like herself, and for some reason or other, I have had the greatest difficulty in getting a sight of it. The lady writer must be a female Sidney Smith, for genuine fun and mischief. I do declare, Miss Lizzie, we shall all believe you wrote it yourself, if you make any more opposition."

"This home-thrust had a wonderful calming effect, for the lady subsided at once, and became a quiet listener. The Father, first premising that the thing was so good it would be all the better for twice reading, thus began—

"There was once a ship—large, well-built, well officered; built and officered expressly for the very voyage she was making, and furnished with everything necessary for the voyage.

"So the ship set sail, and stormy weather enough she encountered in starting; so much so, that many persons who were on the spot at the time predicted that she would never last the voyage out, but would certainly founder within sight of land. This, however, was proved to be false, as many confident predictions are, and the ship gallantly pursued her course.

"I would describe her rig if I could, but I am not seaman enough for that: besides, it did not much signify, except to the crew, and they knew that the rigging was all right, for they had the master on board, who looked to everything and watched over the interest of the ship himself. One thing I may mention, that her name was the 'Ecclesia,' and her figure-head that of a beautiful woman with a lofty and tranquil countenance, adorned like a bride, but wrapped in a mourning veil.

"After her first starting, the ship encountered many heavy storms, and was often, one would have thought, in the greatest peril: but the peril passed over, the most terrible storms came to an end, and the ship went on her way as before.

"It happened at last, however, or rather in the very midst of her voyage, that there was a perceptible relaxing of discipline in the ship owing to various circumstances. There had been a good deal of rough weather; some of the stores appeared to be damaged; the first lieutenant was laid up with a dangerous, infectious fever, and many of the officers were, more or less, disabled from attending to their duties. It was impossible but that this state of things should be disagreeably felt by all the crew; and though the greater number remained steady and determined to do their duty, waiting patiently till matters righted, there were others who grumbled and growled over it, and talked about their grievances as insupportable, till they believed them to be so, and finally worked themselves into such a mutinous state that they resolved upon leaving the ship and putting out to sea in boats of their own. As a matter of course they had to make their boats, which was a little troublesome, and which also led to some

queer diversities of shape; for, while one was round like a tub, another was long and narrow like a canoe, and a third triangular. With a good deal of fuss and bustle, these were at length lowered, and the different mutineers got into each of them. There had been a notion of building but one boat to hold them all, but that plan fell through, and it ended in the three principal boats I have mentioned and some smaller ones of the same kind of form according to the skill or fancy of the builder.

"The head or leader of the crew in the tub-shaped boat, was a bullet-headed fellow named Fiddler; alternately obsequious and insolent to his superiors, very abusive in his language, and terribly fond of grog.

"The captain of the canoe was a thin gaunt youth called Le Chauve, clever and determined, but blinded by self-esteem and self-confidence.

"The crew of the three-cornered boat was a curious set altogether. Three fellows of the names of Crammer, Latitude, and Riddler, had been most active in planning that branch of the mutiny; but not one them managed to be captain, for a surly old ship's steward called Harry Bluff took that office upon himself, whether they liked it or not, and a nice life he led them.

"In the first excitement of getting away, the boats all kept together, and the crews of each promised to stand by each other in fine weather or foul, and all that sort of thing; but, as the old ship glided a-head and they were left to their own devices, differences of opinion began to arise among them as to the right course to steer, which ended in their parting company, and they seldom came within hailing distance afterwards. Le Chauve in his canoe kept for a short time in the wake of the ship;

but as he had made a point of rejecting compass, sail, rudder, and everything else that could remind the crew of their old quarters, and as each one was ordered to row with his own *pencil-case* instead of an oar, the canoe gradually fell behind, and, meeting a current, was drawn aside into a northern course. The round tub was, at first, a sad scene of quarrelling and fighting; but several of the crew jumped overboard and joined Le Chauve and then things became more peaceable. The remainder placed themselves round the tub and agreed to pull together, every man using the kind of oar that pleased him best; one a fire-shovel, another a salt spoon, another his own hat, another his shoe. The only effect this had on the tub was to make it go slowly round and round; but, as the crew sat with their eyes shut (which they called a state of *introspection*) they knew nothing of this and believed themselves to be making the best possible way.

"The men in the three-cornered tub were the quietest of all—for a time—as they well might be, for old Harry Bluff had not forgotten to bring the cat with him, and he laid it on to right and left unsparingly.

"All the mutineers seemed possessed with the idea that their defection must, as a matter of course, be fatal to the old ship. They waited for some time to see her go down, but as she still kept afloat, they next declared she was out of her reckoning, had missed her course, and was going back to the port from whence she had sailed. However, as each tub had itself veered round more than once they were hardly in a fit condition to judge. The idea was nevertheless a consoling one to those who saw that the ship and they were moving in opposite directions; for, if only

the ship could be proved to be wrong, the presumption was that they *must* be right.

"The weather was rather close and sultry, the sea was calm, and for some hours the mutineers sat in their respective boats pleased and self-satisfied, now and then casting a glance of contempt at the ship which they fancied was growing smaller and more insignificant every moment, never dreaming that this was caused by the increasing distance between them. The crew of the triangular tub fell at length into a comfortable slumber which was eventually broken, no one knew how or why, but broken it was; and the whole crew woke up in not the best of tempers with the world in general or with each other in particular.

"'What's it all about? what's gone wrong?' said a youth named Locock, rubbing his eyes and yawning as he roused himself with difficulty.

"'Such a fuss as never was heard,' was the answer. 'Here are a lot of fellows who will have it that we are not steering by the chart; and nothing will serve them but to go overboard. Let them go by all means, say I, if the good old ship is not good enough for them.'

"'O! ye-e-es,' said Locock, in a doubtful tone, 'but I say, Middlemas, you know the chart *is* of more consequence than the ship, eh?'

"'Stuff,' growled Middlemas, 'you're as bad as any of them: the good old ship for me!'

"'Right, very right,' said another youth joining in,'the good old ship, the glorious ship, the best of ships! Why you would'nt have had a chart at all if it had'nt been in the ship, you know.'

"The chart, it may be observed, was the only thing they had brought with them from the '*Ecclesia*;' but, as none

of the mutineers possessed a compass, the chart was not of much use. Besides, instead of being under the care of the officers, whose business it was to understand it thoroughly it was lent to everybody who chose to pore over it, and each was allowed to make great black pencil marks on it tracing out what he considered to be the right course; every one kept a pencil in his pocket for that very purpose. Moreover, that every one who wished to do so might have a chance of looking at it, it was nailed down to the floor of the tub; where, between the pencil marks and the trampling of dirty feet, it was soon nearly obliterated, enough only being left to mislead those who consulted it.

"But to return to the three youths, Locock, Middlemas, and Highton, who were now very wide awake and attentively observing what was going on in the tub and out of it.

"'The honest old ship is the thing!' exclaimed both Middlemas and Highton, shaking hands upon it.

"'I beg your pardon,' retorted Locock, 'the chart was made for our guidance, and we cannot do without it; we *could* do without a ship.'

"'Nonsense,' said the others, 'a chart is clearly for the guidance of a ship, and of course a ship there must be.'

"'Very well, let there be a ship then,' answered Locock snappishly, 'but an invisible one.'

"'An invisible ship?'

"'Undoubtedly,—and all who follow their own pencil marks on the chart may be considered to be in it.'

"'Do you mean to say,' persisted Middlemas, pointing to a mass of figures solemnly bobbing up and down in the sea with their noses turned to all points of the compass, each holding a copy of the chart in one hand and his pen-

cil in the other, 'do you mean to say that all those fellows, for instance, are to be considered as in one and the same invisible ship?'

"'It is not for me to judge,' replied Locock, 'but I firmly believe that a good many of them are. They certainly have each a copy of the chart, and each conscientiously follows his own pencil marks. I have no doubt whatever that they are all in a fair way to reach port.'

"'But they are all going different ways, man!' he replied. 'Every way is equally good if you can find it in the chart.'

"'Why then don't you follow them overboard?' sneered Middlemas.

"'I don't see my way clear to doing so,' answered Locock quietly. 'It is my duty to help to steer the ship, and to take care that it goes in precisely a contrary direction to that wretched worm-eaten old hulk you see out yonder,' and he moved as he spoke towards the corner opposite to the course taken by the 'Ecclesia.' Middlemas looked vexed; but his attention was attracted by Highton, who had been listening attentively to the foregoing conversation.

"'What is all this?' he asked; '*do* explain matters a little to me, for really I was so sound asleep that I have forgotten a good deal that has happened, Remind me how it was about our first leaving the old ship.'

"'*Our* leaving the ship?' repeated Middlemas slowly, 'the fair way of stating it is that the ship left us?'

"'Ah!' said Highton.

"'Yes.—You see we considered the first lieutenant too despotic. He always said he had his orders from Captain Peter, but we didn't believe him; and the ship's discipline wasn't what it ought to have been, in our opinion; and, one

way and another, we considered we had a good deal to complain of.'

"'Stop a bit,' broke in Highton, who was excessively interested; 'do I understand you right? *We* had a good deal to complain of, and therefore the *ship* parted company; was that it?'

"'Of course,' replied Middlemas shortly.

"'Ah!' said Highton again thoughtfully; 'rather than redress our grievances, no doubt.'

"'Of course!' repeated Middlemas more cheerfully.

"'Well,—and—' continued Highton, rather hesitatingly, for he was still puzzled but was afraid of asking too many questions, as he saw that Middlemas was touchy: 'At the first setting out had we that poor old hulk in tow: or was it that all her crew were aboard of us? Did the two ships set sail in company? How was it?'

"'Yes—no—of course? How very tiresome you are!" said Middlemas quite in a pet. 'Don't you see, the ship was a ship as long as *we* were in it; and when we came out;—that is, properly speaking, when the ship cut adrift from us, it became a hulk. Surely you understand this?

"'Oh! quite,' said Highton, trying to tell the truth by doing his very best to understand it.

"'And now,' continued Middlemas, 'I must go, as Locock says, and help to steer the ship or that stupid fellow will run foul of Le Chauve before we know where we are. I say, Highton, you'll bear a-hand?'

"'Willingly,' replied his friend, installing himself in the front angle of the tub, while Middlemas esconced himself in the one half-way between Highton and Locock and then commenced vigorously rowing and steering with whatever came to hand.

"Highton being in front could not but have the *Ecclesia* in view, and by degrees his eyes became riveted on her. 'How steadily she holds her way!' he exclaimed to himself; 'truly a sea-worthy ship that has lived through many a rough night. Well officered and well manned, too,' he continued; as through the clear air the firm-voice of command reached him, followed by the boatswain's shrill whistle—and in a moment the rigging was alive with men, and sail was rapidly set. 'There can be no want of discipline there,' sighed Highton.

"'Yo-ho! Yo-ho! Yo-ho!' squeaked some voices behind him; and looking round he saw several men trying hard to get up a lumbering sail; at which they were pulling, not in concert, but one after the other.

"'Is'nt it lovely!' lisped a foolish fair-haired youth. 'Don't they do that song sweetly; *just* like the old ship!'

"'Can't you hoist it better than that?' shouted Highton in a tone of vexation: for he had been watching the manœuvres on board the *Ecclesia* till he almost fancied he could imitate them; and tugging at the unwieldy sail with all his might, he suddenly brought it down on the heads of the crew, knocking one or two overboard, and nearly capsizing the tub.

"'Look out! I say, look out!' shouted Middlemas at the top of his voice; 'I do wish, Highton, you would mind what you are about; really, between you and Locock, a fellow has no peace of his life!'

"'What's Locock doing?' asked Highton. Locock was paddling with all his might in the direction of Le Chauve and Fiddler, evidently anxious to get within hail.

"'Ship ahoy!' he cried, as soon he was within speaking distance of the canoe. 'Hollo!' responded Le Chauve,

'only we don't hail as a ship; it is a mistaken notion that there is any such thing as a ship.'

"'What do you call yourselves then?' shouted Highton, who began to be curious.

"'The Chosen Crew!' replied Le Chauve. 'Crew of what?' persisted Highton. Le Chauve frowned, but made no answer, and indeed just at that moment a quarrel arose between his men who began beating each other with the chart, and knocking their hard wooden heads together with so much clatter that it would have been difficult to hear another word.

"Locock sighed—'We will try Fiddler's men,' said he:

"The crew of the other tub had been going assiduously round and round all this time with their eyes shut.

"They also had nailed their chart to the floor; and as great part of their amusement consisted in singing part-songs with stamping choruses, their chart had fared worse even than the others. But it signified little to them as they never looked at it.

"'Ship ahoy!' shouted Locock.

"'Haul to! haul to!' sung the crew of the round tub in a most harmonious chord; and one of them added in a tone of heavy rapture, 'Ship! what an archæological word, ship! so quite old world; so youthful-human: yet, ah! so backward-looking; so un-progress-making, ah!

"'Have you any objection,' asked Locock meekly, for he was a little awed by such tremendous words, 'to our sailing in company? We have the same chart, and must be taking the same course, and surely it would be pleasanter. Besides, we should be able to help each other, and to make better way against that dreadful old hulk.'

"'Good friend,' replied the other placidly, still with his

eyes tight shut, 'there are in this universe but two existences; the ME, and the NOT ME; since you are not *Me*, you are clearly *Not* me. Your question is therefore entirely devoid of sense, for how can two act in concert when, by their very essence, they are antagonistic? You are unphilosophical, good friend, and are I fear destined to sink through endless goosality and donkeydom down to irretrievable apehood!'

"'Rather,' continued another placid voice, 'I should say, there is but *One* existence; the *Me*. For that which does not exist *in* me, does not exist *for* me; and that which does not exist *for* me, does not exist *to* me; and that which does not exist *to* me, has clearly no existence, as far as I am concerned; and that is all which concerns me. Oh! this Me! far-reaching, all-embracing, many sided. Ah; how god-like!' And the tub span round faster than ever.

"'*That* won't do,' said Highton in a tone of decision. 'In fact I begin to think nothing will do, unless we can manage to restore the discipline which was formerly in force among us.'

"'And how will you set about that?' said Locock sharply.

"'Our best way,' replied Highton, 'will be to get as close to that other ship as we can without running foul of her; and to pick up as much as possible of what goes on on board. By that means we shall resume the ancient beautiful discipline which our beloved ship enjoyed in the beginning of her voyage, but which, somehow, since the *Ecclesia* for her misdeeds cast us adrift—I mean—since *we* cast her adrift (how did Middlemas explain it?) Anyhow, I was going to say, we shall thus be enabled to resume the discipline which *she* retains and *we* have unhappily lost.'

"'I will consent to go near the hulk for one purpose only,' said Locock doggedly, 'that of running her down.'

"'Run her down? Oh, no! returned Highton with gentle melancholy. 'Remember she was a ship once; and though now so sadly out of her course she certainly maintains the ancient discipline. Our only hope, as I said before, is to keep as close to her as we can; without, however, going on board.'

"'And I say, that if you go near her I'll scuttle the ship and take to the open sea!' was Locock's rejoinder; and as he spoke he took a sharp instrument out of his pocket and looked as if he really meant mischief.

"Highton turned in great indignation to claim the attention of Middlemas, whom he found engaged in combating a group who had taken possession of the front corner of the tub, and were conducting themselves in a very free and independent way.

"'What are they at?' asked Highton of a fellow near him who was not taking any active part but looking on apparently with great amusement.

"'Why, it appears,' was the answer, 'that some of the crew, Mc Grumpshus, O'Phun, and a few others, have taken it into their heads to restore what they are pleased to call the discipline of the ancient ship.'

"'Quite right! quite right!' broke in Highton.

"'Of course the steward and his mates objected,' continued the other; 'and so then they declared that the steward was not the proper person to be in command.'

"'No more he is: perfectly true,' exclaimed Highton again.

"'Well, I'll be shot if I know who *is* the proper person,' rejoined the other, laughing; 'but the steward and his

mates, you see, are *in possession*; and I suspect our friends will find out before long that they have been making precious fools of themselves.'

"Highton's heart was on fire with zeal and indignation. He pressed forward to take his place among those gallant champions who were fighting for the object so dear to him. 'Bravo, Mc Grumpshus! bravo, O'Phunn!' he exclaimed with enthusiasm; let us stand by each other manfully, and we shall gain our point at last!'

"'Oh! is'nt it nice?' lisped the foolish fair-haired lad before alluded to. 'Dear Mc Grumpshus has adopted the uniforms, and the man at the wheel, and the binnacle, and EVERYTHING, it's so nice!'

"'The binnacle?'

"'Yes, you know, the thing they have to go and look at every now and then. And Mc Grumpshus and the others have put up a figure head just like a real ship; and they always touch their hats when they go on the quarter-deck. They are training some of the men to sing, 'By the mark seven!' 'quarter less five!' and 'a half four!' as they do in the old ship to tell what time it is, I believe: and they have bells! actually bells! Did'nt you hear? it went five bells just this minute—or six—I forgot to count. Is'nt it nice? I'm sure no one who sees all that has been done of late can doubt that this is the true old ship.'

"The argument did not appear to Highton conclusive; and altogether he felt disappointed. They were not going the right way to work; and the result, he felt sure, would be far from satisfactory. It was, after all, only a feeble imitation, a caricature in fact of the working of the old ship. An imitation like that of a parrot imitating the voice of man without knowing the sense of what it speaks.

"His reverie was broken by a fresh commotion and hubbub, and he heard laughter and cries of 'shame' from several of the group.

"'Do you see what has happened?' asked the same who had spoken to him before.

"'I see Mc Grumpshus looking very sour, but I don't know why.'

"'The steward has been pulling him up for some of his goings on; for dressing up like a ship's officer; and for going periodically to gaze into what he calls the binnacle; and setting up that thing for a figure-head' (and he pointed to a wig block which had been nailed to the front corner of the tub) 'and for touching his hat when he goes to what he calls the quarter-deck.'

"'By the bye where *is* the quarter-deck?' cried Highton looking about him.

"'These strong, rabid, controversial questions asked by the most unscrupulous of our enemies, come very badly from ourselves;' said a stern voice. 'ALL three-deckers have a quarter-deck.' It was Mc Grumpshus who spoke.

"'But where is it?' persisted Highton.

"'I am sorry for your state of mind?' was the reply.

"'I beg your pardon! I ask for information. I really want to know; where is it?' said Highton in an imploring tone.

"'If you would correct your own temper instead of trying to correct the arrangements in the ship you might do some good,' said Mc Grumpshus, over his shoulder, as he disappeared in the throng.

"Highton felt snubbed; but turned to his friend for further information. 'I suppose,' said he, 'that he maintained his point, and proved—what he evidently believes

—that this—a—this—a three decker really *has* a quarter-deck ?'

"'By no means ;' he merely assured the steward that in touching his hat he meant no respect whatever to anybody or anything ; and that he only looked at the binnacle when he had nothing else to do. Upon which the steward remarked 'humbug !' and he said he would have no more of such tom-foolery ; and Mc Grumpshus walked of muttering—'I will do such things ! what they are I know not, as yet, but they shall be—'*the terror of the earth!*' He has been very quiet ever since.

"All this was bewildering, and not very cheering. Highton had longed for the restoration of discipline, and the happy orderly routine of the old ship ; and the more he saw of the three cornered tub and its crew the more the conviction grew upon him that it was in vain attempting to introduce a ship's discipline there ; and that they had made a fatal and ludicrous mistake in looking upon it as a ship at all—still more as *the* ship in which they had begun their voyage. How could they have thought so ? How had their eyes been blinded ? He looked at the beautiful stately *Ecclesia* ploughing the waters so majestically, and then sorrowfully at his own tub, never very solid, but now thoroughly rickety ! where all was confusion, contradiction, and opposition, made all the more glaring by the caricatured imitation of several things belonging, exclusively, to the dear old *Ecclesia*. The contrast was too painful.

"'This will never do, you know,' he said to those standing near him. 'We're going to pieces ; and our only chance of safety is for the whole thing to be taken on board the old ship bodily !'

"'Never ! never !' echoed on all sides of him. 'What !

give up our old, original, beautifully built, time honoured ship for that wretched hulk? Never!'

"'But you considered ours the oldest?'

"'Certainly.'

"'And yet theirs the most decrepit with age?'

"'Exactly.'

"'And *they* have regular officers and proper discipline; and *we* set even such authority as we have at defiance and do every man what is good in his own eyes, this was not so from the beginning; and yet we say, forsooth, that *they* have gone wrong and we have kept right! Oh! why did we ever leave the ship?'

"'Why, indeed,' exclaimed a voice near him. 'It was a moighty mistake; a deplorable blunder; a step to be lamented for ever. And as for the ringleaders, Crammer, Latitude, and Riddler, three greater knaves never went unhanged!'

"'Oh! my beloved O'Phunn,' cried Highton throwing himself into his arms, you will join me; let us direct all our energies to repair this grievous work; let us never rest till we bring all this misguided crew back to the old ship!'

"'Indeed and I won't then,' answered O'Phunn coolly.

"'You won't? when you look upon the mutiny as a mistake, as a misfortune, you won't do what you can to remedy it?'

"'I won't then,' repeated O'Phunn; 'I'll never condescind to go back. I'll never give the ould ship the triumph of recaving me!'

"'But in conscience, O'Phunn!"

"'I'll tell you what it is, Highton; 'I'm somebody here in the tub; I'd be nobody there in the big ship; and I'm

not going to be nobody, to please anybody. So there, you have it in conscience!'

"This was rather too much.

"'Then I'll go alone!' said Highton. 'I am convinced that our plain duty is not to mimic the old ship, but to return to her; and return I will.'

"'I believe you are right—quite right,' whispered one or two near him. 'We have made up our minds to do the same thing; to leave this wretched tub which will certainly founder, and take refuge in the true ship. We are only waiting till we can do it with credit to ourselves, and with the approbation and applause of all the rest of the crew, and then—you shall see, Highton!'

"Highton had drawn to the edge of the tub. 'Farewell, mates!' he cried, and immediately a storm of wrath burst forth around him. 'Coward! sneak! traitor!—what—betray your cause? desert your ship in difficulties?'

"'*Ship!*' exclaimed Highton in a tone of mingled scorn and sorrow as he glanced back over the rickety three-cornered tub, and then fixed a loving, reverent gaze on the true ship.

"The plunge was taken; cold and wretched it was! The bitter waters filled both eyes and ears; he swallowed long draughts of bitterness; but he struck out manfully for the ship.

"'A rope! a rope, for God's sake!' he cried as he neared her.

"'Are you in earnest?' asked the officer of the watch.

"'I am,' said Highton. A rope was thrown, and in another minute he stood safe and sound on the deck of the old ship Ecclesia."

CHAPTER XXIX.

SOIREES AT LIVERPOOL.—INFALLIBILITY.

AMERICAN hospitality, never more marked than when citizens of our great Republic meet in a foreign land, had made us feel quite at home with our new friends at Rocklands: we therefore easily engaged each day after business hours during our stay at Liverpool, to make it our *rendezvous* to meet Father Dilke. The fine library had been assigned him as a reception-room for the many visitors—Irish, English, or American—who came to see him from morning to night.

On our next visit we were surprised to see the house lighted up for company, and some were for turning back, but the Judge laughed and bid us come on, so it seemed there was some secret, and he was in it.

We soon found that we were by no means the first arrivals of a large company. In fact, when after taking refreshments we were shown into the library, we found that our conference, consisting of seven or eight, had grown into a *conversazione* of two or three score, chiefly of American citizens of all denominations and of none, connections or friends of our host, all more or less interested in religious questions. The report of our conferences on

board ship had spread. The notion seemed to take. A public conference on religion between a well-known American priest and an eminent American lawyer, proverbial for his fairness of mind, and belonging to no sect or party, just hit the notion they had of the best way of getting at the truth. Several clergymen, English and American, offered their services to conduct the Protestant side, but as the general feeling seemed to be that the case could not be in better hands than with the Judge, he was prevailed on to take a brief once more for Protestantism.

"Now, gentlemen," said the Father, when all had taken chairs round the room, "the fact of your being here shows that you are willing to hear what reasons a Catholic priest and a native American has to give for having, of his own deliberate conviction, some twenty years since left Protestantism for the Old Church.

"I will assume that you are all convinced, as I am told by our host and fellow-citizen, is the case, of the truth of the Christian revelation; my object is to show you, what to me is a conviction like that of the existence of truth and of God, that if you would be Christians you ought logically to be Catholics. Judge Davis, I understand, for the sake of order and to save time, undertakes to interrogate; his judicial mind no less than his legal acumen, is so proverbial, that if I had a shadow of doubt as to the soundness of my cause, I should feel that I stood at bay before an adversary who would pierce each weak point in my armour with the spear of truth."

"Very well, Father," said the Judge. "I accept all you say about our sincere love of truth; but my clients instruct me to say that they believe they are in possession of all saving truth. They believe in Jesus Christ; and the

Scripture has said, 'believe in the Lord Jesus Christ and thou shalt be saved;' what more can any man need, or what necessity can there be to belong to this or that Church? Can we not believe in Christ without being members of any particular denomination?"

"I see," said the Father. "You want to know why a man should not be 'a Christian *unattached*.'"

"That's about it, Father Dilke," chimed in several of the party.

"Well, I will tell you;" said the Father, "because believing in Christ means believing in all He taught and submitting to all He commanded. Not only believing in Him as a Saviour who died to redeem us, but as a Supreme teaching authority and Judge in faith and morals, Whom we are bound to hear and obey. Let me suppose that you were living in the days of the Apostles, when the facts of the life, death, and resurrection of Christ were first made known by their preaching. The general evidences of Christianity would present themselves to our minds, much in the form which we lately have gone over, and which I will thus recapitulate. 'Here are men,' such an one would say, 'who have proved by miracles that they are sent by God, they tell me of wonderful facts of which they were contemporaries, and, as they say, eye-witnesses. The nature of the facts are such that they could not have imagined them, and so many witnesses could not have been deceived, and they could have no motive for deception. They tell me of Jesus, that He was God manifest in the flesh; that Jesus Himself claimed to be God, and proved by miracles, especially by rising from the dead, that He was what He said. I cannot disbelieve the words of such men so guaranteed by miracles; let me study at leisure this

parchment roll "The Gospel" as they call it, which they tell me is a summary of the life of Jesus, on whose behalf they claim allegiance.

"We will suppose then he turns to S. Matthew's Gospel and reads with avidity, at last, perhaps and with sighs and tears, the whole Gospel history. Ere closing the book he ponders deeply, as we may well imagine, on its last impressive words. They contain the most explicit claim to Godhead that language can express, and they convey to His Church her charter to the end of time. 'All power is given to Me in heaven and on earth. Going therefore teach all nations.' 'If these words,' ponders our neophyte, were ever spoken by man, He who spoke them was God Incarnate, or He was a demon of falsehood and wickedness; never before did man claim to hold "all power in heaven and on earth—to be omnipotent" no being could wield omnipotence unless omipotence belonged to him by nature, unless he were God Himself and speaking as God Incarnate could say all power was given to him as Son of God; or if Jesus spoke them not, then they are the invention of His followers, the very men who have performed these mighty miracles, and who are risking their lives every hour; for what? in defence of a blasphemous imposture. It cannot be other than the truth. Lord I believe; the words of the Christian Hymn I heard yester-morn are ringing in my ears: "O Lord Jesus Christ, Lord God, Son of the Father, Who takest away the sins of the world, have mercy upon me. Thou only art holy, Thou only art my Lord, Thou only art most high, O Jesu Christ in the glory of God the Father.'

'All power is given to Me in heaven and on earth.' 'I am the great I AM.' The power by which all created

things subsist. Though man, I wield the power of God because I am God Incarnate.'

"What words come next? Let us ponder them too, they are words which we have read over and over again as Protestants, without seeing their import, but to Catholics they stand out from the page as if written in characters of light.

"For, hark, He continues, addressing His kneeling Apostles, 'Going therefore teach ye all nations, and behold I am with you.' In virtue of His divine authority as Incarnate Truth, He sends them forth to teach the truth which He had brought down from heaven, and concerning which He had given them full instruction during His three years' ministry, but especially in the forty days after His resurrection, during which time He often appeared to them and instructed them concerning the Kingdom of God, His Church on earth, which He had come from heaven to found.

"He tells them, moreover, that they are to 'teach men to observe all things whatsoever He had commanded them, and that he that believed and was baptized should be saved, and he that should not believe would be condemned.'

"He tells them that signs and wonders should follow them in the sight of the world; a token to the world that as our Lord declared 'As My Father hath sent Me I also send you.'

"He identifies their commission with His own, and declares that theirs is a continuation of His, resting on the self same sanctions; nay, more, He declares that 'He Himself will be with them, invisibly indeed, but really acting on their minds by His special divine influence, and

reflecting on their fallible minds His own absolute infallibility.

"I must therefore believe the Apostolic body as I would believe Christ Himself.'

"Such was the position of the Apostles when our Lord left them, with the words of His commission sounding in their ears as they saw Him ascend to heaven. On the day of Pentecost, they received the gift which our Lord had promised, saying, 'Tarry you in Jerusalem until you shall receive power from on high.' 'Even the Spirit of Truth which was to teach them all truth and bring to their minds all things which Jesus had taught them while as yet He was abiding with them.'

"We have seen how they came forth, Peter taking the lead, as became him, who had received special prerogatives as Shepherd to the whole flock, Master of the Keys of the Kingdom of Heaven, and Foundation-Stone of the Church. We have seen how great signs followed their preaching, miracles and mighty deeds being done by the hands of the Apostles. We are told that the people magnified them, a great fear fell on all the believers, and no man of them durst aspire to join himself to their company or pretend to any share of their authority, since they had no share in the miraculous gifts which were the first guarantee of a new authority upon earth—a body of men gifted with infallibility—with an exemption as to their office of teaching from the ordinary fallibility of human nature. Do you follow me so far?"

"Certainly," the Judge replied. "No Protestants deny the commission of the Apostles, and that they were for the purposes of their teaching an infallible teaching body,

in truth, the authority of the Scripture itself rests wholly on the fact of the infallibility of the Apostles."

"You observe, then," continued the Father, "that when our Lord left this earth those eleven men, the Apostles, were the sole depositories of His revelation. The Holy Ghost was to be given to bring to their remembrance what Christ had taught them by word of mouth, 'the deposit of the faith once delivered to the saints.' You observe that the method by which the world was to be taught all which Jesus had come from heaven to teach, was oral tradition. They had been taught by Him, and they were to hand down the same to others, 'teach them to observe all that I have commanded you.' 'Faith came by hearing, and hearing by the word of Christ.' Christ wrote nothing, left not a document behind Him, but left living men to whom He had pledged a divine guidance, the sole depositories of revelation."

"Just so," replied the Judge, "but He intended that they should write down what He taught them, and we have their writings in the New Testament, and Protestants say that when this was done the Apostolic commission was finished."

"Yes, Judge, said the Father that is the common Protestant fallacy; or rather, it is a perfect bundle of fallacies. I observe, by the bye, that you do not put it forward as your own opinion, but as the plea of your clients."

"Well, at least," said the Judge, "I think you have admitted in our past conferences, in which you have proved the Divinity of our Lord Jesus Christ, reasoning from the text of Scripture, that there is enough between the boards of the New Testament to make a man a Chris-

tian; and what more is necessary? This is just what Protestants say, that the 'Scripture is able to make us wise unto salvation.' 'All Scripture inspired of God is profitable for doctrine, reproof, and instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.' Is it not so? If then the Scriptures were, as you say, written by the Apostles, Protestants say they contain all things necessary for salvation."

'Now, Judge," said the Father, "I said that you had got hold of a great fallacy: let me proceed to take it to pieces. Granted, that the Evangelists wrote the Gospels, what proof is there that they wrote down everything that was necessary to be believed, or in other words, that they contain all things which Jesus taught, and which He commanded them to teach? S. John tells us that his Gospel, which was written expressly as a supplement to the other three, does not contain a hundredth part of the words and acts of Jesus. Nay, that if all were written down, the world itself would not contain the books that should be written. He says, however, that what he had written was sufficient to bring men to believe in Jesus, that believing they might have life in His name.

"The fact is, Protestants beg the whole question here. They assume without a shadow of proof that the New Testament contains the *whole word of God*, *i.e.*, the whole expression of the Mind of Christ, all that our Lord taught and commanded the Apostles to teach. They forget that the Christians who first believed at the teaching of S. Peter, to the number in a few days of many thousands, were taught by word of mouth. That for many years there was no written Gospel. That when the Scriptures of the

New Testament were written, they do not testify to themselves as containing the whole word of Christ. It is true that they are said to be profitable to salvation or able to make us wise unto salvation through faith in Jesus Christ, that they are profitable to instruct a man and make him perfect in good works. All this we should be the first to admit. But we say this is no proof whatever that they contain all that is necessary to be believed, because Christ, who made the Apostles, as you admit, an infallible body of teachers, never said that they were to be so only when they should write down His teaching, or until they should have done so; they were equally infallible when they spoke as when they wrote, and so continued as long as they lived. Would any of you deny this?"

"Certainly not," was the reply.

"Well, then," said the Father, "we are then so far agreed that what Christ did not limit, we must not presume to limit. Do you admit that?"

They answered, "of course."

"Then," said the Father, "we must not limit our Lord's commission to the Apostles, as to duration either, except as He may have limited it. Now He has expressly limited it Himself. It was to endure up to a certain period; let us see what that period was to be. Hitherto we have considered only the first half of the clause which contains our Lord's commission to His Church—'Go you and teach, I am with you,' says our Lord; and He establishes a living teaching authority, gifted with infallibility. This is admitted by all who believe in the inspiration of the New Testament. We say it must be the word of God, because it was written or delivered to the Church as such, by that body of men to whom our Lord had said, 'Go ye and

teach,' with a promise that He would 'be with them,' and that 'His spirit should guide them into all truth.'

"But if those words guarantee infallibility to the teaching body, they also guarantee that the same moral body should exist and should enjoy the plenitude of its original authority as long as the world should last, for our Lord continues, 'I AM WITH YOU ALL DAYS EVEN TO THE END OF THE WORLD.' Either then the Apostles are still upon earth, or our Lord's commission to them empowered them to appoint successors before they died, and guaranteed to those successors that they should continue to be one and the same identical moral body to which our Lord gave the original commission."

"There is no question between us, my dear Father," the Judge rejoined, "as to the nature of a moral body and that the Christian Church is such, constituted by our Lord into a Society called and separated from the world, and hence termed *Ecclesia*, the Church, or assembly of those who were called to the faith. So also all Protestants, except the Quakers, admit that a Christian ministry is of Christ's own institution. The only question is as to whether there was any manifest necessity, or whether our Lord actually constituted a ministry with the same powers as the Apostles, to continue after they had delivered their inspired message, and written down what they were inspired to write, in the New Testament. Here we join issue with you."

"Well then, my dear Judge, I will say no more at present to prove that our Lord did so. I am sure I have said enough already to prove it, if only the apparent difficulties were removed, which stand in the way of your accepting the conclusions I draw from premises, which we

both alike admit. I will return to this point later, after I have answered your objections: what are they?"

"First, then, Father Dilke," said the Judge, "we object altogether to your exclusive interpretation of the words 'Go you and teach, I am with you to the end of the world.' Our Lord sent His Apostles to teach the world, and make disciples of all nations, and He promised that He would be with them and protect His chosen people wherever they were, as He says in another place, 'where two or three are gathered together in My name, there am I in the midst of them.' Here is no promise of infallibility, but only of Divine protection, and that the Christian religion shall not be cut off from the face of the earth, or the gates of hell prevail against His Church."

"I accept your statement," said the Father, "both texts give promise of Divine protection. But in the passage which we have been considering, besides this our Lord then and there plainly instituted a body of teachers, and promised them the Divine protection they needed for the work He had given them to do. What was this but to promise them protection against the natural tendency of the human mind to error, without which they could not fulfil their mission; what is this protection but infallibility, supernatural protection against the natural fallibility of man? This, therefore, was what our Lord clearly promised to the first teachers of the Gospel. Nothing less, you admit, was required to enable the Apostles, or those of them who wrote the New Testament, to compose that sacred volume. We have already seen that there is no proof that the New Testament contains all that our Lord commanded to be taught. But even if it were revealed to us that all that was necessary to be believed was there;

still any book may be, and is sure to be by some, misunderstood, because of the natural tendency of human nature to fall into error. Now I ask you what has been the origin of all heresies in ancient or modern times ?"

"Well, I suppose," said the Judge, "they may be traced more or less to the different meanings which men have put upon the letter of the Scripture."

"Just so, Judge," said the Father. "Now let me ask you a somewhat personal question. You are a United States' judge : what are you judges wanted for ?"

"Why," he replied, "to interpret the laws, and give sentence when they are broken."

"But," said the Father, "have not American citizens the legal code of the United States to go by ?"

"Certainly," he answered, "but no code can interpret itself, and no man is a safe interpreter in his own case, each would be likely to discover an interpretation favourable to his own opinion of what the law ought to be, and the diverse interpretations of the law would be without end."

"Then," rejoined the Father, "admitting that the New Testament is the Christian *lex scripta*, written or statute law, it needs like every other law a *lex non scripta*, common law, or immemorial right as its basis, and the traditionary interpretation, administered by the voice of a living judicial authority. These taken together produce law and order, but take away the principle of legal right, tradition, and judicial anthority, and society is dissolved in lawlessness. Have you anything to say against the force of my analogy ? but indeed it is much more than an analogy, it is a simple enunciation of the principle of law, without which no society of men would be possible."

"Well, no," answered the Judge, "the analogy holds as far as it goes, but why not make it more perfect, and say, as the judges are not infallible, and yet their decision is authoritative and binding on the community, may it not be the same in religion, and that for the sake of good order we may be bound to defer to those who are in authority in the Church, though we do not believe them infallible?"

"Now," said the Father, "to that I reply as S. Paul did when he knew that 'the assembly was divided, one half being Pharisees and the other Saducees.' I cry out that in matters of divine revelation I will not submit my understanding, my private judgment, my free-will to any man, to believe what I cannot reason out for myself. I will not bow to any authority less than God Himself. For the cause of religious liberty and private judgment I am called in question; let me have that, unless you can show me an infallible Church, which gives me a good reason for submitting my reason."

The Father was right; the company was pretty evenly divided between High and Low Church.

"Now see, gentlemen," continued the Father, "what it really comes to. You belong, broadly speaking, to two great divisions in the religious world. You are utterly at variance on first principles, with the Old Church, and with one another. You both hold with us, that our Lord committed His revelation to a visible body, or society of men, which was first presided over and taught by the Apostles; you believe that they were infallibly guided into all truth, because our Lord promised so to guide them, and He cannot break His word. Well, when the Apostles died; was there or was there not still upon earth, an authority

equal to the Apostles? S. John survived the rest to whom our Lord personally made the promise of infallibility; when he died, was there or was there not a complete change in the nature of the teaching authority? Was there any longer on earth any body of men who could claim to teach with the same authority as the Apostles?"

"Of my clients, Father, "said the Judge, "those of the Low Church section instruct me to say they utterly scout the notion that there has ever been since the days of the Apostles any such body. Those of the High Church section are as positive, that no change whatever took place, that the Church of the second age was as infallible as the Church of the first age, that the Church claimed to speak as infallibly at the first General Council of Nicæa, as the Apostles themselves at the first Council they held at Jerusalem, when they framed their decree in those words which express the dictum of infallibility,—'It seemeth good to the Holy Ghost and to us.' The Church continued infallible, say my clients, so long as it continued undivided, and so could speak as the one moral body to which our Lord made His promises. When the Church came, as they allege, to be divided, infallibility was lost or suspended. But it would be infallible again if it were again visibly united."

"So," said the Father, "both parties are agreed that practically the infallibility of the Church is gone. It is only a question of some eight hundred years between them. Low-Church-men believe that there has been no infallible authority on earth since the death of S. John, about eighteen hundred years ago; High-Church-men that it has been lost since, about some era in the ninth century when they say the Church became divided. Either theory

seems to me now so prodigious, that I am unable to realize the state of my mind when I held in turn first one and then the other of the two theories. Well, Judge, have you any other objection to propose?"

"First, on the part of my Low Church clients," said the Judge, "I must still object that you are forcing the words of Scripture to prove your theory of an infallible Church. There is a fallacy in your whole argument. You say our Lord promised a Divine guidance, infallibility if you like, to the Apostles. We say yes, the infallibility of the teaching body was the same as inspiration. It was given to enable those men, or some of them, to write the inspired volume; when the last Apostle died the Canon of Scripture was closed; those who succeeded them were uninspired men, and therefore the teaching body was no longer infallible."

"I see," said the Father, "you make our Lord's words do double duty, taking them in totally different senses. As long as the Apostles lived you understand those words to express in the most definite way possible, that they were an inspired body; when they died, you make the same words mean only a general providential guidance of the Church in the vaguest sense possible. Is not this an absolutely gratuitous assumption? How do you defend it? It is certain that whatever promises our Lord made to the Apostles, He made to them only, or else to their successors as well, to the end of the world. If you say their successors were not an infallible body of teachers, then neither were the Apostles infallible, and if the Apostles were not *infallible*, you have no way of showing that the New Testament is *infallibly true* and *inspired*. If you shrink from this, admit the infallibility of the teaching body which

our Lord left on earth, but then be fair and logical, and admit that if the commission of our Lord constituted the Apostles an infallible body of teachers, the same promise either makes them also immortal, or their successors a body of teachers as infallible as the Apostles. We know that the Apostles were not constituted immortal, since they are dead, therefore the promise of infallibility descended to their successors, and it must be somewhere in the world at the present day, and 'all days even to the end of the world.'"

"How then, Father Dilke," said the Judge, "are we to understand you? Do you mean that the Catholic Church claims that every Bishop and Priest in the Church has the personal infallibility of an inspired Apostle?"

"Perhaps, Judge," said the Father, "we had better clear up our ideas as to the nature of infallibility and inspiration in general, and of Apostolic infallibility in particular. First, let me say then, that taking the terms in their broadest signification, inspiration and infallibility are correlatives, the infallibility of the Church is the effect of the inspiration of the Holy Ghost, and every authoritative decree of the Church, and her whole teaching, is the effect of the same inspiration, just as in the beginning the Apostles had said in framing their first decree of faith and morals, 'It seemeth good to the Holy Ghost and to us.'

"Neither more or less than this was the infallibility of the Apostolic body. Neither more or less do we claim for the existing Church.

"Next, as to the question of the *personal* infallibility of each individual Apostle, not to speak of the special prerogatives of Peter, there is no question that even when

they acted singly, as in distant regions, in their Apostolic character, the infallibility guaranteed by our Lord's words 'Go you and teach, I am with you,' necessarily prevented all and each of the Apostles from committing the Apostolic body to anything against sound doctrine.

"So far, our Lord's words were personal in their reach and efficacy, and this because they not only made the teaching body infallible, but constituted those eleven individuals as the immovable pillars of the building, which was to rest essentially, 'on the foundation of the Apostles,' as it rested essentially, 'on the foundation of the prophets, and on Jesus Christ, the chief corner-stone.'

"When the Apostles died, history informs us that the Church was left to the government of Bishops, not of Apostles. But these Bishops were closely united in one visible body under one Bishop, who enjoyed an exceptional position and prerogatives, as the successor of Peter and the Bishop of the Apostolic See. For it is a fact of history that no Apostle but S. Peter himself left a successor to his rights, or was indeed a Bishop of any local Church. On the whole Church thus constituted, the promise of infallibility rested undiminished, but with this difference, that there was no guarantee to any local Church, or to any individual Bishop save one, that he should not fall away from the Church, and thereby lose the gift of infallibility. With regard to the infallibility of the other Bishops and Priests, this is not personal but official, our Lord is with them as much as He was with the Apostles, so long as they are the mouthpiece of the Church, which is itself infallible, and teach in union with their Head.

"With regard to the special gift of inspiration for writing the Scriptures, this was plainly no necessary or

exclusive gift of Apostles as such, and therefore was not in any way included in the general commission to them. Of the books of the New Testament very few were written by any of the men who were present when our Lord said, 'Go you and teach, I am with you.' S. Paul was not there, nor S. Mark, nor S. Luke. If however it were maintained that the words of the commission had reference to the writing of Scripture, they necessarily extended to others besides the eleven who were present, and if we extend it beyond those eleven, it is plainly arbitrary to limit it to S. Paul, S. Mark, and S. Luke.

"Inspiration for the writing of Scripture was one of the extraordinary gifts of the Holy Ghost, like the gift of tongues and of miracles. It was given once for all, never to be renewed when once the Canon of the New Testament had been written. Our knowledge of which are the inspired books depends wholly on the general gift to the Church of infallibility, because it was the Church which declared the inspiration of certain books written by Apostles and Apostolic men, rejecting others equally written by Apostles and their contemporaries, as the Epistles of the Apostle Barnabas, of Clement, and of Hermas, which have never been included in the list of inspired writings. Moreover, the present Canon of Scripture depends not on any decree of the Apostles, or of the Apostolic age, but on the tradition of the Church, and was first made the subject of a decree at a Council of Carthage in the fourth century, afterwards accepted by the whole Church, which thus embodied the tradition, and stamped it with the character of an infallible dogma. So that the New Testament itself cannot be proved to be infallibly true and the work of the Holy Ghost, unless the Church

which witnesses to it is infallible, and was as infallible in the fourth century as in the first. What say you to that?"

"I say," said the Judge, "that it is a vicious circle. You prove the Church from the Bible, and then proceed to prove the Bible by the Church."

"Well," said the Father, "you assume the Bible to be inspired, but cannot on your own principles prove its inspiration. I can prove the Church to be infallible without assuming the inspiration of the New Testament. I prove it afterwards through the Church."

"How do you get to it?" said the Judge.

"I get to it this way," he replied: The New Testament was not written by Christ. The Church began without it. The thousands who were first converted were brought into the Church by the preaching of Apostles, i.e., by word of mouth. The Church was already Catholic, that is already spreading everywhere, before the volume of the New Testament existed. Everywhere the Apostles spoke with authority, and claimed to speak in the name of One Who had proved Himself to be God manifest in the flesh, and Who had empowered them to perform miracles in token that they were an authority that had a right to be heard, and could not deceive men. Thus the infallibility of the teaching authority was established before that of the New Testament.

"The Gospels and Epistles were afterwards written, embodying in a short summary some of the most necessary things which the Apostles had taught by word of mouth. The Epistles in many places speak distinctly of the Church as an existing authority. Thus S. Paul writes: 'Obey those who are placed over you, for they watch as having

to give account of your souls, whose faith follow.' [Heb. xiii. 7, 17.] Again, speaking of the mission of the Church from Christ, in which its authority consisted: 'How shall they hear without a preacher and how shall they preach except they be sent?'

"And again: 'He hath set in His Church Apostles and teachers, &c. . . . . for the work of the ministry . . . . for the edifying of the body of Christ until we all meet in the unity of faith . . . . that you be not any more carried away by every wind of doctrine,' &c. [Eph. iv.]

"S. Paul speaks also of the Church as 'the House of God,' and 'the Church of the living God, the pillar and foundation of the Truth.' [1 Tim. iii.]

"Mark well the words. The Church is the pillar of the truth, that is, of Revealed Truth, the Christian Revelation. The whole edifice of truth is likened to a building which rests on one pillar, as we know that pillar rests on One Corner-stone; take away that foundation and the pillar falls; take away Christ, the Incarnate Truth, and the Church falls: so in like manner, take away the pillar and the whole edifice of truth falls. What is this but to say that the Church is infallible, because it rests on Christ—on the promise, of His perpetual presence, that 'the Spirit of truth shall abide with it for ever,' and that 'the gates of hell shall not prevail against it.' So that the whole edifice of revealed truth rests on the infallibility of the teaching body, which makes the whole Church Catholic to be for ever 'the House of God,' in which He dwells, and will dwell 'all days even to the end of the world,' and which is thus established for ever as 'the Lord's House on the

top of the mountains,' 'the Church of the living God, the pillar and ground of the truth.'

"Have you any other meaning, Judge, which you can fairly put on this passage? Is there any Protestant explanation which is not a weak attempt to get rid out of the way of a most inconvenient text, which teaches the Catholic doctrine of the one infallible Church, unless words are divorced from their meaning?

"It is quite certain that the words of the Gospels and the Epistles which have come down to us must have perfectly corresponded with the oral teaching, and when these speak of the teaching authority left by our Lord, and the promise of its perpetuity, we may be sure that they repeat only what the early disciples had from the first been used to hear from the lips of men who proved by their miraculous gifts, the divine, and therefore infallible, authority, on which their teaching rested. Thus, independent of the New Testament, we prove an infallible teaching authority in possession; the written documents which compose the New Testament confirm this proof. We know these as authentic documents of the Apostolic age. So far we know nothing of their infallible truth and inspiration. It is from the Church, through her unerring tradition that we know not only that they are genuine and authentic, but that all their statements are true, and their matter inspired."

"Well, Father Dilke," said the Judge, "I must admit that you have very fairly disentangled yourself from the vicious circle."

"A few words more," said the Father, "and I have done. S. Peter warned us long ago against the Protestant prin-

ciple of the Bible being our only and all-sufficient guide. Speaking primarily of S. Paul's writings he says, 'In the which are many things hard to be understood which the unlearned and unstable wrest as they *do also the other Scriptures* to their own destruction.' This text alone suffices to show that the Scriptures are not by themselves a safe or sufficient guide. What other guide is there? S. Paul has already told us it is 'the Church of the living God, the pillar and ground of the truth.' I ask again, Have you any other meaning to give to the words?"

Judge Davis did not reply, and there was a dead silence.

"Well, then," resumed the Father, "I think I have shown that if a revelation was necessary for man because of his ignorance and infirmity and tendency to error, it was equally necessary, that revelation having been given, a way should be provided of keeping that revelation undefiled by human error and weakness to the end. This was done by our Lord when He constituted a body of teachers, guarded from teaching error by His perpetual presence with them, and with the power of handing down their commission to their successors, so that the promise of our Lord would rest on them also as it had rested on the Apostles. Now, I appeal to any of you as fair men, whether any of the following premises remains unproved:—

"1. Christianity is a divine revelation.

"2. It was committed to a body of men who were to teach the world.

"3. As a necessary condition that body of men needed to be divinely guarded and guaranteed against mixing error with revealed truth, or the revelation itself would be frustrated.

"4. Supposing that infallible body of teachers had committed a part, or even the whole, of the revelation to writing; it was necessary that some divine power should be at hand to correct misinterpretation, which would inevitably arise from the nature of a *Lex Scripta*, and the restlessness and perverseness of the human intellect and will.

"5. This could only be effected if the same divine power which gave the revelation should either interpose in each individual case, making each individual himself infallible; or else should continue in the teaching body the infallibility with which confessedly it was endowed in the beginning.

"6. It is certain that the first of these means was not the one chosen by the Divine Author of Christianity.

"7. Therefore, the second is the mode of His appointment. Infallibility and revelation are correlatives. The infallibility of the teaching body is involved necessarily in the idea of a revelation given to man through men, and the institution of a body of men divinely commissioned like the Apostles, establishes the present existence of an infallible authority on earth as a matter of certainty.

"Now, do you object to any of my premises? if not, you must show cause why you do not, one and all, submit to the Catholic Church, which alone claims the present grace of infallibility. Otherwise, in logical fairness, you should go back, deny my first premiss, and say that, notwithstanding the weight of evidence which you have already accepted as conclusive, you must reject revelation itself, because you cannot bring yourselves to submit to that which brings the revelation home to you as a law, laid upon your conscience by heaven, and administered by an existing body

on earth, which claims infallibility in teaching as the Apostles claimed it eighteen centuries ago."

"Well, Father Dilke," said the Judge, "that certainly is the logical dilemma; but how then do you account for so many real believers in the Christian revelation not being Catholics, nay, having an invincible repugnance to your doctrine of an infallible Church?"

"I account for it in this way. Men are not strictly logical: of course, all men who use their minds, go on logical principles to a certain extent. They must give what seems to them a logical answer to the questions which occur to their minds, but many questions do not occur to them; they are content without going to the bottom of questions, and getting to the last or fundamental reason. Thus they may be fair and logical as far as they go, but they do not go far enough to be rigidly logical, and exhaust the whole matter contained in the question. Then again, when I say that they give to themselves what seems to them a true and sufficient answer, and again, that they are fair and logical as far as they go, I imply a great truth, of which every one must be conscious who analyses the acts of his own mind, especially whenever he is called on to exercise the faculty of judgment on any matter on which he has any prepossession or interest. This is, that besides the intellect which judges the question on which the mind is fixed; there is another factor in the decision, namely, the human will, which is sure to pull this way or that, often under an unconscious or secret instinct of self-love, which has the fatal power of throwing cross lights, or false lights, as it were, on the scene, of casting in a weight, or tipping the scale imperceptibly in the very instant when the mind is passing judgment, and

so the result is that we perhaps very seldom pass a perfectly unbiassed judgment, some element of the subjective gets mixed in the scale, and thus, though the balance is itself true and infallible, the weighing is not fair and true."

"Now, gentlemen," said the Judge, "I admit that I am in a dilemma, such as I never found myself in on any public occasion before. I have no doubt you see as clearly as I do our position as Protestants. We must deny premises which our reason tells us are irrefutable, or we must accept conclusions for which we are not as yet prepared. The state of mind is a paradox which logic cannot solve, on which psychology throws some light, but to which, I believe, there is only one key, and that key is faith. A voice within me seems to whisper, the way to faith is prayer: so I advise that we all ask in the words of Pope's universal prayer,—

"'If I am right Thy grace impart,
Still in that right to stay;
If I am wrong, then guide my heart
To find that better way.'

"Well, Father Dilke, I confess as an honourable man that I have no reply ready to-day. You have fairly met my objections. I could raise quibbles, but I undertook to argue; I have always kept my hands clean; I will not argue unless I am clear that my case is good, and just, and true. You had better sum up for to-day, and I will think out by to-morrow any answer I may have to give."

"Then," said the Father, "I think I have prepared the way for the obvious conclusion that there must be at the present day somewhere on earth, and easily available, an infallible teaching authority, the witness and keeper of the

original revelation, the judge of controversy, and every day teacher of revealed truth, and of the true sense of revelation in all matters of faith and morals—a moral body in which Christ's promises live on. This is expressed in the last words our Lord spoke upon earth, and which has been called the Charter of the Church's Constitution. The same idea is expressed in those other words of our Lord recorded in S. John: 'Jesus came, the doors being shut, and stood in the midst, and said to His Apostles: Peace be to you. He breathed on them and said, As My Father hath sent Me I also send you.' It is plain that our Lord had, included in His own commission, the power of sending others as He had been sent. He says expressly that the mission He gave His Apostles is the same as His own, it includes therefore the same power of transmitting their mission to others, and thus perpetuating their own body, and continuing in their successors one and the same moral body to which the promises had been made, so that Christ's words, 'Go ye and teach, I am with you,' should be realized in them 'all days even to the end of the world.' I need not say that there is only one Church on earth which claims actual present identity in authority with the Apostles, and that is the Old Religion, or the Catholic and Roman Church. It must be somewhere—no others make claim to it. It must be there where alone it is claimed.

"This therefore, gentlemen, is the basis of our claim to teach revealed truth with certainty, because we claim to speak in the name of that body which our Lord Himself established, which He said should continue to the end of the world, and by which He would continue to teach, invisibly guiding it by His Spirit into all truth, until He should come again visibly at the Last Day."

CHAPTER XXX.

WHERE IS THE VISIBLE CHURCH?

AT our next conference at Rocklands, the Judge began—

"I wish to say a few words, gentlemen, in explanation of the line I feel obliged to take. Our last conference has convinced me, of what I had some suspicion before, that Low-Church Protestantism breaks down under cross-examination. Now I have two clients, and I can't defend one without giving up the other. Their defence is mutually destructive. The Low-Church school, Protestantism proper, as I should call it, is precisely what Father Dilke has said, a bunch of fallacies.

"Rejecting the belief in an infallible Church after the death of the Apostles, it destroys the only guarantee that we have of the inspiration of the New Testament, for we only know that the books of the New Testament are inspired, by the testimony, according to them, of a *fallible* Church. How is the case strengthened if we are told that this volume, or rather this collection of works, was attributed by the Christians of the age next the Apostles to the authors whose names they bear, and that they reported that they had been taught by those who preceded them, that these works were inspired? These very informants,

our Protestants friends tell us, were one and all fallible men. If so, they may have been wrong; anyhow, we have no guarantee that they were right, and so the very men who tell us that the New Testament is all-sufficient because it is the inspired word of God, cannot assure us that the Gospels and Epistles are anything more than venerable relics of the earliest ages of Christianity. They cannot assure us that every statement in them is infallibly true, or that they were the work of inspiration. All that they can say is that their grandfathers and grandmothers told them so; and grandfathers and grandmothers were no more infallible in the first or second age of Christianity than they are at the present day. There, I must throw up my brief for Low-Church Protestantism. If a client cannot make good the fundamental statement of his case, it is useless to go any further into the matter.

"But now, Father Dilke, for my other clients; I think I can make something of their case, let us see.

"They admit, as the Low-Church section also do, that our Lord established the Apostles as an infallible teaching authority to preside over the Church in the beginning, and so constitute it essentially one visibly united society, because its members were those, and those only, who owned and paid submission to this body of teachers. This they find indicated in the words written down in the Gospels and Epistles, and which we discussed at some length the other evening. This was clearly the condition of the Church in the Apostolic age. When we come to the next age, we and our Low Church friends part company, since they have no account to give of anything that happened after the New Testament was written. They are sure a complete change took place in the nature of the teaching authority,

but cannot give a particle of proof of it. Scripture, logic, facts, are all the other way; never mind, so much the worse for the facts; they shut their eyes to consequences, and ring changes on a few texts which simply prove nothing to the purpose. My other clients of the High Church school still go on the same road with the Catholics. In fact, they maintain most stoutly that they are Catholics. Anyhow they agree with you, Father Dilke, that a revelation would be to us no revelation, unless we were assured infallibly of its truth, as we are assured of the truth of Christ's claims by His miracles. They also agree that the revelation itself would become useless, and even dangerous, if it came to be misinterpreted, and so they agree that there was as much need of an infallible guardian and interpreter of the revelation to be left on earth, as there was need for the revelation itself to be given to men from heaven. They agree with you that it is a criminal trifling with our Lord's words to take them as guaranteeing to the Apostles only, what our Lord said He gave to the teaching authority 'all days even to the end of the world.' Therefore that the infallibility of the teaching body must by Christ's own institution have survived the death of the Apostles.

"So far I see my way, and so far we all go on together, having parted company with our Protestant friends, who make a clean sweep of the history of the Church for fifteen centuries, from the death of the Apostles till Luther is said to have found the Bible, three hundred years ago.

"But now, Father Dilke, I want some proof that the early Christians believed in an infallible Church.

"I'll show you that they must have done so, I'll show you that they did, said the Father. Stop, I have a book

somewhere that I want. Ah! here, I have it. I hold in my hand a volume, that Americans will respect, from the name of its author and still more for his learning and sincerity in following conscience at the sacrifice of worldly position, it is the late Archdeacon Wilberforce's 'Principles of Church Authority.' He was, as you know, a son of the great Wilberforce, the anti-slavery champion,—was a dignitary of the Anglican Church, and might, like his elder brother, have been a Bishop and Peer of Parliament, for he was his equal in talent and interest, and far his superior in learning. No man in the Anglican Church, perhaps few men of the present day, have been more profoundly read in Scripture and the early Christian writers. I use his work as a text-book, for this reason—because quotations verified by a man whose character for learning and sincerity stands before the public so far above all suspicion, gain additional cogency, which is again increased when we consider that these were the reasons for his change, and as it were, the very stepping stones by which he passed from Protestantism to the Catholic Church; and their firmness receives an increased test for security, when we remember that he had every earthly consideration to weigh him down in his passage across the dark waters which separate Anglicanism from the *terra firma* of the Catholic Church. This is the meaning of his work. It is a man who has made a dangerous passage turning round to his fellows and exhorting them to follow his footsteps.

"By the way, before directly answering your question, let me read you a masterly passage that has just caught my eye, and bears on the point which you just now stated so clearly, namely, that we could not be sure that the New

Testament is true and inspired, unless the Church after the death of the Apostles was infallible in handing down the original tradition. Our author says:

"'S. Paul declares that the Church is the pillar and ground of truth, and he orders Christians to 'obey those that hold the rule over them and follow their faith.' The only question is, whether this rule was meant to outlast the period of the lives of the Apostles, or to be limited by it. If it was of force for a month after their removal, why not for a century? If after the departure of the Apostles the Holy Ghost remained with the Church as its guiding principle for a year, the same Spirit might be expected to abide with it for ever.'

"'Now which of these views is to be gathered from the conduct of the Apostles? Had their belief been that the supernatural guidance of the Church was to cease with themselves, they would naturally have provided for the settlement of all immediate difficulties before their removal. But if it was a permanent society possessing sufficient resources in that divine guidance which was conferred upon it by the presence of the Informing Spirit, nothing would be needed but a new succession of officers to perpetuate those functions which had hitherto been carried on by the Apostles . . . . Nothing could have been of more importance for the Apostles to determine than the Canon of Scripture . . . yet the settlement of the Canon of Scripture depends upon the authority of the Church (of the fourth century), not on that of the Apostles. . . . Had the Apostles imagined that their removal would leave the Church destitute of that divine guidance which was to lead it into all truth, they could hardly have left the settlement of the inspired

Canon to its discrimination.' . . . 'Compare this with the conduct of Moses before his death. Not only did he assemble all Israel and repeat his laws with the solemnity of a death-bed injunction, but he delivered them to the Levites in writing, he ordered 'the book of the law' to be 'put in the side of the Ark of the Covenant' for a witness; and he gave directions likewise, that so soon as the promised land had been attained, a public record should be made of them in the most durable materials.

"'How came the Apostles to make no such provision? Unless they supposed that the Holy Ghost would guide the Church, as He had guided themselves, they would surely have made it clear to their disciples in what written documents was to be found the Code of the new society. The Apostles nowhere pointed out in their writings which were the inspired books.' Again he says: 'Unless the Church were a competent judge respecting the Canon of Scripture, and this she could not be unless the gift which dwelt in the Apostles had been continued to the society which they founded, it was necessary that she should have received such a statement from the Holy Apostles. How could they have omitted so obvious a service had they supposed it to be required? It is plain that they mnst have supposed the Church, which they left on earth, to be replete with the same gift which had enlightened themselves, so that they secured the authority of Scripture by providing for the perpetuity of that institution to which it was committed. These great lights of the Church went out one by one, but no sudden darkness overspread the hemisphere, because the true Light was still present by His Spirit in the world. One generation passeth

away and another cometh, but the Church abideth for ever.' "

"That's a masterly passage, Father Dilke," said the Judge. "That's a clear-headed man, that is."

"You're right, Judge," replied the Father; "and a man with a tender conscience and a large heart, who knew well what he was giving up in this world—friends and home, and social position and brilliant prospects, in becoming a Catholic. Listen to this touching passage, the last he wrote as a Protestant:

" 'My resolution was not taken without counting the cost. For if these pages should find their way into a fair parsonage, where everything within and without speaks of comfort and peace, where sympathizing neighbours present an object to the affections, and the bell from an adjoining tower invites the inmates morning and evening to consecrate each successive day to God's service; and if the reader's thoughts suggest to him that it is impossible to unloose ties so binding, or to transplant himself from his ancient seat, when he is too old to take root in a new soil, let him be assured that such also have been the feelings of the writer. And more painful still, is the consciousness that such a step must rend the hearts and cloud the prospects of those who are as dear to men as thier own souls. It is at such times that the promises of Scripture come home to the heart with a freshness that eighteen centuries have not diminished. 'There is no man that hath left house, or brethren or sisters, or father or mother, or wife or children, or lands, for My sake, but he shall receive an hundredfold now in this time, and in the world to come eternal life." '

A murmur of applause and sympathy ran round the room

when Father Dilke had finished the passage, the Judge said—

"I tell you what, Father, if I don't mistake, you have hit upon the right man to influence this assembly. The reasons that man has to give must be worth hearing. Let us hear now what he says on the point I put to you just now,—what proof is there that the early Christians believed in an infallible teaching authority?"

"Well, here is a quotation," replied the Father, "just in point. They are the words of S. Ignatius the Martyr, the disciple of S. John: 'Give heed to the Bishop. My soul for theirs who are subject to the Bishop' [ad Polyc. 6.] 'I exhort you to study to do all things in the unity of God, the Bishop presiding in the place of God . . . . being intrusted with the ministry of Jesus Christ, Who was with the Father before all time and was manifested in the end' [ad Mag. 6.]

"S. Irenæus, the disciple of S. Polycarp, who was himself the disciple of S. John, gives us the belief of the second century:

"'When there are such proofs we ought not to seek from others for that truth which it is easy to obtain from the Church, inasmuch as the Apostles have deposited in it, as in a rich store-house, everything which pertains to the truth, so that everyone who will may take from it the draught of life.'

"In all these passages we have the same idea of the Church as that which seems to us so evidently laid down by S. Paul, when he speaks of the Church as the pillar and ground of the truth, and says of the Bishops placed over us, that they were to be obeyed, and their faith was to be followed. S. Ignatius and S. Irenæus speak in the

same sense of the teaching authority of the Church after the departure of the Apostles. No Protestant—no one who did not believe in the infallibility of the Church—could use such words.

"S. Irenæus continues, contrasting the Church with false teachers: 'for this is the entrance of life. All others are thieves and robbers, wherefore they ought to be avoided, while that which belongs to the Church we should love with all diligence, and lay hold of the tradition of truth . . . . For if the Apostles had left us no Scriptures, ought we not to follow the course of the tradition which they delivered to those to whom they intrusted the Churches? This arrangement is followed by many barbarian nations, who, without ink and parchment, have their salvation written by the Spirit in their hearts, and guard diligently the old tradition' [B. iii., 4, 1, 2.] . These words have no meaning unless they assume that the Church of which they speak is infallible, and that this was so much a first principle that it does not need to be proved or even stated, just as when we speak of a divine Providence we assume the existence of God.

"Again, in the same age, Tertullian writes against certain heretics who appealed from the living authority of the Church to the Scriptures. He says: 'To the Scriptures we must not appeal; nor must we try the issue on points, on which victory is either none or doubtful, . . . for this question should be first proposed which is now the only one to be discussed. To whom belongeth the very Faith? whose are the Scriptures, by whom and through whom and when, and to whom was that rule delivered whereby men become Christians? For wherever the true Christian rule and Faith shall be shown to be there will

be the true Scriptures, the true exposition, and all the true Christian traditions.'

"Again: 'If these things be so, that the truth be adjudged to belong to us, as many as walk according to this rule, which the Churches have handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determineth that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom without the Scriptures we prove to have no concern with the Scriptures.' And further on: 'One man altereth the Scriptures with his hand, another their meaning by his exposition. Marcion openly useth the knife. . . . But Valentinus spareth them, because he did not invent Scriptures to fit his matter, but matter to fit the Scriptures; and yet he took away from and added in taking away the proper meaning of each particular word.'

"'Thus,' concludes our author from the above quotations, 'these passages show that the practical belief of Christians during the second century accorded with that system which was implied in the conduct of the Apostles. Revelation was not maintained merely by logical deductions from Scripture, but men were referred to an existing authority as indicating what was the new revelation. This was not to derogate from the importance of Scripture or the authority of the Apostles; for the meaning of Scripture and the intention of the Apostles were the very matter in dispute. The writers of that age did not assert that the meaning of the Scriptures was so plain that it could not be disputed: for the innumerable disputes which filled the world would have belied that assertion. But in asserting that it was the Church's especial office to guard

and interpret the Holy Scripture, they were borne out by the fact that the Sacred Books were one by one stamped as Canonical by its decision.'"

"Father Dilke, said the Judge, the more I think of the weakness of the case for Protestant Christianity, the more provoked I feel that it should ever have had a hold on me. It can only be accounted for that such weak reasoning should hold men of superior minds such as many with whom we are acquainted, through the wonderful power of early prepossession, the force of education to warp the judgment, by placing the mind at a wrong stand-point, preventing our seeing the object in its true light and proportion, just as we fail to catch the effect of a painting, the meaning of its lights and shades, through not looking at it from the right point of view."

"So far then, Father Dilke," said the Judge, "you carry us with you. It is clear that the Christians of the first age after the Apostles believed that the teaching authority of the Church was still infallible—that the mantle of the Apostles had descended on their successors, as the mantle of Elijah when he was taken up to heaven rested on Elisha, in token that he had been anointed prophet in the place of his master. The fact which to my mind is simply overwhelming, is that the New Testament depends, as far as our certainty of its inspiration is concerned, on the authority of the Church. Just repeat, if you please, what you said about the Council of Carthage, Father Dilke; I want the facts in a little more detail."

"Well, these are the facts," said the Father: "The whole Scriptures had not been collected into one volume or Canon till nearly the end of the fourth century, but consisted of separate manuscripts, some of which were in certain

Churches esteemed as inspired, in others rejected. Amongst these were several reputed Gospels, besides the four we now possess. The Epistle to the Hebrews, and other portions of S. Paul's and S. John's writings, and the Epistle of S. James, were in many Churches rejected, while those books of the Old Testament, which are placed by Protestants in the Apocrypha, were read in some Churches as inspired Scripture, in other Churches excluded as doubtful. A Council was held at Carthage in 397: S. Augustine, it seems, was present at it, when the claims of all the books which were anywhere reputed as inspired, were gone into, the traditions of all Churches minutely examined and compared, after which a decree was framed, and this decision being afterwards accepted by the whole Church, our present Canon of Scripture rests on this decision of the Church, and on this alone. The spurious Gospels were rejected; an Epistle esteemed to be by S. Barnabas the Apostle, and several others by contemporaries of the Apostles mentioned in Scripture, such as Clement and Hermas, were excluded as uninspired. The Epistle to the Hebrews, the Revelations, and other books were inserted in the Canon of the New Testament; the books of Maccabees, and other books which Protestants place in the Apocrypha, were inserted in the Old Testament Canon.

"Eusebius, the historian, who wrote before the Council, speaks of many of these books as doubtful: ever since the Council was held and its decree accepted by the Apostolic See and the whole Church, we find a marked difference in writers on this point, and there is no longer any doubt expressed as to the inspiration of any of the books included in the Canon.

"It is clear then that either the inspiration of the whole

New Testament is doubtful, and that, as Protestants say of the Apocrypha, it can only be read 'for example of life and instruction of manners, but cannot be appealed to (as the inspired word) in proof of any doctrine,' or else the authority of the Church on which it rests was infallible in the fourth century."

"Now that point is clear, Father," said the Judge, "say no more, it is waste of words; there is not a jury in the States that would not be unanimous if a question of right of way or disputed boundary line rested on such evidence. On behalf of my High Church clients, I fully admit that the infallibility of the Church continued after the death of the Apostles. But, now I will ask you, how you prove that the Roman Communion is the exclusive inheritor of the promises of infallibility?"

"I will answer straight away," said the Father, "and put the whole question on the narrowest issue possible. It is because the Church is but one. It was to one visible body of teachers, aggregating to itself one visible body of disciples, that the promises of infallibility were made by our Lord. This visible body is called by S. Paul 'Ecclesia,' 'the Church,' *i.e.*, the assembly or congregation, to signify the oneness of its aggregation. He also calls it 'a body,' to signify its corporate character as an organic unity, having cohesion of parts arising from an internal principle, and self-government; and emphatically he calls it 'the Body of Christ,' 'Christ's Body, which is the Church,' to indicate that its principle of cohesion, organic unity, vitality, and self-government arises, not merely from the consent of the individuals who compose the aggregation, but from an essential spiritual principle pervading every part; as the soul pervades the body, and constitutes it

thereby *the body of man.* This animating and all pervading principle in the Church—its Soul, is Christ, and His Divine Spirit, and hence the Church is called the mystical '*Body of Christ.*'

"If you ask me, therefore, how the Roman Communion, as you call it, claims to be the sole inheritor of the gift of infallibility, I say because in virtue of her organic unity visibly manifested, she alone can claim to be the ONE Church—the one Body which is visibly united, therefore the One Visible Church of Christ."

"But do you mean," asked the Judge, "that the Church must necessarily be always visibly one? because we too maintain that the Church is one by an invisible bond of union with Christ. We deny that it is necessary to its existence that it should be visibly united."

"Well, that is the whole issue," said the Father. "We maintain that the Church is one visible body; it is so, by the very nature of its constitution, as I have just said, so that if it could cease to be visible, or cease to be one, it would in the same instant cease to exist, as a severed limb is no longer a part of the body, and the body without the soul dissolves into the particles of dust from which it was taken."

"You must make the matter clearer, Father," said the Judge, "I don't fully catch your meaning, besides I want facts and you are dealing in metaphors."

"See here then," said the Father. "Don't you admit that the first disciples, the first Christians, were essentially one moral body as long as the Apostles lived? If not, they could not be called disciples at all. But even Protestants admit that. They would say as we do, that granting an infallible authority in the teachers, they could

not but teach one and the same doctrine, and decide every disputed doctrine, whenever it arose, in precisely the same sense. This is the only meaning of the Church being inhabited and guided by 'one and the same Spirit.'

"So, there could be no divisions in the body of the disciples, because the disciples were those who submitted to the teaching of one and the same body of teachers. Any who did not submit were by that very act no longer members of the body. 'They went out from us that it might be manifested that they were not of us,' says S. John; there could be 'no schisms in the body.' It is impossible in the nature of things. That this body was visible it is surely superfluous to prove, every combination of men bound together by a union of ideas and by submission to one governing body is of its nature a visible body, with what is called a corporate existence.

"Can you conceive S. Peter, S. John, and S. Paul setting up each for himself and starting three distinct branches of the Church visibly divided from one another, because teaching three different views of Christianity and owning each a different governing body?"

"No," replied the Judge, "that would be to give up the idea of an infallible Church altogether."

"Just so," said the Father, "so the idea of an infallible Church necessarily involves in its very terms, that both teacher and disciples should be a visible body, undivided and indivisible."

"But," said the Judge, "the Church might be one, and yet, through circumstances, one branch might have no visible communication with another, there are surely instances of this in Church history."

"Granted," said the Father, "but this is not the case as

between us and the Anglicans. Differences of doctrine, non-recognition of one and the same teaching and governing authority, have caused and keep up the visible separation. Inter-communion between Churches might possibly in some cases have been broken off, and yet organic and visible unity may remain intact, if the principle of faith is unbroken. For example, the British and Irish Churches in the seventh century had, through their temporary isolation from the rest of Christendom, got wrong in the calculation of the Easter cycle, or did not know of the reformed cycle introduced at Rome, and by that time everywhere in use. This led to dissensions and even to temporary schisms, but there was no difference in faith, or in the principle of obedience to the infallible authority of the one Church. For, so soon as they came to be fully informed that they were at variance with the rest of the Church on a matter merely of discipline, they submitted."

"What then do you say, Father," rejoined the Judge, "to the schism of the anti-popes? Your own writers call that *a schism*; here we have what according to you, is the one visible Church, cut up into two branches, openly divided from one another, yet you are forced to admit that both divided branches remained one Church, for you have, I believe, Canonized Saints who lived and died in the two communions."

"That is no difficulty," said the Father, "and is only another case in point, which makes good what I said just now, that there may be accidental cessation of visible communion between two or more local Churches, yet if this is not on any point of doctrine or essential discipline, there is neither heresy nor necessarily schism; what is called the

schism of the Anti-popes was only a material schism. Each party held precisely the same doctrines, accepted the same infallible teaching authority, and intended submission to the visible Head of the Church. One party or the other was simply mistaken, as to a matter of fact, as to which was the Canonically elected Pope, they did not doubt that whichever was the rightly elected Pope, was successor of S. Peter and Head of the visible Church.

"It was like the case of a disputed succession to a monarchy, as in Spain in the time of the civil war. Spaniards on each side fought one another, yet each side was loyal to the Spanish monarchy, they were only divided as to which was the rightful Sovereign. Spain was not then two Kingdoms but one. There were patriots, it may be, on both sides, neither side could fairly brand their opponents as rebels. Such was the Church in the days of the Anti-popes."

"I see," said the Judge, "that partly meets my question; but may it not be that Rome, England, and Greece are divided also on a matter of fact, they believe in the Church, but differ as to what is the Church; so their separation may be only material schism like the schism of the Anti-popes."

"But, my dear Judge," said the Father, "you must see that the cases are no way parallel. In the instances spoken of, there was no difference in doctrine, all were agreed in principle, their difference was on a matter of fact. There was misunderstanding between them, as it is related there was contention between the Apostles Peter and Paul, and Paul and Barnabas, yet as there was no schism amongst the Apostles, so neither necessarily in other cases of contention between Churches.

"Now the differences between the Anglicans and Greeks and the Catholic Church, or Roman Communion, as you call it, are on the constitution of the Church itself. A more vital point could not be at issue. Here we have three contradictory theories of the visible Church, that is to say, three contradictory theories as to which is that moral body to which Christians are bound to adhere, and which is the Church wherein the promiseof our Lord is realized, 'I am with you all days, even to the end of the world.' One of these theories must be the right one, else the promise of Christ has absolutely failed on the most fundamental of all points, and only one of them can be right, because they are contradictory. We must choose between them."

"That is clear, too," said the Judge. "Will you now just give us the three views, that we may see the exact distinction between them."

"Willingly," said the Father. "The Greeks hold that the Church is one and indivisible, that the whole Church is comprised in the communion of the Patriarch of Constantinople, who, they say, is now the head of the visible Church, because the Bishop of Rome, who ought to hold the Primacy, has lapsed into heresy. They consider all who hold communion with the Pope are involved in schism and heresy, and that the Anglicans and Protestants are in the same or in a worse condition. Thus they differ essentially on this point from Anglicans, who hold that the visible Church consists of three branches visibly divided from one another on essential points of doctrine, and especially on a point of such vital importance as *the nature of the Visible Church.*

"The Catholic faith, is that the Church *cannot* be divided because our Lord constituted it essentially One

visible Body, of which He is the Soul and, 'to manifest this unity He gave it,' as S. Cyprian has said, 'One visible Head.' Whoever therefore is not united to that visible Head is out of the organic unity of the Body of Christ, as S. Cyprian also declares, that is to say, is not a member of the body and forms no part of the visible Church at all. But this we shall bring out when we come to speak of the Primacy.

"You see the three theories, and that they really are contradictory and mutually destructive; they cannot be reconciled, you must choose between them."

"But, Father Dilke," said the Judge, "I always thought the Greeks held the 'Branch Church' theory: our High Church writers always seem to assume this."

"No doubt they do assume it," said the Father, "and I myself always supposed that Anglicans had some ground for their assumption, till I happened one day to meet with a high dignitary of the Greek Church, in the company of some Anglican clergy of the more advanced school, when I put the question to him, and he immediately defined the Church according to the Greek theology, in the very terms I have used, to the great discomfiture of our Anglican friends who were present, and like myself seemed to have heard it for the first time.

"No, the Greeks are as decided as the Catholic Church or the Donatists of old, in their definition of the essential indivisibility of the Church.

"The Greeks are right enough in their definition on this point, and holding their Church to be the one original undivided Church, they claim the promises of infallibility as exclusively belonging to themselves."

"I see," said the Judge, "that makes very powerfully

against the Anglican position, which its advocates always try to strengthen, by this supposed agreement with the Greeks on the fundamental point of the nature of the visible Church. On this point Anglicans have heavy odds against them, with the whole weight of the tradition of the Eastern and Western Churches on the other side. Clearly it is a choice between them. But now, what do you say of the Anglican theory considered on its own merits? It is the most inclusive of the three, and it would be a grand thing if it could be adopted by the others."

"Not a chance of it, Judge," said the Father, "the theory itself 'won't hold water.' Just look at it. Why it expresses, if that were possible, a *nonentity*, that which *is, and is not*, a contradiction in terms. Anglicans admit that the Church was to be known by its unity, because it is the Body of Christ, that is the visible manifestation of the One Christ, as Christ was the manifestation of the One God. They cannot deny this without going against common sense, and the only meaning of the words of Scripture. Accordingly they admit this in terms, as much as we do. Yet in order to reconcile this fact with the fact that Christendom is divided, they try to construct a theory to fit in with the facts, and so maintain that the Church, which was constituted to be for ever the visible manifestation of the essential unity of Christ and of God, is visibly divided. What is this but a contradiction in terms, a confusion of ideas, in defiance of logic, using the same word in two different senses. In fact, they fall back on a confusion between the visible and invisible Church, on some confused notion of the union of the individual soul and God, which being by its nature invisible, cannot be a symbol of

the aggregation of souls and bodies which constitutes the visible Church. It is admitted of course by Catholics that this union of souls with Christ exists, and that it is the basis of visible unity. It is not denied that some, who without their own fault, may be outside the visible Church, are invisibly united to God, and belong to the Soul of the Church, as S. Augustine has said, since they are united to Christ, who is Himself the Soul of the Church. But the doctrine of the visible unity of the Church has relation to the Body of the Church, the *visible manifestation* of the divine principle of unity. We cannot allow our Anglican friends to play fast and loose with theological terms, such as visible and invisible, Soul and Body of the Church. They may be united to the Soul of the Church, if they are baptized, and are unknowingly, and so inculpably in schism; their state in relation to God, He alone knows; but this we know, and they must know, too, if they will only think the matter out quietly and candidly, that if there is a visible Church at all, they are out of it."

"Well," said the Judge, "for the life of me I can't see how it can be said with any meaning in the words, that the Anglican, Greek, and Roman Churches form one visible Church. One might as well maintain that England, France, and America form one kingdom. But is it certain that visible unity is an essential mark of the Church? Might it not be forfeited for instance for the sins of Christendom?"

"It can no more be forfeited than infallibility," replied the Father, "they are correlatives, just as we have seen that revelation and infallibility are correlatives. We have agreed, that it was necessary that revelation should be committed to an infallible teaching body—that our Lord

pledged His word to the Church that He would be with it 'by His Spirit,' the Spirit of Truth,' 'which was to abide in the Church for ever.' This was plainly, as we have seen, a promise to One Church, not to many; for God is One, and truth is one, and, therefore, the faith is also one. Thus, by the very terms of its constitution, the true Church, whose office it is to hold fast and to deliver down this one faith, is but one, and cannot be divided; only Anglicans have attempted to hold this *nondescript nonentity*, a Church whose essence they admit is visibility and unity, manifested in the world by an *invisible* visibility and a divided unity.

"Let us come to the words of Christ Himself. They are our Lord's last prayer for His Church, on the eve of His Passion. He prays first for His Apostles, and for the unity of the teaching body: 'Holy Father, keep them in Thy name whom Thou hast given Me, that they may be ONE, as We also are. Sanctify them in truth, Thy word is truth, as Thou hast sent Me into the world I also have sent them into the world.'

"He next prays for the whole Church of the believers to the end of time. 'And not for them only' (the Apostles and first teachers) 'do I pray, but for them also who through their words shall believe in Me. That they also may be ONE in Us, that the world may believe that Thou hast sent Me.'

"Thus, the special mark which our Lord gives of the divine mission of His Church, is the mark of visible unity. As He Himself, by His visible Presence, was the manifestation of God to the world, and by His words, and by His miracles, proved His Oneness in Divine Nature with the Father, so the visible union of His disciples in one

mystical body was to be the perpetual manifestation of His Oneness with the Father, of His divine mission, and of the divine mission of His Church. 'I pray that they may be ONE, as We are ONE, that the world may believe that Thou hast sent Me.' It was to be a mark to the world, therefore something visible to the world, whereby the world might be brought to believe that the Church was 'the House of God, the Body of Christ, the pillar and the ground of the truth.' Unity was to be the visible mark of the presence of the invisible quality of infallibility, just as the visible presence of our Lord, His words and miracles, were the evidences of the invisible Presence of His Divinity. This supernatural unity was to be a great sign, a standing miracle, pointing out the Presence of the One Teacher sent by God, the incorruptible Guardian and infallible Interpreter of the original deposit of revealed truth."

"Father Dilke," said the Judge, after a few moments' silence, "how many do they say you Catholics number in all the world?"

"Well, Judge, our adversaries give us at least 150 millions."

"And how many are the Greeks and Protestants?" he asked.

"No one puts them down at more than 60 or 70 millions each, but that is including all sects and parties, and speaking of them in their multitudinous divisions as if they were one body."

"I know that," he replied; "anyhow it comes to this, that the Greeks and Protestants in their divisions don't make up altogether as many as you Romans in your undivided unity.

"I'll tell you why I asked the question. It has often

come into my head in saying the Creed: here are certain marks of the true Church. It is One, Catholic and Apostolic. Now we all want to be sure that we are in the true Church. We are sure that the true Church is the Apostolic Church. But which is the Apostolic Church? All Churches claim to be Apostolic, and all cannot be right. I never could feel quite sure that the Church I was in was this one true Church of the Creed, or if it was, how it was One, and Catholic, unless we give up the notion of a visible Church altogether. Now it has just struck me that unity and Catholicity are the two external marks by which the one true Apostolic Church can be discovered. Is that the way you Catholics understand it?"

"Yes," said the Father, "that is to say, unity and universality are the most obvious marks, by which 'the world was to believe;' the other two marks, *i.e.*, Holiness and Apostolicity, are also visible though not so obvious: they require more study and reflection. Her unity and Catholicity evidently constitute the Church, that 'Kingdom of God upon earth' which was likened by our Lord to 'a City set upon a hill that cannot be hid.'"

"I see," said the Judge; "it is in the union of Catholicity and Unity that we have the two-fold sign by which the Holy and Apostolic—that is, the one true Church—is to be found."

"Catholicity is a visible mark—*that* no one can deny. If Unity was also to be a visible mark, essential to the true Church, so that the true Church, as you say, can never be without it, why, then, there is an end of the question, and the whole batch of us Protestants, and the Greeks to the back of us, if we only come to see this one thing, have nothing to do but to make our submission to the Pope at

the General Council, for it is quite clear that the visible marks of Catholicity and Unity are with your communion, to the exclusion of all rival claims."

"Certainly, Judge," said the Father, "and if people in general were as clear-headed and straightforward as you are, they'd come as slick to the point as you do. And God never refuses the supernatural grace of faith, where He sees men have followed right reason as far as it will go."

CHAPTER XXXI.

THE CHURCH A VISIBLE BODY WITH A VISIBLE HEAD.

"THIS question of visible unity, Father Dilke," said the Judge at our next conference, "comes out with an importance I never dreamed of. Why, it is the the key to the whole position. The Church is infallible, because it is the One Body of Christ, animated by One Soul, and One Spirit, and speaking by One Mouth, I see that clearly; therefore it cannot be divided; and if this be so, there is no doubt where infallibility is to be found. To talk of an infallibility whose whereabouts is doubtful, and has been doubtful for centuries, is to play fast and loose with revelation;—it is to make another *nonentity* like your divided unity, or invisible visibility. I never expected to be so set fast. But the fact is, in religion people often use slipshod language, and are not ashamed of using words, as some people use cheques on their bankers, without asking themselves whether they express any definite reality; and it is only when called on to discount, as it were, in gold, that they are forced to admit, that the words are not worth the paper they are written on. I declare I'm ashamed at the way in which I, an old lawyer, have been accustomed to this sort of vague unmeaning use of words in religion,

which would not be tolerated for a moment in any legal statement.

"Now let us hear more out of Archdeacon Wilberforce's book on 'Church Authority.' Obviously it was the conviction forced upon him that this same visible unity was an essential mark of the Church, which led to his becoming a Catholic."

"Certainly," said the Father, "we will go into that. Now here is a remarkable passage from S. Irenæus, showing how visible unity and universality, the oneness and Catholicity of the Church, were, in the second century as now, put forward as the marks of the true Church, by which she could be known from all counterfeits. The Church's essential unity was seen then as now in unity of doctrine, manifested by the teaching of the visible Church, and in turn manifesting its visible unity.

"But let us hear S. Irenæus. He says [Adv. Hœr. i.]: 'The Church, though spread over the whole world, to the earth's boundaries, having recieved the faith from the Apostles and their disciples . . . . guards it sedulously, as though dwelling IN ONE HOUSE, and these truths she *uniformly* holds, as having but ONE SOUL, and ONE AND THE SAME HEART, and these she proclaims and teaches and hands down uniformly, as though she had but ONE MOUTH. For though throughout the world, the languages are various, still the force of the tradition is one and the same. And neither do the Churches founded in Germany, nor those in Spain, in Gaul, in Egypt, in Africa, nor in the regions in the midst of the earth believe or deliver another faith; but as God's handiwork, the sun is one and the same throughout the universe, so the preaching of the truth shines everywhere, and enlightens all men that wish to come to

the knowledge of the truth. The Church hath one and the same faith throughout the whole world.'

"Again, in his third book: 'Where the Church is there is the Spirit of God, and where the Spirit of God is there is the Church.'

"This is surely as much as to say, where the one visible united Church is, there is the infallible teaching of the Spirit of God, and where the doctrine taught is everywhere one and the same, there is the One true Church of God, for such unity of teaching resulting from amongst such a diversity of minds, can be the effect only of the indwelling and inspiration of One and the same Spirit of Truth, manifesting Himself in unity.

"But now to come more directly to the argument of Archdeacon Wilberforce's book. In the introductory chapters he works out the idea of the essential visible unity of the Church as plainly laid down in the Gospel; he next turns to the early Christian writers, to contemporaries and disciples of the Apostles, such as Ignatius and Clement, and their immediate disciples like Polycarp, Irenæus, and Cyprian, and shows at length that their idea of the Church was precisely that which we have just heard expressed in the clear and beautiful language of S. Irenæus.

"He next inquires what was the means by which the twofold visible unity, of communion and of doctrine, were preserved in the Church according to the ordinance and provision of her Divine Founder. He shows that this was, in the words of S. Cyprian, 'by the unity of the Bishops mutually joined to one another.'

"The Episcopate, says S. Cyprian, is a single trust administered collectively by many individuals [S. Cyp. De Unitate, p. 180]; and 'as Christ hath divided His one

Church throughout the world into many members, so there is one Episcopate which is extended, through the *accordant multiplicity* of many Bishops.' " [Ep. lv. 20.]

"Ha!" said the Judge, "we see there S. Cyprian's notion of branch Churches plain enough."

"True for you, Judge," continued the Father, "and here we have his notion of the infallibility of the Church residing in the *Corpus pastorum*, the body of the Bishops of the whole Church, for he says: 'The body of the Bishops who are appointed for all the ends of the earth, are the EXPRESSION OF THE MIND of Jesus Christ.' [Ad Eph. 3.]

"Archdeacon Wilberforce thus comments on this doctrine of S. Cyprian on the unity of the Episcopate: 'Since the Episcopate was a trust, which was held by many collectively, it followed that to depart from the federal union was to lose all claim on this common trust. Thus S. Cyprian says [Ad Anton. Ep. lv. 20]: He who separates himself from the bond of the Church, and from the Sacerdotal College, can neither have the power nor the honour of a Bishop since he has chosen not to retain the unity and peace of the Episcopate.' Again in the same Epistle: 'Such a person cannot retain his Episcopate even though he be made a Bishop, because he secedes from the body of his brother Bishops and from the unity of the Church,' 'by not holding the unity of the Church he is put out of the body, and can have no ecclesiastical authority.' Again: 'The Divine Scripture teaches that the Church *cannot be rent in parts or divided*; it maintains the unity of an indivisible and individual house' [S. Cyp. ad Magnum, lxix. 4]; and further on in the same Epistle, he lays down

'that the Church's unity has its cause and exemplar in the Unity of the Divine nature.'"

"But I remember," said the Judge, "reading long passages from S. Cyprian in Dr. Pusey's *Eirenicon*, from which the Doctor seems to infer, and I thought at the time with some force, that S. Cyprian taught that each Bishop was a Bishop of the whole Church, and that the Catholic Church consisted of independent dioceses each under its own Bishop."

"I know," said the Father, "that some such system has been imagined by Anglicans, and built up on isolated texts from S. Cyprian, given apart from the context, but the references I have drawn from Wilberforce show that such an interpretation of S. Cyprian is utterly untenable. S. Cyprian argues that each Bishop is a Bishop of the whole Church, but only so long as he is in visible union with the *Corpus Pastorum*, the body of the Bishops. Apart from that, though he ceases not to be a Bishop, he ceases to have any authority. United to that he partakes of the authority of the whole Church.

"Wilberforce next inquires whether Scripture and ecclesiastical history show any external means by which this unity of the Episcopate, which is essential to the Church's visibility and infallible authority, can be preserved and ascertained. 'Unless such existed,' he continues, 'it would seem idle to speak of the Church as an authoritative witness to doctrine. For the Church cannot act without organization; and the unity of that organization was not only from the first a condition of its existence, but the necessity of such unity is implied in the very nature of the case. If a man has two organs of utterance, and they give discordant testimony, how can it be known what

are his sentiments; and how can the Body of Christ speak at all, unless the organs of her utterance are unanimous? A Bishop, therefore, who is out of communion with his brethren, loses *ipso facto* all right to speak as the Church's interpreter.' 'Such is the necessary result,' he continues, 'of those principles, on which the Episcopal office is grounded by its acknowledged interpreter S. Cyprian,' namely, that 'The Episcopate is One, and is a collective office exercised by individuals.'"

"Very well, so far," said the Judge; "now we are coming to the point. Such a means of preserving and ascertaining unity is a logical necessity in S. Cyprian's argument, but does he work it out?"

"He does," said the Father, "and most distinctly too, but Episcopalian writers, though they are very fond of claiming the authority of S. Cyprian for Episcopacy, strangely enough, give him the *go by* when he speaks of the Primacy, and yet he puts this last on precisely the same basis of Divine authority, as Episcopacy.

"Let me quote the good Archdeacon again. He says: 'S. Cyprian opens his treatise on the Unity of the Church by reference to a certain prerogative which he supposes to have been bestowed upon S. Peter, with a view of maintaining the Oneness of the Body of Christ;' S. Cyprian writes: 'The Lord saith unto Peter, *I say to thee* that thou art Peter, (a Rock), and on this Rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven.' To him again, after His resurrection, He says: 'Feed My sheep.' *Upon him as*

being one He builds His Church, and though He gives to all the Apostles equal power, and says, 'As My Father hath sent Me, even so send I you; receive ye the Holy Ghost: whosesoever sins ye remit they shall be remitted to them, and whosesoever sins ye retain, they shall be retained; *yet in order to manifest unity He has by His own authority so placed the source of the same authority, as to begin from one.* Certainly, the other Apostles were what Peter was, endowed with an equal fellowship, both of power and honour; *but a commencement is made from unity, that the Church may be set before us as one.* . . . He who holds not this unity of the Church, does he think that he holds the faith? [S. Cyp. De Unit.]"

"Is it certain," said the Judge, "that those are genuine passages of S. Cyprian?"

"Wilberforce," replied the Father, "is admitted by all candid Protestants to be the last man who would quote a doubtful authority. Here he expressly states in a note: 'Several other sentences occur in the Benedictine edition, but these have not been introduced into the text, because their authority is disputed. And it will be seen that statements equivalent to these occur in S. Cyprian's letters, *e.g.*, 'Primacy is given to Peter, that the Church may be set forth as one.' 'He who deserts the See of Peter on whom the Church was founded, is he assured that he is in the Church?' [De Unit. 3, 4.] Again, speaking still of undoubtedly genuine passages of S. Cyprian, he quotes: 'For to Peter on whom He built His Church, and from whom He caused the *principle of unity to take shape and form*, did our Lord first give that power.' [Ep. ad Jubian. 73-7.] And S. Cyprian writes to Pope Cornelius: 'It was Peter on whom the Church was built by our Lord.'

[Ep. 59, 9.] 'Peter had the Primacy.' [Ep. ad Quint. 72, 3.] He complains to the same Pope, that certain malcontents from Africa, 'dare to sail to the see of Peter, and to the principal Church whence sacerdotal unity has arisen. They forget that those they designed to mislead were those Romans whose faith was praised by the Apostle, to whom faithlessness in doctrine cannot make its approach.' 'For the Bishop of Rome,' continues Wilberforce, 'was according to S. Cyprian the successor of S. Peter.' Cornelius,' he says, 'was chosen to be Pope at a time when the place of Fabianus, that is, the place of Peter, and the rank of the Sacerdotal Chair, was vacant.' He speaks of the Church of Rome as 'the Root and Mother of the Catholic Church,' [Ad Corn. 48, 2.] and says that 'to communicate with the Bishop of Rome was the same thing as to communicate with the Catholic Church.' [Ad Anton. 55, 7.] 'For there is One Church which was founded by Christ our Lord upon Peter, on the principle, and by the law of unity.' [Ep. 8, 1.]

"The authority of the Roman Pontiff was so far an admitted fact and principle that S. Cyprian's correspondent Firmilian, though exibiting the utmost hostility against S. Stephen, the existing Bishop of Rome, did not deny what he states to be S. Stephen's assertion, that 'he holds the succession of Peter, on whom were laid the foundations of the Church;' and again, that 'he has by succession the See of Peter.'

"Thus concludes our author, summing up the evidence of S. Cyprian. 'Such are the statements of the earliest writer on the Unity of the Church. He supposed that the whole Body of Christ was intended to be One; that its Unity was to be of a practical kind, enabling it to

speak with authority on all questions which should arise; that its utterance was to be through the consentient determination of all its Bishops; and finally, that their co-operation was secured by that peculiar commission which S. Peter had received, *antecedently* to the general commission to all the Apostles. And this Primacy he supposed to be inherited by the Bishop of Rome, as occupying 'the See of Peter,' 'the principal Church,' 'the root and mother of the rest.'

"'This Primacy,' our author continues, 'was grounded, according to S. Cyprian, on our Lord's own appointment, and this raises it above those other portions of the Church's system of Metropolitans and Patriarchs, &c., of which it is the consummation, but which have their origin, not in any precise words of our Lord, but merely in the order which was introduced by the Apostles.'"

When the Father ceased reading—

"Well, gentlemen," said the Judge, lookiug round the room, "if I may judge from your countenances, I never saw a jury more likely to be unanimous in their verdict, that Wilberforce's mode of putting the case is unanswerable. Yes, sir," he continued, after reading a short note from one of the most competent men in the company, "I have fully in mind your objections, they are difficulties which require to be met, but I doubt their touching the substance of the case. I will put them to the Father,"

"It may be objected, Father Dilke," said the Judge, to the argument you have drawn from S. Cyprian, that it is based on an interpretation of the words of our Lord, 'Thou art Peter, and on this Rock I will build my Church,' as a prerogative given to S. Peter and his successors, the Roman Pontiffs; whereas S. Augustine says expressly, that our

Lord referred to Himself as the Rock, and not to Peter, and gives his reason for this interpretation, 'for it was not said to him, Thou art *Petra* (a Rock), but Thou art *Petrus* (a stone),' meaning that Peter was a stone of the Rock, and therefore no more the foundation of the Church than other stones such as the Apostles who were equally members of Christ the Rock."

"My reply to this, Judge," said the Father, "is that it is quiet true that S. Augustine in one of his retractions, used such expressions. But if S. Augustine had known the Syriac he would not have said what he did on this point.

"This very objection is treated by Wilberforce. He says, quoting the Protestant Grotius, 'the pointedness of our Lord's words was diminished by their transfusion from His own Syriac into the Greek idiom. The name of a man could not, according to the Greek usage, be expressed by the feminine *Petra*, while the masculine *Petrus* did not commonly mean that which Christ wished to express, *i.e.*, such a stone as is commonly laid for a foundation.' Had S. Augustine known that our Lord's words were in Syriac, 'Thou art Cepho (Rock), and on this Cepho (Rock) I will build my Church,' he would not have employed the argument he does in his retractations.

"In this opinion S. Augustine admits that he went against the received view; and elsewhere in his works he over and over again interprets the words in reference to Peter and the Roman Pontiffs his successors.

"Several of the early Christian writers interpret our Lord's words, 'on this Rock I will build My Church,' in Reference to our Lord Himself, to Peter's confession of His Divinity, as well as to the person of Peter. But all alike attribute certain prerogatives to S. Peter and to the

Roman See as the consequence of the words and of the change of name which was given in token of Peter's Primacy in the Church. Thus S. Augustine, though drawing the distinction we have referred to, between Petrus and Petra, in the next sentence goes on to say: 'Peter was thought worthy to represent the person of the whole Church,' and on this account to hear, 'I will give to thee the Keys of the Kingdom of Heaven. For the Rock is not called from Peter, but Peter from the Rock.' And again, 'Peter by reason of the Primacy of his Apostolate, supported the character of the Church as a type of its universality.'

"Thus continues Wilberforce, summing up the whole argument from the testimonies of S. Augustine and S. Cyprian: 'The power to open and shut the Kingdom of Heaven was bestowed upon the College of the Apostles at large; but to put the Keys into the hands of one, implied that *he* must be a party to their joint action. He may have stood in need of them, for the trust was bestowed upon them as a body; but they could not do without him. Any other member of the Apostolic College might, so far as we are told, have been dispensed with, but he who bore the Keys, and was the Rock of the Church, could not have been dispensed with, for it was the One Church, as S. Cyprian says, which was founded by Christ our Lord upon Peter on the principle of unity.' [Cyp. Ep. 70, 3.] Thus also S. Optatus says: 'Blessed Peter received singly the Keys of the Kingdom of Heaven to be communicated to the rest.' [De Schis. Don. 7, 3.]

"S. Jerome expresses the three interpretations to which we have referred, showing that Peter was named from Christ the Rock, and made a Rock to the Church, because

of his firm confession of our Lord's God-head, on which the whole faith of the Church was built. He says, 'What is meant by the word—And I say unto thee?' Because thou hast said to Me Thou art the Christ, the Son of the Living God, and I say unto thee, not in idle and inoperative words, but *I say unto thee*, because My saying *makes it an act*, that thou art Peter, and on this Rock I will build My Church. As He Himself, Who is the Light gives to His Apostles, to be called 'the light of the world,' so to Simon, who believed in the Rock, Christ gave the name of Rock, and by a metaphor drawn from a rock, it is appropriately said to him, 'I will build My Church upon *thee*.' [S. Jer., vol. iv., p. 74.

"Wilberforce gives at great length testimonies from the earliest Christian writers to the same effect. He sums up the result in the following words, which, coming from one so sincere and disinterested, and so deeply read in the Patristic writings must carry the greatest weight. Not to speak of the unanimous testimony of post-Nicene writers, 'every anti-Nicene writer who refers to the passage, supposes that reference is made to the person of S. Peter. He is called 'the Rock of the Church,' on whom the Lord built His Church, 'that 'great foundation and most solid Rock on which Christ founded His Church.' Peter on whom the foundation of the Church was laid.' [Wilber. Ch. Authority, p. 113.]"

"Well," said the Judge, "these are important testimonies, no doubt. But now, Father Dilke, is it not a fact that however unanimous these early writers are in attributing a Primacy to S. Peter, and conceding to the Bishops of Rome an inheritance of this Primacy—as it is plain S. Cyprian does and Irenæus too in the well-known passage

where he says that 'to this Church of Rome, on account of its superior headship, all Churches and all the faithful were bound to be united'—is it not true I say, that their conduct towards the Pope of their day, as in the case of both Irenæus and Cyprian, does not look as if they recognized in him that pre-eminent authority which is claimed for the Popes at the present day in virtue of the Scripture texts, and the words of these very writers?"

"As for S. Irenæus," said the Father, "he did nothing but offer a respectful remonstrance to the Pope, such as an Archbishop of Lyons might address to Pope Pius IX.

"S. Cyprian, if his words are rightly reported, and they are so inconsistent with his undoubted principles as laid down in his genuine writings, that there is room to doubt them; but if they are rightly reported, he certainly showed a spirit of insubordination when the Pope decided against him on the matter in dispute, which cannot be explained so as to leave his orthodoxy untainted. We cannot get at all the facts of the case, and S. Cyprian's glorious martyrdom has condoned any errors in his writings, and is perhaps the best argument, that what he wrote under irritation did not express his real mind, but that this is to be sought in the deliberate sentiments expressed in his work on the Unity of the Church, from which we have quoted, and in which he makes the essential unity of the Church to consist in the unity of the Episcopate with the successor of Peter in the Apostolic See and centre of unity."

"But are there not other cases in Church history," said the Judge, "which will not fit in with your present Roman theory of the Pope's Supremacy?"

"Certainly," said the Father, "there are such cases, and

it would be wonderful if there were not, for there will always be many obscure places in history which we shall never be able to clear up, because we cannot get at all the facts, and can only form a probable conjecture on many of them. This we may expect in a case like that of the relation of the Popes to the Churches, which appears in every page of history for eighteen hundred years. When anomalous cases turn up, it is surely common sense to interpret them by the great array of facts to which the Papal authority can appeal in its favor."

"Anyhow," replied the Judge, "the present doctrine of the Papal Supremacy, capped as it is in our day by the implicit practical admission of the Papal infallibility is something which no one, I suppose, maintains existed in primitive times.

"One question at a time, Judge," said the Father. "Let us stick to the Papal Supremacy for the present, and when the General Council defines the Papal Infallibility, if ever it should do so, it will put before us the complete chain of tradition, the best argument by which to defend it. However, on this point too, I may have a word to say later on, for though not an article of faith, I hold that, properly understood, it is a legitimate development of the Papal Supremacy, as the Supremacy itself is nothing more than the doctrine of the Papal Primacy reduced to practice, and thus brought out more explicitly through the action of time and circumstances."

"Oh!" said the Judge, "if you defend it on the 'theory of development,' I have nothing to say. But who is to know if it is a legitimate development? A lawyer is the last man to object to the principle of development. We know that, granted any living power, the jurisdiction of a

Court for instance, and it cannot help developing its powers by an inherent principle of growth. Every living thing must grow."

"Right, Judge," said the Father. "I am glad you have touched on this point, for it was quite necessary in order to explain the existing doctrines and practices of the Catholic Church. We can show from the testimony of antiquity that certain doctrines were held in those primitive ages, but we do not pretend that these have in no way changed; yet we maintain that they are substantially the same. They are changed as the body and mind of a child have changed, in passing from infancy to maturity, but they are the same in substance, as that body and mind retain their proper identity."

"I see," said the Judge; "so you make the faith grow just as knowledge grows in the human mind. It is not that more things are true than once were, but that gradually we come to know more about them. It is the nature of the human mind not to see the bearing of a question on all points at once, just as we cannot take in the size and shape of a house till we have walked round and surveyed it, and as a legal principle by its application to particular cases becomes more definite as well as more extended. I see your principle of development is true whenever there is question of ideas which are the legitimate subject matter of the human mind. But is it certain as to the truths of revelation, that the human mind has any right to develope what it could not have elicited?"

"That is a good point, Judge," said the Father, "it is in fact the point of distinction between the right and wrong use of reason in religion. It is perfectly true that the human mind has no jurisdiction over revealed truth;

it must accept what heaven has vouchsafed to give it. It must 'keep the deposit of the faith once delivered to the Saints.' But it comes to pass that the human reason, ever restless, raises questions as to the meaning of the terms in which the original facts of revelation were expressed. Now, all words are signs of ideas, and they may be misunderstood. Divine truths, when expressed in language come under the general law, and their language may be misunderstood or misrepresented through the weakness or malice of the reason and will of man. The question is about the meaning of words or the true sense of revelation. And here comes in the necessity of an infallible Guardian of the original revelation, otherwise the true meaning of the revelation, and therefore, essential parts or the whole of the revelation, might be deformed or lost to the world.

"It is, therefore, the office of the Church to fix always the true sense of each dogma of the faith, and to step in when men are disputing about the meaning of terms, and say, 'you are right,' and you are wrong;' and in order to fix the meaning she is forced to state it more explicitly. Thus, for instance, let us take one of the most elementary truths of the Creed—the term Son of God. In the Apostles' Creed it is said of Christ, that He is the 'Only Son of God.' This really expresses the whole truth, and when first given to the Church by the Apostles, with their living comment upon it, it was a complete expression of the faith in the Divinity of our Lord. But as the memory of the Apostolic teaching became fainter in the Church, doubtful interpretations, or questionings began to arise, and though the great body of the faithful may have felt intuitively what was the wrong answer, they could not always put the right answer into words. Then was it that the

Church came in as umpire, and said, as it had from the beginning, 'It seemeth good to the Holy Ghost and to us.' So in this very case the Church expressed herself at Nicæa; and the Nicene Creed is a monument of the Church's authority to develope an Apostolic statement, in order to preserve its traditionary meaning, as set forth in Scripture, and in the testimony to the true meaning of Scripture of the *sensus fidelium*, or living consciousness of the faithful, *quod semper, quod ubique, quod ab omnibus.*"

"I see," said the Judge; "thus, granting an infallible Church entrusted with an original revelation, new truths will come out in the conflict with error, and when once these are known, they are binding on Christians, and so become new articles of faith. So, I suppose, you account for the definition of the Immaculate Conception, on the same principle as you defend the development of the Apostles' Creed into the Nicene, and the Nicene into the Creed of Pope Pius. So you account for the development of the Primacy into the Supremacy, and you hint that the Papal infallibility may be a further development. I say nothing at present on this theory, *pro* or *con*. I should like to think it over, and I see from several ominous shakings of the head amongst the gentlemen of the jury, that it is new, and unpalatable to some, and that this moment is not the time for a verdict."

"I have shown then," said the Father, "that the Primacy of S. Peter was admitted by the unanimous testimony of the ancient Fathers to be an institution of our Lord Himself, designed to promote unity, and intended by Him to descend to the successors of S. Peter, as much as the Episcopal character bestowed on all the Apostles was intended to descend to the Bishops whom they appointed to

rule the local Churches which they had founded. The arguments that are good to prove the Divine Institution of Episcopacy are equally good to prove the Primacy. Am I drawing a conclusion beyond my premises?"

"Undoubtedly," said the Judge, "S. Cyprian is the great authority on Diocesan Episcopacy, and a Primacy of divine right in the Church is absolutely necessary for that visible unity which he makes essential, not merely for the well being, but for the existence of the Church This I consider is made quite clear by Wilberforce's book."

"Very well," said the Father. "Next it will hardly be denied by any one here, that the Bishop of Rome was esteemed as successor to the rights of S. Peter's Primacy."

"Yes, yes," said the Judge, "we may take that as proved. No educated man now-a-days attempts to deny that S. Peter and S. Paul, as S. Irenæus says, founded the Church of Rome; and however Bishop Harold Browne, of Ely, may quibble about the question whether S. Peter was ever Diocesan Bishop of Rome, or whether S. Paul may not have had co-ordinate authority with him, anyhow it is clear that no other Bishop in the early centuries ever claimed pre-eminence in the Church except as the successor of S. Peter, and no other claimed this except the Bishop of Rome. Arguments to prove that S. Peter lived and died at Rome are out of date. It would be childish to deny that the Bishop of Rome has always been called the successor of S. Peter, and Rome the Apostolic See by pre-eminence. S.Irenæus, who lived within fifty years of the Apostolic age, speaks of this as a fact admitted by all. Antioch and Alexandria ranked next as having been founded, the one directly by S. Peter, and the other by the same Apostle through his disciple S. Mark. The other two

Patriarchal Sees, Jerusalem and Constantinople, were, I believe, simply of ecclesiastical appointment at a much later period."

"Just so." said the Father. "Now let us go into the question of the Supremacy. We maintain that the terms Primacy and Supremacy are a distinction without a difference, the Supremacy was always involved in the Primacy."

"Prove that—prove it if you can, Father." "You can't prove it." "I defy any man to prove it," cried several voices from different parts of the room, for it was plain the matter was getting serious.

"Aye, that's your point, Father Dilke," said the Judge, "prove it and I give in." "And I, too," said the squire, with a hearty bang with his fist on the table, which showed that he was all there, though we had not heard his voice for a fortnight.

"All right," said the Father quietly, "I will prove it; nay, what I have said already proves it, only mind, all of you, as free and independent citizens in the best sense of the word, that is, men who will only submit to reasons, not to fear or prejudice, if I prove it you must carry it out."

"Aye, aye, Father, you prove it and we'll see," was the reply.

"Well," continued the Father, "a Primacy of Divine institution is in the nature of things no mere Primacy of honour. If it is, as we have shown, a permanent institution like Episcopacy; both have rights which are of divine origin, which no power on earth may meddle with, they have therefore an inherent right of vindicating those rights. And this, when we are speaking of a divine economy like the Church, necessarily involves the idea of jurisdiction,

or the power of assigning and vindicating the rights of all, and of saying when one set of rights is limited by other rights.

"Thus it was, that the Church grew up in the world gradually and from the smallest beginning, like the forest tree from 'the grain of mustard seed,' with the power of self-development and self-government inherent in its root and trunk and branches, as it was one organic whole.

"It was a living Body with head and members, visibly united, and having a spontaneous action and mutual interdependence of the different parts, "so that if one member suffered or was honoured" all sympathized together; because it was a living Body and the principle of its life, unity, inspiration, and government, was the ever present Spirit and Mind and Will of Christ, of Whom the Church was the Mystical Body, and He, its one directing power manifesting His Presence in visible unity.

"The first way in which this inherent principle of unity and power of self-government, would be manifested was in the relation of each flock to its Bishop, and through him to the rest of the Church; out of this necessarily arose the limits assigned to the Diocese of each Bishop, and the subordination of some Bishops to others, who had superior jurisdiction given them by the Church. Thus a Hierarchy necessarily came into existence.

"The object of this Hierarchical Order which began even from the days of the Apostles, was to preserve the essential unity of the visible Church. S. Cyprian has shown us how this consisted in the 'union of the Bishops with one another,' so that whoever separated himself from his fellow Bishops or was separated by the act of the Body of the Bishops, lost all his authority and ceased to be a

member of the Church. As the Church began its course by the conversion of individuals, and these formed small aggregations or local Churches, so local self-government was the earliest manifestation of the Church's universal jurisdiction over individuals and over Churches.

"A central authority was known to exist. S. Irenæus bears testimony to the principle, which he does not prove but simply states as an axiom admitted by all, that 'the Church of Rome had superior headship, and that all Churches were bound to be in agreement with it (convenire).' But in an institution which was to grow up like the Church, from thousands of different local centres of life and activity, a central government, though necessary for its organic unity, would necessarily come out in its action on local Churches, as a court of appeal in the last instance.

"Now, it is an argument often used against the present centralizing rule of a Papal Supremacy, that we find no trace of it in primitive times. To this I answer, be it so; but here we find a principle in germ, the appellate jurisdiction of Rome, which, given time, and circumstances arising out of the relations of local Churches with one another and with the central Church, must necessarily have resulted in strengthening the central power, extending its jurisdiction, and making its action more clearly manifested; just as the brain manifests its action more and more clearly, as the child grows towards maturity, on the nerves which direct the whole body. At last the Snperior Headship seen by S. Irenæus in the Roman See, comes out as the Supremacy of Jurisdiction over all Churches, confirmed but not originated by the earliest Œcumenical Councils, and on the special ground that they recognized in the Popes a Primacy of Divine origin."

"Very good, Father Dilke," said the Judge, "that is carrying out the principle which I laid down yesterday, on the subject of development, and I quite agree with you—admit a recognized Primacy of Divine, not of Ecclesiastical, institution; that is, a Primacy which can never lose its right to hold its own, and it must be in its very nature a Primacy of jurisdiction which can bind others to respect its position, and its result must be Supremacy. Therefore, Supremacy is inherent in the Primacy."

"Just so," rejoined the Father, "and so true is it, that this is the logical consequence of admitting the Primacy of Divine institution, that the modern Greeks, though in their service books they still celebrate the Primacy of S. Peter, and fully admitted before their schism the Primacy of his successors, yet now in their books of controversy are nearly as pertinacious in denying that Primacy, as the lowest school of Protestants. Sometimes they even deny that S. Peter had any pre-eminence over the other Apostles, or if he had, they deny, like the Protestants, in the teeth of all evidence, that it descended to his successors, and pretend that any pre-eminence given to the Popes in ancient times was simply of ecclesiastical institution, like the dignity of Archbishop or Patriarch."

"But that," said the Judge, "must really show bad faith. That high pre-eminence of the Roman See was attributed in all antiquity to its being the See of Peter, whom Christ gifted with the Keys of Heaven, and made to be the Rock of the Church. The Councils which recognized or authorized appeals to Rome, did so expressly because of its recognized Primacy as the See of Peter."

"Not a doubt of it, Judge," said the Father. "Here let me read you an admirable statement of the case by

Archdeacon Wilberforce. The thesis he undertakes to defend is precisely our own—that the Supremacy of the Bishop of Rome is the Church's interpretation of S. Peter's Primacy.' He says—'it has been observed that the early Church exhibited the action of three different powers, each of which had its appointed sphere and peculiar authority. First, came the Episcopate, the means by which the life of the Church was propagated; the order of Bishops succeeded in their several places to the order of Apostles.'"

They had the care *individually* of the particular flock, which each of them was the medium of uniting to the Church Catholic; while *as a body*, they had the custody of that common faith, of which the Holy Ghost, who vouchsafed to make the collective Church His temple, was the Interpreter.

The second power was the Hierarchy, without which the Episcopate could not act, because without it the Bishops would have interfered with one another. Its existence therefore, was implied in the statement that the *Episcopate was one*; and, like the Episcopate, of which it was a condition, it may be traced to the Apostles.

Thirdly, came the Primacy, which gave unity to the whole body, and which was earlier in its institution, and *more expressly recognised in Scripture than either of the others*. Not, of course, that any of them were deduced from the written Word, for they were in existence before the books of Scripture were collected into a volume, and in them lay the governing power of the Church when she consolidated the Canon. But all of them are alluded to in Scripture; though the two first are not spoken of in that distinct and full manner in which our Lord spoke of the Primacy.

"What an admirable passage!" exclaimed the Judge.

What clearness, yet what compression! What almost any other writer except Dr. Newman, would water down into a whole chapter, Wilberforce puts before you in half a page. Alas! that such a man should have been so early called away. You do well to quote him, Father Dilke, so that 'he being dead yet speaketh.'"

"You are right, Judge," said the Father. "Though dead, I am convinced he speaks, in more ways than one, by his writings, by his example, and by his prayers.',

"But here in another passage, well worth your attention, which I have marked for quotation,

"He accounts thus for the development of the Papal authority in the Church after the conversion of the emperors, and shows the providential reason for it,—

"'In considering the growth of the post-Nicene Church, we must bear in mind what was the especial danger by which she was threatened. Her previous risk had been from the opposition of governments; now it was from their patronage. They had in vain attempted to destroy, they now tried to absorb her. No doubt this was the greater danger of the two, and it was a danger from which she has never entirely escaped. But in the novel circumstances in which she found herself when her ancient foe promised to befriend her, the evil by which she was threatened was not at first discerned. So that the concessions which were made in the first instance to the emperors, afford an opening for those who allege that religion, like every other public concern, ought to be regulated by Government. Gradually, however, it was perceived how fatal was such an arrrangement to that truth of doctrine which the Church had been specially constituted to maintain; how entirely destitute it was of Scriptural sanction;

how contrary to the precedents of the ante-Nicene age; until at length the whole powers of the Church were exerted in opposition to it. In this contest the main vindicator of the Church's liberty was the same power, which has always been the main defender of Church authority against the lawlessness of private judgement. To strengthen the Primacy was obviously contrary to the interest of the Emperor, for it afforded the Church a centre of union independent of himself, and at a distance from the capital. The progress of Erastianism, on the other hand, may be measured by the ascent of Constantinople to ecclesiastical power. For its sole claim to authority was, that it was the residence of the successor of Constantine, whereas the claim of Rome was, that its Bishops were the successors of S. Peter; the one therefore grew to greatness on civil, the other on spiritual principles; the one based its pretensions on the pleasure of the Emperor, the other on the appointment of Christ.'

"Clear as a bell, Father again," cried the Judge, rising from his seat and looking round him proudly, as a man conscious of speaking truth."

"Gentlemen, the play is played out. I, at least, can play no more. I believe they say in the States that I am better as a Judge than I ever was as an advocate. I never could plead unless I were convinced of the truth of my brief. And now, great spirit of Robert Wilberforce, I bow to thee as God's Instrument to finish the work He had begun. Gentlemen, henceforth I am neither advocate nor judge in this matter. This is my judgement—that if I accept Christ as my Priest and King, I must accept Pius IX. as His Vicar. Accept the Christian revelation, and I am sure this is the logical conclusion. Father Dilke, you must

tell me what I have to do in order to become a Catholic." "Right Judge," cried the ex-Senator,—my dear uncle Joe. "Father Dilke," he continued, flinging his scarcely tasted cigar right across the room in his energy, forgetful of all the proprieties of life; "I'm a man of few words, but I never kept silence so long or with so much satisfaction to myself as on this run out from New York to Great Britain, while you have been instructing us. Now, I don't care who knows it, I have made up my mind like Judge here, to join 'the Old Religion.'"

"Well, now," said the Father, with deep emotion, "I am right glad to hear you speak out so frankly, Judge; and you too, Squire. I understand you to mean that you see and accept the principle of the unity and infallibility of the Church, and therefore are ready to accept anything she teaches.

"This is the true *stand-point* of Catholicity.

"But as I mean, with the help of God, to have all our other friends into the Church, or else know the reason why, I will give you, before finishing our present conference, the grand summary of the argument with which Wilberforce concludes his book, referring you to the work itself for the whole array of facts and quotations which make up the back-bone of his argument. The Anglicans have followed 'a prudence' which we cannot think 'is from above,' in utterly ignoring the existence of a book like this. Intellectually and morally it has a cogency such as few books possess, and this is my reason for quoting it. Whilst Wilberforce remained an Anglican he was admitted by all his Anglican contemporaries to be one of the first, if not the very first, of their learned men, and this in the particular branch of Patristic theology; one also whose

literary honesty was above suspicion. Such a man writes a book like this as the reasons of the resignation of his position and prospects as an Anglican, and the book is hushed up and the author never alluded to. Now the book is simply the working out of a problem: given the principles and authorities which prove the divine origin and transmission of Episcopacy, and they also prove the Primacy of S. Peter and his successors. And granting a Primacy of Divine right, it is impossible to draw a line short of the existing Supremacy of the Roman Pontiffs. In the proof of this lies the intellectual cogency of the work. But its moral force is even more persuasive. For the corollary of the argument is the submission of the writer to the Catholic Church; one of the most distinguished divines of the Anglican schism, who thus abandoned high preferment, large income, and the prospect of holding, perhaps at this moment if he had lived and continued an Anglican, the highest place on the Episcopal bench. I believe the occupants of the titles of Canterbury and York would be the first to acknowledge that they could not have been where they are, and Robert Wilberforce an Anglican Archdeacon. Wilberforce's conversion, like that of Newman and Manning, is a magnificient confutation of Anglicanism; their learning and their motives are equally above suspicion. And let me say by the way as answer to a possible cavil, that if Manning as head of the Catholic Hierarchy holds a position of greater eminence than if he had been an Anglican Primate, as no doubt he might have been if he had chosen to lay himself out for it, yet when he and the other great converts I have named made their submission, no one would have hazarded the conjecture that any convert

would be placed in such a position of eminence as to be at the head of the English Catholic Episcopate; a position which has a prestige at home and abroad, such as could belong to no rank in the gift of an English Sovereign.

"But to return from this disgression; let me give you in conclusion the last words of this remarkable book. He says, speaking of the divisions of Anglicanism:

"'If it is true, as was believed in early times, that the Primacy was bestowed by Our Lord upon his chief Apostle, with an especial view of enabling His Church to teach as a corporate body, such a state of things must be looked upon as the natural consequences of its denial. Why should we wonder at the uncertainty and division which prevail around us, when we have discarded that provision, which was specifically appointed for their prevention? And it is instructive to observe that exactly the same set of evils were encountered, when the same experiment of isolation from the rest of Christendom was attempted by a single Province in ancient days. S. Augustin's language respecting the Donatists, and the manner in which they gradually became accustomed to the spectacle of division, till their consciousness of the necessity of Christian unity was effaced, might be applied directly to many among ourselves. 'How many as we well know' says S. Augustine, 'were already wishing to be Catholics, having been aroused by the obvious call of truth, but out of respect to their friends put off the giving offence to them from day to day! How many were held, not by truth, to which you have never trusted, but by the heavy bond of obdurate custom; so that in them was fulfilled the divine statement, 'a stubborn servant will not be corrected by words; for though he understand, he will not

hearken!' How many, too, thought that the party of Donatus was the true Church, because their security made them torpid, fastidious and tardy in recognising Catholic truth! How many ears were stopped by the tales of slanderers, who alleged that it was some strange offering that we presented on the Altar of God! How many, believing *that it did not matter to what body a man belonged, provided he were a Christian*, remained in the party of Donatus, because they had been born there, and because no one compelled them to depart thence, and to pass over to the Catholic Church!' [Aug. Ep. 93, 17.]

"And now, then, to sum up the results at which we have arrived, in the concluding words of Wilberforce, 'It has been shown by the testimony of those who lived before us, that our Lord not only taught doctrines but founded a Church. To this Church he was pleased to commit the especial function of interpreting that system which He delivered to mankind. He qualified it for such an office, by rendering it the habitation of that Divine Spirit which had dwelt without measure in the temple of His own Humanity, and was pleased to take up Its perpetual abode in His Body mystical, the Church. Such is the statement of those who have delivered to us an account of our Lord's nature and actions; and unless this capacity of judgment had been possessed by the Church, we could have no evidence of the inspiration of that Sacred volume, which contains the records of our faith. For it was the Church's judgment which stamped it with authority; and in its turn it confirms that which antiquity had previously witnessed respecting the authority of the Church. The Church's authority, then, depends on that presence of the Spirit which gives it life. This authority had resided

first in its completeness in the Person of our Lord, when He was manifest in the Flesh. He was pleased to bestow it in a plenary manner on the College of His Apostles. From them it has descended to their successors, the Bishops, throughout the world. But to preserve the unity of this wide-spread commission, our Lord was pleased to give an especial promise to one of His Apostles, and to bestow upon him a name and office derived from Himself. And as the Episcopal College at large succeeded to the Apostles, so was there one Bishop, whom the Universal Church believed from the first to be the successor of S. Peter. Hence he was spoken of in ancient times, as discharging that function among the rulers of the Church Catholic, which was discharged among his brethren by the chief Apostle. The successor of S. Peter is declared by those General Councils which are admitted by all Catholics, to be the representative of him, who was the bond of unity, and Rock of the Church. And hence, as the circle of Christendom grew wider, and its unity could not be maintained without a stronger principle of centralization, it was through this influence that the oneness of the Catholic body was perpetuated; and the Primacy of S. Peter ripened into the Supremacy of the Pope.

"'But now comes a change. There arises a powerful monarch in a remote land, who resolves to separate the Church of his nation from the unity of Christendom. He effects his purpose by force or fraud, and bids it recognize a new principle of unity in himself. He passes to his account, and his children rule after him. But this new principle of unity is found in time to be insufficient. No sooner is the grasp of the civil ruler relaxed, than a host of parties divide the land. The very thought of unity,

and hope of concord is gradually lost. The national Church is surrounded by sects and torn by dissensions. And can it be doubted what advice would be given to its children by that great Saint who looked forth upon a somewhat similar spectacle in his native land; and whose life was expended in winning back his brethren one by one to the unity of Christendom? He did not think that the national unity of Africa was any pledge of safety to the Donatists; or that the number and succession of these Bishops entitled them to respect. 'Come, brethren, if you wish to be inserted in the vine; for we grieve, when we see you lie cut off from it. Number the Bishops from the very seat of Peter, and in that list of Fathers see what has been the succession; this is the Rock, against which the proud gates of hell do not prevail.'"

"And I say to you," said the Father, after a pause, "gentlemen, or rather may I not say by anticipation, dear brothers in Jesus Christ, 'Go you and do in like manner.'"

CHAPTER XXXII.

ON THE THRESHOLD OF THE CHURCH.—THE MYSTERY OF THE HOLY TRINITY.

AT our next conference we were well pleased to see little if any falling off in numbers. Father Dilke had felt not a little anxious what might be the effect of the Judge's and the Squire's public act of adhesion to the Church and declaration that they intended to become Catholics. However, as the room filled up as usual, it was plain the most of our friends meant business. Thus our conference for religious discussion had silently resolved itself into what might be called a congregation of Catechumens only wanting fuller instruction to become Catholics.

Father Dilke marked the change in the character of the meeting by at once kneeling down with all present and reciting the "Veni Creator" in English, an "Our Father" and "Hail Mary," followed by a pause of silent prayer for light and grace on the all important work on hand.

"My dear friends," he said, when all were seated, "I should wish our ensuing conferences to retain that free and unconstrained character which they have hitherto had, so I must beg that any of you will interrupt me, put me questions, and raise any difficulties which occur to you.

"I take it for granted by your presence here, after what occurred in our last meeting, that, like Judge Davis and Squire Peyton here, you are so far convinced that the Catholic Church is the One Teacher sent from God, and that you are desirous of hearing what she has to say on all the great points of Catholic belief."

During these words the door opened, and to our surprise our old fellow-traveller, the Yankee trader, made his appearance, and stood listening.

The Father soon caught his eye, and beckoned him to a chair.

"Is that you Mr. Dickenson?" he said, "thought we'd lost you this turn; glad to see you. You'r back just in time to join us."

"Waal, Father Dilke," said he, "I acterally bolted as soon as we landed to get my tradin' done off-hand; but I've had an eye to other business, too; and I'm come back regularly posted in this here doctrine, and ready to jine at any mortal minnit."

"How ever did you get posted then?" said the Father.

"There's the volume as done it," said Joel Dickenson, bringing out from his breast-pocket a small well-worn copy of 'Milner's End of Controversy,' and holding it up before the company, "that's the book you gave me, Father Dilke,—my six shooter I call it; I've knocked over two ministers and three elders with it, as I met at one of the temperance hotels where I all'ays stops when I am on circuit. I read that Milner up every minnit I could get to myself, in railway-cars, steamboats, and waiting-rooms; besides, another book, 'Cobbet's Reformation,' as was given me by an honest Irish porter I got talking to at a small station down in Lancashire. I come in just as

meetin' was over last night, and heard the Judge and old Squire come out like free and enlightened citizens; and I says, says I, I'll just step down next meetin' and tell 'em my mind; so here I am, and I mean to jine the old Religion, as true as my name's Dickenson."

There was some laughing, for Dickenson was a character, and had a queer way of saying the commonest things, which gave them a certain comic effect; he was cute enough and earnest in anything he took in hand, and it was plain he meant it now.

"Now," said the Father, "we will take Pope Pius's Creed, and go through it clause by clause.

"When we say 'I believe,' this implies that we believe the Church which gives us the Creed to be infallible, and on on its authority we accept the Creed.

"After the long conversations we have had on the Church, its infallibility and its visible unity, we will not go over the ground again, but there is one particular aspect of the question which I shall touch upon, that of the Church as the kingdom of heaven, foretold in prophecy.

"1. We have seen that the Church was constituted by our Lord in visible unity.

"2. That S. Cyprian, and other early Christian writers, understood visible unity under a visible head, as essential to the Church by Christ's appointment.

"3. We look out into the world and see one body which vastly exceeds all other Christian bodies in its numbers, and claims to be the Universal Church; that is, the One Church to the exclusion of the rest; and we have seen that this Church has one visible Head by which its unity and universality combined, are made visible.

"Now let us come to prophecy, and we shall find that

what we see now as a fact, was foretold centuries before the birth of Christ. In the prophecy of Daniel, chap. 2, is the vision of King Nebucadonosor, and its interpretation by the prophet. It came to pass that the King had a dream, and he saw a great statue, composed of gold, silver, brass, iron, and clay; and this statue was struck by a stone cut out of a mountain without hands, and the statue was broken to pieces, but the stone became a great mountain and filled the whole earth. Daniel, the Prophet, being sent for by the king, gives the interpretatiou of the dream, which he says, the Lord had revealed to him.

"The statue he declares represents four great empires, of which the first was the Assyrian, at that time reigned over by King Nebucadonosor; the other three are those three great empires which it was foretold should occupy the world, of which history gives us the verification, the empires of Persia, Macedonia, and Rome.

"In the days of these kingdoms 'a Stone cut out of a mountain' was to strike the iron feet of the statue, which represented the Roman Empire, and to break it in pieces. The prophet explains this to represent a Fifth monarchy, which was to succeed the last of the four.

"'In the days of these kingdoms the God of heaven shall set up a kingdom which shall never be removed; it shall break down the other kingdoms, and shall fill the whole earth and shall last for ever.'

"This monarchy must be somewhere on earth at this moment. For the other four empires have gone, this was to succeed them and to last to the end of time. Now look into the world and see if there be any monarchy, or visibly united organization of men, which can be described in the words of the prophet. It was to be more extended

than those monarchies which preceded it. A visible and united power on earth, yet not of this earth, for it is described as a kingdom set up by the God of heaven—a religious organization. It was to arise on the ruins of the Roman Empire, to be small in its beginning typified by a stone cut from a mountain by no human hands, but was to extend in its visible unity till it should fill the whole earth.

"I ask you would it be possible to give in the language of prophecy a more clear indication of the Church, One Catholic and Roman? Founded by the King of Heaven, the Incarnate God, Who is Himself the immovable Rock on which its foundations are laid, on Peter the Stone, or Rock, cut from the Rock by no human hands, but by Divine institution, and made the visible foundation of the Church and visible head of this Kingdom of God set up on earth, for to him it was said, 'I will give to thee the Keys of the Kingdom of Heaven.' Already it fills the whole earth, and to it alone belongs the title it has always borne of Catholic, it tends continually to extend itself, and is more united and more extended now than at any previous period of its history. I ask you is there any other interpretation of this prophecy which does not utterly fail? Does not this interpretation satisfy the meaning of the prophecy in every particular? The Kingdom set up by the God of Heaven is the Kingdom of Heaven set up by the Incarnate God. The four great monarchies which successively filled the earth are gone. This is the only one which can be said to have taken their place. Like these, it is a monarchy, that is, a visible organization of men under one visible head. Its foundation was laid by Christ on Simon surnamed Peter, or the Rock, thus typifying the Church

as the Stone cut from the Mountain, and becoming itself a Mountain. It must be clear that the Kingdom of the God of Heaven is the Church of God, and that the true Church is that which is seen as visibly one, with its centre in the See of Peter, and its circumference extending every day and tending to fill the whole earth like the mountain in the prophet's vision."

"That is simply unanswerable," said the Judge.

"It's the slickest straight-forrardest interpretation of prophecy," said Mr. Dickenson, "I ever heard given, and I have heard many in my time; but this beats all of em into fits. If there was nothing else, this would make me sure I was in the right boat along with the Catholics."

"Well," continued the Father, "we have already seen that the Church is an infallible guide, because Christ said He would be with it all days to the end of the world, that He would guide it unto all truth. And we have seen that visible unity is the guarantee of infallibility, and that is the infallible Church which is marked by visible unity. Now, what does the Church teach us?

"The Creed of Pope Pius, as it is usually called, is the Creed of the Council of Trent, and consists of the Nicene Creed and an appendix thereto, affirming in explicit terms the chief doctrines which, up to that time, the Catholic Church had found it necessary to define, in opposition to the errors of the day. The first part of this Creed treats chiefly of the Trinity and the Incarnation. These truths of revelation you, as Protestants have always professed to believe; but I will state very shortly the Catholic doctrine concerning them, because the Protestant teaching is often very indefinite, even on these fundamental truths.

"The Church teaches that there is One God, Who

subsists in Three co-equal Persons; that is to say, the Father, the Son, and the Holy Ghost. There is One God; for what we mean by God, is the Supreme Being, and there can be but One Being Supreme over all.

"In this One Supreme Being there are Three distinct Persons, that is to say, each Person has the whole Substance of God; for God's Substance, His Supreme Being, cannot be divided. As the whole substance of the human soul subsists indivisibly in every separate faculty of our being, so the whole Substance of God subsists in each Divine Person. Yet are not the Three Persons, faculties or attributes of God; for attributes in God have no existence distinct from His Substance; and when we speak of God's attributes we merely put into words our imperfect ideas of Him. Properly speaking, God is not just, good, wise, powerful; but is Himself essential Justice, Goodness, Wisdom, and Power.

"So in like manner God is essentially Father, Son, and Holy Ghost: Eternal Substance, Knowledge, and Will; and this Substance, Knowledge, and Will are not, as in us, three different faculties of our one person, but three distinct Personalities of one and the same Substance; that is, three ways or modes in which the One God subsists.

"God the Father has been Father from all eternity. He never began to be Father, eternally originating the other two Persons, so that neither of them ever began to be.

"So God the Son is the eternal Son, and God the Holy Ghost the eternal Spirit, and the Three Divine Persons are thus co-equal and co-eternal.

"The Son is called 'Son' and 'begotten,' to express that He is the Same in Substance with His Father; the earthly relation of Father and son are visible types of Fatherhood and Sonship in God.

"The Son of God is 'God of God, of one Substance with the Father, *by whom all things* were made.' He is therefore not one of the things that were made. He is uncreated but eternally begotten by His Father of His own Substance; not another God, another Supreme Being, for that would be impossible, but as it were another self, a reflection of the First Person—a Second Person. The Son, therefore, having a perfect knowledge and will as the Father has, but distinct from the Father as two human minds and wills are distinct from one another; from the mutual knowledge and love of Father and of Son proceeds a reflection of the Two combined, which never began to be, and is also Personal, a Third Person distinct from Each, the Spirit of Father and of Son, Their mutual Love proceeding eternally from each, Their bond of union.

"Thus there are Three Divine Persons Each eternally distinct from the other. Not that Father Son and Holy Ghost are merely three names of the one God considered under different aspects or different dispensations. This was the heresy of the Sabellians who were called Patripassionists because their heresy made but one Person in God under three names, and so it was really the Father who suffered on the cross, only then he was called Son, as he was called Jesus Christ in respect of His Incarnation. These Three Divine names represent ineffable distinctions in the Godhead; not a distinction between the Three Persons, in Essence, Nature, or Substance, for this would be a contradiction in terms, as if we should say that our one indivisible soul was divided, but a distinction of Person from Person."

"Father Dilke," said the Judge, "manifestly we have

here a mystery unfathomable in its nature, for it treats of the Nature of God which is infinitely incomprehensible by man. Reason shows us that there must be a God eternally self-existent, and essentially incomprehensible. Jesus Christ comes to us and declares and proves that He is that God. He appoints His Church, guarantees its infallibility, and visible essential unity, as we have seen and admitted. The Church teaches me what it is commissioned to teach of the Nature of God.

"It tells me that the terms, Nature, Essence, Substance, in the Godhead belong to one and the same idea (with shades, perhaps, of difference) that the term Person in the Godhead belongs to a different idea. In fact, two ideas corresponding to truth as it is in God have been revealed to us; the idea of Substance, and the idea of Person, and we are told that God is Three and God is One, but so as to involve no contradiction, because He is not One in the sense in which He is Three, nor Three in the sense in which He is One, but One in Substance, Three in Person. I understand that these ideas relate to ineffable truths in the Godhead. I bow to the truth as far as God is pleased to reveal it, but, after all, I do not comprehend, except 'through a glass in a dark manner,' what is meant by the term Substance or Person, in God; except that they are not the same, and that so far as human language and ideas are able to reach, they are a help to me towards the contemplation of the infinite ineffable Reality, which is God Himself. 'No man hath seen God (even with the eye of the mind) the only begotten Son who is in the bosom of the Father He hath revealed Him;' but the incomprehensible Nature of God remains still incomprehensible."

"Quite right, Judge," said the Father, "that is the attitude of faith. Silent contemplation of an Object which faith presents to the mind, which is true but ineffable."

"I like your mode of simply stating the doctrine, Father Dilke," said Dr. Burrows, the Episcopal Minister, "without attempting sensible illustrations or explanations of the incomprehensible. It calls to my mind the beautiful story which S. Augustine tells, I think, of himself. Seated on the sea shore, he was preparing a homily for the people on the Blessed Trinity, and was trying if by any explanations or sensible images he could make it clearer to them, when looking up he saw a child who had dug a hole in the sand, into which he was ladling the sea water; on being asked by the Saint what he was about, he answered. 'Don't you see I am going to empty the sea into this little hole.' Ah, thought the holy Doctor, it is as easy for you to do that as for me to explain the mystery of the Holy Trinity; that small hole in the sand can as easily contain all the water of the ocean as the mind of man can comprehend the mystery of the Nature of God."

"True, Doctor," said the Father, "and you remember those beautiful words of S. Ambrose. 'It is impossible to know this secret; the mind fails, the voice is silent, and not my voice only, but the voice of angels. It is above the Powers, it is above the Cherubim and Seraphim, it passeth all created understanding.' Things may be incomprehensible for either of two reasons, because they go against our reason, or because they go beyond it. Here, is nothing repugnant to reason, no contradiction, as if we were to say that one and three were numerically the same, or that two and two did not make four. The

terms Person and Substance in God convey the idea of a Reality which is simply beyond reason, and therefore ineffable. The idea cannot be put into words that human lips can utter, but is stamped by the Word Incarnate on the intelligence and will of those who by regeneration have been grafted into Him, and receive through the Mind of Christ, and the infused light of the Spirit of Truth, a divine illumination."

CHAPTER XXXIII.

ON THE THRESHOLD OF THE CHURCH.—THE INCARNATION.

"IT is impossible," said the Father, at next conference "for man's finite mind to grasp any positive idea of God by the light of reason alone. Man of himself, even aided by grace, cannot know God, or love God, or worship God as He deserves. For to know God as He is, we must be made sharers in an infinite knowledge; to love God as He deserves, we must share in a power of loving which is infinite; to worship God according to what He deserves from His creatures, that worship must be infinite. Only God can know God and love God, and worship God as He deserves. Nor can we worship rightly without proportionate knowledge. But worship is the homage of a creature; yet to be worthy of God it must be the worship of a God. If then God willed to be worshiped 'in spirit and in truth,' that is, by the worship of intelligences and in a way proportionate to His dignity, a mode must be found by which God should become a creature, in order that there might be a creature who was God.

"Since the Incarnation has taken place, we know that the purpose of the Incarnation was in the mind of God

from all eternity, and that we too were included in the eternal thought of God, and were begotten (not in reality but in purpose), and 'predestinated together with Christ before all ages,' 'Who is thus the First-born of many brethren.'

"But while this mighty Being tarried for the fulness of time, which God's infinite wisdom and goodness had determined on for all eternity, man was created and was lost. Yet the remedy was prepared, and now for the first time the mystery which had been hidden from the Angels, was revealed to man, in the instant when he knew that he had lost everything by sin; and so the Incarnate God Who was to come, was revealed as the Redeemer of our lost race, 'the Lamb of God, fore-known indeed before the foundations of the world, but manifested in the last times for us.' At length in the fulness of time, after centuries of type, figure, and prophecy, there appeared on earth in the land of Judæa, near upon nineteen centuries ago, this most wonderful of beings, the most wonderful Man of all human history—Jesus Christ.

"In our past conferences we have seen that He asserted and proved that He was God; those who knew Him, heard Him, saw how He lived and how He died, had no doubt that He was truly man; for this they had the evidences of their senses. His disciples, and the Christian world after them, had no more doubt that He was truly God. His immediate followers, the Apostles, proved by their lives and by their miracles, that they too were teachers sent by God, and commissioned by Christ to teach in His name. Thousands of their contemporaries, witnesses of the facts, and able to judge of the evidence, accepted their witness as that of men incapable of

deception or of being self deceived, and came, with God's grace, to believe in Jesus Christ on their testimony. What was this testimony?

"S. John the Evangelist states the doctrine of the Incarnation in words of which all the work of Councils and theologians in after ages has only been the defence and exposition. 'In the beginning was the Word, the Word was with God, and the Word was God.' Behold the eternal generation of the Son, the plurality of Persons, and unity of Substance. 'All things were made by Him.' He is God the Creator Himself. 'And the Word was made Flesh and dwelt amongst us.' Behold the Incarnation of the same Person who was God, and when Incarnate, S. John declares, 'We have seen His glory, the glory of the Only Begotten of the Father, full of Grace and Truth.' As S. Peter also says, 'We have not followed cunningly devised fables when we made known to you the power and presence of our Lord Jesus Christ; but having been made eye-witnesses of His majesty when we were with Him on the holy mount.'

"I need not do more than refer to our past conferences concerning the Divinity of our Blessed Lord, as taught in the Gospels, and which has always been the foundation-stone of the Christian revelation.

"And the Divinity of our Lord is no vague term denoting merely a being superior to man, or even to Angels, with an existence previous to His Incarnation, as merely the first-born of all creatures in matter of time and of dignity. Jesus Christ is the 'Word made Flesh;' that is to say, the Divine Person of the Word or Son of God, the second Person of the Trinity, of one Substance with the Father; the Creator of all things, for us men and for

our salvation, took human flesh, of a human Mother, and a human soul, and so united the Divine and human nature, that the natures remaining two, the Person was One only and that the Divine Person of God the Son. So that Mary became truly the Mother of God, not mother of the Divine Substance, but Mother of a Divine Person, for that which was born of her was a Person, not human but Divine, with a Divine and human nature.

"Thus as Jesus from all eternity had been the Son of God, of one Substance with the Father, by reason of His Divine nature; so He, the same Divine Person became in the moment of the Incarnation, the Son of Mary, of one substance with His Mother, like any other child of woman, and their relation of Mother and Son can never cease. He is in heaven what He was on earth,—the Son of Mary. She can say to Him, whom the Angels worship as their God, 'Thou art my Son, Bone of my bone, Flesh of my flesh, in my womb I bore Thee, at my breasts I gave Thee suck. Thou didst go down with me to Nazareth, and wast subject to me, because Thou art my Son:' and the Word of God, from the midst of the eternal Triune throne, answers her while myriad Angels wonder and adore, 'Thou art my Mother, therefore art thou clothed with the Sun, and the Moon is beneath thy feet,' all the glory of earth and heaven is given thee, because thou didst bring forth the 'Man Child, who sitteth on the throne of God.'"

"There is nothing in all that, Father Dilke," said Dr. Burrows, "that I do not accept, with all my heart. It is nothing beyond what Scripture teaches plainly, as you well observed in the conferences on board the vessel. No words can go beyond the last words of S. Matthew's Gospel, 'All power, 'says Jesus, 'is given to Me in heaven and on

earth.' The man who could say that, is God Himself, the Supreme Being Incarnate, or the most blasphemous of impostors. If He is God, it is not less certain that He is Man, and in the same Person is God and Man, for He would not be God if His Person were human, and the same individual cannot have more than one person. We could not attribute to our Lord a human personality without denying that He was God. If He had not been God, He could not have said, 'All power was His in heaven and on earth,' for this is a claim to omnipotence. He could not have said that 'All power was *given to Him,*' unless He who spake with human lips was the eternal Son of One Substance with the Father by whom all things were made."

"Just so, Dr. Burrows," said the Father, "so that the words of S. John with which we began, express precisely the truth, 'The Word was God, and the Word was made flesh, so that in the flesh His glory was the glory of the Only Begotten of the Father God Himself."

"Precisely, Father Dilke; and when heresy denied the faith, the Church kept up the original tradition of the truth, and we have it enshrined in the Athanasian Creed—'For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man. He is God, of the substance of His Father, begotten before time, and He is Man of the substance of His Mother, born into the world. Perfect God and perfect Man, of a rational soul and human flesh subsisting. Equal to the Father as to His God-head, inferior to His Father as to his Manhood. Who, although He be both God and Man, yet He is not two, but one Christ. One, not by the changing of the God-head into flesh, but by taking of the Manhood into God. One altogether, not by the confusion of

two substances into one, but by unity of Person. For as the rational soul and the flesh are one man, so God and Man is one Christ.' It follows that Christ being God and Man, His Mother is the Mother of God, since she is the Mother of that individual whose name is Jesus, and who is God manifest in the flesh—the God Man."

"I need hardly ask you," said the Father, "whether the Catholic doctrine of the dignity and power of Mary is any difficulty to you."

"No," said the Doctor, "I see it now clearly enough. If Mary is the Mother of God, if she gave birth to Him, of whom S. Paul speaks, when he says "The Church of the Living God, which He (the living God) has purchased with His own Blood;' if it was the 'Blood of the Living God' by whom we were redeemed, it is as strictly true that Mary is Mother of 'the Living God.'"

"If she is the Mother of God, she is worthy of Her office, since God does nothing unworthy of Himself; but nothing can fit a creature for any office in relation to God, but holiness. Of His material temple, but still more directly of his living Temple it was said 'Holiness becometh Thy House for ever.' Mary's holiness, therefore, must be in proportion to her exaltation to that most sublime dignity, and as God's Mother it is her fitness to hold that dignity. Therefore, it is the greatest holiness existing in creatures. But if Mary is holy, she has the power of holiness; and the power of holiness is the power of prayer, and as there is no holiness like her's so there is no power of prayer like to her's. All this I can see plainly enough. I should be inclined to ask her aid, if I were sure she could hear me; but can I be sure of this?"

"Well," said the Father, "the Scripture tells us, that 'we

are come to a great company, and are compassed about by many witnesses, many thousands of angels, and the spirits of the just made perfect.' That 'the angels rejoice over the repentance of a sinner,' and are therefore cognizant of the thoughts of our hearts; and since we are also told that the blessed in heaven 'are like the Angels.' We may infer that there is a real 'communion of Saints,' an intercommunion and fellowship between the Church militant here on earth and the Church triumphant in heaven. But it is the infallible Church of God which confirms all our inferences and reasonings, and tells us distinctly in no faltering or ambiguous language, 'The Saints reigning with Christ intercede for us, and it is good for us to invoke this intercession.'"

"Good, Father Dilke," said the Doctor, "I accept that doctrine as you have stated it, and I do so because I am prepared, and may as well say so, to follow the example of the Judge and my friend the Squire, and submit to the Catholic Church."

"Bravo, minister," said many voices, "you speak our mind; it's the right thing, and no mistake about it."

CHAPTER XXXIV.

ON THE THRESHOLD OF THE CHURCH.—APOSTOLIC TRADITIONS, ORAL AND WRITTEN.

AT the next conference after that detailed in our last chapter, Father Dilke continued—

"The Creed of the Council of Trent having, as we have seen, recapitulated the Nicene Creed, proceeds to develope the last clause of that Creed, which speaks of the One Church as the organ of the Holy Ghost, and of the operations of the Holy Ghost on the souls of men through the Sacraments, by which we are made members of the Visible Church or Mystical Body of Christ, as in Baptism and by the other Sacraments we receive various graces, and spiritual powers, for the perfecting of that membership in ourselves or in others. Lastly, it treats of the nature and government of the Church militant on earth, and its relation to the Church triumphant in heaven, and to the Church of the faithful departed in Purgatory. These clauses are directed against the principal errors of the sixteenth century schism, from which all the Protestant sects of the present day are descended. These errors are wholly on the operation of the Holy Ghost on the souls of men, and are a practical denial of the doctrine of the Church and Sacraments, but especially of the essential visibility and infallibility of the Church.

"As you have accepted the true doctrine concerning the Church, it might seem unnecessary to treat particular errors, which, arising from the denial of the infallibility of the Church are exploded when this is admitted. But in order that you may have an explicit enumeration and exposition of the principal doctrines you are called on to accept, I will go over them very shortly.

"The first clause of the portion of the Creed added at the Council of Trent is on the authority of Catholic tradition: 'I most stedfastly admit and embrace Apostolical and Ecclesiastical tradition, and all other observances and constitutions of the Catholic Church.' The revelation of Christ, that is, the whole Word of God or complete expression of the Mind of Christ, was given by Him to His Apostles. Christ spoke it all with His own lips in the first place, and when He left the world He had made His Apostles the sole depositories of the whole Divine Word, the Gospel or 'good message,' which He had brought down with him from heaven. 'Go you,' He says, 'and teach all nations all those things which I have commanded you;' and He adds the promise on which we have already said many words, 'I am with you all days even to the end of the world.' Thus the Apostles received what is called by S. Paul 'the deposit of faith once delivered to the Saints.' This deposit of faith was expressed in that 'form of sound words' which S. Paul reminds Timothy that He had received from Him as one amongst many witnesses, and which he charges him to hand on to those who should hereafter be incorporated into the teaching body. This was that tradition which S. Paul says was contained as well in word of mouth as in writing, and was the basis of the whole teaching of the Church.

"Thus the Church began with oral tradition only, and had at first no written documents, except the Scriptures of the Old Testament.

"But the perpetual promise of Christ was given to the Church, that in delivering down this sacred deposit of the Word of Christ, it should never err by adding to or taking away or mistaking the meaning of the message."

"I think, Father Dilke," said the Judge, "the reason of our innate Protestant prejudice against oral tradition, arises from our forgetting that the certainty of revelation does not depend on its being written, but on the messenger being incapable of error or deceit. We all know, of course, that Christ wrote nothing, and that all our knowledge as to the truth and inspiration of the new Testament rests on the tradition, which comes to us from the Apostles, that these documents are true and inspired. But how do we know that this tradition is trustworthy and really comes from the Apostles? If this point were made more clear it would help Protestants out of their difficulty more than anything."

"We have already gone over that ground, Judge," said the Father. "The Visible Church of this day is simply a continuation of that original society coming down in unbroken succession, which received the first teaching of the Apostles, confirmed as it was by miracles, and by the evidence of those who had known Jesus and had received the evidences at first-hand of His life and miracles, death and resurrection, and of His explicit claim to be the Almighty God in human shape. The whole of these evidences created both in the minds of the Apostles themselves, and their disciples an overwhelming conviction of the authority of their teachers and of the truth of what they

taught. Now, that which they taught was derived wholly from the tradition of a body of facts and doctrines, of which they, the Apostles, were the sole depositories, and which they taught in the name of their Divine Master, as teachers supernaturally guaranteed by heaven. After a time, a portion of their teaching, a mere outline as it must have been, came to be written down or guaranteed by some of the Apostles. These writings were scattered through the different Churches in detached documents, in the form in which they had originally been written, at the instance of particular individuals, or at the special need of particular Churches. In the course of time the Apostles died, who had been the immediate recipients of the revelation, and after that no more writings of such authority as these original documents were ever composed. These were known under the name of The Scriptures, or Writings of exceptional authority, or Apostolic Writings, since they had all been written by or under the direction of Apostles. These Scriptures were therefore committed to, and rested on the tradition of, an infallible Church.

"But here we see at once the difference between the divine tradition of the Church itself and the human tradition of particular Churches.

"In process of time there came to be many documents besides those we now count as inspired, venerated as such in some Churches, and in others rejected. There were several Gospels claiming to be genuine, while the Epistle to the Hebrews and some of S. Paul's and S. John's Epistles were accepted in some Churches, and in others rejected. Though the true doctrine was everywhere taught by word and by writing, yet practically the Church was without the New Testament in our present sense of the

word, that is to say, a Volume in which we are certain that every book is true and inspired, and which may therefore be pointed to as *the volume* of the Written Word. It was not, as I have already said, till three centuries after the days of our Lord and the writing of the Gospel, that the Council of Carthage inaugurated that decision which was afterwards accepted by the whole Church, and which rejecting many books which had been falsely supposed to be inspired, gave us our Canon of the New Testament, such as we have it at this day, and such as Protestants have received it from us."

"Just so, Father," said Dr. Burrows, "so that you mean that the tradition of the Church is the continual handing down, whether by word or writing, without addition or diminution, of the whole teaching of our Lord and His Apostles, by virtue of the perpetual guidance of the teaching Body, by the Holy Ghost dwelling in it. And that unless we admit an infallible Church we have no certainty of the truth of either oral tradition or Scripture itself, since even Scripture itself rests, for the only proof of its inspiration, on the tradition and infallibility of the Church as late as the fourth century. I remember that Wilberforce rests a good deal of his argument on this point, and it weighed much with me in coming to my decision."

"No doubt of it, Doctor," rejoined the Father, "and you will also remember other points held by all Christians in common with us, but which rest simply and solely on tradition. In proof of this, I need only remind our friends of a familiar example, the substitution of Sunday for the Sabbath. We Christians work on Saturday the seventh day, against the Commandment which says, "on the seventh day thou shalt do no work," and we keep holy, though in a less strict manner than the Jews, the first day

of the week, namely, Sunday; yet there is not a text in Scripture which commands the change or authorises breaking the old seventh day obligation."

"Let me only say, Father Dilke," said the Doctor, "that there are passages, in the Acts for instance, which show that the early Christians met together for worship on the first day of the week."

"No doubt of it," said the Father; "but that does not prove that they did not observe the seventh day as well. In fact, it is certain that they did so, for we find the Apostles, no less than our Lord himself, observing the Mosaic law, and even offering sacrifices in the temple (Acts xxi.) in order not to give cause of scandal to the Jews, so we may safely infer that they would not, at that time, have authorised the breach of the Mosaic Sabbath."

"When, then," said the Doctor, "do you suppose the change took place?"

"Only gradually," said the Father; "as the Gentile converts increased and the Jewish converts became stronger in the faith. But, for the authority which made the change we must refer to the Church, infallible in teaching, and with authority to dispense from the law which had been given from Mount Sinai to Moses, and to declare where it was of perpetual obligation, as in this instance, so far as regards the obligation of keeping holy one day in seven, and where the obligation had ceased, namely, as to the particular day of weekly observance, and special mode of sanctifying it.

"Infant baptism, again, rests on tradition, for there is not a text of Scripture commanding it, or a single instance in Scripture recording the baptism of infants.

"But I think I have said enough to explain what the

Creed means by Apostolic traditions. It is only another mode of stating the Church's perpetual infallibility in faith and morals, and the subject matter of that infallibility, which was and is the original deposit of doctrine given by Christ to the Apostles, which they and their successors the Bishops of the Church were and are divinely guided to keep intact and hand on. The Church, after the death of the Apostles, could no longer give new revelations or add a line to the written word, but only hand down intact, and therefore, where neccessary, explain infallibly, the original deposit. Thus the whole of the revelation of Christ was originally a tradition orally delivered by Christ to the Apostles, to be orally handed down by them, or written according to their choice, the Holy Ghost presiding over their doctrinal teaching; for since by nature they were fallible men, Christ had promised that their natural fallibility should be over-ruled by the influence of His presence with them, acting on them through the Spirit of truth which was to abide with them for ever.

"Thus, as I have stated, the whole Christian revelation resolves itself into a Divine tradition taught by the lips of Christ to the Apostles. This again divides itself into the Apostolic writings, and the Apostolic traditions. These are obviously of equal authority, and our certitude of their genuineness and truth rests on the perpetual infallibility of the teaching body; of the Church of the second, or fourth, or nineteenth century, no less than of the Church of the Apostles."

"That is clear enough from our past arguments, Father Dilke," said the Judge; "so much for Apostolic traditions. Now, what are the Ecclesiastical traditions of which the Creed speaks?"

"Oh," replied the Father, 'Ecclesiastical traditions and other ordinances and constitutions,' are the common and statute law of the Church. For the Church has necessarily the power to make laws for its own government; whatever laws then the Church hands down from of old, or frames when the emergency arises, for the spiritual government of her members, are binding on the conscience of all her children, since the Church is the supreme authority on earth, and is infallible in faith and morals. I think before finishing for this evening, we may just touch shortly on the next clause, which is all that it requires. This clause of the Creed runs thus:—'I also admit the Holy Scriptures according to that sense which our Holy Mother the Church hath held and doth hold, to which it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.'"

"What we have already said on the Church's infallible tradition of revealed truth is the key to this clause also, so that I need not say many words upon it.

"It was directed specially against Luther and other innovators who grounded their revolt on new interpretations of the text of Scripture, especially in the matter of justification by faith and the Eucharist, opposed to the unanimous consent of the Fathers, which is a perpetual witness of the unanimity of the Church's traditional teaching, according to the well known saying of S. Vincent of Lerins, 'quod semper, quod ubique, quod ab omnibus.

CHAPTER XXXV.

ON THE THRESHOLD OF THE CHURCH.—THE SACRAMENTS.

AGAIN we have met, a large and very earnest party, all anxious to finish the preliminary instructions and to make their formal act of submission to the Church. The Father began after a few minutes spent in prayer: "We have seen that the Incarnation of the Word of God has given to God a Man who is able to know, love, and worship God, in a manner perfectly worthy of God, since He, who as man, knows loves and worships God, is a Divine Person Incarnate, a God-Man. As man He belongs to us. His dignity is ours, for He is of our race, bone of our bone, flesh of our flesh, our very brother yet our God. His dignity has elevated our human nature together with His own to honours and prerogatives not given to the Angels.

"All these honours and prerogatives would, as it were, naturally devolve on us by His appointment. For His love for human nature, for His own race, was in Christ, a natural affection of special intensity distinct from His love for us as our Creator. But the whole human race was in sin, and He could not love us as sinners, but only as we might be when freed from sin. Hence His desire

for our redemption from sin and His desire to pay the debt of sin for us, as far as this was an infinite debt, and therefore beyond our power to pay; and to sanctify us by imparting to us a share of that fulness of grace which dwelt in Him, and by which we might do good works and penance for our sins. Thus our Lord appeared on earth as, the Lamb of God, the Victim of Divine Justice, slain in God's purpose for the sins of man before the foundations of the world were laid, and, at length manifested in the world for us, and come among us, to take away the sins of the world, and to impart to us of His fulness of grace.

"Thus Christ is our Lord and Master, since He is God our Creator Incarnate, He is King of men, and has all power given Him in heaven and on earth.

"He is not only our Redeemer, but Himself the price of our redemption; the Victim for sin, Which by its infinite worth has not only satisfied the Justice of God for the sins of the whole human race, but has merited from the same Justice an infinite recompense and compensation, with a right to dispense to all His brethren 'the good things which surpass man's understanding,' to which He has a double title. For heaven and the possession of God belonged to Him by reason of the grace of the Hypostatic union, and had been merited by the sufferings which He had endured, being innocent; sufferings which by reason of His Divine Person were of infinite satisfaction, and of infinite merit.

"As the Victim and sacrifice for sins, He was also the Sacrificing Priest. *Oblatus est quia Ipse voluit.* 'He was offered because He willed it.' 'He offered Himself to God,' 'to cleanse us from sins,' and to 'bring us to God.'

"As our High Priest He offers sacrifice for us, and dis-

penses those graces which are the fruit of His sacrifice, and which effect our sanctification through a real though invisible incorporation with Himself.

"Thus all grace comes to us from the death of Christ upon the Cross, in which act He consummated the sacrifices of His whole mortal life. By this He paid the ransom for sin and obtained the right to apply to men of His superabundant graces. 'Of His fulness we have all received, and grace for grace,' *i.e.*, as the effect of His grace.

"We have seen that He associated other men in His work. He declares to His Apostles 'As My Father hath sent Me into the world. I also have sent you into the world.' 'Receive you the Holy Ghost, whose sins you shall remit they are remitted, whatsoever you shall bind or loose on earth shall be bound or loosed in heaven.' 'Go you and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost. He that believeth and is baptised shall be saved, and behold I am with you all days even to the end of the world.'

"The Catholic Church teaches that in this and such like words our Lord expressed the nature of the Priesthood, that is, of that Divine self-perpetuating institution—of a body of men associated by our Lord in His own office of carrying out the work of redemption, through giving to men the true knowledge of God and His laws, and by the sanctification of men through incorporation into Him, that as He was Personally united to God, so men might be united to God through being united to Him.

"The means by which this union with Christ is effected are the seven Sacraments—Baptism, Confirmation, The

Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

"Now, Dr. Burrows, give us if you please the definition of a Sacrament as laid down in the Anglican Catechism."

"Certainly," he replied. "A Sacrament is an outward and visible sign of inward and spiritual grace given to us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

"There," said the Father, "I do not want a better definition of the Catholic doctrine. It is almost word for word the same as in our Catechisms.

"A Sacrament is a visible sign of invisible grace, which is not merely a sign of grace, but the means whereby we receive the grace which it signifies, because it has been so ordained by Christ Himself; and hence the outward sign is a most sure and certain pledge to assure us of the actual reception through its means, of the grace of which it is the sign. If the Church of England were as sound on all points as on this, and as sound in practice as on paper, it would never have wandered so far from the visible fold of Christ. But I rejoice to mark how these and other orthodox teachings in the Anglican communion have been like salt, preserving a germ of truth amidst a general corruption, and it would even seem to have the power of assimilating to itself what had been corrupted, and hence the wonderful movement we behold in the Anglican body towards the Catholic Church."

"I rejoice to hear you speak thus, Father Dilke," said the Doctor. "I love those men I am leaving. I am deeply convinced that the bulk of them are sincere, and though I see they are in error, and I cannot go on with them any longer, it would give me the intensest pain to

find them not appreciated, or treated only with ridicule and calumny, as I see is too much the case in the Catholic journals of England. But I ask pardon for my digression, which is certainly not 'speaking to question.'"

"Never mind, Doctor," said the Father, "it's all my fault, for I was the first to wander from the point. You only followed my lead. But to return from our digression.

"The Sacraments are signs of grace which convey the grace which they signify, for such is the will of Christ, the God-Man, our Great High Priest."

"I think it is a difficulty with Protestants generally," said the Doctor, "how the Sacraments being outward signs come to be means of giving inward grace."

"Of course," said the Father, "the Sacraments are means of grace simply because Christ willed to make them instruments. Yet, in doing so, He merely provided that after He had quitted this earth or was no longer visible, outward acts, performed by other men as His agents, should continue to be imbued with the divine power and inherent efficacy which His own acts possessed when He was visibly present upon earth.

"He was God manifest in the flesh, all His acts as man were the acts of God; the touch of His very garment healed diseases, because He willed that divine virtue should go out from Him. He took little children into His arms. He raised His hand to bless them. The blessing was given with the hand and words of man, but it conveyed the blessing of God Himself. He said to the sinner who came to Him: 'Thy sins are forgiven thee.' The absolution was pronounced by human lips, but it was the efficacious sentence of God's pardon. Thus

the Church teaches that the Sacraments act though the institution of Jesus Christ, and by virtue of His Sacred Humanity, for it is through This that He makes certain mystical acts termed Sacraments, when performed by those who are members of His mystical body, and have been further consecrated and imbued with power from on high, to have the same efficacy as if they were the acts of Christ Himself. For in fact they are really His acts, or the certain signs of His invisible operation, and so may be considered as one and the same acts with His, since He has bound Himself always to co-operate by His invisible grace whenever the external Sacramental act is duly performed according to His institution."

"Father Dilke," said the Judge, "I see at a glance the whole bearing of your Sacramental theory. It is beautiful and reasonable, and I accept it on the teaching of the Church. But two difficulties strike me; first, the acts of a human priesthood differ from the acts of Christ, in that Christ could read the heart of man, and if he said, 'I absolve thee,' or 'I baptise thee,' it conveyed a certainty of pardon, but the act of a human priest can never give absolute certainty, for he cannot be absolutely certain of the disposition of the sinner. My other difficulty is on what is called the doctrine of intention. The Sacramental system seems to leave so much dependent on the will of man, so that the giving or witholding salvation may depend on the will of the minister of the Sacraments."

"Good," said the Father, "I am glad you have started these difficulties. With regard to the first I would say, that in the acts of Christ when on earth, as regards the pardoning of sinners, there would be a two-fold action of divine power, the one *Sacramental*, conveying inward grace

under an outward sign, the other *declarative*, announcing to the penitent, that the inward grace had actually taken effect, through there being no impediment to its action in the soul of the sinner, *i.e.*, through his being truly penitent.

"Now the Church teaches that the first of these is always present in the administration of Sacraments, they are always the instrumental cause of sanctifying grace; but the second is not given unless by special revelation, excepting always in the case of the baptism of infants, who being incapable of opposing their will to the operation of Divine grace, are always sanctified by baptism.

"Next as to the doctrine of intention, by this is meant that as sacraments are acts performed by man, depending on his will or intention, they may be nullified if the priest were to perform the act with an intention of not administering the Sacrament. Such a case is hardly conceivable except as a question for controversy. It supposes a person to perform carefully the ceremonies in all external points, but to have an intention of making an impious mockery, it supposes a belief in sacraments combined with an intention in some given case not to administer them, but to simulate their administration. Now I say such a case is almost inconceivable, because a priest who had such a disposition would be likely rather to omit some part of the essential matter or form of the Sacrament, which might easily be done without discovery, than to perform these correctly and withold the necessary intention.

"Thus the difficulty is not covered by this question of intention, but is only part of the difficulty as to the whole Sacramental system itself.

"Now the difficulty as to the Sacramental system is

supposed to be this ; that it leaves, as you said just now, the salvation of a soul dependent in some degree on the will of man.

"But if we consider we shall see that this difficulty, if it be one, is only part of a more general question. For in point of fact is it not equally a difficulty against a revelation which is communicated to man by his fellow-man? The Protestant minister who believes in no Sacraments, holds that he is a messenger and minister from God for the salvation of sinners. If the sinner does not receive his message, he holds that the sinner is lost; but might it not be the same if through the negligence or malice of the minister God's message were not conveyed to him If the Protestant answer. that God will no doubt provide that the sinner whose name is in the book of life shall not be lost, through the carelessness or other fault of the minister, we answer in the same way, that no such soul will be lost through any fault or defect in the priest's action or intention. Christ, who made the Sacraments to be the ordinary channels of His grace, is Himself the Fountain of grace, and can cause his grace to flow in other channels, rather than that a soul should be lost because he is beyond the reach of Sacraments through no fault of his own. 'Spiritus Domini replevit orbem terrarum,' 'The Spirit of the Lord filleth the whole earth.'"

"Thanks, Father Dilke," said the Judge, "you have given us the key to Catholic Christianity. It is the Incarnation of God and the Sacraments. The Church, as the infallible guardian of the whole revelation, and steward of the mysteries of God, both of doctrine and the Sacraments, scarcely needs proof, it is necessarily and obviously contained in the premises."

CONCLUDING CHAPTER.

CANTERBURY PILGRIMS.

ABOUT a week after the events narrated in our last chapter, on a beautiful afternoon in June, Father Dilke and my uncle, Dr. Burrows, the Judge, and myself, were slowly pacing the nave of Canterbury Cathedral, awaiting the arrival of our other pilgrims, who, we knew, were making their way by different routes, by water, road and rail, and had promised to *rendevous* at Canterbury that afternoon.

The choir office of the Anglican Church was just now at its close. Handel's noble anthem "I know that my Redeemer liveth" was over, and the last of those glorious Amens, so rich in harmony, a tradition from the days when England was Catholic, was dying away amongst the piers and arches of Becket's crown.

Oh! how fair to look upon are those old Cathedrals; how full of intensest melancholy interest to a voyager from the New World; how utterly unlike anything on the other side of the Atlantic. I do not know that there is anything which so strikes the American as the Churches and Cathedrals of the old land of his fathers. They are the first glimpse he gets of the ages of faith, and nothing is so strong as a first impression. To an American Catholic they are especially painful to look upon. It is like standing by the corpse of a dear friend whom we have travelled

hundreds of miles to visit; one would not have missed that sight, but it is one of unmixed pain. There is a want intensely felt, the mere material framework is before us, but life is gone, "we start for soul is wanting there."

By this time the Vergers were ready for the tenth time that day, to take visitors round the Cathedral; our party had now gradually drawn together; there was, perhaps, a rather remarkable amount of hearty greetings and shaking of hands, otherwise, though numerous, we need have attracted no special attention, for larger troops than ours often arrive by excursion trains, and even Catholic pilgrimages, we afterwards learned, had begun once more to be organised from London and the Provinces, to visit the scene of S. Thomas's martyrdom—the far-famed Minster that once covered his relics, and the City of Canterbury which was the cradle of the old Faith of England.

After the Cathedral had been explored, we made our way to the old Church of "S. Martin without the Walls," where Queen Bertha used to hear Mass before the coming of S. Augustine, while Canterbury was a Pagan city; and where the Apostle of England, the great Roman missionary and first Archbishop of Canterbury, and his companions, first said Mass and administered the Sacraments; there is shown the font in which it is said he baptized King Ethelebert, but that seemed to us doubtful; and of the ancient Church probably nothing but the site remains, the present structure being apparently Early Norman. We visited the ruins of S. Augustine's Abbey, near which he dwelt in some poor house, till the King gave him his own palace for a monastery.

We spent all the afternoon, and could never tire of visiting that most interesting city, with its massive towers,

walls, and gate-houses, such as the most of us strangers from the New World had never seen before.

At last, the lovely chimes ringing about eight o'clock, followed by the solemn curfew bell, reminded us of the close of day, and we once more turned our steps towards the Cathedral, and followed Father Dilke through the ancient gate arch which gives access to the Minster Close, there turning aside to the right, he led us along the south side of the Cathedral to a grassy lawn overshadowed by ancient trees, within what is called "The Precincts," at the east end of the Cathredal, in full view of Becket's crown, and the eastern chapels clustering round the apse.

"Here," said he, "let us sit down and rest awhile and prepare our minds for the great work of this evening. I have got all necessary permissions from the Bishop, and have called on the Priest of Canterbury and arranged with him that your reception shall take place in the little Catholic Chapel, this evening at dusk hour. Have any of you any questions to ask on matters you wish explained before your reception?"

"Father Dilke," said the Judge, "I hear some of them complaining that they have had no special instruction on the Real Presence, or Purgatory, or Indulgences."

"Purgatory and Indulgences," said the Father, "will do later, and the Real Presence we have gone over substantially in our conferences on the Sacraments, and on the doctrine of the Sacrifice, but I will say a few words on the subject.

"Look up," he continued, "at the glorious Cathedral in front of us shining in the yellow glow of sunset. See where yonder lofty central tower, covered with most delicate fretwork, poises itself in mid-air. Take in those un-

numbered beauties of form and tint which make up the majestic whole, the western towers, the deep shadowed buttresses, and thousand airy pinnacles. Then enter and view the whole from western door to choir and eastern vaulting, arches, piers, and fretted roof. Ask yourself, what was all this built for? Not for man, not even chiefly that man might worship there, but for God. 'Behold the Tabernacle of God with men, and He shall dwell with them.' And now let us kneel and say the Angelus—the Catholic's salutation morning, noon, and night, on bended knee in honour of the Incarnation." After a pause he continued—

"They did not build for man who raised these ancient Minsters, they built for an Incarnate and a Present God. For this they threw aloft those airy shafts of nave and aisles, transept and choir; and painted niche and canopy, pavement and vaulting, with their fairest imagery in crimson, gold, and blue; while from every wall and window, Saint and Patriarch and Prophet told in long order of each successive victory of faith; they lavished on every altar and chapel, gold and gems, porphyry, alabaster, and precious marbles; they knew that they were building a house for the living God, more sacred than the Temple of old—the Basilicas of Christendom were built as Tabernacles for the Blessed Sacrament. Look up again and remember, you behold there a monument of the intense faith of our forefathers in the Incarnation of God, and the Blessed Sacrament. There is no doctrine on which there has been such a universal consensus of numbers and of all ages as on the Real Presence. The Russians and the oriental sects, some of these separated from Rome in the fourth century, together with a hundred and fifty millions of living Catholics, testify to the universal belief of all Christian ages in the Real Presence of Christ in the Blessed Sacrament."

"Yes," said the Judge, "the whole question is as to the meaning of our Lord's words at the Last Supper and His commentary on His own words in the 6th Chapter of S. John.

"I must say that it seems to me that the most overwhelming proof of the Real Presence is to be found in the fact, that Christ was the one teacher who knew precisely what would be the effect of His words. He alone was able to trace, while He was speaking, the result of His words to the end of time and all through eternity.

"Once admit that Christ is God Incarnate, the God-Man, and it is impossible to conceive that He Who had come on earth expressly to teach the true religion to men, should make use of expressions which He knew, when He selected them, would be the occasion of a universal misunderstanding. If He did not mean to teach the Real Presence, Christ Himself is author of the error.—

"Now let us go, for the dews are falling, and we shall all get cramps and rheumatics if we sit any longer on the grass. Lead the way, Father Dilke, and we will follow our Shepherd till he brings us into the fold of the Church."

We rose with one will, and silently followed our guide through the now darkening streets, till we stood before a low doorway by the side of an ancient house, not a bow-shot from the Cathedral precincts. Externally there was nothing to mark it, but following our guide down a long passage and up a flight of steps, we found ourselves within an "upper chamber;" at the far end stood an Altar, dimly lighted by the Lamp of the Sanctuary. It was a modern looking humble unadorned room of moderate size; it might have been an assembly room once, or the large room of an hotel, like the chamber of "the Last Supper,"

and the "First Mass." But that which marked it off from all other places, which made the humble room at once a Church, was, that of which yonder silent flame was the token, the Real Presence of Jesus in the Blessed Sacrament. Here was the Soul of the Church; here was that the absence of which had made the Cathedral seem so oppressive, so like a beauteous corpse laid out for burial. The secret Presence was deeply felt by all in the deep silence; nothing was heard but the hushed breathing of three score earnest worshippers, for the first time face to face with their God and Saviour present on the Altar. Soon the Altar candles were lighted, and the little procession entered, consisting of a few acolythes in surplices, closed by Father Dilke, vested in cope and stole, and assisted by the good priest of Canterbury. As they entered, an organ, which we had not observed, began a plaintive prelude, and soon the *Veni Creator* was sung by a small choir of men and boys placed out of sight near the organ. Then the Father, seated before the Altar, recited the *Miserere* and the other prayers of the Ritual for the reception of Converts, made us a short address, and called on all to recite with him the Profession of Faith. Then it was a sight and sound to be remembered for a lifetime, when those three-score American republican citizens, "free and independent" to proverb, where human rank and power are concerned, there on their bended knees made their act of submission to a Spiritual Monarchy; became members of the "Kingdom which the God of heaven had set up on earth, the Keys of which had been given to Peter the fisherman, and had been transmitted from hand to hand, through the long line of his successors, down to the reigning Pontiff Pius IX."

The confessions of all the pilgrims had been heard by the Father before leaving Liverpool, so that after the conditional baptism and reception, there remained only to complete the work, and administer to each the Sacramental absolution.

A glad and hearty meeting it was that night with the good Priest of Canterbury, who, though somewhat overwhelmed by so much hand-shaking, would willingly, in his hospitality, have entertained, if it had been possible, the whole party, but was persuaded to accompany us to our hotel, where the visit of the three-score Yankee pilgrims will probably be long remembered; though, having two priests in company, who were to say Mass on the morrow, we broke up as the chimes were ringing merrily for twelve o'clock, to the no small astonishment of "mine host."

Next morning, after Mass, we were all off for Dover, and there we, of the Roman Pilgrimage, parted with our brethren, who remained watching our vessel and waving adieus as long as they could discern us.

Three weeks later we knelt beneath the golden dome of S. Peter's to get the Papal blessing, where the hundred ever-burning lamps, and the seven candlesticks shone around and above S. Peter's shrine, while—

"The Pope he was singing
The High, high Mass,
All on S. Peter's day,
With power to him given
By the *Lord of heaven*,
To wash men's sins away."

And so we ended our pilgrimage in search of the "Old Religion," and made out our way "from New York to Old Rome."

Finis.