

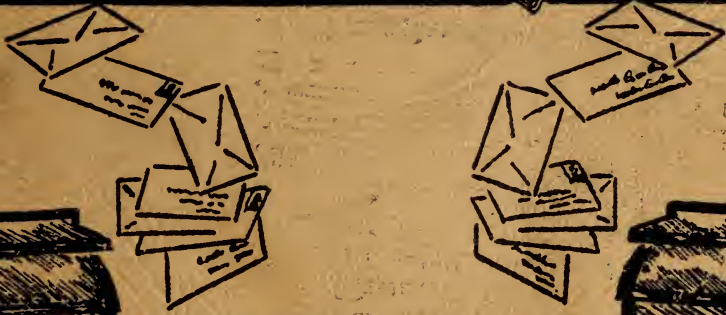
Noll John Francis
- Father Smith...
c. 2 AAX 1020

CATHOLIC CORRESPONDENCE COURSES

KENRICK SEMINARY

Webster Groves,

Missouri



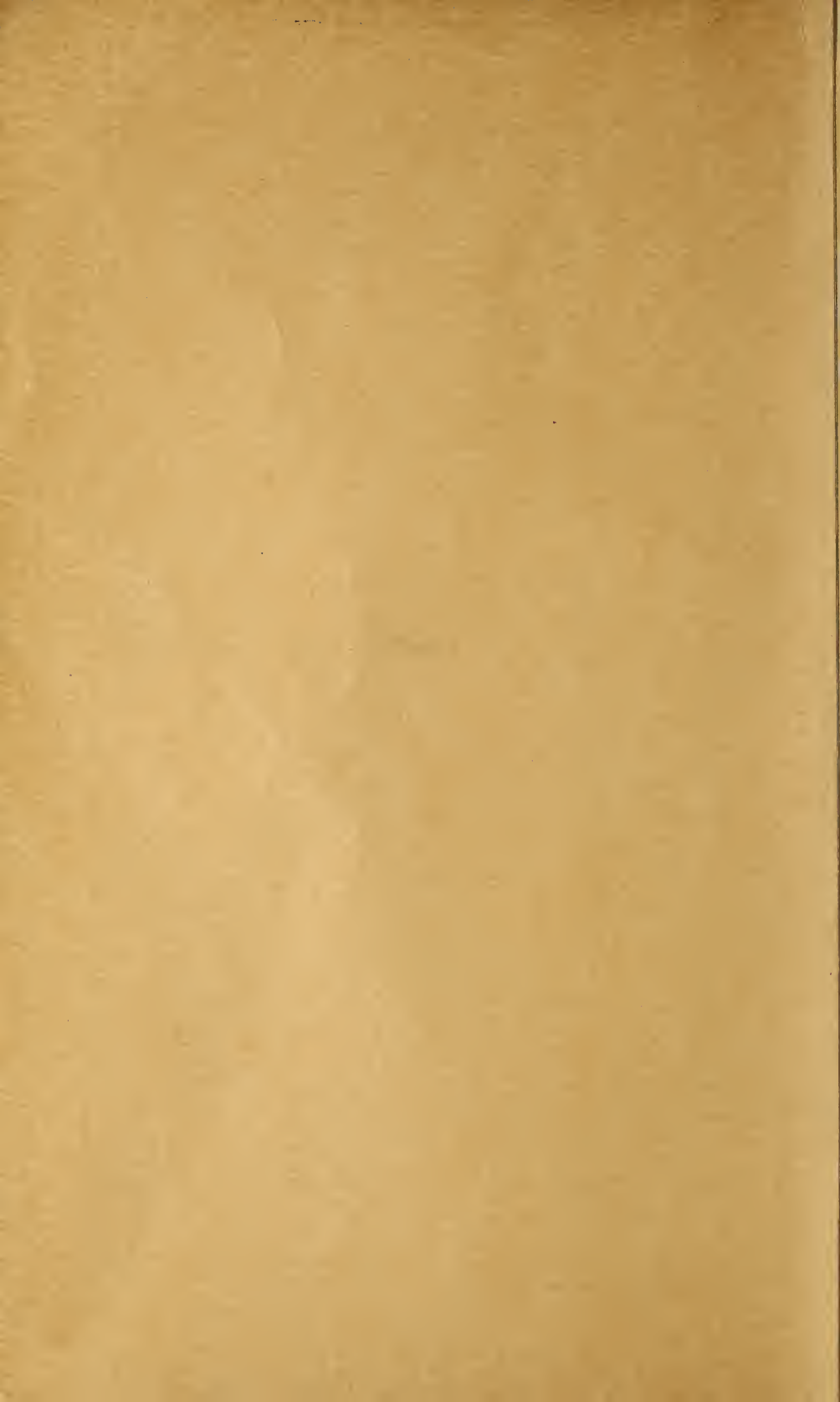
FATHER SMITH INSTRUCTS JACKSON

By The Most Rev. John F. Noll, D. D.

Published By

"Our Sunday Visitor Press"

Huntington, Indiana



20577

Father Smith

Instructs

Jackson



THIRTEENTH LARGE EDITION
150,000

To the pupils in the higher grades of our schools; to the thousands, who never enjoyed the advantages of daily religious instruction at school; to the many, who have received their (mis)information about the Catholic Church from those who know her not,—this little book is respectfully dedicated.

(Pastors using this volume in instructing converts may combine two or three Instructions for one lesson.)

OUR SUNDAY VISITOR LIBRARY
HUNTINGTON, INDIANA

Nihil Obstat

RT. REV. MON. OECHTERING, V. G.

Censor

IMPRIMATUR

✠ HERMAN J. ALERDING

Bishop of Fort Wayne

TABLE OF CONTENTS

PART I—GOD'S CHURCH AND HER TEACHINGS.

	PAGE
Jackson Applies for Instruction and Learns Much at First Visit to Priest	6
The Fundamentals of the Christian Faith	9
The Fall of Man and Original Sin	11
God's Plan to Save Man After the Fall	15
The Principal Events in Christ's Life	18
Proof That Christ Was Truly God	21
Jackson Receives a Correct Conception of God's Church	24
The Relation of the Bible to the Church	27
The Church of Christ Was to Be "One Fold Under One Shepherd" ..	30
The True Church Must Be Infallible	33
The "Bible Only" Theory Does Not Work Out Well	35
If the Catholic Church Cannot Decide, None Can	38
Heaven a Reward for Definite Service of God	41
Hell, Not Pleasant to Believe, But Most Reasonable	44
Purgatory, the Plainest of the Church's Teachings	46

PART II—THE COMMANDMENTS OF GOD AND HIS CHURCH.

Does the First Commandment Forbid the Making of Images?	51
What the First Commandment Enjoins—Catholic Devotion to Saints Explained	53
What the Second Commandment Forbids and Enjoins	55
Instruction on the Third Commandment	58
Requirements of the Fourth Commandment	60
The Fifth Commandment Forbids More Than Murder	62
Sixth and Ninth Commandments Deal With the Violation of Holy Purity	64
The Seventh and Tenth Commandments Are Concerned About Justice and Honesty	66
What the Eighth Commandment Forbids Fully Explained	68
How Sundays and Holy Days Should Be Kept	70
Jackson Instructed on the Laws of Fasting	72
An Instruction on the Support of Religion	75
Some Marriage Regulations—Mixed Marriages	77

PART III—THE MEANS OF GRACE.

The Clear Meaning of Sanctifying Grace	82
Jackson is Ready to Receive Baptism	84
Now Eager to Become a "Soldier of Christ"	86
The Holy Eucharist the Church's Greatest Possession	89
Our Savior's Words Could Have None But a Literal Meaning	91
The Mass the Only Form of True Worship	94
The Wonder Is That All Catholics Are Not Frequent Communicants ..	96
Confession is Easy to Believe In, Says Jackson	98
Scripture Proof for the Sacrament of Penance	101
An Instruction on Indulgences	103
Extreme Unction, a Sacrament for the Dangerously Sick	106
Holy Orders Necessary for Continuation of Christ's Work in the World	108
Christian Marriage One of the Seven Sacraments	110
The Purpose of Sacramentals	112
The Necessity and Benefits of Prayer	114
The Beauties of the Lord's Prayer and the Hail Mary	116

PART IV—APPROVED DEVOTIONS, RELIGIOUS ASSOCIATIONS.

All About the Rosary	121
The Way of the Cross	123
Benediction with the Blessed Sacrament	124
The Confraternity of the Scapular	125
The Apostleship of Prayer	126

Some Scripture Texts Ovtlooked by Protestants.....128

INTRODUCTION TO FIRST EDITION.

The instructions contained in this little volume were run serially in "OUR SUNDAY VISITOR," and were written by the editor, one at a time, with a lapse of a week's interval between each writing. The careful reviewer will, therefore, discover imperfections; but both priest and lay-reader demanded that they be put in book form for the instruction of Catholic and non-Catholic in a popular, interesting, and up-to-date way.

Upon the announcement through "OUR SUNDAY VISITOR" that the editor would comply with so urgent a request, he received orders for nearly 20,000 copies before a single page of the book was made up.

Set in the ordinary way, the instructions would have filled 300 pages, but the author preferred to set the columns wide and deep, being of the opinion that a small volume would serve the purpose best.

We believe that converts studying catechism will know their lessons better if they use this little book as an auxiliary. The reader is entreated to pray whilst he studies, and if "assisted unto conversion" through the instructions of "Father Smith," to remunerate by a prayer, the author,

J. F. NOLL.

 PREFACE TO TWELFTH EDITION

The reception given to this book of instructions, and the cheerful reports received from priests concerning its helpfulness to people under instruction, prove its timeliness beyond all doubt.

J. F. N.

PART I.

 God's Church and Her Teachings.

"The Church of the living God, the pillar and ground of truth"—I Tim. III, ~~15~~. X

"If he will not hear the Church, let him be to thee as the heathen and publican"—Matt. ~~XVII, 15~~. ~~XVIII~~, 17. X

"He that heareth you, heareth me"—Luke X, 16.

"Going teach ye all nations . . . and behold I am with you all days, even to the consummation of the world"—Matt. XXVIII, 19, 20.

INTRODUCTION

Jackson Applies for Instruction and Learns Much at First Visit to Priest

MR. JACKSON. Good evening, Father.

FATHER SMITH. Good evening; come in. I am not acquainted with you, am I?

MR. J. No, Father; my name is Jackson. I came to see you about taking instructions in the Catholic religion, if you can afford to waste the time on me.

FATHER S. It will not be time wasted. In the first place, it is a part of our work, and secondly, I feel it will do you some good. Have you ever been baptized?

Mr. J. No, sir. I have never belonged to any church.

FATHER S. Are you going with one of our good Catholic girls?

MR. J. No, sir; I wish I were; but the observation of the lives of some Catholics set me thinking. You will pardon me for forgetting to address you with your proper title. You know, I am not accustomed to address a priest.

FATHER S. That's all right; that's all right. But do you know why Catholics call their priest "Father?"

MR. J. No, I do not; though I heard a Catholic friend give a good answer to a Protestant, who contended that the priest had no right to that name.

FATHER S. What was the answer?

MR. J. Well, the Protestant stated that Christ said: "Call no man Father," and the Catholic answered: "What do you call your 'daddy?'"

FATHER S. That was pretty good. It is plain that Christ's words are not to be taken literally in this case. St. Paul furnishes the principal reason why the priest is called "Father:" "In Christ Jesus, by the gospel, I have *begotten* thee" (1 Cor. ~~IV. 15~~) ^{IV, 15} The priest's office is the same as was that of St. Paul—he is an instrument in God's hands to impart a new kind of life, a supernatural life, to the soul, just as the parent whom you call "Father," was God's instrument for conferring natural life on you. God is the principal agent in both instances, and that is what Christ meant when He said: "One is your Father, Who is in Heaven" (Matt. XXIII. 9). The priest's very calling is to serve the spiritual needs of his parish, just as a father does the temporal needs of his family, and hence merits the appellation "Father" much more than a married minister does, whose first concern must be his own household. This reminds me of an answer made by an Indian to an Episcopalian minister, an answer which beats the rejoinder of the Catholic friend you referred to.

MR. J. What was it, Father?

FATHER S. Why, a minister who wore a Roman collar like ours, visited an Indian village and asked the chief for permission to address the people in some house. The minister wore a mustache, which made the chief suspect that he was not a Catholic priest, so he addressed him thus: "You are a minister?" "Yes," answered the gentleman. "No priest?" "Yes, but not Roman Catholic." "Are you married?" "Yes." "Oh, then," answered the Indian, "we do not want you; you could be no more than a *step-father* to us. Our priest is a *father* to every one in this village."

MR. J. That *was* fine; and, by the way, it supplies one reason why ministers should not be married. Father, whilst we have touched on this subject, would you mind giving the Church's reasons for requiring her priests to remain single? Understand me: if I asked you why *you* are not married, you might tell me that it is "none of my business," but I suppose it's legitimate for me to ask why the great body of Catholic priests does not marry? Protestants do not understand this requirement of your Church and most vehemently express their disapproval of it.

FATHER S. I am glad to explain this to you at this juncture because the removal of prejudices against some points of our discipline will dispose you for a clearer understanding of the Church's teachings. In the first place, you will understand this exaction of the Church better after you become more familiar with the real nature of God's Church and the office the priest fills in the same. He is more than a mere preacher of the gospel. He is dedicated to God by a special consecration; he may never be anything else; he regards himself as specially *called* by God from entanglements with the world and human ties. In the words of St. Paul: "Every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb. V. 1). He is ordained for men, and hence his time, his talents, his life should be at their disposal. To be free from all earthly ties is quite essential for wholehearted work in the cause of God. St. Paul and the other apostles were not married priests. Their work would have been far less successful, had they been. St. Paul himself positively states this: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife" (I Cor. VII. 32). Oh, there is no doubt about it, that an unmarried clergyman can imitate Christ more closely, can be more spiritual, can minister to people afflicted with contagious diseases better than a married minister. He can also get along with less financial support.

MR. J. Those are certainly strong arguments in favor of celibacy, and I do not believe they are considered by Protestants, who seem to condemn celibacy only because they regard its observance impossible.

FATHER S. This is again because they do not comprehend the difference between our office and that of the Protestant minister. Our daily Mass and breviary, which take up over two

confusing statement in view of fact that some were married men

St. Peter had been married, but he left his wife & all things to follow Christ ()

hours time each day, would alone keep the priest virtuous. Then the priest, after ten or twelve years of training (during which time he reflects well on what is required of him), takes a solemn vow to remain ever chaste and pure in thought, word and deed.

MR. J. But there is so much literature which represents the priest and nun as being anything but virtuous.

FATHER S. Yes, and it is traceable to men and women whom the Catholic Church cast off because of their wicked propensities. Maria Monk, Margaret Shepherd, Helen Jackson, Mabel McClish, and others, who represent themselves as ex-nuns, were never nuns. They were fallen women, who were detained in reform schools conducted by Sisters, and who, because of their depravity, were released as incorrigible, and saw a chance to make a living by writing for and lecturing to that element which would believe any lie told on the Catholic Church. There have been priests who were untrue to their vow, but they have been the rare exception. They constitute the ex-priests of today, some of whom make a shameful living by imposing on the many who are easy "to take in." Why is it that when a priest does fall, the whole world is shocked, if instances were not so rare? When a minister goes wrong, comparatively little is made of it. His own parishioners often condone the scandal; whilst a priest's usefulness would be totally destroyed. Catholics, who should know their priests better than Protestants, would have a far less regard for a married priesthood. But this will be plainer to you when you will have finished your instructions. You take this catechism and read over the first few lessons very carefully, and one night this week come back for your first instruction. You will notice that its first pages contain prayers, some of which we should like to have you learn by heart. You need not commit them to memory at once, but read them every night as a night-prayer, and in a short time you will know them without much study. I want you to do some praying whilst taking instructions, because faith is a gift of God, which you must try to merit by prayer. The Lord's prayer, the Hail Mary and the Apostles' Creed practically came from heaven. That is why we want Catholics to know *these* by heart. The Lord's Prayer was taught by Christ Himself; the first part of the Hail Mary contains the words, which the angel, as a delegate of God, addressed to Mary; and the Apostles' Creed is the most ancient Christian profession of faith. Hence we cannot improve on these three prayers. In addition, we like to have our people know some form of an act of Faith, Hope, Charity, and Contrition.

You not only may, but are urged to ask many questions during your instructions. We have nothing to hide and would not receive you into the Church unless you were thoroughly convinced.

MR. J. Well, Father, I am certainly much obliged to you for the information you have given me tonight, and look with interest to my first instruction.

FATHER S. Can you come on Tuesday night?

MR. J. Yes, that will suit me.

INSTRUCTION I.

The Fundamentals of the Christian Faith

FATHER S. Well, have you been doing any praying?

MR. J. Yes, I have prayed in my own way for heavenly direction and have committed to memory the Lord's Prayer, the Hail Mary and the Apostles' Creed. I do not yet know those other forms called the "Acts."

FATHER S. That's fine. Learn the "Acts" by reading them once a day from your Catechism.

MR. J. The first few pages of the little book treat of what, it seems, should be known by everybody: the existence of God, our relation to Him, and the purpose for which we live.

FATHER S. Yes, but religion, like everything else, must have a foundation, and at the bottom of all religion is the acknowledgment of a Supreme Being, so it is proper that the Catechism should begin with a lesson on the existence of God. You entertain no doubt concerning the existence of an almighty, all-holy, all-wise, and a just God?

MR. J. No, Father; I do not see how any one could, but I would, nevertheless be pleased to hear you state a few arguments in defense of this primary truth.

FATHER S. Well, in the first place, it is one of those truths which it is so natural to believe, that the mind is forced to accept it unless the will deliberately opposes it. Not since the appearance of man upon earth has there ever been a nation, cultured or barbarous, that did not recognize some sort of Supreme Being, and you know what is natural to believe must be founded on fact: "all the people all the time" could not be misled. Secondly, it is a thousand times easier to admit a God than to account for the universe without God. Every person who has attempted to explain the universe without God has only given new reasons why a God is required.

MR. J. I have heard people say that everything can be explained by Evolution.

FATHER S. That is, you have heard it said that plants, animals, and man could exist today without the necessity of having a direct Creator such as the Bible represents?

MR. J. Yes, I suppose that is what they mean.

FATHER S. But even if Evolution were correct, a Creator would be needed. It supposes a first something, which might develop or evolve into something else. How account for that first thing, without a God? Every effect must have a cause; the first thing must have been produced from nothing, which only a God could accomplish.

MR. J. An unbeliever of my acquaintance calls himself an Agnostic. What is meant by that?

FATHER S. One who does not deny God's existence, but contends that he does not know whether there is a God or not. He is not very anxious to know. In fact, he is not only indisposed to

believe in a God, but positively disposed against believing in such a Being. It is strange that in this thirst-for-knowledge age there should be men who want to remain ignorant of this fundamental truth.

A German writer, named Dennert, recently published a book in Berlin, in which he shows that of three hundred of the greatest scientists of the last three centuries, two hundred and forty-three were firm believers in God, and saw harmony between science and revelation. Herbert Spencer says: "The existence of this inscrutable Power (God) is the most certain of all truths." Weismann, who does declare himself an atheist, says: "Creation cannot be disproved, but it must be rejected to escape the supernatural."

The question of God's existence is not a question for science to solve at all. The scientist's work is to study things as he finds them and not to be concerned about their origin. Another most convincing proof of the existence of God is that voice within us which tells that certain things are wrong, and which disturbs our peace when we do certain evil things. If there were no God, to Whom we are accountable, there would be no reason to be thus disturbed.

Now, whilst reason postulates the existence of a Supreme Being to Whom we owe our life, on Whom we are dependent for all things, and Whom we must serve, it cannot determine what the nature of God is, nor the precise service which He wants from us. The latter depends wholly on His will, which it was necessary for Him to make known to us. We call this divine Revelation. I presume that it is plain to you that the Almighty should want to be known alike and served alike by the whole human family?

MR. J. Yes, Father, it seems that He should.

FATHER S. Then He would have to tell us enough about Himself for the purpose, and define in pretty clear terms what He wants of us. He revealed Himself to the first human creatures, and frequently thereafter to their descendants, and 1900 years ago, when the world was in sore need of a teacher, He appeared on earth in human form, and organized a Church, which was to be an authoritative teacher of mankind until the end of the world. Now, in the course of instructions, my aim is to acquaint you with the nature of this Church, with her teachings, her requirements, and the God-given helps which she possesses to lead men to eternal happiness. But before proceeding to this, we shall see what revelation (most of which is contained in the Bible) says about God's creation of, and His dealings with, the first intelligent creatures He made. Before creating this world, the temporary home of man, He made what are known as "angels." You have often heard of angels, have you not, Mr. Jackson.

MR. J. Yes, Father; and I have often seen them pictured as beautiful figures with wings.

FATHER S. But they have no wings: they have not even bodies, which could support wings. They are pure spirits, resembling God much more closely than a human soul, which is also a spirit. They were made for the twofold purpose of being as-

sociated with God in glory and of being guardians and protectors of us here below. Heaven, however, was to be given them as a *reward* won by voluntary compliance with some expressed wish of God. They were tried, and whilst most of them cheerfully obeyed God, and were at once admitted into God's presence and happiness some, in their pride, refused to obey. These were rejected by the Almighty. It could not be otherwise, because God could not sanction and reward rebellion. Speaking of these fallen spirits the Bible says: "In His angels He found wickedness," (Job. IV, 18), and of their rejection: "I saw Satan like lightning falling from heaven, (Luke X, 18); and "God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, (2 Pet. II, 4). These fallen angels are known as "evil spirits" or "devils." Hell was created when they sinned. We shall treat the subject "hell" later.

MR. J. But why are angels pictured with a body and with wings?

FATHER S. Well, they could not be represented at all without a body; we cannot picture an invisible spirit. Then, angels have frequently been sent as messengers of God to man, at which times they appeared with human form. They are represented with wings to convey to us the passage from heaven to earth and the swiftness with which they carry out God's wishes.

MR. J. If the devils are fallen angels, they have no bodies either?

FATHER S. No; though they are often represented as hideous figures, with horns, cloven feet, etc. Of course, the devils have become as hideous and deformed by their fall as the angels have become beautiful and god-like by their loyalty to God. Hence devils cannot be pictured too ugly.

MR. J. But do the evil spirits strive to deceive and mislead us?

FATHER S. Yes; St. Peter (I Pet. V. 8) says: "Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour." The evil spirits are totally perverted, and hence hate God and the souls destined, like they were, for eternal happiness in Heaven. They are filled with envy toward all who have it in their power to reach the Heaven that even they were made for. This explains the temptation of Eve by the devil in the guise of a serpent, which we shall refer to in our next instruction.

INSTRUCTION II.

The Fall of Man and Original Sin

FATHER S. Well, Mr. Jackson, have you had any difficulty in accepting what you were taught in the last instruction?

MR. J. No, Father; only I have pitied the fallen angels,—the poor devils, who have lost Heaven for good.

FATHER S. It does seem sad, but it was all their own fault.

They knew what would be the consequences of their rebellion, and possessing free-will, could have chosen to obey the Almighty. They surely could not have expected to be rewarded, and rewarded eternally, for rebellion against their Creator, their only Lover, the One, Who drew them out of nothingness, clothed them with beauty, and offered them happiness indescribable in His own Heavenly home. Eternal reward had no alternative but eternal separation from God; if they could not have Heaven, they must be excluded from Heaven, which is the worst torment of hell. The Almighty dealt quite similarly with the first human creatures He made; that is, He put them on trial with a promise of Heaven for fidelity and a threat of hell for disobedience. We shall take this up presently. This world and the whole visible creation came into being after the fall of the angels. According to the Bible (book of Genesis), God made the universe and what it contained in six days, beginning with pure material things, followed by the lower kind of living things, then animals, and finally man, who was to have only a temporary home here below. His final destiny, like that of the angels, would be Heaven, but, like the angels, he would receive it only as a reward for service. God could deal honorably with man in no other manner and still leave him what he is, a free-being.

MR. J. Was the whole structure of creation really formed in six days?

FATHER S. Well, geologists contend that the word "day," used by Moses, could not have been the brief period spanned by twenty-four hours. Not that God could not have produced all in six days or even in six seconds, but they say facts are against the literal "day." The Church does not oppose this view. The question before us is that man, who appeared on the scene, differs from all other living creatures here below in this, that he was made to serve God and win for himself eternal happiness with God. The Bible says that the Almighty created him after His own image (Gen. I, 27), which refers altogether to the soul, because God has no body. Man's soul is like God in this, that it is a spirit, immortal, has understanding and free will.

MR. J. Do not some say that man's body evolved from an ape?

FATHER S. They *say* it, but offer no proof. They say that an ape's body is similar in construction, but that does not mean anything. It would be about time that the family of apes should be extinct,—all should have evolved into human bodies long ago. But even if the evolutionists were right, we are not contending that man differs from the animals as to body, but as to soul. Our very conversation proves the spirit within our bodies. Every effect shows the nature of its cause. Our thoughts, whether expressed in word or not, come from a thinking subject. But thoughts are spiritual; they cannot be seen or handled. Therefore their source, the soul, must be spiritual. And a spirit cannot die. It is not made of parts into which it can dissolve or corrupt. Hence, whether God made Adam's body out of the earth or not, it matters little. The Bible says, and reason proves it, that God

breathed into his body a *living* soul, a soul that would ever live, and hence excelling in value the whole material creation. This consideration alone explains why God should have so interested Himself in man.

MR. J. Doesn't the Bible say that God formed Eve's body from a rib of Adam?

FATHER S. Yes; and this is easy as well as pleasant to believe. If Adam's body was made directly by God, Eve's had to be. If she was the first woman, she could not have been born as other people are. God intended to make Adam and Eve husband and wife immediately upon their creation, and in what better manner could He emphasize the oneness that should characterize the married pair than by building up one from the other: "They two shall be one flesh?"

MR. J. There is surely something very fitting in that.

FATHER S. Now I must inform you what God's original intention was concerning all mankind, providing our first parents would not grieve Him. God not only gave to them all that belonged to a perfect human nature, such as keen intelligence of mind, health, and sharp senses of body, but He clothed their souls with a supernatural beauty, which the Catechism refers to frequently as "sanctifying grace." In this condition, their souls bore God's own image, reflected His own divinity, and hence were objects of His intense love. But this was not all God did for our first parents. He intended that earth should be a veritable paradise for them. They would never experience sufferings nor hardships, would never die. However, these gifts, which in no wise belonged to their nature, would be withdrawn from them and would not be given to their descendants, in case they, representing human nature, should, like many of the angels, sin.

MR. J. Does the Bible really say that we should not have to die, had Adam not sinned?

FATHER S. Yes. In the Book of Wisdom, II, 23, 24, we read: "God created man incorruptible, * * * but by the envy of the devil, death came into the world." And St. Paul, Rom. V. 12, speaks most plainly: "By one man sin entered into this world, and by sin death: and so death passed upon all men." That death would only follow as a consequence of sin is evident from the very threat of God to Adam: "In what day soever thou shalt eat of it, thou shalt die the death." (Gen. II. 17). Even the necessity of labor for the maintenance of life is a consequence of our first parent's sin: "Because thou hast eaten of the tree * * * In the sweat of thy face shalt thou eat bread till thou return to earth." (Gen. III. ~~23~~ 17-9)

MR. J. But, Father, to me this sin does not appear to have been so terrible. If I understand the case right, our first parents plucked from a tree and ate fruit, which God forbade to them. Or is the "eating of fruit" a figurative expression for something more vile?

FATHER S. No, in the literal sense, they ate fruit, which God forbade them to eat. But, it must be remembered that their loyalty was on trial; it was a matter of principle; God was testing

their obedience, and purposely made the trial easy. God in effect, said to them: "I am the Lord, your God, Who made you for Myself; Heaven is offered to you in reward for a slight act of obedience; but as free-beings you are at liberty to disobey. The consequences of disobedience will be the loss of My friendship and the withdrawal of immunity from death, pain and other evils for yourself and descendants." Now, God permitted one of the fallen angels, who envied man's chance for Heaven, to tempt Eve, who succumbed, in disregard of God's orders, as we read in Gen. III, 6: "And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat."

MR. J. But does it seem just that the whole human race should be punished for this disobedience of Adam and Eve?

FATHER S. We are not, strictly speaking, punished. All God owes to the soul are its natural endowments, namely: immortality, free-will and understanding. The supernatural beautification of the soul by grace, the preservation from death, sickness, labor, etc., were *gifts*, which God was free to give or withhold; and He chose to withhold them from the posterity of our first parents, if the latter proved themselves unworthy of the same. Then, in that one act, human nature was on trial. We have inherited our human nature from them in its fallen state. Had Adam committed many other sins we would not be affected thereby. An example or two will clear this up. What if I, as a personal friend of you, of my own free will presented you with a large farm which would remain yours and go to your children on a certain condition? You do not fulfill this condition, and hence lose the farm. Your children are also deprived of the same. They cannot blame me, whilst they might blame you. I did not owe the farm even to you. Its retention by you, and its transmission to your children, depended wholly on your conduct. By your refusal to comply with my terms, you forfeited the same for yourself and descendants.

Again: When our congressman votes on any measure in the National Legislature, it is recorded as the vote of the whole district from which he comes, because he represents the thousands of voters of said district. God constituted Adam the representative of us all in that one matter.

MR. J. But only our temporal welfare, not our eternal weal, was affected by our first parent's sin.

FATHER S. No, our souls, being deprived of the supernatural beauty of grace, are not in a condition to be admitted to the presence of God—not even the soul of a little child who has committed no personal sin, but has inherited "Original Sin."

MR. J. I never knew that Catholics taught "infant damnation."

FATHER S. We do not. We do not believe that the soul of a child, not in grace, will be consigned to positive punishment. In fact, we believe that it goes into possession of a happiness which far exceeds any natural happiness here,—but it can be only a *nat-*

ural happiness, one commensurate with the soul's capacity, since the soul was never elevated to the supernatural condition.

MR. J. Well how is it that grown-ups can fare better than children, since you surely intend to teach me that it will be within my power to attain Heaven and enjoy the Vision of God?

FATHER S. All grown-ups do not fare better than children, and most of them, probably, not as well. I stated that children, who die before their souls have Original Sin removed by the infusion of sanctifying grace, cannot go into the presence of God; neither could any adult. But God in His goodness and mercy, has come to our rescue. Original Sin can be removed, and the soul of man clothed with the beauty of God's grace. In our next instruction we shall explain what God did to reinstate us in His friendship, and how we may regain the supernatural condition of soul.

INSTRUCTION III.

God's Plan to Save Man After the Fall

FATHER S. Well, Mr. Jackson, where did we leave off with our instructions? You, See I have a number going through the Catechism, and they are all at different parts of the book.

MR. J. Why, you told me that you would explain how it became possible for the human soul, which inherited Original Sin, to recover the supernatural life or sanctifying grace.

FATHER S. Oh, yes; and this lesson will present the Almighty to you as a good, a loving, a merciful God. But for a proper understanding of the matter it will be necessary for you to know something about the Trinity. Do you know what that word means?

MR. J. No, Father.

FATHER S. It means that the One God exists in three Persons, called respectively, God the Father, God the Son, and God the Holy Ghost.

MR. J. You are telling me two things which I do not quite see through: (1) That God is a person; I thought only human beings were persons. And (2) That the One God is Three.

FATHER S. In answer to your first difficulty, let me say that not only human beings are persons, but pure *spirits*, possessing understanding, are persons. The angels, therefore, are persons, and so is God. As to the second difficulty, you do not quite catch the teaching of the Church: God is ONE in essence, in nature, but He exists in three Persons.

MR. J. You will have to express yourself somewhat more clearly, Father; you are aware, by this time, that I am a little dull of intellect.

FATHER S. No, Mr Jackson, you grasp things very readily. Not only you, but I, the most learned theologians, the very angels with God, fail to fully comprehend the teaching of revelation about the Trinity. It is one of the few revealed Truths which we cannot grasp. No created intelligence could understand God's nature fully. God would not be God, He would not be infinite, put

finite, if one whose powers of intellect are limited could comprehend Him. I said this is *one of the few* teachings of faith which we cannot grasp, since considering the thousands of things in *nature* which we do not understand, we should expect to find very much of the mysterious in the *supernatural* order. The Trinity is a mystery, or a truth which we accept on faith, but cannot fathom with our reason.

MR. J. Where does the Bible refer to the Trinity?

FATHER S. In 1 John V, 7, we read: "There are three that give testimony in Heaven: the Father, the Word, and the Holy Ghost; and these three are one." Christ instructed His Apostles to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. XXVIII, 19). Then we read in Mark 1, 10, 11, that when Christ was being baptized the Holy Ghost appeared over His head in the form of a dove, and that the Father spoke: "This is my beloved Son." In these passages the three Persons are mentioned.

MR. J. Then, it seems that they are separate Persons!

FATHER S. Yes, the Father is not the Son, neither is the Holy Ghost the Father or the Son. In our soul the understanding is not the will, neither is the memory, yet each of these powers belongs to the very nature of the one soul. But as I have said, you must not expect to grasp this, or that I should be able to explain the "how" to you.

Now, we can get at the promised instruction. After Adam, representing the human race, sinned, and involved all in his loss of God's friendship and grace, Heaven was closed against all mankind, because, as we have already seen, grace is a condition for the enjoyment of the Vision of God. Had the Almighty shown no mercy, Adam and Eve would have met the same miserable eternal fate as the rebellious angels, since they knowingly committed a similar sin. However, because our first parents were tempted from without, and there was question of billions being involved who did not sin *actually*, God opened a way for the possible salvation of the human race.

MR. J. This is certainly a consolation.

FATHER S. A consolation to us, but oh, what it cost God to accomplish it!

MR. J. What it cost God! Could He not simply have pardoned man and let that end it?

FATHER S. He could have; but because God cannot be indifferent to sin, He demanded justice; He required that the sin be fully atoned for, and Adam could not do it.

MR. J. Why could not Adam do it? It would seem that the one who sins could undo his sin by repentance.

FATHER S. No, Mr. Jackson, a creature endowed with reason and free-will can disobey God, but only a God can repair the same.

MR. J. I do not grasp that.

FATHER S. Well, you see, the malice and extent of a sin against God is measured by the greatness and dignity of that God, Who is offended. And God's dignity is limitless and infinite. Now,

no good work of man can be greater than man's own powers, which are limited; and there will always be an immeasurable chasm and distance between man's best works and what God is actually entitled to by justice.

MR. J. It is plain to me, now. How then did God intervene?

FATHER S. The Son of God, the Second Person of the Trinity, offered to assume man's nature: that is, to unite a human body and soul to His own divine Person, and here upon earth to offer an adequate atonement to the Father. By a God atoning for sin, the reparation was as infinite and limitless as the sin which attacked His infinite majesty. St. John calls the Second Person of the Trinity "The Word," and refers to the "Incarnation," thus: "In the beginning was the Word, and the Word was with God, and the Word *was* God * * * and the Word *was made flesh* and dwelt amongst us" (John 1).

MR. J. This was surely mercy and goodness on the part of God, of which man was wholly unworthy. Was He who is known in history as "Christ," the Son of God in the flesh?

FATHER S. Precisely.

MR. J. But did not thousands of years elapse between Adam and Christ's time?

FATHER S. Yes, according to the Bible reckoning, over 4,000 years.

MR. J. This is another puzzle to me. How did all the descendants of our first parents, who lived during those centuries, get the benefit of God's atonement?

FATHER S. Well, God revealed to Adam and Eve, and often thereafter to others, that one of the Persons of the Trinity would become man at a future day, and in anticipation, He applied the atonement of Christ to their souls on a condition of belief in this promise and the fulfillment of other terms.

MR. J. I now understand Christ in a new light! I never fully grasped His position nor the significance of His work on earth. I believe I see through one other thing: does not the Bible say that Christ was born of a virgin?

FATHER S. Yes. I am pleased to know that you have a proper sense of the fitness of things. Coincident with the decision of the Son of God to become man was the thought of the one from Whom He would take His flesh and blood. She must be as worthy of her dignity as a creature could be. Hence at the moment He would create her soul, He would apply to it the merits of His atonement and preserve it from Original Sin. It would not be fitting that she, from whom He would take the human nature, in which He would atone for sin, should herself ever be infected with sin. Your Catechism speaks of Mary's "Immaculate Conception," by which we express her preservation from Original Sin at the moment of her soul's creation.

MR. J. I now understand better that little prayer called "Hail Mary;" there Mary is spoken of as being "full of grace."

FATHER S. Yes, those are the words of the Angel Gabriel, who was sent by Almighty God to announce to Mary her exalted vocation, and receive her consent to the will of God. I wish you

would read this incident in the first chapter of St. Luke's gospel. There it is recorded that Mary was a "*virgin*", and blessed among all women—both because she did not inherit Original Sin and because she was chosen from among all women to be the Mother of the Son of God. There it is told how Mary hesitated to believe the angel's message, because she could not understand how she could become a mother and still remain forever a virgin consecrated to God. Then the angel revealed that by a miracle, by the power of the Holy Ghost, she would conceive and bring forth a Son, Who would be called "Son of the Most High." The Apostles' Creed expresses this mystery by the words "Who was conceived by the Holy Ghost, born of the Virgin Mary."

MR. J. Father, you told me at the beginning of this instruction that you would present God as a good and loving God; He must certainly be that. I would not leave off this study for anything, for whilst God seems greater and holier to me than ever before, yet I feel nearer to Him. I begin to picture Him as intensely interested in me.

INSTRUCTION IV.

The Principal Events in Christ's Life

FATHER S. Well, Mr. Jackson, have you acquainted yourself with the principal events in the life of Christ?

MR. J. Yes, Father. However, not all the Catechism relates about Him is new to me. Whilst, as I told you the other night, I did not know that Christ was the God of Heaven in human form, I was aware that Christmas commemorates the birth of Christ, Whoever He was, and that Good Friday recalls His death, etc.

FATHER S. The Bible is quite silent about the greater part of Jesus' life. It makes mention of only a few incidents up to the time He began His public teaching, when He was thirty years old. So I am going to question you concerning these few particulars. You know where He was born, Mr. Jackson?

MR. J. Near a little town called Bethlehem. But, Father, didn't Mary live at Nazareth?

FATHER S. Yes. I suppose you are not acquainted with the sad circumstances associated with the birth of the Savior. It must be remembered that He came from Heaven not only to teach man, and to give to the human race divine helps for the ~~easy~~ attainment of salvation, but He came to atone for sin *by suffering*; and He wanted that suffering to begin with His entrance into the world, and continue uninterruptedly until He would die in the acutest agony on the cross. Hence, it was providentially arranged that He should be born away from home,—be born in a stable or cave outside of the town of Bethlehem, whose every house on that day was filled with people, who like Joseph and Mary, went to register their names for the census. The census then was not taken up like it is here in our country. Instead of agents going from house to house to get the information, people went to what we might call the "County Seat," and registered. Bethlehem was

the town to which Joseph had to go; Mary went with him, and whilst away on this mission, the birth of Jesus took place. Do you know how Heaven showed its interest in the birth of the Savior?

MR. J. Do you refer to the singing of the angels and the appearance of an angel to the shepherds?

FATHER S. Exactly. And the angel announced that this event would give great glory to God, and peace to men on earth. It was the first time since the dawn of creation that God was fittingly honored; it was an infinite honor. And it opened the way for peace between the human race and God.

MR. J. Did not the Son of God do enough by the mere act of assuming human nature, without subjecting Himself to thirty-three years more of humiliation and sufferings?

FATHER S. It would have been sufficient to redeem man, but did not satisfy God's love. God would furnish further proof of His unlimited love for man, and impress on us forcibly the lesson of the awful malice of sin. Hardly was Christ born when there was scheming for His death. King Herod, who ruled over Judea at the time, fearing that Jesus wanted to become an earthly king and might dethrone him, ordered a massacre of all the infant boys as a sure way of killing the child Jesus. Mary and Joseph received a warning from Heaven to this effect, and escaped with the Child from Herod's frightful anger. They went over into Egypt, where they endured the terrible affliction of living for several years amid Pagan wickedness, and where they likely suffered the severest poverty and privations. It is true that as a God, Christ could have prevented all this, but it was part of His plan for a superabundant satisfaction of the justice of God. Now, Mr. Jackson, what is the next reference to Christ in the Catechism?

MR. J. I believe it bears on His coming up to Jerusalem with His parents at the age of twelve.

FATHER S. Yes, and His stay there for three days after Joseph and Mary had left for home. He intentionally allowed Himself to be lost from them.

MR. J. What was His purpose in doing this?

FATHER S. The Savior wished to teach people for all time that the "Father's business" must have our attention before anything else, even if we must slight our nearest relatives or our dearest friends. It was the Father's will that Jesus should avail Himself of this opportunity to prove to the Doctors of the Jewish Law that it was time for the appearance of the Messiah, by which name the Jews referred to Him, Who was to come. It was also the Father's will that He should teach all of us how we should love to spend time in the house of God.

MR. J. But I cannot understand how Joseph and Mary could have gone so far without missing Jesus?

FATHER S. The city of Jerusalem was surrounded by a wall, as were almost all cities of that time, and there were roads which went out over the country from different gates; and it was customary for the men and women to go in separate groups. Joseph was with the men and Mary with the women. The children could go with either parent, and Joseph surely thought that Jesus was

with Mary, as Mary thought that He was with Joseph, until they met at some point after having walked a whole day. Then upon discovering that Jesus had not accompanied either, they returned together to Jerusalem, probably stopping at every house to inquire whether a boy answering His description had been seen. "Sorrowing" they sought Him in vain until they had returned to the temple, where Jesus was enlightening, by His heavenly wisdom, men who were supposed to be well versed in the Old Testament Scripture, etc. Just as it was the Father's will that Jesus should have remained there for a purpose, so now it was the Father's will that He should teach the lesson of obedience and respect to parents by returning home with them; in fact, the Bible sums up the home life of Jesus by the words: "He was subject to them," viz., His parents. After this there is no allusion to our Lord—until when?

MR. J. Until He was baptized by St. John in the river Jordan after He had spent forty days of fasting in the desert. I do see, Father, that Christ was most severe with Himself, and of course, for our sake, because He stood in no need of such works of penance.

FATHER S. That's right. And after His baptism, what did Christ do?

MR. J. He began a public ministry lasting three years.

FATHER S. That's correct. During this time it was not so much His aim to be a true teacher for, and assist the people with whom He came in contact, as to prove His divinity and prepare the way for the instruction and sanctification of the people of every nation until the end of the world. We shall treat of this later. But do you know some of the ways in which Jesus proved that He was God?

MR. J. Yes, if they can be believed.

FATHER S. Why, you startle me, Mr. Jackson. You have already expressed your firm belief that Christ was the Son of God in human form.

MR. J. Yes, Father; and I am *not* beginning to doubt it now.

FATHER S. You are in effect; for you do not know whether to believe that He changed water into wine, multiplied the presence of the loaves, cured the blind, the crippled, the deaf and dumb, raised the dead to life, etc.

MR. J. It does seem that if He was God, He could do these things as well as He could have fashioned the universe. But I have often heard that there are no such things as miracles.

FATHER S. You should rather have said that you want to be convinced that He *actually wrought* the miracles, not that you doubted whether He was able to or not; because, there can be no limit to the power of God; if He chose to raise to life every person animal and insect that ever lived, He certainly could else He would not be God.

MR. J. I see.

FATHER S. You are suggesting to me the necessity of proving that the Bible account of Christ's life and works is reliable. Well, this will be very easy to do, and we shall take it up

in our next instruction. For the present, let us suppose that the New Testament relates true history. And what does the catechism, basing its teaching on the Gospels say about Christ's death?

MR. J. It tells that He *wanted* to die, that He was nailed to a cross, following terrible tortures;; He sweat blood; caused especially by mental agony; He was scourged, His head crowned with thorns; He was mocked, and cursed, and died on the cross, between thieves, after three hours of intense suffering.

FATHER S. You have learned the lesson well. And after His death what?

MR. J. He arose again, remained on earth forty days, then returned to Heaven.

FATHER S. Whither did His soul go when He died?

MR. J. The Apostles' Creed says it went to Hell; but the Catechism explains that the word is not to be understood as meaning the place to which the wicked go. I think the place is called Limbo.

FATHER S. Yes. You have already learned that Heaven was closed against all people until Christ's death; but that those who lived holy lives, believed in the Redeemer to come, and dedicated themselves to Him, would not be lost. Since their souls went neither to Heaven nor to hell, there must have been another place to which the good went, where they were happy, but did not enjoy the supernatural Heaven, the vision of God. St. Peter called them "the souls in prison." To them Christ's soul descended to bring the happy tidings that they were now redeemed and were ready for Heaven.

INSTRUCTION V.

Proof That Christ Was Truly God.

FATHER S. Tonight, Mr. Jackson, I am going to present to you proof, plain and convincing, that Jesus Christ was truly God.

MR. J. Why, Father, I believe that now; I have no doubts whatever.

FATHER S. That may be true, but I want you to be able to *defend* your faith by arguments. Moreover, the divine origin of the religion you are embracing will be firmly established if we *prove* that Christ was God. Even if a person did not believe that the Bible was inspired you could prove your point from it, because it is certainly reliable as history. You would refer to Old Testament prophecies, to New Testament miracles, and especially to Christ's Resurrection from the dead. And if your objector was so unreasonable as to spurn any argument taken from the Bible, you could prove the divinity of Jesus from what he *is* prepared to admit concerning His character.

MR. J. I need just such argument for a man who works with me at the store. He contends that ignorant and too credulous men wrote the Bible, and that their testimony cannot be relied upon.

FATHER S. They were far from being too credulous. They were accused by Christ frequently of being too slow to believe, they wanted to see and feel, and even then doubted; they would have been "fools" to doubt longer. Regarding the charge of ignorance, this was in their favor. God purposely chose the unlearned to convince the learned, because it would better prove that the cause they advocated was divine. It is easy for sharp and learned men to "take in" others, whilst there is no testimony so strong as the convincing kind which comes from the illiterate and simple-minded. Unlearned and simple witnesses at a court trial always testify best when they relate what they actually saw or heard. Beware of the sharp-fellow, if he has no conscience.

MR. J. What proof of Christ's divinity do the prophecies of the Old Testament furnish?

FATHER S. In harmony with the traditions of every nation of antiquity, they tell of a Redeemer Who would descend to earth from Heaven, and they describe His person, character, the principal circumstances of His life and death so clearly that there could be no mistaking the Prototype.

MR. J. How do the miracles related in the New Testament prove that Christ was God?

FATHER S. As seen above, a miracle can be worked only by the power of God. Now the New Testament records dozens of miracles which were performed by Christ with a view to prove His divinity. They were wrought in open day, and almost always in the presence of a large number of people; yea, most of them were wrought in the presence of His very enemies—the Scribes and Pharisees—who did not doubt the genuineness of His miracles, but were envious of His success when they saw the people come to Him from far and near with their blind and deaf, their paralytics and lepers.

For the past eighteen hundred years, criticism the most severe has been occupied with the miracles of Christ, but only with one result, namely, of establishing their truth. Well could the Savior say to His enemies: "The works that I do give testimony of Me, that the Father hath sent Me * * * If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father." (John ~~10~~ X, 37-38)

MR. J. You said that the "Resurrection" offers the best proof.

FATHER S. Yes, Christ's own Resurrection, in support of which there is greater evidence and more weighty testimony than there is for any other fact of history, ought to establish His divinity beyond a doubt for the most skeptical. For how could Christ, in accordance with His prediction, return to life of His own power, unless He were God? His Resurrection is attested by nearly a dozen contemporary historians, who either witnessed or were positive of His death, and then saw Him alive later. And as said, they were men who themselves were slow to believe; in fact, they believed only after they saw Him, spoke to Him, ate with Him, touched Him. After they were convinced they appealed to

the Resurrection as the foundation of all faith in Christ; they would accept no successor to Judas except one who could bear witness to Christ's death and Resurrection; they braved every danger and cheerfully laid down their lives in defense of their Master's glorious triumph over death.

MR J. What plain Bible utterances are there concerning the divinity of Christ?

FATHER S. 1. Those by which God the Father gave testimony concerning Him. (Cf. Matt. iii. 17; Mark ix, 6).

2. Those by which Christ testified concerning Himself. Though all the evangelists quote our Savior speaking of Himself as God, it will suffice to refer to St. John's gospel, which was professedly written to make plain Christ's divinity. (Cf. John iv. 26; viii. 58; ix. 35, 38; x. 30, 38; xiv. 11; xvii. 5).

3. Those by which the apostles (who were His daily companions for three years, and St. Paul, who received a revelation from Christ Himself) refer to His divinity. The following are only a few such references: Matt. viii. 29; xvi. 16; Mark vii. 29; viii. 29; Luke vii. 16; John i. 1-4; iii. 16; iv. 26; vi. 14, 70; xx. 28; Acts viii. 37; xiii. 23; iii. 15; Rom. viii. 34; ix. 3-5; Col. 1. 16, 17; ii. 19; Philip. ii. 6, 7; Hed. v. 8; Tim. ii. 3; 1 Pet. i. 18, 19.

4. Those by which strangers and even Christ's enemies declared Him to be God: Matt. xxvii. 54; Mark i. 24; v. 7; Luke iv. 41; John i. 49; ~~Isa. li. 9~~ *James II, 19*.

MR. J. This is surely abundant proof for anyone willing to believe, but what if my objector refused to believe that the Bible was written by the ones to whom we ascribe the various parts?

FATHER S. Then, from profane history you could prove that the historical character, called Christ, actually lived, and was regarded as the most perfect character ever known to the world. Infidels admit this much, and this admission alone contains proof that He was God.

MR. J. How so, Father?

FATHER S. Well, they grant that He was everything short of God, a model of the highest perfection, the holiest person that ever lived, etc. Now if Christ was not what He claimed to be, viz., God, how could He have been "a model of perfection?" Would He not rather have been "the most impious, the most irreverent, the most blasphemous man that ever lived" if His very profession was a lie? If Christ was not God then He was not only a false teacher but the very greatest of the world's imposters.

We cannot weigh the beautiful things the enemies of Christianity say about its Founder without discovering the clear, even if implicit, admission they contain of His divinity. And hence logic forces us to conclude that if His enemies do not, like Peter, recognize in Him the "Son of the living God," it is because they are not willing, like Peter, to fall down on their knees and worship Him as their Lord and Master.

To sum up: The gospel relates how on one occasion Christ asked the apostles what the people had begun to believe concerning Him. The people were aware of Christ's sanctity and of His miracles, and hence knew Him to be an extraordinary personage; but

seeing that in His exterior He resembled other men they took Him to be a prophet, John the Baptist, Elias, or Jeremias. Then Jesus asked the apostles what they, by this time, believed concerning Him; whereupon Peter, speaking for all, answered: "Thou art Christ, Son of the living God." Both the apostles and the people were right, for Christ was both God and man. Had He not been God He could not have redeemed the world from sin; and had He not been man He could not have lived on earth, among men, nor have died for them.

When we weigh the evidence furnished by holy scripture, history, and reason in favor of Christ's divinity, and the shaky arguments adduced by the infidel to disprove the same, we become at once convinced that it requires vastly stronger faith to be an infidel than to be a believer in Christ's divinity. The Christian sees Jesus foretold hundreds of years before He was born upon earth; sees the whole world anxiously awaiting His coming; hears even pagan philosophers tell that the world must have a teacher from Heaven; sees fulfilled in Jesus all that the prophets had foretold concerning the Messiah; has before him the incomparable personality and the sinless life of Christ; hears of His many miracles and of His Resurrection from a dozen simple-minded, holy men, who were His daily companions for several years; sees His religion planted, though all the powers of kings and emperors were employed to prevent it; sees millions of men and women of every condition of life not only honor His memory, but seek their happiness and find it in surrendering to Him their entire hearts.

The infidel's belief is not arrived at by a process of reasoning; if it is not the result of irreligious training or of an unchristian life, it rests on faith in some infidel writers.

The infidel accepts his faith from Hume, Huxley, Darwin, Voltaire, Renan, Spencer, Bolingbroke, etc. The Christian accepts his faith from Christ, Matthew, Mark, Luke, John, Paul, Peter, James, etc. The Christian may believe that the whale swallowed Jonas, but it would be much easier to believe that Jonas swallowed the whale than in the face of the above arguments to discredit the divinity of Christ.

INSTRUCTION VI.

Jackson Receives a Correct Conception of God's Church

FATHER S. Now, Mr. Jackson, you are convinced that Christ was truly God, that "He so loved the world" as to die for it. But the mere fact of Christ's death will not save all people.

MR. J. No, Father; if people should all be saved now, no matter how they live, merely because Christ died for all, the Redemption would give encouragement to sin, which I understand God must hate.

FATHER S. Exactly, Mr. Jackson. But there are those who believe that, by merely recognizing Christ as Savior, they will be saved. Even some ministers "preach anybody into Heaven," if he had been a professed Christian.

MR. J. As I understand it, the Redeemer's death merely gave man a new *chance* for Heaven, made the attainment of eternal happiness with God possible.

FATHER S. And you understand it rightly. If our town were to install a system to furnish electric light or drinking water to the citizens, many people might still have no benefit from the same. Even if the town erected a huge reservoir, capable of supplying much more water than every family would need, the individual would still have to go to the trouble and expense of having his home piped and of making connections with the main pipes which bring the water to consumers. In like manner, Christ's merits are more than ample to save all mankind, but the individual must comply with certain conditions before he can have connection with and profit by the same.

MR. J. I see the point, Father. Even such people as are good in their own way might not benefit by Christ's merits, because they have not complied with conditions which He Himself has laid down?

FATHER S. Exactly; and doctrine which contradicts this, forms one of the greatest errors of our day.

MR. J. I myself have been like a house wired for electric light, but never connected with the Wire which brings the current. The house might just as well have never been wired as far as benefit goes.

FATHER S. You grasp the idea well. The world is filled with people who contend that they can work out their salvation in their own way. They fail to recognize that Heaven is a *supernatural* reward, which can be attained only by works having *supernatural* value; and that the best works of man have only a *natural* value unless certain conditions laid down by Christ are complied with. Now Mr. Jackson, I should like to know whether you understand in what manner the Savior provided for the salvation of us people who live in America in this twentieth century?

MR. J. Well, the impression I have received is this: Christ came not only as *Redeemer*, but as a *Teacher*. He had a message which He wanted to reach all people until the end of the world, while He Himself only taught in the little Kingdom of the Jews. And if I understood it rightly, He spent most of His time instructing twelve men, whom He intended to send to other nations with His message. Am I correct, Father?

FATHER S. As far as you have committed yourself; you have told how the people of the first century might come into possession of the teaching of Christ. But how would the same come down through the centuries to our day with the stamp of absolute genuineness on it?

MR. J. Well, the twelve apostles instructed by Christ wrote down what they were taught and left it for future generations in the Bible; didn't they, Father?

FATHER S. No, Mr. Jackson. I feared that you might have a wrong idea here, as most non-Catholics have. Because Protestants constantly appeal to the Bible in support of their personal beliefs, those who have given no extensive study to religion get

the impression that the Founder of Christianity wrote this book Himself, or ordered His apostles to write it for the instruction of all future generations everywhere.

MR. J. That was my impression, Father.

FATHER S. It is wrong. Christ did not write a word of the Bible, nor did He order His apostles to write; and as a matter of fact, only six of the twelve did write. Because most of the New Testament was written by apostles, it is inspired, or in other words, it is as reliable as if God Himself wrote it, but it was never intended that the nations should be taught and led to salvation by it. I do not want you to get the impression many people have, namely, that the Catholic Church makes little of the Bible. I suppose you have heard this, have you not?

MR. J. Yes, Father, I have heard that Catholics are not even allowed to read the Bible.

FATHER S. I have heard worse than that; I have heard that we priests burn Bibles. Any student of history should know that the Catholic Church gave the Bible to the world; that only on her authority the world knows that this book contains inspired writing; that her most learned sons in the early ages of Christianity spent their lives copying by hand the whole Bible and translating the same into different languages. But we shall come back to the subject "Bible" later. For the present I want you to have the proper conception of God's plan for the salvation of all people. You were right, Mr. Jackson, when you said that Christ schooled the apostles for three years, in order that they might be able to present His true teaching to the people of other lands in their day. But these twelve men were the first teachers of a real and visible organization, society, or Kingdom, which was to have concrete existence until the end of the world: "Of His Kingdom there will be no end" (Luke I, 33). Christ called this Kingdom His Church: "I will build *My Church*" (Matt. XVI, 18), and promised to be ever with it: "Behold I am with you all days even to the consummation of the world" (Matt. XXVIII, 20). You see, Mr. Jackson, the Church was to represent Christ not only as Teacher; it was to perpetuate all His work—which the Bible would be incapable of doing. *The Church created the Bible, and not the Bible the Church.* The New Testament was written only after the Church was fully organized and hard at work. Christ organized the "body" of the Church during His three years' ministry, and ten days after His return to Heaven, the Holy Ghost came down upon it, to animate it, to be the source of its divine life, to protect it from error, etc. Well then does this Kingdom of God upon earth merit the appellation of Saint Paul: "The Church of the living God" (I Tim. iii, 15); and how plain that it must be "the pillar and ground of truth" (Ibid.)? How plain that "the gates of hell will not prevail against it" (Matt. XVI, 18)? How reasonable: "if he will not hear the Church, let him be to thee as the heathen and publican" (Matt. ~~XVII, 17~~)? How reasonable: "He that heareth you, heareth Me" (Luke X, 16)? ~~VIII, 17.~~

How could this "Church of the living God," with Christ's identical mission, have less authority to teach than Christ Him-

self? less power to remove sin? How could it lack divine helps to sanctify man? "As the Father hath sent Me, I also send you" (John XX, 21).

MR. J. Since it is explained, it is all so reasonable, so beautiful, Father. See if I grasp it now: Christ was to continue His work of teaching, forgiving sins, and sanctifying man through an institution, which would be divine, not only because He started it, but because the Holy Ghost would dwell therein. And even He would ever abide with it, operating through such men as were clearly commissioned to do His soul-saving work.

FATHER S. Now you have it, Mr. Jackson. The Church would be international, and her mission explained to all people; on all would rest an obligation to affiliate with her and comply with her requirements, and in return they would enjoy her divine helps and be led to eternal salvation.

MR. J. Whilst I have in my mind now what I believe to be the correct conception of the nature of God's Church, it does not seem to tally with present-day religion. Can all the denominations be *The Church* in any true sense? And could *The Church* teach differently through the many sects?

FATHER S. No, Mr. Jackson; the Church of Christ today must be in nature, in power, in teaching, what it was when it served man through the twelve Apostles. In our next instruction we shall continue this argument.

INSTRUCTION VII.

The Relation of the Bible to the Church.

FATHER S. We have seen, Mr. Jackson, that just as Christ was God and Man, divine and human, so the institution, which He established to continue His work, is divine and human. Just as Christ "was sent" by the Father, to perform divine works through His human nature, so He in turn would "send" others, and through them continue His God-glorifying and soul-saving mission. By this arrangement, those who were the objects of Christ's personal ministrations 1900 years ago, were no better off than we of today, to whom the same divine help comes from Him through others: He was to be "Jesus Christ yesterday, today, and the same forever."

MR. J. Yes. Father; whilst I never formerly understood it was thus, it seems so reasonable that it should be so. Why should Christ have been partial to the people of one century? Father, I wish this true conception of God's Church were possessed by all; I do not believe that a single human could remain out of it. I am getting impatient to become affiliated with this institution, in order to partake of its divine helps. When are you going to admit me, Father?

FATHER S. Well, Mr. Jackson, it is customary for us first to acquaint a convert with most of our teachings and important practices, in order that he may embrace the faith only after thorough conviction. You might be slow to accept some of our

doctrines, such as Infallibility, Holy Eucharist; and unwilling to comply with some of our practices, like Confession, regular Sunday Mass, etc.

MR. J. I do not believe I would, for here is how I look at the matter: You have shown that the Church is God's institution, that the Holy Ghost dwells within it as its soul and source of life, that He protects the Church from teaching error, so that He "Who hears the Church hears God." Now, if I believe the Church to be this, must not Her teachings be true, whether I like them or not? And must not her requirements, her laws, be for the best? Then can I not say I believe all that this Church teaches even before I know what the precise teaching is on every point?

FATHER S. Yes, Mr. Jackson, you reason well. Like the Eunuch, whom the Apostle Philip instructed a short time, you can say: "What doth hinder me from being baptized" (Acts VIII, 36)? I shall baptize you before our instructions are completely finished.

MR. J. I shall be pleased, Father, because I want to be connected with the divine Reservoir: I am getting very thirsty for some of its contents.

FATHER S. Very well, Mr. Jackson, you will soon enjoy the happiness of being received. But immediately upon your baptism you will be expected to attend Mass every Sunday, to abstain from meat on every Friday, and to obey the other laws of the Church.

MR. J. I might as well begin now as a few weeks later; in fact, I have been doing that for the last month.

FATHER S. Now let us get back where we left off in our last instruction. You asked if all denominations today were in some sense *The Church*.

MR. J. Yes, Father: it did not seem reasonable to me that they could be, according to the conception I have of the Church, but I wondered on what plea they gain so many followers, and on what they base their claims.

FATHER S. The term "Church" has a very indistinct meaning with most Protestants. A simple trust that Jesus' merits will save them if they lead a decent life—especially, if they publicly profess that they want Jesus to be their Savior—makes them Christians. They need not affiliate with a religious denomination, though if they will, so much the better; only they may select the Methodist, Baptist, Presbyterian, or any one of the hundreds of other forms of religion. These denominations are all united in one thing:—in directing their members to read the Bible for guidance in the development of the Christian life. They teach that the individual is responsible to God *directly*; that to require him to believe certain things, to impose a creed, is to restrict his liberty of thought; that to require certain observances, is to interfere with his liberty of action. They see only a twofold commission imparted to the Church, viz., to baptize and to preach; and "to preach" means to announce Christ as the Savior and to stimulate people to lead good lives. Little attention is paid to "Teaching them to observe all things whatsoever I have commanded you." They contend that Christ enjoined the laity to "search the scriptures."

Yet as a matter of fact, He was telling the Jews to examine the Old Testament for testimony concerning His divine mission. These people never saw the New Testament, which has to do with His Church, nor did the Apostles themselves ever see the whole New Testament, nor did people for four hundred years after Christ, though the Church had enjoyed her golden era,—the days when people died for their faith by the thousands. And during the next one thousand years, the generality of Christians could not read the Bible, not because the Church kept the Bible from them, but because the art of printing, by which books are now multiplied, was not invented until the year 1438. We wonder how, in “searching the scriptures,” our separated brethren do not feel the force of such texts, as “if he will not hear *the Church*” (Matt. ~~XVIII~~, ~~17~~); “I shall build *My Church*” (Matt. XVI, 18); “there shall be one fold and one shepherd” (John X, 16). We wonder why they do not recognize the visibility of the Church, when it is compared to “a Kingdom,” “a city on a mountain,” “a house,” “a sheepfold,” etc.

MR. J. It resolves itself into what I have said: they have a wholly erroneous conception of God’s plan of salvation.

FATHER S. “Searching the scriptures” independently of a divinely protected Church, to which difficult passages should be referred for correct interpretation, has produced the hundreds of contradictory sects which make Christianity ridiculed by the infidel. The Catholic Church cherishes the Bible, supports her Teachings by it, and offers special favors to the laity who read it every day; but she, like St. Peter, reminds her people that in it “are certain things hard to be understood, which the unlearned and unstable wrest to their own destruction” (2 Pet. III, 16).

MR. J. A friend of mine is a great Bible reader, and when a few days ago, I asked him if he was sure that he understood its difficult passages, he answered: “Yes, the Holy Ghost assists the reader to understand its true meaning.”

FATHER S. And you should have asked another question; you should have asked: “if that be true, how is it that such assistance of the Holy Ghost does not lead all Bible readers to understand the same passages alike.” There are several other questions which would be pertinent: “How do you know that the book you are reading is actually the “Word of God?” “Since it is a translation, how do you know that it is a *reliable* version?” “Since it was translated only from a copy of the original, how do you know that even the copy is true, or that something was not omitted or changed?” On the authority of the Catholic Church alone, which does not mean much to a Protestant, he believes that the Bible contains the word of God; and without any warrant from the book itself, he assumes that the Bible only is a sufficient Rule of Faith.

MR. J. Is the Catholic Bible the same, in all things, as the one used by Protestants?

FATHER S. No, ours contains seven more books in the Old Testament. Protestants are not consistent in rejecting these, because the same authority, on which they believe what they have to

be the Word of God, also declared these seven to be inspired. Christ recognized these, which they call "apochrypha," because He frequently quoted from the Old Testament version which contained them. At His time there were two versions of the Old Testament, the one in Greek, containing these seven, the other in Hebrew, not containing them, but out of about 350 quotations which the New Testament uses from the Old, 300 are taken from the Version, which the Catholic Church uses.

INSTRUCTION VIII.

The Church of Christ Was to Be "One Fold Under One Shepherd."

FATHER S. Knowing what you now do concerning the nature of Christ's Church, what kind of an institution would you look for today, were you not already convinced that the Catholic Church is that one?

MR. J. At this late day, I would expect to find that Church spread throughout the world, all her people believing exactly the same, the successors of the Apostles teaching with unmistakable certainty, applying divine helps for man's spiritual advancement, forgiving their sins, etc.

FATHER S. You would therefore pass by any religious denomination which made its appearance as a separate body after the first century?

MR. J. Yes, Father; for how could such a one claim Christ as its Founder?

FATHER S. That's right. And you would give no hearing to a church, which points to Mr. or Rev. So and So as its founder?

MR. J. No, Father; for how could anyone but God establish a church which would lead to Heaven? If Heaven belongs to God, only a God could offer it to man on any terms.

FATHER S. Good. I might promise you the court house in this town on certain conditions laid down by me, and no matter how well you fulfilled such conditions, you would never get the reward promised, since "no one can give what is not his own." I presume you would also pass by a church, whose teachers do not agree among themselves on every point of belief?

MR. J. Yes, Father; because if they received their teaching from a divine Church, from the same source, they would have to agree.

FATHER S. Then, you would have to eliminate from your consideration all churches but one.

MR. J. Surely; even if Christ never stated that His Church would be one and the same for everybody, everywhere, at all times; because I could not conceive of God establishing two or three churches.

FATHER S. You have not yet read the Bible sufficiently to quote any passages, which tell that the Church should be one?

MR. J. No, Father; but I remember the substance of a few texts which you have already quoted: Christ spoke of *The Church* and of building *My Church*, not churches. Then, didn't He say there would be *one fold* and *one shepherd*?

FATHER S. Yes; and the Apostle affirms that as there is only one Lord, there could be only *one faith*, and one baptism (Eph. IV, 5). Jesus declared that "a house divided against itself cannot stand" (Matt ~~VI, 25~~). Christ prayed that all His followers "*might be one* as He and the Father are One" (John, XVII, 11). Non-Catholics might argue that the men who were the founders of other churches were moved by God to do so, but St. Paul says that "even if an angel from Heaven" made such a pretension, he should not be listened to (Gal. I, 8); "He that is not with Me is against Me." X
XII, 25.
X

MR. J. Oh, you need not go farther. To me nothing is more plain than that Almighty God would want no division among His children. There is such harmony in all the lesser works of God, and He surely would want it in His human family, when there is question of knowing and serving Him.

FATHER S. Well now, Mr. Jackson, outside the Catholic Church, there is no united Christianity. In our own country alone, according to the Government census of 1916, there are 200 denominations among which the 24,000,000 Protestants are divided, and they differ woefully. Only in very few points could they agree to teach the same. Each of the larger denominations is rent by many divisions, so that separately any one of them has a very limited membership here, and only a few followers in other nations. Contrasted with them is the Catholic Church, which has at least 270,000,000 members and is represented everywhere on earth. Its followers are many in all civilized countries, and tho differing in race, color, language, habits, etc., are "one fold under one shepherd."

MR. J. It is strange that this marvelous oneness of Catholics in belief and the lack of it among non-Catholic religions is not considered by learned Protestants, for it is surely the plainest argument in favor of the Catholic and against the other churches.

FATHER S. It is; but they fail to see its force, because of their erroneous conception of what God's Church was to be. Students of history are aware that for centuries the Catholic Church was the only Christian Church on earth, and that the oldest Protestant church is less than 400 years old. The word "Protestant" was coined in the sixteenth century.

MR. J. This ought to be another telling argument; because if the Catholic was the first Church, it must have been the one Christ established. And a church that had no existence for a thousand years or more after the Apostles could not be the same church that the Apostles propagated.

FATHER S. You will make a good defender of the Church you are embracing, Mr. Jackson. But what would you answer a zealous Protestant who should contend that, whilst the Catholic Church was once the true Church, it fell into error and became

quite corrupt, and men like Luther, Calvin and Henry VIII, left it, to re-establish the pure Christianity of the first centuries?

MR. J. I would say that either Christ or these men are deceivers, for Christ declared that He would be with His Church all days, and that the Spirit of Truth would keep it in truth. If Christ was God, He must keep His promise to preserve His Church from error. In fact, I know He would, even if He made no such promise.

FATHER S. Good answer.

MR. J. Then I would ask if those men they speak of, Luther, Calvin, Henry VIII, etc., agreed among themselves. If they did not, who was the true teacher? And since you say that other denominations are constantly changing and subdividing, they surely need a reform to make them what the parent body originally was.

FATHER S. Very good. There never could be a reformation of the Creed of the Church. An individual might fall into error, even a bishop, or a number of bishops, but not the Church as a Church. Granting that people's lives needed reforming, it would not be an argument against the divinity of the religion which they professed. Even the successors of the Apostles could break the Ten Commandments, but to believe that they as a body could teach error would be to lose all faith in God, to discredit the promises of Jesus, to blaspheme the Holy Ghost, Who was sent by Christ to protect the Church from falling into error.

MR. J. I have been wondering how the Church speaks her mind, settles disputes, defends herself; I know that you regard the Pope as a kind of Head, but have not been told what his real position is.

FATHER S. Oh! I believe I forgot to tell you that the twelve Apostles constituted the primitive teaching body of the Church, which, of course, had to have a "head," a spokesman, and Christ chose St. Peter for that. Today the one whom we call Pope holds the same place among the bishops as St. Peter did among the Apostles. His office is not merely honorary, but he is in a peculiar manner Christ's vicar or representative. It is true that Christ is the real "Head of the body, the Church"; but this Church being a visible organization, must have a visible head, through which to speak audibly and with authority. St. Peter was appointed to that office in his day, and was recognized as the head by the other Apostles. So today, the bishop of Rome, his successor, must fill the same place. (The Latin word for Pope is "Papa," or father. Hence despite the fact that our non-Catholic friends do not like the term "Pope," they call their own fathers "popes" every time they address them "papa.") And since the Church is infallible when she teaches all her children what they must do or believe to be saved, so must the Church's spokesman be. I feel that we had better reserve for our next instruction the lesson on "Infallibility," since it is an important one.

INSTRUCTION IX.

 The True Church Must be Infallible

FATHER S. In our last instruction we referred to the beautiful harmony of belief among Catholics. Now, this is made possible by an infallible authority behind the teaching of the Church. If there be a "Church of the living God" upon earth; if it has been commissioned "to teach the nations," then it must be able to speak with infallible authority. The Church's voice must be God's voice, her teaching must be His teaching, her authority must be His authority; this means that the Church is infallible.

MR. J. That is what "Infallible" means?

FATHER S. Yes; but our Protestant friends think it means something else. When we say that the Pope, who speaks for the infallible Church, is "infallible," they surmise that we regard him as a kind of God, who cannot sin, nor make a mistake. But we merely mean that when he speaks for the Church on matters pertaining to what must be believed or done for salvation, he is protected by the Holy Ghost from teaching error.

MR. J. That seems to me to be a self-evident truth. If the spokesman for the Church taught all the members error, God would be sleeping.

FATHER S. That's right. Stop and think, then see if you could really believe that the Church of God could teach error in matters that concern what man must believe and do to save his soul. Can you really believe that the Church *has been commissioned* to teach the nations, and yet that she can err in matters pertaining to faith and morals? Can you conceive of God commanding man to hear the Church, and yet allowing him to be taught falsely? Our non-Catholic brethren do not see the necessary connection between an infallible Church and some living voice to speak for her. They would rather believe in an infallible BOOK, not considering that the Bible's infallibility rests on the infallibility of the voice which declared it to be the word of God. And whilst deprecating the infallibility of one representative of Christ in the Church, they go to the extreme of ascribing infallibility to every Bible reader.

MR. J. Yes; as I told you before, a friend of mine contends that the Holy Ghost protects him from misunderstanding the Bible. If this were true, for his own use, he would be infallible, would he not?

FATHER S. Yes. Applied to the Pope, infallibility is nothing more than freedom from error in his teaching, when, in the name of God, he defines for the people of the whole world what the precise revelation of God has been? Infallibility is not *for* the Pope, it is nothing that the Church glories in for her own sake; it is *for the people*.

MR. J. Plain as all this is to me, I am interested in having the Bible proof.

FATHER S. Exactly. Different passages of scripture would prove the infallibility of the twelve Apostles; in fact, no Protestant could attach weight to New Testament teaching and deny infallibility to the Apostles. "Go, teach all nations, and I am with you." "He who hears you hears Me." Yet they were not to go to work independently, but were to constitute the teaching body of the primitive Church under the leadership of one who would be spokesman in the Church. Christ addressed Himself to the twelve as a corporate body, but He addressed Himself more emphatically to the one whom He constituted the first visible Head of His Church.

Since Christ was to confer a new office on Peter, He changed his name. His name had been Simon. But now that the Church was to look to him for correctness of teaching, Christ gives him a name which expresses his new position; Christ calls him a "Rock"; that is what "Peter" means. In the language Christ spoke, He said:

"Thou art a Rock, and upon this rock I shall build My Church and the gates of hell shall not prevail against it; and I shall give unto 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 upon earth shall be loosed also in Heaven" (Matt XVI, 18, 19). The force of this text is so strong that our enemies try to minimize it by giving it a different interpretation. Whilst there is only one interpretation to "Peter and the Rock," we shall not press it here, since the rest of Christ's utterance furnishes conclusive proof of the primacy of Peter in Christ's Church. The phrase "Kingdom of Heaven" used by St. Matthew invariably means the Church: he speaks of scandals existing in the Kingdom of Heaven; the Kingdom of Heaven is compared to a net containing good and bad fish; it comprises wise and foolish virgins, etc. Hence, St. Gregory says that the Kingdom of Heaven often refers to God's Kingdom on earth, the Church. To one alone Christ handed over the keys of this Kingdom, or in other words, committed full authority. "To thee I shall give the keys of the Kingdom of Heaven." "To thee" has converted many a non-Catholic.

MR. J. This is interesting, Father.

FATHER S. There are other scripture texts to prove the same. Christ frequently referred to His followers as sheep, and called Himself the Shepherd. Now, in John XXI, 15-17, Christ tells Peter to be the shepherd in His place: "Feed MY lambs, feed MY sheep," preside over My whole sheepfold.

Satan would use all his power to defeat the Apostles, "but I have prayed for THEE, that THY faith fail not * * * confirm thy brethren" (Luke XXII, 32). Christ taught the people out of Peter's ship; He ordered the same tribute to be paid for Himself and Peter.

MR. J. Well, was Peter the acknowledged head of the infant Church?

FATHER S. The Protestant says: "No, Paul was a greater Apostle; Paul worked harder than Peter; Paul resisted him to his

face; Peter denied Christ." But he is not talking to the point. Caiphas, who assisted in bringing about the condemnation of Christ was the High-priest of the Jewish Church. The Scribes and Pharisees were condemned severely by Christ, yet He tells the people their authority must be respected, for "they sit on the chair of Moses." The dispute of Peter and Paul was not about a question of faith; nor was Peter speaking in his official capacity, when alone his verdict would be held as infallible. Peter had repented of his denial before he was actually told to be the Shepherd. St. Paul might just as well be accused, for he was a persecutor of the Church only a few years previous.

MR. J. If I understand it right, the personal, private life of the Head of the Church is to be kept apart from his representative character?

FATHER S. Surely. The President's signature to a bill would be official even if he had "cussed" and "drank" the day before as Mr. Harding. In listing the Apostles the evangelists give the names of all others without order, but are careful to head the list with Peter. After the reception of the Holy Ghost on Pentecost, Peter is the first to address the people. Peter works the first miracle. In the first twelve chapters of the "Acts of the Apostles" Peter's name occurs fifty-three times, far oftener than all the other Apostles taken together. Peter presided at the Council of Jerusalem, a sure evidence of his acknowledged position. When Peter was imprisoned, all prayed for him. From the very first centuries, the Primacy and Supremacy of the Bishop of Rome has been recognized, but whether Peter or his successors lived at Rome is a matter of no consequence. Of course, he did live there and died a martyr there. Deny a Supreme Ruler in the Church here below, and how are disputes to be settled?

MR. J. Yes, even a baseball game needs an umpire.

FATHER S. Deny Infallibility to the head of the Church on earth, and there is no possibility of a man knowing whether he believes right or wrong.

MR. J. Even a dictionary is regarded as infallible.

FATHER S. Deny divine protection to the voice that speaks in God's name, and the Church has no right to command submission.

MR. J. Oh, it is so plain; if I were a member of no church, and wanted to know the truth, none but an infallible Church would have any attraction for me; not to claim infallibility would be equivalent to an admission that the Church might teach me wrong.

INSTRUCTION X.

The "Bible Only" Theory Does Not Work Out Well.

PROTESTANTS MISUSE THE BIBLE

FATHER S. Well, were you at Mass yesterday, Mr. Jackson?

MR. J. Yes, Father; my only difficulty is there. I find it

harder to understand your services than to see through the Church's teachings.

FATHER S. Take it easy. Before we get through, you will understand the Mass, too.

MR. J. I have no doubt about that. Divine wisdom must be as evident in your services as in your doctrines.

FATHER S. We have seen, Mr. Jackson, that the Church's last word, when determining a matter pertaining to faith or morals, must be infallible, otherwise the millions who would follow Christ's injunction to "hear the Church" might be led into error. The need of this seemed very plain to you, did it not?

MR. J. Yes, Father; if the Church's word were not final and infallible, it would surely be impossible to keep all the nations united in the identical belief. In the state we have a supreme tribunal, to which people may submit disputed questions for a final decision, and by whose judgment the litigants must abide. And I see a greater need of such a tribunal in the Church, because there is so much more at stake.

FATHER S. That's right. What if there were no supreme court to determine the precise meaning of obscure passages in the Constitution? What if the general government placed copies of this Constitution in every home and expected each person to read it and apply it as he should understand it? What if hundreds of divergent opinions existed concerning some of its clauses, and the state permitted all lawyers and others to sustain and act on such opinions? It would never do. We would have no United States, but barbarous confusion in the land.

MR. J. And such a principle the members of other churches defend in religion?

FATHER S. They do. They believe in placing Bibles in every home and permit all readers to stand by their own interpretation thereof. This unreasonable theory is still advocated even though it has split up Christianity into a thousand divisions. Acting on this theory not even the minister *is sure* that he is right. Some time ago I attended a meeting of a ministerial association and explained the attitude of the Catholic Church toward the Bible. Then I asked the reverend gentlemen some questions. I picked up the Bible and asked them if they all believed it to be the Word of God. Ministers representing nine different denominations, said: "Yes, we do." Then I replied: "I believe it to be the Word of God from cover to cover, but I do not understand how any of you can consistently believe that." They asked: "Why not?" To which I responded: "Well, prove to me that the contents of this book are inspired in any other manner than by saying that the Catholic Church said so. Now, the Catholic Church either was infallible when she said so, or she was not. If she was not, she might have been mistaken; and in such case you do not know whether the book contains the Word of God or not."

MR. J. What did they reply to that argument?

FATHER S. One of them said: "Why, the writings bear upon their very face plain marks of their inspired character." To this I replied by opening the book and reading something from the

Old Testament which had rather the appearance that the devil wrote it. Then I told them that the Koran, which the Moham-medans regard as inspired, contains some most edifying reading. so does Smith's revelations, which the Mormons reverence, but that they would never concede that these writings were the "Word of G d."

MR. J. What did they say then?

FATHER S. They were silent. But one of them, to change the subject, and probably to get me in a corner, asked if we did not have the "apocrypha" in our canon?

MR. J. What do you mean, Father, by "apocrypha" and "canon"?

FATHER S. By "apocrypha" Protestants understand books which are in the Bible regarded by them as *doubtfully* inspired. And by "canon" is meant the collection of writings which constitute the Bible.

MR. J. And what answer did you give?

FATHER S. I told him that if they deny the infallibility of the Catholic Church their whole Bible contained apocrypha, for the same voice which declared to be the Word of God the books they accept as inspired, also declared the other seven books, which we have, to be inspired. To be consistent, they would have to accept all.

MR. J. Were they convinced?

FATHER S. They seemed to be, for they asked no more questions. But I asked them a few.

MR. J. What did you ask?

FATHER S. First, I asked if they really believed the "Bible only" to be the rule of faith; and three of them answered "Yes." Then I asked why they do not observe the Saturday instead of the Sunday; why they do not believe in the absolute necessity of baptism for salvation; why they do not anoint the sick with oil; why they permit remarriage after divorce; what St. Peter meant when he declared against *private interpretation* of the Scriptures (2 Pet. I, 20); what about the things which St. Paul said should be observed though he did not deliver the same in writing (2 Thess. II, ~~13~~¹⁴, and III, ~~16~~); what Christ meant by the words "hear the Church" (Matt. XVIII, 18); "he that despises you, despises Me" (Luke X, 16); what St. Paul meant by anathematizing even an angel from Heaven who would differ from his teaching (Gal. I, 8); how they could hold that the Church fell into error, against the plain promises of Christ to protect it from error (Matt. XXVIII, ~~14~~¹⁵, Matt. XVI, 18; John XIV, 16; XVI, 13; Tim. III, 15); how they deny to any the power to forgive sins in God's name (Matt IX, 6; John XX, 21; Matt. XVIII, 18) why they do not regard marriage as a sacrament (Eph. V, 32), etc.

MR. J. I should say you did show where they do not follow the Bible.

FATHER S. Then I said to them: Your presence here as ministers of nine different denominations evidences that you do not all understand the Bible alike; your discussions prove that you are not *sure* that your particular belief is correct.

MR. J. What did they say to that?

FATHER S. One of them stated: "No, but we are sincere and honest in our inquiries; we meet to exchange views on obscure things." I smiled and rejoined: Then of what use is an inspired book, if you are not sure of its meaning? Christ declared: "You shall *know* (not search for) the truth." I told them that they sorely needed a Pope, even if they gave him another name; I asked each to tell me his precise understanding of Christ's few words: "This is My body." There were four views quite conflicting among the nine. I reminded them that correct belief on this point was surely essential, for what if Christ actually meant what He said? Before leaving I declared: "Gentlemen, your 'Bible only and private interpretation' theory is certainly flimsy and has ill results; you had better weigh the 'Hear the Church, divinely protected from error' theory, and see if it is not safer."

MR. J. Did they express a willingness to do so?

FATHER S. No; one of them manifested a little bitterness. He said: Why, Paul was a greater Apostle than Peter; he did more work; Peter denied Christ; was corrected by St. Paul; Peter was never in Rome; some of your Popes were bad men:

MR. J. I cannot see how any of these charges, even if true, could militate against the Catholic teaching that Peter and his successor at any time, represented Christ, as the visible Head of the Church.

FATHER S. No, they could not; but I took pains to remove his wrong impressions. There is no need of rehearsing my replies, because we dwelt on them substantially in our last instruction.

INSTRUCTION XI.

If the Catholic Church Cannot Decide, None Can.

FATHER S. Well, where did we leave off with the last instruction?

MR. J. You told about the minister's irrelevant reply to your remark that the other churches need a pope.

FATHER S. Oh, yes. He said that Paul called St. Peter down, meaning thereby that Paul did not recognize him as infallible. He was not acquainted with the Catholic teaching on this point. No Catholic believes that the pope is infallible in mere matters of policy, of which there was question on that occasion. We do not believe that the pope is divinely protected from error even in matters of faith when he acts in his personal, private character, but only when he speaks officially for the Church, when he speaks "*ex cathedra*," as theologians term it.

MR. J. What about his contention that St. Peter was never in Rome?

FATHER S. It is absurd. No historian pretended to make such a charge until this last century, not even the Church's great-

est enemies; and even now, reputable historians all agree that St. Peter was bishop of Rome, and with St. Paul suffered martyrdom there. But even if it were true that he was not bishop of Rome, what would it prove? The point at issue is: Was he appointed visible head of the Church by Christ? Even if years after his death his successors moved to Rome, future bishops of Rome would be his successors.

MR. J. Of course, the place of residence is not essential. But is it true that some popes were not good men?

FATHER S. So few, that one must marvel thereat, especially when one takes into account that in the middle ages wicked kings and emperors did their utmost to have men raised to the papacy, who would not disturb them. Forty popes died martyrs for the faith, and about ninety are canonized saints. Even if every twelfth one was privately bad, the proportion would be no greater than among the twelve apostles chosen and schooled by Christ Himself. Moses, whom God chose to be the leader of His people in the Old Law, with whom God conversed personally, through whom He gave His commandments to the world, committed a sin for which he was punished by being denied his ambition to reach the "Promised Land." But he continued to be God's representative in the world, nevertheless (Exod. XVIII, 15); even Caiphas, who participated in the execution of Jesus, was God's representative among the Jews (John XI, 49, 50); the scribes and pharisees were wicked men, yet Jesus tells the people to listen to their teaching because "they have sitten on the chair of Moses" (Matt. XXIII, 2, 3). Paul himself had been one of the worst persecutors of the Church.

MR. J. I understand, Father. Whilst the Church herself must be holy, because it is the work of God, because Christ has promised to be with it until the end of the world, and because the Holy Ghost is its principle of supernatural life, still its members are men, whose wills are not forced to keep God's commandments.

FATHER S. Exactly. Christ compared His Church to a field in which the wheat and cockle would exist together until the harvest; to a net, which would contain both good and bad fishes. The Church, as a whole, is holy; the popes, as a body, have been the world's holiest men. Why do our enemies judge the representatives of Christ by the three or four unholy ones, instead of by the two hundred and fifty holy ones? They do not condemn the twelve apostles because of the sins of two or three of them. They would not refuse to accept a decision of the Supreme Court if the private life of one of its members were not commendable.

MR. J. That point is clear to me. But I have been wanting to ask another question: If I grasp the situation correctly, Christ did not formulate a creed; how, then, is it that the Church's teachings are precisely defined and put together in a systematic way, such as they are contained in the Catechism?

FATHER S. It is true that Christ did not do that personally. But He certainly taught definite truths to the apostles, and ordered them to teach others to observe all things whatsoever He had taught them (Matt. XXVIII, 20). Moreover, the Savior told them

that He had not instructed them fully: "When He, the Spirit of Truth is come, He will teach you all truth" (John XVI, 13). What the Church has crystalized in a creed has been taught from the beginning, but was prominently stated only when someone in the world preached doctrines that were at variance with what the Church held to. In nearly every century from the time of Christ, successors of the apostles, the bishops of the world, were summoned together to meet like the apostles themselves met at the Council of Jerusalem, and express the mind of the Church for the people of their day. And if some false teacher had been propagating an error, the same was condemned and the precise truth concerning the matter stated. For instance, in the beginning of the fourth century, a man, who had a considerable following, denied that Christ was truly God. Then the pope convened the Council of Nice, in the year 325, and authoritatively declared that Christ was as truly God as the Father. In the same century, to dissolve another heresy, and to state the truth officially, the Council of Constantinople was held; and so on through the centuries. Even as late as the last century two other truths of faith were solemnly defined,—that of the Immaculate Conception of the Blessed Virgin, and the Infallibility of the Pope. There was no occasion for the Church to express these truths explicitly before, because no Catholic had openly denied them.

MR. J. Well, have the Church's infallible decisions always been given through such General Councils? I thought that the pope was divinely assisted, so that he could make such decisions without convoking a council of all other bishops. Christ surely meant this when He said: "To thee I shall give the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound also in Heaven."

FATHER S. You have the correct understanding. But greater external solemnity is given the Church's decrees when all her bishops, jointly with the pope, make the decision. Then this mode of procedure is more conformable with that of the apostles, who met at the Council of Jerusalem in the same way, in the year 51. Moreover, it is certainly beneficial to all the bishops to meet in such a convention. The written records of such Councils from the earliest centuries are a grand treasure, and with them, how easy is it for the Church today to determine whether the prevalent belief is identical with that of the remote ages! These records constitute the Church's diary, and make her authority in matters of faith so weighty that it is silly for any modern church to question it. How can any religious organization founded during recent centuries prove a single claim, if the same differs from what General Councils, held fourteen and fifteen hundred years ago, decided was the teaching of Christ. Is the Infallibility of the Church sufficiently plain to you now, Mr. Jackson?

MR. J. The plainest of all I have learned about the Church: for, if man must accept certain truths, is it not absurd to suppose that God would leave to each individual to determine what these truths are? How could doubts or disputes be settled, if there was

no divinely constituted authority outside the Bible,—since people make the Bible mean anything? If the Catholic Church fell into error, how am I to be sure that any of the reformed religions is correct, because only infallible authority could determine that, and none of them claim such authority?

FATHER S. There is nothing shaky about your faith, Mr. Jackson.

MR. J. Not any longer, Father. There is only one other matter I want a little light on at this juncture. Christ commissioned His Church to convert the nations; was any nation converted by a Protestant church?

FATHER S. Not a single one. Every nation in Europe and Asia received Christianity first from missionaries, who were under the pope. For centuries the people of all Europe were Catholic Christians.

INSTRUCTION XII.

Heaven a Reward for Definite Service of God.

FATHER S. Now, Mr. Jackson, since you have a clear comprehension of the Church's nature, organization and mission, we shall take up one by one those teachings of the Church, which we have not already touched on. You will recall that we believe in God, Who exists in three Persons; that the second Person became man to atone for mankind's sin, and to establish in the world a spiritual kingdom, for the proper teaching of the nations and blessed with divine helps to assist the soul of the individual in its strife for salvation. Incidentally we have referred to the reward which is in store for those who faithfully observe God's commandments and "hear His Church," and to the punishment which awaits those who disregard either. Now let us take up the several doctrines of the Church specifically.

MR. J. Very well, Father, I am ready for them. Let us begin with the pleasant teaching concerning Heaven.

FATHER S. Yes, I presume you are most ready to believe that there exists a place of eternal happiness?

MR. J. I am ready for the pleasant and unpleasant. You only need to tell me what God's Church, taught by God Himself, declares.

FATHER S. Well, concerning Heaven, the Church teaches, that it is God's own home, where the saved are associated with the angels, see God face to face, and enjoy a happiness beyond the conception of any human being, and one that will never end.

MR. J. That's worth working for, Father.

FATHER S. Indeed it is. If happiness, such as the Almighty Power of God can prepare, were to be only of one or ten years' duration, it would be worth a lifelong struggle; but considering that it will last as long as God Himself will endure,—

eternally—its attainment should be the one great concern of every human being. No one should be willing to run even the remotest risk of losing it.

MR. J. But no one who dies in sin can enter this happiness of God, can he?

FATHER S. No.

MR. J. But you are going to show me that the loving God has empowered His Church to forgive sins?

FATHER S. Yes, but we shall take this up later

MR. J. It does not seem to me that any man could be worthy of such a reward as you describe Heaven to be.

FATHER S. Surely no man could be *worthy* of it, but God chose thus to honor and reward those who love and serve Him here on earth. I am glad that you are not so presumptuous as some people, who believe that whether a man does God's will or not, he will be saved.

MR. J. That would be unreasonable. It is against all justice to reward the wicked. Think of a person being rewarded for ever and ever for breaking God's laws throughout a long life, and not even seriously repenting!

FATHER S. I see that it will be easy to prove to you the existence of hell; you are touching upon it already.

MR. J. Well, isn't Heaven to be a *reward* for virtue and the service of God?

FATHER S. Yes, except for babes, who die in their baptismal innocence; they receive it as a gift. But those who come to the use of reason *earn* Heaven by complying with God's requirements.

MR. J. That seems just and right. Since God does not owe Heaven to anybody, it surely rests with Him to dictate the terms on which it is to be attained, and man has no one to blame but himself if he refuses to comply with such terms.

FATHER S. Exactly.

MR. J. On this same principle, I presume that there are degrees of reward in Heaven, for surely some deserve more than others?

FATHER S. Oh, yes; the person who gives his best years to the devil, but repents before death, will receive less reward than those who were devoted friends and lovers of God throughout life.

MR. J. But all are called saints, are they not?

FATHER S. Yes, all the saved are called saints; but they came into possession of Heaven by different claims. Some, in days of persecution, gave up their lives, rather than betray Christ; they are called martyrs. Millions won Heaven in this way during the first three centuries. Others consecrated themselves, soul and body, to Christ; they sacrificed chances to marry, in order that they might expend all their heart's love on Jesus; they would have been ready to die a thousand times rather than to offend God by the slightest sin; many of them went to the desert to live amid privations and to devote their whole lives to prayer and quiet meditation. But still others lived like the ma-

majority of us, in a world of sin, subject to thousands of temptations. They cared for their families, attended to their work, but did not wholly neglect their souls. They prayed, submitted to Christ's easy yoke, and employed the means of salvation placed by God's Church at their disposal.

MR. J. But only the *spirits* of the good go to Heaven?

FATHER S. Until the general Resurrection day, at the end of the world. In the Apostles' Creed we say: "I believe in the resurrection of the body." By His Almighty power God will reproduce the bodies of every human being, and reunite the same to the souls which from the time of their separation by death, were in Heaven, Hell or Purgatory. Then the whole assemblage of human beings will be judged by God (cf. Matt. xxiv); and thereafter, as human beings—*body and soul united*—they will be welcomed into Heaven, or sentenced everlastingly to Hell. The bodies of the saved will be like unto Christ's risen body, glorious, radiant with heavenly beauty, spiritualized, and no longer capable of the slightest suffering; whilst the bodies of the wicked will be hideously ugly, because of their union with a soul which has lived in Hell and was branded with God's curse. As the body participated in many good works, and in many evil deeds, it is fitting that it should be rewarded or punished with the soul.

MR. J. Is not the soul judged at death and its fate settled?

FATHER S. Yes; this is called the particular judgment.

MR. J. Why, then, another judgment at the end of the world?

FATHER S. For several reasons, two of which are: 1. To glorify Christ before the whole world. On earth He was unjustly judged by men and sentenced to death; 2. To vindicate the justice of God. On earth people frequently accuse God of being unjust and criticize His Providence, which they do not understand. Here we frequently see poverty and trials, sickness and misfortune associated with virtue and holiness, whilst the wicked often prosper. God will show that He was a *just* God nevertheless.

MR. J. Does anybody know when the end of the world will be, Father?

FATHER S. No; so don't be alarmed at the prophecies of Adventists, Dowieites, etc.

MR. J. Will relatives and friends know each other in Heaven?

FATHER S. Assuredly; anything which would conduce to the greater happiness of the blessed will be granted by God.

MR. J. Don't you think that the ones whose happiness is inferior will envy those who are rewarded more?

FATHER S. No; those who have the least reward in Heaven, possess all that they could contain. Each saint has a certain capacity for heavenly joy, and is filled to overflowing. A bucket running over with water would not envy the barrel, which contains more; it has all it can hold.

INSTRUCTION XIII.

Hell, Not Pleasant to Believe, But Most Reasonable.

FATHER S. I presume you have had dreams about your future happiness in Heaven, Mr. Jackson?

MR. J. I have tried to represent Heaven's joys to myself, as you described them, but I am not so sure of coming into possession of them; you see, I am far from being a saint as yet.

FATHER S. Well, whilst I am sure that you will henceforth be as earnest in the service of God as you have hitherto been neglectful it is proper to entertain a little fear about your ultimate success; the Bible declares that "the fear of the Lord is the beginning of wisdom."

MR. J. The Catholic Church, then, does not believe that any are "sanctified" in the sense that they cannot be lost, —as some churches hold?

FATHER S. No. St. Paul tells us that even he was not *sure* of his salvation: "I am not conscious to myself of anything (any sin), but in this I am not justified"; and in another place the Bible says that no one is certain whether he be worthy of love or hatred. We are not sure how we shall correspond with God's graces in the future. But the Bible tells us that "he who perseveres to the end (in living right) will be saved."

MR. J. Now, Father, what does the Catholic Church teach about hell?

FATHER S. She teaches: 1. that there is a hell; 2, that it will last forever, and 3. that those detained therein endure a terrible twofold punishment,—the privation of the vision of God, and some form of torment.

MR. J. I suppose hell is quite the opposite from Heaven?

FATHER S. Exactly; the blessed in Heaven see God, are free from every form of pain, and have no fear of losing their happiness; the damned do not see God, endure acute pain, and have no hope of ever being liberated therefrom.

MR. J. If I did not believe in the infallibility of the Church, Father, this teaching concerning eternal torture would be most difficult to accept; up to this point God has always appeared to me as the *good* God.

FATHER S. Well, express your objections, and see if they cannot be removed even by logical reasoning.

MR. J. Very well: I want answers for "Church defense." Now, first of all, it seems *repugnant* to believe that God would punish a man so terribly.

FATHER S. It did not seem repugnant to believe that God would reward so munificently, did it?

MR. J. No, Father, because I had known Him to be such a good God,—by creation, and especially by redemption.

FATHER S. He rewards the very good eternally, because His goodness is infinite, or without limit.

MR. J. Yes, Father.

FATHER S. Then He should punish the very wicked eternally, because His justice is infinite, or without limit. All His attributes must be equally infinite. God cannot be any more indifferent toward evil than toward virtue.

MR. J. I guess you have me.

FATHER S. Let us suppose a case which is quite common: A highway robber holds up a man by pointing a revolver at his head, and demands his money: robbery and murder (if necessary) are in his heart, but the man whom he "holds up" bests him, and shoots him, killing him instantly. This man, guilty before God of robbery and murder, goes into eternity without the slightest repentance. Surely he will not be "rewarded" forever?

MR. J. Impossible.

FATHER S. Then there is no alternative but hell. Exclusion from Heaven is the worst kind of hell. And if the exclusion were not eternal, that man would one day be saved. If hell's punishment were not eternal, the sinner could, to use a homely expression, "put one over" on God; for God could say in a hundred commandments: "Thou shalt do this; thou shalt not do that," and the sinner could reply: "I shall not do this, I shall do that throughout my life, and You must save me, because my soul is immortal and hell is not eternal." Thousands of sinners do defy God in this manner by acts.

MR. J. It is plain enough, Father.

FATHER S. People are led more by sentiment than by reason when considering this subject. If these same people were dealing with offenders against themselves, they would not be all mercy. What if a man assaulted your daughter? What if some one accused you of some awful crime, whilst you were wholly innocent? The law punishes some criminals as long as it can punish them. People are often so impatient to mete out justice rather than mercy, that they take the law in their own hands, and "lynch" the criminal. Now since we are made for God alone, are placed here to serve Him, are aided by God's grace to avoid sin, are called to Heaven, which we can attain if we will,—is it not reasonable that if we choose to do everything else but "the one thing necessary," we should be cast aside as "worthless servants?"

MR. J. It is, Father.

FATHER S. God would be cruel and eternal hell would be impossible of belief if we could not escape hell. But remember, if the sinner be lost, it is wholly his own fault. God has done more than His part to save the sinner. He underwent a cruel death to bring salvation to the sinner, but does not rob him of his free-will. Good people are not afraid of hell, because they have firmly decided to escape it; just as you and I would not care if this state had a thousand penitentiaries, because we intend to stay out of them. Hell exists for the violators of God's laws, just as the penitentiary exists for the violators of man's laws. Both can be avoided,—so where is the injustice?

MR. J. I don't see that there is any.

FATHER S. Now, let us see what the Bible has to say on this matter. Matthew (xxv. 41) records the words which Christ Himself will address to the wicked after the General Judgment: "Depart from Me, ye cursed, into everlasting fire." This sentence expresses the three points which I declared the Church to teach about hell: "Depart from me," expresses the loss of God; "into fire," the torture; "everlasting," the eternity of the punishment. The same truths are clearly contained in the parable of the "Rich Man and Lazarus" (Luke xvi). Our Saviour declared: "The rich man died and was buried in hell;" there he pleads for a drop of water from Abraham, "for I am tormented in this flame." But Abraham answers: "Between us and you there is a fixed great chaos; so that they who would pass from hence to you cannot, nor from thence come hither." This parable, therefore, emphasizes the existence of hell, its torments, its eternity.

MR. J. So the Catholic Church really believes that there is fire in hell?

FATHER S. She has never defined as an article of faith that there is actual material fire, such as we have on earth, but she inclines strongly to this belief, because Scripture repeatedly calls the *pain of sense* "fire;" it speaks of "everlasting fire" (Matt. xxv), "unquenchable fire" (Mark ix), a "furnace of fire" (Matt. xiii), "an abyss filled with fire," "devouring fire" (Isai. xxxiii), etc. The very words of our Savior's sentence imply *material* fire: "Depart from Me, *into fire*." But what if our Savior meant *figurative* fire? I cannot see that the slightest consolation would be afforded the sinner; because the figure would have to convey the meaning that hell's torments are as terrible as fire. If you told me that your tooth pains like fire, would you have relief, if I tried to console you by saying: "But it isn't fire?"

MR. J. No, Father; I would be just as miserable.

FATHER S. The quality of punishment depends on God's free will. If He decided on fire, no number of protests from man will affect it.

INSTRUCTION XIV.

Purgatory, the Plainest of the Church's Teachings.

MR. J. I am now ready for an instruction on Purgatory, Father. I have not the faintest idea of your teaching on this point, but I believe it comes in for severe condemnation by Protestants: I have often heard them refer to it sarcastically.

FATHER S. It is because they do not understand our real teaching. Purgatory is the most reasonable and intelligible of doctrines, and is so consonant with God's justice. You have conceded that only the *very good* can expect to go to Heaven *immediately* after death, and the *very bad* to hell, have you not?

MR. J. Yes, Father.

FATHER S. Well, then, how about the great multitude,

which you would class neither with the *very* good nor the *very* bad; whither will their souls go right after death?

MR. J. I never thought of that. Surely they go somewhere, and do you call that place Purgatory?

FATHER S. Precisely.

MR. J. You have convinced me already, for I believe that the majority of people are neither so free from all sin as to merit immediate entrance into Heaven, nor so bad as to be punished forever in hell.

FATHER S. You grasp the idea, and will understand it better if you compare the exercise of human justice with that of divine justice. Human justice would not deserve the name unless it were a copy of the divine. Yet human justice recognizes little criminals and big criminals, and punishes them accordingly. It has a jail for the ones whom it punishes for one, ten, or thirty days, and a penitentiary where it punishes many for life. What if in our town two men were arrested, one for murder and the other for driving an auto faster than the speed ordinance allows: both are tried and sentenced to the penitentiary for life?

MR. J. Why, the people would rebel and denounce such a mockery of justice.

FATHER S. Deny Purgatory, and you are accusing God of dealing in that unjust manner with His disobedient creatures.

MR. J. Is Purgatory, then, a place where those, who die with small sins unatoned, are punished for a time?

FATHER S. Exactly.

MR. J. Every man with a little reason must see the propriety of such a place.

FATHER S. And would see it, if they removed the mists of prejudice from their mental vision, for at heart every Protestant believes in Purgatory, no matter how vehemently he might denounce it by word. This is evident from the prayers he says, almost unconsciously, for his deceased friends and relatives. There is scarcely a funeral conducted by a Protestant minister without a prayer; it is a case of action speaking louder than words,—for if there be no Purgatory, of what avail is prayer? If the soul of the deceased be in Heaven, it needs no prayer; if it be in hell, prayer cannot help it.

MR. J. Well, doesn't the Bible mention Purgatory?

FATHER S. It refers to the place, but does not call it by that name. This is the shallowest of all objections. You might as well deny that there is a book called the Bible, because no such name is found in the inspired writings. On the same grounds, deny the Trinity, Incarnation, etc., because these words cannot be found in the Bible. The name does not make the place; the place must exist first, then we give it a name. Call the place of temporary punishment any other name you please; Catholics call it Purgatory, which means a cleansing place, because therein souls are cleansed from the small stains of sin, which prevent their entrance into the holy presence of God.

MR. J. You say that the Bible speaks of the place; would you tell me where?

FATHER S. St. Matthey (v, 12) speaks of a prison house in the other world, from which the soul will be not be freed "until it pays the last farthing." Now, there is no last farthing to pay in Heaven, and from hell there is no liberation at all; hence the reference must apply to a third place. The same evangelist in Chapter xii, 32, speaks of a sin against the Holy Ghost, "which shall not be forgiven, neither in this world, nor in the world to come." The implication is that some sins can be forgiven *in the world to come*. But not in hell, from which there is no redemption; nor in Heaven, for "there shall not enter into it anything defiled" (Apoc. xxi, 27), St. Paul (I Cor. iii, 15) speaks of one being saved "yet so as by fire." Then the Bible *insinuates* a place for temporary punishment after death in the many passages which tell that God will reward or punish *according to man's works*. Let us suppose, Mr. Jackson, that there is no Purgatory, and what will become of me and you? On the one hand, the Bible declares that nothing defiled can enter Heaven, and on the other that an idle word (little faults) defiles the soul (Matt. xii, 36); if there be no place of temporary punishment, the one guilty of little sins would be consigned to hell. Who would be saved?

MR. J. That's so, Father. Now, you spoke of a common custom to pray for the dead. Do you mean that we can assist those in Purgatory by prayer?

FATHER S. Yes; by prayers, good works, indulgences and especially by the Church's divinely instituted sacrifice, called the Mass. We shall talk later about Indulgence and the Mass.

MR. J. This is surely consoling teaching—that we can be of help to our dead.

FATHER S. Yes, it is. This teaching alone has converted many to the Catholic faith. Just as I can pay your grocery and butcher debt, so I can offer up my good works to be applied towards the payment of the last farthing which a soul in Purgatory might owe to the Almighty. Christ Himself says that what we do for the least of His brethren, we do for Him, and the souls in Purgatory are, in a sense, the least of Christ's brethren, because, whilst they can help others by prayer, they cannot help themselves. You see, death ended the time of mercy for them; after death God exercises justice only; that is why the last farthing must be paid.

MR. J. Does the Bible tell us that prayer helps the dead?

FATHER S. Yes. In the second book of the Macabees, xii, 46, we read of the Jews having sacrifice offered for those of their brethren who had lost their lives in battle,—for "it is a holy and wholesome thought to pray for the dead, that they may be loosed from sin." These words were so plain in favor of the Catholic custom, that the whole book containing them was removed from the Protestant Bible. But this does not help their case, because the book, even if not inspired, would still tell us what was the practice among God's chosen people. Even today, Jews pray for the dead.

MR. J. But why should Protestants desire to reject a teaching so full of consolation?

FATHER S. Well, they want to believe that the merits of Christ applied to the sinner who trusts in Him, will remove all sin; and hence the believer will go at once to Heaven. This is very unscriptural, since Christ tells us that to enter into life we must keep the commandments, hear the Church, do the will of His Father, etc. Such easy salvation would only make sin less dreadful, and God could not tolerate this.

MR. J. How long must people, who go to Purgatory, remain there?

FATHER S. We do not know; all depends on the state of their souls. Probably you have heard non-Catholics say that the priest pretends to know, and that for a certain amount of money "he will pray their souls out of Purgatory?"

MR. J. Yes, I have, Father.

FATHER S. It is one of the hundreds of falsehoods invented by our enemies. The priest does not know who is in Purgatory and who not.

PART II.

The Commandments of God and of His Church.

"If thou wilt enter into life, keep the commandments."
—Matt. XIX, 17.

- X
Copy 1. I am the Lord thy God; thou shalt not have strange gods before ~~me~~.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

INSTRUCTION XV.

Does the First Commandment Forbid the Making of Images?

MR. J. Well, what comes next, Father?

FATHER S. Is everything we have gone over perfectly clear?

MR. J. Yes, Father, very clear.

FATHER S. Well, since almost all our other teachings and practices are connected with what are known as the Sacraments, we shall postpone their consideration until after we shall have had a few lessons on the "Commandments." You see, the Sacraments are intended either to remove sin, or to keep us from it through the grace they impart; hence it seems fitting that we first take up the commandments, whose violation constitutes sin.

MR. J. I have observed that our instructions do hang together well.

FATHER S. Indeed; the Catechism presents our religion as one complete whole: It takes up (1) what God requires us to believe (2) what He bids us do, what He prohibits, and (3) what heavenly helps He has left with the Church to promote our salvation. We have already finished the first division, and are now ready to take up the second.

MR. J. You refer to the commandments of God.

FATHER S. Yes; do you know how many there are?

MR. J. I do; and I know them by heart. I learned them like I learned my prayers, by reading them over once a day until I knew them.

FATHER S. That's nice. What is the first commandment?

MR. J. I am the Lord, thy God, Who brought thee out of the land of—

FATHER S. You need not include that explanatory clause. The brief way is: "I am the Lord, thy God; thou shalt not have strange Gods before Me." By those other words, God would relate the favor He showed to the Israelites in leading them in a miraculous way out of the slavery of Egypt.

MR. J. But the other words are important, are they not—"Thou shalt not make to thyself any graven thing; nor the likeness of any thing," etc.?

FATHER S. Well, yes; but the words, "Thou shalt not have strange Gods before Me," include that prohibition. However, I am glad that you bring this up, since it suggests that I tell you that Catholics and Protestants differ in determining what concludes the first commandment. You see, in giving the commandments, God did not say, first, second, third, etc.; neither did Moses thus number them; this was done centuries after they were listed in the Bible. Catholics argue that God forbids the making of graven things (such as statues), and the likeness of things (such as pictures) for the purpose of worship, and that this is implied by what we regard as the closing words of the first

commandment, viz.: "Thou shalt not adore them nor serve them." Protestants, on the other hand, contend that the *making* of statues and pictures, etc., is forbidden by the first commandment, and that the words, "thou shalt not adore them (bow down before them) nor serve them (worship them) constitute the second commandment.

MR. J. Then Protestants must have eleven commandments?

FATHER S. No; they combine our ninth and tenth as one, thus getting the ten.

MR. J. But surely no Protestant would contend that it were a sin to make a statue or a picture. It would mean to condemn all works of art, all monumental work, all photography, etc.

FATHER S. To be consistent, they would have to condemn all that; but they modify the meaning of the commandment, referring it to the making of statues and images for use in churches. This view is untenable, because there were no churches at the time God gave the commandments, nor for one thousand years later. The Jews worshipped before the Ark of the Covenant, which itself was sheltered between graven things, made by God's own direction. And when God did give instructions concerning the first grand Church or temple, He required that figures representing angels be near the very "Holy of Holies," and that the walls of the whole temple be "carved with diverse figures and representations, standing out" (III Kings ~~VI, 29~~ VI, 29 ^{SP}).

X MR. J. It does seem to me that religious representations belong in the Church, for they remind the worshipper that he is in a holy place.

FATHER S. Surely; just as we have the pictures of our friends in our homes, so it is fitting that we should have the pictures of God's friends in His house. That they are great aids to reverence and devotion is recognized by Protestants, who would never think of speaking loudly in a Catholic church, even outside of religious services.

MR. J. Of course, I have frequently heard that Catholics pray to statues and pictures, but I do not believe it.

FATHER S. Yes, Protestant missionaries write from other lands, telling how Catholics worship the images of saints, how they honor Mary more than Christ, etc.; and here in our country we are similarly accused, even though every Catholic catechism in use anywhere tells that it would be idolatry, a grievous sin against the first commandment, to worship anyone or anything that is not God.

MR. J. I suppose they conclude that, because you have images and statues in your churches, you worship them?

FATHER S. Yes, they sometimes see Catholics kneeling before a statue in prayer, or see out-of-door processions in which a banner or an image of the Blessed Virgin is carried and hastily conclude that they are image worshippers. It never occurs to them that one could kneel before a crucifix in prayer and not pray to the crucifix. I could not pray at all if I had a comic representation before me; I could pray better if it were removed; I could pray still better if a crucifix were substituted, a representation of

Jesus bleeding and dying for me, calling for my conversion and love. Nothing brings home a truth more than pictures; this is why magazine articles are illustrated by them, why school books are filled with them, why moving picture shows are so well patronized. At Fourth of July celebrations, when speeches are given before the statues of famous men, when the hat is lifted to the statue as a mark of respect, when statues of generals or statesmen are unveiled, no one accuses the participants of worshipping the statue. No one accuses the Protestant of worshipping his chair or his bed because he says his prayers before the same. Then why should Catholics be accused of worshipping statues because they might say their prayers before them? Catholics teach that the first commandment forbids the worshipping and not the making of images.

INSTRUCTION XVI.

What the First Commandment Enjoins—Catholic Devotion to Saints Explained.

FATHER S. What did we dwell on in our last instruction?

MR. J. On the use of images and statues.

FATHER S. Oh, yes; we saw that the first commandment could not forbid the *making* of images even for the adornment of churches. However, the first commandment, not the second, does strictly forbid the worship of any person or thing as a God. Idolatry, or idol worship, as practiced by uncivilized people is wrong; so would be the *worship* of a saint or any other creature.

MR. J. Then Catholics do not worship the Virgin Mary?

FATHER S. No, that would be idolatry. We *honor* her more than we do any other saint, because she was the greatest saint, because Almighty God Himself honored her first and more than any other creature of His hands.

MR. J. I have heard Protestants say that to honor a saint derogates from the honor of God; and that Catholics honor Mary more than Christ, but I presume it's another one of their many false charges.

FATHER S. It is a falsehood. By honoring a saint we honor God; we honor the saint only because he or she was so dear to God. Would the President of the United States feel slighted if you honored his mother, who is very dear to him? Would he not know that you were honoring her principally because she *is* his mother? When you praise a painting, do you not thereby honor the artist?

MR. J. I see that non-Catholics are wrong again. But does the *Bible* mention Mary very prominently?

FATHER S. More prominently than anyone else outside of Christ. I do not mean that the Bible devotes more chapters or pages to her. But which fool determines the greatness of a person by the number of words expended on him or her? It would

X
I, 16 — be like measuring the value of a painting by the number of square feet of canvas used for it. One single sentence might contain a greater eulogium than a whole book. If the Bible contained no more than these six words, "Mary, of whom was born Jesus" (Matt. I, 18), it were saying as much as if the whole book treated of her. And since, as St. Gregory says, "Christ's example is a commandment," we have a very forceful argument in favor of honoring Mary. Christ honored her by taking his human nature from her, by living with her for 30 years, by being "subject to her," by working His first miracle, "before the time had come," at her request, by bequeathing her to us as a mother with His dying words on the cross, "Behold thy Mother." The words of St. Luke (Chapter I, 26-35) record an incident of honor paid Mary by God, which takes our breath.

MR. J. But you also *pray* to Mary, do you not?

FATHER S. We rather ask her to join us in prayer to God. Christ said He more readily hears our prayers when two or more are gathered together in His name. The prayers of the Church are all addressed to God, "through Christ, our Lord;" so are the prayers which we place in Mary's pure hands; They are offered by her to God, through Christ, her Son, our Lord. He pray to Mary not in the same manner we pray to God. We do not ask her to *grant* us favors, but to obtain them for us. Does not the Bible tell us to pray for one another? I can pray for you, and you for me; then why cannot the saints, God's best friends, pray to Him for us?

MR. J. It seems reasonable.

FATHER S. I presume we have said sufficient on this subject. Let us now see what else the first commandment forbids. It forbids all practices which are equivalent to idolatry, such as attributing to persons or things, powers which only God has.

MR. J. For instance, Father?

FATHER S. Consulting fortune tellers for information about the future; God only knows the future. Believing in signs, dreams, etc.; ascribing sure protection from heaven to charms, stones, medals, etc.

MR. J. I thought Catholics believed in wearing medals, and something they wear round their neck?

FATHER S. They believe that in the pious use of blessed articles they may win the protection of Heaven, but do not expect it infallibly, nor do they expect the help from the medals or scapulars they wear, but from God.

MR. J. Catholics are not superstitious, then?

FATHER S. Not as much so as any other class of our American people; they do not believe that a "horse shoe" hanging over the door, or anyone but God can send them good luck; nor do they believe travel on Friday, or eating with twelve others at table presages bad luck. Other people might perceive the folly of such superstition, but the Catholic Church tells her people that *it is wrong* to look to any thing or any person for what only God can give or withhold.

MR. J. Another point is clear.

Experience shows that this treatment of presumption and despair is very confusing + causes readers no little concern.

FATHER S. We have been talking about the things forbidden by the first commandment; now a word about what it requires of us. It requires (1) worship of God; (2) prayer, by which we acknowledge our dependence on the Almighty; (3) acceptance of His revelation, or in other words *faith*; (4) a trust in promises, or *hope*; (5) the love of a child, or *charity*.

MR. J. It is a sin then not to pray?

FATHER S. Surely.

MR. J. How often should a person pray?

FATHER S. It is difficult to determine when sin begins owing to neglect of prayer. But the least people can do is to pray morning and night. St. Paul tells us that we should pray always; and he means that besides saying actual prayers, we should perform our work, enjoy our recreation, take our meals, etc., in the name of God: "Whether you eat or drink, or whatsoever you do, do all for the glory of God." This constant union with God is so easy to enjoy, and it takes away all bitterness from our work and crosses.

MR. J. It is a beautiful idea.

FATHER S. Since the first commandment enjoins service of God according to His requirements, those sin who refuse to acknowledge God at all, who are too indifferent or refuse to investigate what His claims are, and who will not live up to what they know to be His positive commands concerning His religion. Hence those sin, too, who expect to be saved, whilst ignoring Him, as well as they, who, whilst trying to do His will, are greatly worried about His forgiveness. The former sin by presumption, the latter by despair.

INSTRUCTION XVII.

What the Second Commandment Forbids and Enjoins.

FATHER S. What is the Second Commandment?

MR. J. "Thou shalt not take the name of the Lord thy God, in vain."

FATHER S. I presume the meaning of those words is sufficiently plain, but since every commandment requires and forbids more than the mere words indicate, we shall devote some minutes to its consideration. It enjoins respect and reverence for God's and Jesus' name, and for the personality suggested by these names. Out of reverence, the Jews of old never uttered the holy name of God, and Catholics bow their heads when the name of Jesus is pronounced. Like David our disposition should be: "I will bless the Lord at all times; His praise shall always be in my mouth" ps. XXXIII, 2: "From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise" (ps. CXII, 2, 3). In some Catholic countries the greeting of people, in place of our "How do you do?" is "Praised be Jesus Christ." In our country there are over 500,000 Catholic men,

who are pledged not to misuse God's name, not to curse. They belong to the "Holy Name Society."

MR. J. Isn't that grand, Father?

FATHER S. Yes; what a contrast it is to the shocking profanation of God's and our blessed Savior's name, which we hear every day in our country,—on the street, at work, in the home. To my mind, there is no greater evidence of the existence of the evil spirit, than this prevalent profanity. It is bad enough for people not to bless God's name, but to abuse it, curse it, to blaspheme Him, to Whom we owe everything, is diabolical and wicked.

MR. J. Is cursing one of the sins against the second commandment?

FATHER S. Yes, because, in cursing, the name of God is usually used or implied. Cursing means the wishing of evil to persons or things. Some people commit this sin when they are angered, others do it from habit; even children are guilty of it.

MR. J. Yes, I hear it every day, Father; I'm sorry to say, have often been guilty myself.

FATHER S. Leaving aside the wickedness of cursing, have you ever hesitated to reflect how foolish the habit is? It is not gentlemanly—people do not do it before ladies. It is disrespectful—you seldom see it in print. It shows exceedingly bad taste. It never brings the slightest benefit to the one who curses, but on the contrary, God's displeasure: "He loved cursing, and it shall come to him" (ps. CVIII, 14). Hence, why are people guilty of it? Cursing is the language of hell; the lost ones, who hate God, are ever cursing Him. This has led many saints to believe that the curser is greatly under the influence of the devil. St. Paul mentions cursing (1 Cor. VI, 10) as one of the sins, which exclude from Heaven.

MR. J. It really does appear foolish and wicked to curse.—Are any other sins forbidden by the second commandment?

FATHER S. Blasphemy violates the second commandment, because by it God is reviled, or is spoken of contemptuously. In the Old Law it was punished by death.

MR. J. Any other sins?

FATHER S. Yes. Since, in taking an oath, God is called on to witness the truth of the statement or promise, unnecessary oaths are forbidden by this commandment, and especially perjury, by which one associates God in his lie. It is very wicked.

MR. J. When is it allowable to take an oath?

FATHERS. When it is very important that the truth concerning a matter be known, such as in court, when legal documents are to be signed. In an oath, we ask God to sustain our statement; and because it would show little reverence for God to call on Him unnecessarily as a witness, we must not take oaths without a good reason. Hence, it is not right to use such expressions as, "God knows I tell the truth;" "May God strike me dead if it be not true."

MR. J. Do not many societies of men require their members

to take an oath of secrecy? And is the reason sufficient in these cases?

FATHER S. The Church does not regard the reason as sufficient. Hence, she does not approve of such secret societies as require an oath from their members. But even from other points of view, such oaths are wrong. A man is swearing blindly; he is not sure that everything that will take place in the society might conscientiously be kept a secret. Then see how it lowers the dignity of men who are in authority. For instance, some of the Presidents of this great country have joined such secret orders whilst in office. The President over all the people has solemnly sworn to obey the rules and orders of some society.

MR. J. I see. The Catholic Church, then, has no oath-bound secret societies?

FATHER S. No.

MR. J. I supposed that the order of "Knights of Columbus" was one.

FATHER S. No; this order exacts only a promise, but no oath; and the promise is not to hold in case it conflicts with the dictates of conscience.

MR. J. Then, the "Knights of Pythias," to which I belong, is forbidden?

FATHER S. Are you a K. of P.?

MR. J. Yes, Father. I went into it innocently, and really have always thought that its influence on its members was for good.

FATHER S. Of course, these societies have many good features; their charity, benevolence and brotherly spirit, are to be commended, but the Catholic Church disapproves of them, especially for two reasons: (1) They require this blind oath, and (2) they become a substitute for the Church to many members. In the proportion that men interest themselves in the lodge, they lose interest in the Church. Many men say: "I don't go to church, I get religion in the lodge."

MR. J. That's true, Father.

FATHER S. Well, you see, on principle, the Catholic Church could not approve of that. The Church is a divine organization, and no matter what excellent help and encouragement for good a man might get from a secret order, it is only a human organization. The lodges should leave the Bible, and burial services, etc., to the church, where they belong; then they might not have the tendency to wean people away from the supernatural-divinely-founded religion.

MR. J. What is that "Knights of Columbus" document so much talked of as the K. of C. oath?

FATHER S. It is a forgery, pure and simple, of the Church's enemies, just like the "Jesuit Oath" and the "Layman's Oath" are forgeries. If the printing-press had been in existence at the time of Christ, all kinds of untrue and wicked things would have been printed concerning Him.

MR. J. I have no doubt of that.

FATHER S. Well, Mr. Jackson, this will suffice for this in-

struction. To recapitulate: By the Second Commandment God requires reverence for His own Person and name, as also reverence for persons and things dedicated to God. Then this law of God forbids cursing, unnecessary and false oaths, blasphemy, profane language and the unholy use of God's or the Savior's name.

INSTRUCTION XVIII.

Instruction on the Third Commandment.

FATHER S. Well, have you been trying to stop cursing?

MR. J. Oh, I had given that up before our last instruction. I got after that habit as soon as I learned in the second or third lesson how good God is.

FATHER S. Now, how does the third Commandment read?

MR. J. "Remember, thou keep holy the Sabbath Day."

FATHER S. You will probably have noticed that this, as well as the first and second Commandments, bear directly on our duties to God. While the next seven define our neighbor's rights and in what ways we sin against the love we owe him.

MR. J. You stated once before that if we followed the Bible only, we would keep holy the Saturday. Isn't the "Sabbath" Sunday?

FATHER S. No, the word "Sabbath" means "seventh," the seventh day of the week, or Saturday.

MR. J. Well, did Christ change the day?

FATHER S. We have no record that He did, but we have evidence that the Church did shortly after Christ returned to Heaven.

MR. J. It isn't plain to me that the Church is empowered to change a law of God.

FATHER S. The law of God was not changed. The substance of the law remained the same, namely, that man must cease from servile work and give God public worship once a week, every seventh day. The Church only transferred the obligation from Saturday to Sunday. As far as the law of God designated a certain day, it was ceremonial; and the all ceremonial laws of the Jews ended with the coming of Christ; the moral laws, besides being positively given by the Almighty, were also founded on the natural law; these the Church could not change.

MR. J. Would you kindly tell me, Father, why the Church changed the day of worship?

FATHER S. Certainly. The first reason was, that even after many Jews became converts to the Church, they thought they had still to keep the ceremonial law of Moses, such as circumcision, the abstention from certain meats, the scrupulous observance of Jewish sacrifice on the Sabbath, etc. To remove such impressions was difficult, because their ancestors for 2,000 years had thus acted. Hence the Apostles deemed it advisable to abolish Saturday public service altogether, and have the converted

Jews conform to the requirements of the Christian Church for the service of God on a different day. It was far the best method of convincing the Jews that the Old Dispensation was abolished and a new era, a new religion, substituted.

MR. J. I see; and I suppose there were reasons for choosing the first day of the week rather than any other?

FATHER S. Yes. It was on Sunday that Jesus rose from the dead, and on Sunday that the Holy Ghost descended on the Church. It was particularly by the Resurrection that Christ proved Himself, and therefore His Church, to be divine, and on Pentecost that the Holy Spirit, entered the Church, as its soul, the source of its divine life; and both these great events occurred on Sunday.

MR. J. The third Commandment does not define in what particular way the Sunday must be kept holy, does it?

FATHER S. The words of the Commandment do not, but in giving the Commandment to Moses, God specified that no work should be done on the Sabbath, and that it must be sanctified [by divine worship], Exod. XX 10, 11. Hence one thing we must *not* do, and another thing we *must* do. We must *not* do any hard, unnecessary work; and we *must* worship God in a public way according to the requirements of the Church.

MR. J. Necessary work is allowed, therefore?

FATHER S. Surely: "Necessity knows no law." For instance, if your house were burning, the Fire Department could and should try to put it out, even though it required them to work hard.

MR. J. But one's ordinary daily work is forbidden, if not necessary?

FATHER S. The Church distinguishes between servile and intellectual work. The former refers to physical, bodily work, the latter to work which is principally mental. The work usually performed by servants, clerks, laborers, artisans, etc., is forbidden; while drawing, reading, studying, figuring, writing, etc., are allowed.

MR. J. Are all forms of amusement forbidden on Sunday?

FATHER S. No; God intended that the Sunday should also be a day of relaxation and rest from the work and cares of the week. Games which are boisterous or which fatigue are not in place; dancing is forbidden on Sunday by the Church authorities.

MR. J. Is it wrong for the saloonkeeper to keep open on Sunday?

FATHER S. As the saloon was in this country, yes. Why should he be favored more than another store-keeper? His work is not intellectual, and his place of business does not contribute to the honor and glory of God. It is purely lucrative.

MR. J. I suppose charitable work is allowed?

FATHER S. Yes, and it is recommended; light efforts which relieve poverty, help the sick, or even benefit the animal are recommended. We have Christ's own example (Luke ~~XII~~ XIV, !)

MR. J. You say that public worship is enjoined. Would it not suffice for people to keep Sunday sacredly at home?

FATHER S. No. On Sunday God wants every one to unite with all the rest of the human family and worship Him publicly as the Heavenly Father. The Church of Christ has a form of worship, which is of divine institution, one capable of honoring God as He deserves to be honored, and she requires all who have attained the use of reason to come out for that on Sunday, if it be at all possible.

MR. J. Is that the Mass, Father?

FATHER S. Yes.

MR. J. I go every Sunday, but I do not grasp its full meaning yet.

FATHER S. You will, after I shall have explained it. In the meantime, you offer up the Mass which you assist at, for the intention the priest offers it, and pray in your own way to Almighty God during Mass. To read from your prayerbook, what are called "prayers at Mass" will be helpful.

INSTRUCTION XIX.

Requirements of the Fourth Commandment.

FATHER S. Are your parents living, Mr. Jackson?

MR. J. My mother is not; she died four years ago.

FATHER S. You had a mother long enough, then, to experience what one owes to a parent.

MR. J. Yes, Father; I had a good mother, and I often think how little I appreciated her care and sacrifices for me. I have often wished that I had only been able to repay her slightly before her death.

FATHER S. Then you see the reasonableness of God's law as expressed in the Fourth Commandment: "Honor thy father and thy mother?"

MR. J. I see the propriety, surely.

FATHER S. By the fourth commandment God requires children to love, honor, and obey their parents, and support them if necessary. You see, parents hold God's place with reference to their children. To their parents young children must look for food, shelter, clothing, education, care in sickness; also for a training in virtue. For these benefits parents surely merit their children's gratitude and love; and they deserve in return material assistance should they be in need, when their children are able to work.

MR. J. These demands of the commandment are certainly just.

FATHER S. But in our country they seem to be little recognized. Foreign-born children are far more considerate of their parents than American-born. Too many of our young people seem to think that they sin against the fourth commandment only by disobedience. In many other countries, children, even after they are married, show the greatest reverence and respect for their parents. Here, the mother-in-law, if she must depend on her

child for comfort and support, is regarded as an almost intolerable burden. American youths wrongly suppose that, when they become of age, parental authority, and parents' rights end. But this is not true; nothing ends but strict obedience to parents; love must remain, respect must continue, necessary assistance must still be rendered.

MR. J. I suppose obedience is required by the very authority with which God vests parents, if, as you say, they represent God?

FATHER S. Exactly. Children must obey parents in all things lawful. Sometimes parents do not represent God; as, for instance, those sacrilegious ones who often ask children to do what God or His Church forbids. In this case, obedience would be wrong, because "it is necessary to obey God rather than men" (Acts V, 29).

MR. J. And if parents should die, I presume that any others who might hold the place of parents, represent Almighty God's authority?

FATHER S. Yes. Teachers, guardians, etc., hold this place with reference to children; and God exacts respect and obedience not only from children, but from all people towards those in authority; servants should obey masters and mistresses, workmen should respect the wish of their employer, citizens should be loyal to their rulers. "Give unto Cæsar the things which are Cæsar's" (Matt. XXII, 21). Then there is a spiritual authority, representing God, which all Catholics should cheerfully honor and obey: the pope, as Vicar of Christ, and ruler over the whole Church; the bishop in his diocese, the priest, in his parish. "He who hears you hears Me; he who despises you, despises Me" (Luke X, 16).

MR. J. Since parents hold God's place in regard to their children, must not they sin, too, if they do not fulfill the duties of their station?

FATHER S. Surely. Children have a God-given right to know God, and hence, parents are obliged to teach them about God, about the love of God in becoming man; they are obliged to teach children their prayers, send them to a school where a Christian education may be received. Above all, parents are obliged to set the child good example; they must go to church themselves, to the sacraments, must pray, must guard their language, etc., etc.

MR. J. I suppose many parents are responsible for the impiety of children?

FATHER S. As a general rule, good Christian parents will be blessed with good Christian children, and vice versa.

Mr. J. I think I grasp the full significance of the fourth commandment now.

FATHER S. I feel that you do. Children must love parents, never grieve them wilfully, never strike or curse them; should cheerfully obey any reasonable request they make; cheer them up in their old age; never be ashamed of them. Almighty God promises to reward, even here, those children who are good to their parents, and to punish the undutiful ones. Then we must ever show proper respect to all legitimate authority, civil as well

X
 as spiritual, for "there is no authority but from God" (Rom. ~~XIII, 1~~). XIII, 1.

INSTRUCTION XX.

The Fifth Commandment Forbids More Than Murder.

FATHER S. What is the Fifth Commandment, Mr. Jackson?

MR. J. "Thou shalt not kill."

FATHER S. I presume you think that you need no instruction on this law of God, for who would believe that it is permitted to kill another?

MR. J. I was thinking that, but possibly it forbids more than killing.

FATHER S. You are right. By it certain obligations are imposed on man pertaining to his health, and it forbids all those things which often lead to murder.

MR. J. I presume it forbids such excesses as injure a person's health?

FATHER S. It does. It forbids intemperence, exposure, daring feats, the immoderate use of tobacco (for many people), etc. But first of all, it forbids actual killing, whether of oneself or another. Our own lives belong to God. He did not consult us about our birth, He does not ask when or where or how we wish to die. We are His creatures, belong to Him, and hence have no right to take our own lives. That suicide results largely from a lack of faith is plain from the fact that the number of suicides is greatest in countries where there is little religion.

MR. J. Is murder ever justifiable?

FATHER S. It is, if it be committed by way of self-defense. We, however, must be content to *wound* our assailant, if that should suffice to save us.

MR. J. What do you think of hanging or other forms of capital punishment?

FATHER S. They may be tolerated, (Gen, IX, 6). No individual, no mob, is permitted to hang or lynch a criminal, but the civil authority, representing God, may inflict such punishment. Individuals are members of society, just as our arms or feet are parts of our body. And as a diseased limb may be amputated for the good of the whole body, so may criminal members of society be executed for the good of the whole society.

MR. J. Murder and Suicide seem to be terrible deeds.

FATHER S. They are, and the suicide is a coward. Real heroism is displayed by bravely bearing our miseries, privations or sufferings. Such trials, if borne for love of God or in the spirit of atonement, are most meritorious. The murderer cannot be happy after his deed. As a rule, he himself dies a violent death; murder is called a sin, which cries to heaven for vengeance.

MR. J. I presume that killing a man in war is all right?

FATHER S. Yes, if the war itself be a just war.

MR. J. But did not the martyrs surrender their lives without necessity,

FATHER S. In most instances, no. They had the alternative of giving up their faith or their heads, and were obliged to choose the latter. "He that will be ashamed of Me before men," said Christ, "of him I shall be ashamed before My Father, Who is in Heaven." The martyrs gave up their lives rather than sin and betray their God. This was so laudable an act that Jesus Himself promised Heaven for it: "He that shall lose his life *for My sake*, shall find it" (Matt. X. 39).

MR. J. Is it wrong for one to risk his life in charity or to save others?

FATHER S. No, it is praiseworthy. Thousands of missionaries have done this, Sisters of the Catholic Church have done it during war, are doing it now in caring for the lepers, or in nursing those who are afflicted with infectious disease. In these instances, death is not sought directly.

MR. J. Now, what are some of the sins which often lead to murder, and which, therefore, are forbidden by the fifth commandment?

FATHER S. Anger, hatred, envy, quarreling, fighting, duelling.

MR. J. Is anger a very grievous sin? I know that it is very common.

FATHER S. It depends on the intensity of it, and whether one tries to subdue it. The common, daily outbursts of people are not mortal sins, but those who have a bad temper must habitually strive to keep it in check.

MR. J. What about abortion?

FATHER S. It is murder, and the physician who assists in it, and the party who consents to it, are equally guilty. Even those who suggest or recommend it are participants in the terrible deed.

MR. J. It is no sin to kill animals, which belong to us, is it?

FATHER S. No; animals exist for the service and needs of man, but it would be wrong to inflict unnecessary pain and to exhibit wanton cruelty towards them.

MR. J. Is anything else forbidden by this commandment?

FATHER S. Well, under this head, we usually include what is known as scandal, or bad example; because by this sin, the supernatural life of the soul is hurt, which, before God, is a more serious injury than any which could be inflicted on the body.—Now, I presume it will be plain to you, that when it is possible for the one, who injures or wounds another to repair the injury, he must. For instance, if you unjustly did another a bodily injury, which demanded the service of a physician and incapacitated the person for work, you would be obliged to pay his doctor bills and would be liable for the money he lost. Moreover, if, by your bad example, you scandalized another, you would at least owe him an apology, and should tell him not to imitate the deed for which you are sorry.

• We must practice the Golden Rule by being kind, not provoking others, not showing a revengeful or hateful disposition.

We must forgive others and treat them as we should like to be treated. St. Paul's advice is excellent and, carried out, would endear us to our fellow-men as well as to God: "Return not evil for evil, but overcome evil by good."

MR. J. That is good advice, but, I fancy, very difficult to carry out.

FATHER S. Not so difficult, if an effort be made. No one ever becomes angry, without regretting it afterwards. Nothing is gained by it. We make ourselves as unhappy as we make others. A cheerful, agreeable, forgiving disposition is enviable. It is always more difficult to renew friendship with one, after we have been angry toward him or pouted with him, than to have kept back the unkind words at the beginning.

MR. J. I believe you are right, Father.

INSTRUCTION XXI.

Sixth and Ninth Commandments Deal With the Violation of Holy Purity.

FATHER S. Our instruction tonight, Mr. Jackson, deals with a subject rather delicate; hence we shall employ no unnecessary words in its treatment. St. Paul says: "All uncleanness, let it not so much as be named among you, as becometh saints" (Eph. V, 3). Do you know the wording of the Sixth Commandment?

MR. J. "Thou shalt not commit adultery."

FATHER S. And of the ninth?

MR. J. "Thou shalt not covet thy neighbor's wife."

FATHER S. You see the close relationship between the two; the ninth forbids the desire for what the sixth forbids. Hence we shall treat them together.

Like the other commandments, the sixth forbids more than the wording itself implies. It forbids all forms of impurity and immodesty, acts, words, looks, etc. Nearly every sin against this commandment is grievous. Violations against purity cause the loss of more souls than any other kind of sin; the Almighty has sent many severe temporal punishments on its account. The great Deluge was provoked by sins of impurity; the cities of Sodom and Gomorrhah were destroyed by fire on account of it; whole nations have become extinguished by it.

MR. J. I presume that, while all such sins are grievous, some are more so than others?

FATHER S. Oh, yes. Immodest deeds are worse than words, for instance; and deeds differ in malice, according as they are committed by the unmarried (~~Duet. xii, 21~~), by the married (Lev. XX, 20), by persons related to one another (I Cor. V. 1), or alone (Rom. I, 24, 26). But St. Paul tells us that all these exclude from Heaven. You see, man stands between the angels and the lower animals; he is part spirit and part animal. The Bible says he was created only a little less than the angels, and

God destined him for the same happiness as the angels. His body is the dwelling place of that spirit made according to God's own image; in fact, when the soul of man possesses God's grace, God is united to it, so that the Bible calls our bodies "temples of the Holy Ghost." Hence to defile the body, or to yield to its lusts and inclinations, degrades man.

MR. J. I see. God expects man to raise himself up nearer the angels, and not to become more like unto animals.

FATHER S. Precisely. He is gifted with a mind, with reason, which must always rule over the animal inclinations.

MR. J. But people excuse such indulgence by saying that it is natural.

FATHER S. It is *not* according to nature, as the punishments inflicted by nature itself for such abuses clearly show. This inclination to evil is a consequence of original sin, but can and must be subdued by man's higher self—his reason and will. People who minimize such sins do not take into account the fact that our life on earth is a warfare; that Heaven is to be a reward for victories won, both over the devil and over self. Every temptation is an invitation to fight, for which, St. Paul says, God will always supply the necessary grace and strength. Hence, in permitting us to be tempted, Almighty God is even good; He wants us to have abundant opportunity for earning new reward in Heaven.

MR. J. I never thought of that, but it is plain. If Almighty God required us to avoid what we cannot, it would not be just. But if He asks only sacrifices and self-denials and victories over temptations, in order that He might reward us the more, He is good; especially, if He presents us with the weapons to fight temptation with. I presume, then, that the only lawful indulgence is what belongs to marriage?

FATHER S. That is all. Now let us be brief: The sixth commandment forbids immodest conversation, suggestive jokes or remarks, immoral reading; it forbids us to attend theatricals which are immodest, or wilfully to look upon anything which sullies purity; hence, it forbids woman to dress immodestly, or in such way as to occasion temptation in others (1 Tim. II, 9). Then the *ninth* forbids one wilfully to dwell in thought on, or to desire, the things which the sixth commandment forbids. Christ says (Matt. V, 28) that to look upon one with a lustful desire is nearly as bad as the unclean deed itself.

MR. J. But involuntary impure imaginations are not sinful?

FATHER S. No; if temptations themselves were sinful, Almighty God could not permit them. They become sins only when they are harbored knowingly; when they are dismissed as soon as perceived they become the occasion of merit. The best people are sometimes annoyed with unclean thoughts, but they need not worry if they do not wilfully permit them to tarry as they pass through the mind.

MR. J. Unclean talk is so prevalent, isn't it?

FATHER S. Yes; despite the fact that it advertises the person so badly. "Out of the abundance of the heart the mouth

speaks;" when you hear a person indulge in such conversation, you have a reason to conclude that his thoughts are unclean, because one must think first before he speaks. Everyone must at heart respect the person who blushes at the immodest remark. Purity is called the angelic virtue. No more precious jewel could be possessed by anyone, and Christ says that "the clean of heart shall see God." Every person should do all he can to preserve chastity; and parents should exert the greatest care to implant love for the holy virtue in their children. People should be ashamed to be seen at a show, which is suggestive, even if it be only the moving-picture show. Everyone would want his dearest sister to be the purest girl on earth; then everyone should encourage his or her partner to be equally pure.

INSTRUCTION XXII.

The Seventh and Tenth Commandments Are Concerned About Justice and Honesty.

FATHER S. As we combined the sixth and the ninth commandments in our last instruction, because of their close relationship, so today we shall treat the seventh and tenth together, and for the same reason.

MR. J. How are they related?

FATHER S. Well, the tenth forbids us to desire to do what the seventh absolutely forbids us to do. Some people don't steal only because they do not get the chance.—Which are the seventh and tenth commandments?

MR. J. "Thou shalt not steal," and "Thou shalt not covet thy neighbor's goods."

FATHER S. Do you know what the word "covet" means?

MR. J. "To desire."

FATHER S. The seventh commandment forbids stealing or anything equivalent to stealing: theft, robbery, cheating, refusal to pay honest debts, keeping things which belong to another, the exaction of exorbitant interest from the man who must have money, etc.

MR. J. In giving this commandment, Almighty God approves of the possession of private property?

FATHER S. Certainly.

MR. J. Then many Socialists must repudiate the commandment?

FATHER S. They do. Whilst it was not God's will that a few should own almost everything, and the majority possess nothing, God sanctions the ownership by people of property on which they can support themselves and those dependent upon them. If all man's time were consumed by a struggle to exist, his eternal interests would be neglected. From the time man was created, he had private property; Cain and Abel sacrificed their separate pos-

sessions; the patriarchs bequeathed their property to their eldest sons by a solemn benediction.

MR. J. Violations of the seventh commandment are very common, I think; especially by cheating, misrepresenting goods, and by neglecting to pay debts.

FATHER S. That is true; and petty thieving by children seems to be growing; it is due to a lack of conscience-training in the schools. Then big thieving, known as swindling, is also on the increase. The penitentiaries contain some of the big thieves, but only a small portion of them.

MR. J. Can the sin of theft be forgiven if the guilty one refuses to make his injustice right?

FATHER S. No. The thief must return the article or its equivalent in money to the rightful owner, or to his heirs.

MR. J. What if these cannot be found?

FATHER S. Then he must give it to the poor, or devote it to charity. No one is allowed to be personally benefited by his dishonesty.

MR. J. Must the thief go to the owner in person, and acknowledge his theft?

FATHER S. No. He may return the money or whatever it be, by mail or express, or in any other way; he has done his duty when he sees that the property is restored to its proper owner.

MR. J. I presume that a merchant who has cheated his customers may make the wrong right by giving over-weight to these same people in the future?

FATHER S. That would be all right; and clerks in stores, who have helped themselves at the money-drawer, may return their stealings, little by little, until all is returned.

MR. J. What if the thief has become impoverished, and cannot restore what he has stolen?

FATHER S. Of course, no one can do what he simply cannot do; but he must be resolved to pay back when able, and, of course, must economize in order to be able to meet this obligation some day.

MR. J. Must a person return what he has found?

FATHER S. Surely, if the owner can be located.

MR. J. What if a person should unwittingly buy an article which was stolen?

FATHER S. Even then he would not be allowed to retain it, if he knew its lawful owner. Such a one sustains a loss, it is true, but no greater one than the person from whom it was stolen. The property remains the possession of the real owner until he relinquishes his claim thereto.

MR. J. I see that "honesty is the best policy."

FATHER S. Indeed. Even if one were not so strictly obligated to restore stolen property, theft would not pay. A person will never prosper on ill-gotten gain. We are at the Lord's mercy, and He is sure to take from us by doctor's bills, or by other "bad luck," as much or more than we have acquired wrongfully, and will punish us besides in eternity: "He that will not render what he hath robbed, will die everlastingly" (Ezech. XXXIII, 15).

INSTRUCTION XXIII.

What the Eighth Commandment Forbids Fully Explained.

FATHER S. We have seen, Mr. Jackson, that it is a sin to rob our neighbor of anything which is his property. But it is even a more serious sin to rob him of his good name (Prov. XXII, 1); this is what the Eighth Commandment primarily forbids. It forbids all kinds of false witness, such as common lying, but more especially such falsehoods which blacken our neighbor's character or sully his good name.

MR. J. What do we call this kind of falsehood?

FAHTER S. Calumny, slander, or libel.

MR. J. I have always regarded it as wrong to talk injuriously about another, even if I were telling the truth, but I did not know against which commandment the sin would be.

FATHER S. Against this eighth commandment; for it injures your neighbor in his character and is called "Detraction." I intended to remind you of this. Now let us get order to our instruction: (1) We are obliged to respect the name and character of another; (2) It is wrong even to suspect wrong of another without good grounds; (3) We are never allowed to tell a willful falsehood; (4) There is such a thing as lying by action as well as by words; (5) If we shall have seriously hurt our neighbor in his reputation, we must make it right.

MR. J. Is it always a sin to speak of the faults of another?

FATHER S. Not if they be already publicly known, or known to the people with whom we converse; though, even then, it is a failing against charity. The one who has fallen may rise, and become better than we are; and we, against whom there is no evil report, may fall some future day. Disclosing another's mistakes or expressing our suspicion about another are faults all too common.

MR. J. Yes, I hardly believe that a day passes in which we do not fail at least slightly, in this matter.

FATHER S. That is true.

MR. J. Is it allowable to tell a lie to keep a person from being punished?

FATHER S. No, not even if one could save him from eternal punishment. You see, to lie is intrinsically wrong; that is, it is an evil in itself, and hence God, Who is Truth itself, must abhor it.

MR. J. According to that, it must be wrong to lie even in jest?

FAHTER S. It would be, if you saw that the person with whom you joke were actually deceived. Of course, if what you told were wholly incredible, or you supposed the person knew you to be joking, it would be different. A good definition of a lie is "the intention to deceive," whether by word, or by act; in the latter case it is called hypocrisy or dissimulation. The Pharisees spoken

of in the gospels were denounced severely by Christ because of "acting" lies.

MR. J. Of course, some falsehoods are much more sinful than others?

FATHER S. Yes, according as great or little harm is done thereby.

MR. J. We are, then, obliged to tell our business to everyone who inquires about it?

FATHER S. Not necessarily. There is a difference between telling a lie and evading the question. We are under no obligation to answer a question which another has no right to ask. We may decline to answer, or give an evasive reply.

MR. J. You said that if we injured our neighbor by Lying or Detraction, we must repair the injury. It seems to me that it would often be impossible.

FATHER S. You are right. You might correct the matter as far as the one you told it to is concerned, but what if he told ten others, and they spread it more widely? You must correct the evil as far as you are able. In the case of Calumny that actually injured another, you should inform the ones to whom you spoke that the charge made was not true, and ask them to help you to clear the unjustly accused party. If what you reported was true, but it was not known to many, and hence the person spoken of was injured in his good name, you should report something good about the injured person, and this might offset the evil believed concerning him.

MR. J. This appears to be so serious that a fellow should certainly think twice before he speaks.

FATHER S. That's right. Now, I would not want to make you scrupulous on this subject; that is, I would not want you to worry about how you might correct mistakes made under this head. If you can recall having *seriously* injured another by falsehood or detraction, follow the directions just given in trying to correct it. In minor matters, do not worry; only resolve to be a little more careful in the future.

Lying often arises from jealousy. People see the mote in the eye of those they do not like and make a beam out of it. They exaggerate, and even invent charges against their enemy; they would be only too pleased if their enemy's good name were injured. This is a bad passion to be possessed by. It was jealousy or envy which prompted the devil to lie to our first parents.

If lying could be tolerated, there would be no public confidence, which is so necessary for the welfare of human society. How grand it would be if we could place perfect reliance on every utterance of our fellow-citizen! "Lying lips are an abomination to the Lord" (Prov. XII, 22).

INSTRUCTION XXIV.

How Sundays and Holy Days Should Be Kept.

FATHER S. We are now about to close our instructions on the second part of the catechism. You are well acquainted with most of the truths of faith, with all those which are contained in what is known as the "Apostles' Creed"; and you have learned what God requires you to do and to avoid, as outlined in the commandments. However, God's Church has found it necessary to make a few laws to promote Christian life, and they are contained in the "Precepts or Commandments of the Church."

MR. J. It seems reasonable that the Church, which is a visible society, needs laws for the proper government of its members, who belong to every race under the Sun. And I have already learned that the Church, representing God, is vested with divine authority. But are the laws of the Church so binding on the conscience that a person actually sins if he obey not her laws?

FATHER S. Indeed. Christ said to the first teaching and governing body of His Church: "He who hears you, hears Me, and he who despises you, despises Me." (Luke X, 16); again He said to the first Pope, Peter: "Whatsoever thou shalt bind upon earth shall be bound also in Heaven" (Matt. XVI, 19). Hence, the Church's laws are God's laws, and equally binding. There is this difference, however, that the Church can dispense from obedience to her own laws, whilst she cannot dispense from obedience to the laws given directly by God.—Have you learned the commandments of the Church from your little catechism?

MR. J. Yes, Father, I think I can state them.

FATHER S. Try it.

MR. J. (1) To rest from servile work and to hear Mass on all Sundays and Holydays of obligation; (2) To fast and abstain on certain days specified by the Church; (3) To confess one's sins at least once a year; (4) To receive Holy Communion once a year during Easter time; (5) To contribute towards the support of religion; (6) The sixth forbids Catholics to marry those who are not members of the same faith; it forbids blood-relations down to the fourth degree to marry, and forbids a solemn marriage during what are called "forbidden times."

FATHER S. Good. How many precepts of the Church are there, then?

MR. J. Six.

FATHER S. I presume you have observed the similarity between the first commandment of the Church and the third commandment of God?

MR. J. Yes; I was going to remark it.

FATHER S. You see, the third commandment of God does not declare explicitly enough how the Sabbath day should be kept holy; hence the Church determines it. She tells us that we must assist at that form of worship which honors God more than any other, the Mass. Then the Church has instituted some fes-

tivals, called holydays, which must be observed, if possible, the very same as the Sundays.

MR. J. Why these holydays?

FATHER S. They are to commemorate and keep fresh in our memories the great events or truths, which have meant so much to God's people. Holydays in the Church are kept for much the same purpose as holidays in the State. You know why the Fourth of July, Decoration Day, Washington's Birthday, Thanksgiving Day, are kept, and what they commemorate?

MR. J. Yes, Father.

FATHER S. Well, in the Church we have Christ's Birthday, Christmas; the day on which He received His Heaven-given name Jesus, called the feast of the Circumcision, and which coincides with our New Year's Day; the day on which Christ returned to His heavenly glory, after having suffered here for 33 years, called Ascension Day. Then we keep two feasts of Christ's Mother, that of the Immaculate Conception and that of her Assumption into Heaven. I explained, when speaking of Original Sin and the Incarnation, the significance of the "Immaculate Conception." It honors Mary's most highly prized prerogative, and holds up her sinlessness, purity and virtue for the imitation of her spiritual children. The "Assumption" honors the reward paid to Mary's pure, virginal body by being preserved from corruption and taken to heaven.

MR. J. So Catholics believe that Mary's body has already been taken into heaven?

FATHER S. Yes. It was soon after her death. From the very first century this was believed by the Universal Church, so that there was no need for the Church to make an official declaration concerning it. Does this belief surprise you?

MR. J. Not exactly, though I was not aware of it. No, I would not be surprised to hear that Jesus did anything for her, who was His Mother, and who was so loved by God.

FATHER S. Since St. Paul assures us that death is a consequence of Original Sin, which Mary did not inherit, we would not even be surprised if she had been taken to heaven without dying. Her Son died, so she did not expect exemption from death. But as her Son's body did not see corruption, neither should her's have, who gave that Son His human body, and the very blood with which He redeemed mankind. Then, could you believe that Christ would permit the pure body of His good Mother to become the food of worms?

MR. J. It would be repugnant to our religious sense, to think it.

FATHER S. Just as the Redemption was anticipated for the preservation of her soul from Original Sin, so was the Resurrection of the Dead anticipated for the reward of her body.

MR. J. Nothing seems more congruous.

FATHER S. Then one holyday is kept in memory of all God's saints. It is the Church's "Decoration or Memorial Day." Just as on May 30, all patriotic Americans honor the memory and love to extol the valiant deeds of our soldier-dead, so does the

Church ask her people to honor the memory of and praise God for the grand and holy lives of those heroes of Christ, the saints and martyrs of 1900 years; this occurs on November 1.

MR. J. A beautiful thought. There are then six holydays of obligation?

FATHER S. Yes, in the United States.

MR. J. Are there more or fewer in other countries?

FATHER S. Yes. In countries, which are nearly wholly Catholic, there are more holydays kept. You see these are of ecclesiastical institution, and hence the Church adapts herself to the conditions which obtain in different countries. Here, where the majority of people are non-Catholic, it would work a hardship on Catholics, if they were required to lay off from work so often.

MR. J. The Church is surely thoughtful. Does the law requiring attendance at Mass on Sundays and holydays obligate all Catholics?

FATHER S. All who are seven years of age and older. Of course it does not obligate those who cannot go because of sickness, or great distance from a church, or those who absolutely *must* work on those days.

MR. J. In many railroad shops men are expected to work on Sundays; are they excused?

FATHER S. Not if their employer only *wishes* them to work. God and soul must be considered first. It would be different if they had to work or lose their job.

INSTRUCTION XXV.

Jackson Instructed on the Laws of Fasting.

FATHER S. You have learned, Mr. Jackson, that Catholics do not eat meat on Friday, and that they both fast and abstain on certain days, especially during Lent.

MR. J. Yes, Father, but I have never learned the precise reason why.

FATHER S. This is a requirement of the second precept of the Church and is based on reasons both biblical and rational. Everyone who has sinned must do penance, "Unless you do penance, you shall all likewise perish" (Luke XIII, 3). Now, there are different ways of doing penance, but no method so pleasing to God as that by fasting and abstinence. "To chastise one's body and bring it under subjection," like St. Paul did, is the surest way to cure its evil tendencies. The very first law given by Almighty God was one of abstinence; then the Jews were forbidden altogether to eat certain meats. Christ, our Divine Model, fasted rigorously for forty days; so did the great Moses, and the holy prophet Elias; St. John Baptist set this kind of an example to the people to whom he preached penance. Christ declared that His followers would fast, and gave good advice on the manner of fasting (Matt. IX, 15; VI. 16).

MR. J. I see that the reasons behind the Church law are as strong as could be.

FATHER S. Now the particular reason why every Friday is a day of abstinence is that Christ died for the world on that day. —Catholics may eat meat on Friday when any of the six holydays enumerated above fall on Friday. The Church wants the holydays kept in a joyful rather than in a penitential spirit. Could you conceive of a prettier practice than that, according to which Catholics show their gratitude every Friday to their divine Savior for the Redemption He brought to the world?

MR. J. No, indeed, Father; it is a wonder that the Christians of all denominations do not do that much for Jesus.

FATHER S. The day before certain holydays we fast and abstain also as a preparation for the feast. These fast-days are called "Vigils." Then there are three days at the beginning of each season of the year, known as Ember Days, which are observed in the same manner.

MR. J. What is the significance of Ember Days?

FATHER S. On these days it was customary to ordain men to the priesthood, and people are expected to fast and pray for God's blessing on those who were to spend their whole lives in this holy state. It is a practice suggested by our Savior's words: "Pray ye the Lord of the harvest that He send forth laborers into His Vineyard" (Matt. IX, 38). In the Old Law the Jews were accustomed to keep a special fast four times a year (Zach. VIII, ~~19~~, 19. X

MR. J. I am learning that all Catholic practices as well as Catholic teachings, have a scriptural foundation.

FATHER S. Yet ours is called the unscriptural Church by those who do not know us.

MR. J. What is the difference between fasting and abstinence?

FATHER S. The law concerning "fasting" allows those, who are bound by it, to eat but one full meal on the fast-day. The law concerning "abstinence" has reference to meat only.

MR. J. The regular Friday, then, is not a fast day, but an abstinence day?

FATHER S. Exactly.

MR. J. Which meal is supposed to be the full meal on a fast-day?

FATHER S. The noon-meal. But if there be a good reason for taking the principal meal in the evening, that may be done.

MR. J. And how much is allowed at the other meals?

FATHER S. Strictly speaking, we are not supposed to eat any other meal, but the Church allows us to eat a piece of unbuttered bread and to take a cup of coffee or tea in the morning, and to eat about one-fourth of a full meal in the evening. To be more precise, the Church allows about two ounces in the morning and eight ounces in the evening. Then, in case the principal meal be taken in the evening, the eight ounces are allowed at noon.

MR. J. May these eight ounces consist of any kind of food?

FATHER S. Of anything except meat.

MR. J. So while fast-days are also abstinence days, abstinence days are not fast-days?

FATHER S. That's right, generally speaking; but, though all days of Lent, except the Sundays, are fast-days, we may have meat at the principal meal, save on Wednesdays and Fridays. But this is by dispensation.

MR. J. In your last instruction you stated that every Catholic, who has attained the age of reason, must Hear Mass on Sundays; do the laws requiring fasting and abstinence also bind children?

FATHER S. The law of abstinence does, but not the law of fasting.

MR. J. Who are obliged to fast?

FATHER S. Those who are between twenty-one and sixty years old, providing they are not excused on account of poor health or hard work.

MR. J. I see that the Church does not wish her people to suffer in health because of her laws.

FATHER S. No; in case fasting should be injurious or too difficult, she substitutes a different form of penance.

MR. J. The mere fact that one should get hungry between meals would not excuse, would it Father?

FATHER S. No; the Church wants the people to experience some inconvenience; it would not be a penance, otherwise. The sick are excused, the weak, nursing mothers, etc. Moreover, because of the general difficulty for American people to fast and at the same time to work hard, the Church has granted to them quite a sweeping dispensation for a limited time.

MR. J. What is it?

FATHER S. Why, the hard-working man may, at the principal meal, eat meat every day in the year except on all Fridays, Ash Wednesday, the Wednesday of Holy Week, Holy Saturday until the noon hour, and the Eve of Christmas; and when the father is thus dispensed, the whole family is dispensed with him.

MR. J. What are the people to do in the place of fasting?

FATHER S. They are urged to have family prayers at night, to deny themselves delicacies, luxuries, to practice some other forms of self-denial; for instance, the men can give up the use of tobacco, abstain from hard drinks, say the rosary daily; women can abstain from tea and coffee, from fruits and pastries, many of them could attend week-day Mass, or make the "Way of the Cross" every day.

MR. J. It is surprising that Protestants do not look upon Catholics more favorably, even with admiration, since they must know that Catholics are doing more for God and for their own souls than any other class of people.

FATHER S. Well, I believe we have gone over the whole ground covered by the Church's second commandment. We shall pass over the third and fourth precepts, since they will be treated in connection with the Sacraments of Penance and the Holy Eucharist. Hence in our next lesson, we shall take up the fifth commandment of the Church.

very vague

from context of next paragraph this refers to abstinence not fasting.

INSTRUCTION XXVI.

 An Instruction on the Support of Religion.

FATHER S. We are to deal with a subject tonight, Mr. Jackson, which I should prefer to pass over.

MR. J. It's the fifth precept of the Church, isn't it?

FATHER S. Yes.

MR. J. Why don't you like to treat it?

FATHER S. Because I dislike to talk about money in connection with religion.

MR. J. I do not see why you should feel that way, since any sane man knows that churches have to be built, and that priests must eat and clothe themselves.

FATHER S. That is true, and as a matter of fact, God Himself gave laws governing the support of religion. He required the Hebrew people to pay a heavy tax toward church-support, and He required their first earnings.

MR. J. How much did he require?

FATHER S. One-tenth of their income.

MR. J. That was more than one's month's salary.

FATHER S. It was not always salary, but the equivalent. For instance, He required the *first* olive-oil and fruits and grain of the farmer: "All the best of the oil, and of the wine, and of the corn, whatsoever first fruits they offer to the Lord, I have given them to Thee" (Num. XVIII).

MR. J. Was such a heavy tax necessary for the support of their religion?—All the people belonged to the same religion, and hence a community had only one place of worship to support, instead of a dozen as now, when that many denominations are represented in a small town.

FATHER S. It is not likely that one-tenth of their products was necessary, but the Almighty was emphasizing an important principle, namely, that the greatest value must be placed on the benefits of religion.

MR. J. How plain it is that such should be the case, when one only knows the reason why!

FATHER S. God even required His people to burn some of their food products in His honor, and to spill or throw away some oil.

MR. J. What was that for?

FATHER S. For about the same reason: He desired that they deeply realize their dependence on Him for the success they had in reaping their harvest.

MR. J. Despite the fact that a debt hangs on most churches, I am inclined to believe that people do not give one-tenth of their earnings to the support of religion today?

FATHER S. No, indeed not. Some people give quite generously, but there are those who seem to think that churches should be built and maintained without money; some imagine that they

will be just so much ahead at the end of the year if they give nothing to the church.

MR. J. I should think that their feelings would be just the opposite; I should fear that if I slighted the cause in which the Almighty is more interested than anything else, He would not be so generous to me with His blessings.

FATHER S. That is good logic. We have so many requests to make of Almighty God, and He has an ever-standing one with us to interest ourselves in the furtherance of the great cause for which His Divine Son came to earth, and for which He died.

MR. J. Which are some of the items of regular expense which the average parish must meet

FATHER S. There is the first heavy expense of purchasing property and erecting buildings, which are usually four: the church, pastor's house, school, and Sister's house. Then the furnishing of these buildings. Seldom is a parish started with funds to pay for more than one-third of the initial outlay. Hence every year the interest must be met, also insurance. Then there are fuel and light, always a heavy bill. To this add the allowances to pastor and school teachers, school supplies, the things needed for divine services, etc.

MR. J. One can readily see that the parish cannot be well run, and debt reduced unless all people contribute their proper share. I know that the salaries of pastor and teachers are small; but might I ask what they are?

FATHER S. The average salary of the Catholic priest throughout the United States is less than \$60.00 a month, but even in large parishes it seldom runs over \$100.00. The school Sisters receive each only from \$25.00 to \$30.00 a month.

MR. J. What? How can you manage to make ends meet with that? Why, a clerk in a store, a printer or a railroad man gets far more than the priest.

FATHER S. Yet it takes from ten to twelve years to become a priest, during which time the student expends more than the average priest saves during his life-time.

MR. J. So no one would become a priest for what "there is in it"?

FATHER S. No indeed. If the student were after money, he could turn his education, resulting from ten years of college study, into far more lucrative channels.

MR. J. How can you subsist?

FATHER S. Well, you see, in the first place, we do not need as much as married ministers; and secondly, our people make offerings when they engage Masses, or when they get married.

MR. J. But these offerings cannot amount to much in small parishes.

FATHER S. No; and even in large parishes a pastor may say only six Masses a week, for which \$1.00 is the customary offering.

MR. J. I have heard Protestants say that the Mass was a source of very large income.

FATHER S. It is not the intention that it should really in-

crease the priest's income at all, because, if it were not for Mass offerings, the priest's salary would be bigger.

MR. J. Father, you priests are terribly misrepresented.

FATHER S. We know it. And whilst we have no wives and children for whom we must pay doctor's bills, buy hats and shoes, etc., we must dress respectably ourselves, buy books for library run our table expenses, set the good example of assisting the poor and foster works of charity.

MR. J. A good argument in favor of celibacy of the clergy.

FATHER S. It is.

MR. J. And how can the Sisters get along with so little?

FATHER S. Well, they have their house rent and fuel free. Then they are under a vow of poverty. They deliberately choose to be poor and to deny themselves everything except what is necessary for their food and clothing. Several Sisters live together and their simple table fare is the main item of expense.

MR. J. I had always heard that they kept house for the priest.

FATHER S. You make me laugh. They seldom step foot into the priest's house, nor he into theirs, and then it is during recreation hours when all the Sisters are together.

MR. J. In what manner is the church usually supported?

FATHER S. By the yearly rental or sittings in church, or by an every Sunday envelope collection, or by a special monthly collection.

INSTRUCTION XXVII.

Some Marriage Regulations—Mixed-Marriages

FATHER S. We are now at the sixth or last precept of the Church, whose provisions you would understand better had we already treated Christian marriage as one of the seven sacraments instituted by Jesus Christ. This will come up a little later. For the present we shall only consider the *legislation* of the Church regarding marriage.

MR. J. If I remember correctly, the Church forbids Catholics to marry those who are related to them within the third degree, it prohibits Catholics to marry those who are not of the same faith and it does not allow a solemn marriage at all times.

FATHER S. Correct. But do you know who are related within the third degree?

MR. J. I presume first and second cousins.

FATHER S. You are correct.

MR. J. I know that most States forbid first cousins to marry, and presumed that the Church might extend the prohibition one degree farther.

FATHER S. Yes it does, and statistics are at hand to show the wisdom of the Church's attitude. Of course, the law is not so absolute that it admits of no exceptions. A dispensation may be obtained to make a marriage between cousins allowable, but the

children of such unions are quite frequently physically or mentally deformed.

MR. J. May a man marry his sister-in-law after his wife dies?

FATHER S. No; the impediment of affinity is in the way.

MR. J. May two brothers marry two sisters?

FATHER S. Yes.

MR. J. Now Father, I hardly need any explanation on the subject of mixed marriages. Since I have become acquainted with the nature of the Catholic Church, her teaching, and the plan of God to lead people to Heaven through this Church, it is plain to me that a Catholic should have a marriage partner, who would be one with him in religion.

FATHER S. I am pleased that this fact is so clear to you. If husband and wife are to be one in everything else, they surely should be one in the issue which is most paramount. They work together to get a home, to educate their children for this world, etc. Surely they should work together for a heavenly home, and to have their children trained in certainty, and not in doubt, about the eternal things.

MR. J. Oh, yes, the office of teacher which parents fill is a most important one; and how could either teach with any authority, if they differed in their teaching relating to God, the soul, the child's obligations, etc? Or it would be just as bad if one parent insisted on the child following him or her in religion, and the other parent were indifferent.

FATHER S. That is true. God Himself cannot look favorably upon indifference with reference to the religion He came to earth to introduce any more than He can look favorably upon erroneous teaching. In a mixed marriage you are sure to have one or the other condition in one parent.

MR. J. People should know that they must depend on God for happiness, prosperity, etc., in married life, and should, I think be greatly concerned about disposing themselves for such blessings. And the Catholic especially should know that God is primarily interested not only in the soul, but in the soul in grace.

FATHER S. You reason well; yet there are Catholics, otherwise seemingly good, who are afraid to let their non-Catholic chums know that they are deeply interested in the religion they profess. It is bad enough that the non-Catholic does not care to know anything about the religion of his Catholic friend—if he or she were interested in anything else very much, the other would want to know all about it—but it is worse for the Catholic to hide what he or she should be most proud of, and what God takes greater account of than all else, the religion professed.

MR. J. That is true, Father. Without any attempt at boasting, I am not hiding from my friends the religion I am adopting. I have handed Catholic literature to a dozen Protestant friends, and I give away several copies of "Our Sunday Visitor" every week. In fact, if you required me to wear a sign on my back bearing the words: "I am a Catholic," I should be glad to do it. If we are convinced that we possess something so good, and that our

friends haven't it because it has never been offered to them with all its attractions, why shouldn't we acquaint them with it? That's what St. Paul did. He fought the Christian Church until Christ proved to him that he had been taught wrong; then he fought harder the other way.

FATHER S. You have the right spirit, Mr. Jackson.

MR. J. Of course, you would not recommend that the Catholic who is keeping company with a non-Catholic require him or her to join the Catholic Church whether he or she could believe that way or not?

FATHER S. Indeed not. We would not even accept into the Church one who could not truthfully and of his own accord, say after a course of instructions: I believe the Catholic Church to be *the* Church, which Christ founded, and accept all that it teaches. But if the non-Catholic wishes to act fairly, he should be willing to become acquainted with the religion which is professed by the one whom he would like to have as his marriage-partner, and embrace it if its claims convince him.

MR. J. Is the marriage ceremony at a mixed-marriage the same as when two Catholics are married?

FATHER S. Oh, no. A mixed-marriage never takes place in the church at all; it is usually performed in the priest's house, and is a cold quiet wedding. You see the Church merely tolerates these, and hence only permits what is necessary for a valid marriage.

MR. J. Did the Almighty Himself ever legislate against mixed-marriages?

FATHER S. Yes. He never permitted one of His chosen people in the Old Law to marry one who did not profess the Jewish religion: "Thou shalt not take of their daughters (unbelievers) a wife for thy son" (Exod. xxxiv, 16); "We have sinned against our God, and have taken strange wives" (Esd. x, 2). And if in the Old Law, when marriage was not a sacrament, mixed-alliances were forbidden, how much stronger is the reason against them now?

MR. J. Since the duty of a Catholic parent is to bring up his children in the faith he regards as the true one, I was just wondering what a risk there might be, should the Catholic parent die and leave little children for the non-Catholic to raise.

FATHER S. That's another good reason against mixed-marriages.

MR. J. Is there any promise exacted of the non-Catholic in this respect?

FATHER S. Yes; before a dispensation may be granted for a mixed-marriage, the non-Catholic must sign an "Agreement" to allow the Catholic parent full liberty in the practice of his or her religion, and to have the children baptized and raised Catholic. This, of course, is reasonable, inasmuch as the Catholic feels sure that his or her religion alone is the true one, whilst the Protestant usually believes that one religion is as good as another. Hence the non-Catholic does not sacrifice a principle.

MR. J. That is surely fair.

FATHER S. Do you know what is meant by solemn marriage?

MR. J. No, Father.

FATHER S. The Church has a special blessing, called the "Nuptial Blessing," which is imparted in what is known as the "Nuptial Mass." Now, this Mass may be said only outside of Lent and Advent, which are seasons of sadness.

MR. J. Hence if we read of Catholics being married during Lent, it is not the *solemnization* of marriage?

FATHER S. No.

MR. J. May I ask what is the fee required for a marriage by a priest?

FATHER S. There is no fee *required*. The priest is never allowed to demand a fee, though it is customary to make an offering.

MR. J. Have you ever heard the charge that the fee for a marriage is so high in South American countries that many people refuse to go through the marriage ceremony?

FATHER S. Yes, but we are accustomed to hear many untrue reports from the enemy about conditions far enough away to prevent immediate investigation. The priest who would put a price on a sacrament would, if reported, be punished. But Catholics are fair enough to recognize that an offering should be made to the priest who inconveniences himself considerably to prepare them for a happy marriage. The Church expects the priest to devote one or two evenings to the instruction of the parties who are to be married; then he must fast until after the high mass at which they are married; he offers the mass for them, and must pay the organist for his or her services.

MR. J. Hence the priest would actually be out of pocket if he received no fee?

FATHER S. He would be; but even then he would not be allowed to *put a price* on the mass and sacrament. It might, however, be said, that custom has occasioned a sort of established offering in a diocese; and hence, if a priest should ever be asked what the "marriage fee" is, he might tell what is usually given, but he could not *exact* it.

MR. J. I am asking you these questions, Father, in order to have the correct answers for my critical friends.

FATHER S. I understand; and the more information you ask for, the better I am pleased, because we have nothing to hide, and our practice is always supported by a sensible reason.



PART III.

The Means of Grace

OR

God-given Helps for the Soul's Sanctification.

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God."—John III, 5.

"Then they laid their hands upon them, and they received the Holy Ghost."—Acts VIII, 17.

"Take ye, and eat: this is My body."—Matt XXVI, 26.

"Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."—John XX, 23.

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord."—James V, 14.

"As the Father hath sent Me, I also send you."—John XX, 21.

"Every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."—Hebr. V, 1.

"This is a great sacrament, but I speak in Christ and in the Church."—Ephes. V, 32.

INSTRUCTION XXVIII.

The Clear Meaning of Sanctifying Grace.

FATHER S. We are now ready to begin the study of the third part of the Catechism, which treats of what are usually called "The Means of Grace." We have seen what are the different points of Catholic belief, and what the laws of Almighty God and His Church enjoin and forbid. Now our instructions will be on the very pleasant subject of the "Divine helps which Jesus Christ has instituted to make the way of salvation easy."

MR. J. You have hinted at these heaven-given helps quite often, and I am already convinced of their necessary connection with a supernatural religion, of which God Himself is the author.

FATHER S. I have noted that you were quick to perceive the essential difference between the best religion in the power of man to establish, and any form of religion of which God might be the direct author.

MR. J. The dullest intellect should quickly grasp it. It should be self-evident that no man could offer Heaven to another on any terms, and that he could invent no means of themselves calculated to lead to Heaven. Man could only encourage and exhort his fellows to be good and promise that the Almighty would surely recompense them in some measure. But it rests with God to *offer* us Heaven, to reveal His wishes and requirements, and to *supply the divine helps* calculated to make His service easy and meritorious.

FATHER S. That's right; and these helps are called the *means of grace*, because they either bestow grace on a soul which possessed it not, or they confer an increase of grace on the soul which is already clothed with it. Now I am going to explain what we understand by grace.

MR. J. I believe you explained it in part when you told how the souls of Adam and Eve were originally created, how they lost grace for themselves and descendants by their fall, and how the Son of God made its restoration possible.

FATHER S. You remember your instructions well.

MR. J. It is not difficult, because they hang together so nicely, and because certain information received in my first lessons is alluded to over and over.

FATHER S. You had better tell me what your conception of grace is.

MR. J. Well, I learned that God beautified the first human souls with His own likeness, elevating them to a supernatural plane, because He destined them to a supernatural reward,—that this supernatural life of the soul consisted in the possession of the supernatural endowment called *grace*.

FATHER S. That is correct; this grace is known as *sanctifying* grace, which, after all, is what we are to deal with mainly.

MR. J. I do remember that the Catechism refers to another kind of grace, but I am not so sure what it is.

FATHER S. It is a supernatural assistance which God gives to our minds and wills; it reminds us of our duties and gives us the necessary strength to carry them out.

MR. J. It is not an endowment of the soul, then?

FATHER S. No. It is a passing assistance which God renders to everybody to perform good or avoid evil *acts*, and hence is called "*actual*" grace.

MR. J. It seems to be so little related to *sanctifying* grace that I do not understand why it is called *grace*.

FATHER S. Well, the broad sense of the word *grace* is a free (supernatural) *gift* of God—to *promote man's salvation*; in this meaning that heavenly assistance is a grace; then in every adult the gift of actual grace must precede the conferring of sanctifying grace, since the Bible assures us that we cannot even *begin* the work of our salvation without the impulse resulting from actual grace.

MR. J. Actual grace, then, is given to the sinner and to the unbaptized as well as to those possessing sanctifying grace?

FATHER S. Yes, it is given to everybody, with whose free-will it rests to follow it or reject it.

MR. J. I believe I understand its significance now. When a person is prompted to investigate the claims of the Church, whenever he is inwardly urged to repent, it is actual grace which stirs him.

FATHER S. Exactly; and when he is tempted to do wrong, God offers an actual grace, with the help of which he can overcome the temptation.

MR. J. I see. Therefore, no one can truthfully say that he cannot resist this or that temptation?

FATHER S. No. The Bible says that God will not allow us to be tempted more severely than we can endure, that simultaneous with the temptation He permits, will go forth from Him an actual grace to enable us to overcome it. This will always be true unless we of our own accord provoke the temptation, and remain in the occasion of sin.

MR. J. This is all so reasonable. If God permits man to be tempted, He owes it to him to strengthen him; but if man wilfully walks into the danger, he does not deserve the help of Heaven.

FATHER S. That's it. Now to come back to sanctifying grace. It is sometimes called *habitual* grace, because the soul is clothed with it as with a *habit* or beautiful dress until it loses God's friendship by a grievous sin. Grace and mortal sin cannot exist together in the soul. They are opposites, like light and darkness; turn on the light and the darkness goes; turn off the light and darkness comes. Commit mortal sin and grace must go; repent of mortal sin and grace returns.

MR. J. *Mortal* sin means a serious offense against God, does it?

FATHER S. Yes. Actual sin is called mortal or venial, according to the seriousness of the offense. Mortal sin kills the

supernatural life of the soul, whilst venial (a lesser) sin does not. We shall come back to the matter of sin and its kinds later. I believe this will do for this time. In our next instruction we shall have a word to say about the Sacraments, in a general way. By this name are known seven divinely appointed "Means of Grace." You must be able to tell me, when you come again, the names of these seven Sacraments.

INSTRUCTION XXIX

Jackson Is Ready to Receive Baptism.

FATHER S. In your last instruction you learned what Sanctifying Grace is, and how the Redemption of the world by the Son of God made it possible for the human soul to come into possession of it, even though mankind had forfeited all right to the same by the rebellion of our first parents; but you have not yet learned how each soul may come into possession of this grace.

MR. J. No, Father; I have not learned it in a special instruction, but I have learned it from the Catechism.

FATHER S. What means, then, were instituted by Christ for the bestowal of grace on the soul?

MR. J. Baptism was instituted to impart grace the first time; Penance, to restore it, if lost by sin; and five other sacraments were given us by Christ to add to grace already possessed.

FATHER S. Good. Can you repeat the names of the seven sacraments?

MR. J. Yes, Father: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

FATHER S. What does the Catechism teach about Baptism?

MR. J. That it must precede the reception of any other sacrament, that it is necessary for salvation, that it admits us into the Church, makes us dear to God.

FATHER S. Is all this clear to you?

MR. J. Very clear. Since the sacraments belong to the Church and are for the members of God's Church, that sacrament must be administered first which admits one into the Church. Then if Heaven is only for those who possess Sanctifying Grace when they die, and such grace is conferred the first time only by Baptism, it must be necessary for salvation. And if, when we are in possession of grace, we are worthy of heaven, we must be dear to God.

FATHER S. I am glad you use your head, and not only your memory in studying your catechism. Now, tell me how Baptism is given.

MR. J. The one who confers it, pours water on the head of the subject, and says, whilst so doing: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

FATHER S. You say "the one who confers it;" who may confer it?

MR. J. Anyone, if the proper person cannot be gotten.

FATHER S. I thought you said that the sacraments belong to God's Church? If so, how may one who is not a qualified minister of that Church, baptize?

MR. J. I think this is the one exception,—for the plain reason that, because Baptism is necessary for salvation, its ministration could not be made dependent on the presence of a priest.

FATHER S. That's right. If a priest can be procured, he should be sent for. If there would be danger in delay, any one who knows how to baptize, may be asked.

MR. J. When we say any one, of course, we mean any Catholic?

FATHER S. No; Catholic, Protestant, Jew or pagan; though, if possible, it should be a Catholic.

MR. J. But what if such person should not believe in Baptism?

FATHER S. It does not matter; his intention is to perform that rite, which Catholics regard as necessary for salvation.

MR. J. If this be true, why does the Catholic Church re-baptize persons who were baptized by a Protestant minister?

FATHER S. Because we are not sure that they performed the ceremony in the *right manner*, or we are not sure that they intended to confer it for the reason we administer it,—to remove Original sin. We baptize *conditionally* those who had been baptized by a Protestant minister, because we are not *certain* how it was conferred.

MR. J. Do you accept baptism by *immersion*?

FATHER S. We would, if we were sure that the proper words were employed whilst the water was applied, and if we were certain that the minister had the intention of doing what the Catholic Church intends when she baptizes.

MR. J. How about the sprinkling method?

FATHER S. We do not trust it. Baptism means a washing; hence sufficient water should be used to indicate a washing; it should *flow* over the surface to which it is applied.

MR. J. Some people contend that baptism *must* be administered by the Immersion method; that Christ was baptized thus; that baptism signifies a "dipping" or burial.

FATHER S. It is by no means certain that Christ was immersed; all representations of Baptism, in paintings, show Him to be standing, whilst St. John *pours* water on His head. Moreover, the baptism which John the Baptist conferred was not the Christian baptism; this was instituted by Christ a couple of years later. John's baptism was known as the baptism of penance. St. Paul baptized people in prison, where it is not likely that they could be immersed. Since baptism is necessary for salvation, it must be possible for the sick and dying to be baptized, and to immerse them would often be to "kill" them. The burial referred to by St. Paul is mystically represented by any form of baptism; it

is the burial of sin and the resurrection of the soul to the supernatural life of grace.

MR. J. You require that even infants be baptized, do you not, Father?

FATHER S. Yes; for the reason which you seem well to have understood; sanctifying grace or the supernatural life of the soul is necessary for the supernatural reward which heaven is. Christ demands that everyone be baptized: "Unless *anyone* be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John III, 5).

MR. J. If I remember correctly, you told me, when speaking of Original Sin, that unbaptized infants escape positive punishment in eternity; in fact, are happy with a *natural* happiness, but that they do not enjoy the vision of God and the *supernatural* happiness of the saved.

FATHER S. That's correct.

MR. J. Now one more difficulty: what about the millions who know not the necessity of Baptism? Surely God will not let them miss Heaven because of mere ignorance of His requirement?

FATHER S. That provision is made by the all-just and fair God; there is a substitute for Baptism by water. It is *Baptism of Desire*; that is, God will give grace to those who are heartily sorry for their sins, and who ardently long for all that is necessary for salvation—those who would apply for baptism if they only knew its necessity.

MR. J. I see that every difficulty is met. Now, Father, the practical side of all this with reference to myself: Don't you think I ought to be baptized soon?

FATHER S. Yes, I do, and I am going to let you set your day. Of course, if you had ever been baptized before, I would have to explain first all about the Sacrament of Penance; but as it is, I am ready to confer baptism on you.

MR. J. How about tomorrow afternoon, at three o'clock?

FATHER S. It will be all right. Have you selected a god-father?

MR. J. Yes, Mr. ——— will stand for me.

FATHER S. Well, I shall look for you tomorrow.

INSTRUCTION XXX.

Now Eager to Become a "Soldier of Christ."

FATHER S. Well, you are a Catholic now, Mr. Jackson.

MR. J. Father, you do not realize how comforting it is to feel that, after years spent in ignorance and neglect of Almighty God, I am now His adopted child, and heir to His eternal happiness. I feel that life will now be worth living, for having as it were, a bank account started in Heaven, I shall be stimulated to add to the same day after day by a care to work for God.

FATHER S. Yes, I imagine you feel like the fellow who was involved in financial difficulties, was burdened with a seemingly unpayable debt, and then was fortunate enough to meet the friend who straightened it all out.

MR. J. You could not suggest a more apt illustration; the Church, by applying the merits of Christ through baptism, set me right, and placed me on the way to unlimited future gain.

FATHER S. Grand as it is to be a *child* of the Heavenly Father, He wants us to be more than *children* in the faith; He wishes that we be *soldiers*, to defend His name, to further His cause, to oppose His enemies. This rank and office is conferred on us by another sacrament, that of *Confirmation*.

MR. J. Oh, is that what Confirmation is for? Can't you administer that sacrament to me now? I would be happy to possess the title of "soldier of Christ."

FATHER S. No; the priest is not empowered to confer this sacrament; the bishop is commissioned to confirm, and will not visit our parish until next October. He is engaged in confirming somewhere in his diocese almost every Sunday, and is able to visit most parishes only about once in two or three years.

MR. J. Confirmation can't be necessary for salvation, then?

FATHER S. No. However, those who are not yet confirmed would commit a sin if they omitted to receive it, through neglect, when the bishop does come to confirm. Confirmation not only confers the *rank* of soldier on those who receive it, but actually imparts to them such strength, called sacramental grace, as enables them to be valiant Christians. You have read that the Apostles, though instructed by Christ Himself, were not sufficiently strong in faith until the Holy Ghost descended upon their souls on Pentecost. The sufferings and death of Christ were calculated to shake their faith in His divinity, though, of course, it came back to them when they knew of His Resurrection from the grave. Then during the forty days preceding His return to Heaven, Jesus repeatedly promised to send the Holy Ghost, Who would complete the work of preparing them for the arduous labors of their calling.

MR. J. The coming of the Holy Ghost to them, was their Confirmation Day?

FATHER S. Exactly; and it wrought a wonderful change in them. They now were filled with an ardent zeal to labor for Christ, and if need be, to die for Him. They did not hesitate to go to hostile territory and preach the Christian religion, and by their word and saintly lives, converted thousands. As true soldiers of Christ, they fought for Him, until they lost their lives in defending His cause.

MR. J. Would that all Christians were as loyal and zealous as they!

FATHER S. During the first three centuries of the Christian era, millions were equally loyal. To be a Christian meant to be a martyr, if the civil authority found it out; but the religion of Christ is now well established in every civilized country, and

is regarded as a blessing to the world. Hence Catholics are no longer called upon to defend their faith with their lives. However, because many Catholics are not loyal to Christ, thousands of non-Catholics are never prompted to investigate our claims, and many Catholics are overcome by the enemy.

MR. J. I suppose that is true.

FATHER S. Only too true. The Bible classifies the principal enemies of Christ under three heads: the world, the flesh and the devil. The worldly spirit, which leads men to seek only worldly gain and worldly pleasures, is a powerful enemy. It blinds people to the higher things and kills the spiritual taste. "The flesh" is an enemy which we carry ever with us. It is the body, which we pamper, which is too lazy to pray and go to church, too unwilling to fast and be denied sensual pleasures, too prone to indulge its appetites and evil desires. Then the devil, God's arch-enemy, is ever tempting man and laying snares for him. Confirmation furnishes the weapon with which we can resist these enemies and win repeated victories for God and our souls. The Bible calls man's life on earth a warfare; and the fight is always on. It is good that such is the case, since without winning victories we cannot obtain the crown. Heaven is a reward for spiritual military service.

MR. J. In every instruction I learn new reasons why a religion of man could not "fill the bill." At what age may Catholics be confirmed?

FATHER S. At any time after baptism, though the sacrament is seldom administered before one attains the use of reason, and usually not until after the child will have received its First Communion.

MR. J. How is it administered?

FATHER S. The bishop prays that the Holy Ghost might descend on the persons to be confirmed to strengthen them with His seven gifts mentioned in the Bible. Then he places his hand on the head of each, whilst he makes the sign of the cross on the person's forehead with consecrated oil, called chrism. Whilst doing this he says these words: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost. Then he gives the recipient a slight slap on the cheek. When he mentions the names of the Holy Trinity, he blesses the person with the sign of the cross.

MR. J. Kindly explain the meaning of the ceremony.

FATHER S. Oil (olive oil) has always been regarded as a symbol of strength and vigor. Athletes would rub their muscles and limbs with oil for greater agility and strength. The cross is the Church's banner or flag. Just as the civil soldier must be proud of his country's flag, so must the Christian soldier be proud of the standard under which he must fight, the cross; hence it is marked on his very forehead. The blow on the cheek is to remind the one confirmed that he must be ready to endure suffering for the Leader, Whose cause He espouses.

MR. J. The ceremony is certainly significant. Of course, I know that Christ instituted all the sacraments, but does the Bible refer to instances when the Apostles confirmed?

FATHER S. Oh, yes. It is usually referred to as the "laying on of hands," which today is the most significant and the effective part of the ceremony. It is spoken in Acts VIII, 11-17, XIX, 6, and in several other places.

MR. J. So there is considerable difference between a merely baptized and a confirmed Catholic?

FATHER S. Yes, there is; and in Heaven the difference will be noticeable in the souls of the two. Confirmation leaves an indelible impress on the soul, which marks it for added glory. The three sacraments which may be received but once imprint this supernatural character; they are Baptism, Confirmation and Holy Orders.

MR. J. I did not know that Confirmation was so significant.

FATHER S. In your next instruction you will have the greatest treat you have yet received in your lessons.

MR. J. What will it be?

FATHER S. "The Holy Eucharist." It is the best thing the Church has; read up on it in your catechism and in the "Fair-est Argument."

MR. J. I shall do that and await the next instruction with pleasure.

INSTRUCTION XXXI.

The Holy Eucharist the Church's Greatest Possession.

FATHER S. Well, what do you think of the Catholic teaching concerning the Holy Eucharist?

MR. J. After reading the mere questions and answers of the little catechism, I must confess that I wondered if it could really be true, but when I read the explanation in the "Fairest Argument," my difficulties vanished quickly. Understand me: I do not mean that I actually doubted the correctness of the Catholic teaching, because it is based on a divine authority, but I mean that it appeared to be too good to be true.

FATHER S. Can you state what the Church understands by the Holy Eucharist?

MR. J. I think so: It is a sacrament instituted by Christ, wherein the Son of God is ever present with the Church under the appearance of bread and wine.

FATHER S. That's correct. You will understand the doctrine better after you will have had an instruction on the "Mass," for it is in the Mass that the sacrament is effected. But even now you can learn all that the Holy Eucharist implies. In the first place, who instituted it?

MR. J. Christ did; He instituted all seven sacraments.

FATHER S. And when?

MR. J. At the Last Supper, the night before His crucifixion.

FATHER S. Who saw Him do it?

MR. J. The Apostles witnessed the institution of the sacrament, received it, and were commissioned to prepare it for others.

FATHER S. That's very good. Now tell me "how."

MR. J. The Son of God took some of the bread and wine used at the table, divided the same into portions, and, by His Almighty Power, changed the same into His own living Person. He said: "Take ye and eat, for this is My body; take ye and drink, for this is My blood."

FATHER S. Do you really think Christ's words and actions are to be taken literally? Of course, we know that, had He so wished, He could have produced such a change. He was the same God, Who created the universe by a mere word, Who changed water into wine at Cana, Who multiplied the presence of five loaves of bread so that they were adequate to feed thousands; but as a matter of fact, were His words not to be taken figuratively?

MR. J. No, Father. In my reading I learned that a whole year before the Last Supper He *promised* that He would give to man His *real* flesh and blood, and that His hearers, including the Apostles, surmised that He was talking figuratively, but He insisted that His words be accepted literally.

FATHER S. Do you know some of His utterances at that time?

MR. J. He said that He was the "living bread," "the bread of life," that the bread He would give would be "His flesh," for the life of the world; that His flesh would be a *real* meat, and His blood a *real* drink; that those would have "everlasting life," who would eat His flesh and drink His blood, and that those who should not eat the same, would not have life in them,—of course, He meant supernatural life.

FATHER S. Those utterances are surely plain; but you said His hearers were not inclined to accept Him literally.

MR. J. No; they argued the question: How can He give us His real flesh to eat.

FATHER S. Then they must have understood Him to mean what He said.

MR. J. That's right, but I mean they were not disposed to believe Him. Many of them even went away because Christ insisted on being understood literally.

FATHER S. Now, what if Christ had referred to a figurative eating of His flesh, and these people misunderstood Him, and went away deceived?

MR. J. As God, Christ could not have allowed that; He could not countenance deception.

FATHER S. How about the Apostles? How were they impressed by Christ's declaration?

MR. J. Christ demanded a profession of faith from them. When He saw some of the disciples walk away, He said to the apostles: "Will you also go away?" Then Peter made an open acknowledgment of the Savior's divinity, and, of course, of His

power to do what was not real plain to them—to give His real flesh and blood as nourishment of the soul's supernatural life.

FATHER S. I presume that this explains the absence of surprise in the apostles at the Last Supper, when the Holy Eucharist was instituted?

MR. J. Yes, Father; I imagine that the twelve often wondered when their Master was going to give what He had so solemnly and emphatically promised.

FATHER S. But granting that our Savior favored the apostles in such a manner, explain how members of the Church today can be similarly favored?

MR. J. Christ empowered and commissioned the apostles to work the same wonder; after He had given them Himself as spiritual food, He said to them: "Do ye this in commemoration of Me."

FATHER S. That would only explain that the power was conferred on the apostles; but they are no longer alive.

MR. J. But the power conferred on the apostles was for the Church for all times; they were a corporate body which was to exist in their successors, just as the powers conferred by the constitution on the Senate 145 years ago are possessed by senators today.

FATHER S. Why is it that Protestant churches do not claim this power, then, because surely it is something so important?

MR. J. They would have some difficulty in proving that their ministers are the rightful successors of the apostles; the gap of time between the apostles' day—the first century—and the appearance of the founders of their churches, is too big.

FATHER S. Well said; break the cable that unites this country with Europe, and communication ceases. Your family might claim connection with Napoleon's family, but if you are in no sense a lineal descendant of Napoleon, your claim is futile.

MR. J. The old example comes up to me: I might build a beautiful home, furnish it elegantly, and have it wired for electricity, but if I am not connected with the Power House, I cannot have electric light.

FATHER S. Your faith will be a *reasonable* faith, Mr. Jackson. Now, since the lesson on the "Holy Eucharist" is too long for one instruction, we shall continue it at your next visit.

INSTRUCTION XXXII.

Our Savior's Words Could Have None But a Literal Meaning.

MR. J. I have been pondering over our Savior's words relating to the institution of the Holy Eucharist and cannot conceive what *figurative* sense they could have.

FATHER S. You are right. Cardinal Wiseman took the trouble to examine all the Oriental languages to ascertain what "to eat one's flesh" might mean in a *figurative* sense; the result of his

thorough research was that they could have but one meaning, viz.: to calumniate or backbite. This would represent Christ as uttering the unimaginable and blasphemous assertion: "Unless you calumniate the Son of God, you shall not have life in you; he that backbite'h Me hath everlasting life, and I shall raise him up on the last day."

MR. J. But Protestants surely do not attach such a meaning to our Lord's words?

FATHER S. No; but it is the only figurative meaning they could have. Being unwilling to accept the literal sense of Christ's words quoted by St. John (Chap. VI), they seem to ignore the same and contend that Christ was merely insisting on faith or belief in His divinity,—which in a sense might be a spiritual eating. It is true Christ insisted on such faith on the occasion of the Promise of the Holy Eucharist, in order that there might be no place for the question: "How can He give us His flesh to eat?" It was to prepare His hearers for such belief that He wrought two miracles the day before: He multiplied the loaves and He walked upon the waves. The feeding of thousands by a miraculously multiplied bread was the most fitting introduction possible for the promise to give His flesh as a meat, a bread to promote "supernatural life." Then by walking on the waves, and alluding to His ascension into heaven, He would show that His body (glorified as it would be after the resurrection) would not be subject to the laws governing material bodies, that the horror of "eating His flesh" would thereby be removed.

MR. J. But how do non-Catholics get around the plain words used by Jesus at the Last Supper: "This is My body; this is My blood?"

FATHER S. So frequent and persistent have their efforts been to repudiate the literal meaning that there are now on record over *two hundred different* interpretations of the four simple words: "This is My body."

MR. J. There is such an immeasurable difference between the literal acceptation of Christ's words and *any other* meaning, and the matter strikes me as being of such infinite importance, that Christ surely could not have permitted a misunderstanding. No matter which of the two hundred different interpretations of His words be accepted, there will always be the same unbridgeable difference as there is between: "This *is* My body" and "This is *not* My body."

FATHER S. You are right. No one, who believes in Christ's divinity could conceive how He could set the whole Christian world in uncertainty concerning a matter of supreme importance. On the other hand, there is every evidence that He meant actually to give "His flesh for the life of the world":

1. We have seen that the Jews understood Him literally, left Him rather than believe,—but instead of recalling a word, Christ reiterated His utterance, and emphasized His clear words by an oath;

2. At the Last Supper He used the plainest words that even

a God could employ, and since He was making His last will to man, He would not speak in obscure terms;

3. That the apostles understood Him as Catholics do is evident from I Cor. XI. ~~“He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord.”~~

I Cor.
XI, 29.

These words of Paul would have no meaning if Christ's actual and real body were not present in the Eucharist. How could one eat bread “unworthily?” How could he eat damnation to himself by merely eating commemorative bread? How could he be blamed for “not discerning the body of the Lord,” if it were not there?

4. The whole Christian world for fifteen centuries believed as Catholics do today; so do all the Eastern Christian religions, which are one thousand years older than any form of Protestantism. The *whole Church* could not have been in error from the beginning.

MR. J. Those are arguments irrefutable. But I am impressed even by the reasons which make the Holy Eucharist fitting. The big price paid by the Son of God to redeem the human soul is evidence that He prizes and loves it beyond description; and if there be no limit to God's personal love for the soul, it seems fitting that He should prepare a way for personal union with it; perfect love surely tends to union.

FATHER S. That's right. After believing that the Son of God condescended to become man and to be murdered by man, it is not difficult to believe that He would go one step further and unite Himself to the soul that loves Him. It is far more difficult to believe in the Incarnation than, after believing in it, to believe in the Eucharist. We of the New Law were to have far more than the people who lived before Christ's coming. But if in the Eucharist, we have only bread representing Christ's body, we have far less than the Hebrew people of old; they had real bread from Heaven (Manna); they ate real flesh in their communion services (the paschal lamb), which represented Christ's flesh far better than bread and wine would.

MR. J. I believe firmly that Christ actually gave His flesh and blood to the apostles, but surely not a portion of His body to one, and a portion to another?

FATHER S. No. As Christ multiplied the presence of the loaves, so He multiplied the presence of His body. Christ did not create *new* loaves, but miraculously rendered the *same* loaves present in different parts of the assemblage. The Bible distinctly says that the twelve baskets of fragments, gathered after all had eaten, were of the *five* loaves. In the same manner, Christ's living body, whole and entire, was received by each apostle. Bilocation, or the presence of an object in two or more places at once, is a characteristic of a spiritualized body, as Christ's would be, and as the bodies of the saved will be, after the Resurrection.

MR. J. Then, afterwards Christ empowered the apostles to effect the same change from bread and wine?

FATHER S. Yes. Immediately after Christ gave Himself in holy communion to the apostles, He said: "Do ye this in commemoration of Me;" "As often as you shall eat the flesh of the Son of Man and drink His blood, you shall remember the death of the Lord, until He come" (to the end of the world).

MR. J. Hence the power to effect the Holy Eucharist, like other powers bestowed on the apostles, was to be transmitted to their successors, in order that Christ's followers in every age might be equally favored?

FATHER S. Exactly;—but this touches on the Mass, which we shall take up in the next instruction.

INSTRUCTION XXXIII.

The Mass the Only Form of True Worship.

FATHER S. Well, Mr. Jackson, our instruction tonight will be on the Mass. ,

MR. J. Very well; I shall be glad to know all about it, since I have been attending the same for several months.

FATHER S. Considering that the Almighty is a Being infinitely great, I presume it is plain to you that no form of worship could be too good for Him.

MR. J. That's clear.

FATHER S. And since God is in a class by Himself, it seems that the honor due to Him should differ in quality from anything which we may bestow upon anyone else.

MR. J. That is also plain; the worship directed to Almighty God should be the highest, both in quality and ~~quantity~~. *quantity*

FATHER S. I am glad that you so readily perceive this. We are accustomed to bestow different marks of honor even on people according to their rank. We merely bid the time of day to an acquaintance, but we clasp the hand of a friend and entertain him at our homes; to honor the visit of a President we decorate our houses, we appoint committees to entertain him, acclaim him with cheers; yet we are still honoring a man. What homage would we bestow upon an angel of Heaven, one who is so far superior to a King or President? And even the most exalted angel and the whole assemblage of angels dwindle into insignificance when compared to their Creator, God. His majesty is infinite, and hence He can be honored adequately only by a worship of infinite value; and this no man is capable of inventing. Man's best gifts and worship can never be more than finite. Hence we should surely expect that the Son of God before leaving earth would institute for His perfect religion a form of worship which would honor the Trinity as it deserves to be honored.

MR. J. That certainly seems reasonable.

FATHER S. But God can be worshipped adequately only by a God; hence the Catholic teaching concerning the Mass is easy to accept. You know what this teaching is?

MR. J. That the Mass is a repetition of the unbloody offering which Christ made of Himself at the Last Supper, with the difference that Christ then offered Himself *with His own hands*, whilst in the Mass He offers Himself through the hands of the priest.

FATHER S. You grasp it all right. Immediately after the Savior pronounced over the bread and wine the words which changed them into His body and blood, He said to the Apostles: "Do ye this." They were to be God's instruments for effecting the presence of Christ under the form of bread; then, after He would be present, He would repeat the same offering of Himself to the Father, thus rendering in our name a worship of infinite value.

MR. J. You call this worship "Sacrifice," do you not?

FATHER S. Yes. From the beginning of the world the form of worship known as sacrifice was the kind by which the Almighty was adored. You see, sacrifice contains an acknowledgment of the creature's relationship to the Creator, as does no other form of worship. In sacrifice a visible object is offered to God, then destroyed, to denote that we owe everything to Him, and that we deserve to be destroyed because of our sins. The Old Law sacrifices were instituted by God Himself, but they were to be only figures or shadows of the great sacrifice of the New Law. Christ was called the "Lamb of God," because in the Old Law a little lamb was daily immolated after the people prayed that God might regard it as loaded with their sins, and accept its life in lieu of the lives of the people. God saw in this figurative sacrifice His beloved Son, burdened with the load of mankind's sins, and slaughtered in lieu of the real sinners, and hence it had value.

MR. J. But I do not quite see how these bloody sacrifices are related to the Mass, though they seem to point clearly to the bloody murder of Christ on Calvary.

FATHER S. You are right. I was only showing that the form of true worship of God was by sacrifice. The Old Law had bloody and unbloody sacrifices. For instance, in Genesis we read that Melchisedech, "a priest of the Most High God," was accustomed to offer a sacrifice of bread and wine. This was also a figurative sacrifice. David (Ps. 109) foretold that Christ would be a "priest forever according to the rite of Melchisedech," and St. Paul (Hebr. VII) refers to Christ as exercising the priesthood foreshadowed by Melchisedech's sacrifice. This priesthood was inaugurated by Jesus at the Last Supper, and its continuance provided for "until He come" (namely at the end of the world). David prophesied that Christ would be such a priest "*forever*;" another prophet foretold that the sacrifice would be offered in every place (Mal. I, 11); St. Paul calls the attention of the people of his day to it (I Cor. X, 16), and argues that this priesthood of Christ would be "everlasting" (Hebr. VII, 24).

MR. J. It all becomes clear with a little explanation. I had supposed that the one immolation of Christ on Calvary set mankind right with God, and gave to the Almighty the infinite worship which His justice demanded.

FATHER S. You reasoned correctly as far as the atoning effect of that sacrifice was concerned. But Christ having instituted His religion first of all for His Father's glory, gave it a sacrifice, by which His Heavenly Father would be fittingly honored every day until the end of the world. Then this same Son of God wished to dwell forever among men. The institution of the Mass made both these grand aims possible.

MR. J. Christ's wisdom and goodness are most evident in this great gift to His religion. Father, it is difficult not to become indignant when one thinks how many millions know nothing of this. As I see it the Heavenly Father is honored by every Mass with a worship of no less value than the Sacrifice of the Cross, because the same Person, His beloved Son, does the worshipping. It is of secondary importance, whether the offering is bloody or unbloody; the main consideration in worship is "Who worships?" and it is Christ in both cases.

FATHER S. That's correct.

INSTRUCTION XXXIV.

The Wonder Is That All Catholics Are Not Frequent Communicants.

FATHER S. We have seen that the Mass is the divinely established sacrifice by which Christ's followers were to worship God in the New Law. Had not the world this sacrifice of infinite value, it would be difficult to explain how the Almighty would tolerate the sin and the infidelity of the past nineteen centuries. The sins of man outweigh the good works of man, because the former are measured by the infinite dignity of a God, against whom they are directed. But Christ's daily self-immolation on the altar, and His daily repeated prayer: "Father, forgive them," render God's mercy intelligible.

MR. J. Yes, this consideration clears up a matter, which has often perplexed me.

FATHER S. But the secondary purpose of the Mass is to render Christ present under the form of food, in order that He might be "God with us," and be for our souls the "bread of life." You have read in the Catechism that according to the Council of Trent four especial effects are produced by Holy Communion?

MR. J. Yes, Father; and I believe I can state them.

FATHER S. Try it.

MR. J. (1) It unites us intimately with Christ, and thereby produces a great increase of grace in the soul. This effect is self evident; because if all the sacraments impart grace, that one surely does, which unites the soul personally with Christ.

FATHER S. That's good. Now, which are the other effects?

MR. J. (2) It makes us more eager to do good and strengthens our wills in that direction.

FATHER S. Is that effect plain also?

MR. J. It is. For after we are united to Jesus, and possess an abundance of grace, we should not only be careful not to be separated from Him, but eager to perform good works, which, when we already possess grace, bring additional grace. If bodily food strengthens us for physical work, this spiritual food must strengthen us for spiritual work.

FATHER S. That's correct also. Go ahead.

MR. J. (3) It cleanses from venial sin and preserves from mortal sin.

FATHER S. Do you see through this?

MR. J. I think so. We fall into grievous sin because we are not strong enough to resist it. But with the divine help received from Holy Communion we should be stronger and better able to withstand temptation. Then if God removes venial sin even upon our heartfelt expression of sorrow, His entry into our hearts, filled with sorrow and love, should surely cancel the smaller sins.

FATHER S. An excellent answer. Now for the fourth effect.

MR. J. (4) The one who receives Holy Communion worthily is promised a glorious resurrection and everlasting happiness with God in Heaven.

FATHER S. You have no difficulty in accepting that?

MR. J. It is the easiest declaration of all to believe.

FATHER S. How so?

MR. J. Well, if all who die in the state of grace are to be raised to life at the end of the world and enter Heaven with body and soul, those most certainly will be thus favored, whose bodies were made holy by visits of Jesus in Holy Communion. It would hardly even seem fair for them to miss Heaven, provided they remain true to Christ throughout life.

FATHER S. I see that we shall never have to urge you to receive Holy Communion often.

MR. J. Do you find it necessary to urge on any Catholic to receive?

FATHER S. Yes, unfortunately, we do. Some seem to have no relish for the Holy Eucharist; they don't receive oftener than once in three months: there are even some who will come to the Holy Table only once a year.

MR. J. They *must* go that often to be regarded as Catholics, must they not?

FATHER S. Yes.

MR. J. They certainly do not realize what they believe, or there would be more consistency between their belief and their practice. I should not even think that they would derive much benefit from Holy Communion, because surely Christ will do most for those who long for union with Him and accept His invitation to come to Him often.

FATHER S. You reason rightly. Christ wanted to be for man's soul what food is for his body,—a "daily bread." The first Christians received Him daily, the Council of Trent urges people to receive every time they attend Mass, and Pius X asked that we

admit children to Holy Communion at an early age, and then inculcate on them the practice of weekly or even daily communion.

MR. J. As I look at it, man should need no invitation, because the benefits are all one-sided,—they are in favor of the one who receives; man should regard it as his greatest privilege to receive.

FATHER S. Is there anything under this head about our teaching and practice, which you want to know more about?

MR. J. Yes, Father, one more thing. You do not give the people Holy Communion under the form of wine, do you?

FATHER S. No. And that this is not necessary should be plain from the Catholic teaching that the Christ in Heaven "Who can die no more," is received. Therefore it is the *living* glorified Christ—body, blood, soul and divinity. The separate consecration at the Mass is necessary to denote Christ's death, but since body and blood are not separated by an actual death, under whatsoever form Christ be present, He must be present whole and entire. Hence it cannot be *necessary* to receive under both forms.

MR. J. I presume, then, that whilst the Church would not declare wrong the practice to give Holy Communion under both forms, she has adopted a course which is more prudent?

FATHER S. Exactly, and at the same time, a course which eliminates irreverence. In large parishes hundreds receive Holy Communion every Sunday, and many every day. If only one drop of the Precious Blood were spilled on the floor or on the clothes of the communicant, the stain would have to be removed with great care. This constitutes the principal objection against Holy Communion under both forms. The scarcity of wine in some countries, and the great cost for the quantity needed wherever Catholics are many, might be alleged. Prohibitionists cannot raise valid objections against Catholics demanding fermented wine for Communion service, because the laity do not receive under the form of wine. Of course, if Communion under the form of wine were *necessary*, none of those objections would have weight. But St. Paul tells us that it is not necessary: "Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body *and* the blood of the Lord" (I Cor. XI, 27).

MR. J. That's plain enough.

INSTRUCTION XXXV.

Confession Is Easy to Believe In, Says Jackson.

FATHER S. Now, Mr. Jackson, we shall give some study to the sacrament, which non-Catholics are most prejudiced against.

MR. J. The Sacrament of Penance?

FATHER S. Yes.

MR. J. Outside the Holy Eucharist I regard it as the best thing Christ gave to His Church.

FATHER S. But most non-Catholics are not prepared to admit that Christ gave it at all.

MR. J. That must be because of unreasonable prejudice, or because of a misunderstanding of the sacrament.

FATHER S. Why does it so appeal to you?

MR. J. Because the Church is to continue Christ's work, which was preeminently to remove sin, the only real obstacle to salvation.

FATHER S. But they argue that the merits of Christ's death cover up the sins of the one who believes and trusts in his Savior.

MR. J. That would mean that the believer is given greater liberty to sin than the unbeliever. How God could institute any plan of salvation in which sin might appear less grievous I cannot comprehend, because, by His very nature, God must abhor sin.

FATHER S. That's logical, but a Protestant would answer you that confession is also necessary, but confession to God, not to man.

MR. J. Well, that's the question at issue. I think the Catechism proves conclusively that delegates of God were to forgive sin in His name the same as they were to teach and baptize in His name.

FATHER S. You are right. It has always been God's policy to deal with man through man. God gave His primitive revelation through the patriarchs and they were commissioned to impart the same to others. He gave the Ten Commandments to Moses, who was delegated to acquaint the people with them. He wrought His miracles through Moses. The Son of God became the Son of man, in order to establish His Church among men, and the Bible emphasizes the fact that He forgave sins as the "Son of Man," as a delegate of God. (Matt. ix.) When Saul was converted miraculously, Christ spoke to him, and when Saul asked: "Lord, what will Thou have me to do?" Christ answered: "Go to the city, to Ananias; he will tell thee what to do." When the lepers implored Jesus to heal them, His condition was: "go show yourselves to the priest," etc.

MR. J. Since God is in Heaven and His people on earth, and His Church is a divine institution through which the Holy Ghost acts on individual souls, it seems to me that sin should be removed by commissioned delegates of God on earth, they acting, of course, as the instruments of the Holy Ghost; because any one is aware that no man could forgive sins of His own power. To my mind, the Church would lack what she needs most, if she had no commission to remove sin.

FATHER S. And there seems to be equal need for a sacrament to forgive sins committed after baptism as for baptism itself, which removes the sins committed prior to its reception.

MR. J. Surely. Why should God institute a sacrament to forgive sins a first time, if there were not another sacrament to forgive the sins committed after one is baptized? Then, man wants external conditions to comply with. When the ceremony

of baptism is performed we feel that our souls are cleansed. Few of us would rest secure enough in a baptism of desire. So for a feeling of security that the sins committed after baptism are forgiven, we want certain external requirements to comply with. If I were to confess to Almighty God, and not hear in an audible way that I am forgiven, I would not be satisfied. I might *hope* that I am forgiven, but I should want greater certainty in a matter of so great importance. When I am told that I must examine my conscience, be truly sorry, confess my guilt, resolve to amend, and then, by a delegate of God, have words of absolution pronounced over me, I feel that I can go away happy.

FATHER S. You reason well.

MR. J. Then, it is somewhat natural to tell our conscience troubles to somebody, even if we have confessed to God. I know that I formerly begged God's pardon for faults committed, but was not restful, until I told them to some friend also.

FATHER S. That is true; many a non-Catholic unburdens himself to a priest, because he wants to tell some one, and has heard that the priest is not permitted to reveal what is confided to him as a confession. *Only recently* a gentleman sat down with me in the train, and after a half hour conversation said: "You are used to hearing confessions, and I am going to tell you some things, which have been troubling me; I know that I shall feel better."

MR. J. I have studied the lesson on "Confession" thoroughly, and being convinced that Christ actually commissioned the Apostles to forgive sins in His name, and that the priest is bound to the strictest secrecy, I see everything in its favor.

FATHER S. You do not believe, then, that the priest ever reveals anything he hears in confession?

MR. J. No, because he would be violating a most sacred trust; only a devil would do that.

FATHER S. Nor do you believe that the priest abuses the confessional to satisfy a curiosity?

MR. J. No, unless he utterly lacked the Christ-like spirit.

FATHER S. So sacredly is confession regarded that if my father had been recently murdered, and you confessed to me that you were the murderer, I would not be allowed to report you; more than that, I would not be permitted to allude to it, nor act differently towards you, if you called at my house immediately after the confession. Information, which I receive in the confessional, I am not allowed to use, to act on, nor to be influenced by at all.

MR. J. This circumstance takes all fear away, and establishes confidence. What more does a man want?

FATHER S. Then we are not obliged to ask a single question in the confessional, and do not, unless we feel that the penitent has not properly examined his conscience. Our non-Catholic friends should get their information about the confessional from the people who go to confession, and not from the ones who find it profitable to misrepresent it. I presume you know that the priest himself goes to confession?

MR. J. I suppose he does, if he sins.

FATHER S. Priests, bishops, and the pope go to confession often. Since the Sacrament of Penance, like the other sacraments, confers grace even when the penitent has but little to confess, it is to be supposed that even the holiest people go to confession frequently. Now would priests themselves go to confession, and would they go miles in bad weather, to hear the confessions of the sick, go even to the bedside of a man dying of small-pox or cholera, if they did not believe in the divine institution and the forgiving power of this sacrament?

MR. J. They would be fools if they did.

FATHER S. Before you go home today, I shall take you over to the church, and show you the confessional. Any of your Protestant friends are also welcome to examine it. They will find that it offers no occasion for evil, that the priest would not even know who is the penitent unless he actually tried to look into his face,—which he does not. I did not intend to dwell so long on the reasonableness of the sacrament and on these many side issues, but probably it is good that I did. In our next instruction, we shall talk about the divine institution of the same.

INSTRUCTION XXXVI.

Scripture Proof for the Sacrament of Penance.

FATHER S. Since you are so favorably disposed towards belief in a power within the Church to forgive sins, the Scripture authority for the same will have great weight. Do you know which passages in the New Testament might be quoted in support of the Sacrament of Penance?

MR. J. I cannot quote the precise references, but I believe St. John speaks of the direct institution of this sacrament.

FATHER S. Yes. In chapter XX, verses 21, 22, 23, St. John tells of our Savior's appearance to the Apostles on the day of His Resurrection, when He greeted them with words He had never used before: "Peace be to you." From the time of Adam's sin until Christ's death on the cross, God and man were not at peace; but by His death, Jesus established peaceable relations. After repeating the greeting "Peace be to you," the Savior transferred to the Apostles the great mission which He descended from Heaven to perform: "As the Father hath sent Me, so do I send you."

MR. J. And if Christ had not uttered another word, any unbiased mind would have to concede that the power to forgive sins was contained in that commission.

FATHER S. Explain yourself.

MR. J. Well, was not Christ sent by the Father primarily to reconcile man with God by removing sin?

FATHER S. Surely. By His words and parables He made that plain. "I came not to call the just, but the sinners to pen-

ance;" "He that is well needeth not a physician, but he that is sick;" "I was sent to save the lost sheep." In the parables of the "Prodigal Son," of the "Good Samaritan," of the "Good Shepherd," etc., He taught that His mission was to call to repentance and to forgive the individual sinner.

MR. J. Well now, if that was Christ's mission, and He expressly stated that He was transferring the same to the Apostles would I not be justified in concluding from the words quoted from St. John, that the Apostles were empowered to forgive sin?

FATHER S. You certainly would. But the plainer declaration of Christ following immediately upon these words removes all doubt from you, does it?

MR. J. Most assuredly. St. John then tells how Christ prepared them for that office: "When He had said this, He breathed on them, and He said to them: "Receive ye the Holy Ghost." To my mind this was so significant that Protestants should see thru the institution of the Sacrament of Penance with their eyes shut. The word "Spirit" means breath; by breathing on the Apostles Christ communicated to them the Holy Spirit; in fact He expressly says so: "Receive ye the Holy Ghost," whilst in the act of breathing on them. This was evidently to empower them to fulfill their God-given mission. Then pursuant to these words and this act came the clearest transfer of power: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." A man who cannot be convinced by the argument contained in this passage of Scripture surely does not want to be convinced.

FATHER S. You had better become a missionary to non-Catholics, Mr. Jackson.

MR. J. I wish I could.

FATHER S. What if your Protestant friends should argue that whilst Christ did confer such a mission on the Apostles, He promised nothing to bishops and priests of a later age?

MR. J. It would be a silly objection. I would not care whether successors of Apostles were called "bishops and priests" or whether they were called by some other name. Christ surely intended that His work of absolving repentant sinners should be continued until the end of the world. Following the death of the Apostles, others must succeed to this office, otherwise one must admit that the Church of Christ was to endure only through one generation of people.

FATHER S. This should be patent to everybody. The remedy for sin must last as long as the disease, sin, exists in the world, and that will be until the world's end. There is a scripture text, which shows so well that the Apostles were to exercise the power of Christ to remove sin: "He hath reconciled the world to Himself through His Son, and hath committed to us the ministry of reconciliation" (2 Cor. V, 18).

MR. J. I don't need further Scripture proof, Father.

FATHER S. Have you ever heard that Catholics pay for the forgiveness of sin?

MR. J. Yes, Father; but I was never fool enough to believe it.

FATHER S. Then I presume you have also heard that Catholics may run to confession, be absolved, and start out to commit new sins—much like a child can fill his slate with figures, erase them, then fill it up again?

MR. J. I have heard that; I have even heard that sins are forgiven in advance, and that license to sin may be granted by the Pope or priest.

FATHER S. Yes, this is the Protestant conception of "Indulgences," which we shall take up in our next instruction.

INSTRUCTION XXXVII.

An Instruction on Indulgences.

FATHER S. Tonight our instruction will be on the much-misunderstood doctrine of "Indulgences." I should like to know whether you fully grasp the significance of Indulgences from the Catechism explanation.

MR. J. No, Father, I do not. I can define the term, but am not real clear on the subject.

FATHER S. It might be best for me to explain first that the conception which the generality of non-Catholics have of Indulgences is most erroneous.

MR. J. What do they believe to be the Church's teaching?

FATHER S. Most of them suppose that an Indulgence is a pardon of sin for money, or even a license to commit sin.

MR. J. I told you the other night that I had heard this, but do you really think that they entertain such notions?

FATHER S. I am sure of it; recently an aged minister, one who preached for thirty-five years, but who is now drawing a pension as a superannuated minister, told me that the universally accepted definition of "Indulgence" by the non-Catholic world is "a license to sin for a remuneration."

MR. J. Where did they get such ideas?

FATHER S. Well, they contend that the so-called Reformation of the Sixteenth century was occasioned by the sale of and traffic in Indulgences; this is evidence that they are, or were, sold. Then the plain meaning of the word "Indulgence" is, they say, "a yielding to excess," "a favor granted," "a license." Therefore it is a license to sin for a contribution of money.

MR. J. How do you answer their charge?

FATHER S. The ecclesiastical meaning of the Latin word "Indulgentia" means "pardon," but *not* a pardon of *sin*, much less a license to sin. In fact, it has no reference to sin at all, which is pardoned by the worthy reception of the sacrament of penance.

MR. J. Now I am seeing through part of the Catechism definition: it is not a pardon of sin, but of temporal punishment

due to sin forgiven. However, what is meant by "temporal punishment" still due after the sins are forgiven?

FATHER S. Let us suppose a case: You have committed a grievous sin, which renders you liable to eternal punishment. But you sincerely repent of and confess the sin, receive absolution, etc.

MR. J. Yes, Father.

FATHER S. By your good confession the guilt of the mortal sin was removed, and also the eternal punishment, which you deserved. But you are not sure that your sorrow was as earnest and intense as God would have from you. Possibly He would show His displeasure by sending you a little misfortune, or, if you died after your confession, you might be punished for a brief period in Purgatory. This would be the *temporal* punishment deserved for your sin. The temporal punishment might be averted by penances, good works, prayers, etc.; but by "Indulgence" the Church applies to your soul the merits of Christ for the complete expiation of your fault. A Scripture example will make the case clearer. We read in the Bible that Moses was denied his great longing to reach the Promised Land, even after God had assured him that his sin of distrust was forgiven. This was a temporal punishment sent after his sin was repented of and forgiven. Again, David, many of whose psalms are outbursts of repentance for two grievous sins he committed, received assurance from God, through the prophet Nathan, that his crimes were forgiven, but that nevertheless his son would be taken from him. This was to be his temporal punishment.

MR. J. The fact of temporal punishment being sent for sins committed, even after the same are forgiven, is plain enough to me now. And if this punishment be not sent here, or be not removed by penance or good works, it will be inflicted in Purgatory.

FATHER S. Yes. unless remitted through the application of Christ's merits to the soul by the Church, by the grant of an Indulgence.

MR. J. The Indulgence is not granted at the time of confession?

FATHER S. No; the Church attaches Indulgences to certain prayers, or good works, which, if performed by a person who is in the state of grace and otherwise properly disposed, become effective. You have seen in the Catechism than an Indulgence is either Plenary or Partial: that is, it is either calculated to remove all or only part of the temporal punishment. Partial Indulgences are usually attached to prayers, whilst for a Plenary Indulgence it is nearly always required that the person receive Holy Communion and pay a visit to the church, where he must say some prayers for the success of God's interests on earth, especially as they are in the mind of the Pope.

MR. J. Compliance with such conditions always secures the Plenary Indulgence?

FATHER S. Not always. If the person be somewhat attached to the sin for which temporal punishment would be sent,

if his sorrow be not sufficiently intense, he would not gain the Indulgence in all its fullness.

MR. J. Since an Indulgence can be gained only after the person's sins are wholly forgiven, if a Plenary Indulgence be actually gained before one's death, that one escapes Purgatory, and is sure of immediate entrance into Heaven; am I correct?

FATHER S. Yes.

MR. J. And money is never paid for an Indulgence?

FATHER S. No; as I have said, works of penance, prayers, visits to a church, etc., may be among the conditions connected with the grant of Indulgence; and since the Bible recommends alms as a work pleasing to God, the offering of an alms might be asked, but not in return for the Indulgence. Remember that a person who has not confessed and repented of his sin could not gain an Indulgence for any amount of prayers, alms and good works. Let us refute the case of "Indulgence-traffic," which the so-called Reformers accused the Church of. Pope Leo X, at the beginning of the Sixteenth century, when all Europe was Catholic, decided to erect in Rome a cathedral church such as should exist in the capital city of the Christian world. He intended to ask for small contributions from Catholics throughout Europe, and issued a grant of a Plenary Indulgence to all who should pray for the success of the cause, go to confession and receive Holy Communion worthily, and contribute an alms towards the erection of the great cathedral. Now any instructed Catholic knows that the Indulgence *could not be given* in return for an alms, no matter how great, without the previous confession and communion. I have told you that even today, some good work, such as visiting a church, is required for the gaining of a Plenary Indulgence, even after confession and Communion. The good work specified in that instance was an alms, but the papal letter (bull) expressly declared that the poor could gain the same Indulgence by performing good works of another nature.

MR. J. To me this instance is much the same as the frequent announcements from Protestant pulpits that Almighty God will grant special favors and blessings to those who contribute for home or foreign missionary work.

FATHER S. It was quite the same. But to explain the grounds for the non-Catholic contention that Indulgences were *sold*: At that time there was no telegraph service, there were no daily newspapers to acquaint the people of Europe with the desire of Rome. It had to be done by sending preachers to the several countries. John Tetzel, head of the Dominican order of priests, was commissioned to preach the Indulgence in Germany. It might be that uninstructed Catholics thought that the Indulgence was given in return for their alms; we shall even grant for sake of argument that Tetzel himself abused his charge, but that would not implicate the Church. It would never have justified Luther, of the Augustinian order of priests, to repudiate his vows, and attack the Church.

MR. J. No; John Tetzel was not the Catholic Church.

INSTRUCTION XXXVIII.

**Extreme Unction, a Sacrament for the
Dangerously Sick.**

FATHER S. The Catholic Church has divine helps to benefit the soul from the cradle to the grave. It administers a sacrament to the babe soon after its birth, and after caring for her children all through life, it has a sacrament for them, often called the "last sacrament," when the doctor pronounces them dangerously sick. Do you know the name of this sacrament?

MR. J. Yes, Father: Extreme Unction.

FATHER S. Do you know how it is administered?

MR. J. I know the description which the Catechism gives, but I cannot well picture to myself the manner of its administration.

FATHER S. Well, the priest anoints the sick person with oil, which is consecrated once a year for this sacrament by the bishop. The oil is applied in the form of a cross to his closed eyes, to his ears, nose, lips, hands and feet, whilst the anointing is accompanied by a prayer that God might forgive whatever sins might have been committed through these five senses.

MR. J. This like the other sacraments must have been instituted by Christ. Does the Bible make any reference to the practice of anointing the sick?

FATHER S. Yes. In the Epistle of St. James (V, 14, 15), we read: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

MR. J. I wonder why Christ chose *oil* for this sacrament?

FATHER S. Because Extreme Unction was to act spiritually as oil does materially: it strengthens and heals. The Good Samaritan poured oil on the wounds of the man who had fallen among robbers.

MR. J. If I understand its effects correctly, they are these: (1) Extreme Unction confers an increase of grace like other sacraments; (2) it even remits sins.

FATHER S. Yes; it does this for the soul, besides strengthening the sick person against temptations which assail the dying, and comforting him in his last illness. But it often assists greatly toward recovery. It is a preparation for death, if God will that the person should die, and it hastens a restoration of health, if God be pleased to let the person recover. Every priest can relate numerous instances of immediate changes for the better in the condition of the sick after they received Extreme Unction.

MR. J. Therefore, when the priest is called to administer Extreme Unction, the Catholic does not conclude that he is surely to die?

FATHER S. Not at all, though some Catholics do surmise this, and their foolish relatives do not send for the priest until sure signs of impending death are evident.

MR. J. At what stage of one's sickness should Extreme Unction be given?

FATHER S. Just as soon as the doctor pronounces the sickness dangerous, even if he have hope of curing his patient.

MR. J. But only the dangerously sick may receive it?

FATHER S. Yes; only those who are in danger of death by illness or accident.

MR. J. How old must the person be?

FATHER S. Any one who is capable of sinning should receive it, since Extreme Unction completes the work of confession. Usually the sick, because of pain, or half-consciousness, are unable to make a complete confession; and Extreme Unction remits the sins which the sick person was unable to confess.

MR. J. Extreme Unction may be given only once to the same person?

FATHER S. Only once in the same sickness; but should the person recover and later be stricken again with a different or the same ailment, Extreme Unction may be given again.

MR. J. Has the Church any other help for the dying?

FATHER S. Yes; the Church empowers the priest to impart a Plenary Indulgence by what she calls a "last blessing," but this is not effective if the person should recover. After receiving this blessing the dying person kisses the crucifix and pronounces verbally, if possible, or at least in his heart, the name "Jesus."

MR. J. I presume that certain things must be prepared for Extreme Unction in the room of the sick person?

FATHER S. Yes. There should be a stand or table near the foot of the bed, covered with a clean cloth, and on the table a lighted candle, crucifix, holy water, cotton, and a little salt or piece of bread.

MR. J. What is the bread or salt for?

FATHER S. The priest cleanses his thumb from the holy oil by means of this, after which the bread or cotton is burned.

MR. J. Is Extreme Unction preceded by Holy Communion?

FATHER S. Yes, though not always immediately. We might confer Extreme Unction in the afternoon or evening and bring Holy Communion the next morning.

MR. J. What preparation is made at the home when Holy Communion is to be brought to the sick?

FATHER S. The table is prepared in the same manner as for Extreme Unction, with this exception: no cotton nor bread is needed; but there should be a glass of water and a spoon; moreover, a napkin is placed under the chin of the sick person.

INSTRUCTION XXXIX.

**Holy Orders Necessary for Continuation of
Christ's Work in the World.**

FATHER S. Tonight we shall give some study to the sacrament, which is presupposed for the possible reception of most of the other six.

MR. J. Holy Orders?

FATHER S. Yes. You see no one could forgive sins except by delegated power; no one could effect Transubstantiation without being empowered by a divine commission. Hence it was necessary for Christ to institute a sacrament, whereby the authority and power needed to represent Him among people and to carry on His identical work would be conferred.

MR. J. I see; no one could become a self-appointed priest, and presume to forgive sins, etc.

FATHER S. Certainly not. Christ said to His Apostles: "You have not chosen Me, but I have chosen you" (John XV, 16); and St. Paul says: "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was" (Hebr. V, 4).

MR. J. When did Christ institute the sacrament of Holy Orders?

FATHER S. At the Last Supper, when, after exercising His priesthood "according to the order of Melchisedech," He communicated the same to the Apostles: "Do *ye* this in commemoration of Me." Then on the day of His Resurrection, He empowered His Apostle-priests to forgive sin in His name: "Whose sins *ye* shall forgive, they are forgiven them, and whose sins *ye* shall retain, they are retained." Finally, immediately before His return to Heaven, He commissioned them to teach and baptize in His name.

MR. J. Is there any record of the Apostles conferring Holy Orders on others?

FATHER S. Yes, numerous instances are mentioned in the Bible. In Acts XIII, 3, we read of the Apostles consecrating Paul and Barnabas bishops, and 2 Tim. I, 6, tells of Paul elevating Timothy to the same dignity. Then Paul writing to Titus, says: "For this cause I left thee in Crete, that thou . . . shouldst ordain priests in every city, as I also appointed thee" (Tit. I, 5). Read also Acts XIV, 22.

MR. J. In what manner is the sacrament conferred?

FATHER S. A Bishop, who himself is a legitimate successor of the Apostles, lays his hands on the candidate for ordination, calls down upon him the Holy Ghost, anoints his hands, and presents him with the sacred vessels and missal used at the Mass. These actions are accompanied by words which convey the commission of the priesthood, and, of course, are only the principal parts of a long ceremony.

MR. J. How long is the course of training preparatory to Holy Orders?

FATHER S. Usually twelve years.

MR. J. How old must one be to receive this sacrament?

FATHER S. Twenty-four; though a dispensation from one to fourteen months may be obtained.

MR. J. The student has to begin his studies pretty young, then?

FATHER S. Well, one may be ordained at any age after twenty-four. But yes, many boys begin their studies for the priesthood soon after they finish the common grades of school. They are good boys then, and perseverance and growth in virtue until ordination day become natural and easy.

MR. J. What are some of the obligations of the priesthood? Of course, I know that the priest is bound to remain unmarried.

FATHER S. Yes; we touched on the obligation of celibacy before. In addition, the priest obligates himself to recite the breviary daily.

MR. J. What's that?

FATHER S. It is a collection of psalms and other scripture reading, of prayers, and beautiful lessons from the lives of saints, etc. This alone takes up over an hour of the priest's time every day; he holds public services not only on Sunday, but every day in the week, which is preceded by private prayer. Most priests who must usually be up early, do not get their breakfast until nine o'clock, and on Sundays they must keep a strict fast until noon, no matter how arduous be the morning work.

MR. J. The Protestant ministers must not subject themselves to this inconvenience?

FATHER S. No; the reason the priest must fast is that he receives Holy Communion during the Mass.

MR. J. Any other burdensome duties?

FATHER S. Many other duties; for instance, he must be ready to go on a sick-call at any hour and to any patient, no matter if the dying person be quarantined against everybody else. Then in large parishes, he must hear confessions for hours every Saturday and on other days of the month; and this is really a *burden* of the priesthood, no matter how non-Catholics may view it. It goes without saying that he must deny himself many worldly amusements.

MR. J. I presume, too, that because of his self-consecration to God's work, he feels that he has considerable responsibility?

FATHER S. Precisely; he feels in a measure responsible for every soul committed to his care, and is pained when any one of them leaves the path of virtue. Of course he enjoys abundant consolation nevertheless.

INSTRUCTION XL.

Christian Marriage One of the Seven Sacraments.

FATHER S. Every unmarried person should wish to be conversant with the attitude of the churches towards marriage, and should particularly be desirous of knowing how the oldest Christian Church—the Church which did all the marrying for centuries—views the marriage union.

MR. J. That is true, because so very much is at stake.

FATHER S. The Catholic Church contends that God Himself is the author of the marriage bond, and that both parties to the contract are held to the same until death.

MR. J. This consideration alone makes it the most serious of all contracts. If I make a bad bargain in buying a house, or in accepting a position, I can try another deal, but if I accept a certain person as my marriage-partner, I must keep her, whether I continue to like her or not.

FATHER S. Our first impression might be that this is expecting too much of one, but it must be remembered that if Almighty God calls a person to the married state, He must supply the right partner, provided said person make himself worthy of the same. God cannot be inconsistent; therefore, He cannot permit people to be led into unhappiness through marriage, if they be true to Him.

MR. J. Does the Bible speak of God as the author of marriage?

FATHER S. Yes: In the book of Genesis, II, 22-24, we read of God uniting Adam and Eve to be "two in one flesh." And in Matt. XIX, 6, and Mark X, 9, Christ is reported as saying that it is God who "joins together" the two who are validly married.

MR. J. But, of course, marriage was not a *sacrament* until the coming of Christ?

FATHER S. No; only baptized people can receive any sacrament, and baptism was instituted by Christ.

MR. J. Well, is marriage always a sacrament for baptized people?

FATHER S. Yes. Christ elevated marriage to the dignity of a sacrament, for all those capable of receiving a sacrament.

MR. J. Does the Bible allude to the sacred character of Christian marriage?

FATHER S. It does. St. Paul, speaking of Christian marriage, says: "This is a great sacrament; but I speak in Christ, and in the Church" (Eph. V, 32). Then John II, 1, 2, tells us of Christ accepting an invitation to the marriage in Cana at the very beginning of His ministry. He evidently was there to emphasize the fact that the marriage ceremony should have a religious character, and that God should always be invited to witness and bless the marriage union.

MR. J. Is there also Bible authority for the lasting character of the marriage contract?

FATHER S. The strongest and most emphatic: "What God hath joined together, let no man put asunder" (Matt. XIX, 6); "Whosoever shall put away his wife, and marry another, committeth adultery against her" (Mark X, 11); "Everyone that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery" (Luke XVI, 18); "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty" (I Cor. VII, 39).

MR. J. So there may be no separation for any cause?

FATHER S. Separation, for good reasons, is allowable, but the privilege to remarry is not allowed. St. Matthew (V, 32) mentions unfaithfulness as a reason for separation; and many Protestants understand him to mean that absolute divorce might be granted for that cause, but the other plain declarations, which we have just quoted, prove that *separation only* can be referred to by St. Matthew. From the time of the Apostles until the rise of Protestantism—1,500 years later—the privilege to remarry after separation was never tolerated.

MR. J. I have often heard that the Catholic Church defended the marriage bond, even against Kings.

FATHER S. Yes, she had to do it to be loyal to Almighty God. The Church can stretch or change her own laws, but is never permitted to tamper with the laws of God Almighty. Hence, even when a King of England threatened to sever a whole nation from the Church unless he were given the permission to repudiate his lawful wife and marry another, the Church denied him his request.

MR. J. Then the divorce laws of the different states, and the divorce courts of thousands of counties cannot grant what they actually pretend?

FATHER S. Surely not; a couple validly married in the eyes of God remains validly married despite any laws of man which pretend to annul the marriage.

MR. J. That is a terrible indictment, because thousands of divorces are granted in our country every year.

FATHER S. Yes, fully 100,000; divorces have been growing three times as fast as our population, until we now have as many divorces as all the rest of the Christian nations combined.

MR. J. Is it true that the Catholic Church does not recognize as valid any marriage which the priest does not perform?

FATHER S. It is not true. The Church legislates only for her own children. For them marriage is a sacrament, and hence should be contracted before the priest, who is the proper person to administer sacraments.

MR. J. What is required of Catholics who wish to get married?

FATHER S. They are required to call on the parish priest at least three weeks before the date set for the marriage, in order

to have the banns (announcement) published in Church on three consecutive Sundays. Then they are to be married by the parish priest in the presence of two witnesses.

MR. J. What if the man and lady belong to two separate parishes?

FATHER S. Then the banns are to be published at both churches, but the marriage-ceremony should take place in the church which the lady attends.

MR. J. Marriages are always held in the morning, are they not?

FATHER S. The Church wishes her children to be married in connection with a "Nuptial Mass," and, of course, Mass may be said only in the morning.

MR. J. The idea of being present at a Mass immediately following the marriage is grand.

FATHER S. Not only is the couple present at Mass, but the Mass is said for them, and whilst Jesus is personally present on the altar, He is implored to bless the union and make it enduring and happy. Moreover, the bride and groom are fasting and receive Jesus as their first food that morning.

MR. J. That kind of a wedding surely resembles the marriage of Cana, at which Jesus was present, to bless.

FATHER S. It surpasses the marriage of Cana, for Christ had not elevated marriage to a sacrament nor did He feed that couple with His own flesh and blood. The Catholic pair is married when in the state of grace, and the marriage is a sacrament, which confers grace and imparts heavenly aid for the easy fulfillment of marriage duties, etc.

MR. J. It could not be improved on, Father. I surely would not wish to be married in any other way.

INSTRUCTION XLI.

The Purpose of Sacramentals.

FATHER S. Well, Mr. Jackson, we are nearing the end of our instructions. I am glad that you were so interested in the treasures which the Church possesses in the seven sacraments. To-night our lesson will be on the "Sacramentals," which, as the word implies, must bear a certain likeness to the sacraments.

MR. J. Yet there is a considerable difference between the two, according to the catechism.

FATHER S. That's correct. Do you know the principal difference?

MR. J. Yes, Father; the sacraments were instituted by Christ Himself, whilst the Church is the author of the sacramentals.

FATHER S. Any other difference?

MR. J. Yes; the sacraments give or increase sanctifying grace, whilst sacramentals do not.

FATHER S. What are the sacramentals for, then?

MR. J. The pious use of them disposes the person for grace.

FATHER S. A clearer way of expressing the difference might be as follows: The sacraments were *instituted* for the express purpose of conveying sanctifying grace to the soul, and hence always produce their effect on the soul, if the obstacle of mortal sin be not there. Of course, you are aware, that even mortal sin is no obstacle to the workings of Baptism and Penance. Granting the state of grace in the soul, the sacraments produce their effect even apart from any pious disposition in the recipient; but the efficacy of the sacramentals depends mostly on the pious sentiments which move the person to use them.

MR. J. The number of sacraments, therefore, is fixed for all time; but the Church might introduce new sacramentals?

FATHER S. That inference is correct. Now enumerate some of the sacramentals.

MR. J. Well, I believe that certain approved prayers should lead the list. The Lord's Prayer is mentioned in the catechism; then the "Sign of the Cross." Next come things blessed by the Church, such as Holy Water, Candles, Palms, Ashes.

FATHER S. That is sufficient. Now tell me how the use of these things excite pious sentiments, which move God to bestow grace.

MR. J. When making the Sign of the Cross, we are moved to gratitude for the great blessings of the Incarnation and Redemption, and glorify the Trinity; in using Holy Water, we are reminded of the need of being cleansed more from sin; the lighted blessed candle, in the hands of a dying person, for instance, revives his faith, and sends his thoughts heavenward.

FATHER S. You have the correct conception of sacramentals. But there is one more effect, which should be noted. In the blessing of things to be used as sacramentals the Church first exorcises the objects; that is, she prays that they might be withdrawn completely from any power which the evil spirit, according to the Bible, has over creatures; then she prays, that, on the contrary, the blessed objects might have a power against the devil and his temptations. Hence, the pious use of sacramentals is salutary against temptations.

MR. J. Is there any biblical warrant for such sacramentals as Holy Water, etc.?

FATHER S. There is an abundance of it. In the Old Law, which Christ came not to destroy, but to fulfill, the use of many blessed objects was of obligation, such as holy water, salt, oil, etc. Read Numb. V, 17; Levit. XIV, 51; Job XLII, 6; Dan. IX, 3; Exod. XXX, 31, 35; Levit. II, 13. St. Paul says: "Every creature . . . is sanctified by the word of God and prayer" (I Tim. IV, 4, 5).

INSTRUCTION XLII.

The Necessity and Benefits of Prayer.

FATHER S. We have seen that the sacraments are the great sources or means of grace. They were instituted by Jesus Christ to convey the merits of His passion and death to individual souls. But there is another means of grace, which all people Catholic and Protestant, Jew and Gentile, are obliged to make frequent use of: it is Prayer.

MR. J. Yes, I presume that every human being is under obligation to show his dependence on his Creator, no matter what his views might be concerning the demands of such Creator.

FATHER S. That is true; no duty is more imperative than that of prayer, and there is nothing of which man stands in greater need.

MR. J. What of those who know not how to pray?

FATHER S. It is difficult to conceive of such a person, if he have the use of reason and believe in the existence of a Supreme Being. One need not be educated in order to pray; you might not understand the meaning of a form of words uttered by an illiterate person, but God surely does: He reads the person's thoughts and intentions.

MR. J. I hadn't looked at the matter in that light, but it sounds very reasonable.

FATHER S. St. Augustine says: "Begin to pray well, and you will cease to sin; cease to pray, and you will begin to sin." Many prayerbooks are called "The Key of Heaven," because prayer is the key by which we can open the treasures of God's graces and favors. It is the established means of communication with God. Just as I can send a message from New York to San Francisco and reach any given person in that populous city, so I can send a message to my Heavenly Father, and receive a favorable answer. Prayer resembles the wireless message, and just as government employees at wireless stations must keep in constant touch with Washington, so should we be in constant communication with God. The words, spoken or sung, over the Radia, are heard even by people thousands of miles away. So we can never be too far away from God to be heard.

MR. J. You are making the idea of prayer appear beautiful.

FATHER S. It is beautiful, and if people only realized the power and the pleasure of prayer, they would use it more regularly.

MR. J. Do you mean to say that all prayers are heard?

FATHER S. Yes: all prayers said in the proper spirit are heard. We might not receive the precise favor we ask for nor reap the benefits of our prayer at once, but no prayer is altogether lost; it will bring us some return, sometime.

MR. J. What a consolation!

FATHER S. God understands our needs better than we do, and hence will not grant what might appear to us to be good, but

what He knows would really be harmful to our spiritual welfare.

MR. J. Prayers need not be long?

FATHER S. No; God cares rather for quality than for quantity.

MR. J. Nor they need not be the approved prayers, such as the Lord's Prayer and Hail Mary?

FATHER S. No: these prayers have a great value because they came from Heaven and bear the Church's highest endorsement, but we are likely to say with distraction prayers which we know by heart; hence it is good to pray also in our own words, such as spontaneously spring from the heart.

MR. J. Prayers said from memory, I imagine, cannot be worth much, if the mind be not on them.

FATHER S. Well, if the distractions be not wilful, the prayer has value. In fact, when we must struggle with distractions in order to pray well, our prayer has a very great value, because of the greater effort it costs us to pray.

MR. J. In case we pray long for a special favor without receiving the same, does that mean that we should cease asking for that particular thing?

FATHER S. No; even the saints prayed for years for certain favors before the requests were granted. In that event our prayers accumulate, pile mountain-high, and, as it were, take Heaven by storm; then the answer will be far beyond our expectation, because of having been so long withheld.

MR. J. Which is the highest form of prayer?

FATHER S. Worship of God; its object is to please God first, and benefit us second. By worship we feel our littleness and God's majesty; we acknowledge His supreme dominion over us, and our entire dependence on Him.

MR. J. What is next in order?

FATHER S. Thanksgiving; by this we give God all the credit for the big and little blessings with which our daily lives are filled; by it, too, we subordinate self to God.

MR. J. Therefore, petition for assistance in which there is principally selfishness, is the lowest form of prayer?

FATHER S. Exactly. There is one other form of prayer, which is loftier than petition: it is that of Reparation, whereby we express our regret at having offended God, and determine to serve Him better. Then petition might be concerned about both spiritual and temporal favors. That which importunes God for spiritual help is to be rated higher than that which seeks only worldly assistance.

MR. J. I imagine that more prayers for temporal favors go forth to God than of all other kinds.

FATHER S. That is true, and it explains why God does not seem to hearken to them. Many people are beggars only; they pray only when they are in need of temporal assistance. They are not concerned about God's honor and glory, nor about their own soul; when things go smoothly with them in worldly matters, they forget all about God, and what they owe to Him.

MR. J. Yet I suppose they are the most impatient ones, if they are not heard at once?

FATHER S. Your surmise is correct.—Now let me show you how the Lord's Prayer subordinates man's needs to God's great designs, and how spiritual help must be considered before temporal assistance.

INSTRUCTION XLIII.

The Beauties of the Lord's Prayer and the Hail Mary.

THE LORD'S PRAYER.

FATHER S. In our instruction on "Prayer," I stated that I would show that the Lord's Prayer was a perfect model for our prayers to copy. Brief as it is, it contains worship of God, petitions for the furtherance of the great interests of the Almighty, and for our own spiritual and temporal needs. Its opening words inspire confidence: "Our Father, Who art in Heaven."

MR. J. That sentiment is certainly beautiful; it represents the child, who is an exile on earth, lifting his mind and heart to an all-powerful, all-loving Father, Who is in Heaven, yet intensely interested in the welfare of His helpless child on earth.

FATHER S. Then it represents the child deeply concerned about the honor and glory of that Heavenly Father: hallowed be Thy Name, Thy Kingdom come," etc.

MR. J. I do not know what the word "hallowed" means.

FATHER S. It is an old English word, meaning "honored"; the petition put in other words would be: "May Thy holy name be honored (revered) by Thy creatures."

MR. J. In these days of profanity and blasphemy, such a petition is certainly in order.

FATHER S. Those four words, therefore, are a prayer both of petition and reparation.

MR. J. I am not sure that I grasp the full significance of the other three-word petition: "Thy Kingdom come."

FATHER S. God's Kingdom on earth is His Church, which He wishes to *come* to all people of all nations, in order that, through its help, people might *come* into eternal possession of His Kingdom in Heaven.

MR. J. How significant! These three words contain a prayer which is concerned about the highest interests both of God and man.

FATHER S. "Thy will be done on earth as it is in Heaven." What love is contained in these words! They ask that we on earth might so love God and serve Him as His angels and saints in Heaven do.

MR. J. When people are prompted to pray in their own words, they probably seldom think of petitioning for the furtherance of the great interests of God; but I see not only the proprie-

ty of this, but how it disposes the one at prayer for a favorable hearing.

FATHER S. That's true. Our own petty interests, no matter how important they appear to be to us, are not worthy of consideration as compared to the great interests which God Almighty has in this world. In our prayers God should figure first, then we.

MR. J. I comprehend what you mean by saying that the Lord's Prayer is a model prayer.

FATHER S. Now come petitions in our own behalf in the second part of the prayer: "Give *us* our daily bread, and forgive *us* our trespasses, as we forgive those who trespass against *us*, and lead *us* not into temptation, but deliver *us* from evil."

MR. J. Since all the other petitions are so condensed, I wonder why the words "this day" are used, since the same sentiment would be expressed by the words "Give us our daily bread."

FATHER S. No, the same sentiment would not be expressed; the words "this day" were designedly used. Christ would emphasize the requirement of *daily* prayer. We pray for the needs of today: should we want God's blessings tomorrow, they are worth asking for again.

MR. J. I shall take back my remark.

FATHER S. It should be unnecessary to remind you that the word "bread" here is not to be taken in its narrowest meaning; it stands for "all our needs," and, of course, in Christ's mind the spiritual needs were foremost. St. Cyprian says: "Every day we ask for our daily bread, which is Jesus Christ"; and St. Ambrose declares: "The Eucharist is our daily bread."

MR. J. In the next petition, I presume the word "tresspass" means sin.

FATHER S. Yes; we ask God to forgive us on the ground that we forgive the offences which others direct against us. We, therefore, include love of neighbor in our prayer, which is the surest way to win love and favors from God. I think the balance of the prayer is sufficiently plain, Mr. Jackson.

MR. J. Yes, Father; and I shall try to pattern all my own prayers after that divinely composed prayer, the "Our Father"; that is, I shall first place myself humbly and with recollection in the presence of my Heavenly Father. Then I shall pray for the realization of His great interests in this world, before begging in my own behalf. Furthermore, I shall subordinate my temporal to my spiritual interests.

FATHER S. Do this, and your prayers "will pierce the clouds," and your temporal interests will not suffer. Too many people are praying for health, more remunerative work, etc., whilst never putting in a word for the conversion of sinners and for the spread of the Church. Many, otherwise good parents, are greatly grieved when some temporal misfortune overtakes their boy, but are not disturbed when he misses Mass or remains away from the Sacraments for months. We want favors from our Heavenly Father, but forget that He has a standing request for

us to do some one thing that will please Him. Be good to God, and He will be good to you: "I love those, who love Me."

THE HAIL MARY.

FATHER S. Just as the Lord's Prayer comes from Heaven, inasmuch as it was composed by Christ Himself, so did a portion of the "Hail Mary."

MR. J. I fail to grasp that.

FATHER S. The words "Hail, full of grace, the Lord is with thee, blessed art thou among women" are words with which the archangel Gabriel greeted Mary; and the Bible expressly states that the angel addressed Mary as a delegate of God: "The angel Gabriel was sent from God" (Luke I, 26). Then Holy Scripture also declares that Elizabeth spoke under the inspiration of the Holy Ghost, when she greeted Mary with the words: "Blessed art thou among women and blessed is the fruit of thy womb."

MR. J. Hence, when we say the "Hail Mary," we are certainly employing words which are pleasing to God.

FATHER S. That is the Church's reason for embodying them in a prayer, which she wishes her children to make daily use of.

MR. J. I have observed that Catholics almost invariably say the "Hail Mary" immediately after the Lord's Prayer; one would almost suppose that they belonged together.

FATHER S. Their relationship is intimate. We greet our heavenly Father and implore Him to help us; then we greet our heavenly Mother, and entreat her to offer her powerful prayers in our behalf.

MR. J. I am sure that this practice is most agreeable to Christ, Who, when dying on the cross, besought us to regard Mary as our mother.

FATHER S. There is no question about it.

MR. J. The invocation contained in the "Hail Mary," viz.: "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death," is a scripture passage too?

FATHER S. No, these words were added by the Church. She would remind people of addressing themselves every day to their Heavenly Mother for present needs, and especially for the greatest favor God could grant them, the blessing of a happy death. Left to themselves, people would not pray as regularly as they should for this undeserved grace.

DATE OF ORIGIN OF THE CHURCHES.

THE TRUE CHURCH MUST DATE BACK TO THE TIME OF CHRIST

Comparative Statement of the Age of the Catholic Church and of the Non-Catholic Denominations

Name	Place of Origin	Founders	Year
CATHOLIC CHURCH	JERUSALEM	JESUS CHRIST, A. D.	33
Lutheran	Germany	Martin Luther	1517
Anabaptist	Germany	Nicholas Stork	1521
Calvinists (They are known as Presbyterian in Scot- land and America; Re- formed in Holland; Pur- itans in England; Congre- gationalists in America)	Switzerland	John Calvin	1534
Episcopalians	England	Henry VIII	1534
Unitarian Congregationalists	Germany	Celarius, about	1540
Presbyterian (Old School)	Scotland	General Assembly	1560
Congregationalists	England	Robert Browne	1583
Baptists	Rhode Island	Roger Williams	1639
Quakers	England	George Fox	1647
Quakers	America	William Penn	1681
Methodist Episcopal	England	John Wesley	1739
Free-Will Baptists	New Hampshire	Benj. Randall	1780
Free Communion Baptists	New York	B'jah Corp.	Close 18th Cen.
Disciples, or Christians	Virginia	Alex. Campbell	1813
Reformed Methodist	Vermont	Branch of the Methodist Episcopal Church	1814
Methodist Society	New York	Do.	1820
Methodist Protestant	Baltimore	Do.	1830
Adventists	United States	William Miller	1831
Seven-Day Baptists	United States	General Conference	1833
Presbyterian (New School)	Philadelphia	General Assembly	1840
True Wesleyan Methodist	New York	Delegates from Metho- dist Denominations	1843
Seventh-Day Adventists	Battle Creek, Mich.	Mrs. E. G. White	1845
Spiritualist	Hydesville, N. Y.	Fox Family	1848
Christian Scientist	Boston, Mass.	Mrs. Mary B. Eddy	1879
They were re-organized	Boston, Mass.	Mrs. Mary B. Eddy	1892

PART IV.

Approved Devotions and Religious Associations.

"Where there are two or three gathered together in My name, there am I in the midst of them."

Matt. XVIII, 20.

"Magnify His name, and give glory to Him with the voice of your lips."—Eccus. ~~XVIII, 20.~~ ~~XXXXX~~, 20.

"Therefore I will give glory to Thee, O Lord, among the nations, and I will sing a psalm to Thy name."

—Psalm XVII, 50.

"For this is the will of God, your sanctification."

—I Thess. IV, 3.

"From henceforth, all generations shall call me blessed."—Luke I, 48.

"Behold thy mother."—John XIX, 27.

"And they shall say to him: what are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me."

—Zach. XIII, 6.

"I will set My Tabernacle in the midst of you."

—Levit. XXVI, 11.

INSTRUCTION XLIV

All About the Rosary.

FATHER S. Have you learned how to say the Rosary yet, Mr. Jackson?

MR. J. I think I say it correctly. I recite the Hail Mary fifty times, but interpose an Our Father at the beginning of every group of ten and the Glory be to the Father, etc., at the end of each group. All this I preface by the Apostles' Creed, one Our Father and three Hail Marys.

FATHER S. You understand the mechanical make-up of the Rosary, but what lends dignity, beauty and value to this form of prayer you are probably not acquainted with.

MR. J. No, I was not aware that the form of prayer consisted of more than I have mentioned, but candidly, I have frequently wondered why there should be such wholesale repetition of the "Hail Mary."

FATHER S. I shall presently answer this, but it will probably be news to you that the fifty "Hail Marys," separated five times by the "Lord's Prayer," constitute only a third part of the Rosary?

MR. J. Do you mean that the Rosary, when said in its entirety, contains one hundred and fifty beads, on which the "Hail Mary" is to be said?

FATHER S. Exactly; they correspond with the one hundred and fifty psalms of David, which are a part of the Bible.

MR. J. Kindly explain the relationship.

FATHER S. Well, from the earliest days of Christianity, the psalter of David formed the main prayer of the monks in monastery and of other pious people, who could read. Those who could not read would recite some other prayer approved by the Church, usually the "Lord's Prayer," in the place of the psalms, keeping count of the number by little pebbles or beads. This explains the one hundred and fifty beads. Later the "Beads-prayer" became a devotion in honor of the Blessed Virgin, when the "Hail Mary" was substituted for the "Our Father." St. Dominic, who lived at the beginning of the thirteenth century, was most fond of this devotion; and a tradition has it that the Blessed Virgin appeared to him, expressed her pleasure thereat, and urged him to propagate the devotion, principally with a view to check a heresy of that age. Then the Church authorities took the prayer in hand, improved its form, made of it more a mental than a vocal prayer, indulged it, and urged its general introduction throughout the Catholic world.

MR. J. How did the Church improve its form?

FATHER S. She divided the complete Rosary into three parts, of fifty beads each, divided the fifty into five decades or groups of ten, headed by a large bead, on which the Lord's Prayer would be said. Then the prayer of the Rosary would be begun by a profession of faith—the recital of the Apostles' Creed, and

three times the Hail Mary for an increase of Faith, Hope and Charity. This would constitute the "oral" or vocal part of the Rosary.

MR. J. But you say that it is more a *mental* than a *vocal* form of prayer?

FATHER S. Yes, whilst reciting the prayers of the several decades orally, we meditate on the important mysteries of our faith. We rehearse the whole life of Christ in our thoughts, and draw therefrom salutary lessons.

MR. J. Explain this a little more fully.

FATHER S. Well, the important events in our Savior's and His Blessed Mother's life are reduced to fifteen, and these classified among three groups of five each, which we call the five *joyful*, the five *sorrowful*, and the five *glorious* mysteries. When we recite the complete Rosary our meditation covers all these mysteries; but since it is customary to carry a string of beads comprising five decades only, we choose for our meditation any one of the three groups of mysteries. Those who say the Rosary every day meditate on the five *joyful* mysteries on Monday and Thursday; on the five *sorrowful* mysteries on Tuesday and Friday; and on the five *glorious* mysteries on Wednesday and Saturday.

MR. J. You left out Sunday.

FATHER S. On Sunday it is customary to meditate on that group of mysteries which corresponds best with the ecclesiastical season at hand; for instance, during Advent, the five *joyful*; during Lent, the five *sorrowful*, and during the rest of the year, the five *glorious* mysteries.

MR. J. What a perfect system! To the uninformed non-Catholic there appears to be no sense in what is backed by most excellent reasons.

FATHER S. Yes, they ridicule our devotions without even assuming that there might be some reasonable justification for the same.

MR. J. What are these mysteries?

FATHER S. The five *joyful* are: The Annunciation, the Visitation, the Birth of Jesus, the offering of Jesus in the Temple, the finding of Christ in the Temple, when He was twelve years old. The five *sorrowful* are: The Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion. The five *glorious* are: The Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption of Mary into Heaven, her Coronation in Heaven.

MR. J. I must learn these, and quickly. I always regarded the Rosary as your form of prayer for the uneducated, but I see that one must be instructed in his religion before he can say it properly.

FATHER S. Indeed, the educated can profit by it most, because they can meditate best; the Rosary has been the favorite prayer of priest, pope and king.

MR. J. The oral prayers, however, must be only mechanical, if the mind is to occupy itself with the life, death and glorious life of our Savior.

FATHER S. Not exactly; the oral prayers are those, with whose contents we are most familiar; it is not the same as if we were reading some prayer which we never saw before, whilst having our attention elsewhere.

MR. J. I see. But can children and the uninstructed derive any benefit from the Rosary?

FATHER S. Yes. The Church dispenses the merits of Christ, and adjusts her terms to the capabilities of her people. The uninstructed may gain the indulgences by the mere oral prayers, without meditating, whilst those, who are able to meditate, must do so in order to gain the indulgences.

MR. J. So the Rosary is an indulgenced prayer?

FATHER S. Highly so. The string of beads is blessed and at least a hundred days' indulgence may be gained for every *Pater* and *Ave*, if five consecutive decades be said.

MR. J. Must the beads be touched as the prayers are said?

FATHER S. Yes, at the private recital of the Rosary; if, however, one lead in prayer and many others respond, it is necessary only that the one, who leads, have an indulgenced Rosary.

MR. J. May one person use another's beads?

FATHER S. Yes, one may use another person's beads and gain the indulgences attached thereto.

MR. J. Which is the best way to meditate?

FATHER S. Let your imagination represent to the mind a picture of the mystery under consideration, and when distractions appear, the mind can always go back to the picture.

MR. J. Are Catholics expected to say the Rosary every day?

FATHER S. There is no obligation for them to do so, but good Catholics recite it daily. In many homes it constitutes a family evening prayer, especially during October, the month dedicated to the "Mother of the Rosary."

MR. J. I never expected to learn that there was so much of beauty, sublimity and power to the Rosary.

INSTRUCTION XLV.

The Way of the Cross.

FATHER S. You have frequently noticed the set of fourteen framed pictures mounted by crosses of wood which ornament the walls of our church?

MR. J. Yes, Father. Somebody told me that they are called "Stations," which word did not bring home much information to me.

FATHER S. Well, they represent fourteen scenes of our Savior's sufferings, including His death and burial, and are more properly called "The Way of the Cross." Separately the pictures or figures are called "Stations," because the person, practicing the devotion, known as the "Way of the Cross," stops and meditates briefly before each.

MR. J. He meditates on the Passion of Christ?

Confusing
to
average
reader

FATHER S. Yes, and expresses his sorrow for his sins and his love for Jesus before each.

MR. J. I was present at this devotion several times during Lent; the priest, accompanied by altar boys, led in prayer, and I was deeply touched by the meditations; only it looked somewhat like worshipping the pictures, because the knee was bent in worship before each.

FATHER S. But did you not observe that when the genuflection was made, the priest said: "We adore Thee, O Christ?" The act of worship was directed to Christ, Who is God, and not to the picture.

MR. J. I must have paid too much attention to the act to catch the words.

FATHER S. The Way of the Cross may be made at any time privately as well as publicly, and it is the most richly indulgenced form of devotion the Church has. The early Christians made great sacrifices to visit the Holy Land and follow the way their Redeemer walked under the weight of the cross to Calvary. But, many centuries ago, the enemies of Christianity got possession of the holy places, and it became dangerous for pious people to go thither. Then the Church substituted this beautiful devotion for such pilgrimages to the Holy Land.

MR. J. The Church never permits her people to suffer spiritually on account of the persecutions of the enemy, does she?

FATHER S. No, she has the treasury of the merits of Christ to apply to souls in different ways.

MR. J. What prayers must accompany the meditations before the Stations?

FATHER S. No prayers *must* accompany them, though it is customary, in public devotions, to recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., after each meditation.

MR. J. Hence, whilst only a few could actually visit the Holy Land to make the Way of the Cross, all Catholics, except the sick, may gain the same profit now in their parish church.

FATHER S. There is a substitution offered even to the sick. They may gain the indulgences of the Way of the Cross by reciting twenty times the "Our Father," etc., whilst holding the crucifix, properly blessed, in their hands.

MR. J. Wonderful privilege, indeed; but why a repetition of these prayers twenty times?

FATHER S. Fourteen times to correspond with the fourteen stations, five times in honor of Jesus' five wounds, and once for the intention of the Holy Father. *out now.*

INSTRUCTION XLVI.

Benediction of the Blessed Sacrament.

FATHER S. A regular Sunday service, and next in importance to the Holy Mass, is that known as "Benediction."

of Ap. Brief July 17, 1931

MR. J. Yes, I hear it announced every Sunday morning as a part of the afternoon services.

FATHER S. You have often been present at it have you?

MR. J. Surely, I have been going to afternoon services at least every other Sunday.

FATHER S. That's nice. I hope you will keep up that practice. I like to see people generous with God on Sunday; they neglect Him enough during the balance of the week. Too many Catholics comply only with what is of strict obligation on Sunday.

MR. J. What do you call the service, which usually precedes Benediction? It consists mostly of singing.

FATHER S. Vespers. The same consists chiefly of psalms and hymns sung in praise of God. The choir occupies itself much like the choirs of angels do incessantly in Heaven.

MR. J. I always feel awe-stricken at Benediction; the people seem to be so quiet and wrapt in prayer, especially towards the end of the service when they bow their heads and strike their breasts. Then the altar, ablaze with lights and candles, I presume, adds to the solemnity.

FATHER S. You will not be surprised at this when you are told that the Blessed Sacrament—Jesus Himself in His Eucharistic form—is exposed for the adoration of the people. And the time at which you see the people bow their heads and strike their breasts is the moment when the actual blessing with the Blessed Sacrament takes place; hence the *name* applied to the service.

MR. J. Is that really what happens?

FATHER S. Yes. The priest, who blesses with his own hands at other times, on this occasion covers his hands with the veil, which the altar boy places over his shoulders; then with hands so covered, he makes the sign of the cross with the monstrance, Jesus doing the blessing Himself.

MR. J. You call the beautiful receptacle, containing the consecrated Host, the Monstrance?

FATHER S. Yes.

MR. J. What is the meaning of the smoking vessel which the boy swings?

FATHER S. It contains burning charcoal on which incense is placed. Incense is used at many services as the symbol of prayer; even in the Old Law, it was so used by the direction of Almighty God Himself.

INSTRUCTION XLVII.

The Confraternity of the Scapular.

FATHER S. Do you know what the Scapular is, Mr. Jackson?

MR. J. I think I know what the article is, called "the Scapular," but do not understand its meaning.

FATHER S. As it has been in use since the thirteenth century, the Scapular of Mount Carmel consists of two small pieces

of brown woolen cloth, so fastened together by braid that, when worn over the shoulders, one piece hangs on the breast, the other on the back. It is worn in honor of the Blessed Virgin, who, according to a tradition, is the author of the same. It is related that she appeared to St. Simon Stock, about the year 1250, gave him a scapular, and promised special favors to those who would wear it and live piously.

MR. J. I have heard that a medal may be worn in the place of the scapular you describe.

FATHER S. Yes, the Church only recently permitted a "Scapular Medal" to be worn or carried as a substitute; the latter is regarded as more sanitary and clean, but the old form will always be cherished more highly.

MR. J. Must the scapular be blessed?

FATHER S. The first one worn must be, and the person must be enrolled in the Confraternity of the Scapular.

MR. J. Must it be worn constantly?

FATHER S. Yes; of course, laying it aside for a few days or weeks would not deprive you of Confraternity membership.

MR. J. People are, therefore banded together, in a certain sense.

FATHER S. They form a kind of society, with the Blessed Virgin as patroness, whose protection during life and help after death they enjoy. If the world has its societies dedicated to Pythias, the pagan, and Pocahontas, the Indian, etc., it is surely fitting that Catholics should league together and wear some emblem in honor of the saintliest and loftiest creature that ever lived, the Mother of Christ.

MR. J. A beautiful idea.

FATHER S. There are four other scapulars, viz.: that of the Holy Trinity, of the Passion, of the Seven Dolors, and of the Immaculate Conception. The five may be attached to the same strings or bands and worn as one. However, the Confraternity which we speak of is concerned only with the "Scapular of Mount Carmel."

MR. J. Must any prayers be said in connection with the wearing of the Scapular?

FATHER S. Not for the general protection of the Blessed Virgin; but to obtain the benefits of certain promises reported to have been made to St. Simon Stock it is necessary for one to perform certain good works.

INSTRUCTION XLVIII

The Apostleship of Prayer.

FATHER S. Have you heard of the "Apostleship of Prayer?"

MR. J. No, Father; what is it?

FATHER S. It is an association of millions of Catholics leagued in prayer in union with the Sacred Heart of Jesus?"

MR. J. What am I to understand by the "Sacred Heart of Jesus?"

FATHER S. It is our pious way of referring to the real, living, human heart of our Savior (united of course to His divinity), the source of all His tender love during His career on earth, and the heart, as it now burns with love of God for man from the Tabernacle of every parish church.

MR. J. Hence it is the union of Catholics with Jesus Himself, in prayer?

FATHER S. Exactly.

MR. J. Say, that looks inviting. How does one become a member, and what is required of members?

FATHER S. Where there is a local center established, as in most parishes, you need only to have your name inscribed. Then the sole obligation, which, however, does not bind under sin, is to offer up your daily works, prayers, and sufferings for the intentions of our Savior and for the petitions of other associates.

MR. J. Does not this prevent the application of your prayers to your own intentions?

FATHER S. No; if your intentions are for the good of your soul, they are also Jesus' intentions; then 25,000,000 other good people are offering their prayers and good works partly for you.

MR. J. Is that all that is required?

FATHER S. For active membership, yes. However, the morning offering constitutes the "first degree." There are two other degrees. Those who wish to enjoy *second degree* membership say each day the Lord's Prayer and ten Hail Marys for a special intention, changed each month, which the Holy Father recommends to the prayers of members. Those who are *third degree* members receive Holy Communion, from a motive of reparation, once a month, or once a week, on days assigned.

MR. J. The obligations are so slight, and the benefits, surely, so great, that I want to be a member of this Apostleship. But how are members made acquainted with the special intention, which is recommended by the Pope and changed every month?

FATHER S. From the headquarters of the Association, which for us of this country, is in New York City, there are sent out little leaflets to the parish priest. They come in small packages of ten each, and are given to promoters, who oversee a group of ten members. The leaflet announces what the general intention for the month is to be, and explains the same. The Promoters are expected to see that members receive this leaflet monthly.

Some Scripture Texts Overlooked by Protestants.

By one man sin came into the world . . . in whom *all* have sinned.—Rom. v, 12.

I will put enmities between thee and *the* woman . . . she shall crush thy head.—Gen. iii, 15.

Behold, from henceforth all generations shall call me blessed.—Luke i, 48.

If he will not hear *the Church*, let him be to thee as the heathen and publican.—Matt. xviii, 17.

There shall be one fold and one shepherd.—John x, 16.

Thou art a rock; and upon this rock I will build *My Church*, and the gates of hell shall not prevail against it; and I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth, shall be bound also in Heaven.—Matt. xvi, 18, 19.

For this cause I left thee in Crete, that thou shouldst . . . ordain priests in every city, as I also appointed thee.—Tit. i, 5.

Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.—John iii, 5.

By the imposition of the hands of the Apostles, the Holy Ghost was given.—Acts viii, 18.

Do this for a commemoration of Me.—Luke xxii, 19.

He breathed on them, and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.—John xx, 22, 23.

Is any man sick among you? Let him bring in the priests of the Church . . . anointing him with oil.—James v, 14.

What, therefore, God hath joined together, let no man put asunder.—Matt xix, 6.

This [marriage] is a great sacrament . . . in the Church.—Ephes. v, 32.

This is my body . . . this is my blood.—Matt. ~~xxv~~^{xxvi}, 26, 28.

In every place there is sacrifice, and there is offered to my name a clean oblation.—Mal. i, 11.

Most holy shall this incense be unto you.—Exod. xxx, 36.

And he shall take holy water in an earthen vessel.—Numb. v, 17.

God is glorified in the assembly of saints.—Ps. lxxxviii, 8.

He fasted forty days and forty nights.—Matt. iv, 2.

Not everyone that saith to me: Lord, Lord, shall enter into the Kingdom of Heaven.—Matt. vii, 21.

Thou shalt not go out from thence till thou repay the last farthing.—Matt. v, 26.

Depart from Me, ye cursed, into everlasting fire.—Matt. xxv, 41.



