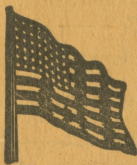


The Truth About Catholics



New Edition, July 1, 1935

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CONTENTS

Foreword	1
Church or Bible	2
Questions and Answers, Masonry, K. C. Oath	4-5
Why Be a Catholic	6
The Visible Church	7
The Rosary Explained	10
Confession	11
Purgatory	12
Adoration of Mary	13
Catholic Countries Unprogressive	14
Why Priests Do Not Marry	14
Protestant Marriages	15
Departure of Non-Catholic Bodies from Apostolic Teaching	16
History of Sects	20
➔ The Bible an Authority only in Catholic Hands	21
The Church and Science	28
Abstract of Title from St. Peter to Present Pope	29
➔ Is the Catholic Church the Church of the Ignorant?	32
Catholic Beliefs	Back Cover
What Protestant Historians Say	Back Cover
Modern Minds Shall Pass Away, But—	Back Cover

FOREWORD

Dear Non-Catholic Friends:

Before you mislay this Booklet ask yourself three questions:

AM I RIGHT?

Four hundred years ago all English speaking people were Catholic. Many of the greatest minds of the age—scientists, philosophers, reformers, poets, critics, etc., have become convinced that the Catholic Church is the Living Representative of The Greatest Mind of all time, Jesus Christ, The Son of God. ARE THEY RIGHT OR AM I?

AM I JUST?

As an American I do not deny, even to murderers, the hearing I refuse to the Catholic Church. I condemn her upon the evidence of her enemies only, and in doing so I forget that men once so condemned Jesus Christ Himself. IS THIS JUST?

AM I PRUDENT?

JESUS founded a Church to teach all nations (Matt. 28.19.); (Mark 16.15), and to endure "to the end of the world". (Matt. 28.20.) To Her teachers He said, "He that heareth you heareth Me". (Luke 10.16.). "He that believeth not shall be condemned", (Mark 16.16.).

History tells me that she is the only world wide Church that has preserved her identity, authority and worship from Apostolic times, and that she is the only Church founded by the Infallible Son of God. She is, therefore, as different from other Churches as Her Divine Founder is different from other Church founders. AM I PRUDENT IN FAILING TO INVESTIGATE HER CLAIMS?

Rev. Joseph B. Ward,
175 High St., Lewisham, London, S. E. 13

CHURCH OR BIBLE?

Which was appointed by Christ to teach mankind the true Religion?

When our Divine Saviour sent His Apostles thruout the universe to preach the Gospel to every creature, He laid down the conditions of salvation thus: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Here then our Blessed Lord laid down two conditions—Faith and Baptism. (Mark. 16:16.)

What is this Divine Faith which we must have in order to be saved? It is to believe, upon the authority of God, the truths that God has revealed. Now if a man is at liberty to believe any kind of religion provided he be a good man, then what use for Christ to send out His Apostles to teach all nations? Are men and nations at liberty to reject the teaching of the Apostles? Therefore if a man would be saved he must profess the true Religion.

Now if God commands me under pain of damnation to believe what He has taught He is bound to give me the means to know what He has taught. Has God given us such means? "Yes", say all Protestants, "He has". And so say the Catholics. What is the means God has given us whereby we shall learn what He has taught?

"The Bible say our Protestant friends and nothing but the Bible."

But we Catholics say "No"; not the Bible but the Church of God". For if God had intended that man should learn his religion from the Bible, surely God would have given that book to man. Did He do so? He did not. Christ sent His Apostles thruout the universe and said: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Matt. 28:19.

Christ did not say, sit down and write Bibles and let every man read and judge for himself. That injunction was reserved for the sixteenth century, and we have seen the result of it in the founding of about 500 religions by men, all quarreling with one another about the interpretation of the Bible.

Jesus never wrote a line of scripture nor did He command His Apostles to do so, except when He directed St. John to write the Apocalypse 1:11, but ordered them to "teach all nations". Matt. 28:19. In Matt. 18:17, He does not say "He that will not read the scriptures, but "he that will not hear the Church" is to be considered a heathen and publican.

The Apostles never circulated a single volume of scripture, but going forth, preached everywhere, the Lord cooperating with them. Mark 16:20. Tis true our Lord said on one occasion: "Search the scriptures, for in them ye think ye have eternal life, and the

same are they that give testimony to me". This passage is quoted in favor of private interpretation but proves nothing of the kind. Our Saviour speaks here only of the Old Testament because the New Testament was not yet written. He addressed, not the Apostles, but the Pharisees, and reproaches them for not admitting His Divinity. All Religions outside the Catholic Church teach that the Bible is their rule of faith, and that men cannot be saved without the Bible.

The Church established by Christ existed about 65 years before St. John wrote the book of Revelation. During these 65 years how did the people know what they had to do to save their souls? Was it from the Bible they learned it? No, because the Bible was not yet written. They knew it precisely as we know it, from the teaching of the Church of God.

Before the art of printing and papermaking were invented about the fifteenth century, everything had to be done with a pen upon parchment or sheepskin, and in those days a Bible would have cost about \$8000. Not one in 50,000 had a Bible.

Would Our Divine Lord have left the world for 1500 years without that book if it were necessary to man's salvation? Most assuredly not. But suppose that all had Bibles. What good will that book be to one half of the people of the world who cannot read?

Now with regard to the King James edition learned Protestant Preachers and Bishops have written volumes to point out the errors that are in it, and various denominations acknowledge it. Some years ago there was held in St. Louis a convention of ministers to which all demoninations were invited, the object being to arrange for a new translation of the Bible. In that convention a very learned Presbyterian stood up and urging the necessity of a new translation said, that in the present Protestant Bible there were no less than thirty thousand errors.

Protestants say the man who reads the Bible prayerfully has truth. Let us suppose: here is an Episcopal minister; he reads the Bible in a prayerful spirit and he says it is clear and evident there must be bishops, for without bishops there can be no priests, without priests there can be no Sacraments and without Sacraments no Church. The Presbyterian, a sincere and well meaning man, deduces from the Bible that there should be no bishops, only Presbyters. A number of sects hold that baptism by immersion is correct while others approve of baptism by sprinkling.

Next comes the Unitarian who calls them a pack of Idolators worshipping a man for a God and he quotes several texts from the Bible to prove it.

I have here brought together a number of denominations understanding the Bible in different ways. What then, if I brought together 500 de-

nominations all differing. One says there is no hell. Another says there is a hell. One says Christ is God, another says He is not, etc.

IS ANYONE FOOLISH ENOUGH TO BELIEVE THAT THE CHANGELESS AND ETERNAL HOLY GHOST IS DIRECTING THOSE FIVE HUNDRED SECTS TELLING ONE YES AND ANOTHER NO. DECLARING A THING TO BE BLACK AND WHITE, FALSE AND TRUE, AT THE SAME TIME.

If the Bible were intended as the guide and teacher of man, would St. Peter have declared that "In the scriptures are things hard to be understood, which the unlearned and unstable wrest to their own destruction". 2 Peter, 3:16.

If salvation depends upon believing truths, can we suppose that God would have each individual determine what these truths are? In His Kingdom there are no sects but harmony and unity, yet His Kingdom on earth, established by His own Blood, should be a house, "divided against itself". Five hundred contradictory sects with about 1000 offshoots during the past 400 years because of understanding the Bible in different ways.

When George Washington and his associates wrote the constitution they did not say to the people, "Let every man make his own explanation of the constitution." What did Washington do? He appointed his Supreme court to give the true explanation of the Constitution to all citizens, from the President to the beggar, and it is this alone that has preserved the Union of the United States.

So our Divine Saviour established His Supreme Court, His Supreme Judge to give us the meaning of the scriptures and the Son of the Living God has pledged His Word that the Supreme Court is infallible in Matters of Faith and morals. John 16:13.

I have now proved to you that the private interpretation of the scripture cannot be the guide or teacher of man.

Rev. Arnold Damien. S. J.

QUESTIONS AND ANSWERS

1. Don't you Catholics adore relics and Saints?

We don't. If we did we would be idolators. Now idolatry is worse than murder, for murder is directly against one's neighbor, idolatry is directly against God.

2. Are you not narrow to believe that yours is the only true Church of Christ?

We are not. Are you narrow for believing your God to be the only true God? Truth is one and can't be mixed with untruth. Since Christ set up but

one Church, we refuse to believe more than one Church to be true.

3. What about so many bad Catholics?

What about the millions of saintly ones who attend Mass daily before going to work? Our Lord told us not to be scandalised when we see "cockle and wheat in His Church". But why blame the Church for bad Catholics? All the bad Catholics of the world are not the Catholic Church. Then, they are bad because they forget their Catholic duties and disgrace their exalted condition, a matter of "fallen angels", not to be seized with much eagerness: so long as there is life there is hope for them. Is it not more profitable to speak about the unnumbered Catholic Martyrs and Saints?

4. Your Church is intolerant.

Yes: she hates untruth, vice, humbug, and whatever Christ, her Bridegroom, hates. She therefore condemns books that contain false doctrines, or are calculated to injure the morals of peoples. Again, if men make use of politics to suppress or violate her rights or Christian Morality, then she exercises her rights from above, to protect her children and herself from evil.

5. Why can't Catholics be Masons?

One reason is that Masonry is a man-made religion with a doctrine and a ritual of its own; hence Catholics cannot belong to it any more than they can belong to, say, Islam.

6. You don't deny the oath of the Fourth Degree, K. of C.?

We do emphatically. Since 1922 an oath of this kind has been invented and spread all over the country to poison America against Catholics generally and the Knights particularly. Our Courts have proved that oath to be the "invention of an impious and venomous mind". Numbers of fairminded 32nd and 33rd degree Masons, past Grandmasters, such as Motley Hewes Flint, Dana Reid Weller, William Rhodes Hervey and Samuel E. Burke, of California, have investigated the alleged oath and declared it to be "scurilous, wicked and libelous". (Congressional Record, Vol. 52, P. 2817).

7. What is the use of Monks and Nuns?

Their lives are lives of prayer as those of Angels in Heaven. Every Order has its own peculiar spirit and work. You find our Monks and Nuns spending themselves in the service of their neighbor, in schools, hospitals, homes for the aged, refuges of the unfortunate and neglected; the care of prisoners, orphans, lepers; the safeguarding of virtue among the unprotected. No lives are more benevolent to poor suffering humanity.

8. Can't you keep your religion to yourselves, leaving non-Catholics alone?

We can't. Ours is the Gospel of the Holy One who said, "Go ye and teach all nations . . . Ye are all brothers . . . Love each other as yourselves!"; and not the Gospel of Cain who said, "Am I my brother's keeper?" We are for truth, virtue, peace, Legitimate Authority, (everybody his due, tax to whom tax, honor to whom honor, in short, for all the cures needed by Society).

RATHER THAN OBSTRUCT OUR MISSION, COME AND BE A TORCHBEARER OF TRUTH, A HEALER OF WOUNDED HEARTS, A WORKER FOR THE KINGDOM OF GOD, A SOLDIER OF CHRIST; IN ONE WORD, A CATHOLIC. GREAT WILL OUR REWARD BE HEREAFTER.

Rev. A. Copperstone,
Malta.

WHY BE A CATHOLIC?

By Fr. Bernard Vaughan, S. J.

I was asked—Why am I a Catholic? I said that among other reasons was this—that I had the strongest objection to going to hell. Then came this further question: Do you then believe that all non-Catholics go to hell? I replied that I hoped the vast majority of mankind would go to heaven—in fact, all outside the Catholic Church seemed to be furnished with through tickets. I do not say that those outside the Catholic Church will be lost, because so many, through no fault of their own, cannot accept the Catholic faith or believe in hell; but as all Catholics believe that the Catholic Church is the one and only true church of Jesus Christ, and as they believe in hell, I say that if we were not loyal we should go to hell. There is no heaven for us outside the Catholic Church. If we thought there was, we would cease to be Catholics. Our Divine Lord has set up one church and has told Peter what church it is, and we are Catholics today because we find the Roman Catholic Church is the only one that responds to our Lord's description of His church; the only one which claims to be in unity with Peter; the only one which has shown during 2000 years that its principle of unity and stability is Peter living in his successors.

Why be a Catholic? Because we want to be members of some church, and therefore we would be members of that particular church against which our Lord says that the gates of hell shall never prevail. You may have two houses exactly alike, but if the one is built on a rock you will go to it rather than to the one that is built upon sand, because you know it will not last. So you may find around us many churches resembling the Catholic Church, but when you come to look at Our Lord's teaching you find that His church is the church in unity with blessed Peter; that its source of stability and unity rises from that fact.

THE VISIBLE CHURCH

The Church established by Christ is still on earth, "Like a city on the mountain top," despite the slanders and persecutions of 19 centuries, not changing with the whims of the ages, but teaching doctrines which are, in all respects, identical with those of the first teachers of the gospel. (See Page 16.)

Amid the continual changes in human institutions she is the one institution that never changes. She is the greatest kingdom which men have established upon earth; and the only one of the old kingdoms which still lives in the same city which saw the rise and fall of the proudest of all earthly kingdoms. To her alone was given the command, "Go teach all nations." (Matt. 28:19.)

Open the New Testament or read profane history and you will learn that Christ was visibly on earth but a very short time; that the term of His public teaching comprised only three years; which was occupied chiefly with the instruction of TWELVE men, who under a chief, were to constitute His first representative corporate Teaching Body; they would be commissioned by the Son of God to "go forth and teach all nations" in His name. They would have successors in office, since the Kingdom of Christ was not only to be world-wide, but would endure until the end of time; "of His Kingdom there shall be no end" (Luke i, 33). And though Jesus would return to Heaven, He would not be dissociated from His visible Teaching Body in the Church: "Behold I am with you all days, even unto the consummation of the world." (Matt. 28:30.)

Well, then, does this Kingdom of God upon earth merit the appellation of St. Paul: "The Church of the living God" (I Tim. 3:15); and how evident that it must be "the pillar and ground of truth (Ibid.)? How plain that the gates of hell will not prevail against it" (Matt. 16-18)? How reasonable: "if he will not hear the Church, let him be to thee as the heathen and publican" (Matt. 18-17). How logical: "He that heareth you heareth Me" (Luke 10-16). **IN VAIN DO THEY WORSHIP ME TEACHING DOCTRINES AND COMMANDMENTS OF MEN. MATT. 15:9.**

How could this "Church of the Living God" with Christ's identical mission have less authority to teach than Christ Himself? Less power to remove sin? "As the Father hath sent Me, I also send you" (John 20: 21).

This sublime nature of the Church Christ founded, its divine origin, its supernatural character, preclude all possibility of one church being as good as another, of there being any more than one church. In fact, any religion but His own established 1900 years ago, is the invention of men and must be severely condemned by God. "He that despises you, despises Me" (Luke 10:16). "He that is not with Me, is against Me" (Matt. 12:30). "And there shall be one fold and one shepherd" (John 10:16): "How

shall they preach unless they be sent" (Rom. 10:15); "But though we, or an angel from Heaven, preach a gospel to you beside that which we have preached to you, let him be accursed" (Gal. 1:8). How could any religious society not founded by God be as good as the one founded by Him? How could 500 contradictory sects founded by Henry VIII., Martin Luther, et al, be "the pillar and ground of truth" (1 Tim. 3:15)? How can one Church be as good as another, if one teaches truth and the other falsehood?

With non-Catholics the whole matter should resolve itself into a question of fact. Was Jesus Christ God? Yes, or no? If not, there is no use proceeding, as the whole Christian platform falls and all Christianity is an imposition. If He was God, He is divine Truth, and all that He says and promises are true. Did He establish a visible church? Yes, or no? If He did not, there is no use looking for it! If He did, then it is somewhere in the world today for He declared it was to last until the end of the world (Luke 1:33).

Did He guarantee His Church against error? Yes, or no? If not, we never know when it must be believed; it is not a true guide; it cannot represent Him. If He did guarantee it against error, then it never has erred (John 16:13). If men employ every means in their power for the perpetuation of their work, can we imagine that God left his great work to drift along unguided and unprotected? If the Bible teaches anything plainly it is the visibility of Christ's Church. It is composed of rulers and subjects (Acts 20:28); its members are admitted by a visible external rite; they must hear, and obey. Christ compares His Church only to things visible: a "flock," a "house," a "body," a "city seated on a mountain," a "kingdom." He calls it "MY" Church, "THE" Church.

If the Church is not a visible organization what can St. Luke mean by saying: "There were added (to the Church) 3,000 souls?" What does the clause in the creed mean: "I believe in the holy Catholic Church?" What does St. Paul mean when he speaks of overseers appointed by the Holy Ghost "to rule the Church of God" (Acts 20:28)?

All history, Pagan, Jewish and Christian, inform us that Christ founded a Church on Peter some nineteen centuries ago, and that it was the only one having a right to call itself Catholic. Two Churches could not both be Catholic as both could not have come directly from Christ, and have existed throughout the centuries since Christ, yet we have the "Catholic Episcopal," "The Reformed Catholic," etc., all owing their origin to Luther.

The recorded words of Christ in laying the foundation of His Church are, "Thou art Peter, and upon this rock I build my Church."

That edifice was built to last until the sunset of the ages (Luke 1:33). Christ did not say to Luther "Thou art Martin, and on you I build my Church"; you shall establish a hierarchy and have your bishops, and be Episcopalian, notwithstanding the many absurdities in point of doctrine of which you will be guilty. (See Pages 9 and 10.)

"On you Edward, I build my Church." You will have an altar whereon to offer sacrifice.

"On you James, I build my Church." You shall have no altar in your Temple.

"On you Henry, I build my Church." You shall perpetuate my last supper by means of bread and wine that are mere figures of the figurative expressions about My Body and Blood. "Feed my lambs, Feed my sheep."

Henry divorced his first wife groundlessly, killed his second, killed (divorced) his fourth, divorced, (killed) his fifth.

Luther started German Protestantism, a new Religion, just as Mahomet started a new Religion. Now what authority had the one more than the other to do such a thing?

Was Luther, an apostate Monk and a breaker of vows, the right person to reform Christ's own Church? Then again to deny the Sacraments, to defy legitimate authority, throw parts of the Bible away, etc., etc.. Was that a wise Reformation?

IS IT POSSIBLE TO BELIEVE THAT JESUS FOUNDED A CHURCH TO MISLEAD THE WORLD, AND THEN AFTER 1500 YEARS APPROVED OF 500 CONTRADICTIONARY SECTS FOUNDED BY SUCH MEN AS THE ABOVE?

But you may say, the Protestant Church is the Church of Christ, purified of error, and only this purified form dates from Luther. I answer that you must choose between Luther and Christ. Jesus said His Church would never teach error (John 16:13); Luther says it did teach error. If Luther is right Christ is wrong; if Christ is right, Luther and all his followers are wrong.

Was Luther a man to be depended upon in the great concern of religion? Was he divinely inspired or called in an extraordinary manner? If so, why did God permit him to fall into so many absurdities in point of doctrine, a few of which are given here.

1. "Thou shalt not covet" is a commandment which proves us all to be sinners; since it is not in any man's power not to covet, and the same is the drift of all the commandments, for they are all equally impossible to us." De Lib. Chris. tom. 4:2.

Here is God represented as a merciless tyrant commanding things which we have it not in our power to perform and punishing the non-performer with eternal torments.

2. "A person that is baptised cannot, though he would, lose his salvation by any sins how grievous soever, unless he refuses to believe. For no sins can damn him but unbelief alone." Capt. Bob. tom. 2 fol. 74:1. (See James 2, 17, 20.)

3. "Sin boldly but believe more boldly. Let your faith be greater than your sin. It is enough for us, through the riches of the glory of God, to have known the Lamb of God who taketh away the sins of the world. Sin will not destroy in us the reign of the Lamb, although we were to commit fornication or murder a thousand times in one day," Luther; letter to Melancthon, Aug. 1, 1521. Audin p. 178.

4. "The papists teach that faith in Christ justifies, indeed, but that God's commandments are to be kept." Now this is directly to deny Christ and abolish faith. Ep. Ad. Gal tom. 5, fol. 311:2.

5. "A prince may gain heaven by bloodshed better than by prayer." Weimer Ed. Vol. 18, p. 358.

6. "It is not in opposition to the holy scriptures for a man to have several wives." De-Wette, Vol. 2, p. 459.

Such are the teachings of the first so-called reformer of Christ's Church, as may be verified by calling at any first-class library.

But, you may say, was not the Church in a deplorable condition in the sixteenth century; were not the lives of some of its high clergy scandalous? I reply, yes; it is only too true, but Christ did not guarantee His Church from scandal, but against error (John 16:13). There were scandals in the Church even while Jesus was with it. Judas was a thief, a traitor and a suicide; Peter, the head, swore to a falsehood; James and John quarreled over supremacy; St. Peter and St. Paul were at variance over circumcision, and St. Paul excommunicated one of the faithful for unspeakable lust.

The Church is made up of men, not angels. The Triumph of the Church is not in being composed of sinless mortals, but in supplying sinful men with means to carry on the struggle against their vicious tendencies. For that reason the Catholic Church has always been the friend of sinners, although hating sin. But Jesus by His Divine power granted that His Church, even if composed of weak and sinful men, would never teach error. The Church may have needed house cleaning in the sixteenth century, but the way to clean house is not to dynamite it.

A child may have a very dirty face and yet be absolutely pure and healthy of skin. A doctor may be a bad man but a very good doctor. And the Church may have been scandalous in the lives of some of its higher dignitaries in the sixteenth century, but nevertheless it was absolutely free from error.—Rev. Arnold Damiens, S. J.

THE ROSARY EXPLAINED

The Rosary helps Catholics to learn the Sacred Scriptures with the right spirit and enables them to know God better. Prayers in the Rosary, as in the Mass, are taken from the Bible, and are therefore a more perfect expression of our minds to the mind of God.

Rosary beads have been used from the earliest times to count prayers. According to a tradition the Blessed Virgin appeared to St. Dominic in the Thirteenth Century and asked him to spread the devotion of the Rosary as an antidote against the heresies of the time.

The Rosary is comprised of fifteen decades, each consisting of one Our Father and ten Hail Mary's. During the recitation of each decade one mystery

from the life of our Lord or His Mother is contemplated upon.

It is customary to divide the Rosary into three parts, each part consisting of five decades or mysteries, namely, the joyful, the sorrowful, and the glorious.

The five joyful mysteries are: the annunciation to the Virgin Mary of Christ's conception; her visit to her cousin Elizabeth; the birth of Christ; His presentation in the Temple; and His discovery in the Temple by His parents when as a youth He remained to dispute with the priests of the Temple. The five sorrowful mysteries are: Christ's agony in the Garden of Gethsemane; His scourging at the pillar; His crowning with thorns; His carrying the Cross; His crucifixion. The five glorious mysteries are: the resurrection of Christ; His ascension into Heaven; the descent of the Holy Ghost upon the Apostles; the assumption of the Blessed Virgin into Heaven; and her coronation as the Queen of Saints.—Our Sunday Visitor, Huntington, Ind.

CONFESSION

Confession was instituted by Christ on the day of His resurrection when He said to the first pastors of His Church: "As the Father hath sent Me I also send you." John 20-21. And then as if to clear up all doubt as to his power He immediately adds, "Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them." John 20-23.

Even in the old law we see that confession was made to man as the restitution of the principal and 5th part must have been made to man. Num. 5:6,7.

"If we confess our sins He is faithful and just to forgive us our sins." I John 1:9. In other words God who is faithful and just will keep the promise He made to His first pastors when He said: "Whose sins you shall forgive they are forgiven." John 20:23.

Do you consider that a murderer makes a real confession by merely confessing his sins in his own mind to God? No. Almost every execution proves that he does not. From experience we know that it is much easier to tell God our sins in secret, than to go to a fellow man. But it is just this faith and humility that God asks.

In James 5:16 we are told to confess our sins to one another and pray for one another that we may be saved. This, however, does not mean public or general confession to a friend or neighbor, who has no power to absolve and may destroy one's character, but it does mean public or private confession to pastors of the church to whom God has given the power to absolve. John 20:23.

"And many that believed came, confessing their sins and showing their deeds and many of them also which used curious arts brought their books together and burned them before all men and they counted the price of them at 50,000 pieces of silver." ACTS 19:18-19.

Why should they confess their sins, show their deeds and burn their books unless they were compelled to do so? Here we have contrition, confession and satisfaction, which clearly shows that St. Paul and the converts of Ephesus did exactly as the pastors of the Catholic Church and their people do at the present day.—Our Sunday Visitor.

PURGATORY

In Catholic Doctrine Purgatory is defined as a condition of temporary punishment for those who depart this life guilty of lesser faults, or without having sufficiently atoned for greivous sins already forgiven.

Sins cannot be forgiven in Heaven, for nothing defiled can enter there. Neither can they be forgiven in Hell, for out of Hell there is no redemption. They must, therefore, be pardoned in some intermediate state or condition of temporary punishment, as may be plainly seen from the following passages of scripture taken from the King James Edition of the New Testament:

“Whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matt. 12:32. Does this not show that some sins may be forgiven in the world to come? Otherwise this passage of scripture would be nonsensical.

“But I say unto you that every idle word that men speak, they shall give an account thereof, in the day of judgment.” Matt. 12:36.

This shows there must be a place of temporal punishment hereafter where slighter faults shall be punished. Surely God will not consign men to hell for unrepented idle words.

Would a human judge order a man to be hanged for a slight infraction of law?

“If any man’s works burn he shall suffer loss, but he himself shall be saved yet so as by fire.” I Cor. 3:15.

“I tell thee thou shalt not depart hence, till thou hast paid the very last mite.” Luke 12:59; Matt. 5:26.

Could the apostles have expressed more clearly their belief in PURGATORY than they have done here? See 2 Peter, 1:15. This shows that Saint Peter believed in praying for his friends after his death.

The doctrine of praying for the dead is plainly contained in the Old Testament, and piously practiced to this day by the Hebrew people and three hundred and fifty million Catholics.

“And making a gathering he sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead thinking well and religiously concerning the resurrection.

"It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins." II Mach. 12:43-46.

Finding they could not, by evasion, weaken the force of this text, the reformers threw overboard the books of Machabees like a man who assassinate a hostile witness.—OUR SUNDAY VISITOR.

ADORATION OF MARY?

It is false to assert that Catholics give the Supreme honor to Mary which is due to God alone. 'Tis true Catholics retain pictures and statues of the Virgin and Saints as a loving mother the pictures of her dear departed ones. 'Tis also true that Catholics honor the Blessed Virgin and invoke her intercessions, believing she has the power to hear their prayers and help them. If the angels and saints can hear our prayers, and help us, why not she who is justly styled Queen of Angels and Saints? Gen. 48:15; Tobias 12:12; Luke 15:10; Zach. 1:12-13, 1 Cor., 6:3.

In 2 Peter 1:15, we read: "Moreover I will endeavor you may be able after my decease to have these things always in remembrance." This shows that St. Peter believed in praying for his friends after his death.

St. John saw four and twenty ancients "who fell down before the Lamb and all had harps and golden vials full of odors which are the prayers of the saints." This proves that the saints in Heaven pray for us.

Mary was in God's mind from all eternity, when He decreed that His Divine Son should become incarnate through her. She was referred to by God when He cursed the tempter of Eve.

"I shall place enmities between thee and the woman, thy seed and her seed." Gen. 3:15.

She was referred to by Isaias: "A virgin shall conceive and bear a son, and His name shall be called Emmanuel."—Isaias 7:14.

Thirty-three verses of St. Luke's gospel are devoted to her. An angel is sent from God to honor her in the name of God, to pronounce her "blessed among women," to acquaint her with the lofty dignity to which God had deigned to elevate her.

Mary is not deserving of adoration, despite her dignity, but think you she deserves to be almost despised? Will Jesus count as His friends those who neglect or insult His mother?

"Behold from henceforth all generations shall call me blessed." Luke 1:48. The Catholic is the only Church whose children, generation after generation, have pronounced her blessed. While some ministers of the gospel are loud in their praises of Sarah, Rebecca, Rachel, etc., they not only ignore Mary's exalt-

ed virtues, but parade her alleged imperfections and sinfulness.

Father Faber answers the objection of those who misconstrue Catholic devotion to Mary, which is by no means an adoration, in these stanzas:

"But scornful men have coldly said
Thy love was leading me from God;
And yet in this I did but tread
The very path my Savior trod.
They know but little of thy worth,
Who speak these heartless words to me.
For what did Jesus love on earth
One-half so tenderly as Thee?"

—OUR SUNDAY VISITOR.

CATHOLIC COUNTRIES UNPROGRESSIVE

This is another common charge against Catholics, who say in reply: Look at poor Lazarus and look at rich Dives. Were the early Christians, who were flung into the jaws of the lions, doomed to hell, while Nero and his crew were carried up to Heaven? Did Jesus come in purple and fine linen? Did he say to the poor, "Blessed are the rich for theirs is the kingdom of Heaven?" Did He say, "The rich have the gospel preached to them? Did He say it is easier for a camel to crush through the eye of the needle than for a poor man to enter the Kingdom of Heaven?—Rev. Bernard Vaughan, S. J.

Why Priests Do Not Marry

Because Christ, the great exemplar of the clergy, whose ambassadors they are, was not married; St. John, the Baptist, the immediate forerunner of Christ, eulogized by Jesus, as "the greatest man born of woman," was not married.

St. John, the Apostle, the "disciple whom Jesus loved," is known as "the virgin apostle." The only apostle who was married, as far as can be learned, was St. Peter, and if he had a wife at the time he was called to the ministry, he left her, because he declared: "We have left all things and followed Thee." Matt. 19-27.

St. Paul distinctly tells us that he was not married (I. Cor. 7-8), and he gives an excellent reason why the clergy should not marry. He says: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." I Cor. 7, 32-33.)

Now if any person should be solicitous for the things of the Lord, the minister of Christ should be. He has taken the Lord as "the portion of his inheritance" and

should know no other love. Again Paul tells us: "Every high priest taken from among men, is ordained for men in the things that appertain to God." (Heb. 5:1.) He is ordained for men; his time, his talents, his life, belong to the people committed to his care; he must be a father to all his parishioners, and no family ties may stand in the way of efficient service.

But does not St. Paul authorize the marriage of the clergy when he says: "Have we not power to carry about a woman, a sister, as well as the rest of the Apostles?" The King James edition mis-translates this passage by substituting the word "WIFE" for "woman." It is evident that St. Paul does not speak here of his wife, since he had none (1 Cor. 7-8), but he alludes to those pious women who voluntarily waited on the Apostles, and ministered to them in their missionary journeys. (SEE PHILIPPIANS, 4, 3.)

It is also objected that the Apostles seem to require that a Bishop be "the husband of one wife" (1 Tim. 3, 2). The context certainly cannot mean that a Bishop must be a married man, for the reason already given, that St. Paul himself was never married. The sense of the text, as all tradition testifies, is that no candidate should be elected to the office of Bishop who had been married more than once. It was not possible in those days always to select single men for the Episcopal office. Hence the Church was often compelled to choose married persons, but always with this restriction, that they had never contracted nuptials a second time. They were obliged, moreover, if not widowers, to live separated from their wives.—**OUR SUNDAY VISITOR.**

How About Protestant Marriages?

The Canon Law of the Catholic Church declares that the marriages of Protestants are to be regarded as valid, and this should settle the question.

Everyone knows how sacredly the Catholic Church regards marriage, and how unalterably she is opposed to divorce. She teaches that the marriage contract differs from all others in this that it had the Almighty for its direct author, that God Himself united our first parents as man and wife; that at the time He directed them (Genesis 1, 28) "to increase and multiply." He blessed them. Hence marriage from the beginning had a religious aspect. In the New Dispensation Christ emphasized both the divine origin of marriage and its indissoluble character when He said: "What therefore God hath joined together, let no man put asunder." Christ's union with His Church is a religious and holy union as well as lasting; yet St. Paul compares it to the union of husband and wife. Therefore Christians' marriage was to be both sacred and indissoluble.—O. S. V., Huntington, Ind.

DEPARTURE OF NON-CATHOLIC BODIES FROM APOSTOLIC TEACHING. FROM "THE FAITH OF OUR FATHERS"

The following parallel lines show the departure of Protestant bodies from the primitive teachings of Christianity, and the adhesion of the Catholic Church to them.

APOSTOLIC CHURCH

1. Our Saviour gives pre-eminence to Peter over the other Apostles: "I will give to thee the keys of the kingdom of heaven." Matt. 16:19. "Confirm thy brethren." Luke 22:32. "Feed my lambs; feed my sheep." John 21: 15-16.

2. The Apostolic Church claimed to be infallible in her teachings. Hence the Apostles spoke with unerring authority, and their words were received not as human opinions, but as Divine Truths.

"When you have received from us the word of God, you received it not as the word of men, but (as it is indeed) the word of God." I. Thess. 2:13.

"It hath seemed good to the Holy Ghost and to us," say the assembled Apostles, "to lay no further burden upon you than these necessary things." Acts 15:28.

"Though an angel from heaven preach a gospel to you besides that which we have preached to you, let them be anathema." Gal. 1:8.

CATHOLIC CHURCH

The Catholic Church gives the primacy of honor to Peter and to his successors.

The Catholic Church alone, of all the Christian communions, claims to exercise the prerogative of infallibility in her teaching. Her ministers always speak from the pulpit as having authority and the faithful receive with implicit confidence what the Church teaches, without once questioning her veracity.

PROTESTANT CHURCH

All other Christian communions practically deny Peter's supremacy over the other Apostles.

All Protestant Churches repudiate the claim of infallibility. They deny that such a gift is possessed by any teachers of religion. The ministers pronounce no authoritative doctrines but advance opinions as embodying their private interpretation of the Scripture. And their hearers are never required to believe them, but are to draw their own conclusions from the Bible.

APOSTOLIC CHURCH

3. Our Saviour enjoins and prescribes rules for fasting: "When thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast * * * and thy Father who seest in secret, will repay thee." Matt. 6:17-18.

The Apostles fasted before engaging in sacred functions. "They ministered to the Lord and fasted." Acts 13:2. "And when they had ordained priests in every city, they prayed with fasting." Acts 14:23.

"And the days will come when the bridegroom shall be taken away from them and then they shall fast." Luke 5:35.

"And when He had fasted forty days and forty nights, afterwards He was hungry. Matt. 4:2.

4. "Let women," says the Apostle, "keep silence in the churches. For, it is not permitted them to speak * * * It is a shame for a woman to speak in church." I. Cor. 14:34, 35.

CATHOLIC CHURCH

The Church always prescribes fasting to the faithful at stated seasons, particularly during Lent.

A Catholic priest is always fasting when he officiates at the altar.

He breaks his fast only after he says Mass.

When Bishops ordain priests they are always fasting as well as the candidates for ordination.

The Catholic Church never permits women to preach in the house of God.

PROTESTANT CHURCH

Protestants have no law prescribing fasts, though some may fast from private devotion. They even try to cast ridicule on fasting as a work of supererogation, detracting from the merits of Christ.

Neither candidates for ordination, nor the ministers, who ordain them, ever fast on such occasions.

Women, especially in this country, publicly preach in Methodist and other churches.

APOSTOLIC CHURCH

5. St. Peter and St. John confirmed the newly baptized in Samaria. "They laid their hands on them and they received the Holy Ghost." Acts 3:17.

6. The Saviour and His Apostles taught that the Eucharist contains the body and blood of Christ. "Take ye and eat; this is my body. Drink ye all of this for this is my blood." Matt. 26:26, 28.

"He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." 1. Cor. 11:29. (If it were only bread and wine, how can a man be damned for partaking unworthily?)

"Unless ye eat the flesh of the Son of Man and drink His blood, ye shall not have life in you." When our Saviour, on repeating the above, beheld Jews and many of His disciples abandoning Him, did he apologize or explain?

On the contrary, turning to the chosen twelve, He said: "Will you also go away?"

CATHOLIC CHURCH

Every Catholic Bishop, as a successor of the Apostles, imposes hands on baptized persons in the sacrament of Confirmation, by which they receive the Holy Ghost.

The Catholic Church teaches, with our Lord and His Apostles, that the Eucharist contains really and indeed the body and blood of Jesus Christ under the appearance of bread and wine.

(If God has given us the functions to change bread and wine into our body and blood can we question His Word when He says "This is my Body, This is my Blood?")

PROTESTANT CHURCH

No denominations perform the ceremony of imposing hands in this country except Episcopalians, and even they do not recognize Confirmation as a Sacrament.

Christ says, "Unless you eat My Flesh and drink My Blood you shall not have life in you." Protestants except, perhaps a few ritualists, condemn this doctrine of our Lord as idolatrous, notwithstanding the fact that they cannot show any text of Scripture which declares the Eucharist to be mere bread and wine. Christ says: "This is my body."—

APOSTOLIC CHURCH

And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68, 69.
(You, my dear reader, must take your choice. Will you abandon Him or reply with Peter?)

7. The Apostles were empowered by our Saviour to forgive sins: "Whose sins ye shall forgive they are forgiven." John 20:23.

"God," says Paul, "hath given us the ministry of reconciliation." II. Cor. 5:18.

"And many that believed came, and confessed and shewed their deeds." Acts 19, 18.

Why did they confess their sins and show their deeds unless they were bound to do so? This shows that the Apostles heard confessions and forgave sins in accordance with the power conferred upon them.

8. Of marriage our Saviour says: "Whoever shall put away his wife and marry another committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery." Mark 10:11, 12; I. Cor. 7:10, 11.

CATHOLIC CHURCH

There are 14 passages of Scripture to prove the real presence in the following texts: Matt. 26:28; Mark 14:22, 24; Luke 22:19, 20; I. Cor. 11; 23, 25, 27, 29; John 6: 51, 60, 66; I. Cor. 10: 16.

The Bishops and Priests of the Catholic Church, as the inheritors of Apostolic prerogatives, profess to exercise the ministry of reconciliation, and to forgive sins in the name of Christ.

Following the Apostles injunction the Catholic Church forbids husband and wife to separate; and if they separate, neither can marry again during the life of the other.

PROTESTANT CHURCH

They say: "It is not his body."

Protestants, on the contrary, affirm that God delegates to no man the power of pardoning sin.

The Protestant Churches, as is well known, have so far relaxed this rigorous law of the gospel, as to allow divorced persons to re-marry.

HISTORY OF SECTS

NAME OF SECT	PLACE OF ORIGIN	FOUNDER	Year	PROTESTANT AUTHORITY QUOTED
Anabaptists	Germany	Nicolas Stork	1521 ..	Vincent L. Millner, "Religious Denominations."
Baptists	Rhode Isld....	Roger Williams	1639 ..	"The Book of Religions," by John Hayward.
Free-Will Baptists	New Hamp.	Benj. Randall	1780 ..	Ibid.
Seventh-Day Baptists	U. States	General Conference	1833 ..	W. B. Gillett.
Campbellites, or Christians	Virginia	Aex. Campbell	1813 ..	"Book of Religions."
Methodist Episcopal	England	John Wesley	1739 ..	Rev. Rat. Bangs, in History of all Denominations
Reformed Methodist	Vermont	Branch of the Meth. Episcopal Church.....	1814 ..	Ibid.
Methodist Society	New York ..	Do	1820 ..	Rev. W. M. Stillwell.
Methodist Protestant	Baltimore ..	Do	1830 ..	J. R. Williams.
True Wesleyan Methodist	New York ..	Delegates of Methodist denom.	1843 ..	J. Timberman.
Presbyterian (Old School)	Scotland	General Assembly	1560 ..	J. M. Krebs.
Presbyterian (New School)	Philadelphia	General Assembly	1840 ..	Joel Parker, D. D.
Epsicoppalian	England	Henry VIII.	1534 ..	Macauley and other English Historians.
Lutheran	Germany	Martin Luther	1524 ..	S. S. Schmucker in History of all Denominations
Congregationalists	England	Robert Browne	1583 ..	E. W. Andrews.
Quakers	England	George Fox	1647 ..	English Historians.
Do	America	William Penn	1681 ..	American Historians.
Catholic Church	Jerusalem ..	Jesus Christ	33	New Testament.

THE BIBLE AN AUTHORITY ONLY IN CATHOLIC HANDS

It Is Necessary to Prove Reliability of the Book

A logical discussion between a Catholic and a Protestant on the thesis: "Which is the true Religion?" could not get beyond the starting point. The Protestant admits his church's fallibility as well as his own, therefore what does his interpretation of Scripture amount to? If he admits the infallibility of the Catholic Church, no arguments against her teachings can hold. If he rejects the infallibility of the Catholic Church, he kicks the ground from under his own feet, because without such infallibility he could not prove that the Bible contains God's revelation at all. Yet he pretends to base his belief on that book.

Let us suppose an oral debate were to take place. To be logical, it would start something like this:

Catholic: Before launching into this discussion, it seems to me that we must first determine what will be the authority mutually recognized whereby we shall each endeavor to prove our claims.

Protestant: Agreed; and, it goes without saying, that this authority will be the Bible.

Cath.: But the Bible can be reliable authority only for me.

Prot.: What impertinence! Every Protestant recognizes the Bible as authority, in fact the **only** authority in religious matters.

Cath.: But most inconsistently; and surely it cannot be so regarded by these judges, who are to decide the merits of our arguments in this debate.

Prot.: Why, I do not understand you; and I doubt whether the judges, or any one else here present, understands you.

Cath.: Then I will explain: Neither you nor the judges are sure that the Bible contains God's revelation, pure and unadulterated, whilst I am. If you are not sure of this, how can you appeal to it as decisive authority?

Prot.: But I am sure of it.

Cath.: I would be pleased to hear your proofs. And you surely will concede that the reliability of the Bible, as undisputed authority, must be settled before we can presume to prove anything from it.

Prot.: Why, where is there a Protestant Christian who hesitates to accept the Bible as a book containing God's revelation? And since the judges are not unbelievers, why try to prove what is accepted as a fact?

Cath.: Our audience will probably comprise some unbelievers; and even if it did not, since our arguments are to be supported by the Bible, the solidity of this foundation is the first point to prove.

Prot.: It is a recognized fact both by yourself and me, and that should be sufficient.

Cath.: It is a fact accepted solely on my Church's word, which you claim may err, and, therefore, might

have erred when she declared the Bible's authenticity and inspiration. Moreover, there are many in this audience possibly some of our judges, who are not sure that the Holy Book is what we claim for it.

Prot.: Any one familiar with the Bible must be convinced that it was written at the instigation of God.

Cath.: Some parts of the Old Testament bear contrary earmarks. The Mohammedans say about the Koran, and the Mormons about Joe Smith's Revelations, what you say about the Bible; yet you and I, and millions of others, fail to see it that way. No book or written document proves its own authenticity. A last will or other important document is accepted as genuine only when proved to be so by credible living witnesses. Moreover, none of the Apostolic writings, unless it be Revelations, whose authenticity many Protestants deny, assert their own inspiration. St. Paul tells us that "all scripture divinely inspired is profitable," but he nowhere tells us what portion or books are inspired. The present Bible omits many writings which were long reputed to be inspired.

Prot.: There were such witnesses as you demand.

Cath.: Do you know this from the Bible?

Prot.: No.

Cath.: Then even your first act of faith is not based on the Bible, is not supported by the Bible; yet you say the Bible is the sole foundation of the faith which you profess. If you cannot prove the first fundamental of your creed by the Bible, how can you say that the Bible is your only rule of faith? Moreover, consistency is the first requisite which judges must require of a disputant. If the "Bible and Bible only" theory and the "Private Judgment" theory are the boasts of Protestants, people must needs expect that they are provable.

Prot.: I have said that we have witnesses to prove the genuineness of the Bible, but you do not admit them.

Cath.: Because that is tantamount to an admission of Tradition as a "Rule of Faith," which you reject. However, tell me who those witnesses are.

Prot.: The early Christian writers.

Cath.: Not very early, because the New Testament writings were not gathered together and declared to be divinely inspired, until the fourth century. Moreover, these witnesses were Catholics, and accepted the Scriptures as divinely inspired, because their Church declared them to be so. Was their Church infallible then?

Prot.: I am not prepared to grant that it was.

Cath.: Then how can you hold as an infallible truth that the writings, known as the Sacred Scriptures, for whose reliability you have the Catholic Church's word alone, are inspired? It is, as I foreknew: you simply take for granted, and most inconsistently, (because you say you accept nothing in religion, unless it is supported by the Bible) that the Bible contains God's revelation. You take more than this for granted, viz.: that followers of the Catho-

lic Church transcribed and translated the original writings without making any errors, that they never altered a line, that they preserved them until the sixteenth century in their original purity and sameness. Unless you grant all this, while believing that the Catholic Church fell into gross errors otherwise, you cannot appeal to the Scriptures, as they now exist, as divine authority.

Prot.: _____ (silent).

We Advance Another Step

Cath.: Let us, for the sake of advancing one step further, suppose that both of us can consistently regard the Scriptures as inspired, and hence as authority for determining what is revealed truth or not. Are the present day versions of the Bible sufficiently accurate to warrant an appeal to them?

Prot.: They have been carefully compared with the original a number of times, and declared not to differ materially.

Cath.: The original apostolic writings have been lost for centuries, and hence such comparison is impossible.

Prot.: But old Greek and Latin copies still exist.

Cath.: But being only **copies** of the original, how know you that they themselves are not faulty?

Prot.: If the old Catholic versions were faithful copies, present-day Bibles must be equally reliable, because they conform very closely with the former.

Cath.: But if the Catholic Church be the institution which you have always held it to be—one that has greatly erred, that became corrupt, is it not likely that she tampered with the Scriptures, changed them to support her errors (?), etc.?

Prot.: We have no authority to presume this.

Cath.: And you have no authority **not** to presume this. Errors could have crept into copies and translations, even though they were not intentionally made. Remember that the oldest versions now extant might be copies of a long series of copied versions.

Prot.: Well, I have as much right to presume they are reliable as you have.

Cath.: No, you haven't. I believe that my Church was divinely protected from error when she declared the Vulgate to be a faithful version of the original Scriptures, while you do not so believe. Moreover, it is admitted that the King James version is faulty in several thousand points. You are ever breaking away from your theory of "Nothing but the Bible," and basing your arguments on Tradition, or on the authority of the Catholic Church, which you, on principle, repudiate.

Since the Protestant world accepts the Bible solely on the authority of the Catholic Church, which in all other matters it disowns, it has to **presume**, inconsistently, that no uninspired books are included in the Bible, and no inspired ones excluded; that every book, chapter, and verse is a faithful and accurate rendition of the original. Isn't this presuming too much? Isn't it a weak foundation to base "The Bible Only" theory on? Surely you do not

pretend to be able to prove these all important details in their connection with the reliability of present-day copies of the Bible, do you?

Prot.: _____ (silent).

Concession Made by Catholic to Enable Argument to Continue

Cath.: We shall assume, in order to advance another step, that our present-day Bible is an accurate rendition of the original inspired writings. Now, I am prompted to ask whether the "**Bible alone, interpreted by Private Judgment**" was ever intended to be the Christian's rule of faith.

Prot.: I do so hold.

Cath.: I await your proof with eagerness.

Prot.: Christ gives it in these words: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which give testimony of me" (John V, 39).

Cath.: You surprise me, my friend. At that time there was not a line of the New Testament written. Christ was talking to the Jews, whom neither His words nor works could convince of His divinity. He told them to "search the Scriptures"—the Old Testament prophetic writings—which testified concerning Him. Moreover, His remark contained the same rebuke, which I am administering to you—"in them YE THINK ye have eternal life." The Jewish religion existed before the Old Testament was written, just as the Christian Church existed before the New Testament was written.

Prot.: The Christian religion existed before the New Testament was written?

Cath.: Surely. Peter converted three thousand before the first word of the New Testament was written. Paul had converted hundreds of Romans and Corinthians, and Galatians and Thessalonians before he wrote his epistles to those congregations; and all the Apostles were dead, and multitudes had died martyrs, before St. John wrote the last part of the New Testament. Until the end of the first century the "Word of God" could have been delivered only by word of mouth; people received their faith "by hearing" (Rom. X, 71).

Prot.: Well, it is evident that the **Apostles'** inspired preaching was as good as their inspired writing.

Cath.: But before the Apostles wrote, many others were preaching who were not inspired; for instance, Timothy, Titus, Polycarp, Clement, Ignatius, Irenaeus. The New Testament was not completed until thirty-five years after Peter and Paul and most of the other Apostles were dead; many of their immediate successors had been martyred and it is likely that the third or fourth successors of the several Apostles were converting souls without the Bible when St. John finished his writings. In fact, the whole Roman Empire was Christian, at least 10,000,000 people were true to Christ unto a martyr's death, the Church enjoyed her golden age, before **anybody** ever saw the New Testament. For four centuries people received their faith "by hearing."

Prot.: How, then, do you explain Acts XVII and 11? In verse 2, we are told that St. Paul reasoned with the Thessalonians on three Sabbath days "**out of the Scriptures,**" and in verse 11, Paul says, that the Bereans "**searched the Scriptures whether these things were so.**" Now, verse 2 surely implies that St. Paul used the Bible; and verse 11 that the Bereans had it.

Cath.: But not the New Testament, for very little of it was written at that time. Read verse 3, and it will be plain that he was appealing to the prophetic writings of the **Old Testament**, showing them that Christ **was** to suffer and to rise again. He didn't prove from the Scriptures that Christ **had already suffered.** The same applies to verse 11.

It was late in the fourth century that the Catholic Church declared which among the many doubtfully inspired writings, scattered throughout the world, were really inspired. It was this late in the Christian era before the present New Testament writings were gathered together in one book. You seem to surmise that the Bible was given from Heaven like the Ten Commandments were—as the Christian's rule of faith; or that Christ wrote the New Testament; or that the Apostles were ordered to write it as a text book. Its origin is quite different, and nothing is better established by history than that the first Christians were not **Bible Christians.** Are you able to offer contradictory proof?

Prot.: _____ (silent).

The "Bible Only" Theory Is Not Historical

Cath.: Not only was the Bible not the Christian's Rule of Faith during the first four centuries, but it was not during the next thousand years.

Prot.: Granting that it was not, that is not evidence that it should have been. We know that your Church kept it from the people.

Cath.: That charge is as historically untrue as was your impression that the early Christians had the Bible. The generality of Christians had not the Bible before the fifteenth century, because it was not possible for them to have it.

Prot.: Why was it not possible for them to have the Bible?

Cath.: For the simple reason that there was no paper to print on until the thirteenth century, and the printing press itself was not invented until the year 1438, more than one thousand years after the true canon of the Bible was determined. Without the printing press, it was surely impossible to distribute Bibles by hundreds of thousands. It required several years of work, distributed over many hours of the day, to produce **one** copy of the Bible. All Bibles that existed were in manuscript—from Genesis to Revelations.

Prot.: So your Church hadn't the Bible until Protestants gave it to you in the fifteenth century?

Cath.: You misunderstand me; there were thousands of copies, each written by hand on vellum, an expensive material, but they were too expensive for the people to own. The first Protestants took our Bible, and not we theirs.

Prot.: Who copied these by hand?

Cath.: The lazy (?) monks you have often read about. In most monasteries, from the early centuries, the daily occupation of many monks consisted in copying the Scriptures for the benefit of the world. Some excellent specimens exist, one of them now being displayed at the Congressional Library, in Washington, D. C.

Prot.: Were they written to be sold to the people?

Cath.: They were written to be at the people's service. A copy of the manuscript-Bible was usually placed on a large table in church, where the people who could read might have the benefit of it. It should be plain that few people could afford the price of a manuscript Bible, which required several years' work and costly material for its production.

Prot.: Why, does not history tell us that your Church chained the Bible so that people might not learn anything from it?

Cath.: An anti-Catholic fable, not history, teaches that. The thick cover of the Bible was chained to the floor, so that no one might steal the valuable work; but the Bible was displayed in the church, wide-open, precisely that it might be read.

Prot.: Does not history tell that Martin Luther accidentally discovered the Bible in the library of the University of Erfurt?

Cath.: That also is a canard, fabricated by enemies of the Catholic Church, for those who have never read, and never will read true history. Why, the printing press was invented forty years before Luther, and according to Hallam, a Protestant historian, the Catholic Bible was the first book printed. In 1877 there were exhibited hundreds of old Bibles, at South Kensington, England; it was called the "Caxton Exhibition," and among them were nine German editions of the Bible, printed in Germany, before Luther was born; and there were more than one hundred editions of the Latin Bible, the very thing Luther is pretended to have discovered. This led the Protestant "Church Times" to write:

"This will be very useful for one thing, at any rate, as disproving the popular lie about Luther finding the Bible at Erfurt, about 1507."

Prot.: _____ (silent).

The Bible Always Existed in the Language of the People

Prot.: Were not most of the copies of the Scriptures before the Reformation written in Latin?

Cath.: Most of them, yes.

Prot.: How could the people be benefited by an open Bible then?

Cath.: In which language do you think they should have existed?

Prot.: Why, in the language of the people, of course.

Cath.: But Latin was the language of the people until the ninth century. Hence St. Jerome's translation of the fifth century was called "The Vulgate," i.e., the Scriptures for the people. Latin was the principal language of the educated until the so-called

Reformation. Therefore, the Bible was always in the language of the people. What our unreasonable critics need most is a correct knowledge of history. Most modern languages were not only formed from the Latin, but for several centuries were so similar to it, that the common people of Italy, France, Spain and Portugal understood Latin.

Prot.: I would thank you for proof that the Catholic Church made good use of the Bible in instructing the people before the Reformation.

Cath.: Proof is so abundant that it will be a pleasure to accommodate you. The Mass, which has always been the principal service of the Church, is almost all Scripture; at every Mass it was customary to read a selection from the Bible and to preach a sermon bearing on the same; to inspire respect for the Holy Word of God, the people were asked to stand in reverent attitude while the Gospel of the day was read; the priest always kissed the page from which he read, in order to increase the reverence of his people. The sermons of the middle-ages were, so to speak, made of the Scriptures. The divine office (the breviary), which was publicly chanted in church, was almost wholly composed from the Bible. The Rosary, a popular devotion, was to help instruct the people in the Scriptures; the whole life of Christ, and the fundamentals of New Testament teaching are meditated on when the Rosary is properly said. To instruct the people, before the world possessed any printed books, the "Miracle Plays," "Passion Plays" were everywhere staged, so that the common people knew far more about the Scriptures than they do today. How do you suppose that Chaucer, Dante, Shakespeare and other Christian authors received their intimate knowledge of the Scriptures? What enabled Michael Angelo, Murillo, Raphael and other Catholic sculptors and artists to portray in stone and on canvas such significant Bible lessons?

Prot.: Are there any Protestant historians who repudiate the charge that the Bible was not circulated before Luther?

Cath.: Many of them. I shall mention only a few now; but if you want more testimony, you may have it for the asking. **Dr. McGilfert ("Martin Luther and His Work," page 273)** says:

"If Luther was ignorant of the Bible, it was his own fault. The notion that Bible-reading was frowned upon by ecclesiastical authorities of that age is quite unfounded."

Dr. Maitland in his ("Dark Ages," page 469) writes:

"The fact is . . . the writings of the Dark Ages are, if I may use the expression, made of the Scriptures."

Murzel ("History of Germany," vol. II, p. 223) says:

"Before the time of Luther the Bible had already been translated and printed in both High and Low Dutch."

Prot.: _____ (silent).

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THE CHURCH AND SCIENCE

Have Catholics been blind to scientific discovery and literary merit by reason of their Faith?

They have, if you rely on the enormous amount of defamatory literature sent out by the enemies of Christ's Holy Church. But a glance at a few names here given speaks louder; these are people known alike for their devotion to their Catholic Faith and for their contribution towards untold blessings enjoyed here, there, everywhere.

Astronomy—Algue, Copernicus, deVico, Gassendy, Laplace, Regiomontanus, Secchi, Torricelli.

Biology—Bernard, Carnoy, Fabre, Detussien, O'Dwyer, Windle.

Botany—Cesalpinus, Charles and Louis Tulasne.

Chemistry—Becquerel, Chevreul, Despretz, La Vosier, Paracelsus, Van Helmont.

Electricity—Ampere, Carre, Caselli, Conbomb, Faucoult, Gramme, Madame Currie, Marconi, Volta.

Geology—Collona, Delauny, Harey, Muller, Spada, Stensen.

Mathematics—Boscorvitch, Charles, Ferari, Planudes, Sestini, Vieta.

Mechanics—Boselli, Burke, Castelli, Charpentier, Jouffrey, Mariotte, Parsons, Pascal.

Music—Beethoven, Bellini, Elgar, Gounod, Haydn, Mascagni, Mozart, Palestrino, Perosi, Verdi.

Medicine—Avenbrugger, Columbus, De Chaulic, Fabricius, Morgagni, Muller, Murphy, Pasteur, Vesalius.

Navigation—Cabot, Columbus, Cortes, Magellan, Polo, Santa Cruz, Butler, Durer.

Painting—Angelico, Giotto, Michael Angelo, Raphael, Reubens, Ferrati.

Physics—Babinet Biot, Fresnel, Grimaldi, Mollet, Plateau, Regnalt, Schwann, Zamboni.

Printing—Guttenberg, Mergenthaler, Horgan.

War—Barry, Castellan, Foche, Joffre, Petain, Sobieski.

We might add innumerable writers, theologians, and philosophers such as Dante, Leonardo da Vinci, James Harris Rogers, Claudel, etc., etc.

CATHOLIC LITERATURE SOCIETY.

CATHOLIC CHURCH ABSTRACT OF TITLE FROM ST. PETER TO PRESENT POPE

As recorded in History and in the Registers of the Catholic Church.

Every believer in the Divinity of Christ confesses that He was the TRUTH; therefore, any departure from His doctrine must have been away from the TRUTH, and any reformation of His Church or moral standard would change the TRUTH into a falsehood. The word of the Lord endureth for ever. Rom. 1.25. Therefore in the matter of which Church there should be no room for opinion. What the Son of God taught is all fact.

HERE IS THE ABSTRACT OF TITLE OF THE CATHOLIC CHURCH without a single break, brought down from ST. PETER to the present Pontiff.

ABSTRACT—SUPREME PONTIFFS

NAME	Date of Election or Consecration	Date of Death	NAME	Date of Election or Consecration	Date of Death
St. Peter	41	65-67	St. Melchiades	310	314
St. Linus	67	79	St. Sylvester..	314	335
St. Cletus	79	91	St. Mark	336	336
St. Clement I.	91	100	St. Julius	337	352
St. Evaristus .	100	109	St. Liberus . .	352	366
St. Alexander.	109	119	St. Damasus..	336	384
St. Sixtus	119	126	St. Siricius . .	384	398
St. Telesphorus	128	137	St. Anastasius I	398	401-2
St. Hyginus . .	138	142	St. Innocent I.	402	417
St. Pius	142	156	St. Zosimus . .	417	418
St. Anicentus	157	167	St. Boniface I	418	422
St. Soter	168	176	St. Celestine I	422	432
St. Eleutherus	177	189	St. Sixtus III.	432	440
St. Victor I . .	190	202	St. Leo I	440	461
St. Zephyrinus	202	217	St. Hilary . . .	461	468
St. Calixtus I.	218	222	St. Simplicius.	468	483
St. Urban I . .	222	230	St. Felix III..	483	492
St. Pontianus.	230	235	St. Gelasius . .	492	496
St. Anterus . .	235	236	St. Anastasius		
St. Fabian . . .	236	250	II	496	498
St. Cornelius .	251	253	St. Symmachus	498	514
St. Lucius . . .	253	254	St. Hormisdas	514	523
St. Stephen I.	254	257	St. John I. . . .	523	526
St. Sixtus II..	257	258	St. Felix IV..	526	530
St. Dionysius.	259	268	Boniface II . .	530	532
St. Felix	269	274	John II	532	535
St. Eutychianus	275	283	St. Agapetus I	535	536
St. Gaius	283	296	St. Silverius .	536	538
St. Marcellinus	296	304	Vigilius	537	555
St. Marcellus .	307	309	Pelagius I . . .	555	560
St. Eusebius .	309	309	John III	560	573

ABSTRACT—CONTINUED

NAME	Date of Election or Consecration	Date of Death	NAME	Date of Election or Consecration	Date of Death
Benedict I ...	574	578	Stephen VI ...	885	891
Pelagius II...	578	590	Formosus	891	896
St. Gregory I.	590	604	Boniface VI ..	896	896
Sabinianus ...	604	606	Stephen VI		
Boniface III..	607	607	(VII)	896	897
St. Boniface IV	608	615	Romanus	897	897
St. Deusdedit .	615	618	Theodore II ² ..	897	
Boniface V ...	619	625	John IX	898	900
Honorius	625	638	Benedict IV ..	900	903
Severinus	640	640	Leo V	903	903
John IV	640	642	Christopher ..	903	904
Theodore I ...	642	649	Sergius III ...	904	911
St. Martin ...	649	655	Anastasius ..	911	913
St. Eugenius I	654	657	Lando	913	914
St. Vitalianus.	657	672	John X	914	929
Adeodatus ...	672	676	Leo VI	928	929
Donus	676	678	Stephen VIII ..	929	931
St. Agatho ...	678	681	John XI	931	936
St. Leo II	682	683	Leo VI (VII)..	936	939
St. Benedict II	684	685	Stephen IX ..	939	942
John V	685	686	Marinus II ...	942	946
Conon	686	687	Agapetus II ..	946	955
St. Sergius I..	687	701	John XII	955	964
John VI	701	705	Leo VIII	963	965
John VII	705	707	Benedict V ...	964	965
Sisinnius	708	708	John XIII ...	965	972
Constantine I.	708	715	Benedict VI..	973	974
St. Gregory II	715	731	Benedict VII..	974	983
St. Gregory III	731	741	John XIV	983	984
St. Zacharias .	741	752	Boniface VII ..	984	985
Stephen II ...	752	752	John XV	985	996
Stephen III ..	752	757	Gregory V ...	996	999
St. Paul I	757	767	Sylvester II ..	999	1003
Constantine II ¹	767	768	John XVII ...	1003	1003
Stephen IV ..	768	772	John XVIII ..	1003	1009
Hadrian I	772	795	Sergius IV ...	1009	1012
St. Leo III ...	795	816	Benedict VIII.	1012	1024
Stephen V ...	816	817	John XIX ...	1024	1033
St. Paschal I .	817	824	Benedict IX ...	1033	1045
Eugenius II..	824	827	Gregory VI ..	1045	1046
Valentinus ...	827	827	Clement II ...	1046	1047
Gregory IV ..	827	844	Damascus II..	1048	1048
Sergius II ...	844	847	St. Leo IX ...	1049	1054
St. Leo IV ...	847	855	Victor II	1055	1057
Benedict III ..	855	858	Stephen X ...	1057	1058
St. Nicholas I.	858	867	Benedict X ..	1058	1059
Hadrian II ...	867	872	Nicholas II ..	1059	1061
John VIII	872	882	Alexander II .	1061	1073
Marinus I	882	884	St. Gregory VII	1073	1085
Hadrian III ..	884	885	Victor III	1086	1087

¹ Antipope.

² Pope Theodore II's pontificate lasted only twenty days.

ABSTRACT—CONTINUED

NAME	Date of Election or Consecration	Date of Death	NAME	Date of Election or Consecration	Date of Death
Urban II	1088	1099	Eugenius IV	1431	1447
Paschal II	1099	1118	Nicholas V	1447	1455
Gelasius II	1118	1119	Calixtus III	1455	1458
Calixtus II	1119	1124	Pius II	1458	1464
Honorius II	1124	1130	Paul II	1464	1471
Innocent II	1130	1143	Sixtus IV	1471	1484
Celestine II	1143	1144	Innocent VIII.	1484	1492
Luċius II	1144	1145	Alexander VI.	1492	1503
Eugenius III	1145	1153	Pius III	1503	1503
Anastasius IV	1153	1154	Julius II	1503	1513
Hadrian IV	1154	1159	Leo X	1513	1521
Alexander III.	1159	1181	Hadrian VI	1522	1523
Lucius III	1181	1185	Clement VII	1523	1534
Urban III	1185	1187	Paul III	1534	1549
Gregory VIII.	1187	1187	Julius III	1550	1555
Clement III	1187	1191	Marcellus II	1555	1555
Celestine III	1191	1198	Paul IV	1555	1559
Innocent III	1198	1216	Pius IV	1559	1565
Honorius III	1216	1227	St. Pius V	1566	1572
Gregory IX	1227	1241	Gregory XIII.	1572	1585
Celestine IV	1241	1241	Sixtus V	1585	1590
Innocent IV	1243	1254	Urban VII	1590	1590
Alexander IV.	1254	1261	Gregory XIV.	1590	1591
Urban IV	1261	1264	Innocent IX	1591	1591
Clement IV	1265	1268	Clement VIII.	1592	1605
Gregory X	1271	1276	Leo XI	1605	1605
Innocent V	1276	1276	Paul V	1605	1621
Hadrian V	1276	1276	Gregory XV	1621	1623
John XXI	1276	1277	Urban VIII	1623	1644
Nicholas XIII	1277	1280	Innocent X	1644	1655
Martin IV	1281	1285	Alexander VII	1655	1667
Honorius IV	1285	1287	Clement IX	1667	1669
Nicholas IV	1288	1292	Clement X	1670	1676
St. Celestine V	1294	1294	Innocent XI	1676	1689
Boniface VIII.	1294	1303	Alexander VIII	1689	1691
Benedict XI	1303	1304	Innocent XII	1691	1700
Clement V	1305	1314	Clement XI	1700	1721
John XXII	1316	1334	Innocent XIII	1721	1724
Benedict XII	1334	1342	Benedict XIII.	1724	1730
Clement VI	1342	1352	Clement XII	1730	1740
Innocent VI	1352	1362	Benedict XIV.	1740	1758
Urban V	1362	1370	Clement XIII.	1758	1769
Gregory XI	1370	1378	Clement XIV	1769	1774
Urban VI	1378	1389	Pius VI	1775	1799
Clement VII	1378	1394	Pius VII	1800	1823
Benedict XIII.	1394	1423	Leo XII	1823	1829
Boniface IX	1389	1404	Pius VIII	1829	1830
Innocent VII	1404	1406	Gregory XVI.	1831	1846
Gregory XII	1406	1415	Pius IX	1846	1877
Alexander V	1409	1410	Leo XIII	1877	1903
John XXIII	1410	1415	Pius X	1903	1914
Martin V	1417	1431	Benedict XV	1914	1922
			Pius XI	1922	

IS THE CATHOLIC CHURCH THE CHURCH OF THE IGNORANT?

Well, maybe. But note this only partial list of the many brilliant minds in the literary field alone, who in recent memory, have come into the Catholic Church in adult life with eyes wide open:

Sheila Kay-Smith, Sigrid Undset, Paul Claudel, G. K. Chesterton, Compton Mackenzie, Alfred Noyes, Joyce Kilmer, F. Marion Crawford, Giovanni Papini, Johannes Jorgensen, Maurice Baring, Theodore Maynard, Ronald Knox, Sir Bertram C. A. Windle, Shane Leslie, "Richard Dehan," Max Pemberton, John L. Stoddard, Aubrey de Vere, Robert Hugh Benson, Coventry Patmore, "Artemus Ward," Joel Chandler Harris, Michael Williams, Rose Hawthorne, "John Ayscough," Henry Harland, C. C. Martindale, Richard Lynn Edsal, Robert H. Lord, Lucas Malet, Mary Angela Dickens, Cecil Chesterton, Frank H. Spearman, Selden P. Delany, Charles Warren Stoddard, Isabel Clarke, Mrs. Hugh Fraser, Wilfred Meynell, Enid Dennis, George Parsons Lathrop, Katherine E. Conway, C. Kegan Paul, "Guy Thorne," John William Conybear, Anita Bartle, Edwin Harrison Barker, Olive Constance, Dom Bede Camm, John Swinnerton, Norman Wise, etc.

Of 3,000 American converts 372 were Protestant clergymen, 115 doctors, 126 lawyers, 45 former members of Congress, 12 governors of states, 180 Army and Navy officers, and 206 authors, musicians and persons of cultural prominence. You may have overlooked the following figures gleaned from a recent issue of "Our Sunday Visitor."

Yes, the Catholic Church is the church of the ignorant—the church of the intelligentsia—the church for every man, no matter what his race, color, social status or type of mind.

When you hear of the ignorant Catholic, remember that the pages of history are replete with names in literature, science, art, progress and learning of every description, of which not only Catholics, but the world itself is proud. The above list is of literary converts only, by which we mean to prove that a man or woman does not have to be born and raised a Catholic, does not have to converse with a priest or nun, before seeing the first light of Catholicism.

Catholic Information Society,
Narberth, Pa.

MODERN MINDS SHALL PASS AWAY, BUT—

Nineteen hundred years ago a Roman orator was publicly scoffing at the teaching of the followers of Christ; and while he was speaking a priest in the catacombs was saying a Requiem Mass, and a woman was weeping and smiling and praying.

She was weeping because of the loss of a beloved husband. She was smiling because he had confessed his sins to a priest and had gone to his death with his God in his breast. She was praying because she believed God would heed her entreaties to take her husband soon from Purgatory into Heaven.

Today in a famous cathedral a "modernistic" cleric is preaching against the "absurdities" of Hell and Purgatory and other fundamental Christian beliefs; and while he is preaching other widows are weeping and smiling and praying for the same reasons as had the woman in the catacombs nearly twenty centuries ago.

Nineteen hundred years hence, new leaders of "isms" will be resurrecting dead and discounted heresies of the ages before and preaching them under the ego-satisfying names of "Modern Thought" and "Scientific Enlightenment."

And while they are so preaching, Catholics of the 39th century will be assisting at Mass, confessing to a priest, and adhering to all the Catholic beliefs that we adhere to today—that the Apostles believed and taught in the first half of the first Christian century.

For every Catholic knows that neither time nor man can alter by a whit the truths which God revealed to man and about which Christ Himself said: "Heaven and earth shall pass away but My word shall not pass away."

Every year on the second day of November (All Souls' Day) every Catholic priest throughout the world offers up Mass for all departed souls. At all times, and especially during the month of November, the Church exhorts every Catholic in the world to remember in his prayers the dead of all ages and all peoples. So you see, dear Neighbor, we Catholics pray regularly for your departed ones and some day we shall be praying for the welfare of your own immortal soul.

Catholic Information Society,
Narberth, Pa.

IMPRIMATUR
MOST REV. JOHN J. CANTWELL, D.D.,
BISHOP OF LOS ANGELES AND SAN DIEGO.

Catholics Do Not Believe:

- That the Pope has temporal rights in the United States.
- That the Pope is God and can do no wrong.
- That the Pope can claim political allegiance.
- That the Pope can nullify laws, oaths or contracts.
- That Protestant husbands and wives are living in sin.
- That marriages of Protestants are invalid.
- That the children of Protestants are illegitimate.
- That contracts with Protestants may be broken.
- That Protestants may be hated or persecuted.
- That Protestants will all be damned.
- That public schools are an evil.
- That they ought to be abolished or destroyed.
- That education ought not to be universal and free.
- That they can buy forgiveness of sin.
- That they can purchase freedom from Purgatory.
- That they can get indulgence to commit sin.
- That sin can be forgiven without repentance.
- That images may be worshipped.
- That anybody or thing may be worshipped or adored but the One True God.
- That the Blessed Virgin Mary is equal to God.
- That divorce should be countenanced or allowed.
- That Baptism is not necessary to Salvation.

Catholics Do Believe:

- That truth is one, therefore there can be but one true religion.
- That unity of doctrine is essential, and only one religion has this unity of doctrine.
- Clothes do not make the man.
- That trust in God and His mercy without faith and good works is presumption.
- That philanthropy is not God-like charity.
- That mysteries and doctrines of the Church are not against reason, but may be above reason.
- That Baptism is necessary for salvation.
- That there must be an infallible authority to interpret the Bible; man's reason is not infallible.—
OUR SUNDAY VISITOR, Huntington, Ind.

What Protestant Historians Say:

DEAN STANLEY—"Life and Lett. of Dean Stanley," Vol. 1, p. 151: "I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

DR. SCHAFF—"Polit. Eccl. Cond. U. S.," p. 239: "The Roman Catholic Church is biered from day to day with all possible calumnies."

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Foreign orders ½c per copy extra, postage paid.

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