

I bring this up simply to illustrate the principle upon which the Catholics answer the objections raised by the Protestant world against the use of images, &c., in their churches, thus accusing them of idolatry.

There are reasons well known to every reader of history why pictures were introduced into the Catholic churches. Although they assign for this the reasons given by the eloquent gentleman in St. Mary's Cathedral, Chicago; yet they were not originally used in the Catholic churches nor in any of the Christian churches previous to their becoming mixed with Romanism.

When it took its origin, the empire of Rome was both a religious and a political institution: its emperors and senators had attached to them sacred authority; and their religion embodied within it the power, perfection, and consolidated union of the pagan institutions of that age, which consisted in a series of systems of idolatry.

Hence, by order of the government, temples were dedicated particularly to their god of peace, to be opened in the time of peace and to be shut in the time of war; temples were also dedicated to the god of war, to be opened in time of war and closed in time of peace; for at certain times the gods of peace and plenty were to be invoked; at other times the god of war was to be courted.

The Christian religion silently advanced until it became a power to be courted by men who thirsted for dominion. When Constantine got possession of the throne, the empire had become to a considerable extent Christianized, and it became necessary to do something to consolidate the feelings of the whole. To destroy idols entirely would be taken with a bad grace by the higher order of the Roman people. In order to meet this difficulty, Constantine substituted pictures instead of idols. Instead of the

statue of Minerva, he had the picture of the Virgin; instead of a temple dedicated to Jupiter, a church dedicated to St. Peter; instead of a statue of Apollo, a likeness of some of the Apostles, or of some saint or personage, imaginary or real; thus completely co-mingling the Christian religion with idolatry. Then men started up to assign reasons for this, and these reasons were presented in the eloquent style of the address I heard in St. Mary's Cathedral.

Heathen and pagan idols are built for the same purpose. You ask the priest of a heathen temple if the real intent is to worship that stone or that image of gold, silver, brass, or iron, and he would tell you that it was only a representative of something—that you could not see the real god, and the image was introduced as a substitute.

Among the early inhabitants of the world who rejected the true religion, many began to pay their adoration to the sun, moon, stars, &c. These soon adopted personages that they considered would represent the objects of the adoration. Hence, we find Jupiter is represented as the king of gods, or as the god of thunder, more particularly—the thunder, representing his weapon, being the most powerful agent they had any idea of; and his image or statue was worshipped by the early inhabitants of the earth as the representative of that power. There was generally attached to these deities an idea of terror.

In studying the principles of mythology held by the Greeks, who are considered the most classical people of early ages, we discover that to almost everything they associated the idea of terror; hence, when a man passed from this world to the next, they considered it necessary to place a little change in his coffin to pay his passage across the river Styx. They