

The Church of Christ must be everywhere: the Church of England—the very name betrays it—was not everywhere and made no attempt to be everywhere. It catered religiously only for the English nation, and therefore, not being a Catholic Church, it was not the Church of Christ. Then, again, Jesus Christ created a priesthood, and gave the members thereof Divine power. To them He said, "Whosoever sins ye shall forgive they are forgiven, and whosoever sins ye shall retain they are retained," and He gave them also power to change bread and wine into the Body and Blood of Christ, saying, "Do this in commemoration of Me." The Catholic Church has now that visible priesthood, who had Divine authority to forgive sins, to preach the truth, and offer the Body and Blood of Christ in daily sacrifice. "But," the Anglicans said, "we have got that power. True, there is a great commotion if your means are used, but what power we legitimately possess amounts to the same thing—it has the same effect and is directed toward the same purpose." That was where an important question had to be considered—the question as to whether the Anglican Church had a true and a valid priesthood in the sense in which our Lord instituted it, and in the sense in which the Catholic Church understood it. They found that the vast and overwhelming majority of the Anglican Church itself—bishops, clergymen and people—rejected the whole idea altogether as a Romish superstition. Even among those who wanted to claim it, there were divisions deep and wide, and controversies which never seemed to end. When the facts of the case were considered, it was almost incredible that any of the Anglican Church should claim that that Church had a valid priesthood, because priesthood and sacrifice went together. They were one and the same thing: there was no more difference between them than there was between light and illumination; one was intrinsically bound up with the other. If there was no sacrifice there could be no priest, inasmuch as the word priest in the original language meant sacrificer, one who offered sacrifice. And that was what the clergymen of the Church of England never did. The clergy of the Church of England were a good and earnest body of men, and some of them had made names which would shine in history, but the verdict of the world was against the claim that they constituted a valid priesthood. The Catholic Church, like our Divine Lord, when He answered the Pharisees, spoke unhesitatingly. It was not merely that the Church was Catholic and the other was not, it was not merely that they had a sacrificing priesthood and the other had not; it was that the Catholic Church had that teaching power, and that strength of teaching, and that success in teaching of which no other Church could boast. It was the teaching power of the Catholic Church which, he thought, ought to bring home its claims far more than it did to anyone who read the Gospel of Jesus Christ. Christ did not send His disciples to distribute Bibles, found societies, build churches, and argue about religion. He sent them to teach. The Catholic Church taught, and had a "yes" or a "no" for inquiring humanity, for what it believed it was not afraid of plainly claiming. Again their friend—the Anglican whose mental attitude he was examining—found in his own communion distracting conflicts, and that about matters of vital importance, and all the Bishops could do was to counsel moderation. The man wanted the truth; he wanted from his spiritual leaders a final, definite and determined pronouncement that would make matters clear; but he would never get it. The Anglican Establishment could not speak definitely and finally, it could not rule, it could not teach, because it was not the Church of Jesus Christ. How different it was with the Catholic Church! In that communion there were no differences, and they had an infallible voice at the head whose word was law. In conclusion, the reverend gentleman said he hoped he had not uttered any word that night which would leave a wound or sting in the heart of anyone at all. He did not believe in controversy. He did not believe for a moment that any man or woman could be converted by a slap, or even by an argument. Conversion came from the grace of the Lord Jesus Christ. It came from prayers—especially the prayers of little children—and it came from that seeking after truth and seeking until it was found, which was the heritage of every good man and woman. And therefore they prayed—the Holy Father made them pray—for their separated brethren, separated but brethren still—brethren in Jesus Christ, born for the same destiny, their sins atoned for by the same blood and the same Lord—prayed that they might be united in the one true faith, and in God's good time it would be so. Whenever he thought of the Anglican Church and its people, of the High Church party who had done so well and suffered so bravely in the name of Christ he thought of the kings of old. He thought of those who saw the star, and left their homes, their wives and children, that they might come to Bethlehem. The star disappeared, and they were weary and sick at heart, but they kept on over the sands of the desert, singing hymns of faith, and waiting for the star to reappear. And it leapt into the sky again, the star of Bethlehem, and at last stood above the place where Jesus Christ was born for the sins of men. So might it be with the members of the Anglican Church. Might the prayers and charity of Catholics be extended to them,

and might they all be again united, if not on this earth, in the Church which was above and which never died, to see the face of God in His glory, and to partake of the joy of His grace forever and ever.

CATHOLIC TRUTH SOCIETY.

Replies to the Letter of the Rev. J. J. Baker.

To the Editor of The St. Thomas Daily Times.

Sir:—We are not concerned in the question of veracity as between yourself and Rev. J. J. Baker, of Sparta, as to the correctness of your report of the remarks in his sermon of the 15th inst., which we thought proper to take exception to, but it is satisfactory to note that he repudiates the alleged objectionable utterances. He returns, however, to the attack in words which are quite as offensive, hazy and misleading. We quote:

Rev. J. J. Baker—"I was speaking of 'intellectual sufficiency in Christ,' and under this head, emphasis was put on the intellectual liberty in Him. My exact statement was: 'The Roman Catholic Church is not the true interpreter of the intellectual liberty in Christ.'"

Comment—We submit this jargon of words might mean almost anything except respect for the Catholic Church. The liberty we experience as Catholics is that promised by our Lord (St. John, 8:31): "And ye shall know the truth and the truth shall make you free."

Mr. Baker—I take it for granted that the Catholic Truth Society is not familiar with the recent controversies and movements within their own Church, hence this request for information.

Comment—You take far too much for granted. It is not what you "take for granted," but facts, that we required, and doubtless the public sustains the same attitude. It is sheer presumption on your part to "take for granted" that we require to appeal to you for authoritative facts concerning either the ancient or modern history of the Catholic Church. You are the accuser and should produce your proof. That is why we ask you questions.

Mr. Baker—In support of my statement I referred briefly to the Retraction of Rev. John Zahn, D. D., Provincial of the Fathers of the Holy Cross and President of the University of Notre Dame, Ind.

Comment—What was the theory advanced by Dr. Zahn which he feared the Holy See might condemn? Be particular to tell us, also, if this theory or supposed "religious truth," is permitted to be taught by the authorities of the Baptist Church. Was it not many and proper and in the interest of truth for Dr. Zahn to withdraw his book when he became aware he could not as yet sufficiently justify his theory?

Mr. Baker—I might have mentioned other cases, and for the information of my enquirers I may call their attention to the mission of Prof. Schell, of the University of Wurzburg, after several of his books had been placed on the Index.

Comment—Name the books you say were placed on the Index, and state what "religious truths" they contained contrary to the Catholic religion. Be less hazy, please.

Mr. Baker—Prof. Schell's avowed purpose, in conjunction with others, was to show the consistency of exact scientific research with good Catholicism, but his hopes were tearfully blasted.

Comment—How do you know "his hopes were fearfully blasted? Is this another case of "taking it for granted?" Give an instance where his consistent, exact, scientific research came in conflict with his Catholicism.

Mr. Baker—Perhaps the Truth Society does not know that the brilliant French historian, Duchesne, has been removed and has a position as professor at the Old Saint Sulpice?

Comment—We know of many men, otherwise able, who have, through pride of intellect, been required by the Church of God to step down and out rather than have the Word of God corrupted or the "little ones" of his flock scandalized.

Mr. Baker—Loisy, also because of his liberalism, was removed from the Institute Catholique, and now reads Masses for some nuns in a cloister.

Comment—"And now reads Masses for some nuns in a cloister!" How dreadful!

Mr. Baker—The Truth Society ought to know that Archbishop Ireland, after the pope's letter to the Cardinals on "Americanism," bows humbly to the Vatican and swallows the preface he wrote to Elliott's "Life of Father Hecker."

Comment—You ought to know that Archbishop Ireland, as a dutiful son of the Church and a famous dignitary of the same, yields obedience to constituted authority in matters lawful. He has never been required to retract anything, nor has Elliott's "Life of Father Hecker," containing the preface by Archbishop Ireland, been put upon the Index.

Mr. Baker—Perhaps the Catholic Truth Society, from my standpoint at least, will credit me with good reasons for my utterance.

Comment—Only on the condition that you admit you have taken too much for "granted."

In conclusion, Mr. Editor, we append an extract taken from the dedication sermon preached on the 12th inst. at Holy Cross College, Washington, in the presence of Archbishop Martinelli, the Apostolic Delegate, Cardinal Gibbons, some twelve Archbishops and Bishops, a great concourse of laymen, and last, but not least, the said Very Rev. J. A. Zahn, by the famous Bishop of Peoria, Rt. Rev. Jno. L. Spalding, in which he used the following pertinent words in support of the well established principles of Catholic intellectual liberty:

"All facts are sacred, since truth is sacred; and consequently there can be no reason why a Catholic university should impose strictures upon inquiry and research. The intellectual interests of mankind, if not the highest, are at least immeasurably important, and to attempt to thwart them would be to place one's self in opposition to the

mightiest force which the Eternal Father has confided to His children. It profits nothing to gain the world, if the soul is lost; but the world of which the Saviour speaks is that of greed, lust and ambition, not that of knowledge, science and philosophy. Hence the Christian ideal excludes pride and sensuality, not intellectual power. It is reason that makes us capable of religion, and therefore to improve the mind, to dispel the darkness of ignorance, which is the cause of three-fourths of our sins and miseries, is to work with God for the good of men. The spiritual union to which all generous souls aspire cannot be brought about by authoritative utterances, for we hold vitally only the truths which our own self activity kneads into our intellectual and moral constitution; and spiritual unity is the result of truth held in common, whether through faith or knowledge, and held vitally, not mechanically. Reason and authority are not antagonistic; on the contrary, no authority is legitimate unless it is approved by reason."

Yours truly,
The Catholic Truth Society
of St. Thomas.

TALES FROM THE MISSIONS.

Priests Warmly Welcomed by the Mormons in Utah.

The average Catholic reader is deeply interested in the success of the non-Catholic mission movement. It is still new enough as a regularly organized phase of the work of the Catholic Church in this country to be classed as a novelty, and some of the incidents that mark its progress are novel indeed. In their recent "reports from the field" the zealous priest engaged in this work give details of a most interesting nature.

The report of Father Younan, C. S. P., who is laboring in Utah, is a revelation. At the invitation of Bishop Scanlan, of Salt Lake City, the zealous Paulist undertook the work in the citadel of Mormonism, describing his experience as follows:

"As the Catholic church was known to be far too small for the hundreds that were most eager to attend the non-Catholic mission, a thing unheard of in the State of Utah, the Mormon leaders, with great generosity and courtesy, offered us the free use of the Grand Assembly Hall, even the Tabernacle. "They were glad to give it to us for so noble a purpose," they said, and added "they would not have given it to any other denomination." Some of their Bishops announced the non-Catholic mission through their respective wards, and even urged upon their people to attend. They openly proclaimed, "Wherever there is truth we seek it and we love it, and we know that the Catholic Church will speak the truth." It was spoken in all simplicity and sincerity, and that without any offense. It was thought best to use the Assembly Hall, which seats two thousand. There was an average attendance of eighteen hundred, of whom fifteen hundred were of our separated brethren, including Apostles, Bishops and elders.

PRIEST IN MOHON TABERNACLE.

"The mission was closed in their mighty Tabernacle on Sunday, June 4, and five thousand were present. For the first time in the history of the State a Catholic priest preached both in the Assembly Hall and in the Tabernacle, and what was more, in full missionary habit and wearing his mission cross.

"The inquiry class was held in our own little church, which seats four hundred, from the 5th of June to the 15th, both days inclusive, two weeks only; two months would have been too little. Three hundred to three hundred and fifty non-Catholics attended night after night to hear more questions answered and further doctrines of the Catholic Church explained. Good, great good, has been done, and, of course, greater good would have resulted had the enquiry class been carried on for months. Let the reader judge for himself. We had forty four converts, among whom were a Mormon elder, a zealous promoter and twelve other Mormons. Ten more sure of being received were under instructions when Father Younan left; forty two are still in the inquiry class, and some 200 odd "on the fence." On the 15th of June the Right Rev. Bishop confirmed thirty four adults, nearly all converts, and fifty-one children.

"The Mormons have been deeply impressed. They are on the whole a good people, simple, industrious and docile, influenced by their leaders, greatly impressed with the idea of authority and full of deep respect and reverence for the Word of God. They are afraid of persecution, from their own should they embrace the faith, and they are bound by ties, religious, political and social, hard to break. Convince them of their errors and you have secured them. Get their leaders and you get them en masse.

"We certainly owe the Mormons a debt of gratitude for their kindly bearing towards the Church, and we ought to pray God that in His infinite mercy He may one day show them the light of the true faith of Jesus Christ."

A PROTESTANT ACTS AS ALTAR BOY.

Rev. William Gaston Payne, whose field is the Diocese of Richmond, Va., relates the following edifying incident of a mission at Danville, in that State:

"A young Protestant, a cadet at the Danville Military Academy, came into the sacristy one Sunday before Mass and courteously offered to act as altar boy. "Why, are you a Catholic?" "No, Father, I am an Episcopalian." "Well, I am surprised that you should know anything about serving Mass. How did you learn it?" "Why, I went to a

Catholic school down in Georgia and I was allowed to join the class of boys who were taught how to serve Mass. If you will permit me, I shall be glad to serve you Mass." He served Mass and served it as well and as reverently as though he were a Catholic. He told me afterwards that he was a nephew of the late Bishop Becker, of Savannah, and hoped when he came of age to join the Catholic Church.

"The ingenious zeal displayed by this young cadet on one occasion was surprising and edifying. One Sunday evening while preparing to give Benediction I found to my dismay that there was no cope, no veil, no surplice. I was about to announce that we could not have Benediction, as there were no vestments. My good angel, the young cadet, to whom I mentioned the matter, exclaimed: "Why, father, my uncle, the Bishop, when officiating at poor country chapels, used to give Benediction sometimes without cope or veil. Can't you do it? You are a missionary?" "As out of the mouths of babes and sucklings divine praise is perfected," so out of the mouths of this young divine praise was perfected that evening, for, acting upon his suggestion, I availed myself of the Benediction in alb and stole. May God's blessing rest upon this good young man, through whose instrumental aid the realization of his hopes—his conversion to the Church at whose altar he knelt and served with such reverence!"

A MASON'S GENEROSITY.

"Another little episode—like the straw which shows which way the wind blows—illustrates the good effect of the lectures in another direction. The past grandmaster of the Masons, who stands as high in Danville as he does in his lodge, came to call on me. He expressed himself as "mightily pleased with the lectures, all of which he had heard but one, which he regretted having unavoidably missed." "Father, I want to show my appreciation of your lectures by helping to defray your expenses." I expressed my thanks for his kind offer, but declined it, stating that my own people had contributed liberally. "Well, Father, one good turn, deserves another, you know; you have done me good, so I beg you to accept this gold piece as a little *quid pro quo* in grateful acknowledgment of the benefit I got out of your lectures." What could a missionary do under the circumstances but accept gratefully the gold (\$5) which was proffered with such a good grace, such a bonafide sincerity, invoking upon the donor the blessing of Him who loves the cheerful giver?" If one can judge by appearances, to this man of good will may be applied our Saviour's words, "This man is not far from the kingdom of God," because he appeared more than commonly interested, attending all the services at the church during the two weeks' visitation and extended the missionary cordial invitations to visit him at his home. God grant that, like Simon in the Gospel, who won the gift of faith by his hospitality to our blessed Lord, this hospitable man may be rewarded in like manner!"

OTHER INTERESTING INCIDENTS.

From the Diocese of La Crosse, Wis., Rev. J. L. Vaughan writes:

"At Black River Falls a woman who has been noted as a bigot and an A. P. A. stood up in the hall and, after my talk upon 'Infallibility,' said: 'I never understood religion until now. We must have an infallible teacher or no religion.' In the same town a wealthy gentleman who for thirty years had neglected his Church stopped me upon the street the day after my lecture and said: 'Father, let me thank you for these talks you have given here. I should be a Catholic, but, God forgive me! I have been ashamed of the Church for years, because I did not know what the Church is.' To-day he is in the fold of the true Church.

"From Fairchild a lady wrote me: 'I am in a perfect hell of unrest. For years I have heard priests and all that is Catholic, though I really knew nothing of either. The lectures given here have set my soul on fire. I cannot listen to you priests talking and doubt your earnestness and truth. In God's name, pray for me that I may find the light. What books should I read? I dare not let my people know what is passing in my mind; they would place me under restraint.'

Here an old white haired man brought to me his two boys and said to me: 'Father, I brought my boys to you to meet you, and I want you to talk to them and advise them. You priests know the world. What a different man I would be to-day if I could only have heard a priest's sermon every Sunday. We do not hear talk like that in our church. You are different, your talk is different, everything is different. You tell us things we do not believe and still we must accept them.'

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THE CHURCH AND DEMOCRACY.

Church Progress.

Here is a later day Macaulay paying tribute to the Catholic Church. Nearly every school boy is familiar with the great Englishman's sonorous sentences in which he describes the imperishable character of the Catholic Church. The following passage from an article of H. D. Sedgwick in the current Atlantic Monthly is as fine as Macaulay's, if not so picturesque:

"The democracy of American institutions will be no hindrance to the Church of Rome, for that Church has been the greatest democratic power in the western world. With a few exceptions, the Popes have always been elected, originally by the Roman citizens, subsequently by the College of Cardinals; and the Papacy has always been open to every Catholic regardless of his birth. Popes have been chosen from all ranks of society. In the most vigorous period of the feudal system, the great councils of the Church were great representative assemblies; their members came together from all Christendom. The Church has always taught the spiritual equality of rich and poor, or has given precedence to the poor."

"It may still be objected that the Roman Church is not modern, and is not adapted to the nation which more than any other lives in the present; it is said that age and youth can not live together; that young America will find the aged Church lame and slow; that if any Church shall have influence it will be one untrammelled by tradition. The contrary may have a greater share of truth. This ancient institution has acquired a tough fibre and deep roots which give it enduring strength. Generations have grown up in its shine or shadow. It encompasses the horizon, and every man has adjusted his course by it, every younger organ has been affected by it, every nation has framed its government and laws in fondness or fear of it. Antique custom has a thousand crutches. One may level the Alps or flood the desert of Sahara, but the very people who shall benefit must first be overcome. Men will not suffer you to destroy their dieties or their deities. In its long life the Church has learned means to supply the needs of all, of the pious, the wayward, the ambitious and the meek, the libertine and the anchorite, the skeptic and the believer, the active and those that do nothing. Those old hands that have a strength, and their softness a touch beside which the young are rude and incapable. History pronounces that no man can safely say that the Church is unequal to the requirements of latter day success.

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