

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXV.

The Protestant churches, after having without scruple, for a series of years received government aid for their Indian schools, have finally made up their minds to renounce it, using the pretext, that this surrender is required by the separation of Church and State, a pretext which the Supreme Court has lately treated with deserved contempt; but, in reality, as publicly expressed by a Presbyterian minister cited by Colonel Higginson, because they are safe that the government schools will still be Protestant, so that the damage will only fall on the Papists.

A Rev. Dr. Patterson, a Presbyterian writing in the Independent, has improved upon this course of policy. He contends that as this is a Protestant country, it is unlawful to give government money to Roman Catholic schools.

Let us examine this contention, and to give Dr. Patterson as strong a case as possible, let us suppose, which is so far from the fact, that nine-tenths of the adult population of the United States were communicant members of Protestant churches.

What would ensue from this, according to the common sense of nations? In the Napoleonic Concordat of 1801 the Catholic religion is, if my memory serves, (and I have gone through the original attentively) expressly acknowledged as "the religion professed by the majority of Frenchmen." It is therefore treated throughout as entitled to the special dignities, immunities, franchises, and favorable presumptions of law, that naturally appertain to the religion which has formed the moral and social habits of a people. Catholics always claim, and justly, this preference for their religion where it is in the majority, although, like other men, they are very apt to carp at a similar primacy given to the rival religion in the same case. They forget that it is not here the truth or falsehood of either religion that is in question, but the natural right of a government to avoid social shocks as much as possible by paying peculiar deference to the prevailing belief.

Now has it ever entered into the French mind that because the Catholic Church is in a very special sense the Establishment, government aid must be refused to Protestants? Never. Since 1801 the government, empires, kingdoms and republics alike, has always given handsome subsidies to Huguenot pastors, and, indeed, to Jewish rabbis. Even the days of the White Terror, I believe, made no difference in this. It is recognized as a moral and social benefit that these two minority religions should not be left without the means of keeping up their worship becomingly.

Austria is the most thoroughly Catholic state or great power, now in Europe. Spain hardly equals her. Yet it does not enter into the minds of these devout Catholics that they are not to give adequate salaries to the Protestant ministers. Nay, Hungary, the Apostolic Kingdom, whose sovereign, as the successor of St. Stephen, is, by seems, entitled, like an Archbishop, to have a silver cross borne before him on horseback, a country in which the elder magnificence of the Catholic Church remains undisturbed, nevertheless calls into her House of Magnates Lutheran, Calvinistic and Unitarian prelates.

Until 1829, as we know, Catholics in the United Kingdom could not sit in Parliament, and could not hold office. Great Britain still has two established churches, both Protestant and one Puritan. The King has to make an insulting declaration against the Catholic religion as a condition of wearing his crown, and forfeits this if he even marries a Catholic. Yet long before the Emancipation of 1829 the British government recognized that natural equity required that for the large number of Catholic soldiers and sailors, and for prisoners and inmates of asylums in Ireland, a corresponding number of Catholic chaplains should be sustained, and that effective schools should not be kept out of government aid because they were managed by Catholics.

Russia, too, does not suppose that her loyalty to the Greek Church precludes her from supporting Lutheran and Catholic pastors and Lutheran and Catholic schools.

We see then that, according to the sense of universal Christendom, Protestant, Catholic and Oriental, the most devoted loyalty to an established Church does not stand in the way of government subsidies to Christian minorities, and to Jews. Our Federal government (not our states) we have restrained by law from assisting churches, but not private schools and asylums, and the Supreme Court of the United States declares that if such institutions are serving good ends, the government has no concern with the form of Christianity taught in them. A Jewish school also would plainly be entitled to the benefit of the same principle, since Jewish and Christian monotheism are essentially alike. A Mohammedan or a pagan school would stand in an essentially different category.

Dr. Patterson would have done well to bethink himself a little more at length, before he affronted the universal sense of equity in the name of the Protestant religion. German Lutheranism would, I conceive, be ready to go as far as anybody against the ancient foe; but neither King, Prince nor Grand Duke would be willing to own himself as standing on the side of this Presbyterian clergyman's sullen hostility to the obvious demands of right.

In many fundamental respects our country marks a higher level of moral advancement than Europe. Yet all is not superiority with us, and our disposition to insist that it is, is one of the strongest proofs that it is not. It may well be, as the great Berkeley thought, that Time's noblest birth will be seen here, but we have yet to purge off not a little of the slag and dross of culture and crudeness. Much that even the stiffest and fiercest English Protestants would

now own to be Catholic rights, we seem to be as obstinate in disputing as they might have been in England when the Gordon riots were still fresh.

One would think, however, that a simple right of petition would not be called in question by anybody. Yet even this is contested. The Pittsburgh Presbyterian paper—I think it is now called The Presbyterian Witness—has a correspondent styling himself "Glen," or "Glenn," who is of a peculiarly angry and snarling temper towards everything the Catholics do or attempt to do. Some time ago he reported that it was said that Cardinal Gibbons and his associates were about soliciting the government to reopen the whole question of Indian schools; and to consider whether public aid might not well be given still to the Church schools. This proposal "Glen" treats as a criminal plot, socially, if not legally, punishable.

Now had the Cardinal, or anybody else, offered the most extravagant petition to the government, he could have been wholly within his right. Were these citizens idiotic enough to ask Congress to propose a new constitutional clause setting up monarchy, or the Inquisition itself, it would be a lawless temper that would give them hard words over it. The right of petition to the national government, as secured by the national constitution, is absolutely unlimited. We may criticize or ridicule opinions as much as we like, but to treat the peaceful presentation of them to the government, above all of so reasonable a request, as a grievance, is distinctly in contempt of the organic law. We are with good reason afraid of anarchy, but anarchy has a good many lurking-places in very respectable and evangelical circles. Anarchy is simply inverted tyranny, and we may well be thankful to the deistic Jefferson, and the semi-Gnostic Franklin, and other such men in the Convention of 1787, that the believing day did not succeed in revenging the wrongs of his Huguenot forefathers upon the Catholics of America by smuggling the spirit of Louis XIV. into our national Constitution. As Bunyan says—turned the other way round—Calvin and Luther and Cranmer and Knox may still sit at their cave's mouth glowering at the Catholics of America, and growling: "You will never mend till more of you are hanged," but their limbs are getting too stiff to rush out many times more. We may well own that these barking "Glens" are true disciples of Knox in that which is worst; we await evidence that they are his disciples in that which is best.

CHARLES C. STARBUCK.
Andover, Mass.

FIVE-MINUTE SERMON.

Fifth Sunday After Easter.
FREQUENT COMMUNION.

"With desire I have desired to eat this pasch with you before I suffer." (St. Luke 22:15)

To desire a thing, dear brethren, is a positive sign that we have an affection for it; we do not desire things that are indifferent to us, but those which we hold dear. Our Lord says that He hungered with the desire to eat this pasch, because He was extremely anxious to unite Himself to us by becoming our food.

But the prodigies He performed in Himself and outside of Himself, in order that He may come and be united to us, make His desire of this union clear to the noon-day sun. He puts Himself at the same time in heaven and on earth; He remains in an innumerable number of places, since He is in every consecrated Host in the whole Church; He abases, if I may so speak, His majesty; He covers His glory with a humble exterior; He disguises Himself and in such a manner that neither the most inquisitive nor the most impassioned hearts have ever invented any artifice, any transformation that can resemble it. In addition, He exposes Himself to a thousand insults, and He resolves to endure them for the gratification of His desire; for the same purpose He subjects Himself to the word of a priest.

Behold how our Lord comes, and what He does in order to unite Himself to us! See how He puts Himself in the Host, and in what manner He remains in the tabernacle for whole days and nights quite alone, waiting with invincible patience for persons to come and visit Him, to come and speak to Him, and to prepare themselves so that they may unite with Him, and that it is His supreme desire. Oh, ye children of men, behold how God hath loved you! how He still loveth you!

If Jesus so earnestly desires to come to us, if He says to us "I have desired to eat this pasch with Thee," it is certainly most just that we should long to go to Him. For what advantage does He gain by it? What can light receive from communicating itself to darkness? Wealth from giving itself to poverty? Beauty from uniting itself to deformity? Wisdom to folly? Aren't all the pain and glory ours?

Resolve, then, to frequently receive Jesus in the Sacrament of His love. If you have thus far neglected your Easter Communion, let the strong love of the Crucified urge you to do your duty. As our Lord works prodigies in Himself and in nature in order to come to us, overturning the obstacles that oppose His coming and His union, so should we likewise do great things, conquering our vicious nature and overcoming all difficulties in order to be fit to go and unite ourselves to Him. Our desire should lead us to prepare carefully for Communion, and to approach with firm and simple faith, with humility and reverence, with sorrow for our sins, with a strong confidence in our Lord, whose burning desire to come to us is a powerful motive of this confidence. You will, perhaps, say: "A person should be very pure to communicate."

I reply: It is true; but if we regard the infinite purity of God we receive, our purity, though we should take an eternity to purify ourselves, will never be sufficiently great. But we should learn to what one is absolutely obliged in order to communicate worthily. It is to be pure from all mortal sin, and not, as some think,

from all venial sin; otherwise who could not communicate, since even the just sometimes fall into minor faults? Hear the words of St. John: "If we say that we have no sin, we deceive ourselves and the truth is not in us."

Blessed shall we be if the desire of being united to Jesus animates our whole lives. If we often feast at the heavenly banquet in which Christ is received, in vain will the devil, the world, and the flesh try to effect our ruin. The God of armies will protect us and guide us safely through the battle of life into the mansions of bliss eternal.

"He," says the Saviour, "that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day."

THE CATHOLIC CHURCH AND MORMONISM.

The representatives of the Methodist, Presbyterian, Baptist and other sectarian missionary boards—ten in all—have sent out "a statement and appeal calling the attention of the Christian public to the position, work and menace of Mormonism in our country."

As a copy of this appeal was sent to the Freeman's Journal we suppose a similar one has been sent to the other Catholic papers in the country. Accompanying the appeal was a request that a copy of the paper containing comments on it be sent to them in return. After saying what we have to say to these gentlemen we will comply with their request.

In the first place, considering that these missionary boards have since their establishment devoted most of their attention, time and abilities to antagonizing the work of the Catholic Church, in various parts of the world, their appeal now to Catholics for help against Mormonism shows that they have more brass than other kind of funds in their treasuries.

For years these Boards have been sending their anti-Catholic agents to Catholic countries, to France, Italy, Spain, Mexico and the South American republics, to wage unrelenting war against the Catholic Church and her institutions. And all this time they have had Mormonism among them and right under their piously uplifted noses. Under their eyes and without a whisper of protest from them Catholics still to rush out many times more. We may well own that these barking "Glens" are true disciples of Knox in that which is worst; we await evidence that they are his disciples in that which is best.

And now, with such an anti-Catholic record, these missionary boards, recognizing their own impotency to cope here at home with the Mormon propagandists, have the superlative impudence to ask Catholics to join them in an anti-Mormon crusade. We are expected to forget what they have been doing and ignore what they are still doing, and fall into line under their direction. We are more concerned with their old and chronic zeal against the Catholic Church than we are with their new-born zeal against Mormonism.

The Catholic Church stands alone, in magnificent isolation, from the jarring sects as they rise, wrangle and decay. She needs not and needs not the appeal to her of one sect against another. In her eyes they are all the same—rebels against her divine authority, destroyers of Christian unity in the world, and teachers of error. She condemns the polygamy as she condemned it before Mormonism had existence; as she condemned it when Martin Luther and Melancthon first introduced it into Christendom by sanctioning the polygamous marriage of that buck goat, Philip Landgrave of Hesse. She not only condemns simultaneous polygamy, but she condemns successive polygamy, or talem polygamy—as Father Cronin felicitously calls it; a polygamy that flourishes in the United States under our loose divorce laws, and is increasing to an alarming extent, without any earnest or vigorous opposition on the part of the sects.

Mormonism is an offshoot of Protestantism. They read the Bible and judge for themselves, defending their polygamy from it. Its founders, Joe Smith, Brigham Young and others, were Protestants, and its missionaries are successful only in Protestant countries, England, Germany, Norway and Sweden, and Protestant North America. It makes no impression on Catholic countries, Ireland, France, Italy, Spain, Portugal, or in the South American republic. If it be a political, social and moral disease its bacilli seem to flourish in Protestant countries; Catholic countries seem to be immune. We would therefore advise the mission boards to turn their backs on the Protestants, and set them to work at and about Salt Lake, and see if they can discover an antidote and prophylactic.

With the exception of polygamy, the charges the circular makes against the Mormons are familiar in tone and phrase. They are the same that the agents of the mission boards have been making and reiterating for years in every key from C sharp to B flat, against the Catholic Church. Here is an example. "Its (*) (*) (*) priestly oligarchy threatens free government, its grasping priestcraft invades property rights; its varied vices are destructive of good morals, while its pagan doctrines and practices are antagonistic to the Gospel of Christ."

Now, if we write "Catholic Church" where the stars are in brackets, the Catholic will recognize the old familiar face and tone of the quotation, and it will remind him of "Auld Lang Syne." As we know the sentence to be false with "Catholic Church" in the brackets, we want better evidence of its truth than the authority of the mission boards, when even Mormonism is substituted in the brackets.

Gentlemen of the mission boards, we understand you; we know your literature and your methods; we have no confidence in you; we cannot yoke with you against the Mormons; nor can we ally with them against you. You are both alike in error and in antagonism to the Catholic Church; with the difference that you are more meddlesome so, more aggressively so and more offens-

ively so than the Mormons are. The Catholic Church will fulfill her divine mission in her own way and work to lead victims of error and sinners to light, truth and repentance; and to lead immortal souls to eternal life. In this work of hers she will include you and the Mormons alike as objects of her solicitude and charity.—N. Y. Freeman's Journal.

GOD'S PRIESTHOOD

Respect and Affection which the Labors of Priests Deserve.

From an article recently published in the Sacred Heart Review, under the title "A Magnificent Organization," we take the following:

With a Catholic's life, the priesthood is the wise confidant in time of sorrow or temptation or sin; he blessed the marriage bond; he stands by the sick and dying; pestilence and danger and scandal cannot daunt him; he will bury the dead. The poor and the hungry are his charge; all troubles are brought to him for safekeeping; wives and husbands, parents and children trust him. He comes, young and strong and silent, into some bigoted spot and goes, day by day, and night by night, through the streets on his simple duty; and suddenly—men hardly know how—his great church arises, and his house and school and convent adorn the place, and history begins to die, and then, behold! he dies, and his work passes to another. The individual priest is gone, but he has done God's work and the Church's work. Straightway, from that splendid phalanx the "magnificent organization of the Catholic priesthood," another priest steps into his vacant room and the work goes onward—that Christ-like work of caring for the immense spiritual family given to those who voluntarily renounce family and name for themselves at the call of Christ.

In these modern days of irreverence, self-assertion and a false independence we think enough of what our priests do for us, and of what they are—for these are two different aspects of the same subject. They are—God's anointed, the keepers of the King's secret, men set apart to call God daily down upon our altars, and they are men fearless of death for themselves, if themselves if they can bring help to souls in need. In the homes of the old country the caution was often given. Beware of talking about the priest! Is that caution given as often as it should be here? Do Catholic parents set the example to their children, and themselves if they can bring help to souls in need. In the homes of the old country the caution was often given. Beware of talking about the priest! Is that caution given as often as it should be here? Do Catholic parents set the example to their children, and themselves if they can bring help to souls in need. 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