

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN

CXXIX

I am sorry to learn, from the Editor, that there are readers of the Review who hold me for a fiction, not a reality. I have always supposed myself a reality, and finding that when I pluck myself the flesh answers to the tear. I must insist that I am no illusion. Do my readers imagine, of Epictetus, that such a long series of articles can have about it a fortuitous concurrence of atoms? Let me assure them that I am a real person, born in Boston, Dec. 4, 1827, of parents who were New England families, of which one had been here since 1640, the other had been here since 1649, the other had been here since 1649 and was graduated from Oarlin College in August, 1849 and from Union Seminary in June, 1824; that I was ordained by a Congregational council in Brooklyn, Oct. 11, 1855; that I was a missionary in Jamaica from 1855 till 1861, and again from 1866 till 1871; that I have had Congregational pastorates in Ohio, Iowa and Nebraska, and acting pastorates, collegiate and theological, in Ohio, Kentucky, Michigan, New York and Massachusetts; and that for some ten years back I have had private membership in the Catholic Church, membership in the Church since 1883.

My readers, therefore, may accept my lucubrations as certainly substantial, and need not have the slightest fear of their evaporating before their eyes, as Swedenborg assures us that Melancthon's did, when he went on writing them in the spiritual world. They will hold out as long as the paper lasts, and the ink.

It must not be supposed that Mary Tudor's restoration of the Papacy was merely an act of policy. It was an act of religion. She had become convinced that the Apostolic See was the providential key-stone of the Church, and that to separate from it was certainly schism, and probably heresy. She would have been one of the first to welcome the decisions of 1870.

True, the Greek Church is not accounted heretical, notwithstanding its separation, but Mary would have viewed the circumstances as too widely different to be easily compared. Dean Hodges draws a dismal picture of the end of Mary's reign, but hardly more dismal than the fact. She was of an unhappy complexion of body and mind; a Spanish nature in her English kingdom; a child of a human mother, but a child of a human mother, neither miraculously originated nor born, but by the power of the Holy Ghost, in view of the foreseen merits of her Son, from the first moment of existence, preserved from the least taint of original sin, to which, in the natural order of her conception, she would have been exposed. Here is no miraculous origin. In the manner of her origin Mary was like any other child of men. The miracle is primarily of the spiritual order, affecting, not the mode of her origin, but the purity of her origin. As to the manner of her origin, the Catholic Church holds her to be as far removed from her Divine Son as every other human being. He was born of a Virgin. His mother was not born of a virgin, and Catholics have never imagined that she was. Yet Dean Hodges tells us that Pius the Ninth, in 1854, "declared that our Lord's mother was born as miraculously as He was Himself." Well, well! This is most discouraging. Here is a cultivated gentleman, clothed with the moral authority of a Divinity Doan, making time to give a course of lectures on Roman Catholic doctrine, who yet does not think it necessary to open the Catholic Dictionary and learn that the Church of Rome holds that "there was nothing miraculous in Mary's generation. She was begotten like other children." Even the act of the Holy Ghost, restraining her nature from original sin, is held to be a grace, a privilege. "Thou art innocent as R. deemer," says Bessnet to the Saviour, "she as the first of those whom Thy precious blood has purified."

It is not strange that one who does not know the difference between im-maculate and Virginal should tell us that the doctrine thus misunderstood means for the common people "a setting of the Virgin Mary upon the throne with her Divine Son."

CHARLES C. STARBUCK, Andover, Mass.

IS IT WORTH STUDYING. In the midst of this world, that is ever dying and ever nascent, and in the very center of most rapid and ceaseless change, the Catholic Church remains a permanent and abiding fact. She has suffered assaults from all foes, from all opposing powers; from kings and warriors, from statesmen and philosophers, from poets and scholars, from parliaments and peoples, from the ignorance and corruption of her own children, from the worldliness and low-mindedness of her ministers, from the violence of barbarism and the effeminate vices of civilization.

She has been exalted and she has been ruled and she has borne the chain of servitude; she has dwelt in palaces and she has lived in the cell. The

abeth's successor was at once prudent and charitable when he enclosed Henry's two daughters in one tomb, and engraved upon this a common epitaph:—

Regno consortes et urna, hic obdormimus, Elizabetha et Maria, sorores, in spe resurrectionis.

"Conjoined in rule and sepulchre, here we sleep on, Elizabeth and Mary, sisters, in hope of a resurrection." Dean Hodges' concluding lecture turns upon the Council of Trent and the Counter-reformation. The chief organ of this he finds, and rightly, in the Jesuits. They, he says, as he justly apprehends, were its soul. His attention is so much coupled with them that he passes slightly, not to say slightly over the Council. However, he pronounces its work to have been "a most blessed improvement."

After speaking of the new statements of doctrine, he goes on to say: "The most inspiring influence, however, comes not from creeds but from good men." He then proceeds to give, in great distinctness of detail for so brief a space, a portrait of Ignatius Loyola, in his youth, and after his conversion, in the features of his character that are generally Christian and that are especially Catholic. He concludes thus: "He lived to have more power than any other man in Europe. It did not change him. Devout, modest, with no selfish aims, intent on serving Christ and the Church, the founder of the Jesuits was a good Christian all his days. When he died, it was with the Name of Jesus on his lips—the Name which had inspired his life."

While Loyola lived, the Jesuit Society rested upon him; after he died it continued in the way into which he had directed it. All that is good in it came out of his heart; all that is bad is but the shadow of the good. The Dean gives the accusations made against the Jesuits, but chiefly as made by others. The good accomplished by them he describes as something for the truth of which he makes himself responsible. This is prudent, but it is more than that; it is just and Christianly charitable.

This last lecture, from a Catholic point of view, contains the most to praise, and the least to dispraise, of the whole course. Catholics should say of it: "All's well that ends well." It is true, it contains one portentous blunder, but happily not a calumnious blunder.

The blunder is this. Speaking of the two definitions added in our own time to the doctrinal canons of Trent, Doctor Hodges says: "The dogma of the Immaculate Conception, in 1854, declared that our Lord's mother was born as miraculously as He was Himself." Can it be believed? Here is a doctrine discussed and defined, attacked and defended, in our own days, only forty-seven years ago, when the present writer was verging towards thirty. Yet this Dean of Cambridge Episcopal Divinity School tells us, not that it means that Mary, the child of a human father and of a human mother, neither miraculously originated nor born, but by the power of the Holy Ghost, in view of the foreseen merits of her Son, from the first moment of existence, preserved from the least taint of original sin, to which, in the natural order of her conception, she would have been exposed. Here is no miraculous origin. In the manner of her origin Mary was like any other child of men. The miracle is primarily of the spiritual order, affecting, not the mode of her origin, but the purity of her origin. As to the manner of her origin, the Catholic Church holds her to be as far removed from her Divine Son as every other human being. He was born of a Virgin. His mother was not born of a virgin, and Catholics have never imagined that she was. Yet Dean Hodges tells us that Pius the Ninth, in 1854, "declared that our Lord's mother was born as miraculously as He was Himself." Well, well! This is most discouraging. Here is a cultivated gentleman, clothed with the moral authority of a Divinity Doan, making time to give a course of lectures on Roman Catholic doctrine, who yet does not think it necessary to open the Catholic Dictionary and learn that the Church of Rome holds that "there was nothing miraculous in Mary's generation. She was begotten like other children." Even the act of the Holy Ghost, restraining her nature from original sin, is held to be a grace, a privilege. "Thou art innocent as R. deemer," says Bessnet to the Saviour, "she as the first of those whom Thy precious blood has purified."

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highest have bowed before her and the lowest have spurned her. Millions have died for her; millions have sought to destroy her. Her face has seemed to be bound up with that of a hundred causes which have perished, and she alone survives.

And though she is ever the same, she is ever active, teaching, exhorting, reproving, arguing, contending. To-day, as a thousand years ago, her missionaries are found in the midst of the barbarous people and savage tribes; her hospitals and asylums for the sick and the homeless are in all the cities of the world, she vies with great States in building schools. She has her universities, and men who know the sciences, and men of the broad culture among the humblest of her children.

FIVE-MINUTE SERMON

Passton Sunday.

UNCHARITABLE CONVERSATIONS.

"Do we not say well that Thou art a Samaritan and hast a devil?" (John 8:12). It was certainly malice beyond measure for the Pharisees to tell our Saviour that He was a Samaritan and had a devil. But are there not perhaps many Christians, even some among us, who are frivolous talkers; who make it as little a matter of conscience as the Pharisees to slander their neighbors and injure them in their good name. Go where you will into any society and listen to the general conversation. What will you hear? It is seldom good and charitable conversation, but generally the faults of the neighbor; not their own faults, these they very carefully avoid to mention. The secret and public faults of their neighbors are minutely examined; what one does not know, the other does, and generally speaking, they are not lessened by repetition. Should the conversation turn upon something good or charitable; immediately there is a lull, as soon, however, as the next slanderous tongue speaks there is new life in the conversation and even the dullest who generally has nothing to say, becomes eloquent.

This, my dear Christians, is the course of life; the malicious and frivolous are always ready to attack the character of their neighbor, even if necessary, to discover something in the innocent, to suspect even their good actions; to place their real faults under a microscope; in short, to tread their honor and reputation, those precious gifts, in the dust. It matters not what their position may be; how prudently and carefully they may act, they will not be able to avoid the scandal-mongers. Superiors and all that have anything to do with them must run the gauntlet of their wicked tongues.

What inconceivable malice is it to rob one's neighbor of this precious and irredemable boon, his good name and reputation? It is truly diabolical to drive with poisonous tongue the dagger into the heart of the innocent one who cannot defend himself. What a judgment will not be passed on these Pharisees in the garment of Christians! Our Lord says in the gospel of St. Luke, "Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. . . . for the same measure that you shall mete withal, it shall be measured to you again." (Luke 6:37)

The most detestable thing which we find in this habit of condemning is, that these persons who are always most ready to defame others, are themselves full of faults. As a rule they are much deeper in the mire of wickedness than those whose faults they relate. They have, as our Lord says, beams in their own eyes and yet they consider the notes in the eyes of others. These Pharisees should first remove the beams from their own eyes before they trouble themselves about removing the notes from the eyes of their neighbors. At one time the Pharisees brought a woman to our Lord who had committed a grievous fault, and asked Him to pass judgment upon her, but what did our Lord answer these wicked accusers? He said: "He that is without sin among you, let him first cast a stone at her." (John 8:7)

My dear Christians, you who are so fond of criticizing, who take such pleasure in seeing the notes in the eyes of others, take this admonition to heart. If you are without fault or sin before God, then throw the stone of judgment at your erring neighbor. If, however, you discover that you are a poor sinner, then judge not, so that you may not find a terrible judgment in your Lord. Speak well of your neighbor as long as you can. Be it if you cannot; always do so on account of his public faults, then remain silent and cover his shortcomings with the mantle of charity. If in your presence, others begin to analyze the faults of your neighbor, excuse his faults, have compassion upon him, and correct the uncharitable talkers.

It is related that a pious brother was very ill and although death was rapidly approaching he viewed it with so perfect a serenity of mind that his confessor asked him if he had not, at least, some fear of God's terrible judgment. The dying brother answered: "No, for I have always observed one commandment of our Lord which will certainly preserve me from eternal damnation. I have never in my life judged others. I have never condemned any, therefore, according to the accounts, our Lord will neither judge nor condemn me." Beautiful words from the mouth of a dying person! Oh, that we could, with truth utter these words on our deathbeds, then indeed we would receive, not to our terror, but to our great joy, the

solace of our great Lord.

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tion, the truth of our Lord's words: "Judge not, and you shall not be judged; condemn not, and you shall not be condemned." Amen.

QUESTIONS FOR PROTESTANTS

A Few queries for Jee by a Catholic Who is tired of being on the Defensive and Would Turn the Tables.

A Catholic who has been frequently asked to answer questions and arguments against the Catholic Church writes for questions that no man proposes to Protestants regarding their religion.

Here are some queries, and they will themselves suggest many others to the reader: Do you believe that Jesus Christ is the Son of God? Do you believe that He spoke the truth? Do you believe He meant what He said when He said to an Apostle, "Thou art Peter, and upon this rock I will build My Church?" Did He not expressly indicate one Church, and only one? Where do the numberless sects of Protestantism claim the title? In what do Protestants agree? What is your belief? A Catholic knows the articles as well as the grounds of his faith. Can a Protestant say the same? Catholics are quite contented with their religion and do not seek arguments to satisfy doubts. Why, on the other hand, are Protestants continually disputing about religion? Is not the reason in this, that they are uneasy, unsatisfied in their longings after truth? Christ promised, "You shall know the truth, and the truth shall make you free," and white Catholics, depending entirely and without any fear upon the word of Christ, are free from anxiety in matters of religion. Protestants, who take only what portion of His word pleases themselves are always restless.

If you say the Catholic Church today is not the same as the early Christian Church, then what Church is it? Some Church must be, because Christ promised His Church should always endure; that "the gates of hell shall not prevail against it," and that He will be "with it all days, even to the consummation of the world." All the others outside the Catholic Church that claim to be the Church of Christ did not come into existence until one thousand five hundred years or more after His death. The Catholic Church has all the links of an unbroken chain up to the Apostles themselves. If the Catholic Church failed in her mission or lost her position as the Church of Christ, what Church for one thousand five hundred years took her place? What became of the promises of Christ? What means of salvation were placed before the people for one thousand five hundred years, and how?

Where do you get the Bible? Is it not from the Catholic Church that is served all through centuries and through all the raids and destruction of barbarism and through what you call the "Dark Ages"? How do you know anything of the Bible during the fifteen hundred years before Luther, except through the Catholic Church? If every one must read the Bible to know religion and be saved, what of those who cannot read in all parts of the world? What of those who could not afford to own a Bible in the days antecedent to printing, when a house was cheaper than a book? Where in the Bible do you read that reading is the way to heaven? Where do you read that your own private interpretation is the rule of faith? Do you not rather read that there are many things hard to understand which the unwary will do to their own destruction? Where in the Bible do you read that the first day of the week (Sunday) shall be the day of rest instead of the seventh (Saturday) which the Bible explicitly appointed for the Sabbath? And if you observe Sunday, is it not wofully on the practice and authority of the Catholic Church that brought about and decreed this observance?

And what do you know about the Catholic Church? Did you ever try to learn just what she believes and teaches? Would you feel justified to attack any other society or organization, any individual or body of men, any State or nation with so little knowledge, with scarcely any fact of information but prejudice?

Was it worth while for Christ to

have come on earth, to have preached His doctrines, to have spent His time and labor instructing and forming His Apostles, to have given them a commission to preach (not to write, you notice) if one religion is as good as another? Does it not belong to Jesus Christ, as God, to decide what we must believe as well as to save our souls? And since He said that those who believe the Apostles shall be saved, but those who believe not shall be condemned, is it not wisdom and duty to believe the Church which alone has any union with the Apostles, which alone has their doctrine and teaches in the name and with the authority not of mere human reason, which is capable of all errors, but of the Master of the Apostles and of us all, the Lord Jesus Christ?—Dunahoo's Magazine.

THE PERPETUAL EUCHRE.

There must be a wondrous fascination in playing cards if we are to judge by the never ending euchre parties among us, observes the Pittsburg Catholic. Really the youngsters are growing strangers to the elders. Pater familias is away all day, his nose to the grinding stone, and of evening when he would fain meet and enjoy the society of his own, they hie themselves off to the perpetual euchre. Of course he must go to bed, besides, so he can catch the early car for the city, while his devoted wife do not meet him at the breakfast table. The euchre has lasted beyond midnight and the participants must have a later nap, or a "beauty sleep." The euchre habit is growing, one evening is no longer enough, it is now a continuous performance, like the yellow paged novel, "to be continued." We bow to the euchre—blissful euchre—in the foreground the happy expectants, in the background the disappointed prize winners. Peace, the winter of our euchre will soon be over, and then the perpetual picnic, with, possibly, the euchre as the side attraction, beneath the quiet sheltered groves.—Catholic Universe.

To call things by their right names and to know their right value is half the science of life. Their true names are the names God calls them by, their true value is the value He sets upon them.—Father Faber.

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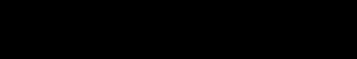
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OUR BOYS

Are you kind to your boys? Who guided you in your little boy when he was a baby? Who put him in his pants? Who taught him to walk? Who has borne with his pranks and pates? Who loves him and works every day your own mother—your own mother—your own mother—let us ask you, "How to be a good father?"

How to be a good father? Endeavor World, popularity is kindred to life, which is our day, is very fashion of intellect human nature be crazes and phrases and his fellows still heart rattle but the jury is selected but from the mark who is ever kind w to the person w "thoughtful," to our day, is still less Walter Scott and have a larger boy than Hardy and M their art is finer spirit is kinder, and is more vellecators of modern p their foolish parv quotation, and w healthy sensation. The girl who is considerate, good, receives the prize o

I can a "I knew a boy to enter the joy of New York University, exchange, and I money, and I ample for his day he came to grate his problem understood, but I don't one—he said to him: "Sh

"No, sir, I you give me tim

"I said: 'I time you wish

"The next d room to route same study

"Well, Slim, that example

"No, sir, I will do it if you more time

"Certainly time you desire