THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCIX.

The Boston Herald says that the The Boston Herald says that the French Catholics have now before them the same alternative as the English Catholics in Elizabeth's time, namely, whether they will bear allegiance to

their country or to Rome.

The Herald has builded better than it knew. The correspondence between this time in France and Elizabeth's time in England is closer than probably the editor reflects upon. However, a careful examination of the resemblance is likely to turn out not very much to his credit, showing either that his knowledge of Elizabeth's policy is very superficial, or else that he is no friend to freedom of religious opinion and action, except so far as the civil power may be disposed to allow it, as a matter

of grace.
This unfavorable presumption of the Heraid's attitude toward religious liberty is supported by the form in which it proposes its alternative. It does not say: The French have to choose whether they will bear civil allegience to France or to Rome. In-deed this would be exceedingly silly. The French Catholics do not profess civil allegience to Rome. They doubt-less hold, with the great Jesuit Cardiless hold, with the great Jesuit Cardinal, that should the Pope interfere, by any decree, in a matter of merely civil expediency, "he is to be resisted to the utmost, by refusing to do what he commands, and by putting positive obstacles in the way of his will." Indeed, many, if not most, have even refused to accept the urgent papal recommendation to give active support to the Reation to give active support to the Republic. Yet they have thereby incurred no ecclesiastical deprivations.

Instead, the Herald proposes, as two mutually exclusive things, allegiance to mutually exclusive things, allegiance to one's own country and to Rome. Now this position is only tenable on the ground that the State lawfully claims not only the civil but the religious fealty of its citizens. Otherwise it is plain that it has nothing to do with the

As is known, Massachusetts, for some two generations, and until forbidden by the Crown, distinctly claimed religious as well as civil supremacy, for she for-bade any one even to vote unless he were a member of a Congregational Church. As to the non-voting three-fourths, she claimed an absolute right to deport them at pleasure, and occasionally exercised it, to say nothing of the Baptists and Quakers whom she whipped, and of the four Quakers whom she hanged.

When William and Mary had ad-

mitted non-communicants and non-Congregationalists in the Colony to the franchise, I need not say that the Sovereigns took no care of the few, but slowly - muitiplying Catholics. However, these seem, at least after the Revolution, to have been tacitly admitted to the right of suffrage. Yet, as we know, until 1821 every one who acknowledged "spiritual allegiance" abroad was excluded from office. John Jay, we remember, tried to establish this provision in New York, and in the Union, and is justified in this by his grandson and biographer Mr. Pellew.

Here is an evident claim of our Com monwealth to be the object of the religious allegiance of her citizens. Other wise this provision would have been a manifest usurpation. The State can not rightly control that which is not within the scope of its authority. I know that modern jurists begin to tell us that the State has absolute authority in every direction. If, as is by no means im-probable, the Herald concurs with this probable, the Herald concurs with this doctrine of Roman paganism, since re-newed by Thomas Hobbes, we can easily understand its denial to English Catholics under Elizabeth, and to French Catholics under Combes, of the right to bear any allegiance, of any kind, ex-cept to their own Sovernment. Otherwise its assertion is wholly unintellig-

Catholic powers made no complaint, the English Catholics were as obedient to her in all civil matters as the Protest-They did not discuss her title. viewing that question as covered by the national acknowledgment, accord ing to the dictum of the Blessed Thomas More: "He whom Parl ament makes King, is King." Even the Northern Earl, as Froude remarks, would not have risen against her had she been willing to provide against confusion after her death by settling the suces

sion. They did not at first even insist on Mary Stuart, although next in blood, but only on a designated heir. When Pius V. published (most inju-diciously, as Urban VIII. afterwards declared) his Bull of excommunication and deposition, the English Catholics acknowledged the excommunication, and withdrew from all further religious communion with the Queen. The disposition they treated as inoperative, and, as we know, it was finally with-drawn. Rome exercised the right to excommunicate for heresy and schism as involved in the faith. The right to depose she declared, by the mouth of her Legate in France, about 1590, to rest not on faith, but only on disputable

Although Sixtus V., in 1588, sided strongly with Philip II. in his claim to the English crown, as being descended from the House of Lancaster, the Pope did not insist that the English Catholics should agree with him. The question concerning dubious rights of succession (as to which England, until 11745, almost always managed to be in a tur-moil) was not a matter which concerned the faith. Accordingly even the bigot and ignoramus Coffia (whom the learned city of Cembridge patronizes, possibly on these accounts) emphasizes the strenuous loyalty of the English Catholics to Elizabeth at this juncture. Indeed, so little was it doubted by the Protestants, that there appears to have been entire contentment when the Queen gave the command of the fleet to her kinsman Lord Howard of Effingham, although he was popularly believed to be a Catholic, as indeed we know that

the Howards are the great Catholic family of England to this day. I believe that the Queen knew her cousin to be at least as much of a Protestant as herself, but we are here only con-

erned with the popular rumor.
On what ground, then, did Elizabeth put so many Catholics to death that vere guilty of no conspiracy against her were guilty of no conspiracy against her regal sway, priests, laymen, even some women? She herself boasted, in her communications to the Catholic powers that it was not for religious opinions. In a sense this was true, for she herself, in most points of doctrine, remained a Catholic, and was not likely to persecute her own belief. Apart from those who conspired against her, she declares that she punished the from those who conspired against her, she declares that she punished the others—the large majority—because they denied her supremacy. In other words, not disputing that the Catholics bore her civil allegiance, she, by her own showing, hanged, drew and quartered their men, and burned their women alive, because they would also yield her religious allegiance. In this the Herald justifies her, by declaring that the Catholics were bound to choose between allegiance to Empland and to between allegiance to England and to Rome. In other words, if they made Rome. In other words, if they made any reservation in their fealty to the Queen, their allegiance was worth nothing at all. If the Herald does not mean this it means nothing.

Here we have the identical claim advanced by Masschusetts up to 1821, of having an equal right to the civil and to the religious fealty of the citizen the claim which the Committee of

zen, the claim which the Committee of One Hundred has been trying to reintroduce, after the State has become ashamed of it. I wish the Herald joy of its company, and of its cause. It must be very proud of such allies as the Rev. James B. Dunn, and the Boston Orangemen. It should be prouder still of the late illustrious pastor of Park street church, now at Scranton, for he pleads eagerly for driving the Catholics not only from office but from the polls, and intimates indeed that universal deportation, after the style of Ferdinand and Isabella with the Jews, is the only certain cure, although he would rather have it brought about by pressure than by law. In 1828 England distinctly surrendered the right to control religious allegi-

ance borne at home, and in 1829 to control religious allegiance borne abroad, by admitting, first the Dissenters then the Roman Catholics, to almost every office. She thus empathically denies that the English Catholics are bound up to the Herald's alternative of allegiance given to her or allegiance given to Rome. She affirms that a good subject may perfectly well yield allegi-ance of some sort to Edward VII. and of another sort to Pius X. If Elizabeth been better for her land. Of course she could not forsee the posthumous justification which her persecutions were to receive from the Boston Herald.

It will be worth while next to justify the Herald's comparison of M. Combes to Elizabeth. To be sure, he has not brought in the guillotine yet, but a Jacobin always holds that in reserve, and the Protestantizing Temps calls him a Jacobin sans ceremonie

CHARLES C. STARBUCK.
Andover, Mass.

THE FOURTH PRECEPT.

By the fourth law of the Church we are commanded to receive the Blessed Eucharist at least once a year, and that at Easter time or thereabouts. That is, sometime between the first Sunday of Lent and Trinity Sunday. Much has recently been heard concerning this precept, both from the pulpit and the In each case duty demanded expression on the topic.

That the Church found the enact-

ment of such a law necessary is no com-pliment to some of her children. Yet its wisdom is not to be questioned, for in some cases it is the only means by which certain of her children maintain affiliation with the Church. True, they are neither dutiful, devout nor ex-emplary children, but compliance with Let us see now what Elizabeth's emplary children, but compliance with claims really were. Except a knot of conspirators, of whose punishment the they are her members. More than that

an not be said in their favor. There are several considerations in connection with the law which all should keep in mind. The first of these bears upon the time prescribed by the lav for receiving the Sacrament: the second the dispositions which should accom-pany its reception. First, we are comnanded to receive at Easter or there abouts. The reason for this is that it was about this time, or on Holy Thurday, that the Sacrament was instituted. Through the Apostles it was given the entire world as a proof of our Lord's love for mankind; a remembrance of His death and the accomplishment of our redemption. How fitting, there-fore, that we should at this time in particular show our gratefulness and appreciation of these inestimable bless-

Secondly, as to the dispositions which should accompany the reception of the Sacrament. While the law commands all to receive at least once a year, all must receive worthily. That is, we must receive with such dispositions as to participate in the divine effects which the Sacrament produces To do this we must purge ourselves from sin by a good confession. For all will understand the awful penalty vis ited upon those who receive unworthily From these considerations it is quite

apparent that mere compliance with the law should not be the aim of children of the Church. We know from what the Church herself teaches us from the urgent counsel of the holy fathers, from our own eternal interest and from the blessings conferred, that we should receive frequently. If further proof be necessary it is found in the words of our Lord Himself; "Un-less you eat the flesh of the Son of man and drink His blood, you shall not have life in you."—Church Progress.

Parents who exercise great care over the companionships of their children are most excellent and necessary doing a most excellent and necessary work. But they should be equally cau tious concerning the company they keep in their reading of books.

FIVE-MINUTES SERMON.

Eighth Sunday After Pentecost.

SPIRIT AND FLESH. For if you live according to the fish you shall dis. But if by the spirit you mortify the deeds of the fish you shall live. (Rom. vii.13)

What does the apostle mean by this? This only, that the flesh with its con-cupiscence and lusts must never get cupiscence and lusts must never get such power over our will that it will carry us along with it and make us obey its longings and desires when we know these are forbidden by Almighty God. I say "this only" because to have the flesh is no sin; neither is it a sin to feel the disorderly movements of the flesh that lead to sin; but it is a sin to consent to these and to follow them. For this reason we are told that if we mortify the deeds of the flesh, to which these movements of the flesh lead us. these movements of the flesh lead us, we shall live. But what does the word "mortify" mean? It means to destroy that which makes the life of a thing. Notice here the apostle does not tell us to mortify the flesh itself but the deeds of the flesh. To do this we need not then attempt to kill the flesh, but we must destroy all that gives life to its

What are the deeds of the flesh? They what are the deeds of the ness? They are the seven capital sins—pride, covetousness, lust, anger, gluttony, envy, sloth. Can we kill them? In the most important sense we can. We can get them so under our control that, after awhile, they will move us but slightly and cannot influence us to any great degree. We shall feel from time to time that they are still present in us, but that cannot disturb us much. We shall have taken their strength away. We shall have made them so weak that

We can check them easily.

Ought not each one of us to strive to get ourselves into that blessed state?

But how can we do it? Make up your mind to do it. Form a good resolution, one that will not change but that will be firm for life. Then live according to that resolution. When pride is aroused, refuse to follow its promptings; when covetousness moves the heart; stop the eager desire for gain; when lust would lead you away, contend against the thought until it is driven out; when anger disturbs, seal the lips with the sign of the holy cross; when gluttony sign of the holy cross; when gluttony makes you long for feasting and drinking, refuse to go where these things are going on; when envy racks the soul, pray for the one who is the object of envy; when sloth tempts you to selfindulgence and inactivity, stir up the fear of God and holy shame within the soul, for sloth is a destroyer indeed of

all that is truly manly and heroic in us. But all this is about as hard to do as anything a man can do, some may say. Yes, it is hard to do, but the success is sure. Shall a man do less for God than for himself? See the time and labor spent to secure that which is necessary for the body and success in the life of only a few years in this world. Shall a man not do as much for the good of his soul and for eternal life in the next

Is it really so hard as it seems? By no means. We make it harder than it really is by putting it all together and by thinking we are to do it all at once. This is not true. It must be done by degrees, slowly, patiently, persevering-

ly, but surely.

The devil makes us think it harder The devil makes us think it harder by telling us, when we feel the sharpness of the first struggle, "You can't bear it this way, for life." You can if God wills it and gives you the grace. And most people, almost all Christian souls, do not have it "this way, for life." Those who keep up the struggle get stronger day by day. In them the flesh and the movements of sin grow less day by day. The devil, however, wishes us to believe the lie he tells, to make us give up the struggle. Do not make us give up the struggle. Do not listen to the lie and it cannot hurt you. Remember always, it is a lie, and the mind will not take hold of it. We can make it all the easier by

trusting God, who will always help us in the struggle.

Confession often.

The confessor will then help us and remove much of the burden by good advice. Go to Communion often, and God Himself will make it easier for us than we imagine by giving His own strength to the soul by giving His own strength to the sour at that time. Only begin earnestly to control the flesh, continue perseveringly to use confession and Communion. This, with daily morning and evening prayer, will take away very many difficulties. Soon we shall find we have culties. Soon we shall find we have truly mortified the deeds of the flesh, and then indeed we shall live, for the flesh will then we dead or dying fast and too weak to hurt the soul. Keep, then, in the mind the text from the Epistle of to-day: "For if you live according to the flesh you shall die. But if by the spirit you mortify the deeds of the flesh you shall live.

Intemperance.

How many homes are made unhappy through one member being addicted to this vice! Yet the heads of the house holds so afflicted, as a rule, will not make an effort outside of their own surroundings to find a remedy for the evil in associating themselves with some undertaking in their parish, or strive, under the most strenuous opposition.
to inaugurate some institution that would ultimately crush out the vice, if not for the benefit of the present grown up generation, at least for the rising generation. But the spirit of abnegation is not strong in the hearts of the average Catholic man or woman of to day .- Montreal True Witness.

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THE ONE TRUE WITNESS, CONTINUED FROM PAGE THREE. trast with the one true Church, and in opposition to ber, how far they are from the Christianity which Christ established. No man, therefore, who knows what Christianity was in the first age, can fail to see where Christianity is now. He may reject the claims of the Catholic Church, as the incredulous Jews rejected Christ; but he cannot gainsay the fact that the Catholic Church goes back in an unbroken line of existence to the day of Pentecost; he cannot blink the fact that for a thou sand years this Church was the one witness for Christ in the world. What then? Has she failed? Have the gates of hell prevailed against her? Has the Spirit of Truth deserted her? Has Christ ceased to be with her? Then the promises of Christ are falsified, and you deny His veracity and divinity. No; she has not failed. On the contrary, she is a more competent and convincing witness for Christ now than she was in the age of the Apostles. Time has not weakened her voice to speak the truth, or dimmed her vision to detect error, or drained her of the vital force with which to reher of the vital force with which to re-generate and save a world perishing in its pride of material power and progress. On the contrary, the light of her own mar-velous history sheds an added luster on the testimony she bears to Christ. Let me make this plain by an illustra-tion. A hundred years ago, the student of American institutions had sufficient evidence before him in the newly-adopted Constitution, in the spirit of the people, in the character, aims and conpeople, in the character, aims and conduct of the public men, to judge of the nature of the government and its pro-bable fortunes. Fifty years ago, De Tocqueville studied the American Democracy with the eye of a philosopher in the evidence of a national life, which was then in its infancy. To day, after a hundred years, there is all the light of evidence which existed fifty or a hun of evidence which extendition, there is the light of experience, the evidence of accomplished facts, of dangers surmounted, of promises fulfilled, of possibilities realized. And all this adds im mensely to the evidence which America offers now of her freedom, her fairness her well balanced system of governmen So it is with the testimony of the Church. In the first age she spoke by the mouth In the first age she spoke by the moutn of her Apostles, she wrote with the pen of her Evangelists, she was confident in the promises of her Divine Founder. In the fourth century she could add the testimony of Her millions of martyrs; she could point to the heresies con-demned, the sects that had risen and disappeared, the assaults of all the powers of evil triumphantly repulsed. disappeared, the assauts of all the powers of evil triumphantly repulsed. And now, after eighteen centuries, she can point to Her own luminous history, to the prophecies fulfilled, to the promises verified, to the souls saved, to the nations Christenized, to a civilization in the prophecies in which all that is pure and noble the nations Christenized, to a civiliza-tion in which all that is pure and noble and tender and compassionate and ele-vating, is hers. She points to the work of Christ already done, and still

going on. Let any man read her history with an unbiased mind, her real history—not the caricatures of history, filled with false assertions and history, filled with false assertions and
false conclusions compiled by unprincipled writers like Draper and
Buckle; let him read her history and
see how she overcame the violence of pagan Rome and the barbarism of the invading hordes from the North, how she resisted the tyranny of absolute rulers, how she subdued the passions of rude peoples; how she pre rved the remnants of the old civilization and welded the new nations of Europe into a vigorous and enlightened Christen-Let him look at her work in de tail, how she taught the ignorant, converted the heathen, called sinners to repentance, held aloft the banner of the Cross and trained souls in the highest walks of spiritual life, and then say whether this Church was not the one standard-bearer of Christianity, and the one true witness to Christ. At times, in her conflict with human passions, in her contact with human power and wealth and corruption, the Church, like some fair and stately ship, eems almost swallowed up in the seeth ing waters; but it is only to come out of the storm stronger and fresher and more vigorous than ever; for she was built by Divine Hands and is under Divine guidance. To-day, when the principle of license in the religious order is bearing its legitimate fruit of religious anarchy, and the children of the Reformation have no fixed faith, no dogmas and no creed, what Church is there in the world that teaches the one Faith of Christ, as she received it from His Divine lips, that continues to do His work of giving to the world the new life, of regenerating and sav-ing the world, except only the Roman, Catholic and Apostolic Church? The

rest are witnesses only of their own shifting opinions. She is "the pillar and ground of truth." She is now, as

and ground of truth. She is low, as she has always been, the Body of Christ, and her life giving principle is the indwelling Holy Ghost, the Spirit of Truth. He that hears her hears Christ; He that despises her despises

Christ Jesus, Who sent her.

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JULY 16, 1

The young ma subject of an ar Dean Farrar, of these choice extr The young man living a much mo which keeps a to main chance; it business, he does

tain courage a his business, he others of his own his highest dutie from setting a b ample, but also t and to maintain all men. And the man, the feebler say "No," mak fail. When Ber youth in a prin their foaming ta ter. Franklin stainer from con rare in those laughed at him, hearts' content fool; but he he ering good hun printers' lads die

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in business in mind; th ruptor of ot body is true of God are the laws of r physical pow "Obedien preserves t body; obecopreserves the all these to Spirit.' Mo

Dr. R. B Dr. R. B lows to the Fla., Metro "Several kindly pub pen on this loss of life resorts and of the St.

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