

**THE TRUTH ABOUT THE CATHOLIC CHURCH.**

BY A PROTESTANT THEOLOGIAN.  
CCCLXXXIV.

Western Europe, up to the sixteenth century, rested on the basis of the Catholic religion. Therefore the sudden outbreak of Protestantism was to society then what a sudden outbreak of violent and encroaching Anarchism would be to us now.

It is a movement suddenly developed itself in Christendom — which is by no means unlikely in the near future, in view of the many harbingers of it already appearing — a movement not pleading merely for leave to be, as a theory, but aiming definitely and strenuously at the extinction of Christianity, in every form, and also of the highest immediate duty of our clergy, our Bishops, and of every church, and of the Pope, and no less of the rabbin and grand rabbis of Israel, to use the utmost of their moral force to stimulate their people to a combined resistance to such an efflux from the Pit.

If our resistance were successful, and persecuting Anarchism were beaten out of being, no matter at how great an expense of bloodshed, it would be fitting that the arches of St. Peter's, and of every Christian temple, should echo such a resonant "Te Deum," and the roof of every synagogue such a triumphant jubilee, as had never been heard before.

Even if our combined resistance were not wholly successful, and if this malignant form of Anarchistic Atheism should succeed in reading away large tracts of the present Christendom, extinguishing the practise of religion within them, and establishing there strange and monstrous forms of life, yet it would be a matter of devout thanksgiving that Christendom had been able to save itself, in the greater part of its territory, and had been able to bring Christian principles (with which, in all matters of social and public life, believing Jews concur) to bear with renewed vigor in the rescued regions.

In the regions thus saved an intolerant watchfulness would be well in place for a long time, that should tread down the infernal flames as fast as they burst up again. It would be unreasonable to complain of such an intolerance of self-preservation as we might justly complain of a similar intolerance towards some mild abridgment of opinion, like modern Quakerism. Original Quakerism was really a social danger, and provoked even the all-tolerating Roger Williams into a remark that it might be the better of some moderate punishment, from which, however, it saved itself by soon stiffening, for generations, into an ungracious seclusion, from which it has now come out in a happier and healthier temper, and very well deserves the warm eulogium pronounced on it by the Ave Maria.

Reverting now to persecuting Paganism — and it matters little whether it appear at the pole of Anarchism or of Socialism — bearing in mind that there is a Christian Socialism — its dangers are by no means merely abstract and future. Not to speak of the French Republic, which seems to be rapidly ripening into a determination, *per fas et nefas* to obliterate the very thought of God from the national mind, Disraeli, who was profoundly acquainted with all the continental movements of this kind, assures us, in "Lothair," that had the victory at Mantua turned the other way, the Garibaldians were fully purposed to march on Rome, and, as they expressed it, blot out there the last remnants of the papal power. In other words, they meant to massacre every priest, Bishop, cardinal, monk, nun, whom they might find, to send back every rabbi to Syria, and to consecrate the three hundred and sixty churches of Rome to that form of the worship of Nature which they had embodied, for the uninitiate, under the strange name of "the Mary Anne."

Had they accomplished their purpose, will any reasonable man say that it would not have been the imperative duty of every Christian power, Catholic, Protestant, or Greek, to march upon Rome and put every Garibaldian soldier to the sword, and thereonward to make it a capital offense to belong to the "Mary Anne," or any such diabolical league? If Europe relapses into Paganism of its own accord — and it is not improbably may for awhile — there is no way of re-Christianizing it except the primitive evangelism; but if it is threatened with a heathen resubjugation by the sword, why should it not be rescued by the sword? Those idiots who tell us that self-defense, of the most vital interests, is unlawful for Christians, must be left to their drivellings. Martyrdom, it is true, is the highest form of aggression on the kingdom of darkness; but all do not reach this height.

If the Protestants of England could have saved themselves by overthrowing Mary, they would have had subjectively, a right to do so. If the Catholics of England could have saved themselves by overthrowing Elizabeth, they would have had, subjectively, a right to do so. They did so on neither hand, simply because they could not, except those who, like Edmund Campion, chose martyrdom as the royal, though the longer road.

**widely Epicureanism, knowing itself as a sect doctrinally hostile to Christianity, prevailed under the very shadow of Santa Maria del Fiore.**

Indeed, in the Middle Ages there were found those who, in honor of the devil, made vows, and "observed chastity." I do not know whether any celebrated the Black Mass, of which we hear now — rather mythically — but it is not impossible.

In Scandinavia, too, I have seen it stated that it had been found necessary to suppress local revivals of the worship of Odin and Thor.

Indeed, we should acknowledge that, however splendid the triumph of the Gospel has been in myriads of souls, and in many a community, yet it has thus far been comparatively superficial even in the nominally Christian world. Never was the Redeemer's question more thoroughly justified than now: "Howbeit, when the Son of Man cometh, shall He find faith on the earth?" It may be that the Church of God has yet to descend into the depth below even the Decian and Diocletian persecutions before she succeeds in laying hold of the heart of things.

This, indeed, is not promised until, having fulfilled her office of gathering out the first-fruits, the returning Redeemer or his vicar through her, by bringing the victory to her.

Notwithstanding, as long as there is a Christian order, a Christendom — in spite of all sneers at the name — it is plainly the duty of its representatives, of every order, to defend its existence, chiefly, of course, by actuating its principles, but also, in extreme necessity, by the sword.

Protestantism, of course, was not an outbreak of Heathenism. The Reformers had as firm a belief as the Catholics in God, Christ, Redemption, Immortality. Yet the suddenness and violence of its attack, the malignant energy with which it declared, its wish to bathe its hands in the blood of the Catholics, above all of their leaders — a purpose which it carried out abundantly in Ireland and in France, and more or less elsewhere — its contempt of the immemorial forms and ministries of the Church, its declarations that except a few fundamental doctrines, almost everything which had been for ages deemed to help to piety was an idolatrous abomination, its contemptuous snapping of the chain of history and tradition, its declaration that the central act of Christian worship was to be abandoned, caused the Catholic Commonwealth of Western Europe to reel like a ship beaten down by a typhoon, and threatening at every moment to break to pieces, discharging her passengers into the depths. What then could the Popes do but to exhort the Catholic princes and peoples to withstand this imminent disintegration to the utmost? Soon, as Macaulay says, Roman Catholic Europe and Reformed Europe were engaged in a struggle for life and death. The struggle was inevitable. Those who, like this correspondent, treat the wars resulting from the Reformation, and undoubtedly promoted by the Popes, as a cruel shedding of blood for vulgar personal aims, show an indescribable historical shallowness, an unworthy malevolence, towards a great Church, and a great social order, which had been for ages, and had a full right to continue to be, an order to the maintenance of which a Pope or a Bishop was likely to be the more entirely devoted in exact proportion to the degree of his freedom from personal aims.

Let me, in contrast with this miserable eclecticism, and disingenuous ill-will, cite the following testimony from my dear and honored friend Dr. Schaaf, a man whom I know, from the most intimate intercourse, to have been unflinchingly Protestant. I quote immediately from the CATHOLIC RECORD:

"The Latin Church is a glorious Church. She was the Alma Mater of the barbarians of Europe. She still stands like an immovable rock bearing witness to the fundamental truths and facts of our holy religion, and to the Catholicity, unity, unbroken continuity and independence of the Church. And she is as zealous as ever in missionary enterprises and self-denying works in Christian charity."

CHARLES C. STARBUCK.  
Andover, Mass.

**THE HABIT OF RIDICULE.**

(From "How to be a Saint in a Workshop" by William J. Foreman.)  
In nearly every workshop there is at least one man who is witty. Very often that wit is used, not in ridiculing what is wrong, but in ridiculing what is good. These men cause laughter by ridiculing purity of life, prayer, charity, and other forms of holiness. He who does not join the laughter over the sinful jokes is at once noticed by his fellows, and perhaps they speak against him; but he is a hero, because he risks the displeasure of his fellow workers, and perhaps their ill-will, rather than offend God.

Though with their noisy tongues these men may pretend to think less of the boy or man who refuses to laugh with them in their silent souls they honor him for doing what their conscience tell them they should do.

**THE OUGHT TO BE'S.**

(Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Mouth of St. Joseph," "Belief and Unbelief," etc.)  
A POLITICIAN'S FLIGHT.  
As I write high society in Omaha, Neb., is deeply stirred by the action of a Catholic Bishop in forbidding his people, under pain of excommunication attending the weddings of divorced persons. The Bishop's pastoral was occasioned by the marriage announcement of a member of the National House of Representatives to a young lady of that city.

The Congresswoman, who has been divorced from a former wife, bears an honored Irish name, and has, without doubt, the blood of the ought to be's in her veins. His marriage, instead of being what it intended to be, a leading society event, has brought considerable disrepute and undesirable notoriety to the parties involved, and has, at the same time, brought out in clear relief the difference between the Catholic and non-Catholic attitude towards such matrimonial unions.

Of course, there were society Catholics who loudly declared against the Bishop's right to interfere in such matters, and some who attended the wedding function despite the dreaded excommunication. Such things we may always expect of people amongst whom the dictates of society are ever paramount to considerations of God and conscience. We have had this class of Catholics amongst us from the beginning, and they will be our shame and disgrace even unto the end.

I do not believe that any Catholic or non-Catholic who has given the subject thought will deny the wisdom or the propriety of the Bishop's act. Divorce is becoming altogether too brisn. It has pushed itself into the Protestant pew and pulpit, despite the protestations of the best men and women in all denominations. It has come to a stage when it claims equality with lawful and honorable wedlock. It is well, therefore, that the great leaders of the fold of Christ should warn the people from time to time of the unmitigated attitude of the Church towards this monstrous iniquity — legal divorce, and should remind the faithful to countenance, by their presence or otherwise, the nation's predominant sin — legal adultery.

AN OLD THEME.  
The problem of marriage and divorce has now reached the critical stage in this country. Were it not for the uncompromising attitude of the Catholic Church, a floodtide of iniquity would sweep over the land, carrying everything before it.

"This is a hackneyed subject," I hear some one say. Yes, it is an old theme; but it is a theme of which a priest may well treat on bended knees and with a prayerful heart, for it is brought home to him every day in a hundred different ways. He finds the marriage problem to be as acute to-day in every parish as it was in the days when God sent His destroying waters upon the earth because "the sons of God went into the daughters of men and brought forth children."

Igersoll in several of his lectures makes the wholesale destruction of the Madianites, as narrated in the thirty-first chapter of the Book of Numbers, a strong argument in support of his contention as to the cruelty of Jehovah. It is one of the strongest arguments against the Christian's God to be found in the whole range of this great unbeliever's writings. On the face of it, the occurrence, as narrated by the inspired author of the Pentateuch, is nothing more or less than a wanton massacre of defenseless women and innocent children. Herodotus, a Pagan himself, has supplied us with the best solution of Igersoll's objection. He was the greatest traveler of pre-Christian times, and he has left us an interesting account of the manners and morals of the gentile races with whom he came in contact. One thing stands clearly out in his narrative, and that is the unspeakable depravity of all those Pagan people. It is almost incredible that human beings could have sunk so low in the moral scale. There is little wonder, therefore, that Moses should have commanded his followers to wipe the corrupt Madianites off the face of the earth. Their wanton women had led the chosen people into sin by enticing them to take part in the impure ceremonies of their idolatrous worship, and Moses, by the command of God, determined to root out the evil by destroying a people who were unfit to live and perpetuate the human species. That thirty-first chapter of the Book of Numbers is the greatest sermon on mixed marriages ever written. It is an evidence that the great lawgiver recognized the danger of union between the believer and the unbeliever, and took a most effective means of preventing the same.

THE DEVIL'S FAVORITE LURE.  
John Boyle O'Reilly has written an instructive little poem, which runs as follows:

"What bait do you use," said a saint to the Devil.  
"When you fish where the souls of men abound."  
"Well, for special cases," said the King of Evil,  
"Gold and fame are the best I've found."  
"But common use," quoth the saint,  
"Ah, then," said the Devil, "I'll fish for man, not men."  
And a thing I hate,  
Is to change my bait,  
So I fish with a woman's whole year round."  
The man or the woman has ever been a most effective lure of the evil one in drawing souls away from virtue. The Church has always discouraged what is known as "mixed marriages." It has had the very best of reasons. They have drawn more souls away from God than they have ever drawn towards Him. There are those who hold that if it were not for mixed marriages America would be to-day more than half Catholic. I do not know how much probability there is in that hypothesis, but I think I am correct in stating that such unions have done an irreparable amount of harm to religion in every State in the Union.

This has been brought to my mind in a particular manner during a mission which has just closed in the Church of which I have charge. At the close of that mission I made a partial census of

**LIQUOR AND TOBACCO HABITS**

A. McTAGGART, M.D., C.M.  
75 Yonge Street, Toronto.  
Reference is made to Dr. McTaggart's professional standing and personal integrity permitted by:  
Hon. W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, ex-Premier of Ontario.  
Rev. John Potts D.D., Victoria College.  
Rev. Father Ford, President of St. Michael's College, Toronto.  
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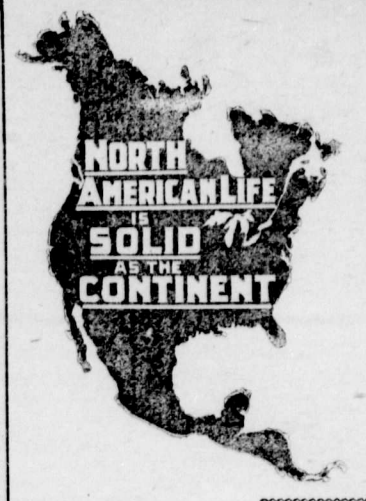
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the men and women who had not approached the sacraments. The neglect in almost every case could be traced to one cause — a mixed marriage. And what is true of this parish is true of every parish in the land. You will find the great bulk of the ought-to-be's amongst those who have married a non-Catholic husband or wife.

O, yes, there are good men and women who have contracted mixed marriages. It is not of these I am treating. It is the bad ones — those who have permitted themselves to grow cold and careless in the service of the Lord, who have, to all intents and purposes, given up the faith as one of the conditions of domestic peace.

I do not think it necessary to enumerate here the broad principles which lie at the root of the Church's disapproval of such marriages. Its present attitude is the result of bitter experience. Young men and women when under the influence of the tender passion will make all kinds of promises. The majority of those promises are never kept. Priests and Bishops are accused of intolerance and a lack of liberality because they are strict in this matter. The real truth of the case is that they have not been strict enough.

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