THE CATHOLIC RECORD

OUR NON-CATHOLIC BRETHREN.

Sacred Beart Review.

The following interesting letter, written by one of the reverend clergy of the Hartford diccesan missionar band engaged in the preaching of Catholic truth to non Catholics, was elicited, as will be seen from its perusal, by a recent editorial note in the Review. Father Flannery writes whereof he knows by experience, and for that reason, as well as for others, his letter is admirably calculated to give a clear and correct comprehension of the important subjects with which it deals. The allusion in it to the " query-box " refers simply to the receptacle in which the Protestants who attend the missions to non Catholics place written inquiries regarding points of Catholic truth and teaching which they wish the missionaries to answer in the course of their sermons

In the last number of the Review reference was made editorially to the cast of the Puritan mind, as viewed from a religions standpoint, and per tinent advice was offered directing how that mind must be approached with Catholic intruction. Being responsible for the paragraph, which gave occasion to your remarks, my experience as a non-Catholic missionary may confirm the sense of your observations. The only suggestion that might be added to what has so well been said would bear upon the Biblical knowledge of our separated When first one enters upon brethren. the effort to reach those outside the fold there comes the temptation to attribute to non-Catholics the possession of a deep science in Sacred Scripture As the Bible is the pedestal upon which tradition makes Protestants stand, we seek to reach a plane of discussion by appealing to the inspired word of Scripture. Arguments drawn from the sacred pages are the only weapons with which to assail scholarly sectarianism, no doubt, but for the major portion of an ordinary audience simple texts are practically lost, while flights into realms of higher criticism leave the tardy listeners as vanishing spots in the purpling distance.

We are prope to do overmuch honor to our severed brethren when we en dow them one and all with biblical learning which the few possess. If we address a Catholic congregation our words do not borrow inspiration from the loftiest sources, but are rather leavened with the less soaring spirit with which the crowd is better acquainted. And so we begin to discover that outsiders differ little from within the fold, so far as mental training is concerned. As many a Catholic must give himself pause be fore answering for the faith that is within him, so men who ground religious opinion on the Word of God alone are oftentimes at sea when you expect to descry their figure high upon dry When non-Catholics committed whole bocks of Scripture to memory it might have served to tie attention to the text ; but to-day such a method is of debatable advantage. For the great majority one might just as well quote from the Koran as from St. Paul, when they scarcely remember who this preacher to the Gentiles was, and by what right he claims a hearing. Even professional expounders of the Word of God surprise you with their great lack of ordinary Scriptural knowledge minister who heard the text from Matrith thew on the power to remit sin would not be certain that the words were contained in his version, though it was from the King James form we took the en shepherds wander so far from the path it seems hopeless to call the sheep home by that roadway. To classify most of our non Catholic friends under the head of "baptized n as nich infidels" might seem unkind, but if the ned questions we are called upon to answer give an index to their inner belief one estmust strain charity to group them with s he Christians. When a response evckes the retort, "Whether Christ said so or ing, not, that is not common sense," there is little room left for choosing. The vere answer is not always thrown into this her, bald, blunt shape, but the meaning cannot be mistaken. Dogma, though ring holy emanating from the soul of Christ is 8.8 12 accepted just so far as it is pleasing. When doctrines become burdensome, n the even if Scripture cries out, little hesitime tation is found in rejecting. As an illustration, the "confession of sins' has many a time forced questioners to t for admit that the Scripture was all against them. "But, then, it is repel hood bore lant to unmask shrinking weakness to the a fellow man,"-and that was the end * 58.4 of the chapter. lacid We find, therefore, a more effective ke of appeal in treating the non-Catholic subject as if he were devoid of supertelld was natural reason. In fact, we are obliged 58.W to be "naturalists" with most audiences we address, before we can hope to move supernatural emotions. N choice is given when the first question hool, in the box, which insists on return, n his might be thrown into the lines of found Omar : con of "Thou wilt not with Predestination round Emmesh me, and impute my fall to sin." uthors urch. The mystery that lowers on God's foreknowledge of cur doom is a mortar

It is in the cities that we encounter tese assaults on fundamental doctrines. And yet such attacks are more easily repelled than the objections of dwellers in country districts. The condwellers in country districts. fessed infidel is candid and yields to conquering argument. But the pro tean farmer finds a new saddle every time he is unhorsed, and is as elusive as the proverbial flea. If he knows two passages of Scripture, or if he has com mitted his faith to a certain interpre tation, or if you hesitate to be en snared in a catch question by giving alcategorical yes or no, he disdains to consider what you offer in defense of the Catholic position. St. Paul affirms that there is but one mediator between God and man-distinguish "media tor " to your heart's content and he is deaf to your proof that the saints may

be our helpers. The viewpoint of what has been said makes no allowance for the grace of God, nor does it take the heavenly background into its reckoning. Th tilts about the query box, however, are the echoes from the outer strife, but one must listen to the report from the inner conflict. The soul moves slowly if you will, but still moves under the spell of truth, and many a mind is casting of the shackles of error. We merely tell what the Church believes, and we find, as Newman wrote, that "false ideas by true ideas are being expelled." It is wonderous how starved are the souls outside our Church and how longingly they crave the bread of the children. That the crumbs of doctrine upon which they have been fed fail to sate the appetite for truth is evidenced by the willingness shown to attend our lectures. The priests fear that the non-Catholics will refuse to come, and everywhere we have gone during the past two years the churches had not adequate seating place for those who assisted. Curiosity may induce a man to witness a novel to the police station, where he was held scene once, perhaps, but it is something more than curiosity which prevails to bring him back to a week of sermons The great converts to the plan of preaching to non Catholics are the pastors who have given the scheme one trial. Many were diffident at first and dreaded the after results, but the most diffiden became our most enthusiastic endorsers. Then the good which our own people derive from this exposition of their faith is beyond all reckon Edward Fiannery. Milford, Conn.

THE BLESSED VIRGIN.

Ave Maria.

What a change has taken place in the religious world when a non Catho lic writer is found to pen words like these in explanation of the Blessed Virgin's place in Christian worship and the reasonableness of our devotion to her ! The passage may be found in a recent book by Hamilton Wright Mable entitled "The Life of the Hamilton Wright Oar best thanks are due to Spirit the kind friend who called our attention to this precious little volume, which we have quoted once or twice before :

Man must needs have the love of man and Man must needs have the love of man and the sympathy of man; and so it came to pass that, as Christ slowly climbed the steps of the white throne and took on the ineffable majesty of the Godhead, the tender, sorrow-ful face of the Virgin Mother grew more and more distinct and beautiful in the thoughts of men. There must be some one nearer Grd than themselves, and yet like themselves in need and memory and hope, to whom they could speak-some one who understood their experiences and spoke their language. And so it came to pass, out of the deep necessities of the human soul and the human life, that Mary became the intercessor between her own Son and His human brothers. troubles to the policeman.

a silver key for safe keeping. You and not for himself, and it is to his do all this for flowers, which a thou-reasons and not to his passions that we sand suns shall duplicate in beauty, and for jewels for which a handful of dollars can reimburse your loss, but you are infinitely careless with the delicate rose of maidenliness, which once faded, no summer shining can ever woo back to freshness, and with unsullied jewel of personal reputation, profit by the teaching of those who, in which all the wealth of kings can whatever they do, look always to the never buy back again, once lost. end .- Philadelphia Catholic Standard See to it that you preserve that modesty and womanliness without which and Times the prettiest girl in the world is no better than a bit of scentless lawn in a milliner's window, as compared to the white rose in the garden, around which the honey bees gather. See to it that you lock up the unsullied splendor of the jewel of your reputation as carefully as you do your diamonds, and carry the key within your heart

- The Catholic Mirror. HYPOCRISY OF THE "EXPER-IENCE ' MEETING.

How the "Rescue Mission" Landed eformed and Penitent Offender in Jail.

From the Catholic Mirror.

An exemplification of the need of confession, of the craving in the sin filled heart for some one to whom to unburden one's sorrows and griefs, as well as of the absence of such a desideratum among our separated brethren. occurred recently in Elizabeth, N. J. when in a meeting of the Rescue Mis sion a tall young man, with tears streaming down his face, arose and announced that he was a pickpocket and wanted to reform. He said he hoped the minister would help him. The young man's confession threw the meeting into immediate confusion He was arrested immediately and taken until the next day, when, hand cuffed, he was taken before the police justice and sentenced to the county jail for thirty days for disorderly conduct. He said in jail that he had often heard of Jersey justice, and that a man could not be good in Jersey if he wanted to. He said he had been a pickpocket in London ; that he had been hounded by the police all of his life, had left England to do better, and was succeeding until he got to Elizabeth, where he was thrust into jail for trying to serve the Lord.

This incident, besides furnishing instance of that we remarked in the beginning, namely, the craving in the numan soul for some one to whom it can reveal its wounds and disclose it illnesses, shows also the hypocrisy of the experience meeting. If the young man who was thus betrayed in the house of his friends had dealt in gen eralities and spoken principally of being converted owing to his own wonderful correspondence to grace, and had treated his unwilling hearers to narratives of his own goodness, such as they in their turn had each administered to the others, he would have fared better. But because he did not righty undertand the purpose of the meeting or had misunderstood the spirit of their gathering he was obliged to suffer from their hypecrisy. In place of finding consolation and encouragement in his resolve to lead a better life he was trust into jail, where he will have scant opportunity of employing the means for reaching perfection, and, on the contrary, many temptations toward the life he had, at least in intention, renounced. Truly, if a vulgarism may be per-

must make appeal. Better, a thous and times, ignorance than pervesity for one may be good and just and brave and gentle and true without being able We to read a line or to spell a word. may realize the blessings of knowledge without its dangers if we are but taught aright, and if we are willing to

MGR. MARTINELLI ON "THE CELIBACY OF THE PRIEST. HOOD.'

Celibacy has been an immemorial custom of the priests and bishops of the Catholic Church, dating back to the time of the apostles. Taking the time of the apostles. words of our Divine Lord, " There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him Tee Church has enforced receive it." celibacy on her ministers. There has never been a time when she did not command in unmistakable terms that those who desired to become shepherds of the flock should deny the flish and give themselves up to the higher life self-abnegation and sacrifice. There have been times when, owing to the tolerate the marriage of portions of her priesthood in certain countries and under certain conditions ; but she has always done this unwillingly, and for

greater evils. The life of chastity lead by the great Teacher of mankind was the life which the Church ordained from the beginning as a suitable one for her pastors. The earliest successors of St. Peter recommended the example of St. John the beloved disciple, who so closely re sembled his Master. Of the twelve whom Christ called, only Peter was a married man. Tradition tells us that. notwithstanding, St. Peter followed the higher life. There have been bu few pontiffs who have not legislated upon this subject. The most recent and important utterance was made by Pius IX, at the time of the Vactican council, when he stated in unmistak able terms that the celibate rule had always been commanded by the Holy Roman Catholic Church from the be

ginning. The early Church fathers record many instances of supreme law on the subject, and testify that it was universally commanded and taught, if not always universally obeyed.

Since the rumor concerning the per mission extended to the South American priests to break the law of celibacy, t has frequently been said that the Pope had no power to rescind this established order-that it would require a council of the Church. This is an other error growing out of a misconception of the discipline which pre Leo XIII. has the same power vails. to withgraw this order that Gregory VII. had to issue it. Nothing, how ever, is more unlikely. The South American pries's do not desire and have never petitioned for such a dispensa-Through the prelates which dition. rect them, they sent their wishes to Rome last spring. A council was held in the Vatican, and there it was decided to take measures to re enforce all the disciplinary regulations which have made the Roman Catholic priesthood such a power for good. It is safe to predict that should Leo XIII. issue such a radical order, not one in ten mitted, he had better have "told his thousand of the Catholic priesthood

WHY DANTE'S INFLUENCE STILL LIVES.

An esteemed friend, who admires the writings of Dante, recently asked us if we had any idea why his works are so like revelation. We have are so like revelation. We have given the matter some thought, and we have no hesitation in giving a due place to the mystleism of St. Bonaventure in the formation of the Comedy Though in his sterner side Dante in philosophy was a child of Aristotle, he apprehended and transfused that philsophy with the light of the Theology he drew deeply from St. Thomas. In the difficulties of the one and the mys teries of the other it is the light of the

great Dominican Dante ever holds near his eyes. As a thinker, his rea son turned intuitively to these two giant intellects, whose breadth and depth profoundly attracted him. The real, the tangible, the demonstrable, were akin to his penetrating tempera ment, steeled to arduous endeavor hardened in the fire of adversity. An English writer calls Dante "stern and sweet." Undoubtedly he had another temper, of sweetness and dream com pact, in which the Ideal, touching his finer nature, fascinating his imagina tion, flowered into the exquisite mysticism of the beauty of which poetic soul drank. Here Piato and SS. Bonaventure and Bernard were have been times when, owing to the 55. Buildes, the former rarefied and hardness of heart and perversity of his guides, the former rarefied and human nature, she has been obliged to tolerate the marriage of portions of the scholasticism of St. Thomas he seizes our intellect as Christian philos opher and dogmatic teacher ; on St. Thomas leans his constructive genius, the precision and accuracy of his the sole reason that it would prevent thought, the keenness and nimbleness of his mind. But through the mystic ism of SS. Bonaventure and Bernard

he holds our hearts as the seer of the knowledge of God ; as the attractor who draws us towards union with Him in the white light of His Divinity. On St. Bonaventure rests his illustrative power (especially in the "Paradise"), the super sensual elevation of soul which made that canticle possible ; the which made usight which illumine insight words and insight which illumine insight words and insight

A country editor, whose suffering at the hands of negligent subscribers has made him somewhat reckless, publishes this compelling notice :

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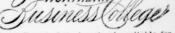
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FLIRTING.

"I didn't think !" A woman flings the whiteness of her reputation in the dust, and, waking to the realization of need, an imperative need. It is recogher loss, when the cruel glare of the world's disapproval reveals it, she seeks to plead her thoughtlessness as an libraries. What more powerful inentreaty of the world's pardon. But the flint hearted world is slow to grant it, if she be a woman. "You have thrown your rose in the

dust, go live there with it," the world cries, and there is no appeal, although the dust becomes the grave of all that is bright and lovely and sweet in thoughtless woman's really innocent

life. A young girl flirts with a stranger on the street. The result is something a little fun." Now, look me straight in the eye, young gossamer-head, while I tell you what I know. The girl who will flirt with strange men in public places, however harmless and innocent it may appear, places herself in that man's estimation upon a level with the most abandoned of her sex and courts the same regard. Strong

language, perhaps you think, but I tell you it is gospel truth, and I feel like going into orders and preaching from a pulpit whenever I see a thoughtless, gay and giddy girl tiptoeing her way upon the road that leads direct to des

truction.

from which many a prejectile is hurled

against the fundamental conceptions

upon which the fabric of revealed re-

ligion is reared. The existence of the

The boat that dances like a feather on the current a mile above Niagara's plunge is just as much lost as when it enters the swirling, swinging wrath of waters, unless some strong hand head it up stream and out of danger. A

ora of nermi sion. -- Harper's Bazaar.

One of the greatest needs of the day strument for the dissemination of clean that Ruskin churches of Catholic countries, and literature and the suppression of unthat no one has written more glorious clean literature than the public library if properly conducted ? But where is

the public library whose shelves are closed to the decadent novel? Echo answers, "Where ?" Interpreted as a sign of the times,

CLEAN LITERATURE.

therefore, every lover of clean litera-ture will read with delight and encouragement, and every Catholic with

pride, the following utterance by on the street. The straight way comes disagreeable, and straight way comes the excuse: "Why, I didn't think ! I meant no harm : I just wanted to have "Wara knowledge is not light, and learning alone has never made a single man or woman either virtuous or happy. We have all come into this life that we may pass honorably through it and go honorably out of it, to meet our real destiny, with which the world we inhabit has naught to do except as a place of probation and a sphere of opportunity. If therefore follows that we can disseminate those books and those alone which purify,

elevate and strengthen the mind and soul. Many works which describe and illustrate the vices and depravity of human nature must, indeed, be kept for the inspection of the learned whose

province it is to sound the human heart to its very depths and to counsel the world against the evils which spring from its own degeneracy; but no work that tends, in the slightest

JOHN RUSKIN AND THE CHURCH Ruskin wrote some very character istic sentences to certain English Protestants who appealed to him for help to build a new iron conventicle in a country town. We quote them, premising that Ruskin loved the beautiful

ly of them than he : "Of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind hedges or in a sand pit or in a coal-hole, first? And of all manner of churches thus idiotically built, iron churches are the damnablest to Charles Francis Pallipa, a director of me. Of all the sects of believers in a the Brooklyn Pablic Library and a Buling Spirit, your modern English me. Of all the sects of believers in a Evangelical sect is the most absurd "Mere knowledge is not light, and and entirely objectionable and upendurable to me. All which they might very easily have found out from my books-any other sort of sect would before bothering me to write it to them.

Yet Ruskin not only gave most of his inherited property - nearly \$1,000, 000 - in charity, but devoted most of the earnings of his books to the same purpose. He sometimes used to express regret that he was not strongminded enough to sell all his goods to feed the poor and then retire into a garret for the rest of his days. That would have been almost the Franciscan poverty which he admired so much, and which impelled him to send to the Franciscan convent at Assisi a sum of money sufficient to support one friar in perpetuity.-Ave Maria.

Dangep



0000 Do you take cold with every change in the weather? Does your throat feel raw? And do sharp pains dart through your chest?

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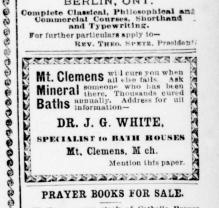
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