MR HENRY C. LEA ABLY ANSWERED.

Boston Pilot.

We are glad to lay before the readers of the Pilot the able refutation, in the New York Independent, by the Rev. S. G. Messener, D. D., of the Catholic University, Washington, of the articles under the startling heading quoted above, lately contributed by Mr. Henry C. Lea, to the same publication:

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It would be an idle attempt to refute within a few lines whatever is either false or inaccurate in Mr. Lea's anewer to the above question, or to give even a short resume of the deep theological as well as philosophical speculations involved. However, a few considerations may enable intelligent readers to see that the writer has evidently missed his mark.

The meaning of Mr. Lea's question—which sounds very strange at a time when the social position of the Church's bead at Rome forms one of the great burning questiors of European diplomacy—is probably this: Can Roman Oatholics be certain that their Church is the Church of Christ, and that in it they will find salvation? He answers No. Why? Because the whole structure of the Latin Church and the salvation of its members depend upon the sacraments and their due administration." Yet "no priest or prelate can be certain that the erjoys the power of the keys, ... and no member of the lativ can feel assured that any sacrament.

The sale evidently not aware of the long and weighty treatines of Catholic tone. Indeed, would be to the reage and weighty treatines of Catholic tone in an what is called the "Indeed fectibility" of the Church. Nor descibling and weighty treatines of Catholic on what is called the "Indeed fectibility" of the Church. Nor descibling and weighty treatines of the same writers. How could be to the readers and when had neithed glad ther found the sale and the Nor descibling and weighty treatines of Catholic blue it had eather the same writers. How could be therefore the ward the sale and the most important bear. To the find the most important bear ing of this distinction on the whole subject. There is another fundamental law of the Church of the whole structure of the Latin Church and the salvation of its members depend upon the sacraments and their due administration." Yet "no priest or prelate can be certain that he er joys the power of the keys, and no member of the laity can feel assured that any sacrament which he receives is validly administered."

When Resquare the Roman Catholic which he receives is validly administered."
Why? Because the Roman Catholic
Church holds that, "in addition to the
material and form of the sacrament, the
'intention' of the ministrant to perfect it,
is requisite to its supernatural efficacy."
Now, then, with this doctrine as a tenet
of Roman Catholic faith on the one hand, of Roman Catholic faith on the one hand, and on the other, not only "twelve centuries during which the ignorance of it must have led to innumerable baptisms and ordinations which were invalid and void," but elso the fact, which "no one can doubt," that from the twelfth century it not at least recent times the Church until at least recent times the Church has been full of reckless, careless perverse priests, whose ministrations have been void through ignorrace and indelence, if not through mailee and infidelity, and of Bishops whose worldiness rendered the performence of their office a mere perfunctory duty "—what a terrible predicament in which the Roman Catholic Church finds in which the Roman Catholic Church finds itself. Millions consigned to hell through failure to enjoy valid baptism or absolution; myriads whose baptism has been invalid, and, lastly, the possibility "that from the Pope down there is not one who is actually in orders and in possession of the supernatural powers which he claims to exercise." It is, indeed, "self destructions of the Cherches Speck are Mr. Las's

the supernatural powers which is carried to exercise." It is, indeed, "self destructive" of the Church. Such are Mr. Lea's frightful visions, in the sight of which he cannot understand the "equanimity" of the Roman Catholic faithful in regard to the efficacy of the sucrements administered Let us throw a little light into the dark ress of the theological speculation in which Mr Les has lost himself. First, however, let me say that neither the real difficulty of the case nor Mr. Lea's exaggerated conof the case nor arr. Less exaggerated con-clusions are anything new to Catholic theologians, the latter being reported nearly identically in Paul Sarpl's "His-tory of the Council of Trent;" and the tory of the Council of Trent;" and the former being mentioned ex professo in the official law-book of the Church—the "Corpus Juris Canonici," d. III Decret. Greg. IX, tit. 43 (from Innocent III) Nay, from c 60, C, I, g 1 of the "De cretum Graliani," we may infer that the matter was considered as early as in the eighth century. In fact, the main difficulty in regard to being certain of the valid ministration of the sacraments is as old as the sacraments themselves—as old as

valid escraments. This conviction does not rest in any way, not in the very least, on man, good or bad, believer or disbeliever; it is based altogether and solely on the infallible promises of her Divine Founder, Jesus Christ. "Behold I am Founder, Jesus Christ. "Behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 20) "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Ib xvi. 18.) To us the Church is neither the will of man. 18.) To us the Church is neither the work of man nor left to the will of man. She is the work of God to last till the end of time, drawing her life and action from the spirit of the Father and the Son, being assisted by Him as her Paraclete and Comforter. She is that "glorious Ohurch, Comforter. She is that "glorious Church, Comforter. She is that "glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish"—the Church that Christ loved and for which He delivered Himself un, and of which He is Himself the Head. (Ech. v. 93. 95. 97.) She is "the Church un, and of which the is Himself the Head.
(Eph. v. 23, 25 27) She is "the Church
of the living G-d, the pillar and ground
of truth." (1. Tim iii, 15) The Church
being the assembly of the "fellow citizens with the saints and the demestics of God,"
is that divine edifice "built upon the
foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building corner-stone, in whom all the building being framed together, groweth up into as holy temple in the Lord, in whom you also are built together into an habitation of God in the spirit," (Eph. ii. 19-22) True, there is in the Church a human element; she is of men, among men, for men. But human nature in the Church is not left to its weaknes, and depravity. There is the spirit of God to guard and guide, to purify and slevat, to strengthen and perfect. Under hy Divine guidance and protection the Church of God can never fall in continuing the vork of redemption among the fallen rate and in performing her ministry to sinfin man. performing her ministry to sinfu man. But this Church is not a mere abstraction of the mind or a creature of imagination it is a living organism, a concete and real being, visible in its external appearance to all the world, the assembly of all the faithful in union with their lawful pastors. Although individuals may fall by an abuse of their free will, yet neither

e* BE THERE A ROMAN CATHOLIC will pastors nor the faithful ever collectively fail away from the faith delivered to them or obstruct the channels of to them or obstruct the channels of divine grace, sacrifice and sacrament, confided to their charge

Mr. Les is evidently not aware of the

To show the length to whice, even in religious discussion, fancy, unbridled by reason or common sense, may go, I would offer another remark Taking the history of the Catholic Church — I mean her doctrine and laws, her preaching and works — as witnessed by true historical documents, does any well-educated and fair-minded Protestant nowadays believe that the Catholic priesthood was at any time, even in the darkest ages, such an unprincipled, impious and God less set of men that they would simply play with the immortal souls who, in childlike confidence and for conscience' sake, came to receive from their hands the necessary means of salvation? Does Mr. Lea perceive the meaning of the awful charge that he insinustes against a whole class of men who were at those very times the standard bearers of Christian faith and European civilization? How many of them were civilization? How many of them were such devillah creatures of such satanic malice as the charge implies? Or does he not know what Catholic priests and people that had been done for the children of have at all times thought of the salvation the lost—the little that, as a matter of or the loss of a soul redeemed by the Precious Blood of Christ, of eternal bliss or eternal damnation? But enough; still I cannot here pass over the remark that whoever to-day pretends to the honor of an historian ought to know that the time is passed when such wholesale slanders of "a Church full of reckless and perverse priests" could be copied from previous writers without being punished

by well-merited contempt.

But suppose there have been some wicked priests to commit such a sacrileg ious profanation to the Sacrament by withholding their intention, are we allowed to infer that such has been generally the case? Logicians mention among material fallacies that of the accident, which con fallacies that of the accident, which consists in arguing erroneously from a special
case to be a general one. Because one
Aposile was a rogue, were they all such?
Because one actor leads an immoral life. can we say they all do it? The same fallacy is implied in Mr. Lea's fearful possibilities. It is possible that each man gets crzzy; does Mr. Lea think God's providence will allow a whole nation to lose their minds? Each one may commit suicide; will men commonly do it? Each business man may cheat you; can you not generally trust them? It is absorbed to the control of each one that he was not generally trust them? It is absolutely possible of each one that he was not concerning the ministration of the sacraments is as the Church. That pretended ignorance of twelve centuries concerning the ministerial intention applies at most to the speculative treatment of the question or its theoretical concentration; the practical doctrine was always in the Church. There is also a Catholic development of dectrine or dogma, as any one may find explained by reading Cardinal Franzelin's beautiful treatise on "Tradition."

Equally as old, however, as that difficulty is the firm conviction of Catholics that in their Church there is an unfailing ministry to dispense at all times true and valid eacraments. This conviction does not rest in any way, not in the very least, on man, good or bad, believer or dispersions. made in a single case, it would soon be found out and remedied. Well, do you found out and remedied. think that in the Church of God, which is think that in the Unurch of God, which is the treasury, the bank, to distribute His graces and blessings to man, to whom He has confided the dispensation of His Word and His sacraments, her Divine Founder left no safeguards, or that in His omnisci-ence and infinite nower He cannot assend ence and infinite power He cannot remedy

> the validity of a doubtful because of the minister's intended by the content of t Pallavicini's answer is quite appropriate;
> namely, there is no more danger
> from this point than from the
> omission of the required matter and
> form, or their moral union. Every Pro
> testant creed which admits an objective
> reality of the same matter and does not testant creed which admits an objective reality of the sacraments, and does not make their validity depend exclusively on the subjective faith of the receiver, is exposed to the same objections as the Roman Catholic doctrine. Catholic the ology maintains that, as long as there are not very good reasons to the contrary, the faithful may rest fully assured that the sacraments which they received were validly administered. The answer of William Estius, whom Mr. Lea calls "one of the soundest and sanest theologians of the eeventeenth century," that the faithful must be content with a moral certainty and not trouble themselves about possiand not trouble themselves about possibility, is so thoroughly Catholic that no one can grasp its depth who does not clearly understand what are C tholic Faith and Divine Hope.
>
> The Chi h teaches, will be st except

Catarrh In the head
Is a constitutional
Disease, and requires A constitutional remedy Like Hood's Sarsaparille Which purifies the blood. Mares the weak strong, Restores health.

give him sufficient grace and means either to receive these sacraments validly before he dies or to have perfect contrition and charity, by which his sins will be forgiven. If man does not make proper use of that grace, no one else can be held responsible for his damnation. In this sense Ferraris could say in truth that none are damned through the malice of a priest; but they are by their own sins.

Mr. Lee's articles, like his works on the Church, show him to be an unreliable writer on Catholic doctrinal or disciplinary history. He lacks the qualities absolutely required for such an object. To study his works is, in more than one respect, trying to a Catholic student's charity and patience. We are thankful to him for patience. We are thankful to him for having placed conveniently together a great many materials, and shown the way to historical sources hitherto not so well known. But that is all.

THE CHILD SALVATIONIST AND THE CATHOLIC CHURCH.

London Universe, Dec. 27.

London Universe, Dec. 27.

Preaching on last Sunday evening in the Courch of the Immacuiate Conception, Farm street, the Rev. Father Gavin, S. J., delivered the second of a course of sermons. Dealing with the subject of "The Children of the Lost," he said by the children of the lost he recent the children of supplers robbers. meant the children of gamblers, robbers, murderers, and all that wast army of ninety thousand, who, on an average, every day found their abode in prison. Of these he knew not that all were equally guilty, but many of them, perhaps the most of them, were branded, and that forever. There was always a certain stigma attached to imprisonment, and he might fairly group together the children begotten of that class with the children begotten of others, who were in access more and in other cases less some cases more and in other cases less guilty, and call them all by the general name of the children of the lost. "I have no hope," said

A GREAT LIBERAL STATESMAN, "for the present generation. My only hope is in the children that something may be done for them." He proposed to consider briefly that evening the children of fact, could be done for them; and, on the other hand, what the Catholic Church did for the children of the poor in spite of its many difficulties. He would take the case of a child in London born of respectable parents who were poor. That child was sent to school. The father, perchance, earned his bread by working for twelve or fourteen hours a day and the mother for nearly as many, and the child knew hardly anything of home as Catholics understood the term That child was sent to school, as the law commanded, to gain a smattering of knowledge for the race of life. A school was a place to teach, and not to educate. Teaching meant to impart a certain amount of knewledge, education meant to draw forth the latent capacities of boys and girls, to fit them to be me and women in the great empire in the future. The poor child found itself a cipher in the school, which, in the words of a popular author, was nothing better than the recking of

where the innocent child, born of respectable parents, might find itself side by side with the child whose father was a thief, and whose mother was something still worse, and where he might have to listen to conversation and foul all which mould played with the boys and girls in the streets, and returned home knowing a little of secular knowledge and perhaps a great deal of vice, and grew up without any help from God, prayer, or the sacraments, and thus prepared itself for the great race of life in which even.

THE STRONGEST WENT TO THE WALL.

That was not the case of a bad child nor the harm possibly done by an unfaithful minister?

I have no time to enter upon a specific explanation of individual cases in which the validity of a sacrament might be doubtful because of the minister's intention.

Specifically, and the case of a bad child nor one born of vicious parents, but of the child of the many of the respectable poor who were outside the Catholic Church. He would suppose one case. The case was a perfectly true one. Let them suppose a child who was begotten of that plate their present, and still more their future. They were the savages of modern of the abbey there are savages greater than any you could find in the wilds of Africa." crime. The child of a lather who was a drunkard, and of a mother who was something worse; a child who was born into a den where the cattle of the field would refuse to herd; a child who drank in vice from his mother's lips and with his mother's milk, and who never heard the name of God spoken except in oath, or curse, or imprecation, who was obliged to

through his own personal fault. None will be damned because of a mistake If a person by some mistake or other were not baptized or had not received valid absolution, God, in His infinite mercy, will give him sufficient grace and means either to receive these sacraments validly before the dies or to have perfect contrition and charity, by which his sins will be forgiven. If man does not make proper use of that and its hand against every man. The world was doing next to nothing to guard that child's depraved taste and train it to hold its own position in life. There came forward one who had done a certain amount of good. His object was reclamation of the soul first and then the body, and the soul was supposed to be touched by those hysterical gatherings, as he called them, by those EMOTIONAL ADDRESSES.

appeals to imagination of the Salvation
Army, by the chanting of hymns, or, to
use General Booth's own expression, by rousing choruses. Whenever good was done a Catholic priest rejoiced. The Holy Ghost's work was not limited; the grace of God was given to those who did not belong to the true Church, but our Lord had founded one Church and one colwithst Church had the secret of only; that Church had the secret of keeping the young heart pure; that Church was also an antidote against crime, and to that Church had been granted the power, through her ministers to forgive sins, and bring back the heart stained with crime to the ways of innocence and the paths of peace. The Caurch watched over the edu The Caurch watched over the education of Catholic youth. First and foremost, the child in a Catholic school was taught religion. Jesus Christ, His history, His mission, His work, His mercy, His sacraments and His personal love for every poor child that walked the streets of London were mentioned to him, and the rewards granted while on earth to a life of virtue and self denial. They might say he spoke only of a spiritual advantages. What did the Church do for the body? She neglected it to do good for the soul. There never was a statement so absolutely false. ment so absolutely false.

THE CATHOLIC CHURCH IN ENGLAND

never lacked her solicitude to minister to the necessaries of the body. In spite of poverty in the Archdiocese of Westminster there were charitable institutions sup-ported by the Catholic Church. Where ever the children of the lost were to found there was also to be found the divine solicitude of the Catholic Church. Her work had nothing sensational about it. She had for all men the same gospel, the same punishmen's and the same There was one class of the los towards which the author of "Darkes England" extended his kind solicitude He claimed to have rescued two thousand of the fallen. He referred to that class whom it was difficult to name in a Catho-lic pulpit, those people whose names were excluded from the conversation of th pure, and whose lives were a painful necessity. Two thousand of the felien raised once again! But those whose duty lay behind the scenes and who knew a little of the secrets of the human heart would be, to say the least, suspicious of any conversion which was not supported by the strong arms of God's sacrament. Was there a class of people on earth— THE MOST ABANDONED OF ALL ABAN-__which the Catholic Church shunned?

For these - towards these - she poured forth all the treasures of her heaven-born charity. He would suppose the case of a child, born of Catbolic parents, and taught in early childhood to pray; one who had learned the efficacy of the sacra ments and had gone out into the world seething in corruption to earn her place in the battle of life. Little by little holy practices dropped away, and she had fallen—caught in the nets of a wicked monater, or had been the victlm of love, falsely so called, or had given way perhaps to the crafty attacks of gold, and had fallen not only once but many times until her existence became one perpetual death. Every now and then the memory of better days would haunt her, and she fain would turn away from the paths of ments and had gone out into the world fain would turn away from the paths of vice into the ways of peace. Where could she turn? Her guardian angel and patron she turn? Her guardian anget and patron saint interceded for her with God. There was so sensational meeting, no invitation to pour forth experience offered to her. She turned towards the convent, and over the portal she saw the figure of the shepherd helping the sheep which had been lost and found again, and she was waited upon by holy and pure women, and she whose name was contagion learned how much Jesus Christ had done for the child of the lost; how the impure can become pure and the wicked be holy; how the heart could be regenerated again by the blood that was poured forth upon the cross, and the steps that had wandered were guided into the way of peace.

A handsome monument in granite i A handsome monument in grante is to be erected in Montery, California, in memory of the pioneer Franciscan missionary priest, the Rev. Father Junipero Serra, who came to California on the 3rd of June, 1770. The figure of Father Serra is ten feet in height. He is represented as steeping from an Indian cance, seried as stepping from an Indian canoe, and he bears in his hand a cross, which, in the establishment of a new mission, it is always the first care of the missionary to erect. The monument weighs forty tons and bears the inscription: "This monument was erected in 1891 by Jane L. Stanford, in memory of Father Juni-D. Stanford, in memory of Father Juni-pero Serra, a philanthropist, seeking the welfare of the humblest, a hero daring and ready to sacrifice himself for the good of his fellow beings, a faithful ser vant of his Master." Archbishop Rior dan and Governor Waterman, of Califor-sia will make addresses at the care nia, will make addresses at the cere mony of the unveiling, which will tak place some time this month. monument is in a commanding position on a hill overlooking Montery Bay.

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abundance of the heart the mouth was
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full of sin and erime he knew nothing,
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rider, but the flood was swiftly works equally well all the year

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