

JANUARY 17, 1891.

IS THERE A ROMAN CATHOLIC CHURCH?

MR. HENRY C. LEA ABLY ANSWERED.

BOSSON PILES. We are glad to see before the readers of the RECORD the able refutation...

It would be an idle attempt to refute within a few lines whatever is either false or inaccurate in Mr. Lea's answer...

The meaning of Mr. Lea's question— which sounds very strange at a time when the social position of the Church's head at Rome forms one of the great burning questions of European diplomacy...

But suppose there have been some wicked priests to commit such a sacrilege 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 consists in arguing erroneously from a special case to be a general one...

Let us throw a little light into the darkness of the theological speculation in which Mr. Lea has lost himself. First, however, let me say that neither the real difficulty of the case nor Mr. Lea's exaggerated conclusions are anything new to Catholic theologians, the latter being reported nearly identically in Paul Sarpi's history of the Council of Trent...

Equally as old, however, as that difficulty is the firm conviction of Catholics that in their Church there is an infallible ministry to dispense at all times true and valid sacraments. This conviction does not rest in any way, not in the very least, on man, good or bad, believer or disbeliever...

Catharr In the head is a constitutional disease, and requires A constitutional remedy Like Hood's Sarsaparilla, which purifies the blood. Makes the weak strong. Restores health. Try it now.

will pastors nor the faithful ever collectively fall away from the faith delivered to them or obstruct the channels of divine grace, sacrifice and sacrament, confided to their charge.

Mr. Lea is evidently not aware of the long and weighty treatises of Catholic theologians on what is called the "Indefectibility" of the Church. Nor does he seem to know the main answers to his conclusions given by the same writers.

There is another fundamental law of Catholic belief that Mr. Lea ignores. He says the sacraments are not the way-signs to the Church of Christ, and from her we receive the true sacraments, for she alone can tell with infallible certainty what they are, how many and where, and what is absolutely required for their validity on the part of the minister as well as the recipient.

But suppose there have been some wicked priests to commit such a sacrilege 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 consists in arguing erroneously from a special case to be a general one.

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. Suffice it to say, that Cardinal 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.

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 he dies or to have perfect contrition and charity, by which his sins will be forgiven.

THE CHILD SALVATIONIST AND THE CATHOLIC CHURCH.

LONDON UNIVERSE, DEC. 27.

Preaching on last Sunday evening in the Church of the Immaculate 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 God," he said by the children of the lost he meant the children of gamblers, robbers, murderers, and all that vast army of ninety thousand, who, on an average, every day found their abode in prison.

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 little that had been done for the children of the lost—the little that, as a matter 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.

THE CROSSING OF LONDON. 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 talk which would disgrace a den of infamy.

That was not 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. Let them suppose a child who had really deserved the name of the lost—the outcasts of human society—and he would say that there was nothing more dreadful than to contemplate their present, and still more their future.

MOBILITY AND DELICACY WERE OUTRAGED—such a child heard nothing, saw nothing but vice, and that child, too, was sent to the school. From the abundance of the heart the mouth was full to speak. If the child's heart was full of sin and error he knew nothing, heard nothing of a higher and a better

life in the school. If such words, simple and plain to Catholics, as duty, responsibility, God, sin, and judgment were unknown to it; if it had no teacher—no help seemingly—how could they be surprised if it turned always naturally to crime and sin, as the magnet naturally turned to the north?

THE CATHOLIC CHURCH IN ENGLAND never looked so desolate to minister to the necessities of the body. In spite of poverty in the Archdiocese of Westminster there were charitable institutions supported by the Catholic Church. Wherever the children of the lost were to be found there was also to be found the divine solicitude of the Catholic Church.

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 knowledge, education meant to draw forth the latent capacities of boys and girls, to fit them to meet the demands of the great empire in the future.

A HANDSOME monument in granite is to be erected in Monterey, 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 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.

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