POPULAR PROTESTANT CONTRO-VERSY.

Sacred Heart Review. XIII.

The title, "Romanism and the Republic," we are informed, is borrowed of harshness especially, has been from M. Bouland. As this gentleman easily communicated from any one from M. Bouland. The Catholic has since returned to the Catholic European country to another, whether religiously united or not. That death to Mr. Lansing for having adopted it. It would otherwise look a little forlorn is marked by Isaac Taylor as one of to Mr. Lansing for having adopted it. It would otherwise look a little forlorn in the world. He has made very effective use of it. It expresses, not only for him, but for almost all his American associates, exactly the ground which they profess to occupy. Here and there, it is true, some one makes no concealment, but openly declares that he wishes to see Roman Catholicism forbidden and suppressd as a religion. This position, however, is taken by few. It would shock both the age and the nation too much.
The end may be laudable, these worthy people reflect, but it must be veiled behind a patriotic display of the American flag. Accordingly they almost all declare that they have no quarrel, at least no public quarrel, with Catholicism as a religion, but only as a menace to civil order. Lansing, in particular, who in this as in everything else is a typical representative of the confederacy, ostentatiously and vehemently and repeatedly proclaims that with Roman Catholicism as a religion he has no controversy whatever. He is assailing it, he declares, only as a civil danger. How far he makes good his profession we shall see. This is his profession, however, and that of this whole numerous body of men. Whether the women would subscribe to it unanimously, I do not know, as the zeal of the gentler sex is more easily inflamed than restrained. It was a woman, and a very amiable one, that set up tha Spanish Inquisition, and if we ever have its Protestant counterpart established among us for roasting the Papists, its most inexorable judges and familiars will easily be supplied out of the same

the most part, is their platform. Like Hood's maidservent and her Catholic admirer, they declare: "My objections to you is strictly irreligious," as to which, indeed, I am very much disposed to agree with them. Only here is the question. If it is lawful to persecute a religion on account of its asserted civil dangerousness, why do they make such an outcry against the anti-heretical legislation of the Middle Ages? It requires no contortions of argument and distortions of fact to make out that most of the medieval heresies were civilly dangerous. The Albigenses, as it is futile to deny, and as such high authorities as Paul Sabatier and Bishop Creighton affirm, undermined the whole foundation of Christian, indeed of general human They denied that the world has been created by the good God; they taught their disciples to abhor all government; they did not suffer their clergy to have anything to do with like other men they commended suicide as an eminent Christian virtue. Most other medieval sects, on the contrary, taught that a justified man can not sin, and that the unrestrained indulgence of all his appetites in no way tagion, and even then, as is shown by Baptist scholar, Doctor Newman, they continued to entertain very elastic opinions as to the liberty of divorce.

Now whatever may be charged upon

Taking the men, however, this, for

civil order. If then it deserves to be legislated against only because it proposes to substitute one form of Christian order for another (which it can only do by converting us,) how can Mr. Lansing and his confederates complain of the medieval Catholics for taking vigorous measures against sects whose prevalence would have petrified society into insane austerity, or dissolved it into universal licentious ness? It was not the priesthood, but the priesthood and laity in common, that passed the enactments against heresy. The great emperor Frederick Barbarossa warred relentlessly against the Pope, yet he concurred with the Pope in warring relentlessly against the Cathari. His famous grandson, Frederick II., a man of absolutely secular temper, and commonly (though I think unjustly) reputed an unbeliever, went hand in hand with his stern enemy, Gregory IX., in guarding European order by inexorable legislation against subterranean forces which menaced a universal explosion. Indeed, Llorente makes the Emperor to have anticipated the Pope, though Bishop Hefele shows that this is a chronological mistake. To contend, therefore, for disabling legislation or proscriptlye policy against modern Catholicism and yet to bewall and condemn legislation which alone has left us a Christendom to contend in, is indeed eminently worthy of malignant zealotry, but in no way worthy of people who claim to be in the possession of their right reason.

They will tell us, however, that all the repressive legislation which they propose is a mere nothing compared with the cruelties of the Middle Ages a recovery of Catholic ascendancy in any country is a mere nothing com-pared with the severities of the Middle Ages. The mildness of modern penal Unitarians and Baptists, as Cranmer

procedure as compared with the harshness of medieval, is not a specific peculiarity or result of Protestantism, or of ethical difference, though by no means trifling, has been essentially less. Advance on this side, in the mitigation the nine ethical discoveries of modern Christendom. It is neither included nor excluded in the Canons of Trent, or the Augsburg Confession, or the Thirty Nine Articles, or the Westminster Confession. It has not been a

dogmatical, but a civil discovery, not

first made by theologians, but rather

by jurists. So, also, with the conviction that judicial torture to extort evidence is essentially absurd, and therefore wicked. It seems passing strange that it took the wisest and best men so many ages to learn this, but such is the fact By a happy instinct of English jurisprudence, torture was disused in England from about 1620, but even there, by no theory of its wrongfulness. Death under revolting cruelties was a part of English law down almost to 1820. It was only the slow ripening of the juridical sense that established the theory rejecting torture in trials as if by a sudden illumination, I believe somewhere about 1750. Torture had not been inflicted in the name of Cath. olicism, but as a usual judicial process, nor was it discontinued in the name of Protestantism. The conviction, once established, spread, with an enlightening flash, all over the continent, and was accepted by all the courts, from the Baltic to Gibraltar. According to Llorente, the Spanish Inquisition accepted the new position as promptly as any other tribunal. Writing about 1800, this former secretary and bitter enemy of the Holy Office remarked that for a long time back (about half a century) the Inquisition had not used torture in its trials. The very memory of it had died out among Spaniards, as DeMaistre found to his surprise in 1803. The notion that Catholic orthodoxy required the torture of a suspected offender who would not confess, or the burning alive of one convicted, found no lodgment in any Spanish or Italian head. Even as early as 1481, those eminent Spaniards who opposed altogether the punishment of heresy with death, remained in perfectly good

standing in the Church. And when,

in 1538, the Emperor Charles V., exempted the many millions of American

Indains altogether from the jurisdiction

of the Inquisition, this brought him in.

to no trouble with the religious author

It is true, the Popes, for several

generations, until fairly wearied out by the slow persistency of the Spanish tribunal, kept up incessant volleys of complaints against the harshness of its methods. Yet even then, as the great Protestant encyclopædia of Herzogthe relations of life, from marriage to Plitt remarks, its administration was less severe than that of most civil courts of the continent, Catholic and society, and barely tolerated this in heir laity; to those that were tempted pression resulted mainly from the sombre solemnities of the autos da fe, with their hundreds of penitents, often without a single capital infliction. Moreover, as Llorente testifies, its procedure grew rapidly milder (doubtless with an occasional relapse into rigor distinguished historian, Doctor Emil Comba, only gradually worked them selves clear of the Albigensian contagion, and even then as is shown. entirely. Its most deleterious effects in Spain seem to have been far less the results of cruelty than of its suspicious watchfulness, diffusing timerousness and mutual mistrust throughout culti-Roman Catholicism, it is essentially vated society, and at last inducing incombined with Christian society and tellectual stagnation. The Spaniards, somehow, seem to have had an impres-sion that they were better Catholics than the Pope, and orthodoxy that is so straight as to lean backward seems to be but another name for heterodoxy. Spain, in this respect, appears to have been a good deal like Scotland. Had Scotland remained independent, the Presbyterian General Assembly might have been a good deal such an incubus on her as the Holy Office was on the Peninsula. United with Episcopalian England, it took a far happier turn. Had Spain been for a few generations under the more genial influence of an immediate control by the Holy See it might have been a good deal to her religious advantage. However, according to Blanco White—who is one of Mr. Lansing's great authorities—the Spanish Jesuits were a happy counterpoise to the Inquisition, a very beneficent influence for Spain, intellectually, morally and spiritually. Somehow or other Mr. Lansing has forgotten to mention this testimony of White, which is adduced by Canon Mozley. Perhaps he would say, with Froude: "I had

no use for it. However, farther on we shall have ample opportunity to consider some of Liorente's astounding transformations of facts, in very superfluous disparage ment of the Inquisition, and then some of Mr. Lansing's astounding trans formations of Llorente.

The common trick of contrasting the mildness of church trials in the nine-teenth century, in all Christian countries alike, with the harshness of all sorts of trials in the Middle Ages, as if the former were the fruit of some Protestant doctrine, working mysteriously even where Protestantism is rejected, and the latter the fruit of some doctrine of Catholicism, as if Catholicism created the barbarians whom it slowly civilized, is one of the most widely prevailing and injurious artifices of religious controversy. Are we no true True. And it is equally true that all the repressive legislation which Protestants that are not quite out of their created the barbarians whom it slowly heads imagine as likely to result from civilized, is one of the most widely religious controversy. Are we no true Protestants because we no longer burn

did, and no longer applaud assassina-tion, as Beza and Knox and Melanch-thon did, and no longer preach mock-ing sermons to a man writhing in the flames, as Hugh Latimer did, and no longer burn decrepit old women in tar barrels, as Scottish Presbyterians did down to 1715? Our disuse of these things shows us to be the better Pro-testants, and the Catholic disuse of similar things shows them to be the better Catholics. Few men did so much to shatter the witchcraft delusion and its cruelties as the Jesuit Frederick Spee. What belongs to the Catholic faith Catholics believe and practise now as ever with equal fervor, but on the whole with more enlightenment. What appertains to the harshness of harsh ages, they, no less than we, have left behind, as it becomes the Christian generations, retaining the faith of their forefathers, ever to surpass them in spirituality of methods. Such an im-mutability as precludes the Church from a continually nearer approach to the temper of Christ is, I will venture to say, an immutability which she would reject with horror. A perpetual advance in the assimilation of the faith involving of necessity a continually more searching application of the faith to every department of the individual and general life, is something which the Vatican Fathers enjoin on the faithful to strive after more and more.

Charles C. Starbuck. Andover, Mass.

THE INCOMPETENCY OF SCIENCE.

N. Y. Freeman Journal.

There is no word in the language so flippantly used by the shallow and noisy infidel as the word "science." Science teaches this, that and the other thing, therefore Moses was mistaken, the Bible erroneous and Christianity false. That is about the formula though it may be changed somewhat to fit particular cases. By "science" the people who use this kind of argument mean the physical sciences whose dictates are in their estimation infallible. Whatever contradicts science must be false. Revelation contradicts science, therefore revelation is false. That is the way they go on. It requires but little reflection to see how fallacious this whole line of argument

What is meant by the saying that science teaches so and so?

It simply means that investigation, necessarily limited, has led some man or men to the conclusion that a certain thing is a fact or a law of physical nature. It is evident that the teaching of science in this sense is not infallible, for as a matter of fact it is not science teaching, but certain individuals using their private judgment and drawing conclusions from premises which they assume to be complete and adequate to justify their conclusions. As these individuals—called scientists
—are admittedly fallible, they are liable to err when they think that the data supplied by their experiments are complete and competent to justify their conclusion. Until they demonstrate the completeness and competency of their data given by investigation, all inferences drawn from them are unreliable and have no scientific value. This is proved by the history of the physical sciences, which shows that they are constantly amending their data and changing their conclusions; rejecting to day what they taught yesterday as scientific truth, and teaching to-day what they will reject to morrow.

This fact being undeniable, the argument against Christian truth drawn from the teachings of science may be turned with destructive force ever contradicts science must be untrue. But science has in innumerable cases contradicted itself. Therefore science is untrue, unreliable, because by its own confession it has taught falsely about everything that it has dealt with.

Here by science we mean the scient ists, as they are its self-appointed mouthpiece and the only medium by which it speaks. Nature, like Scripture, needs an interpreter. If the interpreter be fallible—as the scientist is -the voice of nature coming through him partakes of and is vitiated by the medium through which it comes. Whatever that voice may be when uninterpreted—that is, when unheard it is fallible when heard through a fallible interpreter. Therefore nature, as heard through the scientist, is fal Therefore nature, If further proof be required it is found in the fact that the teachings of science, through its self-appointed interpreters, have been a series of changes and contradictions. And that changes and contradictions. which changes and contradicts itself is necessarily fallible. Science, then, as known through its interpreters, being failible, is not and cannot be the criter ion of truth in the order of physical nature; and much less can it be the test of truth in the spiritual or in the supernatural order. It is said, and truly, that nature does not lie, but that cannot be truly said of its interpreters.

Aside from its fallibility science labors under another defect which renders it incompetent as a test of It never has and never will have said its last word on any subject it has dealt with. Its latest word is

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always subject to amendment or contradiction by further investigation.
The dictum of such a teacher is, of tcourse, unreliable, incompetent, unfit fo be advanced as a test of the truth or allacy of anything in any order of ex-

istence. Some one may be brash enough to claim that science has not contradicted itself. This brings us to the cause that led to the above line of reflection. Up until recent years science taught that the air we breathe was composed of oxygen, nitrogen and carbonic acid That matter was considered settled and if Moses had said that instead of three there were seven constituent elements in the air the loqua-infidel would have grinned at his ignorance and said with his usual dogmatic assurance: That is one of your mistakes. Science teaches that there are only three constituents in the air. And he would imagine that he had effectually nailed Moses, and his credulous hearers would shout at the victory.

But now comes the announcement from London that Professor Ramsay has discovered that besides oxygen, nitrogen and carbonic acid there are four other elements in the air, namely, argon, crypton, neon and metargon. How long this latest word of science will last no one knows, but it will doubtless be the infidel's criterion of truth, for a time, by which to measure the eternal veracities. And when science contradicts itself again he will reject its former teaching and take its later word as the criterion of truth, and so on indefinitely, and call those who do not agree with him ignorant, superstitious, benighted.

Again, science used to teach that the world was a sphere, then that it was a spheroid, then that it was a prolate spheroid, then that it was an oblate spheroid. At this point science for a time stopped its contradictions and gave the world a rest. The oblate spheroid dictum was the scientific criterion of truth, and any one contradicting it was ignorant and superstitious.

But now it is announced that the United States Geodetic Survey has discovered that the earth is shaped like a spinning top with the peg toward the South Pole. The world must now re-adjust its ideas to this last dictum of the misleading teacher-science, or rather to its misleading interpreters.

From these illustrations and many others that might be given it will be seen how shallow and unphilosophical it is to make the latest word of science the criterion by which to test the eternal truth revealed by God.

Science objectively considered is nothing else than being and existences as God knows them to be. Subjective ly considered, it is nothing else than man's knowledge of being and existences. This knowledge, because man is finite and fallible, is necessarily limited, imperfect, and when depending on his unaided efforts, in great part erroneous. It ought to be needless to say that science in this subjective sense -which is the sense in which it is exploited - is not the measure of truth.

And yet the agnostic ninnies will probably never cease chattering about

WHY?

We quote from the Arrow, a Protestant Episcopal paper, the following announcement: "The Confraternity of the Blessed Sacrament will celebrate the thirtieth anniversary of American branch on Thursday, June 9. The festival will be kept wherever

there may be priests-associate, with first vespers and sermon or instruction on the eve, and with a Mass and sermon on the day. The annual conference will assemble in the Church of St. Mary the Virgin, New York, after the second Vespers, at 7:30 o'clock. The services, etc., are open to every-The Arrow, of course, claims that its ritualistic association is purely Catholic. Why the extreme ritualists cling to the shadow when they could have the substance is somewhat incomprehensible.—Boston Republic.

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