

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.
CUNCEIX.

We will examine some passages in one or two Provincial religious papers that have been sent us, beginning with the Presbyterian Witness, of Halifax. We will take first a letter from Mr. Murdoch Mackinnon, protesting against the Protestant propaganda in Canada. He felicitates the Witness on its growingly friendly relations with the Roman Catholics, of whom he rightly says, that "they are doing their part, and a very great part it is, of the Master's work in the world."

This is all excellent. The Protestant propaganda in Canada does seem rather scant of results. As Mr. Mackinnon says, ignorant and worldly Catholics may best be incited to a higher life by their own clergy. Yet the collision of varying opinions often strikes out sparks of faith and knowledge which otherwise might have lain dormant. The rich fruits of the Counter-reformation appeared after the tremendous shock of the Reformation had startled the spiritual energies of Catholic Christendom out of their slumber. See the late Bishop Hurst's admirable article in the Methodist Review.

Mr. Mackinnon compliments the Canadian Catholics on the patience with which they tolerate the Protestant propaganda, and questions whether the Protestants would endure a Catholic counter-movement. Under favor, it seems to me that neither the complacent nor the censorious is fully deserved. The Canadian Catholics love the law, and so, no doubt, do the Protestants. Either party, in tolerating a propaganda of the other religion, is simply complying with good citizenship. Canadian, like American, law, under certain precautions for the public peace, guards the right of every man to express his religious beliefs, and to win as many adherents to them as he can.

Now we, on this side have certainly our full share of intolerance, yet we endure without remark a Catholic propaganda which expressly calls itself a "mission." How many converts it makes, I do not know; but it certainly accomplishes a great deal of good in removing misunderstandings. Even the intolerant South, where indecisibly hideous slanders are diffused and received, has not yet thought of lynching a Paulist Father.

Now we, in turn, might accomplish great good if we appointed a mission, and sent out agents among Catholics to circulate such books as "External Religion," by the Rev. George Tyrrell, S. J., or "The Saved and the Lost," by the Rev. Nicholas Walsh, S. J., or The Encyclical of August 10, 1863, or Cardinal Manning's extended letter to Mr. Ward on the obligation of recognizing the fruits of the Spirit wherever found, or the Ave Maria's warning to Catholics not to contradict the teachings of the Catholic Church, or Rudyard Kipling's portrait of Father Victor, or Dr. Arthur T. Pierson's charming little biography of St. Charles Borromeo, or his thrilling account of the Catholic martyrdoms of Korea, or Savonarola's "Triumph of the Cross," published by Propaganda. We have more money than the Catholics; then why should we not spend a surplus of it in so excellent a colportage?

Then also what an excellent effect it would have if the Evangelical Alliance would depute men of weight, and sound lungs, to go into Catholic districts, and in front of the churches, to proclaim with a loud voice: "Oyez! Oyez! In the name of the united Protestant world, hear and understand. All that Martin Luther says agreeably to St. Paul, we, with all good Christians, receive and believe. But there are certain propositions of the said Brother Martin which we abhor and detest. *Imprimis*: Faith justifies before love and without love. *Item*: If a man only has faith, he is not vital how many consciences he commits. *Item* (orally reported): A Protestant ought not to be afraid of a good round lie for the good cause. *Item*: If a woman not being sought in marriage becomes a mother out of wedlock, she pleases God better than by remaining a virgin. *Item*: Unmarried chastity is a pretence and an impossibility. Whosoever shall say such things, Bishop, Reformer, or Divine, let him be Anathema. And let all the people say Amen!"

Now I can not but think that such an exchange of agencies would be very helpful towards establishing a better understanding between the two religions. If we will only cleanse our own Augean stables, our brethren of the other part will not be burdened with the disagreeable office of cleansing them for us.

I can not, therefore, altogether agree with Mr. Mackinnon in deprecating all agencies among the Catholics, although I will not undertake to say that the Presbyterian propaganda of which he speaks is guided entirely on the lines which I have laid out.

We will now turn to page 4 of the Witness, column 2. Here is an article on the Immaculate Conception. I need not say that, as a Protestant, I do not receive this doctrine. Nor do I entertain the prevailing Roman Catholic belief touching the relation of the Blessed Virgin to the Divine administration. Therefore I should have no occasion to animadvert upon this leading article of the Witness but for a sentence or two at its end. Thus: "The Pope says good things about Mary: so do we all. But we do not worship her."

It appears then, according to the Witness, that the Catholics worship the Virgin. If so, then of course they are idolaters. Now, as St. Paul declares, an idolater has no inheritance in the kingdom of Christ and God. Then if the Catholics are idolaters, all the friendly things which the Witness, in this very number, says and receives, and its recognition of the Church of Rome as a Christian body are wholly unwarranted and criminal, and should subject the editors to ecclesiastical process. Moreover, its friendly commendation of a late article of mine in

this Review (inadvertently credited to the Ave Maria) is highly reprehensible, for I throughout deal with the Catholics as Christians, which, if they are idolaters, I have no right to do.

The original Reformers were more consistent here. At least Calvin said: The Papists are idolaters; therefore they should be put to the sword. Bucer said: Rather, they, with their wives, their children, and their cattle, might well be stoned, or burned in the fire.

True, Calvin recognized that there are genuine Christians still in communion with Rome, but he must have viewed these as a vanishing exception. John Knox made no such weak concessions. He and his brethren were driven almost wild by a timid suggestion that an occasional Papist is perhaps a child of God. Richard Hooker's suggestion that possibly a few Catholics were saved before the Reformation (he did not say, after) was very ill-received by the Puritans. The Primate gave it a guarded assent.

Now here was consistency. The Calvinistic Reformers, at least, were not much disposed to eat their cake and have it. Their reasoning was clear enough. An idolater cannot inherit the kingdom of God. The Papists are idolaters. Therefore the Papists can not inherit the kingdom of God.

On the contrary, the Witness says: Idolaters, except by repentance, can not be saved. The Roman Catholics worship the Virgin, and the worship of a creature is idolatry. Yet the Catholics, though idolaters, may be, and often are, excellent Christians. Moreover, the Church which commands the worship of a creature is a Christian Church. Where is the consistency here?

Does the Witness say that Catholics worship the Virgin in the elder sense, in which "the people worshipped the Lord and the King?" And what is there wrong in that? Is not the glorified Mother of the Lord, present or absent, worthy of immeasurably higher veneration than Solomon, present or absent? Solomon is a creature, and Mary is a creature, but surely Mary is a vastly more exalted creature than Solomon.

Do Catholics acknowledge the Virgin as the source of grace? They do not. Now we all acknowledge that the intercession of a creature may be the channel of grace. To invoke such intercession, therefore, whether well or ill-warranted, is essentially different from our petitions to God, to grant us internally the gifts of His Spirit, or externally the benefits of His Providence.

CHARLES C. STARBUCK,
Andover, Mass.

ABOUT LIQUOR LICENSES.

Cardinal Manning says: "Does anyone believe that the multiplication of churches and schools has not the effect of promoting education and religion? I do not believe any reasonable man will deny they have the effect desired in their erection. How, then, will any man deny that the multiplication of places where intoxicating drink is sold has not a tendency to increase intoxication?"

"If a public-house is set down in the midst of hard-working, industrious sober men, look at how the happiness of their homes is disturbed. If a public-house is set down in a court or street of London, you know the character of street is changed. You have no power of preventing it."

"When I see a man or woman drunk, I have always a profound feeling of compassion, a great feeling of shame, and also a feeling of indignation. The compassion and the shame are for the victims of drink, but the indignation is for those who drive a profitable trade in intoxicating drink."

A proposal of those words of the great friend of the English working man it may not be out of place to add that the same sad result of the multiplication of liquor houses is observable in our own country as in England.

Such a multiplication is rarely spontaneous, usually called for by the communities in which new liquor houses would be opened. As a general rule the great bulk of the community deem it one of their greatest blessings to be free from them.

Ordinarily the person most enthusiastic about opening a liquor house is the man that expects to make money by selling liquor.

Those two patent facts go a good way to overset the strange contention that more liquor is drunk in communities where there is no license to sell liquor than if those communities had a license in their midst.

Anyway, it is the queerest proposition in the world to start out sobering up a community by making liquor more easily obtainable.

Another paradoxical proposition is for the man that seeks to multiply liquor houses to claim that he is really acting in the interests of temperance.

And still another disputable proposition is that people who need a stopping-place or a boarding-house need liquor thrown in with either.

What is strangest of all is that persons that do not believe that liquor is needed in their midst will sign a petition for sake of friendship; they have not the courage to say "no," and still in a wide experience we know that a great bulk of those signers pray in their hearts that no license will be granted; in fact, that a great bulk of them are only too happy to sign a counter-petition.

Another strange fact is how some men's names get on to license petitions without their knowledge. In a long experience we have seldom met a bona fide license petitioner. This is a hard thing to have to say. We have heard License Commissioners give expression to a similar experience.

One thing we have observed every where we happened to be is that it is practically impossible to minimize the evil following the multiplication of liquor houses in communities where there is no permanent police protection. In face of public opinion as it is forming to-day, we have too many licensed houses already.—The Visitor, Eganville, Ont.

FIVE-MINUTE SERMON.

Fifth Sunday After Easter.

PRAYER.

"Hitherto you have not asked anything in My name, and you shall receive." (St. John xvi. 24.)

Our Lord does not mean by these words that His disciples had never prayed, because otherwise they would never have become followers of Him. No man could come to Jesus unless the Father should draw him, and God always makes His graces dependent on prayer. Hence they must have prayed for the graces already received. When St. Paul was announced to be a convert to the true faith, it was said as evidence of his conversion, "Behold he prayeth." A man who does not pray cannot receive nor retain the grace of God, because prayer is of obligation and necessary to the friendship of God.

What, then, does our Lord mean when He says to His disciples, "Hitherto you have not asked anything in My name?" He would have them understand that their prayers hitherto had only been weak beginnings. This is evident from the fact that even the Apostles never realized the magnitude of their vocations until they were enlightened by the Holy Ghost on Pentecost. The mysteries of redemption, the value of suffering and the glories of martyrdom, were all hidden from their eyes, lest they should become faint-hearted and falter in the course which they had to run. Our Lord, by the words to-day's Gospel, begins to lead them on, pointing out to them the means by which they are to be strengthened for their work. That means, brethren, is prayer. Whenever God has a work for a man to do, He first inclines him and teaches him to pray, and when he becomes a man of prayer, and acquires the habit of constant communion with God, then he is fit to do anything for God.

We have all of us got a great work to do—the work of our eternal salvation. "For straight is the gate and narrow is the way that leadeth to eternal life, and few there be who find it." It is a mistake to suppose that we are going to be saved by the mere desire of not being lost, otherwise every one would be saved because no one wishes to be lost. But we have got to work for the reward of eternal happiness if we would attain it; and the first requisite for the accomplishment of that work is prayer. There is one thing that makes that work easy, even to the weakest of mortals, and that work is prayer. Have you done nothing as yet? Is temptation too strong for you to overcome it? Then you have not as yet learned to pray. Become a man of prayer and all will be changed with you. Good works will become a pleasure; difficulties will be conquered, and your life, instead of being wasted by sin, will be employed for God and your own welfare in time and in eternity.

Now, the grace to pray is the easiest of all graces to obtain. Because God wishes all men to be saved, says St. Alphonsus, He gives all men the ability to pray. Sinners can pray. One is not required to be in the state of grace in order to pray. And if a sinner, no matter how deep his guilt may be, prays sincerely and continuously, he is just as certain to obtain the grace of repentance as the rays of the warm spring sun are sure to drive away frost. We have no excuse, then, for a life of sin, because we have a remedy in prayer. "Ask and you shall receive," says our Lord. The promise here given is infallible. All we have to do is to ask. How does a man ask if he really is anxious to get a favor? He never gets weary of making his petitions. Suppose that you wished some man to give you employment. You would not hesitate to ask him for it twenty times if you thought there was the slightest chance for you to get it. So we should act towards God. We should be just as earnest as we are in seeking worldly advantage, and then God will not disappoint us, although man may do so. God has few petitioners at His court, although He has all the riches of the universe at His disposal, but those who are most urgent and frequent in asking for His favors are His best friends.

IMITATION OF CHRIST.

THAT OUR PEACE IS NOT TO BE PLACED IN MEN.

So, if thou placest thy peace in any person for the sake of thy contentment in his company, thou shalt be unsettled and entangled.

But if thou hast recourse to the ever-living and subsisting Truth, thou shalt not be grieved when a friend departeth or dieth.

In me the love of thy friend must stand: and for me he is to be loved, whoever he be that appeareth to thee good and very dear in this life.

Without nor friendship is of any strength nor will it be durable: nor is that love true and pure, of which I am not the author.

Thou oughtest to be so far mortified to such affections of persons beloved, as to wish, as far as appertains to thee, to be without any human company.

To kneel on one knee at the rear of the church, out of sight and sound of the altar—some young men conceive that to be a proper way to attend Mass. They feel they are doing their whole duty to God if they do that every Sunday. What folly!—Catholic Columbian.

LIQUOR AND TOBACCO HABITS

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An Italian Bishop once sent out to the priests of his diocese the following circular:

"1. In all churches, immediately after feast days on which there have been very large congregations, the floors must be disinfected by means of wood sawdust, soaked in a one-tenth per cent. solution of corrosive sublimate. On ordinary days they must be frequently swept, after sprinkling them with water so as to raise no dust.

"2. Every week, and even oftener, the pews and confessionals must be cleaned with sponges and cloths moistened with pure water.

"3. Every week, and oftener if necessary, the grills of the confessionals are to be washed and polished.

"4. The holy water receptacles must be emptied every week, or oftener if necessary, and washed with hot water or a solution of corrosive sublimate."

That was a wise Bishop, comments Medical Talk for March, who sent out the above order. But we would like to add one more item to it, namely, that after every service the church windows and doors shall be thrown wide open and the pure, fresh outdoor air allowed to sweep through and through it, thoroughly cleansing it of the poisonous air and filling it with pure oxygen.

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Dr. Williams' Pink Pills for Pale People do only one thing—but they do that one thing well. That is the secret of their success. They actually make new blood; just that and no more. But good blood is the best cure—the only cure—for most diseases. Most diseases are caused by bad blood. Anemia, paleness, pimples, eczema, indigestion, biliousness, kidney trouble, backaches, sideaches, neuralgia, nervous troubles, rheumatism and the special secret ailments of growing girls and women—these are different diseases but they are all due to bad blood. Ignorant people sometimes laugh at the idea that one little medicine can cure all these different diseases—but they forget that they were all caused by one little trouble—bad blood. The foolish people are those who take a different medicine for every symptom without thinking of the one cause at the root of them all. Dr. Williams' Pink Pills strike at the root, bad blood and nothing else. They fill the veins with new, strong, rich red blood, which races to every corner of the body, toning the nerves and bracing each organ to throw off weakness and disease. In a brief way here is some strong proof of confirming the above statements:

John Craig, Kells, Ont., says: "I was paralyzed and had no power over my right arm or leg. I had to be lifted like a child. Dr. Williams' Pink Pills have cured me, and to my neighbors the cure seems like a miracle."

Miss Blanche Durand, St. Edmund, Que., says: "The doctor told me I was in consumption. I had alternate chills and fever, and severe cough and was daily growing weaker. Then I began the use of Dr. Williams' Pink Pills and my health and strength have fully returned."

Mrs. John McKerr, Chickney, N. W. T., says: "For twenty years I was a great sufferer from the ailments that make the lives of so many women miserable. I never got anything to relieve me until I began using Dr. Williams' Pink Pills and they have made me feel like a new person."

Mrs. Albert Luddington, St. Mary's River, N. S., says: "I was a cripple from rheumatism until I began using Dr. Williams' Pink Pills. Now the aches and pains have left me and I am as well as ever."

Mr. M. C. Lamerton, N. W. T., says: "Dr. Williams' Pink Pills cured me of a severe attack of erysipelas."

Mr. William Holland, Sarnia, Ont., says: "I suffered for two years from kidney trouble. I tried many medicines but got nothing to help me until I took Dr. Williams' Pink Pills, and after using them about a month every bit of the trouble was gone."

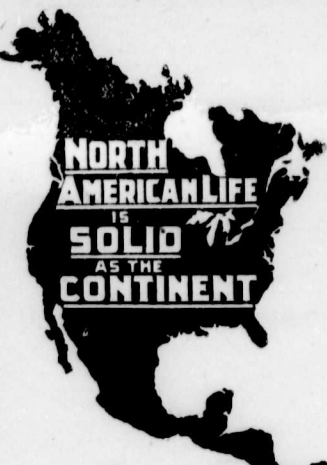
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CHATS WITH YOU

It is not the sturdy, solid youth who is spiritless, vacillating, whose manner to be an apology for living, rated a failure in everything. His case is by no means less. He has either not found his point or has lost his path. A pathetic guide is found in the written especially for this

A Word to the "Nervous" The strong-willed, solid man must not absorb all. Let us say a word to the despondent youth who has impulses, but no more brain jelly. If I am driven to the stretch of mountain road in my buggy, I do not let the stalwart youth following, ing the brae with a firm cheerful song, when I am same age fallen by the wayside and footsore. This one way of the mountain; I see him to jump in, and I take the hardest stage of his journey.

In a somewhat similar help the "ne'er-do-well" must tell you what kind of As I have said, he has not but they effect nothing. The thin, dribbling, dried mill-race that has moved a wheel, but has no wood in it. He is easily ward influences; but it is ton of dynamite to raise plane of consistent, steady life. He makes good but the first puff of them away. He promises a saloon; yet when that to come and have a drink refuse, although he is probably a drink will be his case. Then again, a week in a position that contented, longs for a appointed work in a and eventually either "fired."

Is a young man of the less case, a dead failure, object lesson of incompetence to all who know him. He can make success if he hold the simple rules. It is such a one that he can be very stubborn. choosing a life career, all the tenacity that he him hope and strive and of checks, and sneers, ments, and repeated failures narrow his thoughts, aspirations and longings that career. Let him hind him, nor right or straight ahead to the determined to attain. cases out of a hundred thus ultimately reaches efforts; and who will maining case is a failure, mainly, noble qualities struggle?

You will say, perhaps do-well" is incapable of effort. But he is; and that he is, if you will he insists on some trait as a reed in a much matter. What he wants motive.

But he must safeguard to succeed, by keeping verse influences. Old try to win him back. Brown will laugh at him, sneer at him, and tell him to be a success. He must lightly, but avoid the possible. When they est they will cease and will let him go his own. He must also guide him rule of life. Such a rule to every young man necessary to one of a position. Outside his let him have some definite for every moment. Be a line with his chosen most advisable.

Above all, I would be sincerely and unflinching. No natural firmness habit of self-control with the grit, the backbone developed by daily prayers, the sacraments, the exan science, and the system spiritual books have saving thousands of "no society, the Church a Bernard Feeney, St. in Catholic Columbian

Do Your Every Day "A good many people Southern Messenger, realize that the faithful the plain duties of every first requisite of Christ "Obedience is better full the duties of obedience the will of God there."

Ways of F The selfish mortal sliders anyone but him. The young man who his money before he g The lazy person who propitiates praise or longing to another.

The lazy young man office late, leaves ear tually at the firm t The lazy man who a to rust, doing as li allowing ambition, o respect to go up, lit tively, in smoke.—I graph.

What They C "The man who will for beer or whiskey will toss a dime into foreign missions on Catholic Advance, who trails up the m twenty-dollar hat w bent on her per-be nothing at all."