

A BAPTIST'S SINGULAR ERROR.

A favorite theme with many anti-Catholic writers a few years ago was the supposed tendency of the Catholic religion to lead the people to rely upon a mere external conformity to the precepts of the gospel. Catholics were charged with not trusting in Christ, but relying upon their supposed good works, the perfunctory performance of a round of religious duties, while their hearts remained cold and insensible to that fervent spirit of love and devotion which constitutes the soul of true piety.

Those were the dark ages of Protestant ascendancy and Protestant ignorance. Fortunately the progress of light and knowledge has pretty much dissipated the mists of ignorance and bigotry, and the tone of the Protestant papers has very much changed on that subject. Still, we occasionally witness the cropping out, of the old spirit in some of the narrower and more bigoted Protestant papers. Among these we are sorry to have to include so interesting and ably conducted a paper as our esteemed contemporary the *Baptist Watchman*, which seems to lose no occasion for showing up what it thinks to be the radical weakness of the Catholic system.

In a late number commenting on the topic "Symbol and Reality," the editor remarks:

"The religious life reveals itself in outward acts. We cannot read the hearts of others: our only test of the inner life of others is to be found in its external manifestations. God looks upon the heart, but for man the only rule is 'by their fruits ye shall know them.' Still, the outward act, though it is the exponent of the interior life, is not that life. One of the most serious perils to spiritual religion lies in a failure to recognize this clear distinction. A vital and pervasive error of the Romanists roots itself in such a failure. The religious man, the Romanist says, will do certain things—repeat certain words, be present at certain places, give certain sums—therefore, if he does these things, he is religious. The people who are trained under such a system soon come to believe that religion means the doing of certain things, that when those things are done, religion has been done. Inevitably, the religious life becomes the performance of an external act, instead of the possession of a disposition; and the way to acquire proficiency in the divine life is to do a larger number of prescribed religious acts, instead of to seek to bring the inner life into harmony with the divine will."

Now, why our contemporary should feel called upon to indulge in such an ungenerous, and we may say, groundless—fling at the "Romanists," please note we are Americans—is more than we can conceive, unless it be because it conceives that Baptists upon the whole are better Christians, and, perhaps, greater saints than Catholics. We can hardly conceive of our sensible Baptist friend as standing in his temple, and with the Pharisee of old thanking God that he is not as other men, not even as this poor Catholic publican. We do not believe that if he should accidentally meet with some of our good Catholic people he would be inclined to say, "Stand off, I am holier than thou." We have no idea that he would gather his cloak about him and pass by on the other side lest he should be contaminated by contact with our external, perfunctory "Romanism."

Now, we have the charity to believe that our excellent Baptist friend, with perhaps, pardonable pride in the superiority of his own system and with (shall we say?) unpardonable ignorance of the acknowledged excellencies of the Catholic system, seasoned with the malign influence of the hereditary Protestant prejudice, feels called upon to contrast the two systems to the disparagement of the Catholic and the detraction of his close communion, hard shell Baptist patrons.

It really seems strange, and well-nigh unaccountable, to hear an intelligent man, especially one occupying the responsible position of a public journalist, speaking of the Catholic Church as tending to promote an external and mere formal performance of the duties of the Christian life. If he had been content to say that there was the same tendency in the human nature of Catholics as of other people to a formal, routine, perfunctory performance of religious duty, we should have made no objection. We have to admit we feel sorrow that some Catholics are not as fervent and devoted as they ought to be. It must be confessed that there are too many nominal Catholics—men and women, who seem to be satisfied with a mere external perfunctory compliance with the duties which their Church requires of them. But when it is sought to convey the impression that this is the legitimate result of the Catholic religion we most respectfully demur, and insist that such an impression can only proceed from the most mistaken notions.

Look at the teaching of the Church as embodied in her theological and practical treatises. Look at her books of devotion of almost infinite variety, adapted to every taste, temper and disposition, but all inculcating not only the highest-toned morality but the most fervent zeal and devotion, the most popular and widely extended devotion at the present time being designed to and aiming to bring the soul into immediate contact with the loving Sacred Heart of Jesus as its only and all-sufficient Saviour. Look at her treatises on sanctity—the science of the saints—which she alone understands and inculcates. Look at the lives of the great company of saints which in

every age have illustrated the true spirit of the Church by keeping alive the true faith and the fervent spirit of the Gospel of Jesus Christ—men of whom the world was not worthy—who fought the good fight in the midst of the world and the opposition of a disobedient gainsaying people.

Thank God! the succession of saints has never failed. Comparatively few are known to the public; even the most distinguished are more remarkable for their modesty and true humility and their wish to retire from public view. But the great mass of the saints are unknown to the world. They live in the world but the kingdom of God is within them. They are diligent in business, but fervent in spirit, serving the Lord. Quiet, modest, unobtrusive they go about the business of life while their hearts are really not in it, but they seek another and a better country. Their piety is modeled after the Church's type, and it is encouraged and kept alive by the wonderful system of life-giving sacraments, and spiritual direction which exist alone in the Catholic Church and without which real sanctity is impossible.

How little do our Protestant friends know of the interior of the Catholic Church! It is emphatically a *terra incognita*—a world within itself—of course full of mystery to those who do not know or understand, but to those who do, it is the wisdom of God and the power of God to every one that believeth. There is a vast opportunity here for investigation by the *Watchman*—if it cares to know the truth regarding the things that it writes about.—Catholic Review.

IRISH SUPERIORITY.

Interesting Letter of an Irish Vicar in England.

The following letter appeared in some North of England papers:

Sir: You English fondly fancy yourselves to be the Celtic superiors. The fact is that you are far from being our equals. By the big-battalion argument English laws long ago were made—hence our present poverty and your constant delusion. Every year and nearly every week in race defence I am forced to try and dispel here and there this deeply rooted gross delusion. All in vain. Your ordinary Englishman knows nothing of history, not even his own. He has a little smattering of Bible knowledge—just about enough to giggle, without intelligence, at Sir Wilfred Lawson's scraps of Scripture quoted as good jokes. To hear my over-fed and under-taught Saxon neighbors talk is to be asked to believe that Paddy is lazy, ignorant, cowardly and godless. What! the man that at least once a week denies himself and would not marry in Lent to be called godless by consumers of rabbits' blood and pig-flesh and other things not now to be mentioned. Pat, with the spade that made your railroads and canals, is as lazy as Pat of the scythe that yearly mows down two harvests, while your English farmer pays rents and tithes, getting Pat and his cousins to earn the money for him. Ignorant, are we? Who is your chief interpreter of law? Where was the Speaker produced? Who are the empire's most skilful diplomatists? And yet you know, that to say you don't know, for you know nothing at all; but if you did, you would, among other things, know that there was a time, not so long ago either, when the British big-battalion law made it need to educate the Celt.

And now for the coward cry. "Banish the Irish from England!" is a saying I sometimes hear. Well, banish Paddy from your army and navy and where would soon the empire be? Eh? The sword of the Celt had more to do with the making of the empire than had that of the Saxon. There is in a church at Athens a memorial stone erected by one of the Gladstone governments. It is to the memory of General Sir Richard Church, who one hundred years ago ran off from his parents in Cork and rose from the ranks to be famous in Europe. This is an extract from his biography: "John Bull without Paddy would do badly. It is the sons of Paddy that have driven Bonaparte to the Pyrenees. You find these clever fellows in all parts of the world. Another Paddy is driving the French from the south of Italy, General Nugent, with whom is another Paddy, my brother Dick."

Go to school, John, go to school, and go to Sunday school, too. Upon my conscience you sadly need sound teaching, and a good deal of it to boot.

Yours truly,
M. H. Kennedy,
Vicar of Plumpton, Cumberland.

An Author Becomes a Catholic.

Bracebridge Hemynge, the original Jack Harkaway, and the author of all that famous worthy's adventures, has become a Catholic. He was baptized in St. Francis Xavier's church, New York city, on Nov. 15, by Rev. J. F. X. O'Connor, S. J. Stephen Kelder Reynolds, an electrician of the same place, also a convert, was Mr. Hemynge's sponsor.

Mr. Hemynge was born in Australia on March 5, 1842. He was educated in England, and was called to the bar. Briefs were scarce, and so he began to write his adventures of Jack Harkaway, which achieved immense popularity. A list of Mr. Hemynge's works occupies twelve pages of the catalogue in the British Museum.

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CONQUERED THE SLAVE RAIDERS.

An Irish Priest's Heroic Rescue of a Girl in Africa.

After many hairbreadth escapes by flood and fell, Bishop Hanlon and his missionaries safely reached Uganda, their Land of Promise, on the 1st of September. During the previous fortnight they had, according to the Bishop's account, some "terrible days' marches," and one of their soldier porters, an Askari, who carried a tin case for Father Plunkett, was speared to death by wild Wanandi robbers whilst at some distance from the party, but a caravan which was six days' march behind them, and was carrying much of their baggage, as well as mails for the Church Missionary society, fared far more disastrously, twenty-four out of the thirty-one men who formed it being killed by the Wanandi and the mails and baggage stolen.

A remarkable act of heroism was performed by Father Plunkett as his companions were crossing the Nazia river under the burning heat of an equatorial sun. Two native slave raiders, well armed with spears and shields and provided with chains and manacles for their intended victims, came up. They had with them one captive, a little girl of six or seven years old, who had a nasty spear wound at the back and in the lower part of her naked body, inflicted by captors, in order to secure their prize without a chase. Father Plunkett's Irish blood was at once on fire at the outrage, and he boldly faced the slave-hunters, disarmed them, and rescued the suffering captive.

Unfortunately the raiders subsequently escaped through the negligence of a Swahili soldier, but the liberated child was added to the caravan as a first-class passenger, and their horrid weapons were carried along as trophies. In Uganda the brave missionaries received a hearty greeting from the French Fathers, and, judging by the disposition and expectations of the natives, there is good reason to believe that their labors will bear ample fruit.

PRIEST-RIDDEN.

Some Statistics Will Prove to Our Protestant Friends That the Root is in the Other Foot.

The following amusing incident occurred here last week says the *Washington, D. C.*, correspondent of the *New World*. I give it for what it is worth, as it may afford some weaker brother an argument if necessary.

In one of the newspaper offices here, just as all the "copy" was in and things were slack, one of the men commenting on an item, began berating the Catholics as priest-ridden. A woman writer was preparing for home when she turned and asked, "What do you mean by priest-ridden?"

"I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use but for ornaments, such as monks; I mean that they are priest-ridden in every sense; that they are the very antithesis of plain Protestantism. You can not walk out without meeting a priest."

"Do you seriously think what your words imply? I wonder if you would care to know the truth?"

"Most assuredly I would be glad if you could show otherwise," said the man with that air of tolerance that characterizes a cock sure bigot.

"The whole world knows the truth of what I say."

"The world may know, but statistics do not," said the lady. Then turning the leaves of the last census report, she said, "I find here that the Catholics are the largest religious denomination in the country. It is shown that for over six millions of people they have 6,012 priests, or one priest, including Bishops and monks, for each 1,027 Catholic people in the United States. I find the Baptists have 2,000,000 members and 15,401 ordained ministers, or 1 minister for every 130 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 2,261 ordained ministers, or 1 to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path."

"Will you let me see those statistics?"

"Certainly. 'Let the galled jade wince our withers are unwringing.' When it comes to being priest-ridden it would seem that plain Protestants have to carry about ten times more weight than the Catholics."

One of the boys, who evidently enjoyed the chagrin of the A. P. A. disputant, suggested to him that possibly it was "weight for age."

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SOME HINTS FOR YOUNG MEN.

We often find in the young, and in the young man especially, a disinclination to heed advice. When those who are older and have had experience offer them any counsel, they regard it as of little value. It will be otherwise with them, they are inclined to think; the times have changed and men have changed with them; the conditions of success have varied, and they are sure that their hearts are stout enough and their minds clear enough to work their way in their own fashion towards success, and to avoid of themselves anything that menaces shipwreck to their hopes and their ambitions.

But they make a huge mistake: the plea they make has been the same in many another age, and has been shown again and again to be folly. There are conditions of success in life that are so fundamental as to be invariable in all conditions and in every age. And an earnest young man will not fail to give heed to all that the past can teach him in the lives of his elders. He will not be foolish enough to slight the gray-beard's words of advice; he will feel the truth of the old saw: "Young men for action; old men for counsel." Let an old man give the young men who read these pages, and who have all their life before them with high hopes and aspirations, let him as helps to success in life. There are five of these hints that can be called the invariable conditions of this success.

First—Always maintain a high standard. Make yourself responsible to it, and do this as a matter of plain sincerity to yourself. No matter what others may expect or ask of you, always ask of yourself: always be a hard master to yourself. Keep your standard high.

Second—Make few promises and religiously keep all those you make. You can't afford to make many promises if you seriously mean to keep them.

Third—Be carefully exact in all your statements. Don't guess; don't be content with half-knowing or learning anything. Exactness and the habit of being sure of your statements—this is the twin-brother of candor and frankness.

Fourth—Always seek the interests of your employers. Sink yourself; avoid the selfishness that strives to see just how little one can do—that's dishonest as well as selfish. Make yourself necessary to those who employ you by industry, by fidelity to their interest, and by a scrupulous integrity.

And lastly—Never get into debt. Not only because of the harm it will bring but because of the discipline it gives to character. Learn the wisdom of "Cash or nothing" while you are young. There is nothing better to stiffen the backbone of character than such self-restraint as this means.

An undeniable proof of the decadence of Italy is the great emigration movement in progress. When a country is not prospering, and the people are discontented, they adopt the last resort—set out for some other place. Hundreds of Italian emigrants are now in Genoa awaiting their embarkation for America—more, it is stated, than have ever been known before to emigrate at one time. The Italian authorities are about to conclude new contracts for the transport of emigrants to Brazil, the number of which are steadily increasing. An Italian paper says that these contracts will be for the transport of no less than 1,000,000 emigrants during the next ten years, with an average of 100,000 per annum. "And this," exclaims a newspaper, "is the result of Italian progress!"—*Baltimore Mirror*.

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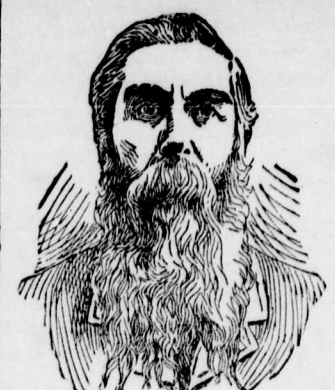
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