CATHOLICITY vs. PROGRESS.

AN ANSWER TO NUMEROUS PROTES-

shown to have truth on its thown much those Catholics who are thrown much among their Protestant fellow countrymen the following may be of some use. The the following may be of some use. The same old stories, the same slanders, the identical misrepresentations against the Catholic Church are beauth forward against Catholic Church are brought forward again Catholic Church are brought forward again and again, and are as frequently shorn of their sophisme, dispersed and refuted. With a perseverance and a persistency worthy of a better cause, these slanders are, despite defeat and exposure, brought out to do duty, like cigar shop signs, as frequently as there is the slightest opportunity on the part of those antagonistic to transport of those antagonisisto the Onurch of God. Were not the matter to serious a one it would be laughable.

Rev. I consider Jones, or Rev. Smith, or Rav. Filthy Fulton, Gideou Smlth, or Rev. Fithy Fulton, "hold forth" in some conventicle. The congregation who "sit under"—for they do not usual y worship—Mr. Jones or Mr. Smith, and from whom the rev. gospellers derive bread and butter for the voracious appetites of their numerous progenies, demand a pabulum, occasionally of an average returns. The progenies, demand a pabulum, occasionally, of an extraordinary nature. The broad platitudes of S and J. during their so called "stirring times" will not meet the requirements. The Rev. — well! gentlemen! are aware of this, and they are also aware of another fact, which is, that unless they can produce some excitement for their congregations, their respective "dear, good Christian peoples" are uncommonly likely to request the said reverend gospellers to scoure themselves another "call." Now it is well known that moving families and furniture is in commodious and expensive. But the Rev. Ironsides and the Rev. Gideon are wice in their day and generation. They At these times it is have a sure resource. At these times it is most remarkable what sudden inspirations they have, and how they are vehemently "moved" to denounce the wholesale abominations of that scarlet women, that monster of iniquity, that festering pest house of all vices, and so on ad libitum, namely, the Pope and the religion of which he is the visible head. Forthwith is hurled a mass of abuse and

ritaldry and blasphemy at the sacred head of the chief pastor of the Holy Catholic Church, whom our Divine Lord Himself has appointed. All this would be amusing were it not that it is so biasphemous, a matter of laughter were it not on of the utmost seriousness to all thicking people. It is serious because it tampere with the eternal salvation of souls for whom our Lord did not disdain to shed His blood; and serious, also, be-cause such men are culpably blinding and leading to provide the control of the control cause such men are culpictly billioning and leading to perdition many honest, good-intentioned souls, who would undoubtedly accept the truth if it were pointed out to them. A religion of negations will not feed hungry souls. Of this Mesers, feed hungry souls. Of this Mesers Smith and Jones are quite cognizant, and yet they must look after the loaves and fishes. The young Smiths and the young Joneses must be fed and clothed and edu How! Keep the congregation at fever heat, and prevent the possibility of having to find another "cali." Give at fever heat, and prevent the possibility of having to find another "cali." Give the people what they like, provided they furnish the "ways and means." And so the Church—the work of our Lord Jesus that power, for to her alone was that power, for to her alone was clived the commitsion, "Go and teach all nations." She is the only power on earth that can authoratively tell Mr. Jones and Mr. Smith and their congregations what is the true interpretation and Christianized the world, this apouse of Christian zed the world, this spouse of Jesus Christ and mother of saints—is slandered and vilified, and contumely is

heaped upon her, as it was upon her Divine With a smattering of learning, but remarkable glibness of tongue, these preachers—whom reverence for such antiquity and the majesty of so much graudeur a rule, do not read the Bible, not that should silence and awe—these preachers make assertious against the Church, and prayer-books instead. What is under with an inaccuracy which would not be tolerated in any other question in the bring forward accusati simplest and crudest country court of

It may not be unprofitable for us to examine one or two of the stock charges that the class of people of the Gideon Ironsides type use as occasion serves. Here is one that is frequently put on duty, I suppose because it has a fine sound about it: "The Catholic Church is a bitter foe to progress." Of course the Catholic Church has long sgo ceased to be surprised at the accusation, as she has long ago proved it to be a vile slander. "Oh but I have an historical proof against her! Did she not condemn Galileo for teach ing that the earth moves and the sun stands still. Here, here is a monuments instance of intolerance, and an exhibition on the part of the Church which claims to be the teacher of the world, and which

be the teacher of the world, and which proves she despises acience!"

And the Rev. Jones and all that ilk fold their cloaks around them as if the very air which had heard the name of Rome was in fected.

But softly, Mr. Jones. Festina lente, Mr. There may be some mistake. Oh! no. I do not claim that the sun does move. Nothing of that sort, I assure you. I acknowledge the sun does not move and that the earth does, and yet I am a staunch Catholic, and believe all that my Church taches me! You start! The Church her self acknowledges this fact also, and yet I admit that Gailleo was condemned for How can that he? Sit down, Mr. Smith take a seat, Mr. Jones, and

The Church harmonizes the sciences of revealed truth with the sciences of the human intellect. She knows that true science is not incompatible with revealed Yet we are told, again and again trath. Yet we are told, again and again, that she cannot be harmonized with the physical sciences because she condemned Gailleo for teaching the movement of the earth. When Galileo wrote his book, you must remember, the whole world believed in the motion of the sun. You must also remember that the Church does not claim infallibility in matters of science, but only in revealed truths. Now, as I said, all the world, in Galileo's time, believed the sun's motion, and the motion of the earth and the motion of the earth and the motion of the earth and the motion of the carbon a known scientific fact, nor in revealed truths. Now, as I said, all the world, in Galileo's time, believed the world, in Galileo's time, believed the sun's motion, and the motion of the earth was not then a known scientific fact, nor

NATHOLICITY vs. PROGRESS.

NANSWER TO NUMEROUS PROTES.
TANT OBJECTIONS—SOME REASONS
WHY CATHOLICS SHOULD BE proud of THEIR FAITH.

For the Carrelia Dec. FROUD OF THEIR FAITH.

For the CATHOLIC RECORD.

Hopeless would be the task to endeavor to convince those who have not the slightest intention of being convinced, in a question which, times out of number, has been discussed and ventilated, and shown to have truth on its side. But for those Catholics who are thrown much amps their Protectant for the second street to the being of scripture, discountenanced the book which tended to unsettle the belief of men to both natural and supernatural truth. The Church defended nothing and uttered no dogma. It made a disciplinary prohibition to protect men from the disturb tog effects of an unproved hypothesis. When the disputed question was proven by science, the Church development to the words of scripture, discountenanced the book which tended to unsettle the belief of men to both natural and supernatural truth. The Church defended nothing and uttered no dogma. It made a disciplinary prohibition to protect men from the disturb tog effects of an unproved hypothesis. The Church descended nothing and uttered no dogma. It made a disciplinary prohibition to protect men from the disturbing effects of an unproved hypothesis. When the disputed question was proven by science, the Church removed her restriction and accepted the fact. Why? By cause, as Carilhal Manning says, the Church has no revelation of physical science. The book of Joshua stated that the sun atood sill, but science proves that the sun stood still, but selence proves that unstead of contradicting science, the holy author only used words referring to the

author only used words referring to the senses rather than those of science. Therefore faith and theology are in no way implicated in this Galileo question, and are in no way in conflict with science. "Oh, but the poor Papists are forbidden to read the Bible!" How dreadfu!! But what did the "poor Papists" of the early Christian Caurch do belore the Bible, that is the New Testament, was written? or is, the New Testament, was written? or how did the "Papiets" of the first three or four centuries manage when there was an extremely small number of copies of the holy books in existence? Poor Papists! and yet these were the best Christians of and yet these were the best of these poor any sge of the Church, and these poor Paplats lived in a period when to be a Christian was tentamount to the certainty of a martyr's death. Poor people!

But there is another view of this ques tion which deserves consideration. It is not true that Catholics are forbidden to read the Bible. There is at least as much read the Bible. There is at least as much proof for this statement as there is lack of corrobative evidence to substantiate the the contrary charge. You want proofs? Well here are some that cannot be control. Well here are some that cannot be contro verted. His Holiness Pius the Sixth, at the close of last century, wrote a formal the close of last century, wrote a formal and official commendation and approval of a translation of the Vulgate by Authony Martint, Archbishop of Forence, into the native tougue. "At a time," says this holy Pope's letter, "a vart number of bad books, which grossly attack the Catholic religion, are circulated aven among the unlearned. which grossly attack the Cattolic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and doctrine, to eradicate the errors which are so widely disseminated in those corrupt times."

This is startling, is it not, Mr. Jones? You wouldn't have thought it, now, would you, Mr. Smith? But you say this was a transation into the Italian only, and few the English-speaking race can read Italian. Very good. But what do you say to this recommendation of Dr. Denvir, Bishop of Down and Connor, Ireland, written just twenty five years ago, when a Bestast firm published an English version of the ecriptures. The Right Reverend Bishop says: "I hereby sanction its circulation among the faithful, feeling convinced that, if read with becoming reverence, humility and pious dispositions, its peru-al will be attended with the greatest spiritual advan

No, it is not the reading of the Scriptures that the Catholic Church but it is the reading of them in a spirit of pride, and contrary to the meaning and interpretation of the Church. The Church meaning of the sacred text. To say, there fore, that the Bible is withheld from the people is simply to state what is untrue. It is commonly argued, notwithstanding this fact, that Catholics do not commonly

read the Bible. This appears to be a sounder objection than the preceding one. It is true that there are Catholics who, as a rule, do not read the Bible, not that as it were, the crystal zation of the main points of Ohristianity. A prayer-book is an epitome of the gospels. The great majority of people have neither the time majority of people nave neither the time nor capacity to pore over chapter upon chapter of the books of the New Testa ment, and draw therefrom the proper fruits, namely, those devotions which they contain, and the inspired writers intended to be drawn. These devotions and maybe and present are collected. and maxims and precepts are collected from the Scriptures and found in the prayer books, which are generally written by saints, and some of them by, indeed, great saints. Thus Catholics have the scriptures in their prayer books. Another form of prayer by which the Catholic is ever reminded of the chief events and ever reminded of the chief events and mysteries contained in the gospels is the Holy Rosary, or "beads." Fifteen principal events of our Lord's life, death and resurrection are here recalled to mind by every one using them. Nor are they considered as merely historical events by Catholics. They enter into our lives and

nfluence our thoughts and &ctions, Do you see, my friends, that the "poor Papists" have the Scriptures themselves, and also, with the assistance of prayer books, beads, etc., are given every oppor tunity to become better acquainted with their southers. their contents than are Protestants thems-lyes. That which happened to a dear
old Protestant lady friend of mine could
scarce befal a Catholic. She lost her old Protestant lady friend of mine could scarce befal a Catholic. She lost her spectacles. Jaue and Susan and the other domestics search high and low for them. It was of no use. They could not be found, and the old lady was compelied to purchase another pair. Several months after, during the house-cleaning, one of the maids found the glasses covered with dust, lying on her bible on the top shelf.

"Lor' a mussy, now I do remember I put a mussy, now I do remember I put them there specs' there the last time l used that precious book," said the old

Before answering any more questions l would like the privilege of asking the Rev. Gideon or Rev. Ironsides one. On

I do not press for an immediate reply.

Think it over.

Another great objection is frequently urged against Catholicity. How can a man forgive sins? The answer is, he can not, of his own power. But the priest pronounces absolution? He does. And the sins are forgiven? They are. Well, then, he forgives the sins of those who confess to him? He does. He is the channel through which the waters of absolution pass from the great see of God's bounty. He is the living, intelligent instrument who judges the disposition of the penitent, but he, as man, and in the capacity you claim for him, does not forgive sins. It comes from heaven. The priest has been given this power. When he pronounces an absolution over the sum of the penitent of When he pronounces an absolution over a pention single had been described by the New York Observer, and even the Ina pention single had one it for God, whose representative he is, and who has author less, should be only too forward to seize needs, should be only too forward to seize needs, should be only too forward to seize new your occasion of saying and repeating damaging—shall we add damaable?—
God and by His power, and he forgives the best this power, and the forgives in the power of the

Is not this degrading to humanity?" the so-called religious press not ex-Not half so degrading, my friend, as is the commission of that waich it is neces anything. But the most striking in the commission of that waich it is neces sary to confess. Catholics have taith, and it teaches them that what Jesus has and it teaches them that what Jesus has said must be true. Now, as He has ordered this to be done, and to be done to His sppointed ministers, consistent Catholics, however repugnant it may be to their feelings, simply do it.

"But Jesus Carist does not wish me to desired manufactures for the care of processors."

degrade myself in the eyes of another?" He himself teaches that there is a degradation which bringeth glory. Is it more degrading that a human being should know your faults than that they should be known to the God of sanctity? And did not our Lord, with the sole object of nabling mankind to overcome this false shame, undergo all kinds of degradation, from the garden of Olives to the last moment on the cross ?

TO BE CONTINUED.

UNSCRUPULOUS PROTESTANTS.

N. Y. Catholic Review. There are Protestants and Protestants. There is a class of high toned, independent, liberal gentlemen, who scorn anything mean, narrow and uncharitable On the other hand, there is a class, and we are sorry to say by no means inconsiderable, either in numbers or position, who are just the opposite. They are men and women too—in whom the partisan spirit has complete control; who speak, argue and write not for truth but for victory; whose hatred of the Catholic Church is such that it seems to blind the mind and blunt the conscience to such a degree that they scruple not to retail the most wicked and unfounded charges most wicked and unfounded classics against her, accusing her of the most dis bolical principles and the most cruel and inhuman conduct. Nor is this character confined to the ignorant and to individuals We are sorry to eay that in private life. We are sorry to say that many men of intelligence, in the respon sible positions of lecturers and editors, arnot above pandering to the passions of the multitude in this unholy warfare.

The Congregationalist has acquired an unenvisible notoriety in this respect by its treatment of the Father Damien case, which it is not necessary to repeat here Nor is this the only case in which the venomous bigotry of this "very respect able" journal has shown itself. We have able" journal has shown itself. accidently lighted upon a recent number in which a scurrilous attack upon the Caurch is copied from the Boston Transcript, entitled "Tyranny of the Roman Priesthood." It also publishes an apparently original article by Ray. Narcisse Cyr. entitled "Jesuitlem in Bavaria," is nothing more nor less that an outrageous and perfectly gratutious attack upon the Jesuits. In it they are most disingenuously lugged in to bear the responsibility of the size of another services. of the sins of another priest who have been condemned by the civil court for malfeasance in a trust case in which there is not the slightest evidence that the Jesuite had anything to do with the case.

"Priest Herman," the writer boldly and unscrupulously says, "has been only an instrument in the hands of the Jesuits. prayer-books instead. What is under stood by a Catholic prayer-book? It is a compendium of Scripture facts, adapted with that dark society and is one of its bought and the application resulted at to the use of the people, and it contains a development of those devotions which are, of his positive assertion? Listen! "The come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. with that dark society and is one of its bought and the application resulted at devoted friends." What evidence has he once in a relief from pain, which had be of his positive assertion? Listen! "The come well nigh unbearable. I was out and about my work in three days. W. W. Peatertalu Father Herman Nix, a Jesuit who lives in England was in the secret of this Jesuitical affair." This is, you charge me with inciting a second party to commit a crime and when asked for proof you de liberately cite the fact that the man who committed the crime was known to have had correspondence with a third person in another country who belonged to the same society that I did. And you acknowledge frankly that that is the only evidence you have. Poor Jesuite! Talk about the obnoxious principle that "the end justifies the means" - we leave every candid and unprejudiced man to make the applica-

"facts" and lying statistics, and of con tinuing to publish it after it had been exposed in the public prints and clearly proved to be false

able extent Then, too, they know very well that they live in glass houses and that we can throw stones as well as they. The history of Protestantism has nothing to best of over Catholics. They know very well—at least some of them do—that we can more than match them in every charge can more than match them in every charge they bring against us, especially in the charge of persecution for conscience sake If we were so disposed we could appeal to the whole history of Protestantism, and especially to that of our Puritan forefathers, to prove conclusively that the country is in danger of the supremay of that alignent. of the supremacy of that element. And we could rive the changes on it, and har row the feelings by reproducing the Salem Witches and the poor Quakers, Baptist and Episcopalian, who could not be tolerated on the "free soil" of Massachu setts. But we have no heart for throwing setts. But we have no taste for religious controversy and retaliation. We have no sympathy with violent religious partisanship. We stand on the defensive, and we loathe bigotry from the bottom of our

heart.

The fact is, our Protestant friends are uneasy and alarmed. They still speak and write, indeed, as if they were immac ulates. They keep up the old traditional assumption of the superiority and infalli-bility of Protestantism. But it is quite manifect that the very reason of their bitter and inveterate hostility to the Church is the irritating consciousness that she has the best of the argument, and 1 going ahead with increasing volume and tremendous force in spite of their frantic opposition. When unreasonable men-especially bigots, are worsted in argument their passions are roused, and they are compelled to substitute assertion, falsecompelled to substitute assertion, and hood, misrepresentation for fact and sound reasoning. It is a sad view of human nature, and it should teach us all a lesson of toleration and Christian forbearance.

A Railroad Manager.

Ohio and Mississippi Railway, Office of the president and Gen'l Manager, Cincinati, Ohio, U. S. A., Nov. 15, 1886. Gentlemen: Recently while in the act of alghting from my car I stepped upon a stone, which, turning suddenly under my foot, threw me to the ground with a severely sprained ankle. Suffering exceedingly, I was heiped into the car, and my men rubbed me most generously with arnica and kindred remedies, but to no avail R-saching a station where St. Jacob's Oil could be secured, two bottles of it were A Railroad Manager.

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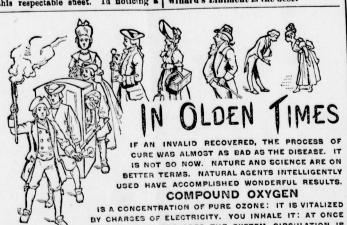
slas by this power, not as man, as you claim. "But confessing your sins to a man! nature as developed through the press anything. But the most striking in-stance of unscrupulous bigotry of recent occurrence, is that in which Father Young, of the Paulists, has as good as convicted the Hon. John Jay, and the anti Catholic society of which he is head, of deliberately publishing to the world an auti Papacy document full of false

> And why are these things so? It is not always from ignorance. E itors, at least, have had opportunity of learning Catholic principles and teachings to a consider-

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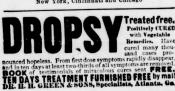
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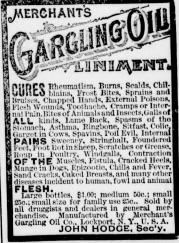
Its list of contributors includes such names as John Glimary Shea, LL.D., Hon. Wm. J. Onahan, Maurice F. Egan, LL.D., Eliza Alben Starr, Christian Reid, Sara Trainer Smith, Eleanor C. Donnelly, Amy C. Forler, and the Hustrations are the finest ever given in a book of this kind. In fact, the Catholic Home Almanac for 1891, like the issues for the preceding years, is the BEST ALMANAC PUBLISHED

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