

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXVI.

On page 108 Lansing quotes Lorente...

This quotation is exact, as I can testify...

Now what is the impression which Lorente evidently means to convey...

Now I want to understand it? Plainly, that the Inquisition in Spain, during the 327 years of its existence...

At the end of the book he gives a summary of 31,000 sentenced to death, and about 310,000 to inferior punishments...

However, wishing to make a powerful rhetorical impression at the first, he throws the whole three hundred or three hundred and fifty thousand into one mass...

The worthlessness of Lorente as a statistical authority, and his utter carelessness, have been made clear beyond all refutation...

He makes blunders as gross, if not quite so multiplied, as Lansing's own. Prescott too, although he himself repeatedly makes injurious statements...

Andover, Mass.

THE IMPORTANCE OF NAMES.

When our attention has once been called to the singular prominence given in Scripture and in the Church to the proper name of an individual, a society, or a thing...

It is hard to prove a negative, especially by an appeal to memory, but having read through the Jesuit Lehmkuhl's voluminous work, Tanqueray's extensive treatise, the Jesuit Hunter's popular theology, and Dr. Byrne's little book, all recent and esteemed, I cannot recall a single reference to Dens in any one of the four...

By the way, Lansing has no manner of right to call Dens "their great authority." It is hard to prove a negative, especially by an appeal to memory, but having read through the Jesuit Lehmkuhl's voluminous work, Tanqueray's extensive treatise, the Jesuit Hunter's popular theology, and Dr. Byrne's little book, all recent and esteemed, I cannot recall a single reference to Dens in any one of the four...

Andover, Mass.

When our attention has once been called to the singular prominence given in Scripture and in the Church to the proper name of an individual, a society, or a thing, it begins to dawn upon our mind that names are not trifling matters to be idly regarded, or jauntily dismissed with the poet's slighting assertion that "a rose by any other name would smell as sweet."

A name is something important, significant, and of decided value. In the first place, with what extreme reverence is the Name of God surrounded. The Jew might not speak aloud the incommunicable name of the all-holy, dread, eternal, and supreme Jehovah. The Christian bends humble when he says the Name of Jesus his Redeemer. Children receive their Christian names in a great sacrament, and these names are saints' names, hallowed and hallowing. And in the book of Revelation we read: "To him that overcometh, I will give him a white stone, and on the stone a new name written, which no man knoweth, but he had received it."

And again: "He that overcometh, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before My Father, and before His angels."

On a name in our earthly life distinguishes us from our fellow-men, and by our name we shall be "counted," acknowledged, made known, in the Kingdom of Heaven. The Church of God has, likewise, her name, clearly known and spread abroad. She has possessed it through all the centuries, and will possess it to the end.

In the light of the strange solemnity attendant upon names, there is a certain attempt being made to-day that takes an ever more repugnant, distressing and yet strangely hopeful shape. It is the attempt of Protestant Episcopalians to change the name by which they have been known and now are in this country. They would repudiate it, and would moreover be known as "the Church of America," "the Catholic Church of America," "the American Catholic Church,"—who shall say what or which?

There is a shame in all this which they do not appear to see or feel, the shame of this casting dishonor on the title their fathers bore so long. There is a blindness, too, that rouses ridicule, in their claim of the word Catholic and American Catholic by this numerically small body, which is neither of all classes, nor of all tongues, poor, nor the publican; but is disunited within in teaching and ritual, and has no visible head, or intangible teacher, or supreme authority.

Yet there is hope in their claim, the hope that its very arrogance and insubduency will serve to arouse their latest fears, and lead men to ask where is the Catholic Church that has all ways held that name in this country, and is commonly known by it now, as it was when it first brought the creed here, whether with Columbus in 1492, or with St. Brendan centuries before. Where is the Church that has never been afraid of this glorious name, nor sought under another?

For the result we who really bear the name of Catholic should devoutly pray, invoking the Holy Name of Jesus that these men may see their error and may become Catholics indeed, not by attempting to pass laws and regulations at this late date, and by claiming what is not theirs in assemblies where the scenes of Babylon are renewed, but by humble submission to the one Catholic Church, and an entrance into the one fold that bears now among men that name.—Sacred Heart Review.

FIVE-MINUTE SERMON.

Fifth Sunday After the Epiphany, FREQUENTING THE SACRAMENTS.

"Let the peace of Christ reign in your hearts." (Col. iii. 15.)

Frequent communion and holy Communion are, my dear brethren, the food which we need to take with us in climbing the mountain of heaven. If we try to get along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of getting rid of mortal sin; do not think for a moment of putting off confession to a later date, or of postponing it to a time when you have fallen into a mortal sin, or perhaps, into quite a number of them.

For though we are not required by any positive law to go to confession unless we have fallen into mortal sin, still we are required to keep out of mortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing; we really are obliged, for the honor of God and the care of our own souls, to go to confession when we have nothing but venial sin on our conscience, and to go quite often too. Confession and holy Communion may be compared, not only to food, but to medicine; and to a medicine such as people would take in a plague, for instance, where the fever and pain, or some other disease, is prevalent, not to cure themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of sin prevails; and we ought to go to confession often, so as not to take it.

But some good people do not seem to understand this at all; and there is a remark, common enough, and which I suppose you may have heard about this matter of frequent confession. It is this: "I don't see what these people have to tell me about confession so often." One who makes such a remark as that cannot, it would seem, have any idea of the reason why people are urged to frequent sacraments at all. He would stay away from confession, for his part, till he "did something"—that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose, so as to have some reason to tell for his going to confession once a month, or even oftener, would be simply to avoid grievous sins; on the principle that "an ounce of prevention is worth a pound of cure."

They go so often, also, in order to get light, as well as strength, to avoid sin; to know beforehand what they ought to do. You may think that they ought to be surrounded to tell for themselves without bothering the priest about it; but if I am not mistaken, many who think so will find, if they look back a little, that there were some occasions when they did not know exactly which course to take, and had to go very much at hazard. Perhaps they asked about all about it. But why not ask about this matter beforehand? For, after all, though you can read, there are some things rather special to yourself and your own circumstances that you cannot get from books. It is good to have a guide sometimes, who has more thorough knowledge than you, to show you the way; to point the road up the mountain which you have to climb.

You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters, in the place where he waits to help you so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest specially to guide the faithful in spiritual matters, as you know, and he can often show others the way where he cannot well find it for himself.

But even if the priest does not help you much, our Lord Himself will in the sacraments which He has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one great reason why He is there.

So I hope I have now said enough, my dear brethren, to give you some idea of the necessity of approaching the sacraments frequently, if you really have a purpose of amendment, and a desire to save your soul. Too much could not be said. Think of the matter seriously, and you will see this necessity more and more, and will seriously purpose to go often and regularly to confession and holy Communion.

Helping God.

We have constant need of God. We need Him at every breath. We cannot live without Him. We cannot even obey His commandments or do our own duty in His service without the gift from Him of the enabling power to do it. And God is ever ready, and more than ready, to give us all the help we need in our work, or in His service. But God does not need us, even while we ever need Him. Yet there is a sense in which, in this line, God needs us to feel our need of Him, or as Ruskin puts it, "There is a sense in which man can ever help God—that is by letting God help him." Let us, then, be careful to ever thus help God.

God meant us for musical instruments and gave to each soul a capacity for some original harmony.—Amber.

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MISSION STORIES.

INTERESTING PARAGRAPHS CULLED FROM REPORTS OF THE WORK AMONG NON-CATHOLICS.

Many interesting incidents are described in the Epiphany number of "The Missionary." Here is one of Father Xavier Sutton's experiences: An old lady came up to the railing after a mission to receive one of the books. She remarked to Father Sutton: "You say some good things and you may be honest enough, but I don't like your Church; no, sir, I have no use for the Catholic Church." I knew a man," she continued, impressively, "and he was the worst man I ever knew—and he was a Catholic."

"Now, now," said Father Sutton, laughing, "you are like lots of people I meet: you get the doctrine and the people mixed. Of course, there is a black sheep in every fold, and he did not learn it from Christ, and he was with Christ and heard Him talk face to face. This man may have been a pretty hard sinner, but he did not learn it at church; he would have been just as bad if he had been a Methodist or a Presbyterian, wouldn't he?"

She shook her gray curls emphatically. "No, sir, I don't get them mixed at all. I am talking of the doctrine. It is all wrong. I know a woman who is a Catholic, too, and she is a perfectly dreadful woman, why she performed the blackest hypocrisy for the glory of the Church!"

"My goodness, what did she do?" "Well, her husband was a Methodist, and a good man, too, and he trusted her; but while he was away she went and had her children baptized Roman Catholics, deceiving her husband for the glory of Rome!"

But the conversation was interrupted, and it is likely that the lady still argues doctrine on the plan of "Some sinners I have met."

PROTESTANT MISSISSIPPI.

"To every Catholic priest in Mississippi there are forty-five Protestant preachers," writes Rev. Thomas McNamara. "Yet we are gaining steadily. Converts have been made in Frank Johnson and family, of Jackson, Miss., ex-Attorney General of this State. The steady and notable advance of the Church in Mississippi has alarmed the 'preachers,' and I am sorry to be obliged to record the fact that, to stem the tide Romewards, means and methods have been adopted and employed by these self-styled 'ministers of the Gospel' which outrival the earlier persecutors and villifiers of the Church of God."

"The Jesuits have been accused unjustly of adopting as their motto, 'The end justifies the means'; but the fullest expression is found in the tactics of the Protestant preachers of this State."

"I defy contradiction to the facts I am about to narrate, as I am fully prepared to give the names of reputable witnesses to the veracity of my declarations. Protestant children are schooled in their hatred of everything and everybody Catholic. From infancy almost they are taught that Catholic priests are living devils, and that the Sisterhood of the Church is their potent and immoral auxiliary. Such books as 'Maria Monk,' 'The Secrets of the Convent' are bought at wholesale prices by preachers and retailed to the members of the various Protestant denominations at a fair profit. I have encountered cases, however where the reverend tradesmen in impure literature has presented, leading towards the Church became discernible."

"Some converts have told me that these very books hastened their conversion. Because of their intimate acquaintance with Catholic people they looked upon the books with suspicion, and an animation and study proved them slanderous as well as mendacious."

"The most thoroughly Protestant State in the United States, perhaps, is Mississippi. Yet where abounds lawlessness and crime to a greater extent? You have read of the horrors attendant upon the burning of a Negro at the stake recently in Corinth, where not a single Catholic lives. Yet it is considered one of the most civilized and representative towns in our State."

The following from Father Price, of Nazareth, N. C., pictures one of the fruits of the "methods" adopted by the ministers in Mississippi: "Fire! Fire! This startling cry at midnight, a quick, fierce blaze which illuminated the whole heavens for one half hour, and St. Teresa's Church, built through the generosity of Mr. Doyle, of Brooklyn, on the missions of Nazareth to non-Catholics, was one mass of coals and ashes and the sum of much mission effort destroyed! A kerosene can, a match and the envenomed heart of a poor wretch overcharged with prejudice against the Catholic Church by prejudiced Catholic ministers, who thought the whole country was turning to the Church, and who stirred up hatred against it accordingly, did the work."

HUMBLE INSTRUMENT OF GOD'S GRACE.

The following touching incident is taken from one of Father Sutton's reports: "A servant girl—one of those earnest-minded girls who are a credit to their class—had been attending the lectures. Noticing that the girl, who had never before had the habit of going out many evenings in the week, had gone for four successive evenings before 7 o'clock, the lady of the house asked her where she was going."

"I have been attending the non-Catholic mission," said the girl, "and I think I will become a Catholic."

The lady became very much affected, and in a moment burst into tears. "Oh!" exclaimed the poor woman, "to think that you, a Protestant, should take such an interest in the Catholic religion! It was once a Catholic, but I married out of the Church twenty years ago, and no one but my husband knows I am a Catholic. But I'll go back!" she exclaimed; "I'll go back to my Church." A day or so afterward she went to confession and was received into the Church once more.

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Press On. If Fortune play thee false today, to-morrow she'll be true. Whom she now strikes, she now exalts. Taking old griefs and granting new. The wisdom of the present hour. Make up for follies past and pose. To weakness strength succeeds, and lies. From faulty springs.—Park Post.

A Good Principle for 1903. "A good principle for the New Year," says the Pittsburgh Catholic, "is to put yourself on record as opposing the custom of treating, and the will do all you can to discourage practice."

The Value of Method. Who is there that has not been misled sometimes at the different times of work got through in a given by two men of apparently equal ability? One of them seems to have for everything, the other is pleading that he has been too busy to accomplish some little task expected of him. The former deals promptly every item of business, as a com latter is always more or less in with his work. And yet both are good experience with it, both are alert workers. What, then, secret of the striking difference between them? The difference is methodical, the other is not. Men are methodical in their actions; the most ordinary, common do; the most ordinary, common actions are repeated every day in the same time, and in the same way. The habit of accordance with certain rules is engrained in them, to be par constitution. Others there are one is tempted to say that a quite incapable of acquiring it order.—Phonetic Journal.

Suffer and be Strong. Afflictions serve a purpose aside from that ultimate purpose are a power in our lives for evil, according as we be. The man who gets only bitter of her trials, loses the chance of her treasures. Out of patience is molded. Out of endurance is won. The man who comes charity, the virtue of manhood with the Divine, whose faith has been sounded tests knows the power that him. And he who has exerted in hours of darkest need troubles dissolve and melt away with stout hearts and unnerve.—L. Hart.

Without any considerable literature in myself, I have great love of letters. I have been known to profess them. A tolerable estimate of what I happen from a character, dependent for fame and fortune edge and talent, as well in and perverted state as in the sound and natural. Natural of Providence to the world, they have once thrown off of God, which was in all ages the case, and the fear of man now the case, and when in they come to understand or to act in corps, moral calamity cannot arise out source mankind.—Burke.

The Good Side. "If I can get on the good him!" said a young man, the "That is the only side of business on which I spyody," his old companion.

Whatever the fragment of might mean, there is which the statement of the is true. Every nature has or at least its better side faultily that may be, and who should mean the awakening of his own power, of his His beliefs, his education may be very different from point somewhere along the line, hope or desire, must meet with sympathy instead onism.

It may not be easily found, but it is likely to disclose every life with which we fact is worthy studying studied.

Self-Respect. BY CARDINAL GIBBS. The man who is accurate spect has, also, great respect. As his own conduct is right intentions, he is slow dishonest motives to be not pry into the secret spy in his comrades' honore, of their opinions. His reflection for them is neither diminished, but rather struck occasional discussions and with them; for he knows of fellowship is not of so per as to be easily broken and good-natured little clash of opinion.

A clergyman once had prolonged a discussion with Bishop Gilmore, of Cleveland that he might have offered by the freedom and cur which he had upheld he priest went that night to room and said to him: "I ought for the boldness with good with you to-day."

"Necessary," replied the "I would not give a st you had not the courage your convictions. I hon more for speaking out like self-respect pre-supposes an unusual degree of force