

"Go forth and teach," that banner you can no more wrench from her grasp than you can tear the star from the firmament.

CATHOLIC "IDOL-WORSHIPPERS"

New York Freeman's Journal. Time was when many intelligent non-Catholics actually believed that Catholics worshipped images. They had read it so often in books which they felt might be trusted; they had heard it, perhaps, from pulpits whose duty it was to speak the truth as well as warning, that they had become convinced of it. They wondered how it might be so, especially after they were thrown into intimate relations with Catholics. How, they often must have asked themselves, can men and women otherwise so intelligent, yield to such a deep superstition.

Later on, they saw that it was themselves who had been deceived. They had been misled in a calumny so often repeated that it came to be accepted as truth. The falsifying books were thrown in the ash barrel; the voice of bigotry was no longer heeded from the pulpit and died away in silence. They now knew different of their Catholic friends. They did not worship images; they did not bend their foreheads. They simply gave these images and representations a relative honor as calling before them the sacred characters whom they represented, just as a dutiful son would value and cherish and respect the picture of his mother on account of her whom it depicted.

How unreasonable it became, this honor shown to images of Catholics when it was seen from the proper angle! And how these sacred objects served to bring God and His saints nearer to the devout Catholic!

We thought, indeed, that the day of these vile accusations against Catholics had passed away forever. But to our surprise we picked up a Juno number of the Christian Herald, and we could not miss reading the heavy caption: "Romanist Idol-Worship in Peru." The word "Romanist" betrayed bigotry; "Idol-Worship" evidenced calumny, and distant "Peru" would likely find no defenders in this climate. And so the old, old calumny, revamped through some petty mind, served again to defame the Catholic Church.

We read the article through, and we are going to submit it to our readers to show how willing must be the victims who will fall to this story from Peru.

There is absolutely no evidence of idol-worship—just as primitive and demonstrative people celebrating in their own way, but with striking fervor and with all the splendor they might command, the solemn days of Holy Week.

The insinuation that these fervent simple people believed that an image of Our Saviour rose from the dead is thin ice even for the gullible readers of the Christian Herald—these latter must have smiled as they read. The moral drawn with such utter abandon of theological lore is all to no purpose, as nothing in the context justifies it.

Taking it all in all, the story is a pitiable attempt to describe some "idol worship" which existed only in the bigoted brain of an unsympathetic interpolator. The Christian Herald should be ashamed of itself.

But we give the story: "Semana Santa" or Holy Week, is a week of preparation. The sacred white donkey is decked with "trappings rich and rare," and the faithful, even entering the houses to collect money to carry on the festa. Booths dedicated to different saints are erected and arches built at intervals from the church to the foot of the Calle de las Palmas, or Street of Palma.

On Saturday the arches are decorated with fruit, vegetables, live fowls, kids, etc., and everything is gotten in readiness for the great day Palm Sunday. Early Sunday morning the few remaining things are added to the arches, and the procession leaves the church. The procession consists of the Sacred donkey with the image of Jesus on its back, the donkey bedecked with her rich trappings, the image—which by the way looks like a North American Indian, with flying hair, war paint and feathers, and wearing a royal purple mantle adorned with gold and precious stones—and the priests. This year there were two priests here, all these under a canopy carried by four men, taking its way to the booth at the foot of the street, where they remain for the faithful to make their offerings until between five and six at night, when the procession again forms at this booth and is accompanied by soldiers, the band and a crowd of people. After they form there is a song by the music professor or singer of the church, music by the band, and they start slowly, all carrying palms, (young branches of sugar cane) in their hands, and waving them. They stop at each booth for more singing and to worship each saint, so the trip to the church is a long time getting over.

We stopped in front of one of the booths to see what was done. Gertrude and I were benighted, as it was just at night. All the people reverently uncover their heads, and as Mr. Stevens (the missionary) is not baring his head to idols, he stepped inside a store and sat on the counter, where he could look out. The priests glared at him as though they would like to annihilate him, but said nothing. The major-domo or head officer of the committee—or "society" they call it here—offered us a palm. He said, "Accept it as a souvenir of the day." I said, "In that case I will take it."

The procession kept on slowly to the church, deposited the image, and then a night of revel followed, with fireworks, dancing and without intermission till Thursday noon, when began the time of silence or "tiempo de silencio" which was to last till Saturday morning. All the music played this time was dirges. On Friday night was the great event of the week, the great procession, beginning at ten o'clock, headed by three men; one of them carrying the crown of thorns; the second, the nails which nailed the Lord to the cross; the third,



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the cock that crows. This was followed by a float beautifully trimmed and lighted, containing the image of Our Lord so painted that blood appeared to be on the forehead and face. Very realistic it looked in the semi-darkness.

Next was a float containing the Blessed Virgin Mary beautifully dressed in purple velvet, trimmed with priceless lace and jewels, her long train held up by angels. As the streets were dark only for the lights on the floats and torches carried by the crowd, who were all dressed in black, and the procession moved so slowly, appearing to mark time, and swaying from side to side, they were more than two hours going around two blocks. On reaching the church, the floats were put within to remain till the resurrection at 9:30 Saturday morning. No train whistled no bells rang, no teams were in the street from Thursday noon. Even the children were told not to talk for "the Lord is dead," till 9:30 Saturday day, when the bells clash, bands play firecrackers—anything to make noise—the image is restored to its niche in the church, and the Lord is risen. And the people believe it.

I asked one who is now a convert, "Did you really believe all this before?" He said: "I truly did, but since then the Lord has opened my eyes." Now some questions: What is a Christian, and what is a Christian? A Christian person is a real disciple of Christ, one who believes in the truth of the Christian religion and studies to follow the example and obey the precepts of Christ; a believer in Christ, who is characterized by real piety. So the Christian land must be one whose laws are founded on God's Word, and where He is worshipped and respected, must it not?

What is an idolater? A worshipper of idols, one who pays divine honors to images, statues, or representations of anything made by hands, one who worships as a deity that which is not God; a pagan.

What is an idol? An image, form or representation, usually of a man or other animal, consecrated as an object of worship.

What is idolatry? The worship of idols, images, or anything made by hands, or which is not God.

What is God's command? "Thou shalt have unto thee any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow thyself to them, nor serve them," etc.

According to the above definitions, and the Word of God, it is easy to tell whether a country has the right to be called Christian or not. Pray that the lands now in the darkness of Romanism may be liberated by the Gospel.—L. E. S., Monseñor, Peru.

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PROTESTANT ATTITUDE TOWARD THE BLESSED VIRGIN

The Western Christian Advocate of Cincinnati, commenting on an article upon the Blessed Virgin from the pen of the Rev. Lyman Abbot, which appeared in The Outlook, commends it highly for the manner in which a subject rarely treated by Protestants is handled. Whilst giving the writer of it unstinted praise for the glowing tributes he pays to the Mother of God, the Western Christian Advocate adverts to the prevailing Protestant attitude toward the Blessed Virgin. It is one of indifference, almostavoring of hostility. "We have been carried almost into a reaction against Mary herself" are the words employed to describe the Protestant frame of mind toward her to whom redeemed humanity is under such a deep obligation. The editor of the Western Christian Advocate in speaking of his own experience, says: "We cannot recall ever having heard a sermon preached from our Protestant pulpits upon the character of Mary, and the subject would seem almost to be tabooed, lest the preacher be misunderstood."

It does seem strange that any Protestant preacher "would be misunderstood" because he saw fit to call attention to the Mother of Our Lord. If it were a question of eulogizing the mother of any great distinguished man, the mother of Washington for instance,

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no one would think that the praises lavished upon such a mother would be derogatory to her son. It is an answer to say that the honor paid to Catholics to the Blessed Virgin and that bestowed upon the mothers of distinguished men are radically different, in so far as the former consists of divine worship and the latter in the respect one human being pays to another human being. In this statement we have condensed a view persistently entertained by the average Protestant, although it has been refuted over and over again by Catholic writers. The Blessed Virgin, who was the most highly privileged of mortals, was nevertheless a mortal. Catholics have never worshipped her, in the modern sense of that English word, as they do her Divine Son. Let us say in passing that there was a time when it would have been proper to say that Catholics worshipped the Blessed Virgin. That was when worshipping was synonymous with honoring.

But to return to the Western Christian Advocate article. The writer of it recognizes and regrets the loss Protestantism suffers from the species of boycott it practices in respect to the Mother of Our Lord. Here is a description of that boycott: "Mary of Nazareth is scarcely mentioned even in any list of the world's greatest women, and yet she gave birth to the World's Redeemer, watched over His infancy, trained Him in His boyhood, and was subject to His parents, and it was in her home that Jesus lived, influenced by her counsel and example, as well as by that of Joseph, until He was thirty years of age." There was here enumerated strong claims upon the reverence of every Christian. If they are ignored by Protestantism, so much the worse for Protestantism in the eyes of its adherents; they deprive Protestants of the benefits they would derive from having the highest type of womanhood constantly kept before them. As the editor of the Western Christian Advocate puts it: "We surely ought to do more than merely mention her name in the repetition of her name in the Apostles' Creed. We deprive ourselves of our heritage, of her great example in character, and of her inspiration in holy living by this singular reticence. 'Highly favored' was she, and 'endued with grace' in the words of the Angel of Annunciation; 'blessed among women' in the language of Elizabeth; and in the 'Magnificat' Mary herself is heard to say, 'From henceforth all generations shall call me blessed.' Why should not Protestants, then, look upon her with veneration and present her as the type and representative of the highest and holiest womanhood?"

The question here propounded to Protestants is one that is worthy of their consideration. Years ago Cardinal Newman, dealing with the effects of the Protestant attitude toward the Blessed Virgin, pointed out that the dishonor of the Mother inevitably would be followed by dishonor of the Son. He declared that the Church and Satan agreed in this, "that the Son and Mother went together." He thus deplores the result of Protestantism ignoring this union: "Catholics who have honored the Mother still worship the Son, while Protestants, who now have ceased to confess the Son, began then by scoffing at the Mother." The extracts we have given from the Western Christian Advocate to the world go to show the wisdom of Cardinal Newman's statement in beginning to be recognized dimly by Protestants.—Freeman's Journal.

when they repudiate the doctrine of punishment which more than anything else has made men abide by the law. Such a statement from a Bible Society is a greater menace to civilization than the machinations of the ultra Socialist. Let the thieves rejoice; let the murderers rejoice; let the slaves to impurity rejoice; let all workers of evil rejoice. Let them break the laws of God according to their pleasure, for the Bible Students have closed Hell.—Pilot.

PULPIT, PRESS AND PLATFORM

With the caption "Party Lying Personal" the Hartford, Conn., Catholic Transcript prints the following editorial in its last issue: "A clergyman has called our attention to the following passage from an editorial on 'Party Lying, Ancient and Modern,' which appeared in Wednesday's Courant: 'Again in the heat and stress of party strife, men are prone to place the success of party above all other considerations, and to adopt the Jesuitical principle that the end justifies the means, and that one may do evil in order to compass a supposed good.' 'Our friend was keen to resent the injustice against the Jesuit Order which is implied in the words quoted. Although he is gifted with a keen sense of humor, still his perfect loyalty to his ancient preceptors prevailed and moved him to denounce the wrong. 'We are free to confess that we do not share his dissent. The word 'Jesuitical' has passed into the English language. It is an abhorrent epithet and has a delectable sweetness as it falls on the partisan ear. There are some who cannot refrain from using it even at the expense of good manners and good fellowship. But what of that? 'The Jesuits have thousands of times repudiated the principle that 'the end justifies the means.' They have challenged the world to cite a single passage from a reputable Jesuit author

wherein the infamous principle is inculcated or defended. On the contrary, they are prepared to give passages without number which assert and maintain the contrary principle, i. e., that it is never permitted to do evil in order that good may be compassed. 'The Jesuits and their friends will, we fear, never be able to rid themselves of the calumny. It will follow them because their opponents are apparently satisfied that the end justifies the means when it is a question of dealing with things Catholic. Nor need we look further than the editorial of Wednesday morning for an explanation of the phenomena. The author of the article, who, we suspect, has a venerable and an undoubted right to speak for men of the cloth, makes this striking admission: 'The same perplexing problem often confronts one who is conversant with the contentions and

disputations of opposing theological and ecclesiastical parties. Ministers, as well as laymen, who are truthful and honorable in all that pertains to their personal interests are frequently guilty of misrepresentations, detractions and invectives in their party character.' 'In the light of this cheerful confession, it seems over exacting to expect cordial partisans to refrain from reiterating the charges and using the sweet and delectable word 'Jesuitical.' 'A few weeks ago we noted the following in a St. Louis paper: 'A preacher in this city the other day acknowledged in his sermon, and

afterwards in an open letter, that he had told a willful and deliberate lie to obtain a situation for a poor unfortunate girl. We cannot too strongly condemn the gentleman. It was an unwarranted stretch of privilege. A preacher may lie to his heart's content about Catholics and the Catholic Church, but his privilege ends there. In all else he is expected to tell the truth like other people.' 'We trust that our good friend will lay by his indignation and suffer ministerial and partisan editors to remain undisturbed in the enjoyment of their ancient privilege.' Do you know that even without going to foreign countries you can help to make our Saviour known to heathen people? Yes, you. A little thought occasionally given to this glorious work will do wonders.

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