

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

The great importance of dealing thoroughly with the atrocious charge brought against the Jesuits and the Holy See has detained us, but not, I hope, either unprofitably or unpleasantly, through a number of papers. We will now, for a while, be more desultory, and it may be, follow even a halter skitter course, since there is sometimes advantage in a genial promiscuousness, especially for the general reader. There are all sorts of miscellaneous blunders and slanders, which have neither reason nor system in them, and though these must be followed up with reasoning and fact, they are apt to escape through the meshes of too systematic a course of treatment. At the same time, when any particular subject unfolds itself as soliciting a more extended consideration, we will follow it up as far as it requires. We will not prescribe to ourselves in advance any particular plan. The favor and interest with which this series of papers has been received have been chiefly owing, in my judgment, to three things. (1) A considerably larger knowledge, both of facts and principles, than is usual in those who write from the outside. (2) A decent measure of the *docta ignorantia*, that speaks confidently so far as it knows, and stops short where it has no knowledge at all. (3) A disposition to be shaped by the subject, rather than to insist on shaping the subject.

The reader will remember my having made repeated references to a monthly paper, published in Spanish America, & edited by Anglo Saxons, as the organ of a very numerous, wealthy, and powerful American denomination. Not daring to name the paper outright, I have called it the Champion, as this term has some analogy with its actual title. In a recent number there is an article directed against the Pope, as "The Grand Monopolist."

This article is translated from the Converted Catholic, published by the Rev. James O'Connor, or O'Connor, of New York, a priest who has left the Roman Catholic Church. I occasionally see his magazine but, as the reader notices, not often enough to be sure of the spelling of his name. However, as I have no reason to doubt the accuracy of the Spanish translation, I use that instead of the English. Knowing Spanish but slightly, I should not translate from it had the paper anything abstruse in it, but it is perfectly simple. The author, as an adequately instructed priest, of course knows perfectly well when he speaks the truth and when he does not, which Protestant controversy, do not. A fixed and continuous purpose of disparagement, however, is absolutely incompatible with the habit of speaking the truth. To this temper truth becomes an accident, often an impediment, and even when it is used is commonly misrepresented, or distorted, or compounded with falsehood, as to lose the effect of truth. That is the temper of this man, and of his writings, so far as I have seen them. Of course then they exactly suit the editors of the Champion. There have gone to Spain America, not to deepen the love of God and man, acknowledging cordially all the good that they find and pointing out serious practical faults or errors as they think they cover them. Their whole temper (which is by no means that of all the Protestant agents in the same country) is that of rude, hateful religious rivalry. Sometimes there is a touch of a better feeling, but it usually glimmers and straightway goes out. The best thing I have seen in the Champion lately is a report of Pope Leo's indulgence for Bible reading which it gives in full, and without a sneer or criticism.

To come back now to "The Grand Monopolist." Father O'Connor declares that all the monopolies and syndicates of earth are as nothing to the monopoly claimed by the Pope. "He is the only one," says O'Connor "who pretends to exploit all the treasures of heaven and all the joys of eternity; it is he who claims to bestow on his devoted servants; he is the one only who, by means of his agents, possesses the great capacity of granting or refusing the entrance to the eternal mansions to any man, according as he pleases or discontents him. What monopoly is there greater or syndicate more powerful than this? Those of the world are of no account in comparison with this of the so-called successor of the poor and disinherited apostles of the Nazarene." Let me first call attention to the last phrase, "The poor and disinherited apostles of the Nazarene." As the reader sees, this is intended to point a rhetorical contrast, to the discredit of the Pope. He claims his authority as the successor of St. Peter, of St. Paul, and of all the apostles. But, signifies O'Connor, these were very poor. Now it is not to be supposed that poor men would have been so presumptuous as to exercise spiritual authority. They knew too well what belonged to their humble station in society. As poor men their business was simply to lead good lives, and to preach the Gospel. Now if the Pope derives his prerogatives from these, although he is now richer than they, he has no business to disturb anybody, at least any great men, in doing whatever they

like, unless by occasionally venturing a timid, "Now really, if I were of as much consequence as you in the world, I would not do that." If the fact that the Pope is the successor of poor men is a reason why he should not exercise authority that lays hold on eternity, then this reasoning is perfectly good. Otherwise it has no meaning at all. Now what absolute baseness lies in it! This man, for his own purposes of malice against the Church of Rome—of the grounds of this I know nothing—being well aware that an unthinking set it is that reads such things as The Converted Catholic, does not shrink from appealing, in them, to the admiration of mere material wealth, not as something which, like all grounds of distinction, is entitled to a certain deference, but as something that is presumption to oppose, in the name either of intellect, character, or spiritual interests.

Of course this man would raise a howl to see the real underlying meaning of his language put before him in black and white. But there is his language, and there is the meaning of it. The two fit together like soul and body. Let us see now what these poor men, the apostles, say for themselves. Let St. Paul speak for them. He owns the poverty in the fullest measure. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with their own hands." Does he think, therefore, with the Rev. James O'Connor that, being so poor, the apostles had no business to advance pretensions to spiritual authority? Let him speak to this point also. "By honor and dishonor, by evil report and good report; as deceivers, and yet true; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things." So far is he from imagining that the worldly poverty of the apostles ties their hands from dispensing "the treasures of heaven and joys of eternity."

Let us hear him further. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds—and having in a readiness to revenge all disobedience." "Though I should boast somewhat more of our authority, which the Lord hath given us for edification and not for your destruction, I should not be ashamed." "If I come again, I will not spare." The "poor and disinherited apostles" would not have known what to make out of O'Connor's insinuation, that their worldly poverty was an impediment to their spiritual authority.

What does the Master of these "poor and disinherited" men say? Charles C. Starbuck. Andover, Mass.

ELIXIR OF LIFE FROM GOATS.

A discovery which, it is claimed, solves the problem of circumventing old age has just been made public by Professors Joseph R. Hawley and Alex. C. Wiener of the Chicago Clinical School. The return to youth, it is asserted, is produced by hypodermic injections of lymphatic fluid of animals, particularly young goats. The discovery was made a year ago, and subsequent secret demonstrations of its efficacy are asserted. The general theory of the discovery is that if the mineral deposits which accumulate in the bones in the process of life can be replaced with the "life cells" contained in the lymphatic glands of goats, deterioration of the bones will be prevented and youth will be retained in the system much longer. In one of the experiments at the clinical school Dr. Hawley administered hypodermic injections of the fluid from the lymphatic glands of a goat to a dog known to be fourteen years old. A diagnosis of a portion of the femur before the injection showed the bone contained large deposits of phosphate, carbonate and soda. The dog was watched carefully for two months, during which frequent injections of the lymph compound were made. At the end of that time another diagnosis showed the larger part of the mineral deposits had been removed, and the animal was as lively as a puppy.

A number of human beings, it is said, have been experimented on in Chicago in the same way and with the same results. The discovery was made, it is stated, by Professor B. F. Roberts, who spent thirty years upon the theory. The specific purpose of the discoverer was to find an animal derivative to correct the effects of senility. The anatomical changes during the infusion of the lymph compound are described as an infiltration of tissues and an expulsion of mineral salts from human bones. The apostles of the recovery do not claim that a man or woman thus charged with goat's "life cells" will live forever, but they say life will be prolonged, perhaps doubled.—Boston Pilot.

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FIVE-MINUTES' SERMON.

ON SCOFFERS AT RELIGION.

"And they laughed Him to scorn." (Matt. 9, 24) When Jesus came into the house of Jairus and, told the minstrel and the multitude making a tumult: "The girl is not dead, but sleepeth, they laughed Him to scorn." Even, at the present day, our Lord suffers the same treatment from baptized as well as unbaptized. Now, it is His divinity, or His sacred personality, again, His vicegerent on earth, His Holy Church, and His divine doctrine or His priesthood at which the shafts of scorn and ridicule are aimed. You need but join an assemblage of men to be surrounded by a herd of scoffers as by foul air. You will find these jeerers not only among grey-haired reprobates, but also among beardless youths who consider it a mark of superior education and knowledge, to turn religion into mockery and ridicule.

What kind of persons are those who take so shameful a liberty with God and holy things? They are, my dear Christians, people of whom it will be difficult to judge which is the greater, their ignorance or their arrogance. He who wishes to pass judgment on any matter should at least know some thing pertaining to it. If I attempted to give you direction in agriculture or in mechanical art, you might justly laugh and say: Do not attempt to give instruction about matters of which you know not. Does not the same principle hold good in matters of religion? Hence, we find some of our separated brethren, or pedagogues of "higher criticism," or the so-called liberal Catholics, who are unacquainted with the first principles of our holy religion, passing judgment on their doctrines and insinuations, we, too, can justly exclaim: What right have you to criticize? They may be learned in their different professions, they may be authorities in law, medicine, or the natural sciences, but if they know less about religion than children in the first catechism class, it follows that their judgment about it is as valuable as a blind man's criticism of painting, or a deaf man's, of harmony. To these presumptuous critics you can justly apply the old adage *ne sutor ultra crepidam* (Let not the cobbler go beyond his last, in other words, Judge not about that of which you are ignorant.)

But, alas! these scoffers and mockers are actuated by ignorance and presumption alone, but by a deep-seated, diabolical hatred of Christ and His holy religion. He who does not practice his religion will find it a mirror wherein he daily sees his wickedness—a book wherein he reads his own condemnation. Hence it is not surprising if these sinners, steeped in wickedness, hate religion and earnestly wish it could be annihilated. Hence, it is no wonder if wrong-doers and libertines use every means to raise doubts and objections about matters of faith. The devil assists them diligently in this undertaking. The reading of irreligious papers and books, the association with unprincipled men, the negligence of all religious duties accomplish what is still waiting in obscuring the light of faith, and, at last, in utterly extinguishing it. Thus these wilful sinners go to far in their downward course to destruction, that they not only become infidels, but also scoffers and haters of religion. To them it must seem some consolation to have many associates of wickedness in this world, and many companions in hell, since they are so assiduous in estranging others from God and defrauding them of their holy religion.

Such, my dear Christians, are the persons who deride your religion. They are ignorant of the teachings of faith, or they are wicked; and its doctrines reminding them of the punishment which awaits them, strike terror into their souls. Should such ridiculers be the means of inducing you to be ashamed of your holy religion and to cease your abandoning practices of piety, and of leading you astray from God? Oh, no, treat them with the contempt they deserve, and do not consider them worthy of your friendship. He who dwells long in miasmatic regions, will, in course of time, imbibe the malaria, and he, who associates daily with scoffers, will gradually absorb some of the venom which continually comes from their evil mouth, will be infected and end in becoming an infidel and scoffer at religion. If, unhappily, you are compelled, either on account of your work or position, to associate with such enemies of Christ and His holy religion, be circumspect and prudent, but do not be cowardly. When the occasion demands, defend your holy religion manfully without fear of human respect. Rebuff the slanderer and glory in being a Catholic. You need not fear, you will soon discover how obtuse the shafts of ridicule, and how cowardly your opponents are, if they meet with manly courage. You will gain respect from all fair-minded men for bravely adhering to your convictions, and obtain reward from God, your Lord and Master. If you suffer scorn and contempt for His sake, remember He was scoffed and blasphemed for yours. You will be rewarded by His acknowledging you before His heavenly Father. Amen.

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CARDINAL VAUGHAN ON "NO. 5 JOHN STREET."

In a recent address in England, Cardinal Vaughan referred especially to "No. 5 John street," "The Workers" and "In His Steps." "The man and the woman can be made when a child," he said, "but never be remade at a later age. Grown-up people themselves feel this, as Tilda in the fascinating story of 'No. 5 John street,' where she says: 'I wasn't made right at the start. I was a bit of stopwork. So was Covey. That's why we both got to 'ang together on the same peg. That's just what's the matter with all on us in John street. We can't do no good with ourselves now. We wants pickin' all to pieces, and if you begin that, you'll only tear the stuff. Give the young uns a chance in their cradle, an' let the old uns die off; then you'll see a change. All these missions trying to make us mealy mouthed. It makes yer hair, like, to 'ear us talkin', and to see our funny ways. But some time you'll see us just as we are. Then you'll get the 'ump and cutt the dye you tried to make a lidy out of a fightin' flower gal. Oh, why didn't yer ketch me when I was a kid?' And so it is; you must get hold of them while they are still 'kids,' and mold them into self-respecting members of society.

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