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imposed upon its members; another reason was they knew that if they became Catholics they would it jure, or perhaps ruin, their prospects in life; and the third motive was some form of pride. Men did FABULOUS CREATIONS (F PRO-TESTANTISM.

CRUELTY OF RITUALISTIC DIRECTORS.

London Universe, April 23
On Sunday at the pro Cathedral, Kensington, the Rev. Richard Francis Clarke, S. J., devoted his discourse to the subject of "The Salvation of Protestents," select.

not like the notion of losing their position perhaps, and that was especially the case with Protestant clergymen. They had around them a little knot of admirers who called them "father," and lay at their feet,

but who at the same time knew that the Catholic Church was the true one, but

of "The Salvation of Protestents," selecting for his text the words:

"If I had not come and spoken to them they would have no sin, but now they have no excuse for their sin."

That morning, he said, he would limit himself to orthodox Protestants—to those who believed in the divinity of our Lind that he follest sense who believed He died and the devil tried to persuade them they ought not go forth and deprive themselves of their sphere of usefulness. The third class of Protestants he would deal with were those who were Protestants in name, himself to orthodox Protestants—to those who believed in the divinity of our Lord in the follest sense, who believed He died upon the cross and by His divine power rose agsin from the dead, that He sacended into beaven, and was now on the right hand of God, and who believed that they at the same time submitted themselves to the truth. Such people existed in large numbers around them; they formed the great bulk of educated Euglish men and women. There might be divided into three classes, the first class being those who never doubted about the truth of their religion; they constituted even now the wast majority of Protestants, but at the same time they were a class who gradually and sensibly diminished as the Catholic Church was brought closer to them. At the present day there were vast numbers who still believed that the Catholic Church was what they called THE SCARLET LADY OF THE APOCALYPSE, and that St. Paul spoke of Catholics when he said, "There are some who abstain from meats," etc., but these curious fables Protestantism had invented and the Catholic Church was the true one, but could not make up their minds to accept it. He had come across men who had told him that there was a time when they were on the verge of joining the Catholic Church, and when he asked them why they stepped back and did not cross the Rubicon, one had said that he gradually come to believe that all religions had truth in them. It was doubtless a fact that all religions had some truth in them, but all religions, except the Catholic Church, had only fragments of truth which they borrowed from her. These were samples of the various means by which men persuaded themselves not to take that step, and after a time they sank down comfortably into their old opinions, or very often profess a sort of Liberalism.

when he said, "There are some who ab-stain from meats," etc, but these curious fables Protestantism had invented and fostered. Still, he would positively and emphatically say that such were in good faith about their religion, for what these men hated was not the Catholic Church men hated was not the Catholic Church but a certain creation of their own which they mistook for the Catholic Church, and which they justly disliked. They were to be pitted, but at the same time Catholics must not condemn them. Many of them lived excellent and virtu-Many of them lived (the preacher) was quite certain that many of that class would be found at the right hand of our Lord on the day of judgment. They had lived up to their lights, and had done what they could, and therefore would not be condemned because they did not attain to that truth which practically was out of their reach. Some theologians had said that every one—at all events every one who lived in what was called a Christian country—had an opportunity which they were bound to accept under pain of eternal damnation to make themselves Catholics. He (the preacher) did not believe that such was the case. Prejudice was so strong, and ous lives, and he (the preacher) was preacher) did not believe that such was the case. Prejudice was so strong, and the belief which was entertained amongst Protestants respecting the Catholic Church was so perverted, that many of them had no opportunity whatever of really ackowledging and seeing what the Catholic Church truly was, and so for all such they might have every hope that they would not be lost, and they might be sure they would not be lost for want of faith. It might be that the reason why they did not attain to the truth was because they had blinded themselves by giving way to what they knew were grievous sins. not attain to the triut was the content of the content was they knew were grievous sins. They had perhaps indulged in passion or pride, and could not fix their hearts on truth, or did not trouble to enquire into religion. Such would be condemned, not because they were not Catholics, but for those other sins which they had committed sgainst God. At the same time, however, they were really and truly in good faith, because they did not realize that those sins they were committing were stumbling blocks in their way. The second class were those who doubted about their religion, and who said to themselves that there was something in their religion which was not satisfactory,

and recognized

BEAUTIES IN THE CATHOLIC CHURCH
which they allowed were absent in their
own. Such men could be saved, and
Catholics would not deny them the mercy
of God, for the reason that He did not expect any one to become a Catholic in a hurry. Theologians had told them that the truth could be put before men in two ways; first, in such a way as to convince them of the truth of the Catholic Church, or in such a way as to make men doubt of their own religion. If a man died during that period he might be reckoned as a sort of catechumen, as one who was searching for truth and was not given an opportunity of fieding that truth because he had not lived long enough to reach that after which he was searching and many anche. not lived lorg enough to reach that after which he was seeking; and many such who even died in doubt might, nevertheless, through the mercy of God, be saved. He, however, would remind them that any one who allowed himself to go on doubting without taking any trouble to remove those doubts thereby sinned against faith. A man might be excusable for a long time, for there was a theological maxim that he who believed quickly was a light-minded end foolish man, and therefore any one who was searching after truth ought to take a long time in order that he might attain that which he was seeking. There were some cases to whom ne might attain that which he was secking. There were some cases to whom
God would give faith by a sudden illum
ination, but he was speaking of ordinary
cases; but when once there was a
serious doubt, then a man was bound,
as he valued his soul, to search until he as he valued his soul, to search until had found the truth. Those men were bad found the truth. Those men were bound, and Protestants who might be listening that day would acknowledge that the advice was reasonable, to pray to God, who was light and truth, that He might lead them to perfect truth, and in the second place to search for some one who would teach them what that truth was which they themselves acknowledged they did not possess. He acknowledged they did not possess. He

their religion which was not satisfactory,

ONE OF THE MOST CRUEL AND BARBAR OUS THINGS THAT WHICH WAS SOME TIMES DONE BY RITUALISTIC

When they forbade those unhappy persons who were under their direction to go into a Catholic Church or to speak to a Catholic priest. They might be quite certain lit priest. They might be quite certain that there were many whose minds were in such doubt, and unhappily only comparatively a few of these ever reached the goal of truth. There were three different causes which kept many back from reaching the Catholic Church. First of all, men were afraid of the high morality, the purity, the yoke of morality, that the Catholic Church

Stallu For Ground.

When you make up your mind to take thouse onto the induced to they some other preparation instead by some other preparation instead they some other preparati

course of sermons in St. James's, Spanish Place. Dealing with the subject, "The Need of an Infallible Teacher," he pointed out that there were only two possible ways of receiving the revelation which God had made, and one of these ways was known as the way of private judgment, and the other obsdience to authority. The theory of private judgment was the theory of Protestantism, and he would give them one or two of the voices of private judgment. There was a saying in the land in which they dwelt which seemed to be indisputable; A VOICE WHICH ECHOED IN ALMOST EVERY

HEART THROUGHOUT PROTESTANT

and that was the theory that one religion was just as good as another. The sort of thing they heard was, "There are good people in every denomination;" but imagine the Catholic Church being a de nomination. What a step was that from the sublime to the ridiculous. Men had tried to put Catholics out of England with fire and sword, but Catholics came up These were samples of the various means by which men persuaded them selves not to take that step, and after a time they sank down comfortably into their old opinions, or very often profess a sort of Liberalism.

A CATHOLIC PREACHER THROUGH PROTESTANT EYES.

In the Independant the Protestant Bishop, Rev. J. F. Hurst, gives this pleasant description of Father Lockhart's preaching in London:

"Spanish Place, or Manchester Square, is a very centre of the Roman Catholic faithin the heart of Protestant London.

"In my peregrinations to London, of In my peregrinations to London, and the samples was attracted one week day and pulptis I was attracted one week day and pulptis I was attracted one week day and pulptis I was attracted one week day and therefore that one religion was just as good as another. But his please. Cardinal Manning had been announced as the spreacher; but he did not come, and Father Lockhart took his place. Si great was the throng to this favorite spot that it was not easy even to enter the church.

"Father Lockhart is celebrated for his pathos and eloquence. He, of all men in London, was probably the most fit to take the Cardinal, who was detained by filness, the Cardinal, who was detained by filness. Father Lockhart took his place. So great was the throng to this favorite spot that it was not easy even to enter the church.

"Father Lockhart is celebrated for his pathos and eloquence. He, of all men in London, was probably the most fit to take the Cardinal's place. In a few brief words he announced himself as the substitute for the Cardinal, who was detained by filness, but whose strong and sympathetic letter and so on, but they left altogether out of the question what God thought about the matter. If they only went into the come-tery they would see that beautifully exemplified in a very short time. Let them go into the Protestant part of

the Cardinal, who was detained by lliness, but whose strong and sympathetic letter was read by the father. The real theme was a culogy on the virtues of the Roman Catholic Church as the refuge and defence of the poor. All the early part of the sermon was occupied with a statement of the relation of man to the angelic world. and there they would find the words, "Gone to rest," "Sleeping with Jesus," "In the arms of Jesus," on the tombs of "Gne to rest," "Steeping with Jesus," on the tombs of those who, perhaps, never in their lifetime knew Him. But if they went to the Catholic cemetery next to it they would not find on any tombstone there that assumption of the soul having gone direct to its rest, but they would find on the tombs the words, "May he be at rest." That was because the Catholic Onurch took first God's side of the question, while Protestants did not think of God at all. As a celebrated French savant said, the Protestant Caurch was the most comfortable to live in. But what did God say of that question? Did they not think that the question really was what would God accept? Could all religions really be the same to God? For instance, the Ritualist said the priest could forgive sins, but the sermon was occupied with a statement of the relation of man to the angelic world.

"In passing from the angelic world.
"In passing from the angelic world.
In passing from the angelic world.
In space of the process of the coccasion to the fact of persecuting England, Father Lockhart bridged a broad that the chart of the persecuted the catholics, and forsaken the true teaching of Rome. Shot had persecuted the Catholics, and forsaken the true teaching of Rome. Scotland had done the same work. She had proved false to her trust and was in the same condemnation with England. But Ireland, dear Ireland, had never once turned against her friend, the Roman Catholic Church. In spite of the persecution through which she passed, she has stood firmly to her first faith—and that is where she stands to-day.

"The latter part of the sermon was very captivating. The andlence was not applied to the control of th

A CELEBRATED WRITER AT OXFORD

The Bible was not completed in A. 19.

96, and even then where were the copies, and how soon did people know it was a Bible? St. Paul, when writing his Epistles, did not seem to have the small.

"The latter part of the sermon was "The latter part of the sermon was very captivating. The audience was not slow to express by smiling faces its intense admiration of the zealous Father's strong words.

"Saveral things one could learn on such an occasion. One was that the Roman Catholic Church makes no side issues in the sermon, but goes straight to the mark. More directness, more mastery in the art of homiletic structure, more pleasing lenguage, a direct path to the deeper emotions would be hard to find."

THE CATHOLIC PRESS

DOING A GREAT WORK UNDER MANY DISADVANTAGES.
The Republic, of Boston, in an article on the grand work being performed by the Catholic papers throughout the country, makes the following very appropriate try, makes the following very appropriate insisted upon the principle of private insisted upon the pr

try, makes the following very appropriate

did they know it? His reason for asking that question was because Protestants insisted upon the principle of private judgment. The German critics had used their judgment just as Protestants had done, and in their judgment had torn the Bible to shreds, and refused to believe that it was the Word of God at all. Therefore Protestants could not ask men to take it for granted that the Bible was the Word of God, while Catholics could do so, because they did it on a different ground altogether. He would, then, give them another reason. A man might say to him that he found and made his religion out of the Bible, and he (the preacher) might ask him if he believed in the doctrine of the Biessed Trinity, but he could defy any man in the world, by his private study, to draw the doctrine of the Blessed Trinity out of the Bible. He might ask the man, he suppossed, why he believed in that doctrine, and he doubtless would answer that his father believed it, other people believed it, and so on. In other words. Protestants knew that doc "What shall be said, though, of the almost innumerable Catholic papers that were but are not; that started out with were but are not; that started out with such big expectations on the part of their publishers, only to discover that one of the most difficult of all things in this difficult world is to conduct a Catholic newspaper successfully? Their number is legion, and their graves are to be met with all over the land. The fault of their non-success was not always their ownthough it must be admitted that some of though it must be admitted that them—it them merited the fate that befell them—it was often owing to that singular unconcern and neglect of the Catholic public which, sometimes and in some places, seems determined to withhold its support from any Catholic undertaking in the periodical line, no matter how meritorious that may be, and to bestow its patronege on papers that habitually villify the Catholic Church and misrepresent its aims and teachings. These to catholic papers which have stood the test of the survival of the fittlest, though, have no reason to be ashamed of the record they have made for themselves. On the many and manifold opposition and the huge obstacles their publishers have had to your come, they have every reason to be every reason to be accorded that a process they have statined, them merited the fate that befell themhuge obstacles their publishers have had to overcome, they have every reason to be proud of the success they have attained, They compare very favorably with the religious weeklies of any other denomination in this country; they are constantly improving, and if they were only accorded one half of the support which many of them more than deserve. Catholic journalism would be wonderfully improved.

Epistles, did not seem to have the smallest idea that they were to be put into a Bible and spread all over the world. Then if they wanted to know who made the Bible—that was to say, who pronounced and gathered it together into one unity, it was the Catholic and Roman Church. If men were to take the Bible and cut and carve religion out of it, what were they to do for hundreds of years during the time when the Bible was in manuscript, and the monks had

PRIVATE JUDGMENT AND GOD'S AUTHORITY.

London Universe, April 12.

Ollast Sunday night the Rev. Walter Croke Robinson, M. A., commenced a course of sermons in St. Jamee's, Spanish Place. Dealing with the subject, "The property of the world as the Word of God. Another property of the world as the Word of God. Another property fact was that prepale seconding to patent fact was that people, according to that theory about the Bible, were split up into two hundred and thirty sects. Only the other day he asked a friend who was a Sceptic to look at the varieties of opinion round about him, and he answered that that was one of the greatest glories of his country. But he (das prescher) thought country. But he (she prescher) thought that all good and plous Protestants would grieve and mourn over what they called the unbappy divisions of Christendom. That third expression of private judgment, to let every man enjoy his own opinion, seemed most p ausible, because England was a free country. It seemed to him that Protestants were inclined to say, "Let every man enjoy his own opinion except

that Protestants were inclined to say, "Let every man enjoy his own opinion except the Paplats," but
THE PAPISTS LOVED THEIR COUNTRY as well as Protestants and were perfectly loyal. The truth of God and Christ's revelation was outside a man altogether, and therefore that doctrine about the Bible was utter fallacy. Passing on to the Catholic position, Father Robinson said the Cathelle theory of authority was that God had made the way of salvation, and Catholic position, Father Robinson said the Catholic theory of authority was that God had made the way of salvation, and if God had made a revelation surely then it was not what a man told God, but what God told him. But what were these different sects doing? For instance, the Methodist said that he believed in a good, round, square conversion and prayer meeting, and he offered that to God. The Catholic position, then, was not what a man chose to believe, what saited his taste, but what God revealed to him. His five points, then, were: If man's soul was to be saved he could not show God the way, but God must show him the way. Secondly, if God did show the way it must be in one way only, and by one way he meant one in principle and in unity, because God was one. There must be no uncertain sound, no dispute about it in High Church or Low Church. Thirdly, it must be infallible, and that word infallibility was deteated dispute about it in High Church or Low Church. Thirdly, it must be infallible, and that word infallibility was detested by the great body of the English people, but they could not face the terrible ordeal of death and judgment without infallibility. Fourthly, if God did show the way it must be exclusive; and, fifthly, it was all-important. There would be.

NO VIA MEDIA MEASURES, no dangling one thing and another so as to suit the pocket or the purse. From

to suit the pocket or the purse. From that they would, then, see that there were only two alternatives in religion; that was either blank Scepticism or the Catholic faith. If God had made a revelation He should have put it somewhere; where didd Ha not it? He must have He should have put it somewhere; where did He put it? He must have chosen a couple of men or a body of men and delivered them that revelation, telling them to keep and guard it, to teach it, and to impossit upon men as an obligation. The Catholic Church was absolutely one all over the earth, as God was one. The Catholic and Roman Church alone answered the five points which he had put before them; it was the fold of the sheep, it was the net of the flesh. They, however, might the state of the sheep with the same than the same than the was the second to the sheep. was the fold of the sheep, it was the net of the flesh. They, however, might say that it was all very well to say that; but the Catholic Ohurch was its own account of itself. For nine-teen hundred years the Catholic and Roman Church had been let down by God into the world and had been buffeted. Roman Church had been let down by God into the world and had been buffeted, mocked, kicked about like a plaything or a football, the Kings of the earth had taken counsel sgainst the Lord and His anointed;

counsel sgainet the Lord and His anointed; but, notwithstanding the wisdom of the world, the cunning of enemies, and the strength of Kings, the Catholic and Roman Church was as they saw it that night, as a great German philosopher had said in fact a man need not go further than the one fact that the existence of the Catholic Church at the present moment was of itself the most absolute proof of a divine retigion, and never was it in such magnific cent extension, unity, and life as it was at the present time, and it would go on conquering to the end of the world, and they might depend that it would once more conquer England himself. A NATIONAL MEMORIAL. At the present time a movement is

being actively set on foot amongst Scottish Catholies throughout Scotland to raise a national memorial to St. Margaret, their queen and patroness, in the form of a church to be erected at Danfermilne, the place of her burial. The eight centenary place of her burial. The eight centerary (says the Eilnburgh Scotsman) of the death of Malcolm Canmore's saintly queen, who exercised paramount influence on the religious and social history of her own and succeeding times, occurs in November, 1893, and the intention is to have the proposed church opened then with an important religious function, in with an important religious function, in which something of the nature of a pligrimage to her tomb shall be included. On a sultable site in Holyrood Place, generously gifted by the late Mr. A. V. Smith-Sligo, of Iuz evar, it is designed to raise an edifice in the pure Norman style, the dimensions of which shall correspond, as exactly as possible, to those of the old Abbey of Dunfermline. As, according to the promoters of the movement, the present chapel-school at Dunfermline is altogether inadequate to the wants of it, other people believed it, and so on. In other words, Protestants knew that doc trine by tradition, and to know that by tradition broke down their private judg ment. At the present time there was is altogether inadequate to the wants of the Catholic community of the place, the who made the extraordinary statement that our Lord had commanded, or at erection of some such church as is now contemplated is most desirable in itself, that our Lord had commanded, or at any rate had directed, His Apostles to write down the revelation He had made, but if they looked in the Bible from end to end they would not find one single passage which could be construed into meaning that our Lord had told them to write anything at all. The Bible was not completed till A. D. 96, and even then where were the conjugation. apart from its suitability as a national memorial to St. Margaret. The scheme has received the approval of the Catholic hlerarcty of Scotland, and is being vigor-ously prosecuted by the personal exertion of the priest resident at Dunfermline, the Rev. George Mullen, who is presently "on tour" in its advocacy.

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