BY A PROTESTANT MINISTER

LIV.

We have taken our full time in dealing with the slanders brought against the Jesuit order and the Roman See by occasion of the obligare ad peccatum, because, as I have said already, this is really the most atrocious charge that has ever been made against either. It any one who has followed my demon-stration will still repeat the slander, he

would be capable of any slander.
We now return to our friend, Mr.
Henry C. Lea. Here we have relief. There is nothing scandalous or unami able in his contention that the declaration of Trent, to the effect that men in Holy Orders can not validly marry, is an article of faith. Moreover, his first argument, namely, that it must be owned as of faith, because it is guarded by the Anathema, although I think I have sufficiently shown it not to be tenable, is certainly not ridiculous, for it rests on a distinction accepted by some divines of note, among them by Car-dinal Newman. However, as I have shown, even if we admit this position, which we are far from doing, it would not avail Mr. Lea No Catholic dis putes that the Church has power from Carist to establish diriment impediments to marriage, as is declared Canon IV. De Matrimonio No one doubts that she has made Holy Orders a diriment impediment. Canon IX. now is made of two parts ' (1) Marriage against ecclesi astical law are null. (2) Marriages, undispensed, of men in Holy O ders are against ecclestastical law." The first part is a doctrine of faith. The id is a simple statement of fact.

If Mr Lea had merely meant that as Canon IV., by itself, is of faith, so it does not cease to be of faith when com bined with a simple fact in Canon IX there would have been no contention, for there would have been nobody to contend. The very fact that Mr. La has had a controversy with Catholic divines over the matter shows that he must mean something else. The correspondent who has been so good as to copy out a good part of his article for me, and to give me a careful summary of the rest, expressly assures me that Mr. Lea says nothing whatever about diri mentimpediments, and makes not the least reference to Canon IV. Now subtract Canon IV. from Canon IX, and all that is left is this declaration: "Men in Holy Orders can not validly This, however, is ambigu-It does not explain whether invalidity is enacted by the Church, or by Christ. In the former case it would only of discipline, in the latter of Mr. La, therefore, must read faith. "Holy Orders, of their very nature, invalidate marriage.' undoubtedly, would be a dogmatic proposition. Only the doctrine chances to be Mr. Lea's and not that of the Catholic Church.

Here we see some of the curiosities of sciolism, loaded down with facts, but hopelessly confused about principles. The Rev. P. H. Casey, S. J., has with great force called in question the good faith of Mr. Lea in various citations concerning the tribunal of Penance. I may return to this little work, with whose conclusions I can not help agreeing in a good measure. In the case before us, however, there is no lack of good faith. There is only a lack of good sense. To argue with the author is like trying to walk through a bog. He does not seem to know what He actually declares of sacerdotal marriages (including those knows where, would not go the rounds of deacons and sub-deacons) that while without foundation. their invalidity is of faith-which must mean that they are intrin-ically invalid-he does not dispute that in various regions the Church deals with their validity as a matter of discipline. wildering? Is the Catholic Church, then, done off into checks, in then, done off into checks in some of which Christ has made sacredotal marriages null, and therefore non-despensible, while in others He has left the Church free to allow them or forbid them at pleasure What a cur ous view of Divine Revelation! God does not respect persons, but it seems that He respects contin-Does this localizing of the universal Gospel extend to other articles? For instance, is the Mass, in one of these checks, Transubstantiation, in another Consubstantiation, in another Impanation, in still another a simple Memorial? If so, I think I see the prospect of a happy composition of re-Let us give up ligious controversy. Let us give up disputation, and address ourselves to a carefully adjusted scheme of emigra tion. It was once decided in South Africa that the earth might be allowed to go round the sun in Holland, but that at the Cape the law requires the sun to go round the earth. Tais seems to be Mr. Lea's notion of the Catholic doctrine of Revelation.

I know I am talking nonsense, but I may fairly plead that the nonsense is It is Mr. Lea's. If he does not mine. not mean this, I am sure I do not know what he means. Perhaps it is safest to assume that he means nothing. Most men would rather be convicted of talking rubbish than lunacy, and so, I presume, would Mr. Lea. No doubt in general he uses words as counters, but here I can not help thinking that he has fallen into an absent-minded fit of supposing words to be money, which Hobbes will hardly allow to be the part

of a wise man. However, before taking leave of this pleasant and vacuous realm of Galimatias, I wish to conduct the amazed and delighted reader to the supreme height, from which all the valleys and summits of theological ridiculousness may be swept at one view. Mr. Lea declares that he does not deny than an

infallible Pope, presiding over an infallible Council, may establish or abrorate an article of faith at discretion. Now this is so absolutely senseless from the Catholic point of view, that our first impulse is to suppose that the author has lapsed into sarcasm, and, as a Protestant, or perhaps rather as Freethinker, is ridiculing the Roman Catholic claim to stability of faith. It is certain, however, that he is doing no such thing. He is conducting a serious and thoroughly courte-ous argument with some Roman He is conducting Catholic clergymen, from the Ro-man Catholic point of view as he apprehends it, and nothing is farther from his thoughts than to insult them or their religion. What he means, however, is perplexing enough. Does he know the difference between an article of faith and an act of discipline? He makes repeated reference to the distinction but he does not seam to know the distinction itself, else he never could have used such extraordinary language.
One would think that since the Va

ticanum every educated person, hav-ing access to its decrees, would know

the meaning of an article of faith. Certainly the Pope and Council have taken pains enough to explain it.
They emphatically deny to the
Church, not the power to make
new definitions of doctrine, but all power whatever to define new dcc-trines. They confine the definitory power absolutely to a clearer explanation of the revelation given by God in Christ to the Apostles, and contained, explicitly, or implicitly, in the Bible or in Apostolic Tradition. How then can either Pope or Council establish or abrogate an article of faith? Of course they do not pretend to have any power to do either. If Christ communicated it to the Apostles as the will of God that the marriage of priests should not be acknowledged, then, as Bellarmine remarks, while still competent to ordain married priests (with which Canon IX has nothing to do), the Church would be forever incompetent to val-idate the marriage of priests. Unless married before ordination, they could never be validly mar ried at all. But as neither in Scrip ture nor Tradition is there the slightest mention made of any such prohibition by Our Lord, then, as the Cardinal rightly says, the prohibition of sacerdotal marriage can never be an article of faith. It may be dealt with as variably as Mr. Lea supposes, but precisely because it is not what Mr. Lea absurdly styles it, an article of

a matter of mutable discipline. I wonder which we are to believe the rather, Mr. Lea, who does not appear to know the difference between doctrine and discipline, or the great Cardinal, who knows every intricacy of Catholic theology, who was twenty years old when the Council of Trent was dissolved, and who, during almost sixty years, was in constant intimacy of intercourse with its members and the heirs of their traditions. Charles C. Starbuck.

invariable faith, but purely and solely

Andover, Mass

WHERE ARE THE MOTHERS?

This question comes often to the mind when Dame Gossip is recounting the gay doings of some of our young women, says Our Parish Calendar of Liwrence, Mass., Where are their mothers? How does it happen that girls are allowed so much liberty? Stories of late suppers, drives, dinners here and there, jaunts to heaven

A true mother realizes in the beginning that her daughter can not defy the slightest rules of propriety with impunity. Then what words can fully express the wrong a foolish mother does when, accuated by vanity, indifference or laxity of discipline, she al lows her daughter to accept invitations in which she is not included, to make friendships, as she does engagements, independently, and to do the thousand imprudent things that an unguarded ence, her advice, her judgment, means much to any girl. Woe to that mother who withholds any or all of these! Between the close surveillance of the French mother and the reckless trust. abandonment almost, so far as caution and restraint are concerned, of the American mother there is a medium. Happy the daughter whose mother has found it! She will grow up to whole some and pure-minded womanhood, unharmed by malice, and respected by all who know her.

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FIVE . MINUTES' SERMON.

ON HYPOCRISY.

Why do you tempt Me, ye hypocrites? Our Lord calls the Pharisees hypocrites, and, indeed, this was an appropriate name for men who had God on their lips, but, the devii in their hearts. Under the cloak of flattering praise, they approach our Lord to ensnare Him by captious questions, that they may accuse and ruin Him. Would to that the generation of hypocritical pharisees were extinct, but alas, here are innumerable Christians pharisees, who, hiding their wickedness under the garb of virtue and piety, are principally engaged in injuring and ruining their neighbors. Such persons carefully guard their wicked conscience from the eyes of the world, enveloping themselves so dexterously in the clothing of sheep that they can not easily be discovered. Hence hist ory with its warning examples must ruide us so that we may detest their evil doings. On the first pages of Holy Scripture,

we meet with an ancestor of the pharinamely Cain, the murderer of Abel. How tenderly he addressed his innocent brother, to persuade him to take a walk in the fields! When away from the guarding parent, how dia bolically dextrous he was to wield the club and murder his brother! There are thousands that may be compared to Cain, who, although they do not kill their neighbor, yet destroy his honor and mortally wound his feeiings. How friendly and pleasantly they speak to their neighbor! how fluently the honied words of tenderness flow from their lips! As soon as he is out of sight, however, they fall upon his character, tearing it to shreds with their fault-finding, lying and calumny. Are these pharisees in their Christian garb any better than Cain, the fratri cide?

Secondly, we find an arch hypocrite in Herod, the murderer of the innocent children of Bethlehem. What piety he feigned when the wise men from the East came to his palace in Jerusalem, inquiring after the child whose star they had seen! What earnest desires he expressed that he also might come and adore it! At the same time, says St. Chrysostom, whilst Herod's lips were expressing such devotion, his hands were engaged in sharpening the sword with which he intended to kill Would to God, there were no hypocritical Herods in Christendom. but, alas! too often in our own day piety and religion are used as a cloak for wickedness. Here you find a person always speaking on religious subjects, continually using the sacred names of Jesus and Mary, frequently visiting the church and praying. scorning the wickedness of the world. and demanding the justice of God, because man's depravity cries to Heaven for vengeacce. Who would seek the usurer under such a garb! And, yet. how often do you not find him there One would imagine he saw the personification of virtue before him, but if, in some way, the mask is torn from their faces, behold, he sees naught but the greatest hypocrites and scoundrels.

Allow me to show you a third hypo-

crite, the most despicable of all. It is

Judas, the traitor. To him we can truthfully apply the words of St. Gregory: The devil has possession of the hypocrite's heart and will give it rest no longer. Behold him in the house o Simon where Mary Magdalen anointed the feet of our Lord. See how his avarice pretends compassion for the poor. Watch the sacrilegious thief at that last supper, how he feigns terror at the words of our Lord. Watch the sacrilegious the feet one Pain-Killer, Perry Davis'. 25c. and 50c. say to you, that one of you is about to betray Me." (Matt. 26, 21). Behold him at last at the head of the soldiers, embracing his Lord and Master, be traying Him with a kiss and deliver ing Him into the hands of His enemies On, the hypocrite, you feel inclined to exclaim: that man could be capable of such atrocity! Beloved Christians, let us never make ourselves like unto Judas by a sacrilegious confession or Communion. How many approach the tribunal of penance with the hypocritical mien of a sincere penitent! Yet their confessions are a falsehood, their contrition an imposition. How many apparently absorbed in prayer; they trike their breast, they receive their God and with Him also the judgment of eternal damnation. Thus, my dear Christians, we have seen a few ex amples of hypocrites from Holy Scripture, by which we may learn how de-testable these characters have formerly been, and how detestable they are a the present day. Which of us would like to be counted among their num Which of us would What heart would not stricken with terror and moved to its depth with contrition if his conscience told him: You. too, are a dissembler vou also are a Cain, a Herod, a Judas You, too, have hitherto only pretended piety; you also made a mockery of religion by using it to deceive others. If we have been guilty of any species of hypocrisy let us deplore the great fault with deep contrition, let us cast away this mask of deception, and, by true conversion, become in reality what in the eyes of the world we wish to be considered. What can it profit us to deceive the world! After death, we must appear before God who searches the hearts and reins of men, who cannot be deceived and before whom the most hidden and secret things will come to light. Cast off the clothing of sheep. Let us appear be-fore the world as we are before God, but let us appear before God as just in our works, unimpeachable in our character, and faithful to Him in small, as well as in great things. For God is the truth, and lying and hypocrisy are an abomination to Him. Amen.

PROFUSIONS OF FLOWERS AT AT FUNERALS.

houses of dead friends and their dis play at funerals is a non Catholic practice that has unfortunately become too common with American Catholics. Respect for the dead is a char acteristic of the Irish race at home and in exile. The reverence which they have for "God's acre" shows that the survivors of those who sleep there do not forget their dead friends. It is true that decoration of the grave is generally not neglected, and we wish that we could say as much for the prayers of the visitors. A great writer ias said that the Christian religion, which is all in all to us, illustrates our life and death, and as we, informed with her spirit, should labor for the living, so we must in the same spiri remember and honor the dead, Neg lect of the dead is the most evident proof of the dissolution of all religious, civil and family ties. We do not meet with such neglect among barbarians, but solely among over-civilized nations. To no religion is death, and all appertaining to it, so sacred as to the Christian religion. Religion takes the sting from death, and robs hell of its triumphant gate through which the just man enters into his heavenly nome, and to decorate that gate with flowers is a mockery.

Let us, therefore, hew a decent grave in stone, and go with the Marys of Holy Writ to the graves of our loved ones; and may it be one day an angel in white robes who rolls away the stone ! As after the new covenant had been sealed the first service of divine worship was, as it were, offered at a grave, so did the Christian feeling of the early Christians cause them to build their graves around a place of divine worship. The saints were buried in the churches to keep in closer remembrance their victorious examples. There, also, the faithful chose their resting places. Here during life they were farthest from the world and nearest to heaven; here the nearness of the earthly remains pointed to the Communion of Saints daily implored in our prayers; here, too, throughout the year, plous hymn resounded over their graves, as well as psalms for the repose of their poor

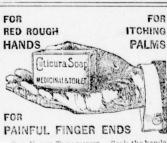
The heathen nations, though they worshipped false gods, never failed to reverence the dead; and Christianity, when it revealed to the world the will of the true and only God, added a special hope and gave a religious sanction to the tenderness of human love for departed souls. Materialism alone, which rejects the immortality of the soul, degrades the body and re fuses the honor which heathen and Christian nations alike have ever paid to the dead and to their last resting - place on earth. To reverence the dead is a sign of the presence and power of the Christian faith, and wherever this faith declines in the heart and mind of a nation, or yields to material ism, a corresponding decline is discovered in the care and reverence paid by the living to the bodies of the The Catholic child must not for get to pray for his dead parents, and flowers for the graves are their prayers for the eternal repose of the souls of their dear deceased. — American Herald.

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