Shored Hear: Review. LIC CHURCH.

ST A PROTESTANT THEOLOGIAN. CCCXVII.

The Presbyterian Witness, of July 9, The Presbyterian Witness, of July 9, mays; "The Pope of Rome never, while he had power, as civil ruler, tolerated religious liberty, and to this day we have not heard of his influence in favor of liberty being granted Christians as anch."

This paragraph, of course, has a practical bearing. The Witness
"The Pope, as a King, has never favored"
"The Pope, as a King, has never favored him." The Witness might free-trade," or, "has never favored protection," as the case may be; but we should not look for such a paragraph in the Witness. It would have no bear-ing on the Pope's Christian character. Equally good men stand on both sides Equally good men stand on both sides of this economic question. If Mr. Chamberlain were a Trinitarian, no Church elergyman would think of refusing him the communion or account of his protectionism. All Christians are bound to anticipate a time when every his protectionism. All Christians are bound to anticipate a time when every barrier to free intercourse throughout the world should be removed, but they are not bound to believe that such a time has come yet. A permanent Hum-anity, they might say, must rest on well

ereloped Nationalities.
The actual paragraph of the Witness, The actual paragraph of the Witness, therefore, seems meant to imply that if the Pope, as is declared, has never tavored religious liberty, he thereby other things being equal, stands on a much lower Christian level than Protestants, who, it is assumed, are mostly friends of religious freedom.

There are some questions here that have to be answered previously.

have to be answered previously.

First, is any Christian a friend of un-

restricted religious liberty? I think For instance, the Thugs of India were votaries of Kali, the goddess of murder. In honor of Kali every grown

man of the sect was bound to strangle some one (not being a Thug) as often as he prudently could. Therefore when as he prudently could. Therefore when the British authority punished Thug-g'sm with death, it restricted religious liberty. It does not awail to say, that here crime was punished, not religion. What we rightly call crime was the heart of the religion. A Thug would have come with a descripting conscience have gone with a despairing conscience
if he had not within a certain time
strangled some one in honor of his goddess. To forbid this act of devotion was to forbid the religion, which ac-

was to forbid the religion, which accordingly has become extinct.

Again, prostitution, natural and unatural, was the very essence of the worship of Verus, called also Astarte or Mylitta. To abolish the lewdness was to abolish the religion. Was it wrong to do this? One Anglican elergyman, sharply rebuked by the Spectator, complains that if you condemn unnatural complains that if you condemn unnatural lust, indulged as an act of devotion, you condemn Sophocles. But, except this hideous survival of the most hideous heathenism in a Christian body, all Christians will allow that it was a virtuous act to suppress the worship of Venus.

Moreover, when it shall be safe for Moreover, when it shall be safe for England to expunge all the obscenities from the Hindu temples, she will doubtless be bound to do so. She tolerates them now, not as ef right, but to avoid a flame of universal rebellion. Whenever she can safely do it, we shall all appland her abolition of these abominable emblems, as we have all expent appland her abolition of these accomin-able emblems, as we have all, except Sir Edwin Arnold, applanded her abol-ition of the suttee, the burning of widows. Yet in either abolition she restricts religious liberty. The Brah-mins do not pretend that their religion mins do not pretend that their religion breathes freely under the sway of a Christian Emperor. Still less do the Mohammedans. If they submit, it is not from principle, but of necessity.

the harmless little sect of monogamous to it as murder was to Thuggism. I have little doubt that we shall yet be compelled to root it out by the sword, as slavery was rooted out, and it is more than doubtful whether we can do this effectively without abolishing Mormonism itself, and punishing the maintenance of its organization. What will be the good of cutting down the poisonous shoot if we leave behind the poisonous root? If this necessity does supervene, I have no doubt of the hearty concurrence of the Presbyterian Wit-

be so essentially evil to the Christian consciousness, that is the duty of a Christian State to suppress it within

So far the Papacy and Protestantsm agree. Both allow: Religious Liberty should not be unrestricted.

Secondly, Should non-Christians be compelled to receive Baptism? We than no such suggestion in the New than no such suggestion in the New than the tribes personnel, and is is not consonant with Testament, and is not consonant with Testament, and is the consonant with Testament, and is the consonant with Testament, and is in the consonant with Testament, and the consonant with the consonant with Testament, and the consonant with the find no such suggestion in the Testament, and is is not consonant with the nature of Christianity. Here again all Christians are at one. all Christians are Rome pronounces it unlawful to compel non · Christians to be bap-This was often done in the earlier Middle Ages, but Rome, with Church, has always steadfastly maintained the opposite ideal. When some the bishops in synod condemned the act, and forbade it to be repeated.

The Inquisition, as Mr. Lea points out, would never command a learner S. would never command a Jew or Saracen to be converted. It declared him free of the jurisdiction of the Church. The of the jurisdiction of the Church. The Holy See could not dispute the civil right of Ferdinand and Isabella to offer the Jews the alternative of baptism or exile, but it displeased the sovereigns by its evident dissatisfaction with their will increase his intercession with Could will be a source of the sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ.

the Inquisition denounced this, and Pope Paul III. fulminated excommuni cation against all coercion of the natives. Nay, the Dominicans would not even allow that it was lawful to compel an Indian sovereign so much as to admit the Gospel within his territories. All must be purely voluntary. When some divines advocated indirect, though

not direct compulsion, the Hely Office confiscated their books.

Here again the Pope and Protestants agree. At least I have never heard of any Reformed church that contradicted this plain principle of the Gornel.

any Reformed church that contradicted this plain principle of the Gospel. Dans Scotus, however, mantains that it is at least lawful to take away the young children of non-Christians in order to baptize them and bring them an in the Church. The much higher ap in the Church. The much higher authority of Thomas Aquinas denounces authority of Thomas Aquinas denounces this as "contrary to natural justice and parental right," and the Church, re-marks Lehmkuhl, has always agreed in this matter with St. Thomas. Indeed, I notice that a recent Jesuit writer (I forget his name) states that the Cannon forget his name) states that the Cannon Law forbids acting on the opinion of Duns Scotus.

Protestantism, on the other hand, has not declared itself on this point, although I presume it would hardly disagree with Rome. Luther was for burning down the synagogues "with pitch and hell-fire," for banishing the Rabbis, first plundering them of their books, even their Hebrew Bibles, and if the other Jews remained obstinate in refusing baptism, for banishing them too; but I believe he did not propose taking away their children. The Pope and Protestants, then, may be viewed as agreeing that non-Christians ought deprived of their children. So far both parties seem to concur as to the restrictions and as to the extensions

of religious liberty.
Thirdly, Should heathen worship be Thirdly, Should neathen worship be allowed in a Christian land? Rome, I presume, would say No, and certainly original Protestantism would have said No. Yet if natives of India or China, sojourning in a Christian country, should practise their rites, not being should practise their rites, not being sanguitary or obscene, in modest seclusion, it is not likely that either Catho lie governments or Protestant would feel bound to interfere. Here again there seems little or no difference between the two religions.

An energetic assertion of the right of the Jews to practise their worship un-molested, under pain of excommunicaion against their disturbers, such as is found in the Canon Law, is, I believe, not met with in any monument of Pro-testantism. In this profoundly and testantism. In this profoundly and practically important question, it is Rome, not Protestantism, which emphatically guarantees religious liberty. Therefore to say that the Papacy has never guaranteed religious liberty, is a gross contradiction of Catholic doctrine and history. However, it agrees very well with the slapdash blunder. headedness of papers standing on the level of the Presbyterian Witness.

CHARLES C. STARBUCK. Andover, Mass.

AN AMERICAN SAINT.

The canonization of Father Isaac Jogues, should be hailed with delight by every American Catholic. While Father Jogues was not born in America he was a more thorough American than many of those who say they can trace back their ancestory for nine generations. He came to America and gave up his life to civilize and Chris-tianize it long before the so-called native Americans fied from penal laws at home and came over here to force

them upon a free people.

The result of the elevation of Father Jogues to the altars of the Church will be three fold. First, the noble missionary will receive here on earth the same

concurrence of the Presbyterian Wit-ness.

We all agree then that a religion may America, the dying hope of the aborig-ines and the trusted guides of the white s bounds.

So far the Papacy and Protestantism planted the seed that was afterwards to

> conversion to the faith of those who are not Catholies. The process for the beatification will naturally be interesting to all Americans. The life of Father Jogues will become known throughout the land of his martyrdom. The story of his sufferings, the record of his death, the veneration in

he has always been held by the faithful upon fair-minded American Protestants Moreover the

by its evident dissatisfaction with their act, and by opening an asylum to the banished Jews, as it had long been accustomed to do in like cases.

In the New World many Spaniards were inclined to compel the Indians to be baptized, but the Dominicans and the Inquisition denounced this, and Pope Paul III. fulminated excommuni his companions so that when the occa-sion offers itself we can all aid in the work of spreading devotion to the new Saint and of converting to the Faith those who will receive the light through the intercession of the martyrs of the Mohawk Valley. — Providence Visitor.

FIVE-MINUTES SERMON. Sixteenth Sunday After Pentecost. CHRISTIAN HUMILITY.

He that humbleth himself shall be exalted. Rospel of the Day.)

As we bear these familiar words, my brethren, some of us will perhaps be in-clined to say, or at least to think, that this matter of humility is just a little threadbare, so to speak; that we have already heard pretty much all that can be said about it. I dare say this is be said about it. I dare say this is true: but when a thing is very import-ant it has to be spoken of quite often. ant it has to be spoken of quite often. And humility is very important; after the love of God and of our neighbor, there is nothing more so. In fact, the difficulties in the way of loving God and our neighbor as we should, come, we may say, entirely from our inordinate love of ourselves; and this inordinate love of ourselves generally takes the shape either of pride or sepanality. the shape either of pride or sensus

And the very fact that we think we have heard enough about bumility shows that we are not so humble as we shows that we are not so numble as we ought to be. If we think that we are well up in this matter, it is a good sign that we are not. Many people will say, especially when they are on their knees, "Oh! I am a miserable sinner; I am averathing that is head." has I am everything that is bad;" but when they get up from their knees, and look around them, you will find that they think themselves in point of fact pretty nearly as good as anybody else, and perhaps, on the whole, rather

It is not, however, after all, about It is not, however, after all, about the matter of goodness that pride is most sensitive. Most Christians, un-fortunately, do not try very hard to be saints, and are not very much tempted to be proud of their achievements in that direction. But almost every one considers himself tolerably well gifted in the matter of natural common sense: in the matter of natural common sense in the matter of natural commanders, he thinks his brains about as good as any one else's, though he may readily admit that he has not had so great ad-vantages as another, or, in other words, that he is "no scholar." So, to be thought or called a natural-born fool is a very hard trial for any one's humility; a very hard trial for any one's humility; almost all of us, I am afraid, would rather be called a rascal. To be con sidered bad looking, that again is a great mortification to some people; or to have one's birth and family despised, to be thought low and valers, how to be thought low and vulgar, how many can you find that will put up with that? That is the real reason why you so often hear some one find why you so often hear fault with somebody else for being "stuck up:" it is that when he or she

the first place, lest, perhaps, one more honorable than thou be invited." This is where the shoe pinches, this admit ting that some one else is more honorable than we are; especially in this country, where every one shakes hands with the President, and all are made, as far as possible, equal. Still, we can manage to admit that there are some who are better entitled to the first

splendent with everiasting brightness, but upon us pilgrims on earth only as afar off and through a glass.

The citizens of beaven know how joyful that day is; but the banished children of Eve lament that this our alted the bumble." (Luke i., 51). day is bitter and tedious.

It is a good habit to say "Thanks be to God" a hundred times a day for the hundred general and special mercies, graces, gifts and favors of every twenty.

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village in County Tyrone, where the village in County lyrone, where the Orangemen, I believe outnumbered the Catholics. It was held in a poor little chapel, and the apology for a confes-sional in which I was seated was located in the sacristy. I was quietly doing my work there one Saturday evening, near the window, when a volley of near the window, when a volley of stones broke every pane of glass. I was quite unburt except from a slight out on the cheek from a piece of broken glass. Two of the constabulary who ere in the chapel, preparing dators if possible, but they could find no trace of them. We were told that it was well known in the neighborhood

on his conformity with the rabbles in not having it standing on the tabernacle. How true it is that whenever any one labors for the greater glory of God, the inspired words of our Immaculate Mother in her glorious splendent with everlasting brightness, splendent with everlasting brightness, and that all these temporal things are greater glory of God, the inspired words of our Immaculate Mother in her glorious maculate Mother in her glorious maculate words of our Immaculate Mother in her glorious maculate words of our Immaculate Mother in her glorious maculate words of our Immaculate Mother in her glorious maculate words of our Immaculate words of

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A MISSIONARY'S DUTIES IN

Rev. L C. P. Fex. in Donaboe's.

man, wearied at what he considered the P. P.'s persistence, at last seemed to relent, and told him he would give the desired piece of land tions: First, there was to be no large bell hung up wherewith to summon wor-shippers to what he called an idolatrous service; secondly, there was to be no cross visible on the gables outside; and, thirdly, there was to be no cross or crucifx standing on the tabernacle fault with somebody eare "stuck up;" it is that when he or she "stuck up;" it is that when he or she is stuck up I am stuck down.

You notice, my brethren, that this matter of pride is mostly comparative, as I may say. We should not mind other people being stuck up, if we could only be stuck up too. And it is just here on this tender point that the parable of our Lord in to-day's gospel touches. He says: "When thou art invited to a wedding, sit not down in the first place, lest, perhaps, one more the first place, lest, perhaps, one more within a few months. Meanwhile the a cute old man, toreas at once how he could evade these conditions, and, to the amazement of the landlord, accepted his terms. The deeds were duly signed, and the priest, having obtained the necessary sanction of the Bishop of comobtained the necessary sacration of the Bishop, at once commenced to erect his much needed chapel, which was finished and furnished within a few months. Meanwhile the former owner of the ground was gloat. ing over the prospect of getting pos-session of the chapel and the land on which it had been built, but, sharp as he was, he could not comprehend how the priest could say Mass without having a crucifx on the altar; but as soon as the Bishop had dedicated the sacred building to the service of God, the blems, as we have all, except in Arrold, applanded her abelin Arrold, applanded her abelin for the suttee, the burning of Yet in either abolition she is religious liberty. The Brah ont pretend that their religions is freely under the sway of a streed in his memory all over America. Mass will be said in his honor on his feast every year all over America. Mass will be said in his honor on his feast every year all over America. Mass will be said in his honor on his feast every year all over America. Mass will be said in his honor on his feast every year in his ho OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

O most happy manon of the city was a different type of man to his above! O most bright Day of Eternity, which knows no night, but is always and erosses, but the always and erosses. which knows no night, but is always enlightened by the Sovereign Truth: a mains as it was first placed, for the day always joyful, always secure, and never changing its state for the con-

LEEMING, MILES & CO., MONTREAL

One of our missions was in a country fession, rushed out to catch the depre who they were, but it was deemed safer to let the matter drop, or a worle thing might happen to the priest, his

and perhaps, on the whole, rate better than most people whom they better than most people whom they have a musing incident took place in An amusing incident took place in the North, another parish in the Black North, another parish in the Black North, as it is called throughout the rest of Ireland. A rich landed proprietor who was grand master of the Orangemen, and of course a notorious bigot, was repeatedly solicited by a parish priest to sell him a piece of ground on which he desired to baild a chapel, where one was much needed. Over and over again he met with nothing but a blank seferal but at ill he researched in his refusal, but still be persevered in his endeavor to supply the spiritual wants of that portion of his flock who re-sided in the neighborhood. The gentlerent free forever, on which he could build his church, on the following condi

was kept immovable by an iron bar be hind it. The landlord had to acknowl-

Drink and Crime in Missouri. Some time ago the St. Louis Christian Advocate informed its readers that Rev. George Warren, chaplain of the Missouri penitentiary, had stated that out of 2,279 convicts in the prison at the time he made an investig per cent. of the entire number came there directly through the influence of liquor, and that 5 per cent. of the remainber came there indirectly from the same cause. That is, 2,000 of the convicts in the Missouri penitentiary is the result of the licensed liquor traffic ig that state.—The Pioneer. State

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the name of God."

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