THE CATHOLIC RECORD

Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN

CXXXVIII.

very long ago the Rev. Mr. Bachtel, a Methodist Episcopal minister of New Jersey, set out to prove that this country is essentially a Protestant country. In this I certainly shall not disagree with him, for believers and unbelievers alike among us are, for the most part, in varying degrees un friendly to Roman Catholicism. Indeed, though not so much as in Germany, there are many among us who have very little religion left, except what consists in hating the Cataolics. Therefore there was no need for Mr. Buchtel to set about such a superfluous

and commonplace undertaking as to tially prove that this country is essen prove that this country is essentially Protestant, negatively, where not pos-itively. Nor was Mr. Buchtel such a goose as to wish to prove this. We shall see from his evidence that though he prudently says "Protestant," he has a reference much more particular.

His argument is as follows. The next to the last National Convention of the Republicans set up, and elected, a idential candidate who was a presidentia: Candidate who was a Methodist. It set up, and elected, a vice-presidential candidate who was a Methodist. The gentleman who pre-Methodist. The gentleman who pre-sented Mr. McKinley's name to the convention was a Methodist. The gentleman who presented Mr. Hobart's name was a Methodist. The chairman of the convention was a Methodist, and the chairman of the nominating com-mittee was also a Methodist.

We see, then, that when Mr. Buchtel "Protestant," he actually means BAYS "Methodist." The tenor of his argu ment is exactly the same with the declaration of the statesman who has lately addressed the Epworth League in New England, and who, I believe, is also from New Jersey, namely, that the future of the United States (the political future, observe) belongs to the Methodist Episcopal Church.

Mr. Buchtel remarks that if the can-didates and officers had all been Catholics, the whole country would have been in commotion, but that the fact that they were all Methodists left it tranquil. Very true. This perfectly goes far to show that that subjugation of the other 1 rotestant denomination by Methodism to which Bishop Vincen looks forward with such happy anticipations is fast coming to pass.

Precedent soon makes law. Two or three more Republican conventions controlled by Methodists and it will begin to be treated as an irregularity and an affront to put up anybody ex cept a Methodist. Indeed, the prin-ciple announced in the National Eporth League, and, as I understand, not reproved by it, namely, that a Methodist president is bound to guide his administration according to Methodist orders, plainly requires for its completeness that there shall be no one in the chair who is not a Methodist. The safest way to secure this would be to revive Mr. Hubbard's proposal and invest the Methodist Bishops with standing authority to name the president, and preferably from among themselves. Then we should have a permanent conciave, moreover, clothed sassin's knife, simply because as a with supreme control in spirituals and overeign regularly at war temporals alike. Of course the Bishops of the Church South, for an election, France, he used his undoubted right of aying siege to Paris. should be asked to sit with their col-There is more to say. CHARLES C. STARBUCK. leagues of the North. That might etimes give us a Democrat, but Andover, Mass. would always insure us a Methodist. And yet this is a body which is always IMITATION OF CHRIST. harping upon the dangerous intrigues of the Roman Catholic priesthood for Of Interior Conversation political power. They, who are with thee to-day, may The instinct of a great movement be against thee to morrow ; and, on the other hand, often change like the possesses it long before this develops into distinct thought and purpose. Many years before we can easily supwind. Place thy whole confidence in God, pose that Episcopal Methodism had and let him be thy fear and thy love. consciously in view the religious and He will answer for thee, and do for political subjugation of the United States to itself, it had thrown out a thee what is for the best. mighty anchor to wind-ward, in the Thou hast not here a lasting city and wherever thou art, thou art a stranger and a pilgrim ; nor wilt thou shape of an indissoluble alliance with Freemasonry. ever have rest, unless thou be interior-Dr. Thomas Arnold was a very broad minded and tolerant man. ly united to Christ. he says : I can not view it as lawful for Why dost thou stand looking about a Christian to be a Freemason, " for it thee here, since this is not thy restingjoins him in a close brotherhood with those who are not in a close sense his brethren." This is the sound place ? Thy dwelling must be in heaven and all things of the earth are only to be looked upon as passing by. view. Masonry may often appear as little else than a beneficial society or All things pass away, and thou along social club, but there can be no doubt that it claims to be properly a religion with them. On the European continent it is such See that theu cleave not to them, lest thou be ensnared and lost. both in theory and practice. There it is atheistic, indeed, but so is Budd-hism, which yet is confessedly a relig-ion. It adores "the principle of the Let thy thoughts be with the Most High, and thy prayer directed Christ without intermission. universe," and so has as much of relig-If thou knowest not how to meditate ion as Count Tolstol or the elder on high and heavenly things, rest on Adams. In the Latin countries it is the Passion of Christ and willingly implacably hostile to the belief in the dwell in His sacred wounds. personal God-as if there could be such thing as an impersonal God-and to the Christian religion, in its there prethou shalt feel great comfort in tribula vailing form of the Catholic Church. The Grand Orient of France calls for 'the exploitation of the children," by compelling them all to be brought up in dogmatic atheism. The more in tongues. tense a French or Italian Jew is in his hostility to Christianity, the more cer-tain he is to be an implacable Freeforsaken by His acquaintances and friends in the mist of reproaches. mason, although a Jewish grandmaster Christ was willing to suffer and be in Italy has lately surprised us by a despised ; and dost thou dare to comsudden outbreak of justice and toler plain of any one ? Christ had adversaries and back. Protestant sovereigns are commonly biters ; and wouldst thou have all to be Masons, but only in the hope of con-trolling a revolutionary force. Wil-liam II., I presume, is a Mason, but what does that signify? He is a bit of a Christian, to be sure, but much more than a bit of a pagan. King Edward the Seventh, until his accession, was wilt thou be a friend of Christ?

grandmaster of the English Masons but though we wish him well, we do not imagine him to be of any account

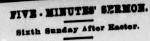
religiously or morally. Anglo-Saxon Freemasonry seems to be delatic rather than atheistic, and has broker fellowship with the French Masons. However, its language and ritual show it to be distinctly a religion. God is the Grand Master or Supreme Architect of the universe. Heaven is the Grand Lodge above. A

prother who is loyal to Masonry (which includes neither repentance nor regen eration) is sure of a Masonic salvation in the life to come, whatever that may be. The ritual includes an imitation of Jehovah in the burning bush, and on St. John the Baptist's day men pa rade the streets in cheap copies of Asron's robes, with bells and pome granates tinkling about their feet as they go. A true Mason may be a Christian, too, in profession, but if he understands himself, his Christianity will be to his Masonry what Buddhism is to a Chinese Confucian, a mere in

idental ornament. Happily, men in general don't understand themselves. Masonry here or in England is not so explicit and unwavering in its pretensions but that ommonplace men can easily persuade themselves, if they wish, that it is only a sort of friendly society. Therefore there are many good Christians, and even worthy ministers, (though seldom eminent) who are also good Masons. Yet the principles of Masonry and of fet the principles of Masonry and of the Gospel, as is well set forth in Lich tenberger's French Protestant ency-clopedia, are irreconcilable. Lichtanberger does not think that Freemas onry, even on the continent, is as dan gerous as is often supposed, because it is really not under one control, but he allows that it has an unwholesome in-

fluence. It would be interesting to compare the claims of Freemasonry to temporal control with the claims of the Church. There is no doubt that most Catholic divines teach that intrinsically the Church has the right to punish her dis obedient members, especially her priests, directly through her own offic ers, in any way short of death, although she nowhere excommunicates those Catholic governments which have divested her of this right, as almost all have. Masonry claims the right to punish a traitorous brother with death tself, in the hideous form which we know from the oath once administered, and I believe never repealed. course there is no serious doubt that Morgan fell a victim to this oath. Nay, have known men who, though not Masons, nor intending to be, have argued with me that the lodge has a moral right to murder those who, having given themselves up to the order, have then disclosed its secrets. This contradicts civilized society, which does not acknowledge - as the Catholic Church does not acknowledge - any legitimate power over life and death

except in the state. Rome teaches, as she shows by her unqualified approbation of the D3 Ro mano Pontifice, that she views kings as accountable only to God, where no rights of religion are involved, for the use of their prerogative of making war. Yet in 1871, the Grand Lodge of Paris solemnly excommunicated "Brother William," the King of Prus-



PROTECTION AGAINST SCANDAL.

These things have I spoken to you that you y not be scandalized." (John 16, 1.) According to Divine Providence, the

According to Divine Providence, the life of the apostles should be a painful chalice of sufferings. Our Saviour had foretold this, so that when these things would come to pass, they would not be scandalized and discouraged a These things have I spoken to you that you may not be scandal.zed." Behold, the anxiety our Lord had for His apostles ! so carefully did He try to keep from them ;every occasion of sin. Oh, how happy the Church of God would be, if all her members, collectively and individually, with equal solicitude would try to prevent evil and avert all dangers from the souls of their fellowmen; but alas ! there is nothing more common in cur days of Godlessness than seduction. Wherever you cast your eyes. His apostles ! so carefully did He try

Wherever you cast your eyes, wherever you place your foot; every-where bad example presents itself; shameless conversations offend your ear and heart. In every place may ear and heart. In every place may be found scoffers of religion, lurking about like ravenous wolves in the clothing of sheep: in every place, murderers of innocence, the faithful helpers of Satan, cast out their nets of seduction; even in the remotest villages may be found bad books. filthy papers with the poison of infidelity and hatred for the Church, wantones and shamefulness. Ab, sad to say, the devil is always busy and his har vest is growing richer. In the midst vest is growing richer. In the midst of the many and great dangers that surround us, what should we do to protect and preserve ourselves against

infection ? Oh, that, like St. Antheny, we could leave the world, go to the desert among the wild beasts, for there we would surely be secure. This, how-ever, is now impossible. We must face the threatening dangers, but our Divine Saviour has given us a means of perfection that will certainly save us if we make use of it. He has "Watch ye, and pray taught us : that ye enter not into temptation, The spirit indeed is willing, but the fiesh is weak." (Matt. 29, 41.) Yes, watch, the more numerous and dangerous the enemies are, the greater our erous the enemies and, the state out watchfulness must be. Watch over your senses, especially the eyes and ears, for they are the windows through which the infernal robber attempts to break into your heart, in order to en kindle there the fire-brand of lust ; listen to the warning voice of the Holy Ghost : " Hedge in thy ears with thorns, hear not a wicked tongue and make doors and bars to your mouth.

(Eccli. 28, 28.) Above all, be careful and prudent concerning your associations; have no companionship with scoffers of re igion ; place not your foot in those ouses where the devil speaks through an impure tongue. Do not form frivolous acquaintances and dangerous friendshirs : reject all bad pictures and papers, all vicious romances. You fise from the small pox and Reserve held on 4 and 31 per cent. Tables. cholera, lest you would become in-Every desirable kind of policy issued. fected by these diseases. Flee therefore with still greater care the scandal givers and avoid the seducere, for they will not destroy your body, but they A Company of Policyand denivered min over use as a will not destroy your bour, our bar is By Policy-holders, For Policy-holders. GEO. WEGENAST. Manager. W. H. RIDDELL, Secretary. infinitely more precious immortal soul. Be warned, therefore, immortal soul. Be warned, therefore, through the holy servant of God, Moses, who directs his admonition not only to the children of Israel, but also to you: "Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins." (Num. 16 26.) Do not even touch anything belonging to the wicked. "He that toucheth pitch, shall be defiled with it, and he that hath After Work or Exercise bo defiled with it, and he that hath fellowship with the proud, shall put on (Eccli, 13, 1) pride." Even with the greatest care, you will not be able to escape all scandal and avoid all dangerous occasions of sin. No one knew this better than sin. No one knew this better than our Divine Redeemer. Hence He said not only "watch" but most signifi cantly, He added "and pray." Prayer should be the saving weapon, the protecting armor against the dangers which even with all careful ness we cannot avoid. What does a ness we cannot avoid. What does a child when it sees a ferocious animal approaching ? Doesit not hasten to the arms of its mother, knowing that it will there be secure ? In a similar manner, as often as any danger of sin approaches, we should hasten for help to the most Sacred Hearts of Jesus and Our prayer ascends to Heaven. Mary. says St. Augustine, and God's mercy descends to us. Lat us, therefore, ac-cording to the admonition of our Divine Redeemer, make diligent use of prayer; let us have the presence of God and the knowledge of eternity continually before our eyes ; let us cherish a sincere and tender devotion to the Mother of God ; let us daily place ourselves under her holy protection, and especially five to her with confidence in all temptations; For, if thou fly devoutly to the vounds and precious stigmas of Jesus, let us be zealous in the reception of the holy sacraments and by frequently and worthily receiving the Bread of tion ; neither wilt thou much regard the being despised by men, but wilt Angels, procure for ourselves that power which makes us so terrible to easily bear up against detracting Christ was also in this world despised the devil. Then dangers may surround us the God who protected Daniel in the lion's den, who preby men, and in His greatest necessity



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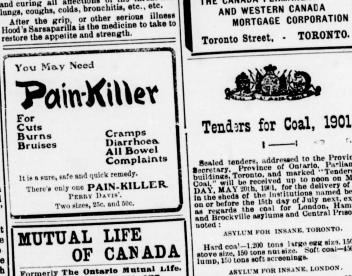
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Six years old ; bi hair blonde knees ; and thick it would heads of two pretty blue eyes that still little, though they h a jacket well cut, bu a girl's shoe on on on the other, both wide and too long, and lacking in heels

Jean. Little Jean, so col winter evening, wing since noon of the who had finally dec Blessed Virgin. A did Jean, who no write than he kne range this letter ? Listen, for it is

going to tell you. Below there, in Gros-Caillou, at svenue, not far fi there was a shop, of a public writer also there were a petitions to be m ment and so many that did not know

And the writer was an old soldie brave man, but was anything bu additional misfort ficiently chopped admission to the Jean, without

many times seen dingy glasses of smoking his pipe ers, and so to-d lessly with a civ sieur. I have co you to write me " Ten sous, 1 responded, gazin at the midget be

Jean had no unable to lift politely : Then excus

to re open the do But, pleased w Bonin stopped h " Stay !" said

little one, if you dier 'Oh, no !"

mamma's son, a "I see," sa you have not th No ; no sou

"Nor thy m to be seen ! one-is it to m

"Yes," said Advance, a half sheet

for that ! And Pere paper, dipped wrote at the beautiful has

that once he h Paris Then, a line To Monsieur-

"Well, go you call him, Who?" d "Parbleu !

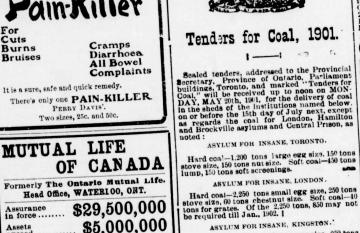
Yes-no

"Name o

Bonin cried

you are goin

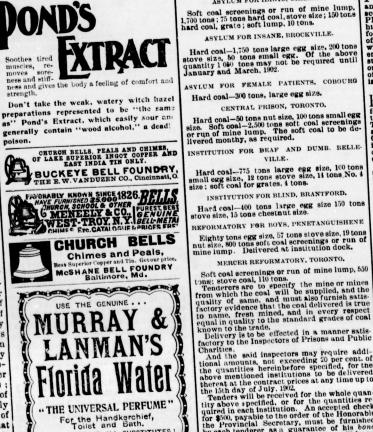
" What get "The one Jean this t "But it is "Ah! bah



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