

THE TRUTH ABOUT THE CATHOLIC CHURCH

BY A PROTESTANT THEOLOGIAN

CXXXVIII.

Not very long ago the Rev. Mr. Buchtel, 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 unfriendly to Roman Catholicism.

Therefore there is no need for Mr. Buchtel to set about such a superfluous and commonplace undertaking as to prove that this country is essentially Protestant, negatively, where not positively. 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 presidential candidate who was a Methodist. It set up, and elected, a vice-presidential candidate who was a Methodist. The gentleman who presented Mr. McKinley's name to the convention was a Methodist. The gentleman who presented Mr. Hobart's name was a Methodist, and the chairman of the nominating committee was also a Methodist.

We see, then, that when Mr. Buchtel says "Protestant," he actually means "Methodist." The tenor of his argument is exactly the same with the declaration of 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 candidates and officers had all been Catholics, the whole country would have been in commotion. But that fact that they were all Methodists left it perfectly tranquil. Very true. This goes far to show that that subjugation of the other Protestant denomination by Methodism to which Bishop Vincent 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 except a Methodist. Indeed, the principle announced in the National Epworth League, and, as I understand, not repudiated 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 safe 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 concave, moreover, clothed with supreme control in spirituals and temporalis alike. Of course the Bishops of the Church South, for an election, should be asked to sit with their colleagues of the North. That might sometimes give us a Democrat, but would always insure us a Methodist.

And yet this is a body which is always harping upon the dangerous intrigues of the Roman Catholic priesthood for political power. The instinct of a great movement possesses it long before this develops into distinct thought and purpose. Many years before we can easily suppose that Episcopal Methodism had consciously in view the religious and political subjugation of the United States to itself, it had thrown out a mighty anchor to wind-ward, in the shape of an indissoluble alliance with Freemasonry.

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 detestable rather than atheistic, and has broken 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 brother who is loyal to Masonry (which includes neither repentance nor regeneration) is sure of a Masonic salvation in the life to come, whatever that may be. The ritual includes an initiation by Jehovah in the burning bush, and on St. John the Baptist's day men parade the streets in cheap copies of Aaron's robes, with bells and pomegranates 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 a Chinese Confucian, a mere incidental 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 commonplace 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 the Gospel, as is well set forth in Lichtenberger's French Protestant encyclopedia, are irreconcilable. Lichtenberger does not think that Freemasonry, even on the continent, is as dangerous as is often supposed, because it is really a not under one control, but he allows that it has an unwholesome influence.

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 disobedient members, especially her officers, directly through her own officers, in any way short of death, unless 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 itself, in the hideous form which we know from the oath administered, and I believe never repealed. Of course there is no serious doubt that I have known men who, though not Masons, nor intending to be, have agreed 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 De Romo 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 Father William, the King of Prussia, and delivered him over to the assassin's knife, simply because as a sovereign regularly at war with France, he used his undoubted right of laying siege to Paris.

CHARLES C. STARBUCK, Andover, Mass.

IMITATION OF CHRIST.

Of Interior Conversation.

They, who are with thee to-day, may be against thee to-morrow; and, on the other hand, often change like the wind.

Place thy whole confidence in God, and let him be thy fear and thy love. He will answer for thee, and do for thee what is for the best.

Thou hast not here a lasting city; and wherever thou art, thou art a stranger and a pilgrim; nor wilt thou ever have rest, unless thou be interiorly united to Christ.

Why dost thou stand looking about thee here, since this is not thy resting-place?

Thy dwelling must be in heaven, and all things of the earth are only to be looked upon as passing by.

All things pass away, and thou along with them.

See that thou cleave not to them, lest thou be ensnared and lost.

Let thy thoughts be with the Most High, and thy prayer directed to Christ without intermission.

If thou knowest not how to meditate on high and heavenly things, rest on the Passion of Christ and willingly dwell in His sacred wounds.

For, if thou fly devoutly to the wounds and precious stigmas of Jesus, thou shalt feel great comfort in tribulation; neither wilt thou much regard the being despised by men, but wilt easily bear up against detracting tongues.

Christ was also in this world despised by men, and in His greatest necessity forsaken by His acquaintances and friends in the midst of reproaches.

Christ was willing to suffer and be despised; and dost thou dare to complain of any one?

Christ had adversaries and backbiters; and wouldst thou have all to be thy friends and benefactors?

Whence shall thy patience be crowned, if thou meet with no adversaries?

If thou wilt suffer no opposition, how wilt thou be a friend of Christ?

FIVE-MINUTE SERMON.

Sixth Sunday After Easter.

PROTECTION AGAINST SCANDAL.

"These things have I spoken to you that you may not be scandalized." (John 16, 1.) According to Divine Providence, the life of the apostles should be a painful chalice of suffering. Our Saviour had foretold this, so that when these things would come to pass, they would not be scandalized and discouraged? not be scandalized as I spoken to you, "These things have I spoken to you, that you may not be scandalized."

Behold, the anxiety our Lord had for His apostles! so carefully did He try to keep them from 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 our days of Godlessness than seduction.

Wherever you cast your eyes, wherever you place your foot; everywhere bad example presents itself; shameless conversations offend your ear and heart. In every place may be found scoffers of various kinds, like ravenous wolves in the clothing of innocence, the faithful murderers of Satan, cast out their nets of seduction; even in the remotest village may be found bad books, filthy papers with the poison of infidelity and hatred for the Church, wanton and shameful. Ah, sad to say, the devil is always busy and his harvest 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. Anthony, we could leave the world, go to the desert among the wild beasts, for there we would surely be secure. This, however, is 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 taught us: "Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." (Matt. 26, 41.) Yes, watch, the more numerous and dangerous the enemies are, the greater our 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 kindle there the fire-brand of lust, and us: "Hedge in thy ears with thorns, hear not a wicked tongue and make doors and bars to your mouth." (Eccles. 12, 28.)

Above all, be careful and prudent concerning your associations; have no companionship with scoffers of religion; place not your foot in those houses where the devil speaks through an impure tongue. Do not form frivolous acquaintances and dangerous friendships; reject all bad pictures and papers, all vicious romances. You flee from the small-pox and cholera, lest you would become infected by these diseases. Flee therefore with still greater care the scandalizers and avoid the seducers, for they will cast into eternal perdition what is infinitely more precious to you, your 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 and touch nothing of these wicked men, 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 fellowship with the proud, shall put on pride." (Eccles. 13, 1.)

Even with the greatest care, you will not be able to escape all scandal and avoid all dangerous occasions of sin. No one knows this better than our Divine Redeemer. Hence He said not only "watch" but most significantly, He added "and pray." Prayer should be the saving weapon, the protecting armor against the dangers which even with all carefulness we cannot avoid. What does a child when it sees a foreocious animal approaching? Does it 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 Mary. Our prayer ascends to Heaven, says St. Augustine, and God's mercy descends to us. Let us, therefore, according 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 flee to her with confidence in the reception of the holy sacraments and by frequently and worthily receiving the Bread of Angels, procure for ourselves that power which makes us so terrible to the devil. Then dangers may surround us, the God who protected Daniel in the lion's den, who pre-

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