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THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXIV.

I think it is safe to say that the great jealousy which unquestionably existed in the leaders of the Church in the twelfth century towards lay reading of the Bible, especially in the vernacular was chiefly confirmed by the discovery that almost all the sects of Europe, al-though constant readers of the Bible, used it only to attack, not the Catholic Church color, but bistocial (I). Church only, but historical Christianity in every form. The only exception worth noting is that of the Waldenses, and these did not originate until 1173. They did not draw very much attention hemselves until the next century, and bitter as their sufferings were from to time, these were intermittent so that they survive to the present day. The notion that their succession goes back to the earliest ages, although warmly entertained by Englishmen and warmly entertained by Englishmen and Americans, for instance, by Mr. Howells, is, says the eminent Waldens-ian scholar, Dr. Emil Comba, utterly fantastic. These stories, he declares, are not worth the paper they are printed on. The Waldense transmitted the episco-to the Morayian Church. The Waldenses transmitted the episcopal succession to the Moravian Church, but this was only a small Austrian knot of them, who had themselves just obtained it from some Catholic Bishops then at variance with Rome. We may therefore put the Waldenses out of the account. Although holding many peculiar opinions, they regarded themselves, says Dr. Comba, as Catholics.

selves, says Dr. Comba, as Catholics, and being also diligent Bible readers, they are said to have often been very

helpful to the priests in arguing with

the Albigenses The great distorting influence, in Protestant treatment of the Church legislation before and after Innocent III., has been the assumption that the III., has been the assumption that the Albigenses and their sister sects were an earlier sort of Protestants. Not only were they not any sort of Protestants, but they were really not any sort of Christians whatever. The Methodist Dr. Rule's silly description of them as "the evangelical party," though in a line with Vauchan's representation of line with Vaughan's representation of them in his "Hours with the Mystics," them in his "House with the religion more as a form of popular religion more effective than the reigning Catholicism, and though agreeing with popular Proand though agreeing with popular the testant histories of every kind, is utter-ly at variance with the results of his-torical inquiry as embodied in Protest-ant scholars of such distinction as ant scholars of such distriction as Neander, Paul Sabatier, and Bishop Creighton. These present them as what they undoubtedly were, a species of Manichaeans, reducing Christ and Christianity to a mere phantasm, and holding the whole material creation to be the blundering work of an inferior God, which the servants of the Supreme God were bound to cross and break

down at every turn.
Paul Sabatier is what would be called a rationalistic Protestant of the extreme left, yet he vindicates the extermina-tion of the Albigenses by Rome as being work by which alone European society was saved from being overrun and de-stroyed by a system of sullen irrational-Soldiers in the stress of fight, he says, can not always stop to choose their weapons. Those were hard times, and the best of men could sometim only secure results by the use of hard Utter destruction was what Albigensianism deserved, and its utter destruction alone saved the world for a fairer future. We may yet have to fairer future. meet the still more odious and incom-parably fouler abomination of Mormonism with the sword, if we would not have the whole interior of our continent erspread with a cancerous growth Why will we be always temporizing, and crying, Peace, peace, when there is no

marks that the Church of Rome, with her exquisite spiritual tact, seems never to have dreamed of calling him one. Indeed, this great man appears to have stood in Catholic memory at a good deal lower level than he deserves. Visions of devout persons have treated him with a severity for which I must suppose that I do not know him well enough to find the justification. Yet, even if we do not view him as having been single-minded enough for sanctity the Protestant encyclopedia of Her zog-Plitt seems very willing to canonize him—we must, on Paul Sabatier's luminous representation, own him for one of the very foremost benefactors of

humankind. I may remark that as Bossuet ha been abundantly vindicated by the latest and ripest research in his treatment of the Landgrave's bigamy, so he has been more than abundantly vindicated by it in his discussion of the cated by it in his discussion of the real character of Albigensianism. Indeed, he has really concluded the matter. All that has been done since has been virtually to add fresh support to that which already stood firm. The Bishop of Meaux has simply brought to-gether the perfectly distinct lines of testimony given by absolutely independent witnesses concerning this widely ramified body, as it existed alike in Provence on the Rhine in Italy, in Hungary and elsewhere, and shows that these various accounts only diverge enough in detail to make plain how thor-

oughly they agree in substance.

Here, then, we see, is an overwhelming proof that constant Bible reading uninterrupted Biblical discussion secure a recognition of even the essence of New Testament Christianity. The Bible in the Church could make the Gospel understood, but the Bible out of the Church might leave its constant readers incapable of recognizing its fundamental truths. What ambeliever now disputes that the Bible teaches a real creation by the Most High; a real eventuation by a real Redeemer, living the second of the subjective, side; amongst thinkers; and not on the subjective, side; amongst thinkers; and that, consequently, we shall usually find his mode of reasoning, whether in merely abstract argument, in defense, or in attack, rather deductive than inductive—synthetic than analytic.

Lumbago Backs Straightened, Don't lie around the house losing time and

tinual and continuous Bible-readers who, having been separated for generations and centuries, through the Paulicians, as these through the Manicha eans and other fantastic sects, from his torical Christianity, whether in its or-thodox or its heretical forms, had become completely incapable of recogniz-ing, however imperfectly, what Chris-tianity was. Though in another direc-tion, they were absolutely farther from tianity was. Thought tion, they were absolutely farther from it than Mohammedanism, for this at least recognizes the real virgin birth of the Redeemer, His real Body, and His assumption therein, glorified into

The notion, then, that the church men of Innocent's time, and before and after, restricted Bible reading for fear the people would find out how far the Catholic system varied from the New Testament, is diametrically opposite to the truth. They saw that habitual Bible reading in the venacular was used in all Western Europe for scarcely any other purpose than to attack Christianity in the name of Christianity. In short, it was used almost exactly as the Mormons use it now. They, too, steady Bible readers, yet they use the Bible to encourage them in their mon-strous system, which is virtually athe-ism covered over with a sensual super-naturalism. They have committed themselves to this system, and thence forward the Bible, except so far as it can be read into conformity with their hideous doctrine, is as if it were not.

Whether the Church was wise, in the twelfth and thirteenth centuries, in so severely restricting vernacular Bible reading, is in my view an arguable question. Certain it is, nevertheless, that her policy did not proceed from any misgivings as to Catholicity. It proceeded chiefly from a just indignation of tion at seeing the Bible principally used to sustain a system absolutely un-Christian and anti-Christian at heart, although clothed in a certain guise of evangelical simplicity, and having enevangelical simplicity, and naving drapped, I doubt not, many who looked no farther than to this immediate appearance. Finding that, under the poisonous touch of Albigensianism or the poison of the poison of the reading a point the Catharism, Bible reading among the laity, over almost all Europe, was doing laity, over almost all Europe, was doing no good, but very great harm, it cer-tainly is not very strange if the Church judged that for the time being there should be a suspension of a practice which, excellent and most helpful in itself, had been at that time completely

perverted. So far is it from being true that the Catholic system, at this time of temporary embarrassment, when, as Dante says, "Christ's army was marching scattered and slow," was essentially weakened, that Catholic faith never appeared in a robuster and more all-in-fluencing form than during the reign of the great Schoolmen which followed. They seem to rest on Scripture from beginning to end, to be saturated with Seripture. So also is Dante, who, as Cardinal Manning says, has married Thomas Aquinas to immortal verse. He is surcharged with Scripture, but this enemy of all obscurantism and pretence priestcraft has never discovered the slightest discord between Catholic doctrine and the Bible. And, layman s he was, he never reveals the slightest discontent with the legislation of the Church on the point we are treating. The inference is, that he must have viewed it as suited to the times. He had found that the Bible was not with held from laymen that were ready to make a Christian use of it.

CHARLES C. STARBUCK. Andover, Mass.

BUSSUETS MODE OF REASON-ING

F. M. Capes in October Donahoe's

In what light, then, broadly speaking, pride. peace?
Sabatier, while owning that Innocent III. was a man of good life, does not regard him as in the least a saint, and remarks that the Church of Rome, with her exquisite, spiritual taxt, seems taking his mortal attitude and taking his mortal attitude attitude and taking his mortal attitude and taking his mortal attitude and taking his mortal attitude attitude attitude and taking his mortal attitude moral one—which moral nature, again, so strongly influences even his affections,

that he can hardly ever be judged separately, as so many men may be, in more and intellectual matters; and that hence, almost always, his mental acts—whether inward, as in his own modes of reasoning, beliefs, and opinions, or outward, as in his pronouncements on others and methods of controversy consistent throughout with moral disposition. Secondly, it convinces us that the dominating tendency of this disposition is not merely a firm belief in, but an intense and persistent craving for-a fervent longing for mission to—an ultimate external author ity in all matters of faith and moral iduct; to which characteristic is added a passionate love of Truth for its own sake. The intellectual attitude resulting from sach a moral temperament as this is, naturally, an unshakable conviction of the existence and reality of an absolute Truth and a denfitte moral law revealed to man outside him which it is not only man's duty, but his highest destiny, to accept and obey. From these two conclusions it will be seen at once that Bossuet is to be placed—(broadly speaking, as we have said above, since no such inference are in themselves wholly insufficient to can include every case)—on the object ive, and not on the subjective, side

redemption by a real Redeemer, living a real life, sustained by material nourishment, and dying a real death from which He has been raised in a glorified but substantial body? Yet here, throughout Europe, were found thousands on thousands of people, con-

PIVE-MINUTES' SERMON.

The Root of all Sin

There is a place in the Atlantic ocean which sailors call the "Devil's Hole." Contrary currents hurl their torrents upon each other there, causing uch commotion in the waters that navi gation is always difficult. If you ever passed over it when the weather was good, you wondered why the sea was good, you wondered why the sea was so rough and the ship rocked so much. If you asked one of the seamen for an explanation of this strange phenomenon, be answered you: "This is the he answered you: "This is the Devil's Hole; the currents meet here.

In the voyage of life, my dear brethren, there is a "Devil's Hole" in our ren, there is a Devil's Hole in our track. It is the abyss of pride. Like the whirlpool, it is very much hidden; the appearances are all fair, and this makes the danger all the greater. You are, when swayed by pride, unconscious of the condition of your soul. You feel disturbed and blinded as to its cause. Envy and hatred rise up in your heart but you do not see their hideousness be cause, forsooth, your self-conceit or self-will has been offended by those who self-will has been onended by those whose are wiser and better than you, and this galls you. You can't have your own way, and you are sad. You want to rule, and because you cannot you fancy yourself wronged. The whole difficulty yourself wronged. The whole difficulty is simply this: You have too good an opinion of yourself. Now, when you come to look seriously into your own. heart, are you not forced to acknowledge this? Is not this the root of the whole evil? When you begin to understand and realize this, and try to constand and realize this, and try to constand the constant that the constant the constant that the constant the constant that the consta quer self-esteem, you become tranquil and find peace. Your passion subsides. and find peace. Your passion subsides. St. Bernard says that in order to cure

pride we should reflect upon three questions: "First, what was Ibefore I was created? Absolute nothingness. And in what state did I come into the world? It was as a poor, helpless infant that would have perished but for the care of others. 'I was conceived in iniquity,' and have I ret committed. and have I not committed countle actual sins?" What consideration ca What consideration car teach humility better than this? yes! if we would escape from the "Devil's Hole," the abyss of pride, we must constantly be mindful of our own

nothingness.
Secondly, St. Bernard asks again: "What am I now? I am one subject to a thousand ills. My soul inhabits a ten-ement of clay which may be dissolved ement of clay which may be dissolved in a moment. I am surrounded by temptations on every side. I am in danger of losing God's grace at any time. What reason have I for trusting in myself? What cause for self-exalta-tion? There is, instead, reason for constant foar and trembling. I am such constant fear and trembling. I am such a weak vessel that only Divine Omnipo-

a weak vessel that only Divine Ommpo-tence can prevent me from sailing to my destruction."

Thirdly, "What shall I be?" con-tinues St. Bernard. "I shall be, per-haps, before I am aware of it, in eter-nity. The earth will soon claim my body. which was formed from its slime. And my soul, whither will it go? Before the Divine Judge, Who will demand an account of every idle word." These three considerations, What was I? What Where shall I be ? most clearly teach us the necessity of humility.

But we have, besides these reflections

on our own misery, the example of our Divine Saviour to teach us humility. He came down upon the earth to cure men of pride. The world was filled with it. Greatness, men had come to believe, was in the palace of the Cæsars, but the stable of Bethlehem proves the contrary. The form of a servant was what the God-Man took—not that of the ruler. Instead of honor He had ignominy, and with the most humiliating of all the punishments which the world could inflict—crucifixion—He suffered death to remove that curse of

The saints have made it the chief nctuary which has been erected to mark the place of this apparition, and you have only to look from this spot to the dome of St. Peter's church to understand the fruit of the humility of the Prince of the Apostles. The lives the Prince of the Apostles. of all the faithful in the Church point to this virtue as a straight way to heaven.

INFIDELITY AND SUICIDE.

If one may judge of the progress of infidelity from the terrible increase of the crime of suicide, unbelief is making sad havor of the souls of many. The days have gone when the controversies between those inside the Church and those outside were conversant with what were supposed to be mere matters of detail, and proceeded upon the common acceptance of certain general principles which were called "Christian," as distinguished from "Cath-olic" on one hand, and "Protestant"

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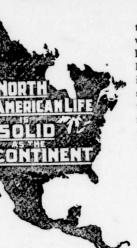
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nence gives weight to their words, that the Catholic Church is, on the one hand, the real and the only Church of Christianity: and, on the other hand, that it is the only Church that can offer any effectual opposition to the unchristian devolopment of 'modern thought.'' Professor Huxley cannot be thought. Professor Huxley cannot be suspected of any undue bias in favor of the Catholic Church, and yet even he speaks after this manner: "Our great speaks after this manner: antagonist (I speak as a man of science), the Roman Catholic Church—the one spiritual organization which able to resist, and must, as a matter of life and death, resist the progress of

science and modern civilization, manage her affairs much better." The Catholic Church, then, is the rec gnized exponent of whatever real Christianity exists in the world; and when she is represented as the deadly antag-onist of what Professor Huxley is she is represented as the deady analy-onist of what Professor Huxley is pleased to call "science and modern civilization," the representation is true so far as - science and modern civili-zation", (as pursued and cultivated by a certain class, however large or influen-tial still only a class), are based on tial, still only a class), are based on "Naturalism." That the controversy object of their lives to imitate and share in the humiliations of Jesus Christ.
St. John, who understood better than often served merely to obscure larger constants. pressed in popular modern language, does he appear to be the champion, taking his mental attitude and attributes—his words and proceedings in controversy—generally? In the first place, de la Broise's masterly sketch of his character as a whole, both intellect ual and moral, justifies two general conclusions. First, it convinces us that Bossuet's intellectual attitude and conduct) is so closely allied to his moral one—which moral nature, again, so strongly influences even his affections. power that was really formidable have betaken themselves to this last strongof trumpet—and entrenched itself in what it deems an impregnable fortress; and on the banner that waves above its battlements is emblazoned the name of— Naturalism. And Naturalism is but modern paganism. The Catholic Church alone can stop the tide of infi-delity and save the world from the evils which it washes on the shores of humanity.—American Herald.

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