PROSPECTS OF CATHOLICISM.

Rev. Dr. William Barry's Fxcellent rticle on the Topic in the National

In the London National Review for October may be found an article from the pen of Rev. Dr. Barry which should be given wide circulation. Attention is particularly called to the following: far, then, as the historical Christian faith is concerned, the reformers have ended, not mended it. Their or-dinances have been resolved into dinances have preaching, preaching into doubt, doubt worship of Nature. Prcf. into a worship of Nature. Frei. Haeckel, in his unceremonious manner, Hackel, in his unceremonious manner, terms this middle stage "pseudo-Chris-tianity," and I fear the addition, harsh as it sounds, can searcely be refuted. Viewing the strict Protestant theology from first to last, we perceive it as a from first to last, we perceive it as a dissolving process, in which the three, Church, Bible and Redeemer — were great objects of primitive belief—successively explained away.

The Catholic Church has gained at its expense. Four centuries—a long chapter in the world's history—prove that Rome, however charged with cor-ruption, keeps the heart of religion still beating. The Gospel that she received she preaches yet. Her faithful are orthodox Christians, while the rebels, as she foretold them, who separated from her in that name, have shorn it of divinity, and-strange paradox !- are indignant with her be she insists that the Bible is truly God's Word and Jesus of Nazareth His Son. Her faith has not changed, and its permanence is the measure of their defec-tion. If Luther or Calvin could have foreseen the state of things when they broke away, would it not have left them dumb in amazement. And, observe the more it is urged that Roman officials the more it is urged that Roman omenas are, or have been, a scandal to their high calling; that genius is not to be found in Catholic apologists, or insight and ability among bishops and clergy; so much the more conclusive in our ar gument in favor of a secret divine in-fluence which would not suffer its purpose to be undone by such weak and eedy instruments.

For it is not by the inertia of dead custom, but amid warfare without ceas ing that Catholic dogma has been preserved against Jansenists, philosophers, revolutionaries, and the terrific onslaught of atheistic science. No man will pretend that the Church has folded her arms and turned aside from battle. "Doomed to health, but rated not to die," she has brought down into this new century her creed and practice, the same in all essentials, and even in language, that we may study in the pages of Tertullian or Cyprian; in brief, it is antiquity which cannot be laid away in a tomb, but is living an immortal life as much at home in Chicago, or San Francisco, as it was in Alexandria or in the

Rome of the Cæsars.

The Church, let it never be forgotten, fills the whole Christian time, is its central fact, and yet shows no sign of decrepitude. It is the one cosmopolitan power on earth; and if Christ came to establish a visible kingdom, this must be its head and front. Dogma within, discipline without; a divine ritual binding them together; certainly nothing so wonderful, no policy so mysterious, at something very different and are can be adduced in comparison from any age or civilization. And for the last hundred years this unparalleled system has stood upon free and public suffrage; it is the largest voluntary association ever beheld, yet more intimately connected in head and members than when the Pope disposed of Europe as its sovereign lord.

To exhaust these considerations is not easy, nor can it be requisite. I pass on to the goal to which they point. Seeing that we live in times of a wide-spread falling away from the ideas and aws by which men professed to govern their conduct until yesterday, it is natural for a religious spirit to inquire if the battle is lost and Christianity doomed. He musters in thought what remains of its fighting squadrons. The banners of Luther and Calvin float on the breeze, but over a deserted camp. Confusion reigns in the once serried lines of Protestantism, which, instead of defending the Bible, are tearing its text to pieces, denying its authority, and scattering its leaves among the and scattering its leaves among the Korans, Upanishads, and Avestas of mere Eastern speculations. A Unitar-ian blight has fallen on the very be-lief in Christ; He is no longer the sure refuge from doubt and trouble, but Himself the storm-centre of controversy and a sign to be contradicted. Nor does it appear that the captains of the host are more confident than the rank and file. Much talk has suddenly sprung up about "the Church"—ministers, it is said, may be perplexed, but "the Church" holds an unchanging crock! Here why does she not produce

If so, why does she not produce it and calm the minds of her ministers?
And what is this "Church?" Is she infallible or indefectible that she should advance her high pretensions where private judgment was the cry? How will she establish her claim? the Bible? Then we have got into a magic ring and seem to be prisoners of a sophism. Until the net is broken, etive warfare against unbelief can-

not be resumed. That Presbyterians and non-Conformists should exalt the Church as endowed with some dogmatic power binding on individuals, is but one instance of a change anticipated scores of years before it happened by intelligent observers. From the religion of a Boos, however sacred — from a literary pulpit service, and a sort of Sunday diagram the devout have been rudely awakened by the great wind of criticism which has smitten the four corners of the house together. "Bible Christianity," independent of a Divine witness outside its covers, has come to an end, and with it the Polymerten. But the religious it the Reformation. But the religious man hears on all sides of a "Church" which was once the emptiest word in its vocabulary, now he is told of its prerogatives, its commission, its assurance against deadly error. It is a teaching Church; or, as the enemy exclaims, it is Sacerdotalism come to life again.
Above all is it so in the English Comand persevering fail to arrest the march of these Catholic traditions, and Low meditations; perhaps when we look The Great.

Church and Broad Church are swept down from the sculptured solitudes of a LEAGUE OF THE SACRED HEART. along in a movement that has never great foreign cathedral like Chartres upon a land tern with revolutions, or as who have eyes to see," wrote Anthony we contemplate the golden mosaics of who have eyes to see," wrote Anthony Froude when these things were yet beginning, "there is no more instructive symptom of the age than the tendency f Presbyterian, Independent, and even nitarian clergy to assume a sacerdotal dress and appearance. Their fathers insisted that between laymen and min-isters there was no difference but in name. The modern ministers form themselves into a caste.

So we come round to Milton's sar-casm, "New presbyter is but old priest writ large." The Church of England, especially, as De Maistre foretold in 1819, is playing her part in this extraordinary change of scene and costume. Liturgy, sacrifice, priesthood, that conception of the Christian worship and the inward life which Protestant writers cast out as mediaeval, as charactersitic of the Dark Ages, now finds itself hon ored with a pedigree from "the Fathers," who are taken to be authorities beyond appeal. The two ends of history, no longer dissevered, make an un broken chain. It is more and more recognized that Christianity is a fact—a world of facts-outside our fancies are not to be evolved from any man's inner consciousness, but real as the Roman Empire was real, with its government, laws, creeds, institutions; the work of a creative spirit, distinct and ascertainable amid heretical aberrations. All its parts hang together; hence, when Oxford Tractarians began teach the Apostolic succession, they were warned that the logic of facts would carry them on to full-blown Popery. It has done so. One idea has brought up another; from the decent colebration of the Eucharist they have gone forward to Masses of Requier Reservation, to the cultus of the Ma donna, to demands for Roman orders, and to official correspondence with Leo XIII., who, in the eyes of not a few, is Patriarch of the West with special claims over the Church of Canterbury. What revolution in thought, what a change sentiment, has the nineteenth century witnessed in sturdy whose grandfathers called the Pope anti-Christ! Rome has yielded nothing: England, as represented by myriads of its clergy and a powerful laity behind them, has granted that in the quarrel of the Reformation dogma was saved by the Holy See, ruined by Cranmer and his associates. On every point it appears, Rome was in the right, expect when she maintained that she could not err. Well, she has not erred, if we may believe the verdict of English High Churchmen. Whatever she has added, in their view, to the simple faith, at least she has kept it from dissolution. But more than the faith is the life,

and here again religious minds will con-fess that Rome holds up an ideal which comes to us from the New Testament and is directly opposed to the prevailing Atheisa. This has been admirably shown in a volume of "Letters," pub lished two years ago by one, himself not a Catholic, who was profoundly aware of the truth so often overlooked, that all the complex agencies, hierar chical, monastic, or devotional, which strangers believe are parts of an amonly means to a supernatural end. I am astonished, by the way, that page so full of thought, so genuine in their sympathy, and so penetrating as criti-cism have not attracted the attention which they deserve. Viewing Roman Church in a variety of asp Viewing the and letting its opponents speak their unvarnished mind, the writer throws out these pregnant suggestions, which I take to be the drift of his reasoning: First, that " at a certain psychological point, perhaps, a man can only choose between the Catholic Church and entire rejection of supernatural Christianity. Such a moment, one would say, has ar rived for the Latin races in general, and is approaching faster than most of us think for the intellectual and devout in these islands, and even in America. But, second, the volume reminds us that mere historical or philosophical objections to Rome miss the center of attack, for the "Catholic Church also reasons, but it relies for victory upon prayer that is to say, upon desire or will to win souls, a desire or will multitudinous, yet disciplined to act collectively, and skillfally directed to its end. This is skillfully directed to its end. This is the faith which moves hearts, if not mountains." And, third, says that one of the correspondents from whom we are quoting, "It seemed to me that the Church centered at Rome alone—far of course, from perfectly, but yet in some measure—realizes the idea of a Church extending itself to all countries, pages, languages, and generations. Church extending itself to all countries, races, languages and generations. Visible unity seemed to me of the essence of the Christian Church in idea, and its chief utility, so far as realized, in practice.

In reply to these arguments, or en In reply to these arguments, or en-forcing them from a slightly different point of view, it is said by the man to whom they are addressed: "I find in the Church of Rome much that satisfies my reason, a strong deciding authority, a continuous and unbroken history, a far wider community with fellow human heiners than any other Church beings than any other Church can offer.

* * Like you, I think that the
Catholic Church best fulfills the great ends of religion, namely, association and common worship on the widest scale, continuity, assertion of the mysteries, maintenance of the direction of the heart toward the centre." Bertram Bevor, who subscribes to these apologetics, is not unacquainted with present abuses or past scandals in the long history of Catholic ages, but he goes on to say: "Yet, like St. Peter, Rome has always shown the power to return to the true order of ideas. Like him, too, the Church of Rome has ever been saved the Church of Rome has ever been saved by her profound belief in the divine nature of Christ. She believes in that, and she believes in herself, her commis-sion, and her destiny. Alone among churches, she claims the world as her kingdom. All this is very impressive.' Surely it is so, and none the less that it strikes upon us unbidden, at times or in situations where the controversies of

St. Mark's, or listen to the fervent singing of a Catholic folk, gathered in their thousands under the soaring spire of Cologne, we know for certain in such hours that the heart of Caucholicism is divine worship, addressed to the Su-

me in facie Christi Jesu. That it is something very ancient, sublime, affecting and powerful to change us for the better; that it needs no proof but experience, which is within reach of all, the illiterate, the young, the outcast; and that an astonishing harmony runs through the diversities of operation, as if one inexhaustible ano-dyne had been discovered for human ills; thus, at all events, is worth con sidering, that in every spiritual crisis the Catholic Church knows what to do, has her fit principles and methods at hand, by which to treat the malady with decision and without embarrassment Her confidence in her own resources is unbounded, whether she confronts Bismarck whe relies on his culture and his edicts, or has to tame and civilize Australian blacks into such pieties as are possible for them. She, and she alone, has sounded human nature to the top of its compass; she knows all its stops, and, if we may believe our own record, she would play on them to some divine intent. For millions of us can say, and, indeed, are bound to say, that from the lips of this mighty Mother we have learned religion pure and unde

When, therefore, it is asked: "What are the prospects of Catholicism?" we shall not ascertain them simply by consulting parochial figures, or by easting our lead into the residuum which is made up of lost souls, or by taking a microscopic view of prelates diplomatizing in the Curia, unless we will measure the Atlantic by its froth or its weeds. A more philosophical method is suggested by De Tocqueville as I find him quoted in the "Letters" Onyx: "Men in our time are naturally little disposed to believe, but as soon as they feel a sentiment of religion, drawn by a hidden instinct toward the ancient Church." And conditions of modern life tend to raise that instinct, in many hearts, to an imperious desire. Not only do they long after a religion which is something else than their own fancy, but they want the peace, the support which will bear them up under the daily growing bur-den of business and competition. To the few, in our time, the prizes; to the many such a strain of anxious care as in a campaign where no armistice ever suspends the fighting, no, not for an hour. Pass from the street or the workshop into a Catholic church, and you will feel the force of that argument. It will not lose its attraction while monopolies flourish.

present comfort, and future hope, recommend the Catholic devotions, would almost appear to be one thing with affirming that unless ideals are utterly to die, humanity must one day pass on into a great Roman period. If ne have left us only to give up the cularist in their philosophy, chat Catholicism alone can satisfy our lighest aspirations. Countless numbers are indifferent, not because they erence for those who believe in God is they never knew it. What I find it impossible to suppose is that a society with was once Christian will demandable the best of the proof of the proofs adduced that they are present to be "athelian and the proof of the proofs adduced that they are present to be public, and to acknowled the proof of the proofs adduced that they can graph with their hearts, at any moment; when the proofs adduced that they can graph with their hands, and feel will be to stand against the present Redeemer; in other words, and the present Redeemer; in other words, and the present Redeemer; in other words, the present Redeemer; in other words, the present Redeemer; and the present Re have rejected the faith, but because they never knew it. What I find it imsuch a miracle of fitness for its own ends, many of which might seem to be admirable ones, that it is difficult to imagine it a contrivance of mere man.

* ** If there were but angels to work with the miracle of the

it, the system would soon vindicate
the dignity and holiness of its origin."
Yes, and since its ministers are not angels, yet its forms bear upon them angers, yet its forms near upon them such tokens of the supernatural, will the philosopher conclude that the dignity and holiness were invented by those too inferior demigods? Perhaps the saddest of all sights in this melanghals, would is the mishandling, worse. choly world is the mishandling, worse than neglect, of our Catholic treasures, our ceremonies, music, architecture, our philosophies and our devotions, by those who would watch over them as the gate of Heaven. Reformation is always called for, now as in more scandalous times, and in no slight degree. But whether it comes soon or late, a growing number will say with Geral Beechcroft, in the volume I commend to all sprious readers. "I feel that my Beechcroft, in the volume I commend to all serious readers, "I feel that my true country is the Catholic Church centered at Rome, and that all other forms of thought and religion, however good in themselves, however good they were then for me, and however good

The Charen Militant.

GENERAL INTENTION FOR DECEMBER 1901.

American Messenger of the Sacred Heart. It is quickly going out of fashion with some good Christians, to speak of the Church Militant. The terms "Chris-tian soldier," "armor of Christ," "spiritual combat," are heard chiefly vivals that are considered some what fanatical, or in hymns that pass for the superstitions of a mediaeval age. are not used seriously, in their literal meaning and they do not seem to sense of the grave responsibility they

should come home to Catholics at least. recollection of churchmen in past ages donning military armor and leaving the sanctuary for the camp, whether to engage in a civil strife with ecclesiastical peace-loving to a fault. We know by gage in a civil strife with ecclesiastical interest at stake, or to join in warfare professedly religious like the Crusades. The Church was militant, before her ministers or her children had to meet in mortal combat the attack of pagan or barbarian on their altar and their homes, before her pontiffs and her princes had to summon Christendom to repel the invasion of the Moor or Mohammedan; and militant she will continue to be, as if this were one of the marks by which she is distinguished as true to her

Founder. What is true of the Church, is true in this characteristic of each of her children. It is a common error of our day, to think and speak of the Catholic Church as a vast organization, whose rulers seek only to increase their power, spiritual and temporal, to keep their subjects in a state of hopeless servility, and gradually to exercise an oppressive domination over the nations of the earth, over the consciences, the intellects, the laws and the progress of men. Witness the novels most in vogue at present with Rome, the Rome of Catholicity, as their chief theme, their authors vying with one another to represent phase of this distorted view. According to them, and they reflect the belief of the millions, it is the governing body of the Church alone which is militant, the Pope, the Roman Congregations, the Bishops and some of the clergy who provoke and perpetuate hostilities by their ambition for power, and by their antagonism to the freedom of the human spirit. In the conflict between religion and irreligion, between truth and error they pretend that with the few restless exceptions they choose for heroes, the say that history, art, religion, rank and file of Catholics have little no active interest. In their minds the militant Church is the ruling element, in whose quarrels the faithful are in no way concerned.

The warfare in which the Church and

all her members are engaged does not consist in a conflict of arms, nor merely in a great social or political strife. This is the error of men who persist in viewing her as a natural creation or outgrowth resulting from the read.

and she believes in hersel, he can be sin, and her destiny. Alone among churches, she claims the world as her kingdom. All this is very impressive."

Surely it is so, and none the less that it strikes upon us unbidden, at times or in situations where the controversies of the day, their polities and personalities, seem the most remote from our meditations; perhaps where we look.

The Great.

were then for me, and nowever good they are for others, were but restingplaced by they are for others, were but restingplaced in this struggle? "If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hat hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hath hated Me before you." There is the fact. If the world hate you, know it hat hated Me before you." There is the fact. If the world hate you, know it hat hated Me before you." There is the fact. If the world hate you, know it hat hated Me before you." There is the fact. If the world hate you, know it hat hated Me before you." There is the fact. If the world hate you, know it hat hated Me before you." There is the fact. If the world hate you, know it hat hated Me before

timid souls plead that it is not Christhe age of bigotry has passed away; that people about us are no longer pre-judiced, but only ignore t; or, since deem them distant and opposed to us because we do no ppreciate their difficulties; as if is a cannot bigotry were all on our side, not on theirs! Religious controversy is to be theirs! Religious controversy is to be their sides of the early cathedral worth as the cannot be a cathedral to be a cathedral, memorial volume, speaks as follows:

"Among the reserved scholarly cathedral to be a cathedral, memorial volume, speaks as follows:

"Among the reserved scholarly cathedral to be a cathedral, memorial volume, speaks as follows:

"Among the reserved scholarly cathedral to be a cathed those who are too easily presumed to be in good faith! It is embarrassing literal meaning and they do not seem to impress upon those who use them any quite natural to make light of some principle or practice of the faith, beprinciple of the grave responsibility the property of the three poly.

'Soldiers of Christ' is a phrase that enough to study the reason of it, or courageous enough to uphold it before non-believers.! Nay some good souls deprecate the mention of Christian warfare as a mark of a fault-finding and must suffer persecution, and must, therefore, have the spirit of soldiers to en-

heart the text that counsels us to present the other check, instead of retaliating when one is struck, and we po Him who was meek and humble of Heart as the model for all His followers. I we but knew as well His words of de fiance and execretion for the Pharisees

that were hounding Him to death Too often our meekness is inspired more by fear or by indolence than by the strength and energy that supports all true patience. We need not be ag-gressive, fault-finding, brooding over our grievances, quick to suspect bigotry or persecution where none is intended, but we do need self restraint, courage, obedience, self-sacrifice, loyalty, vigil-ance ready for every emergency, endurance indomitable to every as n a word, the spirit of true soldiers, the spirit we received in the sacrament of Confirmation, the chivalrous spirit of the knighthood of Christ.

SOME EARLY DAY MILWAUKEE CONVERTS.

of the most interesting chapters of Milwaukee's early Catholic history is that which relates to the early day converts. Not only were the converts to the Church of pioneer days numerous, but they were men and women of intel-lectual gifts and high social standing some of them coming of the leading families of the city. In their sphere they became "apostles to the gentiles" without, and by voice and pen brought many others into the fold.

The following list gives the names of some of the most notable of our early converts to the Catholic Church :

Dr. Jesse Hewitt, the first practicing physician in Milwaukee, entered the Church in 1842, the result of a thorough ascientious investigation of claims of the Church on his allegiance as compared with those of the Protestant Episcopal Church with which he had been previously associated. The conversion of his wife followed some years later. "I think," says Mr. Arnold, "an intimate connection of the family, I may rightly assume it as an evidence the logical character of both converts combat is not always with visible, but chiefly and most frequently with invisible enemies. "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the snight of this darkness, against the snight of wickedness in high

the soldier-like, Christian spirit we are praying for here.

Once war is on between two nations, it is treachery to lose time discussing the origin of the conflict or deploring its outbreak. Until peace is declared, patriotism requires action, whole-hearted and unquestioning, on the part of every citizen, and any other course is hostile to the nation's life and honor. If this be the duty of even ordinary of every citizen, and any other course is hostile to the nation's life and bonor. If this be the duty of even ordinary citizens, how binding it is on the soldiers specially chosen to defend the common weal?

We are the soldiers of Christ, engaged in open, active and incessant warfare with His enemies. In vain we can hope to escape it. In vain we delude ourselves that Christ came to establish peace and make all things move in harmony. To no purpose we appeal to the prophecy that styled Him

establish peace and make all things move in harmony. To no purpose we appeal to the prophecy that styled Him "Prince of Peace," to the angelic Christmas wish, "Peace on earth to men of good will," to His own resurrection greeting "Peace to you."

It is not His fault if the kingdom of the promised Prince of Peace must suffer violence and only the violent can take it away. It is the fault of His enemies that He has declared so plainly that He came to send not peace, but a

5 How common it is to hear weak and step as he loves to relate by the saintly Archbishop Henni and Fath tian to be always on the defensive! How pleasant it sounds to be assured that eredit of having by word and example credit of having by word and example and the untiring spread of wholesome literature, led many to earnestly investigate the teachings of the Catholic Church. Of Mr. Arnold, Mr. Patrick that, too, is a hard sayi g, not properly informed about our belief; that we deem them distant and opposed to us which he prepared for the St. John's

librarian served the young men's library for many years with marked ability and absolute fidelity. Mr. Arnold was the impersonation of modesty, dignity and refinement. In bibliography there were but few more competent librar-ians. In or about '70, Mr. Arnold left Milwaukee to accept a position in the publishing house of the Catholic World in New York. At present, (having retired from business some years ago,) he is living at Onecota, New York state,

Dr. Garner, whom many can recall, a highly esteemed physician and social favorite, with strong leanings towards infidelity, at the advice of Father Lalumiere took up a course of religious reading, the result of which finally brought him into the Church.

Mrs. Schley, who is still with us though not in the best health, with several others entered the 1851. Mr. Frederic Bartlett, the attorney who looked after the large in-terests of Caleb Cushing in Wisconsin and Sadducees and all the vile crew was one of several converts prepared and received into the Church Reardon in the early sixties. His only daughter, whom many can recall as the elegant and accomplished Miss Helen Bartlett, is now the wife of Mr. Bridgman, editor of the Brooklyn Eagle.

from the Protestant Episcopal seminary at Nashotah asking admission into the Church. They were Messrs. Robinson, Graves and McCurry. Mr. Arnold, with whom they were somewhat ac-buainted, introduced them to Bishop Henni who placed them in St. Francis seminary. Father Robinson was afterwards connected with the archdioces of Boston, Father Graves with one of the Wisconsin diocese, and Father Mc-Curry with the archdiocese of Mary-

Father Fairbanks, Father Willard and Father Allen, all converts and wellknown and honored as earnest, apostolic Father Fairbanks workers. with us, and for many years has been the highly esteemed pastor of St. Patrick's church.

Mrs. Hathaway, widow of Joshua Hathaway, became a Catholic about 1370.

It may be safely stated that each and all came into the Church through the apostolate of the press. In those early days the few traveling priests had but but little time for controversy. Their efforts were mainly directed towards the reclaiming of fallen away Catholics and the conversion of Indians. It can be truthfully said that all non-Catholics whose names are here written came into the Church through their intellectual conviction that there and there lone was to be found eternal salvation. for the Kindly Light, that was generous ly given, following its lead with unfaltering steps to the end.

THE PASSION PLAY CRITICISED.

What do we not expect? When we see it



JOHN E. GARRET,

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