BY A PROTESTANT THEOLOGIAN.

[CLXII. A Protestant clergyman near Boston some time since addressed a letter to me, through the editors of the Review, some instances of restricted Bible reading among Catholics, and asking what I had to say to them. The particular cases are not in my memory, and I have put away the letter so very carefully that I as that I am now unable to find

Let me first say, that the tone of this

This gentleman entirely misconceives my position. Supposing there were five in the Church."

Anything more history which I defended against Pro-testant misapprehensions, there might be five thousand as to which I had nothing to say. I am not a Catholic, nor even a High-churchman. Even the platform of the Evangelical Alliance is, in one or two residues. one or two points, concerning discipline, too nearly Catholic for me to accept. Of course, then, I do not accept shout even the doctrinal infallibility of the individual Indeed, the secretary of the Vatican Council, approved by the Pope, ques-tions whether she even claims infallibility in disciplinary legislation, though not denying that the prevalent opinion

not denying that the prevalent opinion is that she does.

Therefore, when even a Pope questions whether he is bound to say that a particular course of disciplinary enactment was wise or right, certainly I am not bound to defend it. I do not profess to be a better Catholic than the Holy to be a better Catholic than the Holy Father. All that I have to do is to explain it. Now when a vast and ancient body of Christian men, one which for many ages was very nearly the only body of Christians in the West, in these little too tightly to some of them. matters concurred in a certain course of discipline, the strong presumption is that these enactments, however we may think them on the whole unwise and unhappy, had strong reasons for them.

This is substantially the reasoning of a line of the strong reasons for them. living Baptist divine in England, Dr. abode alone in any covenanted measure Shakespeare, although he is speaking rather of doctrine and worship.

ander is a Church historian of profound research. tremely individualistic a Protestant that even Protestants often complain of his being vague and formless in all that con-cerns the visibility of the Church. I do not now recall precisely what he says of the restrictions on Bible reading of the twelfth and thirteenth centuries, b certainly no one who has read him with the continuous attention which the present writer can fairly claim to have given him, while still a youth, can ever imagine the great Councils and Popes of the Middle Ages to have been principally moved by the love of dominion, or by

the fear of enlightenment.

Mv venerated friend, Dr. Philip Schaff, would have been much scanized to be put on an equality with N ander, but Protestant Christendom in sists on placing him very nearly there. Still more distinctly, or certainly quite as much so, does he insist that the great current of Catholic history in the Mid-dle Ages was, on the whole, a Chris-tian current. To teach otherwise, says he, is to annul Christ's promise, and stultify ourselves as interpreters of the Providential guidance of the world. Ritschl, Harnack's teacher, treats a fall of the Church as a pure impossibil ity. The question of wisdom remains, the question of sincerity is beyond dispute. Mr. Henry C. Lea himself bears emphatic witness to the loftiness of mowhich underlay even the instit tion of the Inquisition. So pronounced a Liberal as Frederick Robertson insists on the high sincerity which erned such men as Innocent III. and Gregory IX. and Pius V. and St. Louis, "noblest and holiest of monarchs," as that extreme Protestant, Thomas Arnold, calls him. I do not speak of St. Dominic, for it is now acknowledged that his only weapons against heresy were instruction and godly simplicity

Such great Protestant writers would not know what to do with the narrow malignity of the English Methodist, Dr William Rule, in his History of the Inquisition, though crossed occasionally with an incongruous streak of mildness. They would not ever know how to criticize it. As to that unspeakable blackguard Edgar, let us not again defile our thoughts with his prurient vileness.

of India have said that much the larger number of their converts were brought to the gospel, not by preaching, but by reading the Bible. Yet note: these Bible converts, one and all, with hardly an exception, forthwith gravitate into the membership of some settled Christian Church. Their uninstructed Bible reading leaves on them the impression that they can not partake of the fulness of Christ, or be guarded against pernicious aberrations, except in a visible brotherhood, to whose discipline they may submit, and by whose traditions of doctrine they are to be guided. That very lible reading which brought them to Christ they thenceforward surrender to the intermediate of the control of the leading Protestant missionarie very Bible reading which brought them to Christ they thenceforward surrender to the interpretation of the Church, and I may add in large measure of the Catholic Church, for her great commentators remain ours. They reserve liberty only in those particulars (which are many) in which their brotherhood has not expressed an opinion. The great lines of interpretation are not left to individual judgment in any stable denomination, in India or out of it. Such a vague and boundless license was early found impracticable. Where it expressed than at others, and may, or course, be intolerantly pressed, but without a genuine consent of thought there can be no vital union of affection.

None know better than they how pre-

L'esser besto nell'atto che vede Non in quel ch'ama, che poscia seconda.'' The bliss of heaven lies in the act which sees Not in the act of love, for this comes after.

Now in the primitive Church very iew, at least for some two generations, could have been brought in by reading the Bible, for the New Testament was only beginning to be written. They were encouraged to read the Old Testament, but assuredly they would never have become Christians by reading this without a living interpretation, show ing how the early types were now at last realized in the great Antitype. To it. I will therefore make some remarks on the general topic of restrictions on Bible reading in the Catholic Church.

Bible reading in the Catholic Church. unintelligible idea. To decline for a clergyman's letter seemed to me to moment on a lower level, what meaning

mean: "You appear to have taken a brief to defend the Catholic Church in everything; doctrine, discipline and history. Now here are these facts which I bring up; let me see how you will manage to explain them away."

This contlement on a lower level, what meaning to us would have: "The Constitution without the Union"? Equally unintelligible would have been "the Bible and the Church." The only formula which they would have understood—and they would have wondered why this was would have wondered why this was needed—would have been: "The Bible

Anything more ludicrously unprimi-tive and unapostolic can not be imagined than the picture of a company of early believers, each with a gospel or an epistic or a prophet in his hand, flying under like a Prince Rupert's drop, asunder like a Frince Ruperts drop, until each one, in his particular hermitage, shall have made out just what his document means, all then reassembling to shout into one another's heads their the dividual correlations, until as the individual conclusions, until, as the Roman Church, while she herself does fruits of the holy tussle, a compromise not claim infallibility in administration. veries of thought never come abou in this way. Such comusion may some times prepare for them, but they them selves always come from a particular centre, from which they radiate abroad. This, in the early Church, was the apostolic body, which, including Paul, so negative a writer as Carl Weizsack er allows to have had substantially the same message, though with varying emphasis laid by particular men by particular menths. The only differ on particular truths. The only differ-ence that Paul knows between himself and the Twelve is that he thinks that sometimes Jewish husks, not of doctrine, but of habit, stick a

> Therefore those baptized men who separated themselves from the apostolic leadership, although they read the Bible just as much as the rest, were never recognized by the rest, as sessed of that interpreting Spirit which vithin that brotherhood which received the Redeemer's message from those whom the Redeemer had commissioned to deliver it. There was great freedom of action allowed, for it was of moment

owned as a gospel at all
CHARLES C. STARBUCK. Andover, Mass.

FIVE MINUTES' SERMON. Twenty-Fourth Sunday After Pente-

cost. INTERCESSORY PRAYER.

Brethren, we cease not to prayer that y may walk worthy of Ged.

These are St. Paul's words taken from the Epistle of to-day. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor. Among the many things, common enough among Catholics, but which strike the unbelievers with wonder and admiration perhaps that which impresses such persons the most deeply is our constant use of and confident reliance upon ir tercessory prayer; priests and people each asking the other's prayers, each prothe other to remember them fore God, and doth undoubtedly doing so with love and devotion.

all mankind, so it is also the duty of every Christian to intercede for brethren, a loving duty which keeps Catholics firmly and closely united in the bonds of divine charity.

That both doctrine and practice were given up by that unlovely and unloving make-believe Christianity called Prosition of sin, doubtless that soul will immake-believe Christianity called Protestantism, as that heresy was obliged to do in denying the merit of good orks, is one of the chief reasons for its disunion and division into clashing and envious sects.

This intercessory prayer for others is a spiritual, supersubstantial bread given and taken by loving, charitable hearts. In this practice is to be found one of the secrets of that strong, mutual love between Catholic priests and their devoted people, which outsiders see but

early found impracticable. Where it begins to prevail again this is an omen your priests need and count upon your priests need and c begins to prevail again this is an omen of impending disintegration, whatever we hope or fear from this. Doetrinal union may sometimes be less sharply expressed than at others, and may, of

or of action. Dante is right, in placing cious your loving prayers are held to be sight of our all-merciful and com assionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibili ties are so great! But it is by your prayers that their sins are forgiven, their graces increased, their temptaprayers that ions overcome, their spiritual enemie driven off, their hours of sadness com-forted, and their bed of death smoothed.

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones. Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still near to us, they are still numbered among the great assembly who worship the Lamb of God who taketh away the sins of the world, for ever interceding

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in union with our Lord for the salvation of our brethren. Intercede for the living: intercede for the dead. Pray for your selves, but pray much for others, for so will you show that you are filled with that charity of Christ, Who prayed and died not for His own sake, but sake of those who, whether friends or enemies, would never otherwise have

THE SOULS IN PURGATORY. Teachings of the Church

The following summary of the teaching of the Church as to the Holy Souls in Purgatory is selected from the Annals of St. Joseph, a monthly periodical published with the approbation of Bishop Messmer. The extract reads as

In regard to Purgatory the Catholic Church teaches, that after this life there is a middle state of suffering, to which the souls of those are doomed for a time, who, though in the state of grace and in friendship with God, yet have not fully satisfied the divine jus-tice for the debt of temporal punishnent due for their smaller sins, or fo their more grievous sins, whose guilt has been pardoned in the sacrament of Penance, or who die under the guilt of

smaller sins or imperfections.

The Church further teaches that the living by the offering of the Holy Sacrifice of the Mass, through prayers almsdeeds, indulgences and all other good works offered for the departed, can shorten their sufferings, ameliorate their condition and deliver their souls from their place of torment, and finally. that to assist these suffering souls is an act of charity most holy, most salutary and most pleasing to Almighty God. The belief in this doctrine is mucl

nore ancient than Christianity itself. We have a most decisive proof from Scripture, among the people of God under the old law, in the time of Judas Machabeus, about two hundred years before Christ. In the passage of the Holy Bible re-

ferred to we have the following points established: 1st. That the people of God, long

before Christ came on earth, held it holy and praiseworthy to pray for the 2nd. That they believed this to be

a means of benefiting the souls of the departed, by freeing them from their 3rd. That the word of God, the

prayers of those on earth, this establishes a Purgatory beyond all contra-diction, since those in heaven are in need of no help, and those in hell can receive none.

owith love and devotion.

If it is surprising to non-Catholies it Saviour would certainly have represented not to be so, for the Christian rehended the Jews for this practice, as occasions He censured the sory prayer. As it was the sublime divine office of our Lord to intercede for introduced, some of which were of much less consequence that this.

Nothing is more reasonable than this The word of God assures u doctrine. that none but the clean of heart shall see God. When therefore a soul leaves this world in perfect charity mediately be admitted into the presence and enjoyment of God. If, on the contrary, soul leaves this world in disgrace with God, and dead to Him by the guilt of mortal sin, that soul will undoubtedly be condemned to the eternal torments of hell. But when a soul leaves this world in the friendship of God, yet sullied with the stains of sins and imperfections, plain, that such a soul cannot in that state go to heaven, where "nothing defiled can enter." Neither can it be friendship with God and a living member of Jesus Christ.

Therefore there must be some state, between heaven and hell, where state, between heaven and hell, where such a soul is confined for a time, till by gradually growing weaker, and event-such a soul is cleaned and nurged from unly had to discontinue going to school. all these defilements of venial sins and rendered fit to be admitted to the pres-

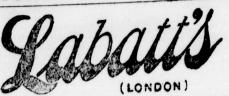
ence and enjoyment of God.
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Secretary.

that is not good and perfect is essentially opposed to His divine nature, a fair trial, as they are certain to re

than His sanctity, because every sin is an offence and an outrage to His divine nature ; for this reason he cannot help | Ont defending His divine right and absolute minion over all creatures, by requir ing full satisfaction for every soul that offends against His divine majesty.

Neither can His divine love be less evere, because He wishes to see His dect entirely pure, beautiful and per-pet; for this reason He purified them from every stain, as gold furnace, until they are His true image and likeness, according to which He created the first man in sanetity and righteousness. He takes no pleasure in seeing these souls suffer, but wishes to render them capable and worthy of being united to His as to their supreme happiness.

PALE YOUNG GIRLS.

If this were not sound doctrine, our | How They May Gata Bright Eyes and Rosy Cheeks

> STORY OF A YOUNG GIRL WHO SUF-AND FAINTING SPELLS-HER HEALTH BECAME SO BAD THAT SHE WAS FORCED TO GIVE UP SCHOOL.

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Miss McLellan further stated that while she was not desirous of publicity in matters of this kind, she neverthe less felt that her experience, if known, might be the means of bringing health some other sufferer, and it is this very praiseworthy motive that has induced her to give the above statement

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NOVEMBER 1901

OUR BOYS AND GIRLS.

Mother's Birthday. Mother's Birthday.

It was a frosty morning in November when Paul Ellis uncermoniously entered the home of his friend, John Markham. "Hello Jack!" he cried, "may I ask what it is you are concealing from view, sir! Been into mischief, probably, after the manner of anall boys whose mothers are gone." chief, probably, and small boys whose mothers are gone."
This is said by way of pleasantry, for both lads were strapping boys of fifteen

or thereabouts.
For answer Jack drew forth a partly finished shelf, on which he was putting ch ornamental work.
Did you do all that with your

Jack nodded.

Jack nodded.
"It must have taken a long time.
What's it for, anyway?"
"Well, to-morrow is mother's birthday, you know, and I am making it for
her. She doesn't knew a thing about her. She doesn't knew a thing about it; and now, while she is gone, I'm putting in the time to good advantage. When I heard you I thought she had come back, and that's why I hid it."

"Do you always do this sort of thing?" asked Paul, as Jack fell to the she was a distilling together.

thing? asked Faul, as Jack left to whittling and whistling together.
"What sort of thing—making shelves?" inquired Jack, with a laugh. No, 1 mean giving presents to your "No, I mean giving presents to your mother, and—and—things like that."
"Why, I always try to make her birthday different from other days. Seems to me I'd feel real sneaking mean not to notice it at all. As little money

as mother has, she always manages to have something extra for me when my Paul's face flushed crimson at the unascious rebuke these words contained Never in his life had he given his mother anything, or taken any notice of her birthday. Indeed, he was not quite sure when the day came,

though he thought it was some time during that same month. Jack's voice oke in upon his thoughts. Some years I can't give her much. but this time 1 have something really nice, I think. Come and see it," and opening his trunk, he disclosed to view opening his trunk, he disclosed to view a very pretty little clock. "Cost \$4.50," said he, proudly; "I've been saving the money for ever so long. You see the clock we have is about worn out, and mother needs one badly.

wen out, and mother needs one badly.
I'm going to get up after she's asleep
to-night, fasten the shelf to the wall
here, and put the clock on it. My, how surprised she'll be, when she sees it in the morning!" And he gave vent to his feelings in a prolonged whistle To him it seemed nothing remarkable that a boy should think of his mother, and do things for her; but a new train of thought had been started in Paul's mind, which was kept up all the way home. His mother had always made the anniversary of his birthday a day to be remembered with pleasure; she was always planning, and working for him. He had taken it for granted that that was what mothers were for; but now he began to wonder whether such kindness did not merit some re-

He knew her birthday came soon, and somehow he found this fact connecting itself with the \$6 he had saved toward a bicycle. But could he relinquish this long-cherished desire? Then omething seemed to rein him up sharply, and to ask him whether he really cared enough for his mother to make any sacrifice for her; and whether, after all, such things as this were not the things that showed the stuff one was Poor mother! there were so many things she needed, too. But it was a severe struggle; and it was not ended until that evening, when, sitting alone by the fire, he brought his hand

lown upon the table with an emphatic Madge, who was just entering the room.

financially ever since.

Paul told his sister of his own halfformed plans for their mother.
"Oh, that will be splendid!" she cried. "Why didn't we ever think of

about ourselves that we haven't had much time for any one else. Madge, do you know what mother needs? I don't

believe she needs a new dress most of anything. The best dress she has i getting really shabby. But what can I do? I haven't any money to amount to

to cook lately, and you do first rate. How would it do to get her off some where in the forenoon, and you have dinner ready when she comes back?"
"That will do, if I can manage it. I believe I can get Mrs. Jones down on the corner to make a birthday cake. You know she bakes for people some-times, and she makes good cakes. I think I have enough money for that.

I'll find out in the morning.' The birthday dawned clear and beautiful. A neighbor, who was in the secret, secret for Mrs. Ellis during the forenoon, and kept her till the dinner hour. When she returned, what was her sur-prise to see the table laid with a snowy cloth, and a tempting dinner prepared girl of thirteen. In the center was a beautiful cake, with Mrs. Ellis' initials Upon learning what it was for, Mrs. Jones had added several other dainties, which also graced the table.

Why, what does this mean, Madge?' she finally managed to say. "You've been getting dinner alone, haven't you? Such a nice dinner, too!" she added. "You see, mother, we haven't forgotten the day," said Madge, with a smile.
"The day?—why, it is my birthday, it? I had almost forgotten it.

ow you like it.' Mrs. Ellis saw the soft gray

'Do what, Paul?" asked his sister She was two years younger than Paul. Their father had died several years before, and the family had had a hard time

something like that before?' "I've a strong suspicion, sis, that its because we've been so busy thinking

what to get her. Madge thought a moment. "Yes, I

Well, mother has been teaching you

Mrs. Ellis' plate lay an unopened parcel.

when everyone else always has. But we're not going to do that anymore. Now please open that parcel. I want to

dannel dress goods within her eyes

bright