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#### CATHOLICS AND PROTESTANT SERVICES

An Important Question Answered.

The question may sometimes be asked: "Why do Catholics give missions to non-Catholics, and specially invite Protestants to hear Catholic doctrine expounded by Catholic priests, when at the same time Catholics resent any attempt to get Catholics to attend a Protestant service? The answer is simply this, says the "Sacred Heart Review": Protestants are invited by Catholics to listen to explanations of Catholic doctrine, because Catholics know that Protestants can attend without violating any principle of Protestantism, which is a religion of private opinion. Disclaiming infallibility both for himself and for the denomination to which he may at present be giving his allegiance, a logical Protestant must necessarily be in the attitude of a seeker after truth. On the other hand, a Catholic, not resting his faith on varying and fallible witnesses, but on the infallible Church, believes that he possesses an absolute certainty that this Church is the one Church and the only Church that Jesus Christ established. This fact is as clear and unshaken in his mind as the mathematical proposition that two and two make four. It admits of no question no shadow of doubt. The logical Protestant is and must be a seeker after truth; the Catholic believes that he has already found it. The Protestant, therefore, can take part in any religious service, for he knows not at what turn he may receive more light to cause him to change his present denomination for another, but the Catholic, because of the facts stated, can not without violating the essential principle of his faith, take part in the religious service of any Church but of that which he believes to have been instituted by Christ. Participation, therefore, in a Protestant service is, to the Catholic mind not merely a question of liberality or toleration or broad-mindedness; it is a question simply of right and wrong.

#### THE JESUITS AGAIN

The unmasking of the Jesuits, which occurs every summer when other topics fail, has been of an unusually interesting nature this year. As a rule the General of the Jesuits has been found to be at the bottom of most of the mischief that happens, but this time nobody has accused him of anything, although he might have been seen almost every afternoon this week (until yesterday, when he left Rome) taking his usual afternoon walk with Father Chandler, and wearing instead of the customary "greco" or long coat, a light cloak which concealed the pitiful absence of the right arm removed by the surgeons a couple of months ago. Father Martin seems to be in good health, and he ought to be as dangerous as ever, for not only does he say Mass every morning in a private chapel, assisted by one of the Jesuit Fathers, but he has already learned to write almost as well with his left hand as he ever wrote with his right.

It is the Jesuit of the "Civiltà Cattolica," however, who has been found out now. The "Civiltà" has been accused off and on for the last fifty years of being the organ of all that is old-fashioned, conservative and reactionary in the Church. But the leopard has changed its spots after all. Some months ago the Civiltà began a series of articles on the burning questions of the day in Italy,—on Socialism, the "Non Expedit," the Catholic social movement, the German Volksverein, and so on. Then came the last Encyclical, and it was found to contain

practically all and severally the ideas promulgated already in the "Civiltà." The conclusion was obvious; the encyclical was dictated to the Holy Father, if not actually written for him, by the Jesuits of the "Civiltà." The cause of the change of front on the part of the "Civiltà" Jesuits was equally plain—they had suddenly become liberal in order to get possession of Pius X., and force their views upon him. This does not sound very coherent when one comes to analyse it, but it passes muster as a good summer story in Italy at the present moment. The real truth is that the Jesuits of the "Civiltà" have given another specimen of their extraordinary insight into the mind of the Holy See on the great questions of the day.—The Tablet.

#### WHAT THE REFORMATION DID FOR THE ENGLISH CLERGY

(Sacred Heart Review)

The uneducated or wrongly educated non-Catholic usually has an idea that the Reformation in England, and in other lands, wrought a great transformation in the low moral and spiritual ideals, which had been fostered by Catholicism, but which Protestantism changed at once bringing moral and spiritual order out of the chaos of Catholicism. It is their impression that the Reformed Church in England freed from the "Roman incubus" immediately began to awake to greater activity, and to shine with greater beauty. A far more correct idea of the effect upon the State Church in England of the Reformation may be gathered from competent Protestant historians. There is a passage in the History of England (page 165) by F. York Powell, M.A., Regius Professor of Modern History in the University of Oxford, and T. F. Tout, M.A., Professor of History at the Owens College, Victoria University (published in 1906 by Longmans, Green, & Co.), which is worth quoting in this regard.

"The Reformation had left the clergy a poor and despised class, unpopular with the laity (the italics are ours) and of mean social distinction. There were few livings now that would support a scholar, and by the middle of the (sixteenth) century the universities which earlier in the century had shown increasing affection for the new learning, became desolate, and there was imminent danger of their colleges following the fate of the monasteries, though under Elizabeth a revival took place. Harrison complains that careless patrons sold their livings or presented their servants and dependents to them. The owners of the monastery lands would not give enough to pay competent vicars to serve the churches whose tithes had gone to them on the fall of the religious houses. The married clergy were hardly pinched, even where the celibate clergy might have lived in comfort. Elizabeth robbed and bullied her bishops, and the local magnates followed her example by ill-treating the parish clergy. 'The Church,' says Harrison, 'is now an ass for every man to ride on.'"

#### BISHOP PRAISES THE JAPS

Here is the opinion of Msgr. Mugabure, Bishop of Sagalasso, and Coadjutor to the Archbishop of Tokio, Japan. "I believe the Japs will become one of the greatest nations the earth has known, and this will be really the reward of work. "You would like my opinion on what is called the 'Yellow Peril.' Well, I think a state of things that would just-

fy alarm is very, very far away. I have seen so much of the people—all grades—that I have become a pro-Japanese in almost all things.

"They will certainly continue to flow from their country to others in the East, for the simple reason that their own country is not large enough to keep them. But they go to other places to work, and they generally improve the districts of their adoption.

"You would be astonished to find in Tokio and other cities what large congregations are obtained by the Christian churches. But they come not as the Hindoos and the Chinese—after the famine, the typhoon and the earthquake—but regularly. The conversion takes longer, because they think for themselves, but the conversion is permanent. The adoption of a new religion has not impaired their patriotism in the slightest degree, as may be realized from the fact that some of the best soldiers in the war are Christians."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation

#### THE ENGLISH MARTYRS

The appearance of the second and final volume of "The English Martyrs" is an event of more than merely literary importance. It was a lover of paradox who said that a book was a greater event than a battle. There are books and books, and there are battles and battles, but here the alternatives do not clash, for this is a book and a battle, a battle for the faith. Historians in general have been very reticent about these heroes of Tyburn. And how many of the "noble army," now written about with finality in this new volume by Dom Bede Camm, Father Phillips of Ushaw, Father Sebastian Bowden and Father John Pollen, find a record, a mention even, in the boasted "Encyclopaedia Britannica?" Speaking from memory, we shall answer two at the most. Well, indirectly, the appearance this week of this book of Martyrs under Queen Elizabeth has helped to change all that, and we have reason to know that in the new edition of the "Encyclopaedia" now in preparation at the "Times" office every name on this glorious roll-call of Dom Bede Camm's editing will find at last its proper place.

All popular stories about the winners of the Victoria Cross pale before these tales of Tyburn. In the excitement of conflict a brave soldier sallies out to the rescue of a comrade. The deed is well done, and so all the people say, while the King publicly pins the cross on to the breast which is the breast of valor. Yet one wonders how many of even these gallant men would have endured in cold blood, and for an intangible good, the Elizabethan rack. Take the typical case of Alexander Briant, son of a Somersetshire yeoman. At eighteen he matriculated at Hert Hall—the Hertford College of to-day—and went from Oxford to Douai. In 1581, while on a mission, he was brought into the Tower, "where he had almost died of thirst, and was loaded with most heavy shackles. Then sharp needles were thrust under his nails." After eight days in a subterranean pit he was taken out of the rack chamber, where the torture was so intense that he, supposing within himself that they would pluck him to pieces, put on the armor of patience having his mind raised in contemplation of Christ's bitter passion. And here they asked him whether the Queen was supreme head of the Church of England or not? He replied: "I am a Catholic, and I believe in this as a Catholic should." That the martyr "should be made a foot longer than God made him" was the persecutor's inhuman threat, so that "he was racked more than any of the rest." With what effect? "He laughed at his tormentors and, though nearly killed by pain, said: 'Is this all that you can do? If the rack is no more than this, let me have a hundred more for this cause.'"

Catholics will read these things, and will find in them the tonic that in easy and complacent days perhaps they need. But one cannot help wondering what will be the effect of a book like this upon Anglican readers. To no poor controversial uses would we put the records of a human tragedy: all mankind has its share in the treasury of human endurance—rather every song of defiance—of these Tyburn martyrs is controversial. The spiritual independence safely asserted by Anglicans to-day at

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Church House meetings was won for them, if only as a boast, by the endurance of our spiritual ancestors under tortures inflicted by theirs. The Tree of Tyburn is the family tree of the Catholics of to-day, and this book of Elizabethan martyrs will make them prouder than ever of their descent.—The Tablet.

The late Dr. Temple, who is popularly believed to have been unequivocally brusque and cutting of tongue, had a sense of humor which enabled him to be suave upon occasion. When he was head of Rugby School a lady of high position, with a handsome son of whom she was inordinately fond, went to Dr. Temple in great indignation. Her son's master, she said had described him in a letter to her as an impostor. "My boy never deserved such an epithet," she said with deep feeling. "My dear madam," said Dr. Temple, "feel sure that what the master meant was that your son could not possibly be the angel he looks."

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