

# THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.  
CCXVI.

We have seen that if the arguments are sound by which many Protestants endeavor to prove that Roman Catholics ought to be disfranchised, wholly or partially, then, a fortiori, Free-masons ought to be disfranchised. Here, however, common sense and common equity are allowed to come into play. I do not think that I have ever heard the intense enemy of the Order propose such a thing.

As I have said before, there is a wide range of undepicted and palpable temporal interests in which every man has a share, and in arranging which he has a natural right to a voice. We may think what we will concerning the logical tendencies of certain principles of his, or certain associations; this dubious and disputable logic of ours can not deprive him of his natural share in life. Edward the First and his uncle Montfort still hold the field: "That which concerns all should be the concern of all."

Lord Macaulay somewhere remarks that it would not be hard to construct a logical chain by which we might prove irrefragably (if we chanced to be Arminians) that every Predestinarian is bound to be an Antinomian, and every Antinomian a Libertine. Nevertheless, he rightly says, there are multitudes of Predestinarians who are not Antinomians, and there are many Antinomians who are neither in theory nor practice libertines. One of the great names of English and of New England history is the Antinomian Sir Harry Vane, against the clearness of whose life there is nothing to allege. We may palliate as we please the banishment of Anne Hutchinson, and her followers, on the ground of their antinomian tendencies, but it will always remain a deep blot on Massachusetts history.

At the end of the Civil War there appeared here and there a disposition to make the continuance of citizenship, and in Missouri even the right to minister in the Church dependent on the profession of certain political opinions, ratified by test oaths. However, the good sense and right feeling of the American people, and the high guardianship of the Supreme Court of the United States, soon quelled this aberrant temper.

Test oaths, of course, if lawful at all, are lawful in the range of politics, but governments have become ashamed of them even there. Citizenship, and the rights of citizenship, it is now apprehended, do not lie within the compass of theory, but of fact and act. I might be absurd enough to prefer a monarchy to a republic, but if I make a good republican citizen, the Constitution will not restrain me from any office for which my countrymen might find me fit. Napoleon had the good sense to enounce some of his best servants from among those whom he knew to prefer the Bonaparte crown to his. Nav, Queen Victoria herself once said, half-jokingly, half-seriously, that she was a Jacobite, and no one thought of deposing her on account of this expression of imaginative female loyalty to the elder line. No one was afraid that she would conspire with the Archduchess Maria Theresa of Bavaria to exchange thrones.

We see, then, that even in the range of political opinion test oaths are becoming obsolete. An oath of allegiance as something to be rendered in fact is all that can reasonably be required. Anybody that would throw us back into the torments of entangled conscience coming from varying test oaths, as England suffered under them in the seventeenth century, would be a very bad citizen indeed.

Then if political tests are so unworthy, those who wish, against the whole tenor of healthy modern development, to complicate them with religious tests, are reactionaries of a very mischievous sort. They belong in kind, though not in degree, to those who would re-introduce judicial torture, as has been done in the Philippines, or bring back the death of fire, as is constantly occurring in our own South and West.

These recurrences of old cruelties are more hideous than political proscription, but all belong together. They are all alike an endeavor to push mankind back into a depth out of which it is with difficulty emerging.

Therefore all those who are continually trying to render our countrymen suspicious of the Catholics, with an evident, indeed often avowed, purpose of calling out enactments unfriendly to their political rights, are no true Americans. They are treacherous to all the traditions of the nation, and utterly at variance with the fixed policy of the Fathers. But ought they therefore themselves to be cut short in their political rights? Assuredly not. It would be a strange way of educating them into good citizenship, to take up against them the very policy which they are bad citizens for urging. They are no genuine Americans, it is true. But the very essence of our system is, that it raises no inquiries as to tendencies and does not obtrude itself into the forum of conscience. It only asks: Do men obey the laws which they please? Whether they work for or against the public good, so long as they work only by argument, or by peaceful association, they are plainly within their rights. They are justly amenable to the severest censure, but to nothing more.

To come back now to Vernon, and his malevolent and mendacious attacks. He is plainly no Christian in this direction, whatever he may be otherwise. He reads St. Paul backwards, and makes him to say that charity rejoiceth in iniquity, and rejoiceth not in the truth. He represents the Canon Law to be what it is not, the doctrinal and unvarying basis of the Catholic system. He brings up extravagant and monstrous propositions of rude ages as a part of canon law which never were in it, and which, if they had been, would, by

the statement of his great authority, Dr. Schulte, have long since become obsolete. He makes out the Syllabus to be held equal to the Decalogue, notwithstanding that the Pope who issued it never declared this of it, and that his successor stands in the list of those who deny it to be of any such force. He utterly slights the fact that about half of it, or of the accompanying Encyclical, is, as President Hitchcock of Union Seminary pointed out when it first appeared, a warranted and helpful reminder of principles for which all Christians ought to contend against the apostasy of a half-indebted age.

He pays no attention to the fact that no one proposition of the Syllabus is a general statement; that no one can be understood except as an index, often of itself unintelligible, to the original thesis condemned, in its original connection; and that, of those condemnations which could not be accepted by Protestants, many are simply rephrased statements of long-admitted Roman Catholic principles, which the Head of the Church has a natural right to propound.

This would leave a certain residuum of propositions which Professor Vernon, from our point of view, might reasonably criticize as grievances. However, as he has done no sort of justice to that large part of the Syllabus which is not amenable to criticism from any Christian point of view, he has forfeited all right to criticize it at all. This whole preface of his is a sneering, snarling, growing exhibition of premeditated slander and voluntary ignorance, of hatred and all uncharitableness.

However, we are not to make the Methodist Church responsible for Vernon. His preface, with Lansing's book, is not published by the Methodists, but by an obscure affair called the Arnold Association, of which I know nothing, and which has very probably faded out of existence. Among the Methodists, if we have Vernon and Townsend at one end, we have Buckley and Kelley and Faulkner and Bishop Hurst at the other. Nay, I have repeatedly seen from Methodist pulpits eulogies on the Catholic Church which seemed to me hyperbolic.

The Methodist are rigorous in maintaining their own doctrine among themselves, but within the limits of that they seem very good-natured and very tolerant of each other. They do not depose Vernon or Townsend, it is true, but what Church has risen to such a height as to punish injustice to other Churches? To that diabolical book of John Calvin for which the Southern Baptist body has rendered itself answerable, there is, I believe, no Methodist counterpart. The Methodists have put out a harmless little treatise meant to prove that St. Peter was never at Rome, but then again their new Church History maintains that he probably was. This shows their temper: "Live and let live."

Even John Wesley's intolerance towards the Catholics seems to have been rather superficial than substantial. He was a profoundly tolerant man by nature, and although his Toryism held him to a formal approbation of the English Penal laws, yet even that could not persuade him to have patience with the Penal laws of Ireland. He lays down grave sentences of general condemnation against the Catholics, and then in each particular case is ready to find them worthy Christians. Let a priest, or a layman, make some friendly overtures, and Wesley is entirely content with him. And as to the Trappists, he seems to think that the Divine Parable makes his special abode among them. Wesley's journals are an excellent school of justice and charity.

However, I have one added point of criticism against certain American Methodists.

CHARLES C. STARBURCK.  
Andover, Mass.

## DRAWING THE LINE.

J. G. R. is the Sacred Heart Review.

There is a well-known story told—for the truth of which I cannot vouch—of a man who had raised himself from obscurity to a conspicuous social position on the acquiring of wealth, when on the occasion of his giving a large reception, some one remarked to him that his own brother's name was not on the list of invited guests. "Well, you know," he answered, "one must draw the line somewhere." The phrase used in so absurd a fashion in this case often comes to mind, and in more serious matters is sometimes equally misapplied.

Catholics often find in talking with Protestants so much common ground between them that they are tempted to think that it extends farther than it does in fact, when, without warning, comes a parting of the ways.

A little experience of my own lately illustrates this. I had been enjoying some very sympathetic talks with a college professor, and while realizing her own strong religious belief, I was struck by her fairness towards the Catholic Church. Confident of a sympathetic response, I said with a good deal of warmth: "How disgraceful our proceedings are in the Philippines! actually taking down the crucifixes from the school room walls!" To my surprise there was a change of expression in the sweet face, and a hard look came there, as she said stily: "There I do not agree with you. It is in accordance with the rules of our public school system."

But you wouldn't object to their putting up pictures of the Greek gods on the walls, would you?" I asked eagerly.

Never shall I forget the strange expression, or rather series of expressions, which came over that face. The vivid picture is before my eyes still. Catching her breath with a sort of gasp, she said in low tones, very slowly: "No—I don't—suppose—we should."

I said no more, but the shaft had struck home. I am sure that my friend will not forget to ponder a little further the question as to the exact point where it is consistent for Christian nations "to draw the line."

## FIVE-MINUTE SERMON.

First Sunday of Advent.

PENANCE.

"When you shall see these things come to pass, know that the kingdom of God is at hand."

It may seem strange to some that the seasons which precede the celebration of the great festivals of Christmas and Easter, festivals of great joy as they are, should be ordered by the Church to be kept as seasons of penance. Advent is ushered in by the proclamation of the Gospel prophecy of the Last Judgment read to us on last Sunday, and again to-day we are reminded of awful terrors which our Lord foretold will appear before the coming, or advent, of the kingdom of God. In one sense the kingdom of God is already come. It is the holy Catholic Church, of which Jesus Christ is the King, and in another sense we may say that the kingdom of God is constantly coming by the preaching of the Gospel, and the spread of the doctrines and morals of Christianity among men, and the consequent reign of that divine peace and joy which Christ brought into the world.

If the Church calls us to penance at these seasons it is because penance is the necessary means of obtaining divine peace and joy, and when we are, so to speak, at one with God, and free from the slavery of the kingdom of Satan, then is our daily prayer answered, "Our Father who art in heaven, Thy kingdom come!" Then begins the blessed reign of Christ in the soul, of which He spoke when He said, "The kingdom of God is within you." That is the end of our Lord's advent at Christmas and at the Day of Judgement: to establish the kingdom of God in the hearts of men in life, and give them the glorious kingdom of God in eternity.

How does penance prepare one for such a state of exalted purity, of spiritual peace and joy? By removing all obstacles which stand in the way of the reign of God in our souls. There are obstacles put in the way by the senses and by the spirit. There is a pure gratification of the senses and there is an impure gratification of them. We all know this: too often we know the latter to our bitter sorrow. And so constant and severe are our temptations, and so frequent are our falls, that nothing short of positive acts of mortification stand in the way of the reign of God in our souls. There are obstacles put in the way by the senses and by the spirit. There is a pure gratification of the senses and there is an impure gratification of them. We all know this: too often we know the latter to our bitter sorrow. And so constant and severe are our temptations, and so frequent are our falls, that nothing short of positive acts of mortification stand in the way of the reign of God in our souls.

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## LAMARTINE ON THE PARISH PRIEST.

There is a man in every parish, who having no family, belongs to a family that is worldwide, who is called in as a witness, a counselor and an actor in all the most important affairs of civil life.

No one comes into the world or goes hence without his ministrations. He takes the child from the arms of its mother and parts from it only at the grave. He blesses and consecrates the cradle, the bridal chamber, the bed of death, and the bier. He is one whom innocent children grow to love, to venerate and to reverence; whom even those who know him not salute as father; at whose feet Christians fall down and lay bare the inmost thoughts of their souls and weep their most sacred tears. He is one whose mission it is to console the afflicted and soften the pains of body and soul, who is an intermediary between the affluent and the indigent; to whose door come the rich and the poor—the rich to give alms in secret, and the poor to receive them without blushing. He belongs equally to all—to the lower by poverty and not infrequently by his humble birth; to the upper by his culture and his knowledge, and by the elevated sentiments which a religion, itself all charity, inspires and imposes. He is one, in fine, who knows all, has a right to speak unreservedly, and whose speech, inspired from on high, falls on the minds and hearts of all with the authority of one who is divinely sent, and with the constraining power of one who has an unclouded faith.

Such is the parish priest, then, when no one has a greater opportunity for good or power for evil accordingly as he fulfills or fails to recognize his transcendent mission among men.

## "MORE THINGS ARE WROUGHT BY PRAYER."

The Rev. Joseph McSorley, Priest of the Missionary College of St. Thomas Aquinas, Washington, D. C., contributes to the American Ecclesiastical Review for November an article on "The Contemplative Life." He discusses the private and the social value of prayer and the contemplative apostolate.

In speaking of the social utility of prayer, he says, we mean to insist not on the ethical and aesthetic betterment that results from a widespread veneration of holy persons and things, but on the claim of prayer is accorded an honorable rank as a supernatural yet very real force contributing to the success of every legitimate social enterprise, and to the fulfillment of every lofty human aspiration. Our meaning may be best realized, perhaps, by considering the daily prayer, commonly regarded as an element multiplying the fruit of labor a hundred fold, stealing the frame against fatigue, averting danger, and opening up manifold new opportunities. In short, believers generally concede that by prayer a man is certain to render his life far safer, far nobler, and far richer than it could possibly be otherwise.

Were this principle not true, it would be hard to differentiate the Providence from blind Fate, or from the Deist's apathetic God; it would be hard to see the normal mental attitude of the Christian could be, as it is, one of simple faith and trust in the ever ready help of the Almighty. On the other hand, if the principle is true; if prayer really is a powerful social force; then it should be taken account of, and should be employed, in just such fashion as the Catholic Church proposes.

And he thus concludes his interesting and suggestive paper: "Here we are striving for the conversion of America, with a vigorous army of priests that patrols the continent from end to end, and God is rewarding their efforts with unprecedented success. Oh, for the further blessing to be gained by a keener sense of what prayer can do, by a deeper insight into the significance of the contemplative apostolate! It is told of Monsignor Lefebvre that, when having been made a Bishop in Cochin-China, he proclaimed that his very first action would be the founding of a Carmelite monastery at Saigon, some one ventured to comment upon this by saying: 'Necessaries ought to precede luxuries in the building up of a diocese.' The Bishop replied: 'What you consider a luxury is to me the very necessity of the Christian ministry. Ten nuns who pray will help me more than twenty missionaries who preach.'"

Nothing but a perfectly sublime faith could dictate a response like that. Let similar faith be in the souls of every one of us who have set hearts and hopes upon the Catholicization of our country. When we are beseeching the Lord of the Harvest to send laborers into the whitened fields, at the same time let us beg that He will increase the number of those choice spirits, His precious vessels of grace, who are set apart to spread the light of faith by means of prayer:

"Souls high on Carmel's hill,  
Yet spent for brothers on the plain below;  
To-day our country has a few contemplative houses, a *pusillus grex*. But while nations in Europe are driving forth their religious into exile, let America's arms be opened wide to them in welcome. Then through the length and breadth of the land, and in the depths of each Catholic heart, will be spread the fragrance of fruitfulness of the Holy Spirit of prayer."

Only a few months ago the Carmelites founded a house in Philadelphia. What glad tidings for Bishops and priests and people there! And now a little initiative on the part of the wealthy, and behold? New York, too, may have its Carmel—another devoted band to join with Dominicans and Nuns of the Precious Blood in storming Hell and opening still wider the flood gates of Divine Mercy, in multiplying holy priests, in redeeming sinners, in setting before us of other states an enchanting, inspiring picture of the virtues that cannot be forgotten or neglected even in the busiest lives.

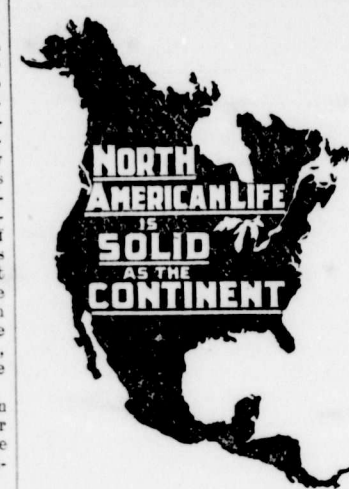
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Is the Period when Young Girls are Merging into Womanhood.

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After babyhood, the most perilous time in a young girl's life is when she is just entering womanhood. It is then that she is subject to head-aches, dizziness, heart palpitation, feeble appetite, and bloodless cheeks and lips. This condition may easily develop into consumption, and to prevent this—to keep the young girl in good health and strength—mothers should insist upon their taking a blood making tonic, such as Dr. Williams' Pink Pills. Mrs. Henry McIntyre, Port Dalhousie, Ont., gives sound advice to other mothers in cases of this kind. She says:—"About three years ago the health of my daughter, Bertha, began to fail. She grew weak and seemed unable to stand the least exertion. She suffered from distressing heartaches and fainting fits, her appetite left her and she lost flesh. I spent much money on medicines, but they did not help her. Then I took her to a doctor, and although his treatment was persisted in for a long time, she seemed to be growing worse, and I began to fear she was going into consumption. Then I took her to a specialist, but his treatment was likewise unsuccessful. Finally upon the advice of a lady friend, a doctor-practicing in Chicago, Bertha began using Dr. Williams' Pink Pills, and before long there was a decided improvement in her condition, and by the time she had taken nine boxes she was once more enjoying the best of health and had gained fifteen pounds in weight. I would strongly advise all similar sufferers to give Dr. Williams' Pink Pills a fair trial, as her case seemed as hopeless as could be."

All weak and ailing girls and women, sufferers from backache, headaches, indigestion to work or exercise, who show by their pale and sallow cheeks that they are in ill health, will find prompt relief, bright eyes, rosy cheeks and active health in a fair use of Dr. Williams' Pink Pills. You can obtain these pills from any medicine dealer or by mail, postpaid, at 50c. a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Never accept anything else which a dealer may say is "just as good."

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