

## A Protestant Answered.

### CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

The Jesuits and Their Motto—The Slanderous Charge that They Teach "The End Justifies the Means."—Persecution.

(Contributed to the JOURNAL.)

[CONTINUED.]

To define matters correctly is often a matter of grave importance. To say that a horse is a *one-legged*—or to speak politely—a *one-limbed* animal, is to deprive the animal of three limbs and to deceive those who might know no better than to believe you.

But that you may understand me more fully, I will inform you now that I have been taught from my earliest childhood, as every Catholic is taught, that *Good cannot come from evil*, since effects partake of the nature of their causes; and that it is *invariably better to suffer measureless wrongs than to dispel them by unlawful means*. This is the ground upon which the Jesuit or Catholic stands, and consequently the ground upon which St. Ignatius Loyola stood.

How now does Protestantism stand in relation to the principal that "the end justifies the means." Is it not the principal upon which the Reformers acted when they broke away from the Catholic Church? I do not charge Protestants with teaching that the "end justifies the means." But it is Protestant morality. It is the principal that beget Protestantism and without which Protestantism would never have been heard of. It is the principal upon which Protestants attempt to justify the flagitious falsehoods and calumnies against Catholics and their religion, that for three hundred years have been repeated again and again in face of the plain truth and despite the fact that they have been refuted times without number. You Protestants will not take our doctrines, such as they are, because they cannot be refuted. Therefore you present hideous concoctions and creations of your own imagination and call them "Romish Doctrines, Superstitions," etc. All your Polemical Treatises against Catholicity are a tissue of falsehoods, perversions and misrepresentations of Catholic doctrine. Now, why is this? Your end is simply to retain your Protestantism, to down Catholicity and pervert the Catholic, if possible, and this in the Protestant mind atones for or justifies the "bearing of false witness against your neighbor." Yet you seem to abhor the doctrine that "the end justifies the means!" Protestantism moreover, as such, has no principle which condemns this doctrine you seem to abhor so much; and in as much as its principal of private judgment permits such doctrine you as a Protestant for the sake of consistency must endorse what a naturally good heart revolts against. Here again we find Protestantism "kicking against the goad!" Again the Evangelicals, of whom you are no doubt one, hold persecution to be a duty. But evidently you do not believe in persecution, for religion's sake. This, however, will not save you from the consequences of your Protestantism, and the less so because you are so firm a believer in and defender of the "right of private judgment, which justifies murder or any other crime for the individual judging such crime to be virtue." "What is good for the goose is good for the gander." This is the difficulty which bad company or a false principle creates for you! Guiteau, in his private judgment, thought he did a good thing when he shot President Garfield. You think otherwise, but if you really believe in private judgment you can

not say he did wrong. The Catholic can. Now, did the Catholic Church teach or permit to be taught the principle of private judgment she would be responsible for the crimes of her children resulting from that principle, and you could in all justice charge her with holding the principle that, "the end justifies the means." For this latter principle is virtually contained in the former. But she does not teach or permit to be taught either principle, but condemns both, and is therefore the Church in which one should be who possesses the naturally good sentiments that you do.

You take for granted that the Catholic Church holds your Protestant principle, and you therefore follow up your charge by saying: "And millions have been put to death only because they were Protestants." How do you know this? You speak really as if you were master of all things knowable and a few things besides! Now, I do not believe that millions have been put to death only because they were Protestants, and I think I ought to have the same right to my opinion that you have to yours. But if your statement be correct, the murderers in every case violated the laws of God and of God's Church, which forbid murder. You continue: "Catholics have murdered Protestants in Mexico." Yes, and so have Protestants murdered Catholics in Mexico. But the Catholics who did so did not act the part of Catholics in their wicked deeds, and must therefore repent of their crimes, or protest, and, as a consequence, die Protestants.

"Have Romanists" (Catholics if you please) "ever been persecuted or murdered in any Protestant country because they were Romanists?" The bland innocence of the questioner! They have been persecuted and murdered "because they were Romanists" in every Protestant country in the world, notwithstanding your stout assertion that: "Only in political wars, at one time, have the Protestants ever fought against Romanists." By "one time" you may mean that Protestantism has never interrupted its warfare against the Church. In this you may be correct. But evidently you don't mean that sort of "one time," because you say: "Only in political wars, at one time." Pray, why did you not state definitely what political wars of that only one time? One sentence would have sufficed to give the information. Seriously, you ought to study History; or, if you know better, you should desist from trying to deceive. By trying to deceive me you would prove conclusively that you do not understand the meaning of the principle: "The end justifies the means" or that you believe that principle to be just! the thing under certain personal circumstances, and for some people!

"Have Romanists been persecuted or murdered in any Protestant country because they were Romanists?" I will let Mr. Cobbett, a Protestant, speak of PROTESTANT PERSECUTION IN ENGLAND as shown by a PENAL CODE, enacted against Catholics, and which Code he denominates a "MONSTER IN LEGISLATION, SURPASSING IN VIOLATION OF THE DICATES OF HUMANITY AND JUSTICE, ANYTHING ELSE THAT THE WORLD HAS EVER SEEN EXISTING UNDER THE NAME OF LAW." "In England," he continues, "this Code, I stationed the peers of their hereditary right to sit in Parliament; II. It stripped gentlemen of their right to be chosen Members of the Commons House; III. It took from all the right to vote at elections, and though Magna Charta says that no man shall be taxed without his own consent, it taxed every man who refused to abjure his religion, and thus become an apostate; IV. It shut

them out from all offices of power and trust, even the most insignificant; V. It took from them the right of presenting for livings in the Church, though that right was given to Quakers and Jews; VI. It fined them at the rate of 20 l. a month for keeping away from that Church to go to which they deemed apostasy.

(TO BE CONTINUED.)



PRES. CHAS. M. BAYER.

Branch 81 elected the following officers Monday night:  
Spiritual Adviser—Rev. Joseph Wirth  
Chancellor—Frank J. Heilman.  
Pres.—Chas. M. Bayer.  
1st Vice-Pres.—Jacob Nunnold.  
2d " " Chas. Hilbert.  
Rec. Sec'y—John Hahn.  
Asst. Rec. Sec'y—Anthony Bach.  
Fin. Sec'y—John Koesterer.  
Treas.—Leo A. Schlitz.  
Marshal—Jacob Hartman.  
Guard—Geo. Leckinger.  
Board of Trustees for two years:  
Jacob Hall and Fred Hanss.

The following sketch of Chas. M. Bayer, whose portrait is given above, and who was elected President of Branch 81, Monday evening, is taken from the JOURNAL of August 9, 1890: Chas. M. Bayer was born in the First ward in 1861 and is the son of ex-Chief Engineer Wendell Bayer of the Fire Department. He was educated at St. Joseph's school, and at the age of 17 accepted a position with the Bartholomay brewing company, leaving there about three years ago to engage in business for himself.

Mr. Bayer joined St. Joseph's branch 81 in 1886 and was its 21st member. In his first year he presented the names of 117 new members, the largest increase in any branch in the history of the C. M. B. A., to say nothing of an individual member's work. He has never missed a single meeting during the five years he has belonged to the branch, a record of which he is very proud. During the last four months there has not been a single meeting at which he has not presented the names of from one to 23 candidates for membership. Brother Bayer is justly called the C. M. B. A. "hustler." His friends say he cannot help it, as it is born in him, as his initials "C. M. B." almost signify the order.

Flower City Council, 305, C. B. L., has elected the following officers: Spiritual adviser, Rev. F. Pascalar; chancellor, Robert Siebert; orator, Henry J. Lill; pres., Joseph Hempel; vice-pres., Otto Roth; sec'y, Louis Heindl; collector, Frank B. Sator; treas., Louis W. Maier; marshal, Joe Kamb; guard, John Fouquet; trustees, Frank C. Scheuerman, Joseph Kesseling, Jacob Bloomer; delegate to Supreme Council, Robert Siebert; alternate, Dr. Q. C. Schuhart.

St. Francis Xavier's society received Holy Communion at SS. Peter and Paul's church at the 8 o'clock Mass last Sunday. The organization is in a flourishing condition.

## JACK AND TOM.

(Written for THE JOURNAL by NAWM.)

(Continued.)

CHAPTER II.

"Reason has nothing to do with the matter; and reason tells us we should admit no historical fact without proof."

"Don't Scripture bear out my father's idea?"

"Scripture, my boy, is utterly silent; besides, if such a church were formed, it must have been after the Bible was written. Your theory, or your father's, is very similar to that brought forth by the Roman soldiers after the Savior's resurrection. The Jews, wishing to disprove, bribed the soldiers to say: 'His disciples came by night and stole Him away when we were asleep.' How did they know the disciples came if they themselves were asleep? And how could this invisible Church exist and preserve an existence when there was nothing tangible about it? How could the several members know each other in such a shadowy organization? And could they be competent witnesses—men who were virtually asleep, because invisible to all the world besides—of a public fact said to have occurred during the long night of Christian darkness, with which fact they themselves could not be supposed to be acquainted, and of which all the rest of mankind were necessarily ignorant? And, my dear credulous Jack, there is a striking difference between the Jews and the upholders of the invisible Church idea. The Jews produced their witnesses, even though they were sleeping ones, while the invisible people, though often challenged, have never produced any of their witnesses; nor can they, from the nature of things. Why the very idea is absurd. But, grant the existence of the invisible Church. How are Protestants to prove their connection with it? Are their Sacraments, their form of church government, identical with that of the invisible Church of by-gone ages? Did that Church preach one and the same doctrine in all times and places, or a variety of discordant doctrines? If the former, whence came the thousand and one "isms" of those who dissent from the Catholic faith?"

"You need go no further, Tom. I will own myself beaten on the invisible Church theory. I never had a very sincere belief in it anyway."

"Do you concede the Catholic Church to be the Church founded by Christ?"

"I have always held the idea that the Catholic Church was instituted by Christ, but I think and still think that Church has drifted far away from what Christ intended it to be."

"In what particular?"

"Christ never said anything about such tomfoolery as a Mass, or a confession where men forgive sins, or a Pope, or the doctrine of infallibility, or holy water, or saying the Mass in Latin, or reciting the Rosary, or indulgences, or the Immaculate Conception, or—"

"Is there not something you have forgotten?"

"I can't think of anything more just now."

"Well, you have mentioned a good many things for me to prove. Citing negations is a handy way to argue. But before I take up your objections, let me impress one thing on your mind. Your Bible that you rely so much on as your rule of faith does not give all the acts and sayings of Christ, for the early Fathers of the Church, bear witness that all these practices were indulged in by the early Church" and such would not have been the case had Christ not, indirectly, at least, sanctioned them. (To be continued.)

## KIND WORDS.

Tributes from the Pens of Protestants to the Papacy.

Many columns of glowing tributes to the Papacy from the pen of Protestant writers might be given. The following are taken from a number compiled for the "Catholic Mirror" of Baltimore.

Roscoe—"Almost all the popes were very superior to the age in which they lived, and were the protectors of science, of letters and of art."

Macaulay, after the reformer's bones had turned to dust, wrote: "The Papacy remains not in decay, not a mere antique, but full of life and youthful vigor."

Lecky says of the Church: "No human pen can write its epitaph, for no imagination can adequately realize its glories. In the eyes of those who estimate the greatness of a sovereignty, not by the extent of its territory, or by the number of its soldiers, but by the influence it has exerted over mankind, the Papal government has had no rival, and can have no successor."

Mrs. Gladstone says: "Since the first three hundred years of persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of human civilization, and has driven, harnessed to its chariot as the horse of a triumphal car, the chief intellectual and material forces of the world; its learning has been the learning of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost, though not absolutely, all that, in these respects, the world has had to boast of."

Simondt (of Geneva): "In the midst of the conflicts of jurisdictions, the Pope alone proved to be the defender of the people, the only benefactor of great disturbances. The conduct of the Pontiffs inspired respect, as their beneficence merited gratitude."

John Muller: "Without the Popes, Rome could not exist. Gregory, Alexander and Innocent opposed a dike to the torrent, which threatened the whole earth; their paternal hands elevated the hierarchy and alongside of it the liberty of every State."

Bishop Hopkins of Vermont acknowledges "that it must be granted that in the year 920 the doctrine was partially admitted that the unity of the Church took its rise in the See or Diocese of Peter."

Martin Luther wrote a letter to Pope Leo X in 1518, and printed among his other works at Jena, A. D. 1519, vol. 1, page 74. This was after his revolt: "Most Holy Father, prostrate at the feet of your Holiness, I offer myself and all I have. Vivify, kill, call, recall, approve or reprove, as you please; in your voice I acknowledge the voice of Christ, who presides and speaks in you," etc.

## FAVORS THE PROJECT.

Cardinal Gibbons on the Proposed Pan-Republic Congress.

Cardinal Gibbons in his reply to an invitation to be present at the meeting of the sub-committee of the Pan-Republic Congress, deeply regretted his inability to attend and said:

"From the documents accompanying the invitation I gather that the Congress will assemble for the purpose of drawing the Republics of the world into closer bonds of sympathy and of discussing such legislation as shall be for their mutual benefit and the further progress and welfare of mankind."

"Such a movement cannot but commend itself most cordially to every citizen of this the first Republic in the world. It will, as I trust, strike down the barriers which separate nation from nation and race from race. It will bring the people of the world together, first by commercial and as a consequence by social ties, and thus widen and deepen that conception of the brotherhood of man which has been for ages the dream of great minds and the desire of great men."

"It behooves us all in our several spheres to labor for this consummation, and I look with satisfaction upon the first step to be taken in that direction in the assembling of the Pan-Republic Congress."

Bishop McGolrick, of Duluth, Minn., is building a two-story house adjoining his residence, part of which will be utilized as a library for the Bishop's 13,000 volumes, the use of most of which is free to his friends.