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THE OUNCE OF PREVENTION.

Since the publication of the now famous letter of Archbishop Salotti, in which the Apostolic Delegate upheld the action of Bishop Watters in refusing to recognize Catholic societies officered by saloon keepers, considerable agitation has been kept in the Catholic press and elsewhere, against liquor selling as an occupation for Catholics. The more advanced advocates of temperance are in favor of radical measures being taken to prevent Catholics from continuing in the business, they believing with Archbishop Salotti, that the liquor traffic, "especially as conducted in the United States, is a source of much evil."

Others believe that, as it is the abuse and not the use of liquor which is sinful, the traffic cannot be absolutely prohibited or condemned.

A careful review of the arguments advanced on both sides results in two conclusions being formed:

First—Since the liquor business exposes both dealer and customer to so many occasions of sin, it would be very desirable to have Catholics abandon it altogether.

Second—It would be difficult to devise a plan by which all Catholics now engaged in the business could be gotten out of it. Some, owing to age and other causes, would not be able to take up any other occupation. Many have large families dependent upon them, and, if obliged to give up the business, their families would suffer as well as themselves.

It would seem, then, that the most—in fact the only—practicable plan to reduce the number of Catholic saloon keepers and liquor dealers, would be to prevent other Catholics from becoming such. This plan would not do injustice or bring hardship to those now engaged in the business, and it would slowly but surely accomplish the reform desired by the most ardent temperance advocate.

It may be asked how this plan could be executed. We believe the best method would be to ask Catholic children, when they are confirmed, or at some such occasion, to take a vow that they will never engage in the saloon or liquor business. Having taken such a vow, Catholic young men would not think of that business as a source of livelihood, but would take up some one of the other many useful and honorable occupations which are open to all industrious and energetic persons.

The adoption of some such plan by temperance reformers would be to make use of the ounce of prevention, which is always better than the pound of cure.

DANGERS OF PEACE.

The members of the True Church are not always safest in times of peace. Persecution tries, purifies and corrects. Christians grow careless and indifferent when there are no trials to be borne. Their minds are occupied with the pleasures around them, and they lose sight of the trials for which they were

created. May not this fact, account, in part, for the many persecutions which the Church has undergone, and which her children seem fated to pass through in the future? The past so teaches us. A notable example is found in the persecution which the Church sustained in the third century under the Roman Emperor Decius. In the reign of his predecessor, who was a Christian, Catholicity flourished everywhere. "Churches sprung up everywhere," says a reverend writer in alluding to this period, "and the principal emblems of the Empire were conferred on Christians;" but "the blessings and repose of peace had relaxed the morals of the Christians, and it pleased Almighty God to purify them more by the fire of persecution." Thus came the fiery persecution of Decius, of which the great Bishop of Carthage, who lived at the time, says: "Almighty God wished to prove His family; for the blessings of a long peace had corrupted the divine discipline given to us; our sleeping and prostrate faith found, if I may so speak, the celestial sugar, and though we deserved more for our sins, yet the element and merciful Lord so acted that what has passed has been more a probation than a persecution. The whole world was wrapt in temporal interests, and Christians forgot the glorious things that were done in the days of the apostles; instead of rivaling their brilliant example, they burned with the desire of the empty riches of the world, and strove every nerve to increase their wealth. Piety and religion were banished from the lives of the priests, and fidelity and integrity were no longer found in the ministers of the Altar; charity and discipline of morals were no longer visible in their flocks. The men combed their beards and the women painted their faces; their very eyes were tinted, and their hair told a lie. To deceive the simple they used fraud and subtlety, and even Christians deceived each other by knavery and underhand dealing. They intermarried with unbelievers and persecuted the members of Jesus Christ to pagans. They scoffed at their prelates in their pride, and they tore each other to pieces with envenomed tongues, and seemed to destroy each other with a fatal hatred. They despised the simplicity and humility demanded by faith, and permitted themselves to be guided by the impulses of worthless vanity; they condemned the world only in words. Did we not deserve then the dreadful horrors of persecution that have burst upon us?"

It would seem that at times the enemies of the Church are instruments in God's hands for the purification and correction of her people.

We surrender the greater portion of our editorial space this week to the able contribution of A. B. C.

THE GOSPELS.

GOSPEL: St. Matthew ix. 18.—At that time Jesus, entering into a boat, passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then saith He to the man sick of the palsy:) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

Weekly Church Calendar.
Sun. Sep. 16—Eighteenth Sunday after Pentecost. Seven Dolours of the B. V. M., SS. Cornelius, Pope, and Cyprian, Bishop. Martyrs: SS. Euphemia and Companions. Martyrs: Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Matt. ix. 1-8.

Mon. 17—The Stigmata of St. Francis of Assisi.
Tues. 18—St. Joseph of Cupertino, Confessor.

Wed. 19—SS. Januarius, Bishop, and Companions. Martyrs. Ember Day. Fast.
Thurs. 20—SS. Eustace and Companions. Martyrs. Vigil of St. Matthew.

Fri. 21—St. Matthew, Apostle and Evangelist. Ember Day. Fast.
Sat. 22—St. Thomas of Villanova, Bishop and Confessor. SS. Maurice and Companions. Martyrs. Ember Day. Fast.

St. Gregory says: The bed upon which the paralytic lay prostrate and unable to move signified the carnal passions in which the soul of a sinner lies abandoned and unable to do any good. The paralytic, in carrying his bed and going into the house, is a figure of the sinner, who, being converted and placed in the state of grace, rises from the mire of his passions, carries triumphantly the weight of temptations, and returns to that house which is prepared for him in heaven by the merits of Jesus Christ.

A CRITIC ANSWERED.

EDITOR CATHOLIC JOURNAL:
DEAR SIR:—
A correspondent, hard pressed by advertisers, asks me for an explanation of the enclosed clipping. As perhaps a brief vindication of the Church's position in relation to the state would form readable matter for the readers of THE JOURNAL, I submit the same for publication.
COMPLICES SECURE CURE

DR. BLANCHARD'S SERMON ON PAPAL SOVEREIGNTY

At Congress here, held recently, the pastor Rev. Dr. Blanchard, preached a sermon on "The Grandeur, the Error, and the Danger of the Dogma of Papal Sovereignty." The text was taken from Matthew XXII. 21. "Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." The American principle is that church and State shall be forever separate. Jesus seems to be in sympathy with our principle. But whether he was or not, or whether the principle is wise or not, our fathers made it theirs. It is ours, make it their own. An ecclesiastical power, however, would make the Church superior to and dominant over the State. He would speak, therefore, for two reasons on "The Grandeur, the Error, and the Danger of the Dogma of Papal Sovereignty." The fourth of July is near. He was always glad to use the first Sunday in July for themes pertaining to the country. His statements in a former sermon had been challenged by intelligent Catholics.

The doctrine exists though many Catholics do not know of its existence. Cardinal Manning is good authority. He said on page 91 of the third volume of his sermons on ecclesiastical subjects, and speaking of the Pope: "I claim to be the supreme judge on earth and the director of the consciences of men, of the peasant that tills the field and of the prince that sits on the throne, of the household that lives in the shade of privacy, and of the Legislature that makes laws for kingdoms. I am the sole last supreme judge on earth of what is right and wrong. If any man denies that this doctrine exists let him inform himself. If any man, layman, editor, priest or bishop denies it, the speaker would suspect his dishonesty."

Dr. Blanchard then dealt upon the grandeur of the doctrine. He pictured Gregory VII and Leo XIII, dwelling in thought upon their office as representing God and magnifying their sovereignty over all the world. He enlarged both Pops. He said that if the doctrine were true, he, too, would bow down before the Pope as supreme ruler of men. This is error, however. That is taking sufficient evidence as foundation upon which to build up this stupendous declaration. There is not evidence in the Gospel to show that Jesus is God or that he appointed Peter to be head of the Church.

There is not enough evidence that Peter was bishop at Rome. History shows the successive steps by which the dogma arose. Besides the error, there is danger from this dogma of papal sovereignty. He who accepts it owes his first allegiance to the Pope and not to his country. said Vicar General Preston in a sermon preached in New York Jan. 1, 1888. "Every word that Leo speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the Church, and that the Church has only jurisdiction in matters of faith: You say, 'I will receive my faith from the Pontiff, but I will not receive my politics from him.' This assertion is diabolical and untruthful. You must not think as you choose, you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter' is not a true Catholic. The Church teaches that the supreme Pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him."
No wonder Gladstone warned America of the danger. In closing Dr. Blanchard asked that American Catholics should see that such a dogma will array Americans against the Church; that they not believing it, should proclaim the fact, that they should defend the public schools, that they should demand more Democratic rule in their Churches. Some already are claiming to have a voice in selecting pastors and controlling finance. Above all, let them study their country's history and glory in being first of all Americans.

Dr. Blanchard opens by asserting that the American principle is that the Church and State shall be forever separate. His next sentences contain a base blasphemy, for he hypothetically rejects the authority of Christ, preferring the American principle to even the restitution of Christ, should the latter conflict. At this point he forfeits the name of Christian, and ceases to appeal to the American people, for the Nation of the United States has not respected Christ.

When the foundations of our Republic were laid, our forefathers, representing many and varying religious beliefs, mindful of religious upheavals in old Europe, where Protestants prosecuted Catholic and Catholic Protestants, as one or the other obtained mastery, wishing to form a regiment in which a man might live side by side with his fellow man in brotherly love without heed to religious differences, decreed, that the State which they would found should make no law respecting religion, or the free exercise thereof. Catholics had a part in formulating that decree, and Catholics have never done aught to annul its effects. From the blood of Warren on Bunker Hill, down to the last drop shed in the Rebellion, among Columbia's bravest defenders, were Catholics. We could here append a long list of immortal names on Columbia's roll of honor, who found it not difficult to be loyal to Columbia, even to the last drop of their blood, without sacrificing the rights of their Church. No, it is not the Catholics; it is the Know-nothings, the A. P. A. and the Blanchards who attack the American principle. I challenge any man to

show where Rome ever interfered with American institutions, or where the Catholic Church in America was disloyal.

Blanchard says that the Church asserts its superiority over the State. This needs some explanation. The Church and the State are two perfect and independent institutions, both of divine origin and separate in their functions. They are two circles, but one plane, both perfect circles, but one greater and including the other. Now as man's eternal interests are superior to temporal, so the order of the Church is the greater and superior, but this superiority does not rob the State of anything, for their functions are distinct. Now if the separate institutions conflict, it must be that one is departing from its plane of action, for right can not conflict with right. We Catholics believe that God is the author of civil government as well as of the Church, and thus the rights that He gave to both can not conflict. The testimony of history is that the State has always been more prone to encroach in the rights of the Church than vice versa. Catholics do, and must assert a superiority of the Church over the State, but it is a superiority of the higher order over the lower, which allows freedom within its sphere to the subordinate institution. With Catholic governments this subordination would be greater than in governments like our own. Here it would chiefly consist in forbidding the State to obstruct the teaching of divine truths and the practice of the same.

In the syllabus of Pius IX, VI, 66, the proposition: "The Church should be separated from the State, and the State from the Church," is condemned. The reasons for such condemnation are evident. The Church derives her rights directly from God and they are paramount to every other consideration. Every man has an obligation to enter the Church. The State has an obligation to be Christian. God would have it Christian, and when I say Christian I mean Catholic. If the State were Catholic it could not be perfectly separate from the Church, but would be subordinate without losing its autonomy. Now this would be the state of affairs that every Catholic would like to see; the state Catholic and subordinate to the Church, while retaining perfect freedom in temporal affairs. It is not the case here in the United States, and we accept what seems to be the best possible arrangement in a country of so many different religious credences. Every Catholic would like to see his religion spread; he would like to see the United States Catholic; but considering the peculiar religious complexion of our people, no Catholic objects to that clause of the Constitution.

Dr. Blanchard then passes to a consideration of infallibility. It is not possible in this brief response to thoroughly analyze the great doctrine of infallibility. The term in which it was couched by the Vatican Council seems clear enough. It is here defined: "That the Roman Pontiff, when he speaks ex Cathedra, that is, when fulfilling the function of Pastor and Teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the universal Church, by the divine assistance promised to him in St. Peter, he is endowed with the infallibility which Christ wished should reside in His Church."

If the Pope tells me a doctrine must be believed with divine faith, I must believe that doctrine; if he tells me in the same authoritative manner that a certain thing is wrong, morally wrong, he binds my conscience. In this capacity his words are the words of the Holy Ghost. There is no more difficulty in believing this doctrine than in believing that St. Matthew was inspired to write his Gospel.

Every Christian, whether peasant or king, is subject to that supreme authority. Infidels, that is all who are not baptized, would not be subject to the pope in any thing, since they belong not to the Church. Now every one can see that the Pope's influence in politics does not imply any such binding of men's consciences. He rarely bothers his children about politics. There are times when we must, as Catholics, obey the Pope, even when he is not infallibly defining doctrines. The obedience that the child owes its father does not depend on the infallibility of the parent's judgment, but on the God-given parental authority in the grievance of the child. So the Pope, if he commands his children in virtue of his spiritual fatherhood over all Christians, induces an obligation in conscience to be obeyed. For instance if the Pope commands his people to erect Catholic schools for their children where possible, the Catholic who refuses does wrong. In this way the Pope is the director of the consciences of all Christians.

Duellinger, whose authority even Protestants accept in this regard, wrote: "It is a truth of faith that all men, even kings, are subject to the Pope; if, therefore, they should

be guilty of grievous sins in peace or war, or in the government of their kingdoms, and the treatment of their subjects, and should thus lose sight of the object to which the power of a Christian prince should be directed, and should give public scandal to the people, the Pope can admonish them, since in regard to sin they are subject to the spiritual power; he can correct them; and if necessary should require it, compel them to remove such scandals." Hist. IV, p. 91.

It is not our intention to defend the individual utterances of any man, even Cardinal Manning. What the two quoted meant is probably the doctrine here set forth; at all events no Catholic is called on to believe any greater sphere for the Pope.

But it is not strange that Blanchard should attack the Pope. He who respects not the master, will scarce spare the servant. He who calls into question the divinity of Christ, will not hesitate to attack the institution founded by Christ. The motives of credibility that Christ was God are many, but here is not the place to evolve this vast subject. They have convinced the world, and the fruit of this conviction endures and will endure. And this conversion of the world is in itself a proof of the divinity of the Church and her founder, for as St. Augustine says, if the world were converted without miracles, this conversion thus wrought would be the greatest of miracles. Dr. Blanchard's mere assertion that St. Peter did not found the Roman See merits no consideration. It requires something more than a bare assertion of an obscure preacher to call into real doubt a nature of history so universally believed, and so well authenticated. America has nothing to fear from our truly Catholic children, and the mere loyal they are to their Church, the more patriotic will they be to their country, for the Catholic holds three things dear God, his religion and his country.

A. B. C.

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