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Richardson & Southall,

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CORRESPONDENCE.

Letter from Waukesha, Wis.

WAUKESHA, August 17th, 1880.

Messrs. Editors,—In my former letter, it was intimated that some additional impressions of this region would be given. That promise I will now attempt to redeem. The industry and thrift of the people strikes a stranger. It may be that they work too hard and save too closely. One of their own favorite speakers told a company of farmers recently, that they labored too severely and eat too sparingly of nutritious food, and hence the lean bodies and lank faces of themselves and their children. The general appearance of the people indicate lives of hardship—they look strong but hard—even the women lack the softer lines in face and figure.

The winters are long and severe, during which they must battle with the elements—the people partake of the vigor and harshness of the climate. Of course there are many exceptions of refinement and culture.

I was here during harvest, and rode several miles daily through the adjacent country—yet I seldom met a person on the road, or saw one at the houses—the whole population, men, women, and children, were in the fields gathering the ripe grain. I saw an old woman standing on the summit of an immense stack of wheat which she had built up. I was taken into a great barn filled with hay and was told that an old man above 70 had cut and raked it all, of course with the machines.

To work hard and spend little is the rule of life here—it is the spirit of the people—it is the condition of success—it is the source of their material prosperity the air is filled with it, so that the very insects seem to feel the universal impulse—the house-flies are more stalwart, savage, aggressive, than with us. So great is this pest that not only in Chicago and Milwaukee, but all through the country, even in the humblest dwellings, the people are forced to protect themselves by means of wire screens to doors and windows—else one could neither read, eat, or sleep during the day—as it is, in many houses there are absolutely no flies, not even in the kitchen. The butcher stalls in this cleanly village are protected in a similar manner.

There is a large reform school for boys at Waukesha. It has four hundred and fifty inmates at present. It is a State institution, and costs nearly \$50,000 annually. The boys are educated to a certain extent, are taught various trades, and all by turns labor on the farm attached to the school. By invitation of the superintendent, I preached to them on a Sabbath afternoon, and thus had a good opportunity to study their faces. While some indicated intelligence and sensibility, most of them were dull and spiritless, and even sensual if not brutal. My spirit was stirred within me as I looked upon those hundreds of immortal beings, so young, so vicious—gathered from the haunts of evil—already branded with the mark of crime. My heart bled for those poor perishing souls—their lot is a sad one—no home, no kind parents, no voice of tenderness, no touch of kindness. They are, indeed, rescued from the evil associations which, so young, had stamped them with infamy—they are housed, clothed, fed, they are trained to habits of industry and obedience—and this is a great boon to them, as well as a necessary safeguard to society—but how unfitted are the hired officials of party patronage to rear good men, good citizens, or good Christians. There is no public provision for religious instruction in this Reformatory—the Legislature of Wisconsin has provided no chaplain or other teacher of religion for these four or five hundred boys shut up in prison, or working under armed guards—yet such is the force of religion in the State that the Christian people have been unable to overcome it: although the superintendent exerts his influence to secure them religious exercises. No wonder the boys looked cold

and hard that afternoon—and that some appeared at the service with ball and chain. Far different was the appearance of the corresponding institution for girls, which I visited a week later. This is located at Milwaukee in a large and handsome building overlooking Lake Michigan. It is also a State foundation, but is entrusted to the care of certain excellent ladies, who supply the unfortunate children with the blessing of a Christian home. I was invited to address the inmates of this school—nearly 100 in number, and while pitying their condition, rejoiced to observe the bright faces, and here and there the tearful eyes, which told that they were not strangers to the lessons and love of the gospel.

I have mentioned this contrast for the reason that as some of the Southern States may soon found similar institutions, I wish to suggest the importance of providing for careful religious training. As citizens we would be bound to do this, for thus will the young prodigals be best reclaimed and prepared for the duties of life, while as Christians we cannot consent to deprive them of the hopes of salvation.

The trouble in Wisconsin is that so large a portion of the people is not Christian, that the efforts of the pious are thwarted in all public institutions. German scepticism, and other forms of irreligion, both foreign and native in this heterogeneous population, seriously infect the body politic. The pastor of a large church in Milwaukee, told me that almost every young man in his congregation has passed through the struggle with doubt. Three-fourths of the inhabitants of that city are Germans, and whatever they may be that is good, they are not for the most part evangelical Christians.

The future of the north-west, with its large foreign element and wide-spread infidelity, exerts grave fears for the future. Still there are large numbers of earnest Christian people, and many churches, both native and foreign, who are alive to the danger, and trusting in God, are doing wonders in stemming the tide of evil. An encouraging circumstance is that the children of immigrants rapidly become Americans—and as they become absorbed into the political autonomy, the hope is that they will be assimilated with us in religion. Not that we have all the religion, and they none—far from it—but as the union of two metals sometimes forms one superior to either, we trust the fusion of spiritual elements will result in a higher product.

One of the most pleasant features of our stay here has been an agreeable companionship with numerous ministers who have visited this health-giving resort—as well as those with whom we met in Chicago, and it would be a pleasure to reciprocate their kindness at our home. Some of them, as Drs. Patton and Halsey, I knew and loved before—but others, as Dr. Kittredge, of Chicago, Dr. Stewart, of Milwaukee, "Bishop" Sanderson, Synodical Superintendent of Missions, Mr. Watson, of this place, Mr. Barnard, of Muscatine, Iowa, Dr. Thompson, of Pittsburg, Iowa, the venerable Mr. Todd, of Fond du Lac, and Mr. Martin, of Delafield—I met as strangers and part from as friends. If blood is thicker than water, surely Christian sympathy is stronger than sectional divisions. I have also had the pleasure of meeting here two ministers from the South—Dr. Mitchell, of Tennessee, and Dr. Cater, of Mississippi.

Rome and Charity.

PETERSBURG, VA., Aug. 29th, '80.

Messrs. Editors,—From a copy of the *Catholic Visitor* just received, it appears that the editor of that journal, finding his correspondent "Rufus" unhorsed in his tilt with one of the "garbling authors," comes to the rescue, taking up the fallen lance, and entering the lists on his behalf. I give him hearty welcome, as I know now with whom I am contending, and as being a D. D., and not a neophyte like "Rufus," he may be presumed to know what the teaching of his Church is.

It is evident, however, that owing to his absence from the tripod during the progress of this discussion, he does not understand the relative position of the parties engaged in it. He writes as if I were the aggressor, whilst the Christian public will know that the assault was made by "Rufus," and that I entered the lists in self-defence. The first I ever heard of him was when he appeared in the columns of the *Visitor*, charging me and others with "garbling." As the offence thus charged is one of the meanest and most disreputable in authorship, I replied at once over my own signature, denying the charge and quoting from the author referred to, in order to show that I had not misrepresented his doctrines.

This was followed by a letter from "Rufus" assailing me with charges of dishonesty, falsehood, etc., in such gross personalities as would not be tolerated under any known parliamentary rules. Dr. O'Connell must see, therefore, that the "lesson in the ethics of controversy" which I "read to 'Rufus'" was not

"novel" at all as he at first imagined, but very appropriate and opportune. It is well for young controversialists like "Rufus" to learn that a gentleman in attacking a system which he believes to be erroneous and dangerous, may properly use as strong language in reference to the system as is necessary to convey his meaning, but if he would maintain the respect of the public, he must at least regard those rules of courtesy in reference to personalities which appertain everywhere among gentlemen. I hope, therefore, that "Rufus" will not be misled by these hasty conclusions of his editorial friend, but will continue on the stool of repentance on which he seems to be sitting at present.

The editor has also a word for Bishop Keane, who is so busy "going about the diocese" that he has only time to hurl epithets of "lies" and "slanders," but "has no mind to pause at every step" and answer the arguments of the men whom he denounces. I am sorry the Bishop "has no mind" for this work. It takes some mind to do it, in fact a good deal more mind than it does to accuse his neighbors of lies and slanders, and tell his Protestant hearers what to do "when next they enter a Protestant house of worship."

Dr. O'Connell undertakes to make up for his Bishop's want of "mind" by a long quotation from "the celebrated Roman Theologian, Perrone," in which this writer admits the fact of the withholding of the Bible from the laity, and thus himself vindicates me from the charge of "slander" altogether. The reason he gives, however, is one that will not bear scrutiny. He says it was because of "the introduction of false doctrines by means of corrupted translations of the Bible." The proper remedy for this would have been, not to withhold the true translations but to give them as freely as possible. But that this was not the reason is evident from the following facts. The very countries in which there are most of what Perrone would call "corrupted translations," or in other words Protestant versions, and where consequently, according to his rule, the prohibition ought to be the most rigid, are the very countries where (as in England and the United States) the most indulgence to Bible readers is allowed. And the very countries where Protestant versions have been most completely excluded, and where consequently we would expect to find the "authorized versions" most read and enjoyed, are the very ones (such as Italy, Spain, etc.) of which (lest I may be again accused of slander) I will let Father Curci, a priest living in Rome, and in high repute with Pope Leo XIII at the present time, speak. He says, as quoted by you editorially last week.

"The New Testament is the book of all others least studied and read amongst us. So much so that the bulk of the laity—even of those who believe that they have been instructed, and profess religion, are not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the breviary and missal." And this in Rome! Papal Rome!! where "corrupted translations" have been so successfully excluded, until within the last few years. Dr. Perrone's explanation is a failure. The editor of the *Visitor* had better wipe his spectacles and try amongst those Latin tomes again. Maybe he can do better.

But as my object is not controversy but the information of your readers as to the doctrines of the Roman Catholic Church as expounded by "Father Muller," so that they may judge between me and my accuser, "Rufus," I leave the subject of the editorial, and pass to the review of another of "Father" Muller's works. It is entitled, "CHARITY FOR THE SOULS IN PURGATORY. By Michael Muller, C. S. S. R.," etc., and is published in Boston under the imprimatur of the Bishop of that city.

It contains amongst other matter, most of which is in the work reviewed last week, an account of an association called the *Purgatorial Arch-Confraternity*, which has its headquarters—as all these Jesuitic orders of course have—at Rome, and now numbers many hundreds of Sub-Fraternities in this country and in Europe, and numbers its enrolled members by millions. It seems to be a sort of joint stock company, for the purpose of accumulating as large a stock as possible of "masses, prayers, alms-deeds, indulgences," etc., as a fund from which to draw for the relief of souls in Purgatory. It seems to have begun operations with a large advance capital, the Pope having given it to begin with—"no less than thirty-five plenary and over two hundred partial indulgences in the year" (page 143) with the privilege under certain conditions of "an indulgence of forty years and forty quarantines on every day of Lent, (page 154). Besides this "the Superiors Generals of the Carmelites, of the Augustinians, of the Trinitarians, of the Franciscans, and of the Capuchins," the great leading Monastic orders of the world "have affiliated all the members of the Arch-confraternity as oblates of

their respective orders with the privilege of sharing in all the good works which are performed in these orders," (page 157.) It also "shares in a particular manner in all the good works which are performed in the congregation of the Most Holy Redeemer," another mammoth association. Its assets are therefore immense, and being on the mutual benefit plan, they are being increased daily, as each member obligates himself to contribute to the utmost of his ability to the general stock as long as he lives, hoping to draw from it enough when he dies to help him through the fires of Purgatory with dispatch. If the new system of obtaining *Masses by lottery* should come into general use, as it doubtless will very soon, we may expect these assets to be increased with great rapidity. Thus a recent number of the *Quebec Morning Chronicle* contained the following advertisement:

"The Lottery for the Rimonski Seminary will be held on the 10th of August next and following days. Tickets \$1 each. Two hundred and fifty prizes. Six hundred masses for the living and the dead will be at the disposal of holders of tickets. Address the secretary of the Bishop of Rimonski. June 16, 1880."

When we remember what Father Muller tells us about the heat of Purgatorial fires it will be evident that these confraternities, with *masses by lottery*, will be immensely popular, more so than fire insurance companies, or life insurance companies, or any of these institutions.—With headquarters at Rome, and a Jesuit as Procurator-General, with its hundreds of confraternities and millions of enrolled members all over the world, it will become a mighty engine in the hands of the Papacy whenever occasion may arise.

But I would call attention more particularly to a "heroic act of charity," which is recommended to its members by this Arch-confraternity, and which is so remarkable as to deserve more than a passing notice. I quote the act with its heading as it appears on page 165.

"Heroic Act of Charity, or Offering of all Works of Satisfaction and Suffrages in behalf of the Souls in Purgatory."

"This heroic act of charity in behalf of the souls in Purgatory, consists in a voluntary offering made to them by any one of the faithful of all works of satisfaction done by him in this life as well as all suffrages offered for him after death, he thereby depositing them into the hands of the Blessed Virgin that she may distribute them in behalf of those holy souls whom it is her good pleasure to deliver from the pains of Purgatory."

Well this does indeed at first blush look like a very heroic act of charity, to sign away with a single stroke of the pen, a man's whole interest for time and eternity in all that can help him through Purgatory, and consent to go there and burn whilst the Virgin Mary releases some favored votary in his stead. It reminds me of that wonderful charity which so charmed the celebrated Duke of Brunswick, and became his crowning reason for becoming a Catholic, namely, that "the Catholic to whom I spake concerning my salvation, assured me that if I were to be damned for embracing the Catholic faith they were ready to answer for me at the day of Judgment, and to take my damnation upon themselves," forgetting, poor silly soul, that if he were "damned for embracing the Catholic faith," they would have to be damned too for the same reason, instead of being damned in his stead; and that, even if such were not the case, the Lord might have something to say as to whether that singular case of soul-insurance should be recognized in the courts of heaven. And so here, if there were such a place as Purgatory, I do not think the Lord would pay much regard to this system of bargain and sale, lottery-drawing and raffling in *Masses* for the dead, indulgences, &c., so that a man might very safely bargain to give away his interest in "Purgatorial consolation" of this character, and not consider it any very heroic act either.

But looking a little further down I find that the gift after all is not so heroic as it at first appeared, for it is distinctly agreed that in this "heroic act" the man only gives away the "satisfactory part" of his good works, "the meritorious, propitiatory and impetratory parts, which being personal cannot be communicated, being reserved for ourselves," page 169. So then the man only gives away one-fourth and retains three-fourths for himself. And if he could keep all the meritorious part of his stock, all the propitiatory part and all the impetratory part, I should think he could afford to let the satisfactory part go. So his "heroic act" already begins to dwarf very much.

But I read a little further: "To make this act is not to lose but to gain. By it you enhance the merit of all your actions which are in the sight of God so much the more meritorious the greater the charity with which they are performed; nay, to make this act is to increase all your good works and their merit a hundred-fold. What man would hesitate to lend one hundred dollars to his neighbor to free a poor man from his painful captivity if he knew for certain that a hundred times more would be returned. This

is indeed a rich bargain he would say by which I become wealthy at once." (Page 173.)

To make this act then is a good bargain! One that pays well! And the author goes on to show how well it pays, enumerating many advantages, among which are the following: "You put the souls delivered from Purgatory by your prayers under perpetual obligations to yourself. The Blessed Virgin and all the saints of heaven, especially the patron saints of those souls, as well as their guardian angels will become intercessors for you before the throne of God in a most special manner. Those souls will themselves from a sense of gratitude, take a particular interest in your welfare both temporal and spiritual, and promote the same by their prayers to the best of their power even whilst detained in Purgatory. You shall not have to pass through Purgatory, or at least you will not stay there very long." (Page 181.)

With these guarantees, and especially this last one, I should think almost anybody who believed in Purgatory would jump at the opportunity to "make this act." I do not think the confraternity ought to call it *heroic*, unless they mean it in the sense of *mock-heroic*. They certainly ought not to call it an "act of charity." It is a good speculation—a first-rate bargain, but it wants the very first element of charity. An act of charity is one which is gratuitous, which asks and expects no return—but this is one the very motive to which is that it will pay, and pay well.

And now this brings me in conclusion to say that here is the great fatal defect of the whole Roman Catholic system of charity. I would not undervalue or disparage those great eleemosynary institutions, agencies, and organizations by which the Roman Catholic Church has done so much for the relief of suffering and the mitigation of sorrow. But I claim that the system of good works, merits, indulgences, etc., of the Church of Rome divests these institutions of that element of true charity to which I have referred—and makes them institutions of self-righteousness where men and women work to win merit, to escape Purgatory, and to purchase heaven. The comparisons, therefore, sometimes drawn between Protestantism and Romanism favorable to the latter because of its "splendid charities" are fallacious. Real charity, that which "vaunts not itself," that which gives, not to win heaven, but to relieve distress, that which has no thought of itself or of any return, but only of the misery it is relieving, is the outgrowth of that great principle of Protestantism, "Freely ye have received, freely give."

T. D. WITHERSPOON.

Who Will Aid Us?

RUSTBURG, CAMPBELL COUNTY, VA.,
August 25th, 1880.

In June, 1878, the Presbyterians of this community organized a church with a membership of nine, and have prospered to the extent that they feel the necessity of having a "house of worship," but being weak in numbers and financially, are not able of themselves to build it, and have been compelled to call on a number of their more prosperous brethren (by circular letter) to aid them, but as yet only one or two have responded. They have \$175 in money, and about \$250 subscribed, but this comes short of the amount necessary to build the church and buy the lot on which to build.

They therefore earnestly hope that those to whom they have applied will contribute something to this object, and also hope that those to whom they have not applied, will also contribute of their mite. They have only a membership of twenty-eight, and only eight of that number are males, and none of these have much of "this world's goods," and unless their more prosperous brethren of other churches and communities come to their assistance, the effort will fail.

Any contributions for this object may be sent to the undersigned, who have been appointed a committee, by the church, to solicit contributions for this purpose; the undersigned committee earnestly beseech and hope that their brethren will respond liberally to this cause. All contributions for this purpose will be thankfully received, and will be acknowledged through the columns of the *Central*, or by postal, and our thanks duly returned therefor.

Fraternally, etc., Ro. A. CLEMENT, JR.,
JAS. B. MITCHELL,
CHAS. L. CAMPBELL,
Committee.

[By Cable to the N. Y. Herald.]
A MOST EXTRAORDINARY PRODIGY.

The pious *Uniters* will soon be a dangerous rival for the *Charivari*. Speaking of the miracles wrought during the recent pilgrimage to Lourdes, it ingeniously declares that the most extraordinary prodigy of all was the consolation and joy of the numerous sufferers who were not cured.

—The Young Ladies' Free Bible College, Binghamton, New York, with their President, Faculty of sixteen professors and instructors, have memorialized the Star Readers of America and Europe, to put the "Sermon on the Mount," and other passages of the world's sublimest Book into their next course of Readings, if they would have crowded houses, and exert a power hitherto lost to the professional Reader.

C. E. Johnston
1878
918 Main st