

action for a good purpose, his conduct in both instances is immoral. Conduct, to be good, always presupposes two conditions: first, that conscience declare the act good in itself; and second, that it declare the intention good with which it is performed. Thus, Clement VII. did not grant a divorce to Henry VIII., even though its granting might have saved England to the Church, for divorce is contrary to the law of Christ; or again, the Catholic Church absolutely forbids craniotomy, even though a physician might declare it the saving of a mother's life. We challenge, therefore, our objector to bring forward one passage from any approved theologian—Jesuit or not—who maintains that a good end justifies a bad means.

We hold, on the contrary, that this was a principle of Martin Luther. He with other Reformers allowed the Landgrave of Hesse to have two wives, the better to be continent, and again urged him to deny publicly that Margaret von Sala was his real wife, to avoid scandal. Here plainly we find polygamy and lying justified; and the principle set forth that it is lawful to do evil that good may come. (Verres, "Life of Luther," ch. xxi. pp. 312 *et seq.*)

Frequently in this country and abroad the Jesuits and Catholic laymen have offered thousands of dollars to the Protestant who could produce one Jesuit author who had given utter-

ance to this false teaching. The challenge has never been accepted save to the discomfiture of the challenger, as in one instance of its acceptance at the University of Heidelberg in 1872. Littledale's statement in the "Encyclopedia Britannica," vol. xiii. p. 661, is a malicious calumny, as any one can see by consulting any Jesuit theologian (*American Catholic Quarterly*, 1888, p. 119).

MENTAL RESERVATION.

How can Catholics ever be trusted in view of their doctrine of mental reservations?
Does the Catholic Church teach absolute truthfulness in all things, small and great?

The essence of a lie consists in saying the contrary of what is thought, and every lie necessarily implies the will to deceive. The unanimous teaching of Catholic theologians from and before the time of St. Augustine has been that a lie is intrinsically and absolutely evil, as opposed to the very nature of man and society. No reason can ever justify it.

A mental reservation, or restriction, is the limitation of an affirmative or negative. If not verbally expressed, it can be either known by the circumstances or else it is purely mental. A purely mental reservation being equivalent

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THE

QUESTION-BOX ANSWERS.

REPLIES TO QUESTIONS RECEIVED ON MISSIONS TO NON-CATHOLICS

BY

REV. BERTRAND L. CONWAY,
OF THE PAULIST FATHERS.

WITH A PREFACE BY CARDINAL GIBBONS.

FIFTY-SECOND THOUSAND.

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to a lie, is never lawful. Reservation not purely mental—that is, equivocation—is in general forbidden, because language is intended to express thoughts, not to hide them. It is, however, allowed for a just cause, in virtue of the principle of morals, that we can lawfully perform an act having two effects, the one good and the other evil, whenever the good effect is paramount to the bad. Thus, a servant could say to a visitor whom her mistress did not want to receive, "Not at home," or a priest or any professional man when asked a secret could answer, "I do not know"; in both instances the limiting of the negation can be gathered from the circumstances. Surely the Catholic teaching is much more strict than that of Protestant writers and theologians, such as Melancthon, Bodin, Gentilis, Grotius, Pufendorf, Heineccius, Cocceius, Jeremy Taylor, Johnson, Paley, and others, who permit lying when the person addressed has no right to the truth. Are we, then, to distrust Protestants in view of this lax teaching?

No sensible man can deny the lawfulness of mental reservations once he understands our teaching. It is witnessed to in the Gospels. Our Lord said that He would not go up to the Holy City on the feast-day, not wishing to go there publicly with His disciples, but afterwards in secret (John vii. 8, 10); He said

again that He knew not the day of the judgment, implying that He was not at liberty to disclose it (Mark xiii. 32).

Why are Catholics so superstitious?

I know Catholics who think a scapular will save them from drowning, a miraculous medal in a house will prevent it from burning, the swallowing of a picture-stamp will cure a person better than medicines, etc. Is this not superstition?

Is it sinful to consult fortune-tellers?
Do Catholics believe in dreams?

Catholics regard superstition as undoubtedly a sin against the first commandment, and therefore on principle are less apt to be superstitious than the average Protestant or infidel.

Superstition consists in ascribing to certain things or happenings a power they do not possess, naturally or supernaturally.

It is superstition to consider Friday an unlucky day, to regard thirteen at table as prophetic of evil, to carry about with one a lucky coin, to read dream books to interpret the future, to consult fortune-tellers, palmists, and other charlatans, and the like.

It is not superstition in Catholics to wear medals, crosses, or scapulars blessed by the Church of God (I. Tim. iv. 5), thereby calling to mind Christ Jesus, His Mother, and the

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that declare the Catholic Church the divine, infallible teacher of Christ's revelation.

The argument of Protestants from this text, if clearly understood, is evidently unsound. It runs thus: Christ told the Jews to search the Old Testament for proofs of His Messianic mission. Therefore, the New Testament is to be searched in order to find out all He taught! This is logic with a vengeance.

Did not the Bible praise the Bereans for their study of the Bible (Acts xvii. 11), "searched the Scriptures daily, whether those things were so"?

"This earnest toil of the Bereans was evidently one of verification, not one of construction. They did not think to find the truth by reading Scripture without note or comment, and building up each for himself a system of faith, morals, and worship. They went to the Scriptures full of what they had just heard. They searched diligently to see whether matters really stood as St. Paul had represented them in his sermon, whether he had quoted the Scriptures correctly, and whether the interpretation he had given was a plausible, a probable, a convincing one" (Bridgett, "The Ritual of the New Testament," p. 13).

254

The Question Box.

Do Catholics believe that, provided they go to church Sunday morning, they can do what they please the rest of the day?

No! Besides the obligation of attending Mass every Sunday under penalty of grievous sin, Catholics are also forbidden all unnecessary servile work in order to give the needed rest to the body, and in order to devote a certain part of the day to God. Remembering, however, the words of Christ, "The Sabbath was made for man and not man for the Sabbath" (Mark ii. 27), the Catholic Church does not prohibit servile work that is absolutely necessary, nor frown down innocent amusements. There is naught of the Pharisee or the Puritan about her.

What Bible authority is there for changing the Sabbath from the seventh to the first day of the week?

Who gave the Pope the authority to change a command of God?

If the Bible is the only guide for the Christian, then the Seventh Day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in Apostolic times made Sunday the day of rest to honor our Lord's resurrection on that day,

DIVINE TRADITION.

By what right do you teach doctrines not found in the Bible? Does not this put the Church above the word of God? Did not Christ rebuke the Pharisees for "teaching doctrines and commandments of men" (Matt. xv. 9) and "making void the word of God by your own tradition"? (Mark vii. 13).

Because the origin of our faith is not the Bible alone, but the Church which gives us both the written and the unwritten word. St. Paul speaks of "traditions learned by word and by epistle" (II. Thess. ii. 14). Christ rebuked the Pharisees for setting up their own views, viz., regarding the Sabbath, as part of the divine revelation. Still the Jews held by divine tradition many truths that were not set forth in the Scriptures, e. g., the canon and inspiration of the Old Testament.

So in the New Law, Catholics believe some things not in the Scriptures, although wholly in accord with them, because of the infallible witness of the Church as to their divine or apostolic origin. Why do Protestants accept the Scriptures as inspired? Why do they honor the first day of the week instead of the seventh? Why do they baptize children? Contrary to their principles, they must look outside the Bible to the voice of tradition,

Conway

The Occasions of Sin. 255

and to mark off clearly the Jew from the Christian. St. Justin Martyr (Apol., c. 67) speaks of the early Christians meeting for the holy sacrifice of the Mass on Sunday.

Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?

Why do Catholics have so many holydays? Did not Paul find fault with the Galatians for this very thing: "Ye observe days, and months, and times, and years" (Gal. iv. 10).

The Apostle is not finding fault with God, who set aside certain days and seasons as especially sacred, namely, the Sabbath (Exod. xx. 10), the Sabbatical year (Exod. xxiii. 11), the year of jubilee (Lev. xxvii.), the Passover (Exod. xii. 6), the feast of tabernacles (Lev. xxiii. 34), etc.; but he is writing against the Judaizers who insisted that Christians were still subject to the obsolete Mosaic law. So he says in the preceding verse, "How turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?"

The Catholic Church has her religious festivals to continually remind her people of the great mysteries of Christianity, and to honor our Saviour, His Mother, and the Saints.

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