

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXII.

1. On page 43 of his "Medieval Europe" Professor Emerson speaks of Peter as, in Roman Catholic belief, having "received from Jesus a peculiarly pure and precious tradition."

2. It is evident from this that Professor Emerson's curious misapprehension of the doctrine of Rome, does not hold that Peter received from his Master "a peculiarly pure and precious tradition."

3. At Pentecost all the Apostles received the fulness of the same Spirit, which, the Catholic Church teaches, ensured to them all the same plenary and infallible inspiration, in everything involved in the revelation of God in Christ.

4. Rome does not suppose herself to have received from Peter any other tradition than that which he had previously communicated to Jerusalem, and to Antioch, and subsequently communicated, through Mark, to Alexandria.

5. Tertullian, expostulating with the heretics about their doctrinal vagaries, tells them that whatever apostolic Church they might consult, whether Rome, or Corinth, or Ephesus, or Thessalonica, or any other, they would find everywhere the same tradition of doctrine.

6. True, St. Irenaeus ascribes a peculiar trustworthiness to the tradition of the Roman Church, not as being different from apostolic tradition generally, but as being peculiarly guarded against corruption or defect.

7. Moreover, which Protestants seem seldom to know, and even Catholics largely to neglect, Rome teaches that each Apostle had his own jurisdiction.

8. What distinction, then does Rome make between Peter and the other Apostles? This Peter had universal jurisdiction, and so had Paul and John, and Philip and Thomas, and Andrew, and each of the rest.

9. Moreover, the Roman Catholic Church, while not claiming for the successors of Peter any more than those of the other Apostles, any continuance of the apostolic gift of positive inspiration, holds that, negatively, so much of Peter's gift of inspiration has been transmitted to his successors as that when a Pope, speaking ex cathedra, defines a doctrine of faith or morals involved in the apostolic revelation, the Holy Spirit restraints him from defining erroneously.

10. Therefore, while Professor Emerson's statements of the claims of Rome to spiritual superiority over the Church bear considerable outward resemblance to the actual Roman doctrine, they rest on wholly different assumptions, and would if developed, result in wholly different conclusions.

11. Professor Emerson says that by the time of Leo I. the belief in the superiority of the Roman Church "was accepted by pretty nearly every one in the Western world."

According to Emerson's strange statement, that the Roman superiority was nowhere admitted in the East he must hold the

fact that the Council of Chalcedon shaped its whole doctrinal action on the model of Leo as merely owing to the accident that Leo turned out a great theologian.

12. On page 44 Emerson says that Gregory the Great did not claim for the Papacy any infallibility. It is true, he did not. He was never called to define any burning question of doctrine. His claims for the Papacy were confined entirely within the circle of administration and discipline.

13. But had Gregory been called to decide some question of doctrine, when I wholly misunderstand his character and claim, and the whole history of his See, after full consultation and deliberation (the obligation of which is acknowledged by all) he would not have insisted that his final definition should be received, and would not have treated the Patriarch of Constantinople or Antioch, rejecting it, as a heretic.

CHARLES C. STARBUCK. Andover, Mass.

THE PRECIOUS BLOOD.

"God Who is rich in mercy."

Let us take the words of the Great St. Paul to the Ephesians as the subject of our July talks. Surely the riches of His mercy brings us to once the thought of the Precious Blood. Many daring things have been said of this glorious price of our salvation, but none in which the faint heart, sick of the world, of sin, and of self, can find more comfort than in the bold security with which the great St. Ignatius declares:

"When you present at the divine judgment-seat this price of your ransom, the Precious Blood, you are therefore paying more than you really owe." Who among us has not as times been terrified at the thought of the great unknown eternity? Who has not dreaded the solemn hour which will usher us into the presence of Him Whom we love, oh! so tenderly, but Whom we also fear so deeply, since in His hands are the issues of life and death.

Then like the calm that fell on the troubled waters, at the sound of His "Peace, be still," so over our affrighted souls flows the waves of the Precious Blood, its crimson streams effacing the handwriting on the wall which so haunts us, and bearing us in safety to the desired heaven. Let us dwell long and seriously on the words which have been re-echoing through the centuries since the days of St. Paul, "God Who is rich in mercy." Our God, our very own, therefore His riches are ours, since "of His fulness we have all received." Why art thou sad, Oh! my soul, and why dost thou disquiet me? From how many anxious hearts does not the plaint arise in words heard only in the suffering and silent of the inner consciousness un-aided by the sweet "Hope in God, for I will still give praise to Him Who is the Salvation of my Countenance and my God." May and June were as the blossoms of Hope, to our needy souls, now comes July, the fruition of promise, the month of the Precious Blood, Oh! how little we know the graces that are fast closing down on us because of the holiness which is flowing in such copious streams from those dear founts in the hands and feet and side of Him Who was crowned on the day of His espousals.

Let us press our lips to those Sacred Wounds, of our own making and be comforted in the meditations of the twilight hour, that in His own royal way He will make them one thing. They will be our "holiness plus in the wall," where we may hide ourselves, safe from even the shadow of distrust. Let us ask our Blessed Mother ere we close, is she not the treasure house of the riches of His mercy? and delighted in our claim of being her children taking as our right those sweet liberties which may we not ask, and what not hope to gain? Her love for us, more tender than a mother's will be the untiring solace of life's darkest hours, and while the darkness gathers we will find believe that her dear eyes will shine brightly through the gloom and happy tears will well up at the thought of her who is "our life, our sweetness and our hope."—The Cross.

THE VIRGINIA APOSTOLATE.

Rev. Thomas E. Waters has recently inaugurated his missionary work in Virginia by a mission at Charlottesville, Va. He followed it up by missions at Culpeper and Gordonsville.

Father Waters thus begins what bids fair to be a long and extremely successful missionary career. During the past year he followed the lectures at the Mission House and adequately prepared himself for the great work that is before him. He brought to this preparation a ripened experience of over a decade of years in the ministry together with very great natural gifts as a public speaker.

His presence is pleasing, and his amiable and genial disposition immediately established friendly relations with everyone he meets. From this point of view he is the ideal missionary. Moreover, his strong and steady disposition will incline him to remain at the work for a number of years. He will not be easily discouraged by difficulties. If converts do not come at once he will keep at it till they do come. He has given up a good parish at Manchester, Va., and a

very successful parochial career to take up the Apostolate work. The field in Virginia is not so difficult if properly worked. The experiences of missionaries in the smaller towns demonstrates that more than ever will the non-Catholics attend, and the taste that they have had of missions through the previous work of Father Payne and others readily incline them to return when missions are announced. We may then expect good reports from Father Waters. He is beginning his work under most auspicious circumstances. He has the good will and friendship of all the priests; his conservative, kindly disposition will make him attractive to the non-Catholic, while his missionary spirit and love for the work will secure for him the best results.—The Missionary.

FIVE-MINUTE SERMON.

Seventh Sunday After Pentecost.

FALSE PROPHETS.

Beware of false prophets. (Gospel of the day)

I think my dear brethren, that you all know pretty well what our Lord means when He says in to-day's Gospel, "Beware of false prophets." You would tell me, at least if you stopped to think for a moment, that He means to warn us against those who were to come after Him, pretending to teach His doctrine, claiming that theirs was the true and pure Christian religion, or putting on, as He says, the sheep's clothing, but really striving to draw the faithful away from the unity of the church, which He had established; being, in fact, to use His own words, ravenous wolves.

Yes, you would tell me this, and you would be right in your explanation of His words. It is, indeed, of these false Christian teachers that He would warn us. It is against the innumerable errors which are taught as Christianity and against the countless self-appointed guides to His one religion who were to multiply as time went on, that He wished to forewarn us; to keep us from listening to them, or allowing ourselves to be turned by them from the one source of truth which He has provided for us in His Holy Catholic Church.

And no doubt, in a way, we listen to His warning, and are not much deceived by their pretension, at least in these days, if a Catholic loses his faith nowadays, it is usually easy enough to see that he does so, not because he is really deceived by the false prophet and takes him for a true one, but because he wishes to lead an easier life without being blamed for it; because he objects to confession and the other laws of the Church as imposing too much restraint on him, or because, since in his private interests will be advanced by the change.

But still, in spite of this general security which we now have against being deceived by the persuasions of those who would lead us into error, may, even on account of this very security which we feel, we do not obey quite carefully enough our Lord's warning. We think we are in danger from these false prophets, and so we are willing enough to hear what they say. We would not join with them; far from it; but we think there is no harm in hearing or reading their discourses, or acquainting ourselves with their books. We do not, in short, beware of them; we think that there is no need to do so.

Really, however, there is. When our Lord said, "Beware of these false prophets," He meant just what He said. He knew that they would do us harm if we did not beware; that if they did not destroy our faith, they would at least mar its purity or diminish its intensity if we did not take care to avoid them and their teachings in every way. And the Church has always set on the principle which her Divine Founder here laid down, in her instructions to prophets, and so makes us wish even her priests to concern themselves with heretical or infidel doctrines except with the intention of confuting them as their office requires, fortified though they be with the most thorough instruction in and knowledge of the truth.

We are none of us perfectly wise and above the reach of even the most absurd errors, especially false prophecies. He meant just what He said. He knew that they would do us harm if we did not beware; that if they did not destroy our faith, they would at least mar its purity or diminish its intensity if we did not take care to avoid them and their teachings in every way. And the Church has always set on the principle which her Divine Founder here laid down, in her instructions to prophets, and so makes us wish even her priests to concern themselves with heretical or infidel doctrines except with the intention of confuting them as their office requires, fortified though they be with the most thorough instruction in and knowledge of the truth.

The true course for us is, then, to beware of false guides in religion by keeping out of their way altogether; and, on the other hand, to study as far we can the truth, which, if we learn it and grasp it as we should, conveys in itself the answer to them all. Listen to the true prophets, and leave the false ones alone; that is the highest wisdom from the mouth of our Divine Lord Himself.

Temptation rarely comes in working hours. It is in their leisure time that men are made or marred.

LIQUOR AND TOBACCO HABITS

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THE BATTLEFIELD OF LIFE.

"Remember Thy Creator in the days of thy youth." These words of God, as spoken to us in Holy Writ, are striking in a high degree. They tell the great importance of one's conduct in early days as forming the foundation of the kind of life that is to be led afterwards. The great, solid structures rise from a strong, well-laid foundation. The tall, stately oak grows up from an acorn that imbeds itself in good, rich soil, and which is nurtured by the dew and sun's rays. The mighty river has its rise in some little eddy on a mountain side. Everything is in the beginning, and if the beginning is good and the course be continued along the same, the end must be good and will be great in proportion to the start that was made. "Mind the beginning," some one has said, and experience proves the wisdom of the counsel.

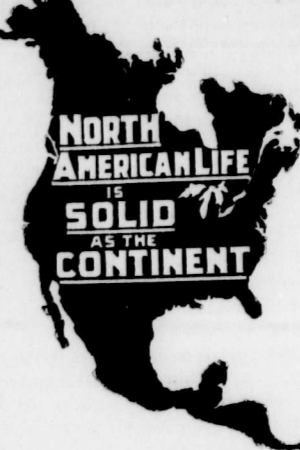
Thus God tells the young to remember Him in their first days when they are forming habits and acquiring principles of thought and action, for these will remain with them all through their lives and will be for them the factors of their success or failure. It is in the time of youth that the seeds of what our future life is to be are mostly sown. "The youth is father to the man." As is the youth, so, for the most part, is the after life. If the young shoot be good and sound it will one day become a fine tree and give good fruit; for, as the Scriptures say, the good tree beareth good fruit, but a bad tree cannot bear good fruit. In the case of a man or woman, their youth must be shown in virtue, and the seeds of what our future life is to be are mostly sown. "The youth is father to the man." As is the youth, so, for the most part, is the after life. If the young shoot be good and sound it will one day become a fine tree and give good fruit; for, as the Scriptures say, the good tree beareth good fruit, but a bad tree cannot bear good fruit.

Now, this appeal to the young which God makes, namely, "Remember Thy Creator in the days of thy youth," supposes that the young have the power to respond to it; that is, that they have come to the years of discretion and can readily think and act for themselves. In childhood the boy and girl are faithfully watched over by loving parents and devoted guardians, who are careful to gradually instill into the slowly developing mind the lessons of truth and virtue; from the first the little hands are taken and clasped in prayer, and the child is taught to look up to heaven and lip the name of God and His Blessed Mother, and thus they are guided through the years, but after infancy has long passed away and youth's short period is fast hurrying to manhood's and womanhood's estate, then the future man and the future woman are asked to begin to build up a good and holy, an honorable and useful career, by laying broad and deep, within themselves, the foundations of goodness and piety.

The time of youth may be said to be the battlefield of life. Its dangers are great, its temptations many. The glare of the bustling world and the whirl of its dizzy pleasures entrance the young and unwary, and unless they are well guarded and shielded by their parents and little hands should be continued by themselves when they have grown up. The lessons they were then taught should be put into lasting practice. They are now able to serve God more intelligently than before, and they should be faithful in doing so. They need all the grace and blessing that they can get, for in youth not only are the ways and the temptations to sin met and overcome, but Satan and self both conspire then more fiercely than at any other time against the soul and nature. Hence the need of the young of calling constantly upon God to help them, by His grace; hence the need of fortifying oneself by prayer and the sacraments.

At all times there are great accessions to the number in each class or age known to the youth, but at no time are they greater in number than in the time when the young are graduated from the schools. Then they come, as it were, all at once; they go out from their alma mater; they leave their teachers who watched over them up to that time, and must sail alone on the ocean of life, with only such principles of virtue to guide them as they learned and practiced in their school days. It is then God speaks to the heart of the young through the unmistakable voice of conscience, and bids them through every sense of gratitude, for the gift of life and in token and hope of a glorious immortality, that they should keep His holy law and persevere in union with Him all their years. In a word, serve Him with their whole mind, with their whole heart, with their whole soul and with all their strength.

God's appeal, therefore, is timely to all young men and young women now leaving our Catholic schools and colleges, to be true to the lessons of faith and piety which they received, and build higher and broader as the years advance. This will, indeed, be



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In the case if they keep faithful to the graces which will be given them through prayer and the sacraments. The great advantages they enjoyed of learning and practicing their religion in their school days ought to bring rich and abundant fruit all the rest of their life. God will make it so if they but have good will and cooperate as best they can. Let them be wise and keep themselves free from the contaminating influences of bad companionships. Let them watch and pray and God will keep them safe and bring them after life's journey into the haven of heavenly rest. Their banks will be clear from the rocks of vice and error as they sail upon the high seas of life in honest, noble effort to take an honorable part in its duties and thus escape the shoals of sloth and indolence on which so many banks are wrecked, because they who sail them have no higher thought or ambition but for the foolishness of this fleeting and disappointing world. With heaven always the aim and the love of God the directing force, let our young people be ever active and energetic as their youth warrants, and faithfully press onward and upward, striving to bring honor and glory to God and to His Church as faithful children, inspired by the words of our great poet Longfellow in his immortal "Psalm of Life": "In the world's broad field of battle, In the bivouac of life, Be not like dumb, driven cattle, Be a hero in the strife! Trust no future, how'er pleasant! Let the dead past bury its dead! Act—act in the living present! Heart within, and God overhead!"

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TO CANONIZE COLUMBUS.

Cardinal Richelmy, Archbishop of Turin, has accepted the presidency of an international committee which is being formed in Italy for the commemoration of the fourth centennial of the death of Christopher Columbus, on May 20, 1906, by the erection of a magnificent monument in the Vatican to the great discoverer of America. At the same time steps are being taken to recall to life the movement for his canonization.

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It is not generally known that at the Vatican council thirty-six years ago a large number of the archbishops and bishops present signed a petition urging Pope Pius IX. to admit the inauguration of the necessary steps to this end in the Congregation of Rites. And even after, the council prelates in different parts of the world made individual appeals to the Holy See about the matter. The late Count de Lorges spent his entire life in collecting evidence destined to support the claims of Columbus to canonization and in vindicating his memory from certain charges alleged against him. But since the count's death the affair has been allowed to drop, and it is only now that it is being taken up again, in connection with the quadricentennial of the death of Columbus, who may, after all, become the patron saint of America.—N.Y. Freeman's Journal.

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Everything kept you late to keep condition for achievement. A poorer trainer will be halfhearted. The talents kept in prison talents demonstrate living. I fear your blood, no will attention, you will battle. A great his army to the decisive battle, dition. His sold drilled for the cess.

Father Hudson low civic ideals he says: "The graces the admiring large cities is analysis, to the citizens who they tuous and high reality they are members of the they reside. The agency of or points to which well devote soul Union and Time

How? As long as a centered, and will have no ma will be shunned will voluntarily question makes of him shows regard for will take on attract, where will draw other portion to his son as he pu place, takes a welfare, and a conversation to affairs, just w will others ta There is only that is to loy bonds of selfless- ness. Stop th an interest in miration and l sive to be loved.—Success

Boys, learn always on tim waiting on you for no more, cannot fail t around us in that being of where is ver ent and futur means that y things accord for the boy his life show livens and acc custom seen puneral ordi mental, resist and loiter, feeling or i good. All t sell; but ev success in sacrifici may prevent time. Succ by their be eakened to they were have taken been lost, Punctuality Heaven's fi and wisn others.

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