

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN

CXXIX

I am sorry to learn, from the Editor, that there are readers of the Review who hold me for a fiction, not a reality. I have always supposed myself a reality, and finding that when I pluck myself the flesh answers to the tear. I must insist that I am no illusion. Do my readers imagine, of Epictetus, that such a long series of articles can have about it a fortuitous concurrence of atoms? Let me assure them that I am a real person, born in Boston, Dec. 4, 1827, of parents who were New Yorkers, indeed, but were born of old New England families, of which one had been here since 1640, the other had been here since 1649, the other had been here since 1649, the other had been here since 1649...

Abeth's successor was at once prudent and charitable when he enclosed Henry's two daughters in one tomb, and engraved upon this a common epitaph:—

Regno consortes et urna, hic obdormimus, Elizabetha et Maria, sorores, in spe resurrectionis.

"Conjoined in rule and sepulchre, here we sleep on, Elizabeth and Mary, sisters, in hope of a resurrection." Dean Hodges' concluding lecture turns upon the Council of Trent and the Counter-reformation. The chief organ of this he finds, and rightly, in the Jesuits. They, he says, have been the great power in the world since the sixteenth century. His attention is so much captivated with them that he passes slightly, not to say slightly over the Council. However, he pronounces its work to have been "a most blessed improvement." After speaking of the new statements of doctrine, he goes on to say: "The most inspiring influence, however, comes not from creeds but from good men." He then proceeds to give, in great distinctness of detail for so brief a space, a portrait of Ignatius Loyola, in his youth, and after his conversion, in the features of his character that are generally Christian and that are especially Catholic. He concludes thus: "He lived to have more power than any other man in Europe. It did not change him. Devout, modest, with no selfish aims, intent on serving Christ and the Church, the founder of the Jesuits was a good Christian all his days. When he died, it was with the Name of Jesus on his lips—'The Name which had inspired his life.'"

highest have bowed before her and the lowest have spurned her. Millions have died for her; millions have sought to destroy her. Her face has seemed to be bound up with that of a hundred causes which have perished, and she alone survives.

And though she is ever the same, she is ever active, teaching, exhorting, reproving, arguing, contending. To-day, as a thousand years ago, her missionaries are found in the midst of the barbarous people and savage tribes; her hospitals and asylums for the sick and the homeless are in all the cities of the world, she vies with great States in building schools. She has her universities, and men who know the sciences, and men of the broad culture among the humblest of her children.

FIVE-MINUTE SERMON

Passion Sunday.

UNCHARITABLE CONVERSATIONS.

"Do we not say well that Thou art a Samaritan and hast a devil?" (John 8:12) It was certainly malice beyond measure for the Pharisees to tell our Saviour that He was a Samaritan and had a devil. But are there not perhaps many Christians, even some among us, who are frivolous talkers; who make it as little a matter of conscience as the Pharisees to slander their neighbors and injure them in their good name. Go where you will into any society and listen to the general conversation. What will you hear? It is seldom good and charitable conversation, but generally the faults of the neighbor; not their own faults, these they very carefully avoid to mention. The secret and public faults of their neighbors are minutely examined; what one does not know, the other does, and generally speaking, they are not lessened by repetition. Should the conversation turn upon something good or charitable; immediately there is a lull, as soon, however, as the next slanderous tongue speaks there is new life in the conversation and even the dullest who generally has nothing to say, becomes eloquent.

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tion, the truth of our Lord's words: "Judge not, and you shall not be judged; condemn not, and you shall not be condemned." Amen.

QUESTIONS FOR PROTESTANTS

A Few queries for Jee by a Catholic Who is tired of being on the Defensive and would Turn the Tables.

A Catholic who has been frequently asked to answer questions and arguments against the Catholic Church writes for questions that no man proposes to Protestants regarding their religion. Here are some queries, and they will themselves suggest many others to the reader: Do you believe that Jesus Christ is the Son of God? Do you believe that He spoke the truth? Do you believe He meant what He said when He said to an Apostle, "Thou art Peter, and upon this rock I will build My Church?" Did He not expressly indicate one Church, and only one? Where do the numberless sects of Protestantism claim the title? In what do Protestants agree? What is your belief? A Catholic knows the articles as well as the grounds of his faith. Can a Protestant say the same? Catholics are quite contented with their religion and do not seek arguments to satisfy doubts. Why, on the other hand, are Protestants continually disputing about religion? Is not the reason in this, that they are uneasy, unsatisfied in their longings after truth? Christ promised, "You shall know the truth, and the truth shall make you free." And white Catholics, depending entirely and without any fear upon the word of Christ, are free from anxiety in matters of religion. Protestants, who take only what portion of His word pleases themselves are always restless. If you say the Catholic Church today is not the same as the early Christian Church, then what Church is it? Some Church must be, because Christ promised His Church should always endure; that "the gates of hell shall not prevail against it," and that He will be "with it all days, even to the consummation of the world." All the others outside the Catholic Church that claim to be the Church of Christ did not come into existence until one thousand five hundred years or more after His death. The Catholic Church has all the links of an unbroken chain up to the Apostles themselves. If the Catholic Church failed in her mission or lost her position as the Church of Christ, what Church for one thousand five hundred years took her place? What became of the promises of Christ? What means of salvation were placed before the people for one thousand five hundred years, and how?

THE PERPETUAL EUCHRE.

There must be a wondrous fascination in playing cards if we are to judge by the never ending euchre parties among us, observes the Pittsburg Catholic. Really the youngsters are growing strangers to the elders. Pater familias is away all day, his nose to the grinding stone, and of evening when he would fain meet and enjoy the society of his own, they hie themselves off to the perpetual euchre. Of course he must go to bed, besides, so he can catch the early car for the city, while his devoted wife do not meet him at the breakfast table. The euchre has lasted beyond midnight and the participants must have a later nap, or a "beauty sleep." The euchre habit is growing, one evening is no longer enough, it is now a continuous performance, like the yellow paged novel, "to be continued." We bow to the euchre—blissful euchre—in the foreground the happy expectants, in the background the disappointed prize winners. Peace, the winter of our euchre will soon be over, and then the perpetual picnic, with, possibly, the euchre as the side attraction, beneath the quiet sheltered groves.—Catholic Universe.

To call things by their right names and to know their right value is half the science of life. Their true names are the names God calls them by, their true value is the value He sets upon them.—Father Faber.

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IS IT WORTH STUDYING.

In the midst of this world, that is ever dying and ever nascent, and in the very center of most rapid and ceaseless change, the Catholic Church remains a permanent and abiding fact. She has suffered assaults from all foes, from all opposing powers; from kings and warriors, from statesmen and philosophers, from poets and scholars, from parliaments and peoples, from the ignorance and corruption of her own children, from the worldliness and low-mindedness of her ministers, from the violence of barbarism and the effeminate vices of civilization.

She has been exalted and she has been ruled and she has borne the chain of servitude; she has dwelt in palaces and she has lived in the c e t. The

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