

**THE TRUTH ABOUT THE CATHOLIC CHURCH.**

BY A PROTESTANT THEOLOGIAN.

**Scared Heart Review**  
Dr. Andrew D. White's description of Cardinal Bellarmine's solicitude to foil the plot of some wicked curialists against the life of Paul Sardi as "Scottish conscientiousness," appears, as we have seen, to rest merely on the fact that the Cardinal's Christian name was Robert, given him by his godfather, also a Cardinal, and a Robert Bellarmine, it seems, and probably his godfather, were of old Tuscan nobility. The only connection between Scotland and the younger Robert of which I have ever heard is that he once engaged in a lively controversy with King James of England and Scotland, in which he asks the King why he had been a Puritan in Scotland and had then taken to persecuting Puritans in England.

Dr. White's description of "Scottish conscientiousness" seems to show a touch of the admirable embellishment not unnatural in a gentleman whose name is "Andrew Dixon." He describes it as "preferring the interests of humanity to those of the hierarchy."  
I myself can not boast of Scottish blood, except by marriage, but I love Scottish Presbyterianism in its present form, devout and mild, above any other aspect of Christianity. I own, however, that it would never have occurred to me to describe the Scottish religion and morality of the sixteenth and seventeenth centuries as distinguished for devotion to humanity, after glancing at the ghastly details given by Buckle and Chamberlain. I do not know where relentless inhumanity ever had a fuller field, except in Germany, than in Scotland, from the Reformation down to the Revolution of 1688. And in Germany the inhumanity which distinguished the waste, in the North and in the South, by mostly in the wholesale massacres of imagined witches, whereas in Scotland, besides such a rage against supposed witchcraft as literally makes the Spanish Inquisition appear mild in the comparison, the most fearful of humanly inflicted tortures prevailed in all sorts of cases of heresy and delinquency.

True, these cruelties were an attempt to suppress immorality. Yet such a zeal for morality as extinguishes all human pity can not well be described as a devotion to the interests of humanity.

Still more surprising to me is the description of the Scottish conscientiousness of that time as independent of the interests of the hierarchy. Where can be found a more overbearing hierarchy than the Kirk of Scotland, down almost to 1800? Pastors and elders seem to have exercised a control over morals and manners, over domestic and social concerns, which appears incredible. They were chosen by the people, but, once installed, they became dictators of the most autocratic imperiousness. A man whose doctrinal and practical allegiance to the teaching and discipline of the Kirk was in doubt could not be hanged, but he was apt to have his life made bitter to him. A latitudinarian Scotchman, reading Le Sage's description of the free and easy way in which actors at Madrid overstepped the church laws of abstinence, if only they were not suspected of heretical leanings, might have been tempted to wish that he were living in Spain rather than in the Lothians.

Above all, I must own that I have been astonished to see Scotland in vogue in advantageous contrast to Italy in the matter of assassinations. I should have thought that however much they might diverge otherwise, they would have been recognized as in sympathy here. As Macaulay remarks, the English established in Scotland before the nineteenth century, although I suppose that these vendettas had greatly declined in the Lowlands by 1700.

Least of all should we have supposed that Scotland would have been cited as contrasting illustriously with Italy as touching religious assassinations. I have never heard of any other one in Italy except this attack on Sarpi, and this was severely denounced by the reigning Pope. On the other hand, the history of Scottish Presbyterianism, after a few preliminary martyrdoms, begins with the murder of the Cardinal Primate, and this Knox calls "Rathven's godly deed." True, Dr. McCrie insists that this is only an exhibition of grim humor, which is not meriting of much notice. This is in interpretation, such as it is, unwarranted, and appears sufficiently plain from the fact that Knox, recognizing that the murder of Rizzio was an important help towards the confirmation of Protestantism, as indeed it was formally planned by Protestant lords, using the conjugal jealousy of a weak-minded Catholic, describes this also as "a just and necessary act."

Godman's proposal to the people, to drag their Queen to the gallows and hang her up, can hardly be brought in here, for it was not carried out, and had it been, would have been rather massacre than assassination.

When inhumanity, hierarchical pride, and religious assassination—as distinguished from formal inflictions of heresy, which the two religions concur in approving—are to be denounced at the cost of the Catholics, we should do well to steer clear of the religious history of Scotland.

President White is a great admirer of Paul Sarpi, as being a known hater of Papacy, and of the Council of Trent. He admires him especially for his veracity, as contrasted with the untrustworthiness of Cardinal Pallavicini. It seems very curious then that Ranko, who is a real historian, and a great one, and a thorough-going Protestant, remarks, as quoted by Father Campbell, that after we have done our best to master the two ponderous histories of the Council, by the Servite and the Jesuit, with the vast amount of confirmatory documents, we remain at a loss which of the two authors has misled us the more completely. We are then that Ranko has indeed little confidence in the Cardinal, but not a whit

more in the Servite. He does not at all seem that extreme dislike of the Pope and Council is any certain evidence of distinguished veraciousness.

Ranko remarks that Sarpi first brought into general use a way of writing history of which De Thou had given some specimens, but which first came into common use after Sarpi, namely, that which, after describing each event, endeavoring to show how it casts a light, usually unfavorable, on the motives of the actors in it. A steady endeavor to show that the men of the other part are knaves or fools or villains, is not a very good training in truthfulness of temper.

Ranko says also that a great part of Sarpi's credit—undoubtedly that I am quoting throughout from the Messenger which makes itself responsible as against Dr. White—rests on his large use of authorities to which all Cardinal Pallavicini's great influence could not procure him access, and which, after Sarpi had employed them, have been destroyed. We are therefore wholly unable to control him in those large ranges of his history, an advantage on which it is safe to describe each of the Venetian Signoria—which Dr. White admires as much as he does its illustrious client—has fully reckoned. We can only surmise that, as Ranko gives him little credit for truthfulness where he can be controlled, he presumes that he is not more scrupulous where nobody knows the facts but himself.

Sarpi, it seems, has quite a way of translating the instructions given to papal legates into speeches delivered by them. As the nuncios, naturally, had large discretion in producing their instructions, this way of transforming their negotiations may easily give a wholly false complexion to especially in the speeches which he puts into the mouth of the legates addressed to the Emperor. The author is particularly infelicitous here, Ranko remarks, because he is plainly ignorant of the constitution of the Empire.

Ranko describes as a fundamental feature of Sarpi's writing an implacable detestation never to give the Papacy credit for conciliatory dispositions, however facts may speak in its behalf. Yet we know that the Pope, for a while, restored the communion under both species in parts of Germany, and was strongly inclined to the admission of a married priesthood there, had not the inflexible opposition of the Council moved him reluctantly to desist.

CHARLES C. STARBUCK,  
Andover, Mass.

**ST. BLASE.**

St. Blase was Bishop of Sebaste, in Armenia. In his time the Christians suffered many persecutions, from which the holy Bishop did not escape. That his life might be saved to his flock the saint withdrew to a grotto in Mount Aacus. Here he spent his time in penance and prayer and preparing his soul for the crown of martyrdom. One day, while there, the animals of the forest became his friends. One day a hunter accidentally came upon the saint in the midst of these animals. The hunter reported him to the governor, who sent officers to apprehend the man of God. The saint cordially met them at the door of his cave and said: "You are welcome, for now I see that God has not forgotten me." When the soldiers took him away the animals followed. The soldiers became terrified, but St. Blase reassured them and said: "Be not afraid, they will do you no harm," and then he ordered them to go back. They obeyed him and looked sadly after him until he was out of sight.

While on his way to prison many of the people came to the roadside to bid him farewell and ask his last blessing. Among them was a poor woman who carried a child in her arms. A fish bone had stuck in the child's throat, and the poor mother was inconsolable, fearing that the child would choke to death. She begged the saint to have pity on her and cure her child. The saint knelt down, prayed, blessed the child with the Sign of the Cross, and it was immediately cured. When brought before the governor, the saint was ordered to be sacrificed to the gods. Refusing to do so, he was beaten with clubs, thrown into prison and finally beheaded.

The Church venerates this saint as having special power over diseases of the throat. On his feast day in the third of February, it is the custom in many places for the priests to bless the throats of the people, and to ask God to cure them if they have any throat trouble, or to beseech God to protect them from any such evils. The ceremony is performed by the priest holding crosswise two burning candles, touching the throat of the faithful, and saying the following prayer: "Through the intercession of the holy Bishop and martyr, St. Blase, may the Lord preserve you from every disease of the throat, and of any other disease, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

**THE "OPEN BIBLE" AMONG AFRICAN SAVAGES.**

MONSTROUS EFFECT OF PROMISCUOUS DISTRIBUTION OF OLD TESTAMENT BY PROTESTANTS.

There is one text of Scripture upon which the directors and supporters of Bible societies do not sufficiently reflect. We refer to the declarations of St. Peter that in the epistles of "our beloved brother Paul" there are "some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The evil effect of the promiscuous distribution of the Bible among uneducated people, leaving them free to interpret it as they will, is bad enough, but the effect is monstrous in the case of the uncivilized. Protestant missionaries have frankly admitted that to the savages of West Africa, so lately awakened from the sleep of barbarism, the "open Bible" is a delusion and a snare. Our own missionaries are more specific. The New Zealand Tablet

cites the following passage of an article on "The Development of West Africa," contributed to the Journal of the Manchester Geographical Society by [the Rev. P. A. McDermott, C. S. S.], of Onitsha, S. Nigeria:

"But before I leave the question of polygamy, I cannot conscientiously omit to allude here, though with the utmost delicacy and the deepest respect for the motives that inspire it, to the practice, on the part of some religious societies, of the promiscuous and indiscriminate distribution of the books of the Old Testament. It is undeniable that it has greatly contributed to strengthen and even propagate polygamy among these people. Now that they are learning how to read—and, except in the very remote interior, you will rarely find a village without one or more young men able to do so—they will be attracted to the reading of the Old Testament. It is undeniable that to designate that practice in their untutored and naturally corrupt minds, unable yet to discriminate between the Old Testament in itself and the New Testament, by which it has been modified and supplemented not to say corrected."—Ave Maria.

**FIVE-MINUTE HERMON**  
Fourth Sunday after Epiphany.

LOVE OF OUR NEIGHBOR.

Has the love of his neighbor fulfilled the law? (Col. 3:14)

There can be no doubt, my brethren, that the saving of our souls sometimes seems to be a very troublesome business. There are so many laws and commandments binding on us, so many sins which we are likely to commit; and if we break any of these laws in any grievous way—if we are guilty, that is to say, of mortal sin—our souls are lost till we have repaired heaven is to be taxed in an amount which can be made out of the sacraments at the last moment.

But really our salvation is not such a complicated and intricate affair if we would only look at it in the right way. The course which we have to follow is not such a difficult one to bear in mind, and to keep. There are many commandments, it is true; but they all have the same spirit, and if we have that spirit they will all come quite easy.

What is the spirit? Our Lord has told us. It is the love of God, and of our neighbor for God's sake. The love of God and of our neighbor gives us a short cut to the kingdom of heaven; for we are guided by it, we shall not come near the dangers that seem so many and so threatening.

Let us see how this is: how is this love going to work to keep us in the safe and sure track? It is not so hard to see. For what is it to love any one; how do we act towards one whom we really and truly love? Are we always trying to give him no more trouble than he can bear? Do we try to do for ourselves as much as we can for our neighbor? Do we try to do our own part as much as possible, and never to step out of it for his sake, unless compelled by force or threats?

No, of course not. We keep far away from what will offend him. We always are trying to find out what will please him best. So if he is not unreasonable, and if he knows our desire and intention, the danger of offending him disappears.

Now it is just so in the matter of serving God and keeping His law. The continual mortal sins into which Christians fall, and which it seems so hard to avoid, are due to their trying to run too near the rocks. No wonder they so often get wrecked in these dangerous waters. They are all the time striking on the commandments, and the whole sea seems full of them because they try to sail as near them as they can. If they would only give them a wide berth, and keep out in the deep ocean of the love of God, sin and its forgiveness would not cause so much anxiety and trouble.

If we would only ask ourselves what will please God best, and try to give Him all that He desires, as we would if we loved Him as He deserves to be loved, and as we do with others whom we really do love—if we would do this instead of trying how far we can have our own way and yet come out right in the end, the whole matter of saving our souls would have a very different aspect. Now, why not try to follow this line? It is no fanciful thing beyond our power. Plenty of Christians have done it before us, and are doing it all the time.

But if we do not feel prepared, or are a little afraid to commit ourselves to this course just yet, at least we could endeavor to have some love for our neighbor, and make some sacrifice for him. We have St. Paul's word for it, you see, that even he who loves his neighbor will be sure to fulfill the law. Yes, we may feel quite sure if, by a generous love of our neighbor, we keep far off being wrecked on the last part of the Ten Commandments, that we shall run clear of the first part as well.

The commonest grace of the lowest of us is a word of wonders. How then shall we venture into the labyrinth of graces belonging to the Immaculate Mother of God?

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**CANDLEMAS DAY AND BLESSED CANDLES.**

The feast of the Purification, which is to be celebrated next Friday, Feb. 2, is the day chosen by the church for the special and public blessing of the candles which are to be used in her sacred offices throughout the year. We can see a special fitness in this choice, when we remember that on this day our Blessed Lord, Who is the Light of the world, was presented in the temple, and holy Simeon first sang his never to be forgotten hymn:—  
"Now Thou dost dismiss Thy servant O Lord, according to Thy word in peace because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel."

Blessed candles, blessed ashes, holy water, blessed palms, are known among us as "sacramentals." They are, to quote the Catechism, "things set apart or blessed by the church, to excite good thoughts and to increase devotion. In the office for the blessing of the candles, the priest uses a beautiful prayer, begging Almighty God to bless, sanctify, and kindle with the light of Thy heavenly benediction these candles. . . . Thee, our Lord God, who being worthy to be inflamed with the holy fire of Thy sweetest charity, may deserve to be presented in the holy temple of Thy glory."

The following prayer is even more lovely in its many symbolic phrases, beseeching Christ, "the true light, that enlighteneth every man that cometh into the world," that as these lights, enkindled with visible fire, dispel the darkness of night, so an invisible fire, that is to say, the brightness of the Holy Ghost, may illumine our hearts and free us from the blindness of every vice, and may cause that, after the darkest perils of this world are over, we may reach that light that never falleth.

Such a prayer is in itself a holy poem; and, in the next prayer, we find displayed the church's use of holy history in the reference made to God's servant Moses, who by divine command, bade the pure oil be prepared for lamps to burn continually before the Almighty; while the next prayer is directly addressed to the Second Person of the adorable Trinity as incarnate in human flesh, and on "this day" the venerable old man Simeon, illumined by the light of Thy Spirit, recognized, received and blessed. How fittingly follows the earnest request that we, "being enlightened and taught by the grace of the same Holy Spirit," may truly acknowledge and faithfully love our Lord!

We do not sufficiently study the remarkable offices of Holy Church, so radiant with spiritual fragrances, so bright with celestial loveliness. What a gem of sparkling radiance is the antiphon for the Candlemas procession:—  
"Adorn thy chamber, O Zion, and receive Christ the King; in love consider Mary, who is the gate of heaven; for she bears the glory of the King of the new light; remaining ever a Virgin, she brings in her hands the Sun begotten before the day-star."

With what lightning like rapidity our minds revert to Him Who, indeed begotten the day-star, is, as the Nicene Creed forever tells us, "born of the Father before all ages. God of God, Light of Light."

Let us then, keep blessed candles always in our homes, prize them for the beauty of holiness which they bring before our mind's eye, and for the helpful thoughts they awaken of Christ the Light, Who comes to make radiant the darkness of our souls.

These candles are for special use at the times when Holy Communion is brought to the sick. We should be glad, also, to do our share in providing the candles to be used in church upon the altar, and to our Blessed Lord in His Sacrament of sacraments; at the same time that we surround ourselves with things that have been sanctified and made helpful by the blessing of the Church.—Sacred Heart Review.

**TOLD BY FATHER TABB.**

"I'll go in," she said, "for I've never yet seen a Catholic service, and it will amuse them at home to hear how these poor people do."  
The Benediction was just beginning. What an earth could it mean? There was light enough surely. Strange that this inward darkness of the mind should express itself so! Then the flowers and the incense and the tinkling bells made her wonder the more.

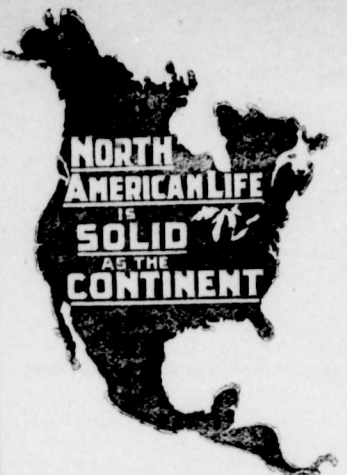
Vespers over, the Rosary begins. Ah, there is idolatry! Hail Mary, full of grace, and over and over again. Then the Lord's Prayer. "Well, they keep at least a glimmer of Christian faith, so there may be some hope for them, blind as they are."

She was among the last to leave the church. Seeing a rosary in one of the pews, she took it home with her.

"How they will laugh when I show this," she said, "and pray on it to them!" She had the words by heart. Bedtime came, and the young girl, taking this rosary with her, went to her room.

She knelt, as was her custom, to say her prayers. "Hail Mary—God forgive me; I didn't mean to say that! 'Our Father'—blessed art Thou—foolish distraction!"

She got up from her knees and walked the room. The fat words haunted her. "Hail Mary, full of grace."  
She knelt again, trying to fix her thoughts, but the effort failed. "It is better to lie down for a while, perhaps."  
She had never before slept without saying a prayer. Can she do so now? "Hail Mary, full of grace"—ah! that I had the grace to pray well—the Lord is with thee. When in thy company He also is with me. Holy Mary, Mother of God! Mother, surely she loved her Child. He made thee; some portions of those same graces ask Him



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for me."  
Apologizing thus for the words she had uttered, she lay down again, and this time slept soundly.  
Next morning the same words came to her lips, and from that time forth she daily repeated them. She entered the church a few weeks later, and lived to be the mother of a Catholic family, and was buried with the beads (her stolen property, as she called them) clasped to her bosom.  
The account was related to me by her daughter.

**A Pleasing Incident.**

The good-will which exists between Catholics and non-Catholics in Cedar Falls, Iowa, was strikingly manifested on Christmas Day, says the Iowa Catholic Messenger. One of the leading ministers of the city went to the chancel after Mass to see Father Donion and to express his appreciation of the service and, above all, the merits of the sermon, which pleased him very much.

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**TOLD BY FATHER TABB.**

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The Benediction was just beginning. What an earth could it mean? There was light enough surely. Strange that this inward darkness of the mind should express itself so! Then the flowers and the incense and the tinkling bells made her wonder the more.

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"The Great Simplon Tunnel," (illustrated).  
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