## Sacred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

1

ST & PROTESTANT THEOLOGIAN. CLXXXIII.

The Gospel did not come into the world as a speculative system of curious inquiry. It was intensely practical in inquiry. its aim. world into which it came to this effect: "Setting aside the few to whom God may have made Himself exceptionally known" (something for which both earlier and later Fathers have provided)

"the nations declare themselves, as a whole, to be without God and without hope in the world. They have, or may have, a vague sense of something Divine, but this so nebulous as to have a very faint effect either of control or support. They have a vague expectation of somehow surviving death, but an expectation of little value for conor for the shaping of life. solati Even that imperial sage whose piety, justice and benevolence have gained him honor throughout all the ages, sadly owns that he doubts of the value of ex-istence. 'Where is the glory?' are words. The world has a longing, s Plato declares, is waiting for a ge. We have come to bring it." and as Plato

Thus it was not the Church that first declared the world to be out of union with God, and out of the range of His with God, and out of the range of the assured promises. It was the world that passed this judgment on itself. As has been said by the Westminster Review, the organ of pronounced unbe-lief, "Christianity was in the air." Men were longing for it, and as soon as they were sure that it was in the world, certified by mighty deeds, but above all by the power of an endless life, they flooded into its fellowship.

The progress of the Gospel is so distasteful to Gibbon, that he is unwilling to own it, even after three hundred years, to have won over more than one-fifteenth of the Roman people. This estimate has been followed by Christian writers, although plainly at variance with Tertullian's explicit declaration made as early as 200. Make what al-lowance we will for the exaggerations of his flery rhetoric, it is plain that, in addressing the pagans themselves, he must have kept somewhere within sight rible than heathenism, far more subtely of public fact when he says : We have

In Gibbon's time the Roman Catacombs had been but slightly explored. As yet nothing was known of those six millions of Christian graves which have been found in them.

These Catacombs were not, as is for Christian worship under persecu-tion. For this use there was only necessity now and then. Christianity was only the Church of the Catacombs in the sense that she was sometimes driven to them. For the most part, her wor-ship was held in the face of a day. The Catacombs belonged, in full ownership, to the Roman Church, and bishop, or to Christian burial-guilds or to great Christian families, to be used for cemeteries. Even when reft away by the Empere they were soon restored, owing to the ineradicable Roman reverence for the rights of sepulture. As Charles V. aid when urged to tear the bones of Luther out of the tomb, the maxim of Roman law was: "I war, not with the Yet as the Catacombs were mainly resorted to for the avoidance of irritating publicity, so after Constan-tine they gradually fell into disuse. The burials in them hardly come down

below the year 400. Rome, for about 400 years, appears to have had a population of some 1,500,000. She seems to have shrunk but little before the sack of Alaric, in 410. Then counting ten Christian generations, down to 400, we have 600,000 Christian burials in each generation. As there could not have been nearly so many at the beginning, there must have been a great many more at the end. It seems, therefore, safe to say that by 250 a therefore, safe to say that by 350 a good deal more than half the population of the Eternal City must have been Christian in profession, though un-

# THE CATHOLIC RECORD.

the

e pain of the false charges

and sensitiveness to sin only made these

we sinners are too apt to take, of ac-

Let us, then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even if it be pos-

sible, to rest for a time at least under

accusations which we might remove, when the honor of God is not concerned.

know not what they do. And, lastly, let us take the greater pains to abstain

from uncharitable thoughts or words

about our neighbors, thus exposing them to a trial which we have found so

BUGLE CALL TO CATHOLIC YOUNG

MEN.

Church Progress.

In another place, says the Standard and Times, we print from the pages of the American Catholic Quarterly Re-

view, the salient points of an article by Dr. Dwight, of Harvard Medical Col-

lege, on the need for a new movement in the Catholic scheme of advance. The same article appeared some weeks

ago in The Church Progress, also. It

is a stirring plea for action on the lines

olic fold reserve forces as yet untried,

and to a part of these, as they are to be

found on this continent, Dr. Dwight's

a pressing duty of the time. He points to the earlier efforts in the same field

by such men as Frederic Ozanam and his co-laborers in the broad field of

humanity, and indicates how easily the

and humanity. The earlier work of the St. Vincent de Paul Society was performed by humble but de -voted toilers who entered with zeal in-

to the rough practical work of relief of suffering and burial of the dead.

are only a means to an end. The goal of life is nobler than that indicated by

ducated and prosperous Catholic ye

appeal is addressed.

of the Holy Father's plan of Christian

There are within the Cath-

suspicions and accusations

cusing His accusers.

accusations which

hard to bear.

academic disquisitions, undertaking to set forth all the shadings of civil blame-worthiness, from men who had maligncome to save, turned against Him and believed all the false charges which His cusers made.

And let us not imagine that, being in truth God, His human nature was made antly plotted to overthrow the Government, through varying shades of spon-taneous acceptance of the insurrection, insensible to all this outrageous in-justice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and remained faithful to Him. No; it to those who were purely passive in it, and only awaited the final collapse to slip easily into perfect citizenship. All these distinctions and details are interesting, and indeed profitable, now that was no more rendered in this way inthere is lasting peace and universal at-tachment to the Union; but they would ensible to the than it was to the sharp piercing of th have been out of place during the stress nails driven through His hands and feet. Indeed, that He could much better have borne. His infinite purity of deadly conflict.

A fortiori, in the early Church, there was little room for such inquiries when, besides her constant contest with more intolerable; physical suffering was little in comparison. paganism, there was a constant contest within her own bounds for the maintenance of her proper being.

Yet, as the Apostle says, in this He did not defend Himself. He was will-The Church had hardly been set up did not defend Himself. He was whi-ing to drink this bitter chalice to the dregs. When He was reviled, He re-viled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which in the world when myriads, who pagans in heart, but who despaired of maintaining paganism in its popular form, perceiving that a new spiritual might had appeared among men, determight had appeared among mon, deter mined to try if they could not avail themselves of its forms and facts and principles and doctrines, so as to break the spell of uncleanness and materialism resting on the old heathenism, while yet subtilizing the Christian facts into the mere symbols of a philosophica mythology. There was to be no real union of Godhead and manhood, no sub-stantial Divine Humanity, no Fall, no And let us remember not to be guilty of rash judgment in our turn, but make, Sin, no real Redemption. All these terms were to be used, but merely as as He did, every possible excuse for those who belie us; let us believe that, so far as they are wrong, they All these symbols of various degrees of mystical intelligence. Exactly in opposition to the Gospel, but exactly in agreement with heathenism, the common throngs were to be little accounted of. The vaporous salvation which these Gnos-

tics acknowledged had no substance, included no love, was either a bare exaltation of knowledge or a theosophi intoxication, appertaining only to the "illuminated." The ordinary relations of life were incapable of being the vehicles of redeeming power; they were too trivial for this, or indeed unholy. The elect were bound up to a relentless asceticism, or given over to careless licentiousness, on the plea that the free spirit can not be defiled by the aberrations of matter.

subversive, and far more horrible. senate; we have left you only your of trial, a St. Polycarp refused all comall discussion, all idle distinctions, and called the Gnostic leader, Marcion, though one of the least mal-ignant, who asked him if he did not know him : "Yes, I know thee for the found in them. hese Catacombs were not, as is monly imagined, mere hiding-places The luxury of

s over, not to the time when it is yet at its height. Next comes the time of Christian heresies properly so called, that is, of the disputes in which all parties ac-

knowledged the historical reality of the facts of the Gospel CHARLES C. STARBUCK.

Andover, Mass. FIVE-MINUTES SERMON.

> Second Sunday after Easter. BEARING INJUSTICE.

There is more than this needed now. New circumstances have arisen. The "Who, when He was reviled, did not revile ren He suffered. He threatened not: but de ered himself sto him that judged him un stly." (l. St. Peter, ii. 22) justly."

One of the hardest trials, my dear ethren, to which we can be exposed, indeed, perhaps the hardest one all. is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world.

many things which we ought to

it so much if it were true; I

the Giver of every virtue that we can

It need not even be given by public opinion; no, there may be only a few who share in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, breach to me has belied them? It is of that that one has belied them? It is of little use to point out that the person of the Divine Master's recipe for salvawho is or seems to be a false accuser, may really not intend to be guilty of

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 SONGS OF THE SETTLEMENT BY 75

 Thos O Hazab

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 Anna T Sadher.

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 By Mrs Anna H Dorsey.

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could put it toge me to let him try him, but the fish did not get any. fourteen trout, so the cedar bushes Life Insurance-IS a means of creating an estate for lage, to try and in the first store, any, and I felt li you to leave your family.

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and she hugged ' God bless m sister was marc room with her

APRIL 12,

OUR BOYS

May

BY ELEAN April is here at to catch some trou ed the days, for love to fish, and what fish I get, to little sister. She I am ten. The ot little sister to bed she could sew and is the only one is cried as she sewe did not know who

another, you see don't have so muc have. Mamma s money to buy food I want to catch s s afraid becaus the ground that me go, but I coa she did not let me son's Brook, for I there every day hour I caught thr which I cut from I staye orms. time, and I had e hid them away, a er. I did not ea a hurry to get ba thing about them

hard work, not t when she kissed nck next time, m I did not catch an to the brook, the there, with a pole and a feather on didn't know enou his hook, I told h

fish, with a feather He laughed, an "It was a fly,' niest fly I ever two hours, and di ree trout while said to me.

How do you d I told him my don't like being o Well how do I do not do it

He pulled in hi long pole in five I asked him wh ole for. He said he di

step and crying. go to Lewis, he

He did and g them, and told 1

would bring him took the money,

Aunt Winnie's

ter's dress for m

the money, she t

looking at me. s "Bless my he you get all that

I told her abou

her to go to t dress for little N

for that much m "It is more th

pretty busy bu and keep wood o

She put on her ent. I though

back, but then

village. When dress and a hat

walked home w watching for me

most dark, when

all about it, the

pretty dress hu while Aunt W

watched her.

" What shall

Louise of Matti

together. "I don't know

gloomily; "te after all, and I

We are just abo

house," she add

vent.

happily as yet largely pagan and act. The old gods, it is true, were powerful at Rome a good while after Constantine, but mainly by reason of the haughty conservatism of the sena-torial families. The late Dr. Bancroft, in the Andover Review, has remarked how, on the bases of the statues raised to the Maximae Vestalium, the abbesses the sting is perhaps even greater, that he should believe a thing about us that of the Vestal Virgins, name after name has been erased, as the bearer of it had given up her august rank to pass beneath the waters of baptism.

judged guilty of, but are not; and that A Scottish Presbyterian professor, so we can afford to take some punish-A Scottish Presovierian professor, mentioned and commended in the Tab-let, has lately published a careful es-timate of the progress of Christianity in the empire. He, too, reckons the ment that we do not deserve, as we escape a flood deal that we do. No. we say to ourselves: "I would not number of Christians at Constantine's would rather take the burden of all the death at not very much short of one-half, even taking in, I suppose, the many wrong things that I have done, than of one that I have not." Perhaps comparatively neglected regions under that would not really be the fact, but the mountain ranges, or the imperfect we feel as if it were. Romanized parts of Gaul or Britain.

I think, then, that to find a real cure We see, then, that the Church was for our heartache about matters of engaged for centuries in too strenuous this kind, we must take the one which and continuous a campaign to St. Peter give us in the Epistle of to day. We must take refuge under the shadow of the cross of Him Who, as the leisure for academic inquiries varying spiritual state concerning the and standing of those outside her pale. Apostle says, "Suffered for us, leaving She had little practical occasion to dis-tinguish except between the world and "His steps." The Cross of Christ is the the kingdom of God. Her words to those outside were: "Christ says that He has not come to call the righteous well as for its sins; and we may as well come to it at once as wait until other but since not concern the ingite of the second seco consolations have failed. Let us, then, lay to heart our Lord's those myriads of you who own that you example in this matter, as St. Peter are under the power of evil, we offer tells us; let us keep it always by us, you Divine forces to redeem you from it and to clothe you with immortality." The principles out of which has grown to be ready for use at the first moment. Let us consider how slight and insig-nificant are all the false judgments that distinction between the body and can be made about us, miserable sinners that we are, compared with that which the soul of the Church were acknowledged, and sometimes brought forwas passed on Him, the Saint of saints; on Him who was not merely holy, but holi-ness itself, the source of all sanctity, ward, especially in the more theoret-ical East, but there was little occasion any practical development or ap-

lication of them. Even so, in our country, from 1861 to plication of them. 1865, there was small occasion for any was condemned not merely to death, civil distinction, except between Union-We should have and how not merely one or two, but the ists and Confederates. been very reasonably annoyed at long | crowds of His own people whom He had

tion: "Thou shalt love the Lord thy God with thy whole heart; and thou shalt love thy neighbor as thyself." Our neighbors are the suffering poor and the spiritually dark. They call on falsehood, nor be conscious of rash judgment, but may in his or her heart actually believe the charge, and feel us Catholics in their misery; and woe not only justified, but even under an obligation of conscience in making it, and thus be guiltless before God. No, to us if we heed not their piteous cry.

#### FOR EVERY MOTHER.

#### we feel is not true, and could not be. Nor is it enough to say that there are A Manitoba Mother Gives Practical Advice on the Care of Babies.

It is well known that nearly all infant troubles spring from a disordered stomach. Indigestion in a child will cause at first previsioness and sleeplessbut other more serious troubles will follow fast, such as colic or cramps, constipation in some cases, diarrhoea others, with fatal results in many cases. The mother who neglects hav-ing constantly at hand the means for Mrs. R. L. McMillan, Logoch, Man., is one mother who is particularly well fitted to give advice on the care of babies. Her standard medicine for the minor ailments of her little ones is Baby's Own Tablets, and she says:— "They are the best medicine I have ever used for infant ailments. I have given them to my baby for indigestion and stomach trouble and they are prompt and thorough in making No mother should be a single day with out the Tablets in the house."

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Anna H Dorsey. 125 ULTURES OF ERIN THE. By N J Dunn 125 VISION OF OLD ANDREW THE 50 4 

### The King of Spain as an Acolyte.

It is a rare occurrence indeed in these days that a king acts as acolyte at Mass. Yet the other day Mgr. Rin-aldini, the Papal Nuncio at Madrid, was writing a history of the Popes, ob-tained access to the secret archives of celebrated Mass in the chapel of the royal castle. When he appeared vested in the sanctuary he found young King Alfonso ready to act as his servtreating these ills takes an awful risk. er, and the facility the royal lad displayed showed him to be no stranger in that capacity.

# Liquor, Tobacco and **Obacco and Morphine Habits. ests of the Papacy.' Well, for my** part,'' (Bishop O'Dwyer continued) '' and speaking for my brother Bishops,

#### A. MeTAGGART, M. D., C. M. 75 Yonge Sts., Toronto.

References as to Dr. McTaggart's profession-al standing and personal integrity permitted Bir W. R. Meredith, Chief Justice. Hon. G. W. Koss. Premier of Ontari to teach his history truthfully and honestly as he found it." Sir W. R. Merealth, Chief Justee, Hon, G. W., Koss, Premier of Ontario. Rev, John Potts, D. D., Victoria College Rev, William Caven, D. D., Knox College, Rev, Fatner Teety, President of St, Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto. Thos, Coffey, CATHOLIC RECORD, Londou.

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As to History.

whether it is true or not, it expresses

our view on the matter. It is said that the very learned Father Pastor, who

the Vatican for the purpose of doing so.

and he asked His Holiness, the present Pope Leo XIII., as to how he should deal with certain inconvenient incid-

ents in some of these documents. The Pope said: 'Simply tell the truth;

write the history; tell the truth.' He added: 'I verily believe that there are

some Catholic men now who, if they

were writing the Gospels, would leave out the denial of St. Peter in the inter-

if we had a professor of history we should never dream of asking him to

falsify his own judgment, to suppress

If history were taught and written

everywhere and always in this Catholic

spirit, there would be a great deal less

bitter controversy and bigotry in rela

religion .- N. Y. Freeman's Journal.

tion at least to the historical aspect of

the facts of history ; we would ask

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him

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Buckeye Bell Foundry, Cincinnati, 9,

" Nonsense, We're all right singing to her i the hall window Ten dollars ing at the gold onder if the But mother nee fully, and she enough for it: thing. My tui books and clot year. Louise v for music and s ways does ; and girl I ought to mother's bonn some to be so p bonn and Mattie fr flower beds in and sighed and Mattie could Louise, days given to them ing father, wh ten when they the girls incre

he family wer for spending m Mattie and make their allo They both att that took near tuition and bo for clothing an herefore, wer few "extras" the girls. T and painting-

decreased, and

monthly allow

Mattie, while

but instructio ary, and bot nselves of

"I shall spe ance for mus