TEE TRUTH ABOUT THE CATHO LICCHURCH.

BY 'A PROTESTANT THEOLOGIAN

CXXVIII.

Doctor Hodges, speaking of the flight of many Protestant clergymen from England to the continent on Mary's acn, says that Cranmer remained So did Latimer, Ridley, Hooper, and Ferrar. There were five distinctively Protestant bishops; all five remained and all five were burned. The principle noblesse oblige had its full influence with them, as with other leaders. ence with them, as with other leaders If it prevailed with Latimer, who had surrendered his inferior see years besurrendered his interior see years so fore, much more with Cranmer, who was, by papal institution, still un doubted and as yet undeprived Primate and Metropolitan of all England, acknowledged alike as such by the Catholics, who detested him, and by the Protestants, who followed him. But although the sense of his high dignity, combined with the hope that the incom-parable servility and pliancy of temper which had carried him safe through so many shi tings of royal humor would save him now, had restrained him from flight, it unhappily had not strength enough to save him from denying his profound convictions by signing six successive Roman Catholic professions successive Roman Catholic professions of faith, each more pronounced than the preceding. As Archbishop Spald ing remarks, Ridley cannot be compared with him. Ridley, when first thrown into prison, was weak enough to recant. Had he persevered in his recantation, this would undoubtedly have saved his life, for he was generally respected and beloved. But, as the Archbishop remarks, he almost instantly recovered his courage, withstantly recovered his courage, with-drew his recantation, and suffered manfully for his real belief.

Macaulay seems quite in the right in saying (something which worries Froude tremendously, but which he can't deny) that as Cranmer had never failed to sign every profession of faith enjoined by the Crown, under Henry and Edward, so his successive and deepening apostasies from his own inner belief under Mary were simply in a line with his whole career and character. What else than abject and unbounded submission to the reigning monarch could be expected of the man who lamented that the sovereign had thought it necessary to send to the scaffold a servant who "loved the King as much as he loved God ?" haps we may say for him that it was not so much cowardice that governed htm as incurabld stavishness of spirit. As Macaulay says again, had Mary given him his life, he would doubtless have gone on signing as many more recentations as she offered him, and so would have survived until a new reign had given him opportunity to abjure all his abjurations, and by new com-pliances to purchase anew the right hich he had exercised before against Unitarians and Bapaists, of burning men and women more honest than himselt.

How can we, without confounding all differences of character, put him in one class with his four episcopal fellow sufferers, of whom three had remaine firm throughout, and the fourth had wavered but for a moment?

Froude compares Cranmer to Peter. The monstrousness of this comparison will appear if we think of Peter as Christian Church, denied his belief as often as the Roman Enperor required it of him, and having only recovered courage when he saw that he was go ing to be crucified anyhow! Peter fell once under an overpowering mo mentary terror, but he thenceforward was fearless through all the years unto the end. However, the man who has not shrunk from comparing Julius Crear to Jesus Christ, is not likely to shrink from any lesser shamelessnes;

Doctor Hodges, however, declares that Cranmer at the last, honestly be lieving "that his life was safe if he would only a seventh time, and now in public, renew his previous recantations, unexpectedly revoked them all, declared that the hand which had signed them against the truth which he thought in his heart should, as chiefly guilty, be the first to burn, con cluding with the declaration, And as for the Pope, I refuse him as Christ's enemy and anti-Christ, with all his false doctrine.

Now there is no doubt that the de prived Archbishop, in St. Mary's Church, Oxford, being expected by all to renew his profession of submission to the dostrine and jurisdiction of the Church of Rome, did unexpectedly as tound the authorities by revoking his revocations, and rejecting the Pope as anti-Chris'.

The question is: Did he so suddenly renew his profession of Protestantism n renewal of moral courage. in a sudde honestly believing that he was throw ing away a life which a moment be-fore had been safe; or did he only re new it when he perceived, from the whole tenor of the proceedings, that, whether he died Catholic or Protestant. his death was certainly and immedi ately impending?

Now, not to speak of other histories, we have three current accounts of Cranmer's death. One is by Hume, an unbeliever ; one by Lingard, a sincere but candid and moderate Catholic : one by Froude, an uncandid and most im derate Protestant, and an ardent ad mirer of his hero Henry's favorite Archbishop. All three give precisely the same account. The unhappy man, had been previously degraded who had been previously degraded all of from all the hierarchical degrees, was all of make his public declaration of fach before the congregation gathered in St. Mary's, and was thereupen to be at yeu.

once led to the stake. No promise of mercy, throughout all his imprisonment, and after all abjurations, had been made, or even intimated to him, from the Queen. The Council, indeed, advised her that he had been, in his place as Primate too thoroughly involved in the whole auti-Catholic policy of the two preceding reigns, including the inexpiable wrongs done to Catharine of Aragon and her daughter, to make it possible to pardon him, consistently with public policy. He knew this per-fectly, although he still clutched de

spairingly at straws. If he still had a phantom hope of life when he was carried into St. Mary's Church, how can he have kept it dur-Church, how can he have kept it during the sermon that was to precede his
last declaration? Dr. Cole, the
preacher, addressed himself to the
prisoner as to one who was to die im
mediately. He recounted his herestes
his persecutions of the Catholic Church,
presided that for his due! praised God for his final conversion assured him that the Divine grace would temper the fiame, so that he should not feel it, more than did the Hebrew children in the flery furnace, and that memorial Masses should be said for him in all the churches of Ox

ford Now had there been one faintest shadow of a hope in the Archbishop's mind before the sermon, how can w suppose that there was any after it? Cranmer knew himself, and his own history. He knew the Queen, her history, and the severe implacability of her character towards the man who had been her father's chief accomplice in the wrongs done to her mother and And now the final address made to him assured him that he was to die at once. What reason can he have had for supposing that all this was a make believe, and that after he had gratified his enemies, and above all the stern woman of Whitehall, by one more hypocrisy, he was to be safe perhaps not from prison, but certainly from the stake? Of this there is neither proof nor probability. Hume does not warrant it. nor Lingard nor The Britannica speaks Froude. sightly of it as a possibility, but does not urge it. The "Dictionary of National Biography," so careful to give the precise results of the latest inquiry, does not even mention it.

Now what excuse can Dean Hodges give for stating that Cranmer reverted to Protestantis n after Dr. Cole's ser mon, "honestly believing" that one more acknowledgment of the Church would save his life?" Can of Rome ' he say that I have misremembered my authorities? That is possible, al though I am not apt to misremember, especially after having gone carefully over them within a few months. Does he say that the Britannica regards this view as at least possible? Yes, but he himself states it as if, instead of being against the whole complexion of the events, and the general tenor of the authorities, it were a well known fact, which there is no occasion to discuss I do not believe Dr. Hodges to be capable of prevarication, or I should call this, so unlike his general temper, I believe it is a prevarication still, but that it has been taken, in his usual temper of cheerful thoughtless ness, from some one else.

Those of us who view the English Reformation as having been, through Cranmer, saved from running on the rocks of Henry's uncertain moods, are surely not therefore bound to respect the man. Pliancy and servility may having, during twenty years, remain serve a providential end, but assuredly hav are far from being qualities. I am not willing to own that Protestantism is so scant of martyrs as to be obliged to take up this man for a martyr.

CHARLES C. STARBUCK.
Andover, Mass.

THOUGHTS ON THE SACRED HEART.

If all the associates of the League will do their duty during the coming month, what wonderful things will take place! The sinners will be transformed into true Christians, the off cted will be comforted, the intemperate made temperate, and the poor will realize that they have treasures

the world cannot take away. What comfort and consolation the Sacred Heart gives to those who are devoted to It, words cannot express.
Try and see what changes will come over you if you practice this devotion faithfully. Life then will be life in deed; each day you will be able to lay up stores of graces that will strengthen you for all your trials. In a word, you will be able to see what to do, and to

"What festival do we celebrate today, my Father?" asked Father de Ravignan when dying. "The Wound of the Sacred Heart of Jesus," was the reply of his Superior. 'On my Father the Heart of our Lord! What a beautiful gate by which to enter Heaven!'
-Life of Father D. Ravignan.

Behold what this adorable Heart requires of its friends: Poverty in intention, humility in operation, purity in object. — Biessed Margaret Mary.

Thee alone, © my God! Thee alone does my sull desire, and my heart knows no peace unless it rests in Thy Sacred Heart!—St. Catherine of

The Decree of the Sacred Congregation of Rites declares that "the sanc tity of Margaret Mary consisted wholly in the ardent love by which she was consumed for the Heart of Jesus, and in that indefatigable zeal wherewith she strove to excite all hearts to render Him love for love."

Choose for a friend in preference to al others, the amiable Heart of Jesus, Which alore will be faithful in death when all things else will be taken from

FIVE - MINUTES' SERMOR.

Third Sunday of Lent. HUMAN RESPECT.

"He that is not with Me is against Me,"

(Luke 11. 23. "He that is not with me is against Me and he that gathered not with Me scattereth " This is the dictum of our heavenly King. Our Lord wishes to say, he that has not he will and the urage to declare himself openly as My disciple, him will I count among My enemies who fight against Me On another occasion our Lord says:
"For he shall be ashamed of Me, and
of my words . . . the Son of Man
also will be ashamed of him." (Mark
8, 38) You may ask, Has our Lord sufficient cause to pass so severe judgment on those cowards who a ashamed of the faith, and w cowards who are on account of poor, miserable man despise Almighty God. An honest man is ashamed only of some thing bad, despicable. Is it possible that faith, the holiest and noblest gift

which God has given to man, is con sidered as something wicked and des picable? The coward who offends God through human respect, degrades taith. If he does not do so in words, he does so in deed ; for by his action he declares before God and the world that it is a disgrace to be a follower of Christ and a member of the Catholic Church. Is this not a gross insult to Him who has given us this precious gife, who has brought it from Heaven? Who are those who basely insuit our Lord? Are they good and noble? An, no! These are enraged at this im pious conduct. Those by whom our Lord is set aside are the outcasts of a community, the mockers and scoffers of all that is good and holy. For these vile creatures who deserve nothing but scorn, you are ready to become a traitor to Christ! In order not to lose their good will you are willing to lose the love and friendship of God Can a more shameful and disgraceful treatment be offered to God? What causes this fear for which you deny your faith? Have you become as-hamed of its pious practices? Is it be cause you fear to be incarcerated, tor tured, or led to death? If this were the case, although your cowardice would be inexcusable, it could be understood; but no, the terrible mis fortune before which you tremble, consists in a spiteful joke, a sarcastic re mark, or jeering and laughter. And

ter. What does the recreant gain by his mode of acting? What does the Chris tian gain by his faint heartedness Does he expect to have the honor and esteem of those scoffers whom he fears?
On, no, they may let him alone, but in their hearts they despise him as he deserves. The most wicked sneerer feels nothing but contempt for the one who, through human respect, becomes traitor to his convictions.

for this you are willing to offend God,

by pretending to know Him no longer! Truly, if the matter were not so ter-ribly grave, the absurd fear of such

cowards would be a subject for laugh-

And

When our Lord was standing before the tribunal of Pilate, the murderer Barabbas was brought from the dun geon and compared with our Lord. Then Pilate, speaking to the people said: "Whom will you that I release to you: Barabbas or Jesus that is called Christ ?" (Matt. 27, 17.) And the rabble with one voice cried out:
"Give us Barabbas" Pilate acked:
"What shall I do then with Jesus?" and they all said: "Away with Him, crucify Him." The Christian who crucify offends God through human resp acts similarly to the Jewish rabble. Whom do you prefer, the devil ask: him. Whom do you wish to please Jesus, or Barabbas? Jesus, your Saviour who has loved you even unto death, unto the death of the cross, or these coffers whose praise will bring you no gain, whose icers can do you no harm And you cry out: Give me Barabbas
But what will you do with
Jesus? I will crucify Him, I
will hold His commandments in contempt, I will scoff at Jesus and at His Holy Church.

Such are the outrages which the cowardly Christian heaps upon his Saviour, and yet this Saviour will be his Judge. What a terrible condition for the poor miserable Christian ! Lord will act as He predicted : "He that shall deny Me before men, I will also deny him before My Father, who is in Heaven." (Matt. 16. 33) If herefore, you expect to find favor be fore your eternal Judge, then away with this pusilianimity and fear of human respect; away with this idel of the world, which competes for the reign of the King of Heaven and earth in ou hearts. Let us be courageous Chris tians, not cowards. Let us be faith ful disciples of our Crucified Lord, wh was not ashamed to die as a malefactor for us on the cross. Let us imitate those holy martyrs who joyfully sacri ficed their lives for the greater honor and glory of God. Let us follow those numberless saints who not only knew of our Lord spoken in the sermon on the mount: "Blessed are ye, when they shall revile you, and persecute you and speak all that is evil against you untruly for My sake: Be glad and rejoice, for your reward is very great in Heaven." (Matt. 5, 13) Amen.

EDUCATION AND UTILITY.

"Intellectual culture is its own end: what has its end in itself has its use it self also. A healthy body is good in itself; so is a healthy intellect. If a college of Physicians is a useful insti tution because it contemplates bodily health, why is not an Academic Body, though it were simply and solely en-

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gaged in imparting vigour and beauty and grasp to the intellectual portion of

The Edinburgh Reviewers, (Jeffrey, Smith, etc..) in one passage speaks of a useful education as one that cultivates the 'understanding,' gives a 'talent for speculation and original enquiry,' and a 'babit of pushing things up to their first principles': this is what I have called a good or lib eral education."- Newman.

THE CORONATION OATH.

English Catholic Objection to its Juration by Edward VII.

(From the London Tablet.) The Archbishops and Bishops are ordered "by the King to make certain changes in the Prayer Book They are routine changes, of course, but there is the "supremacy" principle at work. In the impending cor onation service also further expression will be given to the inviolable Protestantism of the Establish nent. But on that coronation serv ice we must be permitted a word of our own. With the internecine strite within the Established Church we are c ncerned only as observers, though as deeply-often painfully-interested But the form of corons tion oath does much more than show its preference for the "low" rather than the "high" in Anglicanism. I goes out of its way to make the sovereign not merely the abjurer of this or that "high" tenet, but the open insulter of the faith of his Catholic sub ects, whose sacred beliefs are branded

as idolatry and superstition. "I do not believe," Edward VII will be expected to declare, "that in the Sacrament of the Lord's Supper there is any transubstantiation, and that the invocation and adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass as they are now used in the Church of Rome, are superstitious and idolatrous." As if this were not enough to enforce on

the King, who has knelt time and again at nuptial and at Requiem Mass before our alters, the alters of God, a passage is thrust upon his tongue which causes him to impugn by im-plication the personal honor of Catho-lics as men of truth and plain speakers - and this in the very presence of his Earl Marchal.

The theory is that a Catholic would take the oath with reservations. He would have his crown and his Mass, too. So the King must stand up and say: "I do solemnly declare I make this declaration, and every part there of, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants (the irony of it to day !) with out any evasion, equivocation of mental reservation whatsoever and without any dispensation already Pope, or any authority or person whatsoever, or without any hope of any other such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before man, or absolved of this declaration or any part thereof although the Pope, or any other per should dispense with, or annul the same or declare that it was null and

void from the beginning. Such language from the mouth of the ruler of ten millions of loyal Catholics, we must plainly say, is intolerable.
It is an insult to the Pontiff and to the Catholic world ; it is an insult to the King himself, and to nobody, we are certain, will its terms be more obnutious. In this respect the King is bound while his subjects are emanci Until 1829 this very same oath had to be taken by members of Parila ment. It was then abrogated for sub jects of the Crown except in the case of the Lord Chancel tors of England and Ireland and a few the other high offices of state. In 1867 a bill abolished the oath for these in Eng

land with one single exception. The Conservative party, with its great majority in both Houses of Par ament has time and power to follow this precedent and to free the King rom the obligation of imposing an in dignity upon an immense body of those who to day acclaim his rule

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