Sacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXVIII.

As Luther was so absolutely regardess of truth in his relations to the atholics, he was of course equally regardless of justice. In any private suit he would doubtless have been thor oughly just. He was, for his family and himself, neither ambitious of dignities nor greedy of gain. It was very different in his public relations. He did not content himself with main taining that, as former generations had endowed monasteries and bishop rics for the maintenance of the Christian religion in the form which they held true, so later generations had the right to apply these endowments for the maintenance of the Christian religion in the form which they themselves held true. Whatever any one may think of this plea, at all events it admits of argument. It seems strange reason-ing, however, to say that actual incum bents, who had been instituted into their benefices on the express condition that they should maintain the Christian and Catholic religion according to the standard set forth by the See of Rome, had forfeited the provision made for their living by remaining faithful to their covenant. Surely faithfulness ought not to incur forfeiture.

This scruple was felt by the Scottish Presbyterians, by Elizabeth, even, in some scant measure, by Henry the Eighth. Long afterwards, the Puritans who turned out the Anglican ministers allotted to them so much of their former revenues as might at least keep them from starving. When the turn of the Episcopalians came, and these, on the fatal Saint Bartholomew's Day of 1662, turned out of their livings two thousand non conforming ministers, it esteemed a singular aggra was justly esteemed a singular aggra-vation of inhumanity that they left them without any provision, to live or die as they could.

Luther seems to have been troubled with no such scruples, either of justice or humanity. He propounded but one question, concerning Bishops, abbots, canons, monks, friars, nuns and parish Do they accept "my Gospel?" This has been revealed to me directly by God, and no one can be saved who refuses it. It consists in three chief I. Every man is justified by the merits of Jesus Christ as soon as he ms himself justified, before love and without love, and without any regard whatever to any sins which he may commit, so long as these are not so heinous as to break up his confidence of justification. especially, unless excessive or monstrous, is no impediment to justifica Luther takes particular pains to say this, and to apply it to priests. If they will only hold with him, he gives them express leave to have one, two or three concubines, as they may please II. Man, since the tall, is wholis free will. In good and evil alike he is absolutely passive. III. In the Eucharist, after consecration, there is no change of substance, but, at least in the reception, Christ is present in His material body, as well as in soul

and divinity. If any of these classes accepted these three propositions, Luther did not conhimself very much about other matters. They might worship in the ancient vestments and very much cording to the ancient rites, as he himself did for many years, boasting that a foreign Catholic the difference. He instructed his preachers that the changes which they made in the Canon of the Mass, al though vital, should be as far as pos sible kept from the notice of the people by the use of the Latin. The Rev. J. P. M Schleuter, S. J, has been kind enough to send me a very ortho dox Roman Catholic catechism compiled out of the various works of Luther's Protestant time. He does not seem to have minded it if his disciples kept up a connection with the Pope, which they did, so long as Trent had not fin ally pronounced, in a measure which now, since the breach has been defi nitely confirmed, appears to us hardly

intelligible. In all these matters Luther was very tolerant. On the three articles of "my Gospel," however, he in-sisted inexorably. S) soon as any ecclesiastic or monastic or monastic person scrupled to receive them, he declared him, or her, to have forfeited all right to the income which had been assured to him. "Turn them out into the street, and let them beg or starve, seems to have been the substance of his advice concerning the refractory. Where the incumbents, from Bishop down to country-pas'ers accepted 'my they were to be left undis-Gospel," turbed. Otherwise their revenues with possibly a few pocket pieces allowed them for a start- were to be made over bodily to the princes or burgomasters, who should apply some scanty part of them towards the stip ends of the new ministers, and use the rest as they would. He seems, for while, to have scrupled whether it was lawful, or at least evangelically expedient, to use the old buildings even for the new Gospel. The monasteries pretty much one and all either pulled down or made over, as in Engto the temporal lords, and he hesitated for some time whether the holy cause would not be better served by tearing down all the churches than by keeping them up. However, on this point, he finally gave in to the more conservative policy.

Bucer, of course, would have had no

difficulty about a general confiscation of church property, for he called for a general massacre of the Catholics. clergymen and laymen alike. taught that all Protestant lords were sedan-chair, -- Spanish proverb.

bound in conscience to burn alive all their Catholic subjects, with their wives, children, and cattle, or to put them to the sword. Of course then everything short of this was pure favor. Luther, however, only called

for the massacre of the Pope and Cardinals. All other church persons he was content simply to rob of all they had, at least of all they had from the Church. His temper towards all those who would not accept "my Gospel was equally inhuman and unjust. How was it with general humanity, and care for the unfortunate? certainly is an essential part of a

Christian conscience. As is remarked by the two German writers, Bensen and Scherr, both of whom, it is observed by Janssen, are decidedly hos ile, and even bitter towards the Catholic Church, before the Reformation the leaders of the Church - however defective they might often be in their personal conduct—" never, at least in theory, approved the oppressions of the various spiritual or secular lords, but, even as against the Emperor, powerfully and for the most part suc cessfully vindicated the rights of man and of the people, while the evangel ical reformers have incurred the re proach of having first preached and carried through among the Germanic races the temper of servility and the supremacy of mere force. Luther "blend these two authors, who both peak to the same effect-" is the real inventor of the doctrine of unconditional submission to the ruling power.

Sime men have been very absolutists in theory who nevertheless were intensely sympathetic with the poor and oppressed, and were always ready to plead their cause before high and low. So it was with bishops and abbots innumerable of the Middle Ages, whether they were autocratic or democratic in opinion. So it was with the disciples of St. Francis throughout the So it was with the Popes, who as the Grand Sanhedrin of Paris declared in 1801, had been protectors even of the hated Hebrews when illinstructed Catholics were plundering and murdering them, and who fulminated excommunication against the "Jow batters" of those days. So it was with the the friars of the New World, above all with the Dominicans, when they pleaded against the planters and the viceroys the rights of the Indians. So was it even with the Spanish Inquisition, when it confiscated books apologizing for cruelties towards

How was it with Luther? The exact opposite. He himself was a peasant, "a thick-skinned peasant," as he calls himself. We should have thought that he knew the heart of a peasant. He himself has born testimony to their wrongs, especially since, as Janssen points out, the hard absolutistic civil law of Pagan Rome had more and more driven out the benignant old German law, which, though somewhat uncouth and clumsy, was instinct with the spirit of Germanic freedom and of

Christian benevolence.

How Luther really stood affected to wards the sufferings of the common people, we shall see in our next. Of all the strange vagaries of unreflecting oulogy, that which makes Luther the father of popular freedom seems to be one of the strangest. Compared with him William the Second might be called an extravagant democrat. Charles C. Starbuck.

2 Meacham street. North Cambridge, Mass.

#### PRAYERS THAT ARE DEMNED.

There are a number of prayers that some Catholics persist in using which are condemned by the Church. One of them is described as having been 'found in the tomb of Our Saviour. That and other nnauthorized prayers the Sacred Congregation of Indulgences have condemned. The following is a translation of the list:

1. The Litany of the Blessed Virgin of Sorrows, alleged to have been com posed by Pius VII.

A salutation to Mary Mother of Sorrows, made after the model of the Ave Maria. The beads of the Crown Thorns, so called, each grain of which

resembles the head of an animal, representing the birth of Oar Lord, be ween an ox and an ass 4 A revelation alleged to have been made to St. Bernard regarding

the wound in the shoulder of Oar The rosary of the merits of the Passion and death of our Lord Jesus

Christ. The words supposed to have been uttered by the Blessed Virgin when she received in her arms her beloved Son.

A prayer to the Saviour of the world. A prayer of Pope St. Gregory, written to St. John, at Rome, in letters

of gold. A prayer to the Holy Cross, to which is attached the promise of the deliverance of five souls from Purgatory if recited five times on Fridays.

10 A letter of Jesus Christ, on the

drops of blood which He shed on the way to Calvary, said to have been found in the sepulchre of our Lord. 11. A spurious brief of St. Authony of Padua.

12 A book, entitled: Crown of the Saviour, etc.

13 The prayer to the Blessed Virgin, beginning; Hail, O Sovereign Virgin, etc. 14 Lastly, a prayer in memory of

with the promise of graces ineffable.

There is no going to heaven in

## PIVE - MINUTES' SERMON.

Second Sunday After Epiphany.

CONSIDERATION BEFORE MARRIAGE.

"And Jesus was also invited, and His disciples, to the marriage." (John 2, 2.) Happy were the bride and bride groom mentioned in the gospel of to day-happy indeed, and highly privileged souls, to entertain Jesus and Mary, His mother, as guests at their marriage feast. On this occasion our Lord, through the intercession of His blessed mother, wrought His first miracle, and from the fact of His Onnipo tence, thus contributing to the greater festivity of the marriage feast, we may justly conclude that the bride and bridegroom were the recipients of many spiritual favors. All those who enter the holy state of matrimony may become partakers of similar privileges, if they would also invite Jesus and Mary to their nuptial banquet. They come most willingly to attend the marriage of a pious and God fearing couple-not in a visible was done nineteen cen manner as turies ago-but in an invisible man ner by bestowing the same treasures of graces and blessings. But, unfor tunately, at too many marriage cele brations our Lord and His blessed mother are not desired : the doors are closed against them, because a union is about to be contracted for which God an have no blessing. They are also frequently closed on account of sins committed during the time of betrothal, thus calling forth the just con-

lemnation of God. Whosever intends to enter the matrimonial state must first prove himself, to ascertain if he is called to this state of life, if he is able to fulfil its duties and obligations, and if he can bear its burdens. When one is about to engage in a profession or undertake an important affair, do not these considerations form the subject of serious reflection? This being the case, how much more should those reflect who are about to contract a union, which involves the happines of time and probably that of eternity A blind man will not devote himself to painting and a deaf man to music, for their common sense tells them that they are unfit for these arts. With matrimony alone, this important state of life, upon which depends the weal or woe of a life-time, yea, which often decides the state for all eternity, these serious reflections are cast aside, and all prudence and foresight are cast to the winds. How many there are who blindly and recklessly enter this holy state, although they are warned to the contrary, although they are told by persons of experience and wisdom hat they have not the necessary qualifications to perform the onerous duties of the marriage state, although their own conscience tells them that they are not called to this state of life. Or is it not blindness for persons t betroth themselves when their condition of health renders them unfit for a happy family life? Again, is it not the height of absurdity and reckless ness of others, to think of marriage when their advanced age should rather remind them of the grave? Is it not madness for boys who have not passed the years of indiscretion, who cannot even support themselves, much less a family, to think of marrying; or when girls, well acquainted with the latest styles, but absolutely ignorant of the first principles of household duties, who perhaps, know how to sweep into a ball room, but not to

sweep a room, who can adjust thei hats according to the latest fashion, but who can set no tatle, prepare no meals—is it not worse than foolish for them to enter the marriage state? requires no prophet to foretell the future of such a union. The bonds of matri pony become chains of misery My dear Christians, if you do not wish to run blindly into misfortune, then reflect seriously if you are sufficiently qualified for marriage, that is, if you have arrived at the proper age, enjoy the necessary health, have sufficient experience, are able to support a family or conduct a household, and if you have acquired the principles of morality and stability of character. If you find you do not possess these requisites, do not think of matrimony, for Jesus and Mary cannot accept an

invitation to your marriage feast. If, after serious reflection before God and your own conscience, you have reasons to believe that you are called to this state of life then use the utmost care in selecting your consort Before engaging a servant, you ask for recommendations, inquire about his or her habits, lest a thief, sluggard or villain into your family circle in place of a trustworthy servant. Should you have been de ceived, the evil would not be great, for you could, at any time, discharge the servant. It is different, however, with matrimony, when once you have been united in these holy bonds, there is no power on earth that can sever them, for "what God hath joined to gether "says Holy Writ " let no man put asunder." You may weep and lament, the tie remains, death alone can dissolve the union. Oh, what care should not every Christian bestow upon this selection! What fervent prayer should be offered to God by those who intend to decide upon th choice of a consort for life! Besides receiving good counsel from pious parents and experienced persons, they must use their own judgment and study well each others habits and dispositions. If your choice should fall upon one not of your faith or if you the glorious death of St. Benedict, discover him to be a drunkard, a spendthrift, an idler, a gambler or scoffer at religion, make it your principle to sever the connection, for he who does not love God will not love

you; one who will not practice his or her religion will not make you happy. But, alas! how often are not the counsels of Christian prudence thrown carelessly to the winds! One con-tracts a mixed marriage, another thinks only of beauty or money, a third has only passion for a motive and attempts to build a temple of wedded bliss on the foundation of carnal desires. He paves the way to the bridal altar with vices and then expects God's blessing. If the result of such marriages is unhappiness, where lies the fault? If those frivo cus persons come afterwards in their misery for consolation what shall we answer them? They deserve naught but the reply : You fool, why do you lament, it is your own fault. Who chose for you such a man, such a woman? It was not God, for you did not consult Him in your prayer. Not your parents, for you listened not when they counseled you and entreated you with tears to break off the en gagement You must now bear the burden of your own folly; you mus bear the consequences of your own foolishness and endure the misery of our own selection. Be warned, O Christian youth ; re

member that your temporal, and perhaps eternal happiness depends on the choice you make. Do not make this solemn engagement carelessly, but only after prayerful consideration.
Lo not be guided by pride or vanity or personal attraction only, but by moral worth. Do not permit yourself to be blinded by passion, overlooking vices in the hope of reforming them la er. Have nothing to do with scoffers at religion and enemies of your holy faith. Pray to God, invoke the Blessed Virgin, St. Joseph, your patron saint and your guardian angel; ask their guidance in your choice, that you may never regret it. During the time of your betrothal, live in innocence and in the fear of God, avoid all dangerous occasions of sin pray earnestly and frequent the sacra nents. Jesus and Mary will come to your marriage feast only when you nave acted according to these admoni tions, and when your choice is such that it will call down the benediction of Heaven. Amen.

NOW IS THE OPPORTUNE TIME. "What else," asks the Rev. A. P. Doyle, "is the dying out of the blat ant infidelity of ten or fifteen years ago but the scurrying away of dark clouds of the night? What else is the decay of agnosticism, and the return of scientific men to religious standards symbolized in the religious death-bed of Romanes, but the dissipat ing of the mists of darkness? else is the worderful spread of the devotion to the Sacred Heart, with its hundreds of thousands of adherents, with its eager First Friday throngs in every church in the land, but the au rora of this dawning day? In other countries, too, similar signs are visible. In France the national vow church is calling out a remarkable profession of the national faith, the apostles of naturalness no longer commands an attentive audience, but they who have written of the Christ-the Fouards, the Le Camuses, the Didons, the Ha-

mone, they are the popular favorites. Now is the opportune time for the Catholic Church. When the warm sunshine of spring has softened the icy soil, and the earth is relaxed from the grip of Jack Frost, then the hus bandman must begin his work, toiling from early dawn until dusk, in order that his harvest may be great at the end of the season. If the farmer neglects the opportunity, the same rays which softened the earth will later cake it into hardened masses.

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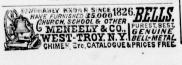
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## OUR BOYS AND GIRLS.

Truths for Girls. Never mind the dimples if there's sunshine in your smile.

At least one little act of kindness a day and an easy pillow at night. Neatness of dress first, and style may come as an afterthought.

'teens will wrinkle a girl's forehead like a crone's by the time she is twenty.

Try making yourself as agreeable to your brother as if he were some other girl's brother. It will pay to near win his boyish confidence.

How many thoughts a day for mother's comfort do you give?-New York Harald.

Making the Angels Happy. The following touching little incident was related of the late Bishop Phillips Brooks just after his death. Perhaps we have given it before, but it is worth repeating.

The Bishop had for a long time paid

some little attention to the five-yearold daughter of one of his parishioners, and the little one always expressed her delight when, in company with her mother, she met him on the street.

The day of the Bishop's death the mother came into the room where the little one was playing, and, holding the bright little face between her hands, said tearfully: "Bishop Brooks has gone to heaven!" mamma," was her answer,

" how happy the angels will be?"

There was a great chattering among the children at the dinner table the other evening over a pin set with tiny pearls that Bob had won at a bicycle race. I know the funniest story about

pearls," said little Elizabeth, who was always reading fairy tales. "They say that pearls are made out of dew so m drops, and that once every year the pearl oysters come up to the surface of the water, find a dewdrop, and then go down to m ke it into a pearl." Then such a shout of laughter as went up from the children!

"On, Elizabeth, what a goose you are," chorused all of them.
"Yes, that's absurd," chimed in Bob, "to think that oysters would take the pains to come to the surface to get dewdrops when water is all a bout them. Why, Elizabeth, if you don't stop read ing tairy stories you will turn into a

fairy yet."
"Wish I could," muttered Eliza beth, as she climed into Uncle Jum's lap. "I'd be a good fairy to Uncle Jim, and I don't say what I'd be to you, Bob Dempsy ; you're always mak-

ing fun of me. Well, well, never mind, Elizabeth," said Uncle Jim, patting her cheek, "just ask Bob if he really

knows how pearls are made.

Bob looked a trifle serious and shook

"Give it up, I never thought any thing about it," he answered. "Very simple indeed," said Uncle "Pearls are made by the oyster putting a smooth covering on some grains of sand that get inside of his

rubbing against his mantle." Mamma hadn't said a word until now. She questioned: "Desn't it seem as though the oyster might teach us a lesson? He deliberately goes to work and proves that uncomfortable trials may be smoothed over and at

last turned into pearls."

The children looked grave. Thinking caps were put on.

The fchool-Girls' Faint.

Catherine! Catherine of Alexandria, that famous old city in Africa, whose library was one of the Seven Wonders of the world, - yes, and would be to-day, had not a stupid old caliph of Mecca burned it down. Oh, what a glorious Saint she is! Delightful stories are so entwined about her name that one is quite bewildered where to Thoughtful scholars and begin. grave professors kneel at her shrine before they go to their daily task ; painters and poets dream of her. In the great schools of Europe you may see her mild, intelligent face smiling down from the wall where she is framed with a book in one hand, a pen

in the other. In the famous picture

galleries she is represented as borne through the air by angels, or receiv-

ing on her finger a ring from the

Infant Jesus, or seated in the midst of

learned doctors. Sprung from a royal race," Catherine lived in the time of the persecu tions, and died a martyr to her faith They tied her to a great machine made of four wheels, with knives along the edges, which tore her delicate body to pieces. After this she was beheaded. But some say she was not injured at all by the wheels, -that the angels came down and shattered the machine to pieces. Often in her pictures she is represented with a wheel by her side, as a symbol of her triumph; and perhaps you will be surprised to hear that the pin wheels fire off on the Fourth of July are

sometimes called Catherine wheels. Now, Catherine was not always Christian-at least, so the story goes, -but she was an exception, to the common run of pagan girls, who lived for pleasure alone; for she shut herself up in the palace and devoted herself to study. And as she was of royal lineage, the people shook their heads at her strange behavior, and besought her, since she was so much given to study and learning, to take a husband to carry on the business o "You are endowed with the family. four notable gifts: royal blood, vas wealth, learning which makes you

old her robed h sanctua reigned Lady t Head.

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