BY A PROTESTANT THEOLOGIAN.

CLIV.

formers were guilty in varying measure, though none, it is true, in so I have examined again, in the light of the latest and most careful author ity, that of the "Dictionary of Nation al Biography," the charge which I had previously accepted and twice advanced against Archbishop Tillotson, namely, that he said that it is a man's no, but his most intimate companion, yes. I do not believe that Melancthon means to imply actual criminality, but duty to accept the religion which the magistrate may offer to him, unless he can show a Divine revelation for re-fusing. I find that what he did say was simply this, that no man had a right to make proselytes from the established religion, unless he could show a miraculous warrant. The established religion here, of course, means the Church of England. This is very different from saying that a man is bound to anostalize from the among so many runaway nuns. After all, what need for enemies to speak, when Luther himself a single man, had celibate chastity?
Yet Luther, outspoken as he was,
was a deeply forecasting man. He
knew that whatever he might say or
do, he would not be judged by his
deeds or words, but his deeds and
words would be viewed through the
infatuating glamor in which his folman is bound to apostalize from the Gospel at regal command. Against this, of course, there is a miraculous warrant. I am very sorry that I should have done this eminent man so

grave an injustice.

Professor Foster on page 20, quoting
Cardinal Gibbons' charge against
Luther, Calvin, Zwingli, Knox, and
Henry VIII., that "the private lives of these pseudo reformers were stained by cruelty, rapine and licentiousness," indignantly denies the whole. (He does not receive Henry among the Re-

formers.)
I am sorry the Cardinal should have nade these charges so in globo
Against Calvin, even had his early
life been evil, which it was not, no
charge of lewdness lies after becoming
a Protestant. The shocking accusations brought by an angry Lutheran
or an apostate friend deserve not one
whit more attention than the like whit more attention than the like charges brought by the like men against Bellarmine. It was an age of utter unscrupulousness of calumny. Moreover, as Calvin was not in holy orders, his marriage, even on Roman Catholic showing, was valid, like Melancthon's.

As the Cardinal is virtually address ing Protestants, he hardly has a right to describe the marriages of Knox and Zwingli as licentious, for he knows that we esteom them perfectly valid, whatever may have been thought, even by many Protestants, about Luther's marriage, as being that of a

It requires a good deal of hardihood in Dr. Foster to repel so unreservedly the insinuations against Luther When a man who remains single until forty two publishes to all the world the most scornful denials of unmarried chastity, declaring it an impossibility, a mere chimera and pretence, then surely, as Bossuet says, such a declaration is of damning force against the man himself, although it is of no value against anybody else. Moreover, how can we talk about the chastity of a man who declares that it is no great matter if a priest has one or two or three concubines all his life, if he only does not let this interfere with his good opinion of his justification, and affirms that to be a parent unlawfully is more pleasing to God than not to be a parent at all? Besides, what does it mean when Melancthon speaks so ambiguously about his relations to the runaway nuns who had been harboring with him, and says that now that he is captured at last it is to be hoped that it will make a more decent man of him? Whatextraordinary courage it requires in Foster, when, excepting Zwingli as a priest, he says: "licentiousness, not a trace can found in one of them!"

Dr. Foster is absolutely heroical, when he says: "A more peaceful man than Luther, when deeds of violence were contemplated, never breathed. This of the man who expresses his disappointment at the failure of Ulric von Hutten's nefarious attempt to cap ture the Pope's two ambassadors, a deed which all lands and all ages, from Homer down, have viewed with horror! The man who, early in his quarrel, exhorts his countrymen to march upon Rome and "bathe their hands in the blood of the Pope and Cardinals." The man almost whose last published words March to Rome, seize the Pope and Cardinals, cut out their tongues and hang them around their necks behind their backs; then string them up on gibbets, and if they still want to hold an ecumenical council, let them hold it in hell! !"

Professor Foster assuredly is incapable of lying. Then it is plain that he here undertakes to set forth Martin Luther as a chaste and peaceable man without knowing anything about the facts. No wonder. Three years ago I knew nothing about them myself.

Even in his milder mood Luther once or twice expresses a doubt whether he ought not to have insisted on destroying all the churches, as well as all the monasteries, and making an

utterly new beginning.

Foster presents as one of the most peaceful men that ever breathed, the man who, years after all the excite-ment of conflict had passed by, declared that the blood of all the thousands of peasants who had been slaughtered after the Peasants' War rested on his head, and who then, with horrid impiety, affirms that it was the Lord God Who bade him hound on the princes to the massacre. What would Foster say if any Catholic should represent Roderick Borgia, as I have seen him represented, (very much against the mind of Leo XIII.) as chosen Pope on account of his capacity and godliness? He has side.

What does Dr. Foster mean by acquitting the Reformers of the charge quitting the Reformers of the charge ient.

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The best blood purifier, curicher and vitalizer is Hood's Sarsaparilla. Be sure to GLT HOOD'S.

PIVE - MINUTES' SERMON.

Fifteenth Sunday After Pentecost

CORRECTION FOR FAULTS.

alization of Germany, first to his doc-trine of justification, next to his en-couragement given to the spoliation of the monasteries and churches. Of this "" Brethren, if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of meekness, considering thyself lest thou also be tempted," (Gal. vi. 1.)

omplicity in rapine almost all the re-

marriage in 1525 no enemy raised a

word against his chastity. Enemies,

he does not disguise his fear of scan-

dal, as long as Luther was wavering

openly and boisterously, in indescrib-ably revolting language, declared that there could be no such thing as

lowers were involved. So it has been to this day. A like invincible infatuation, in the teeth of all evidence, in

the case of a lesser man, has been

known to our country and time.
On page 32 Professor Foster rightly defends the Vatican doctrine of infalli-

bility against the assumption that it means a sort of omniscience. How-

is precisely that qualification in the

Protestant theory of inspiration ascribes to the writers of the New Testa-

theologians deny the Church and the

Pope. Says Perrono, quoted by Newman, in his letter to the Duke of Nor-

that the Holy Spirit is not promised to

Peter and his successors in order to re-veal new doctrines, but in order to

guard faithfully the original doctrines

given to the apostles.

Moreover, even negatively, the in-

fallibility of the Church is not sup-posed to be the same with the assistance

given to the sacred writers. Says Bellarmine: Every Biblical state-ment of fact is guarded from error.

A decree of faith is not guarded from errors of fact, unless the facts are a part of the doctrine. All Biblical reasoning is conclusive. The reason-

ing of a decree of faith is not necessar

ily conclusive, unless it is included in the definition. Every Biblical state-

ment is perfectly expressed and per-fectly arranged. A definition of faith

is guarded againt error, but human

imperfection may be seen in arrange-

ment and expression.

It should be said, however, that Dr.

The expression is not perfectly well

IMITATION OF CHRIST.

The Want of all Comfort.

But it is much, very much, to be

able to want all comfort, both human

and divine, and to be willing to bear

this interior banishment for God's

honor, and to seek one's self in nothing

cheerful and devout when grace

comes? This hour is desirable to all.

He rideth at ease, who is carried by

And what wonder if he feel no

weight, who is carried by the Al-

mighty and led on by the Sovereign

We willingly would have some

The holy Martyr, St. Lawrence

overcame the world, with his presate,

because he despised whatever seemed delightful in the world; and for the

love of Christ he also suffered the high

priest of God, St. Sixtus, whom he ex-

ceedingly loved, to be taken away from

He overcame therefore the love of

man by the love of the Creator; and

instead of the comfort he had in man,

he made choice rather of God's pleas

So do thou also learn to part with a

necessary and beloved friend for the love of God.

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Corn Cure will remove them trial, and you will not regret it.

Give it a

difficulty that a man can put off him-

thing to comfort us, and it is

What great thing is it, if thou be

and not to think of one's own merit.

CHARLES C. STARBUCK.

ly erroneous

Andover, Mass.

the grace of God.

celibate chastity?

enormous a measure as Luther. Dr. Foster says that before Luther's

Perhaps there is no duty so hard to perform well as that of correction; and of course I refer chiefly to parental correction. Some parents are too lenient. They sin by petting their children. They over-praise them to their faces. They give them to understand that they are not loved, but stand that they are not loved, but worshipped. They believe them against school teacher, neighbor, or relative. They are the slaves of the child's lightest whim. And long before old age comes such parents are apt to suffer from that very miserable infliction, a spoiled child. Children are said to be the crown of their parents; the spoiled child is a crown of

Others, on the contrary, are too severe. If they really love their little ones they have discovered how to disguise it. They are too exacting. They soold, and they soold often, and long and loud. They bring up past offences, long since atoned for. They dwell much on their own merits as good parents. They correct in anger. Impulse guides them, or rather drives them, in place of affection and a spirit of justice. The sudden slap and the rude shove for the smaller ones; the blow of the first the kink for the larger. blow of the fist, the kick for the larger ones. And oh! the deadly curse, the evil wish connected with Satan's name, the wish for eternal loss for one's own child, the harsh name, the face flam-ing with rage, the shouting voice; brethren, all this drives the boys to the saloon, and the girls to the danever, he is wrong when he says: "It Pope for his work which the historic gerous companionship. meet." Inspiration means a Divine disclosure of new truth. The Catholic

Is it not, then, a difficult thing to avoid both extremes, to be neither too lenient nor too severe? Does it not show us how high a place in Paradise a faithful parent shall enjoy? Does folk: "Never have Catholics taught that the gift of infallibility is given by God to the Church after the it not-this matter of parental correction alone—show us why our Blessed Lord raised the parental office to a manner of inspiration." It is a re-straining, not a communicating, gift. The Vatican decree expressly declares sacramental state?

St. Paul in the text-although speaking of correction in general— lays down two rules which good parents know by experience to be the two wings of their flight to heaven : first parents should be spiritual, and, second, they should be meek. Spiritual, because to be a good parent " is not of him that willeth nor of him that runneth, but of God who showeth mercy." Brethren, lay this to heart: the married state is indeed happy, but only by the grace of God. Natural dispositions go before all supernatural life. But the natural man is clay which the potter moulds into a vessel of election. And how often do we see easygoing, kindly natured young people become crabbed enough young people become crabbe after marriage. They lack the grace of God; that is the reason of their difficulties in governing their children. They do not pray enough. They do not come often enough to the sacraments. They are unwilling to inconvenience themselves by join-Foster's comparison of infallibility to inspiration is modified by extended quotations from Cardinal Gibbons. ing the rosary society or the temper-ance society. The necessary spirit of sacrifice is absent from the family; and that spirit is born of the practices advised, but as he modifies it it is hard-

of religion. Farthermore, the spirit of meekness is necessary : The true spirit of correction is not the spirit of authority, but the spirit of meekness. If one's mind is all puffed up with the impor-tance of one's dignity and the great-The Want of all Comfort.

ness of one's merit; if one is always itching to have his authority respected by his children, instead of seeking to be loved by them on accou devoted affection; if by his harsh voice, his exacting spirit, his cold and distant manner, his stinginess-if by such means he undertakes to "keep his children in their place," they will be neither virtuous nor happy.

And least of will he be happy himself. After all, dear brethren, there is but one object in bringing up a family: to train souls how to be good children of God. Now, if buman beings can be kept out of sin in any way but by much loving kind ness, then the Christian religion is a mistake. Once St. Philip Neri was surrounded by a troop of noisy boys. Some of his friends, who were annoyed by their shouts and laughter and boyish clatter, complained of them to him. "Why, Father Philip," they to him. said, "how can you stand such a noise about you?" The saint smiled and answered, "They might chop wood on my back if it would only keep them out of sin." Let it therefore be the one object of parents to so correct their children as to gradually remove the defects of character and nature which may cause them to sin. It may sometimes be good to punish with a certain severity, but always without passion; after a little time, at least, of deliberation, and especially in such a way that the child may know that the chastisement is inflicted by one who loves God and his child's soul too much to neglect proper correction.

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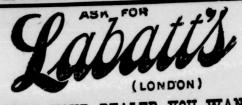
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all kinds of timber.

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Commissioner Crown Lands, DEPARTMENT OF CROWN LANDS.

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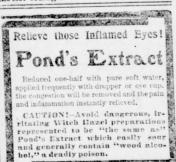
Secretary.

From an Exchange.

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ST. PETER'S CHAINS.

"What a curious watch chain you

"What a curious watch chain yon have, Father Ambrose," said Alfred, an intelligent little altar boy, to his pastor one day, when they were alone together in the sacristy.

"Yes," replied Father Ambrose,
"a chain, literally," and he kindly took his watch from his pocket, so that Alfred could see the chain. "Although made up of links, you see there is something particular about it," and he put it into Alfred's hand it," and he put it into Alfred's hand

othat he could examine it.

'The links are like those of an ordinary chain," said Alfred, "but a each end is something I do not under each end is something 1 do not under stand. At one end is a long loop mad of the links, and at the other two curved pieces of steel, which can hood into each other. What do these "The chain," replied Father An

brose, " is a fac simile or an exa copy of small dimensions of the chair usually worn by criminals in priso The long loop is the fetter used to co fine the feet. You see how next impossible it would be to walk wi such a chain around both ankle The ring was used to fasten the pr oner to the wall, and there united the long chain by this straight be while the hooks at the other end ma what are called manacles and confi the wrists. You can see how helpl even a strong man must be with feet in fetters, his hands in manac while the chain which unites then often so short that the prisoner can stand upright or stretch his length the prison floor."
Alfred held the chain in his ha

examining it with a very compass ate face. "How dreadful," he ate face. "How dafter some minutes.

"I do not suppose," said Father brose, "that you have ever real the sufferings of a prisoner in chai "Never," replied Alfred, and he most shuddered. "And it is drea to think any man can be so wicke to deserve to wear them."

And still more dreadful to t how many good men, holy men, been obliged to wear such chain months and years because suspect crime; still more dreadful when must submit to such a cruelty r than deny their faith in our Lord the Christian martyrs such chains in their prisons?"

"Hundreds and thousands of tians were them without a murm the hook by which you attac Does it mean anything special?"
Father Ambrose took his watch

Alfred, put it into his vest-"Now look at the cross," he s "is there anything p about it?" "It does not hang right," sai fred. "The head of the cross

down. "Which is intentional," said Ambrose. "Our Lord's cross st right, but who was crucified on verted cross with his head down

"Saint Peter," immediately our intelligent little altar boy. "Yes," said Father Ambros this chain, with its fetters an acles, is a fac-simile of the cha by Saint Peter, as the inverte

"And you wear this chair love for Saint Peter," said "not because it is curious or mon

" Precisely," replied Fath brose

"How glad I am that I as about it," said Alfred.
wanted to ask you very ofter not wish to be inquisitive; when the other boys were aro "And now that you ha about them, it will give i pleasure to tell you the story Peter's chains, as they are o

"I see but one chain,' fred. "When you hear the will understand why I used number," said Father Ambro for the story, we go first of Acts of the Apostles, which in the twelfth chapter, an the wonderful tdeliverance

Peter, I think you remember Yes," said Alfred. "H having killed James, the John, took Peter also and into prison with four files to guard him and bound chains. But the night bef to be executed, while sleeping two soldiers and bound by an angel stood beside him shined in the prison, and Peter on the side and rais 'Arise quickly, saying,

the Christians had been p out ceasing for Peter's de that it is not strange to fi managed to get possess chains which had fallen

chains dropped from him. angel told him to gird him on his sandals and his garr follow him. And it was n gate leading to the city of before them, and they through one street, that came to himself and for angel had delivered him hands of the cruel Herod. Very well told," Ambrose

miraculously, and ecclesis tells us that they were carefully. After Christi religion of the Roman Empress Eudocia, wife the Young, as he is c Jerusalem and all the