Sacred Heart Review THE TRUTH ABOUT THE CATHO. LIC CHURCH.

AY A PROTESTANT THEOLOGIAN.

CCCLVIII.

We have examined the forty five pro positions of Wycliffe condemned by the Council of Constance, and have found that while the most of them are such as Protestants would not find fault with, there are a number which Protestants, to less than Catholics, would be bound to reject as wholly incompatible with Christianity, or indeed with right reason and historical justice. I have examined some ten of these, but there are at least thirteen which Protestants would be obliged to proposure inadmisould be obliged to pronounce inadmis-

As I have already said, Huss appears to have been of a more amiable and of a devouter temper than his English master, who, as Bishop Stubbs recently remarks, does not seem to have shown any distinctive mark of Christianity.

Of the thirty propositions condemned by the Council as from Huss, a number are expressed in what would appear to are expressed in what would appear to Protestants a strange and fanastic fashion, but would hardly seem to them open to condemnation. However, the twenty fifth identifies Huss with Wycliffe's forty-fifth, namely, that every monastic order whatever has been introduced by the devil. If Wycliffe and Huss were now living, and still adhered to this proposition, they would find themselves opposed by the whole weight of Protestant scholarship, and would be bound in consistency to and would be bound in consistency to renounce all fellowship with Protest-ant theologians, as indeed they declare that any token of approbation, given to any monastic order, past or present, casts a man out of the Church. John Wesley, especially, would be an abomination to them, for he declares that Trappists live throughout in the life of

he Holy Ghost. Huss's thirtieth article is identical with Wycliffe's fifteenth, namely, that mortal sin extinguishes all authority, and invalidates all acts sacramental of civil. Of course there is not a denomination in Christendom, not even the Friends, or the Plymouth Brethren, which could subsist a day on such an assumption. It would throw Church and State alike into universal uncer tainty and disorder. The Moravian Church, which is descended from Huss, on more admits this principle in practise than any other body. If she finds (as she seldom does) that one of her Bishops has been unworthy, she does ordain the clergy whom he has

Let us now return to the declaration of the Republican correspondent, that thousands of admirable men and women have been tortured and murdered for refusing to accept the papal religion, and this by the imperious instigation of Rome. We have begun to examine this assertion by nations, but have only got at far as the three British king doms, and France. French intolerance, we have found, was equally intense from the beginning, in both the hostile religions.

As to Ireland, we have found that the Irish, while the intensest of Catholics, would not, under Mary Tudor, lay their hands on the Protestants, or even interfere with the practice of their religion. On the contrary, they re-ceived and sheltered many English familes fleeing from the persecuting Queen. The soundness of their own Catholic faith allayed Mary's displeasare at their refusal to join in her policy of extirpation of heresy by the stake, a policy which was equally her brother Edward's, although applied in a reverse direction. He and Cranmer were about to send Catholics to the flames when he died flames when he died.

As to Scotland, there is no talk there of thousands murdered for refusing to accept the papal religion, for the whole number put to death for religion on both sides amounts only to the sum total of nineteen.

In England, as well as in the Low
Countries, the Protestant victims were

essentially sacrifices, neither to national, nor to Roman, but to Spanish zeal

otry.
In the Netherlands we know how the Flemish Catholics disliked the burnings. The impulse for persecutions came all the time from Madrid.

In England the native Catholics had Ittle to do with the burnings. As Green remarks, the Bishops had to be dragged up to a reluctant execution of the laws against heresy by "rattling letters from the Queen." The eminent Tunstal, of Durham, plainly refused to have any heretics burned in his diocese. Even Bonner, as Froude shows would have been glad to evade the great er part of his sanguinary function, but for the consciousness that the sover-nign's relentless eye was immediately

upon him. Oman, who hardly refers to Rome without an angry contemptuousness which does not speak well for his trustworthiness, says that as the Papal Legate was the Queen's chief adviser in religion, Mary and he must be held the chief authors of the executions. We might as well say that inasmuch as the chief religious adviser of Louis XIV. was Innocent XI., he and Lewis must be held chiefly answerable for the Dragonades, against which he carnestly protested, and the chief agent of which he and the Cardinals would not receive into Roman society. Mary needed no advice for severity,

her own way. Certain it is, that Oman's view of Reginald Pole is alike opposed to the authority of Fuller, in the seventeenth century, and of Leslie Stephen in the nineteenth. Fuller says that the Legate might sometimes be dragged into burning a dead Protestant, but Legate might sometimes be dragged into burning a dead Protestant, but been ma hardly a living one. Leslie Stephen's the land compilation says that Pole appears to have had nothing to do with the burning areas to have had nothing to do with the burning areas the says of ings except that once he rescued three

made over the government of his diocese to his vicar-general, and prob-ably did not even know what was going on, as he lingered half unconscious till the end. Certainly, Professor Oman would need a very precise citation of facts and dates, and evidences of the Legates spontaneous action, to over bear the presumption founded on his known dislike to persecution, and on the frank acquittals of him by Fuller and by Leslie Stephen's author. However, in Oman's snarling temper

However, in Oman's snaring temper towards the Popes, it would not have been strange if he had declared that James the Second's outrages on the Church of England were the fruit of the nuncio Adda's advice, only that here the facts would have been too

overwhelmingly against him.

As for Lord Tennyson's attack on Reginald Pole:

"He'll burn a diocese to prove his orthodoxy." we must remember that. orthodoxy," we must remember that Tennyson's Legate is no more the real Pole than Lady Macbeth is the original Queen Gruach.

We must say then that Rome has very little responsibility for the acts of Mary Tudor, of Philip the Second, or of the Spanish Inquisition, whose insolent disobedience to the Apostolic See, as Llorente remarks, would have led the Pope to abolish the institution altogether, and to remodel it on wholly different lines, laid out to secure the rights of the Maranos and the Moriscoes, but for the fear of criving Charles V. to the Lutheran side, politically if not religiously. We must say then that Rome has I think, though, that we have a

grievance against the English Catholics of the sixteenth century which it is hard to get over. What right have they to dim the lustre of our martyrdoms by the blaze of two such martyrs as More and Fisher? It is simply unas More and Fisher; It is simply un-endurable. I will not say that it is against Magna Charta, for I remember that this was drawn up by a Cardinal, but all will allow that it is flat against the Thirty-nine Articles, the Westminster Confession and the constitution of Bishops are far from redressing the balance, besides that poor Cranmer syco phant, turncoat and coward, half oblit-I honor John Rogers, at least colla-teral ancestor of my own children, Rowland Taylor, and the lad upon whom, as he exclaimed at the stake "Son of God, shine upon me!" the sun burst out from a cloud, and many more. Yet, not to mention that Professor Gairdner advises us that the bac faith of Foxe requires us to make large deductions from our list of real martyrs even a hundred and fifty pearls do not equal two such resplendent diamonds as Chancellor and the Cardinal. Indeed, Professor Saunday, although a firm Protestant, thinks it enough to adduce More alone as conclusive refutation of the Protestant folly which imagines that the elder order in Eng-land, although overborne, was not spir-

itually vital. As the Nation once sarcastically said, Mr. Froude assumes that the Reformation was only the reign of the good Oromasdes, and Catholicism only the reign of the evil Ahrimanes, and constructs his whole series of sophistical narratives on this utterly false foundation.

To return to my grievance, why could not the Catholics be content with More and Fisher? Why must they aggravate their offense by throwing in the sanctity of the Carthusian martyrs, and of Abbot Whiting, and others? And then after a time of comparative repose, they musts needs dazzle us with the names of Edmund Campion, and of Robert Southwell, and others, men and women, whom my discreditable ignor ance does not permit me to name dis-

What can be done about it? We can hardly propose blowing up the Pope at midnight by a just revenge, for he is too delightful a man. I am afraid we must content ourselves to weep sore in secret places for the pride of the Papists, resting as it does on so many unwelcome pillars of illegal sanctity.

CHARLES C. STARBUCK. Andover, Mass.

"IT IS THE WILL OF GOD."

"God intended the whole of my past life to be a schooling in the patient en-

durance of injustice "The questions of this world are so

knotty; they present themselves so diversely and contradictorily to different minds, that I consider it a great blessing when they are solved by events independent of the will of man. I have always passionately wished for this sort of solution, even so as to be slightly superstitions about them.
"We must believe absolutely and un-

hesitatingly that what comes from God is best, even when it seems to us worst, in a human point of view. I have seen this exemplified twenty times during my life, and this experience always gave me an unbounded submission to the will of God, which is now my great est stay, and which aids me against al the imperfections of a nature hasty and inclined to carry things with high hand."—Lacordaire.

Crimeless Ireland.

In Ireland a number of judges have been presented with white gloves be-cause they have found no criminal cases awaiting them for trial. Such a situa and was little inclined to receive ad-vice for elemency. She loved and honored her cousin Pole, but she went tion is rarely, if ever, presented in other parts of the United Kingdom. The situation is not pleasing to the people who delight in representing the Irish as a lawless people, and one of their organs has attempted to set to work to publish news of bogus crimes. Its duplicity has, however, been discovered. The improved situation in Ireland is due to the efforts which have been made in recent years to better the land laws and the government of Ireland. There is still much to be done in this respect, but the material change in the record of the crimina condemned heretics who appealed to him. Miss Young (I think it is) reasonably remarks that the Archbishop, rapidly declining towards the grave,

FIVE-MINUTES SERMON.

Third Sanday after Penecost.

DIVINE PROVIDENCE. Casting all your solicitude upon Him, for He ath care of you.—(St. Peter v. 7.)

The doctrine of God's providence is one of those great truths which, though accepted by every Christian, are often not apprehended practically in everyday life. By the providence of God we mean that loving care which he takes of all his creatures, and acceptable of creatures, and especially of man, rul-ing, guiding, and protecting them, "ordering all things sweetly," as holy Scripture has it, that each one of his creatures may attain to the end for which it was given existence.

God's work does not stop with creation. It would be absurd to suppose

that He made all things and then them to take care of themselves. On the contrary, we know that His sustain-ing power is necessary in order to keep us in existence at all, and that if He were to withdraw His sustaining hand from us we should at once fall back into the nothingness from whence we came But God's providence over us means something far more than simply keeping us alive. It enters into every circum-stance of our life. Whatever befalls us, day by day, is with His permission, is in accordance with His holy will.
Whether He blesses us or smites us, it is all the same: everything comes from His loving providence, and is intended for our good. for our good.
Our Lord's teaching concerning the

providence of God is very clear and plain. He tells us that God cares for the lilies of the field and for the birds of the air, so that not one of them is forgotten before God; and, he adds "Are not you of a uch more value than they?" For "even the very hairs of your head are all numbered." "Oye of little faith!" He still says to us, of little fath?" He still says to us,
'why are you so slow and dull of heart
to understand? Why will you not see
the hand of God directing the whole
course of your life?" Men go on in their carelessness, upmindful of God, taking the good things that come to them as a matter of course, or as the result of their own laber, forgetting that every good and perfect gift is from above. But God does not forget them. In spite of their indifference, He still watches over them, providing them with all things needful for their souls and bodies, and with His grace ever seeking to lead them to Him. How many, too, spend their time in foolishly worrying over their petty trials! It is all owing to a lack of faith; they refuse to recognize God's hand in their daily life. Yet again and again our Lord and His Apostles repeat the exhortation, "Be not solicitous"— that is, do not worry—" casting all your solicitude upon Him, for He careth

for you." But it is especially in the great trials of life that the doctrine of God's providence is necessary for us, and full of consolation, and perhaps it is at just such times that it is the most often for gotten. When some heavy trouble comes how often does the sufferer fail to gotten. acknowledge that it is sent by Almighty God—that is, an ordering of His provi-dence, and therefore to be submitted to with patience and humility. "Dearly beloved," says St. Peter in the Epistle of to-day, " be you humbled under the mighty hand of God." To be humble is o acknowledge our true position in God's sight, to confess that we are His creatures altogether in His power, and that He has the right to do with us as He pleases. Oar faith assures us that He will not use this right to our disad vantage. Away, then, with all silly murmurings and compiaints that God is unjust. Good sense alone will teach that that cannot be. If you understood the full extent of the malice of even venial sin you would see that you receive but a small part of what you really deserve. Follow, then, the counsel of Solomon, and "reject not the correction of the Lord, and faint not when thou art chastised by Him; for whom the Lord loveth He chas

But if the burden seem too hard for you to bear alone, Jesus is ready to help you. "Come to me," He says, "all you that labor and are heavy laden, and I will refresh you." Go to Him in the Blessed Sacrament, pour out your grief to the Sacred Heart, and you shall find rest for your soul. "Cast thy care upon the Lord," said David in the Psalms, "and He shall sustain thee." Then, having humbled yourself under the mighty hand of God, He will exalt you in the time of His visitation and fill you with His peace. And "the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, when you have suffered a little, will Himself perfect, and confirm, and establish you. To Him be glory and dominion for ever and ever. Amen."

The Way Converts Come.

"Breaking down the middle wall of partition" (Eph. ii 14) This refers to the conversion of the Gentiles by the will of God and the grace of Christ, preached by His apostles. Removing prejudices as one takes down a wall by displacing one stone after another Kindly talks with Protestants about religion, introducing them to Catholic friends, giving Catholic books, or by bringing earnest enquirers to a non-Catholic mission, then the wall Catholic mission, then the wall of partition is shattered as by an earthquake in the hearer's conscience, and finally the way is made clear for Catholic truth.—The Missionary.

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CATHOLIC VS. PROTESTANT MORALS.

The following communication, published by the London Catholic Times, lished by the London Catholic Times, contains statistics and deductions that will prove of value in controversies concerning the comparative morality of Catholic and Protestant communities: The London Times (September 3.

1903), stated that "the population of Saxony is overwhelmingly Protestant. The Catholics only amount to 4.7 per cent., though they have greatly increased in recent years, having nearly trebled since 1880. The number of Jews is very small. As is everywhere the case in Germany, illegitimate births and suicides are more numerous than in the Catholic districts." As your correspondent Mr. L. P. Suprara, has correspondent, Mr. J. R. Sugars, has shown, "'Protestant Prussia' is a long way from being one of the most mora countries in Europe, Catholic Ireland easily leading," it may be interesting to note that Ireland is not all Catholic, and that Sir John Forbes, one of her late Majesty's physicians, in his mem orandums made in Ireland in the autumn of 1852, gives the result of a return on the subject of illegitimates which he obtained from the Poor Law Commissioners in each of the four pro-vinces of Ireland. He found that "the proportion of illegitimate children coincided almost exactly with the relative proportions of the two religions in each province, being large where the Protestant element is large, and small where it is small." The proportion of marriages in Ireland to the population at that time was about one-half the number in many other European countries, and though improving, is still low. A low rate of marriage ought naturally to result in increased illeg itimacy. But, as Mr. Sugars has point itimacy. But, as Mr. Sugars has pointed out. Ireland has the lowest rate of countries in Europe.

These facts may be recommended, though probably without the least of fect, to those slanderous defamers of the Catholic Church who are forever asserting that the confessional is a source of immorality, and that "whereever Romanism flourishes prosperity and morality are evanescent, and the blessings received by the embracing of Protestantism are more than can be numbered." Looked at in the light of cold criticism, Protestantism has contributed two leading ideas to the world—the idea of private interpretation, which has made chaos of the people's faith, and the idea of divorce, which has made chaos of the people's morality. To-day divorce threatens the destruction of home life in England, and those who read the newspapers know that the ever-increasing number of divorce suits lies primarily in the sad condition of English conjects. Vet was of the or English society. Yet one of the en-lightened Protestant journals in Ire-land is forever lamenting that the Catholic Church is a greater hindrance to the Gospel than idolatry in heathen nations; that it "degrades the intellect," and that "it penetrates into all domestic life and poisons it."—Catholic Citizen. olic Citizen.

IMITATION OF CHRIST.

OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIFINE GRACE. And yet in the flesh I serve the law

of sin, whilst I rather obey sensuality than reason.

Hence it is that to will good is pres

ent with me, but to accomplish that which is good, I find not. (Romans, vii, Hence I often make many good pur-

poses: but because I want grace to help my weakness, through a slight resistance I recoil and fall off.

Hence it comes to pass that I know the property of the pass that I know the pass the pass the pass that I know the pass the pa the way to perfection, and see clearly enough what it is I ought to do; but being pressed down with the weight of my

own corruption, I rise not to those things which are more perfect. Oh, how exceedingly necessary is thy

grace for me, O Lord, to begin that which is good, to go forward with it, and to accomplish it!

For without it I can do nothing; but I can do all things in Thee, when Thy grace strengthens me.



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God, and make a clean sweep of every influence that could stem the tide of blank infidelity. (London Month.) As the forces of night are routed by one bright sunbeam, so mental and moral darkness are dispelled by the brilliancy of that one truth, the fulfilment of our Lord's promise to be with His Church all days, even to the

stamp out every vestige of religious belief, to proscribe the very name of

end of time. The Catholic Church is not only the friend of freedom, but she is the foun-tain of freedom. The Catholic Church is not only the friend of progress, but she is the light of progress. (Bourke

As well expect to have science out first principles as morality without doctrines to sustain it. (Abp. Ryan.)

Cochrane.)

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