THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXIV.

I may be asked, when Lansing de clares that the Popes, with the consent of the Church, have authorized the title "Our Lord God the Pope," how I know to the contrary, since I can not be supposed to have much first-hand acquaint-ance with the various editions of the Canon Law, and other official documents of the Roman Church. I will therefore explain the principle of my affirmations

and denials.

If a real Protestant authority, a care-If a real Protestant authority, a care-ful scholar and a Christian, indisposed to bring up any matter of scandal against Rome except on incontestable evidence, says that he has seen this or that statement or title in an authorita-tive document, of course this ends the controversy of fact. The only point of inquiry then is, what is the meaning or inquiry then is, what is the meaning or lication of the statement or title?

However, it so happens that the real Protestant authorities, such as Milman, Stanley, Salmond and Creighton, say nothing about any such thing. Milman, of course, adduces all manner of Papal assumptions which Protestants reject; but having twice read through reject; but having twice read through his "Latin Christianity," and once very carefully and very lately, I have found no such title mentioned in it. Having also twice read through Creighton's work on the Papacy, and once lately, I have noticed no such statement in him, nor in Salmond, or Stanley, or Bryce, or Herzog-Plitt, or Trench, or any Protestant writers of this high rank. Such a result is not conclusive, for we have to allow for lapses of atten-tion, but it certainly has very great weight.

w, as Dr. Faust of Washington rightly says, the vulgar controversial-ists, like Lansing or Christian, whose stock in trade consists of all manner of blackgnard assaults upon "Romanism," we have to pay them a regard out of all proportion to their real worth, or rather worthlessness. As a highly esteemed Methodist friend says: "Keep hammering away at these vulgar, but potent lies, and sooner or later they will be broken to please." broken to pieces.

Moreover, when we attack a vulgar falsehood, we often find that the roots of it, though not always its indecency, reverse their natural growth, and strike nto higher levels. For instance, Merle right. I have never been able to agree d'Aubigné is an intense partisan Pro-testant, but he is not a billingsgate He is a scholar and a true writer. He is a scholar and a true Christian, not virulent, and having no wish to be slanderous. Nay, he vindi-cates the memory of Hildebrand from the reproach of selfishness and insin-cerity. Yet it is now recognized that cerity. Yet it is now recognized that, he is of absolutely no authority. He knows names and dates better than Coffin, but his statements of fact, in whole tracts of his work, are hardly worth more than those of Coffin's infamous books, which the city of Cambridge. ous books, which the city of Cambridge places in her schools, for historical consultation by her scholars.

For instance, though Tetzel is not of much account, yet we are bound to give even the devil and Tetzel their due. Now Dr. Merle gives all the current Lutheran lies about Tetzel, some of them mere revivals of popular lam-poons centuries older than he, without intimating a suspicion of their untruth. Nay, unscrupulous as Luther is against Dominican pardoner, Dr. reproduces even stories which Luther himself disdains to take up, such as the fable about the "indulgence to commit sin" supposed to be granted to the Saxon nobleman, and turning out a warrant to rob Tetzel himself. So also he gives, as authentic, the appalling insult said to have been offered by Tetzel at Halle to the Blessed Virgin, although the whole body of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and provide the second control of the Halle elevery and the second control o clergy and magistrates solemnly bore witness to the slanderousness of the story, and Luther himself retracted it, not reviving it until Tetzel was dead and no longer able to refute it.

However, Merle d' Aubigne is much worse negatively than positively. His portraits of the Reformers all follow Queen Elizabeth's direction about her own picture, that there must be no shadow. In his description of Luther, instance, which, by the Lansing reproduces in substance, yet with much independent freedom and picturesqueness, who would ever imagine the hideousness of Luther's teachings concerning sexual relations supposed to have subsisted between Martin and Melancthon, who would surmise Philip's sneering doubts about Luther's personal morals, and his appeal to the impending marriage to make a more decent man of him? Who make a more decent man of him? would have thought that this devoted friend, waiting till his master was safe ly dead and gone, would talk about the slaps in the face he sometimes had from him, and would say that he was ready to reunite with the Catholics on easy terms, as having already long borne the yoke of bondage?

Lansing, who gives a glowing description of Luther's largeness of heart, and in many respects a very just one, says in many respects a very just one, says
that Loyola appears to have had no
real friend. In fact, as Sir James
Stephen shows, the friendship between
Loyola and Xavier was a singularly
beautiful one, and nothing shows more
luminously, the appellishness of St luminously the unselfishness of St. Ignatius than that he could bring himself to dismiss St. Francis to the Indies.
I doubt whether it did not shorten his life. Yet, as Dean Hodge says, we may expect great things from a soul that lived so entirely in Jesus.

Now, I may be mistaken, but I can not well believe that David and Jonathan, or Orestes and Pylades, or Damor and Pythias, or Loyola and Xavier, were in the habit of kicking and cuffing each other. Therefore I am obliged to each other. Therefore I am open to the strength of the power on earth could hinder her from power on earth could hinder her from power on earth could hinder her from performing to the utmost limit of her it was friendship, but if so it seems to the service of our Lord. Her sole have been a friendship after the canons the service of our Lord. Her sole

of Augsburg, rather than according to those of universal humanity. However, let us insist on this friendship, for if Melancthon was not Luther's friend, I don't know where Martin ever had

another.

I need not say that I never knew from Dr. Merle of Martin's and Philip's proposal to reduce the common people throughout the world to slavery. Here at least seems to have been a point in which they were sweetly agreed. Nor did I learn from him of agreed. Nor did I learn from him to Luther's ferocious and effective exhortations to the wholesale massacre of the defeated peasants, who were cut down at his word to the number of seven times the victims of St. Bartholomew It is for making known some such things, which Protestantism had things, which Protestantism had prudently kept in the shadow, that some zealous Evangelicals of Germany have proposed cutting off Dr. Janssen's nave proposed cutting on Dr. Janssen's ears. Happily, he went home before they carried out this pious and high-minded suggestion.

In my youth I remember the glowing depicting with the best Most.

admiration with which I read Merle d'Aubigné's description of the heroic young Landgrave Philip, of his courage ous and continuing zeal for the pure gospel. I cherish the ideal to this day, gospel. I cherish the idea of some and I believe that in it there is some thing of reality, perhaps as much as in Wordsworth's

'King. Child and Scraph blended in the mich Of pious Edward, applied to the cold-hearted Tudor boy

and persecuting young bigot.

I need not say that my image of Philip I need not say that my image of Philip of Hesse did not include his roystering drunkenness, his tyranny, his life-long unchastity, and his final bigamy. Nor did I know that his fellow patron of the Reformation, the Elector John Frederick, a man of firm and dignified character, but like himself a reveller and drundard, gave up his opposition to the Landgrave's bigamy on being threatened by him with exposure of facts of character which would have made him character which would have made him liable to the death of fire.

If then a work comparatively as high in rank as Merle d'Aubigné's turns out found, without the faintest regard to the truthfulness of the sources, deserve no attention of themselves. Yet as it is precisely these billingsgate writers that principally sway the multitudes, we have to pay them a regard out of all it as an out-and out lie.

Still, the most peremptory conclusion concerning a contingent fact is necessarily provisional. As a Baptist editor has pertinently written to me, improbability must always give way to fact. A denial may be warranted, but only on condition of a prompt reversitien if even condition of a prompt revocation if even the most worthless writer can show that in a particular case he chances to be with my friends who were so provoked with Dr. Ward for accusing m infamous slander against John Milton. He spoke on what seemed conclusive evidence, and as soon as the fact justified me, he promptly revoked his de-

Nobody, not even the most virulent, imagines that Rome supposes the Pope to be God. Every Pope has to seek absolution from his sins once a week. However, some say that Rome has occa-sionally availed herself of the Saviour's appeal to Psalm 82 (81) to call the Pope appear to resum 82 (81) to call the Pope God by delegation. The Rev. Sydney Smith, S. J., denies this. It would be quite a triumph for Mr. Lansing to prove that he had here blundered into CHARLES C. STARBUCK.

Andover, Mass.

Walking With the Saviour in the Shadow of the Cross.

What was the lesson that the Hidden Life at Nazareth was designed to teach? It was simply this, that the highest and most perfect kind of life does not consist in one occupation more than another, not in severe penances, not in active zeal, not in vorks of self-denying charity, not in living remote from all in order to spend one's life in contemplation and prayer, but simply in doing the will of God from day to day.

Is this an easy lesson? No, it is the most difficult lesson in the whole world. He who has really learnt it in its perfection is already a great saint. It means that self and self-will are dead within him, and that he can say with the Apostle, "I live, not I, but Christ lives in me." How far from this am in whom self lives, and is so strong!

ST. TERESA THE MYSTIC.

Now there are degrees, stages, progress, in this holy and sublime state of certain favored and very perfect souls; and these stages, as we may call them, are most certainly misappre-hended and misrepresented in Mrs. Fields' articles. What she gives us to regard in St. Teresa's case, and quoting from an unnamed author, as "subtle and nameless influences of the cloister, vague reveries, efforts to obtain perfection beyond the limits of human nature." were her gradual, progress to Fields' articles. What she gives us to nature," were her gradual progress to the heights of contemplation in the mystical life when the soul cries out with St. Paul: "I live, now not I; but Christ liveth in me." In this divine and consummate missing large, so and consummate union lay St. Teresa' strength. There was no question of returning health any more vague reveries. She herself has said it: "The soul which has attained to this state never departs from centre where she is at rest with God;

neither is her peace ever disturbed
. Without solicitude as to what
may befall her, she lives in such entire may betall her, she lives in such eather forgetfulness of self that she seems to have no longer any being of her own, and desires to be nothing, except so far as she may be able to increase, though in the smallest degree, the honor and glory of God, for Whom she would glady lay down her life. . Do not imagine, however, that such a person ceases to eat or sleep, or neglects faithfully to fulfil all the obligations of her state. As to exterior works, far from fearing them, her only trouble is to see that all which her strength permits her to do for God is a mere nothing. No power on earth could hinder her from

thought is to please Him, and to find means whereby to show Him her love. This is the end of prayer. Let us seek in the holy exercise, not spiritual sweetness, but apostolic strength for the service of our Divine Spouse."— Sacred Heart Review.

FIVE-MINUTES SERMON. Palm Sunday

THE WILLING VICTIM.

"My Father, if this cup cannot pass away except I drink it. Thy will be done." (Sc. Matt. xxvi. 42).

Slowly the solemn hours of Lent have passed away, and we find ourselves once more with our dear Lord at the beginnmore with our dear Lord at the beginning of His passion. With Him once again we shall journey to Jerusalem, where we shall see Him delivered by a traitor's hand to the fury of His enemies; we shall see Him in that upper room ever thoughtful of us, lovingly prepare for us that most precious legacy, His Body and Blood to be ever with us, the comfort of our hearts, our "flower of the field," "our lily among thorns," Who is all fair, in Whom is not a spot our Jesus, our love. We shall witness His agony in the garden, bearing the weight of our sins, alone. We shall fol-low Him before Pilate, and see Him condemned to a shameful death for us, and finally shall tread with Him the blood-stained way of the cross, and with Him ascend "the green hill with-out the city wall," and there mingling our tears with those of His Blessed out the city wall," and there minging our tears with those of His Blessed Mother—our mother now, His last dying gift to us—we shall see Him nailed to the accursed tree, and listen to His last cry of agony, as His loving Heart breaks beneath the crushing burden of our sins, and redemption's work is done. Heaven's gates are unlocked, and we may enter in.

It is through no fault of His that He suffers thus. No; it is for love of us that he pays the price of sin. What wonder that as He stands in dark Gethsemani, and sees the sins of the whole world-our sins, the sins of our fathers, of our posterity, sweep down upon Him like a great avalanche—the very Face of God Himself obscured by the black ness of that awful cloud of guilt-He shrinks back, for the moment appalled, and cries out from the depths of His tortured soul, "My Father, let cup passes away from Me"; but only for a moment, and then, filled with divine compassion for poor lost humanity, He adds, "Thy will be done," thus setting us the example of complete submission to the will of God.

What is before us ere another Lenten season rolls around we know not, and well for us that it is so. Who among us, were it in his power, would dare stretch forth his hand and draw aside the curtain with which God in His infinite wisdom and mercy has hidden the future from our gaze. Woe to him who future from our gaze. Wee to him who seeks to know what the next year, the next month, or even the next day has in store for him, until God in His own good time raises the veil. No; rather let us learn from our Divine Master's example, and bitter though our cup be, accept and drink it to shall be, accept and drink it to very dregs in loving submission to His holy will. It may be that poverty, sickness, death, the loss of all we hold sickness, death, the loss of all we most dear, will be our lot; then let us pray as did our suffering Jesus, "My Father, if it be Thy will, let this cup pass from Me; but Thy will be done."

And as we go with our Saviour during the coming week over the rough road of His passion, let us seek to realize as never before the greatness of His sufferings, the extent of His secrifications. ferings, the extent of His sacrifice.

Let us feel that a lifetime of torture

suffered by us cannot equal one instant of His agony, and though we may not endure His sufferings—in His love and mercy He does not require this of us—we may follow His blessed example and blend one wills with of His Father, and blend our wills with of His Father, and that too with cheerful countenances and happy hearts, remembering that though the way be hard on earth, there of rest beyond-an eternity spent nity "Thy will be done"—Christ's own with Him.

let us learn during this Holy Week to say it, to feel it, to live it with our whole hearts. Let it be the closest tie that binds us to our God.

THE SIGN OF THE CROSS

Did you ever pay attention to the way in which a very large number of Catholics make the Sign of the Cross? I do not believe anyone, unacquainted with the ceremony, would suspect that the motions made were intended to signify the signing with the cross. There is a wriggling with the fingers, but nothing that can be traced into a Signing of the Cross. Of course I know that the disposition with which the sign is made is the important part. God knows what is intended, and if the intention is right that is vastly more important than the outside sign. But does the carelessness in execution necessarily imply the right disposition? Carelessness in execution tends to heedlessness in intention. The sign of the cross means so much, can do so much that it ought to be made with due reverence. A'Kempis tells us what the cross means. "In the cross is salvation, in the cross is life, in the cross is protection from our enemies, in the cross is infusion of celestial sweetness, in the cross is the height of vir tue, in the cross is the neight of vir-tue, in the cross is the perfection of sanctity. There is no salvation for the soul, nor hope of eternal life, but in the Why not then make the sign of the cross as if one meant it?

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Although the blessing of the Pascha Candle takes place on Holy Saturday, the name which the candle itself bears connects it so closely with the joyful feast of the Resurrection that it is more generally associated with Easter than any other day. The ceremony of its benediction is one of the most beautiful, most ancient and most significant of the whole liturgy, and the blessing of the candle is reserved for the dea of the candle is reserved for the deacon who officiates at the services of Holy Saturday, even though a Bishop be

present.

In explanation of this fact an erudite French ecclesiastic, the Rev. M. Romanet, O. S. A., says that the reason why it is a deaconal prerogative to bless the Paschal candle is because the deacon, on this occasion, represents the holy women who were charged with the glad mission of announcing the resurrection of the Redeemer. adds that another reason why the deacon is chosen for the performance of the ceremony is that the Bishop, if one be present, and the priest still wear on present, and the priest still wear on Holy Saturday the purple vestments, symbolical of grief, while the deacon is clad in white, the joyful color, and is thus more fitly the herald of the announcement that Christ has triumphed

over sin and death.

The blessing of the Paschal candle is a very ancient ceremony in the Church. There are some writers who claim that Pope St. Zozimus, who sat in the chair of St. Peter from August, 417, to December of following year, was the one who introduced it; but others hold that the ceremony is more ancient still, though they admit that this saintly though they admit that this saintly Pontiff was the first to extend to par ish churches the privilege of blessing Paschal candles, which privilege, be-fore his time, had been enjoyed only by

In olden time, at Rome, the deacon who officiated on Holy Saturday was accustomed to bless wax mingled with oil, particles of which impressed with the figure of a lamb, were then distributed ways a transfer of the same of uted among the people, and this is the origin of the Agnus Dei as that is known to us of the present day.—Catholic Columbian.

Prayer for a Good Death.

O my Jesus, adoring Thy last sigh, I eseech Thee to receive mine. certain where I shall have the use of my faculties when about to die, I offer up to Thee now my agony and all the sufferingsof my passage into the life to come. As Thou art my Father and Saviour I give back my soul into Thy hands. I desire that the last moment of my life be united to the moment of Thy death, and that the last beat of my heart be an act of pure love for Thee.

(One hundred days' indulgence once a day, applicable to the dead.—Rescript of the S. C. of Indulg. July 16,

WILL JOAN OF ARC BE CANON-IZED?

A despatch from Rome dated March 17, states that there was a final session of Cardinals and of Theologians at the eternity of rest beyond—an eter- Vatican that day, to consider the ques-It is the prevailing opinion in Rome that the canonization will be author-ized. We give this piece of news as rayer wrung from His breaking heart. It was taught to us in childhood; is said by us throughout our lives; oh! said by us throughout our lives; oh! set us learn during this Holy Week to nearly a year ago that the Holy Father, replying to an address by the Hierarchy of France, in which refer-ence was made to the possible canon-ization of hear completed the ence was made to the possible canon-ization of Joan of Arc, reminded the French Archoishops and Bishops of the slowness and of the extreme caution with which the Church proceeds when it is a question of canonizing any one of her children.

It may, therefore, turn out that th rumor about the canonization of the Maid of Orleans is baseless. If it should prove true, it would undoubted ly evoke a spirit of enthusiasm throughout France which would go far toward neutralizing the effects of the Masonic crusade against the Church. Thus Joan of Arc in the twentieth century would perform for her native land a service far greater than that which she rendered it in the fifteenth century, when she helped to drive back the English invaders.—New York Freeman's Journal.

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BE THERE A WILL, WISDOM, POINTS THE

ruptions will disappear without prace.

BE THERE A WILL, WISDOM POINTS THE WAY—The sick man pines for relief but he dislikes sending for the doctor, which means bottles of drugs never consumed. He has not the resolution to load his stomach with ompounds which smell villainously and taste worse. But if he have the will to deal himself with his aliment, wisdom will direct his attention to Parmelee's Vegetables Plis, which as a specific for indigestion and disorders of the digestive organs, have no equal-

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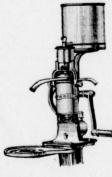
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APRIL 4, 1903 CHATS WITH

It is better to sprayer to day than the saint next week. Next week is now much as one other, and the future. It the past. I will begat to the present, As to the present, will set to work and

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blood is drink, ind Every Catholic y "Easter Duty very unreliable ntly causes us tive obligation. ceive Holy Con Easter time. The the first Sunday Sunday, both inc. Lent, and Trin year on the 7th onsequently, w

The Church g opportunity for laws. To suit the one, the time is one, the time is three months, of the year. This osity should not the greatest I spirit of the law the Blessed Sau the Blessed Sac day, or as near possible.
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