

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXXXIII.

As I have said, Mr. Lansing appears to know very little about the line of the Popes than about the succession of the Mikados. He makes Bellarmine, who died in 1621, contemporary with Clement XIV., who died in 1774; he twice makes Benedict VIII., who died in 1024, contemporary with the Council of Constance, which met in 1414; and on pages 209-10 he makes it pretty plain that he does not know when Gregory the Great reigned, but that he has a vague notion that it was in the tenth century, three hundred years after he died. Indeed, it would be no very gross exaggeration to say that he does not know when any Pope lived, except the last three or four, only when he takes at second hand, or rather at twentieth hand, the date of some event or document connected with a particular Pope, he is of course right; but for the moment, when such a Pope was reigning. Yet this would give no assurance that he might not, a few pages later, put the Pope in question hundreds of years out of his place.

It is really interesting to watch the way in which the Lansings and Christians, and similar riffraff, go about their work of malignant falsehood. For the most part they are wholly incapable of personal research, and utterly indisposed to it. Their principle of proceeding is very simple and effective. Whatever they find to suit their purpose in earlier books of the same vulgar and virulent character as their own, they at once take down. The thought of examining it, to see whether it can be verified, never comes into their heads. Nor do they ever think of inquiring what it means translated out of the language of our. Still less do they wish to consider how it is related to the current morality of its time, by which alone, usually, acts and opinions can be fairly judged.

Yet they know perfectly well how to apply this last principle when it turns to their own advantage. Ask Lansing, for instance, whether he can account for a good man, who burnt Baptists and a martyr besides, and he would answer: "Of course he was a good man, and a martyr besides. He honestly believed Anabaptists and Arians to be aggravated heretics, and for centuries the very best men had allowed, though all had not equally urged, that obstinate heresy might lawfully be punished by fire. If Cranmer were living now and said such things, we should abhor him as an odious criminal; but how can we call him a criminal for acting in his own time, even the most benignant otherwise, almost universally admitted? There were a few Catholics, and a few Lutherans, and a few Calvinists, that disputed it, but they were a mere handful. Therefore Archbishop Cranmer was a good man, a saint and martyr, although if he did the same things now, he would send him to the gallows. It is most unjust to determine a man's unworthiness or unworthiness by a code which in his day had scarcely come into sight."

I do not acknowledge Cranmer for a martyr, for he did not go to the stake as long as he could keep himself from it by reiterated falsehood, but the rest of Lansing's supposed answer is perfectly sound.

So also one might say: "You praise this and that English judge, living since the Reformation, (say Sir Matthew Hale) as an excellent man. Yet, as Robert Hall says, the English penal code, down to about 1820, was barbarous and sanguinary beyond almost all other codes of Europe. Yet these men, whom you call excellent, and even pious and benevolent, administered this bloody code, and each in his day had scarcely come into sight."

Lansing's answer would be (crediting him for the nonce with sense enough to make it): "Commonly a man can hardly live in a country unless he accepts its general code of morals and law. Therefore Nature itself bends most men's opinions, and still more their formal acts, to their circumstances. Until things are ripe for a profound reform, martyrs are thrown away their lives. Therefore it is wisely provided that there shall be few of them, until the time comes when their exertions or sufferings will be fruitful. Sir Matthew Hale hanged some witches, and sent many men to the gallows for trifling larcenies, but for all that he was an upright, godly, and, where his feelings were free, as towards John Bunyan's family, very sympathetic man."

This answer given by Lansing, or by anybody would be conclusive. However, the Lansings and Christians, and their kind, have a peculiar edition of the Bible. It reads: "Thou shalt have within thy house diverse weights, a great and a small. Thou shalt have likewise diverse measures, a great and a small, and the small very small. When thou shalt measure the misdoings of Papists, thou shalt apply the greater measure and the greater weight; when of Protestants, the vanishing weight and measure. When it concerns the virtues of Papists, thou shalt minify to the utmost; but when the virtues of Protestants, especially of the Reformers, thou shalt send abroad and borrow empty vessels, borrow not a few, until at last thou declare that thou must needs cease measuring, for that the virtues of these holy men are beyond all measurement."

Professor Nippold, in his anti-popish volume, often emphasizes the obligation of using one weight and one measure, and then proceeds straightway to illustrate his principle by taking up particularly, I beg his pardon, professorial scholar as he is, for likening him to these A. P. A. scarecrows of our country. Still, the will is everything, and Lansing and Christian are not to be put out of their sacred share in this unholy brotherhood.

For instance: we always hear those Catholics who murdered the Prince of

Orange, and who conspired to murder Elizabeth, described as criminals of the deepest die. Then why do we not hear those Protestants who contrived and carried out the assassination of the elder Duke of Guise described in the same way? Now Admiral Coligny, on his own showing, was an accomplice before the fact in this murder, although he would not say in so many words, "Go and do it"; the great Beza extolled it, with holy envy that he himself was not the doer of it; and almost the whole body of the Huguenots throughout France repaired to their temples to give thanks for the deed, and to glorify the doer.

Then if the murderer of William, and the conspirators against Elizabeth, were criminals in the ordinary sense, we have to brand the whole body of French Protestants as common villains. We have also to describe as a vulgar ruffian John Knox; when he extols the murder of Cardinal Beaton as "Ruthven's godly deed." So also we must portray Melancthon, who prays for the murder of Henry VIII.

However, we have no right to describe Gerard or Babington and Tichborne, or Knox, or Melancthon or Beza or Coligny, or the Huguenot Church of France, as common criminals. None of their deeds were of private import. None of them offend against general conscience. As Fronde says, assassination was then the weapon used by every party against every party. The higher consciences of that age, it is true, began to revolt against it, but the average conscience, even of good men, did not, if it was free of private ends. We detest it now, and so will men sometime detest aggressive war. Yet how unjust it would be in our posterity if they should call Roosevelt or Edward VII. or William II. common ruffians for attacking Spain or Venezuela! And quite as unjust should we be if we called Knox or Babington ordinary villains, when either of them would have given up his life for that which to him was a sacred cause. Nay, the Council of Edward VI. was extolled as almost superhuman virtue, because it would not consent to poison the young Queen of Scots, then eight years old, and not yet having offended in any one particular, but whose betrothal to the Dauphin might some day be injurious to England!

The Lansings and Christians would propose a compromise. They would say, or signify: "Esteem all the Catholic assassins and conspirators common sounders. Esteem all the Protestant assassins and conspirators holy martyrs or confessors, somewhat led astray by a pious zeal." This compromise is rendered the more practicable by observing a profound silence about their deeds of "holy murder," as Andrew Lang well describes them. How much, for instance, would you learn about them from Merle d'Aubigné?

This compromise has long since been accepted by average Protestants, and by course is abhorred by Christians, and by honest men. Average Protestants, towards the elder religion, are neither Christians, nor honest men, nor even observers of common decency. How far Catholics are decent in their treatment of the later religion, it is for them to decide. I have lately seen some very strong expressions of opinion against Catholics on this point, and have read an autograph letter of a very distinguished Jesuit expressed his exasperation at average Catholic treatment of Protestant missions, which is indeed unfair to the last degree, though largely redeemed by the Abbé Pisani.

However, on the whole, from the time when Bellarmine brought in an honest treatment of Protestant principles to the present, John Ruskin, though half a Baptist, declares he is well informed and fair. Let our Presbyterian Boards and American Tract Societies, and Baptist Book Concerns, go and do likewise, casting the Lansings and Christians out of the sanctuary.

CHARLES C. STARBURCK.
Andover, Mass.

DEVOTION TO OUR LADY OF SORROWS.

The Church has consecrated two feasts to the Sorrows of Mary. The first is the Friday before Palm Sunday, the second is the third Sunday of September.

Great and bitter were the sorrows which afflicted the Heart of Mary during the Passion of her Divine Son. We should be mindful of these sorrows, and honor them.

Our Lord once said to a Saint: "The tears which are shed at the remembrance of My sorrows are very agreeable to me; but on account of the great love I have for My mother, I love still more those who meditate on what she suffered. To those who honor the sufferings of My Mother, I promise before death a sincere repentance for the sins they have committed. I will entrust the care of their souls to a special manner to My Divine Mother, that she may accompany them on the Day of Judgment."

We can say at least seven Hail Mary's every day in honor of the seven Sorrows of Mary.

It is a pious custom to receive Holy Communion on the Feast-days, which occur this year on April 3rd and September 20th.

The Way to Progress.

Just as home life has its trial for the members of a family, so community life has its trials for members of a religious order. To put up with these sweetly and to assist others to bear them patiently is one of the duties that develop the proper spirit for that vocation. To be contented, to be cheerful, to put down selfishness, to advance in the generosity of sacrifices, that is the way to progress.—Catholic Columbian.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Colic, or his Chamberlain's Colic, Cholera and Diarrhoea Remedy. It is a sure remedy at hand, which often saves a great suffering, and frequently valuable lives. This Colic Remedy is a household necessity, and is a sure remedy at hand, which often saves a great suffering, and frequently valuable lives. This Colic Remedy is a household necessity, and is a sure remedy at hand, which often saves a great suffering, and frequently valuable lives.

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FIVE-MINUTES SERMON.

Passion Sunday

PURCHASED BY HIS BLOOD.

"Christ being come a high priest of good things to come, by His own blood entered once into the holies, having obtained eternal redemption." (Heb. ix. 11-12.)

To-day, dear brethren, is Passion Sunday. Its very name teaches us that we are drawing near to the time which is set apart by the Church, for the purpose of keeping alive in our memories the most marvellous events which the world has ever known. The time thus set apart is called Holy Week. It does not begin until next Sunday, but it will be well for us to turn our thoughts in advance to this most sacred time, and to consider in what way we can best spend it for the good of our souls.

The first day of Holy Week is Palm Sunday. On this day our Lord entered into the Holy City of Jerusalem, and was greeted with the Hosannas of the very same people who a few days afterwards cried "Crucify Him! Crucify Him!" From our entry into Jerusalem the Church calls upon us to follow our Lord step by step, until He reaches the Hill of Calvary; and wishes us to place ourselves in spirit at the foot of the cross to gaze on that blessed and awful sight. She says to us: Go and behold your Lord and your God bleeding with the strokes of the cruel scourge, torn with the thorns which were put upon His Sacred Head.

Behold Him mocked and jeered at by cruel men; betrayed by one of His Apostles, deserted by the rest. See Him nailed to the accursed tree, raised high in the air like the brazen serpent in the wilderness; behold Him worn out with His awful weight of suffering, bowing His head and giving up the ghost. Listen to His sacred voice, praying for His murderers: "Father, forgive them, for they know not what they do."

Listen to the words of fearful woe, when He seemed abandoned by His Father: "My God, My God, why hast Thou forsaken Me?" Try during this week to make the sufferings of our Lord real to you, to bring them home to your hearts, to enter into them so as really to feel with and for your suffering Lord! No better way of doing this can be found than the reading in the Holy Gospels the accounts there given of His Passion and Death, provided you read these accounts with attention and devotion.

These are the events of all others which have ever taken place in which we have the deepest possible interest. Our sins are the burden of our lives, they weigh us down and bring us to the ground, they cut us off from the source of light and joy and peace; they fill us with a fearful anxiety as to what awaits us hereafter. How are we to get rid of this burden? How are we to obtain pardon and forgiveness? What ground of hope and confidence can we find? Were we to look to ourselves and to our efforts alone we might well despair. The sanctity and awful holiness of God might well fill us with fear and trembling.

It is only in the love of God manifested in the death and suffering of Christ that we can attain the full conviction that we shall be forgiven if we return to Him. "Surely He hath carried our sorrows: He was wounded for our iniquities. He was bruised for our sins; the chastisement of our peace was upon Him; and by His bruises we are healed." This it is which gives to the events of this week an interest greater for each one of us than any other event which has ever taken place. All that took place was caused by us: all that took place was done for us. Therefore, as we dwell devoutly upon these various events, and witness the scenes which took place, and the thought which we must ever keep in our minds is: "All this was done for me: our Lord suffered in order to obtain forgiveness for me, in order to wean me from my fondness for sin; in order to bring me to confess my sins with sorrow and true repentance; in order to open to me the gates of heaven."

Many persons are unwilling to give up their sins; some are willing find it hard to confess their sins. But however much repentance and confession may cost you, did not the grace which is to lead you to repentance and confession cost our Lord a great deal more? Try to spend this holy season so that you may have a keen and lively sense of the bitter and cruel sufferings of Christ: then the time will not have gone by unprofitably, but you will have produced fruit both for this life and the next.

Happy Last Words.

In a hospital many many years since a young man languished with a throat affection. The surgeon declared that only by a heroic operation could his life be saved. The young man, however, before applying the knife, the doctor said: "My son, I must tell you in advance that when I am through with you, never again will you speak a word; you will be dumb to your dying day, no matter how remote that may be. So if you have any message, speak it now, for it will be, as I said, the last."

The young man was expected to send a tender message to his mother, his father and other members of his family, but it was not so. "Doctor," he replied, "I am ready to utter my last words, and they are: May the name of Jesus be ever praised and loved!" And until he regained his faculties in the real Land of the Living, he never more articulated in human speech.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M.

75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

Sir W. H. Meredith, Chief Justice.

Hon. G. W. Ross, Premier of Ontario.

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Rev. William C. D. D., Knox College.

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Tread cheerfully every day the path in which Providence leads; seek nothing, be discouraged by nothing, set duty in the present moment, trust all without reserve to the will and power of God.

ST. JOSEPH, PATRON OF A HAPPY DEATH.

Three reasons are given for the conferring of this title on St. Joseph.

He died in the arms of Jesus and Mary. To St. Joseph alone among men was given the consoling privilege of dying in the arms of Jesus and Mary. Sweet and tranquil must have been that death, attended as it was by those whose presence can calm the agitated soul, render less painful the final separation of the soul from the body, and alleviate the terrors of the awaiting judgment. Foolish indeed is the man who does not beg for this crowning grace of a happy death.

According to a tradition confirmed by revelation, the death of St. Joseph occurred a short time previous to the commencement of the public ministry of our Saviour. Nothing was yet known of the future prodigies which were to reflect so much glory on the poor family of Nazareth. Joseph died obscure and unknown—a perfect type of the Christian death in all its beauty, simplicity and grandeur. Jesus died on the cross, in torments and sufferings—a Victim of propitiation for the sins of men; and Mary, His Mother, expired fifteen years later, consumed with love and the ardent desire of beholding once more her divine Son, with Whom she was so intimately united in soul. The death of St. Joseph differed from these two deaths, inasmuch as his was accompanied with regret for leaving on earth those who formed his happiness, and who were one day to become the brightest ornaments of heaven. But he died filled with hope in the assurance of a blessed eternity, encouraged by the all-powerful love of Jesus and the sweet words of His Immaculate Spouse. "Let my soul die the death of the just." ("Let my soul die the death of the just.") If in my last moments I feel a regret when leaving those I hold dear on earth, and the sorrow of that separation grieves my poor soul, do thou, dear patron, console me in the thought of the glorious reunion of all those united by the ties of blood, friendship, or faith, and whose happiness shall be consummated in heaven.

St. Joseph is a powerful mediator with the heart of Jesus. After Jesus and Mary, what more powerful protector than St. Joseph can we invoke in the solemn and decisive moment on which all depends, when the soul in anguish calls on those who have the power of aiding and protecting her? Gerson says that the prayers addressed by St. Joseph to Jesus and Mary have the force of a command, rather than the form of a supplication. The confidence of a Christian becomes animated and enlivened by these thoughts, and the name of St. Joseph becomes a sure and impenetrable shield against the shafts of hell, and an all-powerful safeguard in the terrors of death.

St. Joseph was taught by Jesus and Mary to adopt us as his children. No mortal ever obtained so deep a knowledge of the hearts of Jesus and Mary as our dear father, St. Joseph. St. John was called the Beloved, the Apostle of predilection, on account of his having reposed on the bosom of our Saviour; but St. Joseph dwelt with Jesus during thirty years in an intimacy: which the angels might have been envious, and in the capacity of father. We should often reflect on what we owe St. Joseph in consideration of the numerous graces which he obtained from Jesus for all men, but specially for poor sinners. Moreover, in becoming the adopted father of Jesus, he became ours also; for as we are not named, though infinitely unworthy, the brothers of Jesus? Alas! far more appropriate would be the title excommunicated of the world's Saviour: for daily become such by the commission of sin. Still St. Joseph claims us for his children, and the tears and blood of his innocent Son render us dearer in his eyes, while the remembrance of Calvary serves to increase his loving and paternal tenderness towards us. If the affection of a father for his child manifests itself most intensely at the hour of the death of the child, and if, as a Christian, he uses every means in his power to procure for it the graces attendant on a happy death, what, think you, must be the loving, earnest, anxious tenderness of our dear father, St. Joseph, when he sees one of his children on the point of being summoned before a just Judge? With fervor and love he then offers on behalf of the dying one the petitions addressed to himself:—Right Rev. M. De Langalerie in The Month of St. Joseph.

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WHY THE SEED SHOULD BE SOWN EARLY.

(See XIII. to the Bishops of the Church, April 12, 1875.)

"It is your duty, Venerable Brethren, to devote your assiduous care to scatter afar in the field of the Lord the seed of your heavenly doctrines, and to cause the principles of the Catholic faith to penetrate early in the souls of the faithful, so that these doctrines may push their roots deeper and be pre-mature in that shelter from the contagion of errors. The greater the efforts of the enemies of religion to present to inexperienced persons, and especially to youth, teachings which may obscure their minds and corrupt their hearts, the more you must labor zealously for the success, not alone of a good and solid method of education, but especially to make the teaching itself conformable in science and discipline to the Catholic faith, particularly in philosophy, on which depends in a great manner the just direction of other sciences, and which, far from tending to destroy Divine revelation, is likely rather to smooth the way for it and to defend it against its enemies, as has been taught us in the examples, and writings of the great Augustine, of the Angelic Doctor, and other masters of Christian science."

Tread cheerfully every day the path in which Providence leads; seek nothing, be discouraged by nothing, set duty in the present moment, trust all without reserve to the will and power of God.

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A Simple Way.

Advising a person about a cure for the drink habit, a writer says: "Keep busy, avoid old companions, eat oranges. When the drink demon rises, hustle. Work, eat, talk, change whatever you are doing, get into a new atmosphere, and the demon will sleep. The best way to conquer temptation is to run." A simple and effective way to overcome the desire for stimulants is to fill up on water. The man whose stomach is full of "Adam's ale" has no thirst for any other brew.—Catholic Columbian.

One of the greatest blessings to parents is "Mother's Graves" Worm Exterminator. It effectually expels worms and gives health in a marvelous manner to the little one.

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CHATS WITH Y

Keep your heart clean of heart shall see ity dims the eyes of last puts them out. the purity of your with lascivious reading pure tongue as you v. Pick your steps through of the mire.—Archbishop of the Perpetua.

If you lack chain genuine honesty and college education, advantages not only one ate your real failure ever succeeded, nor millions of dollars be lated, who has lost h process. If he has hind him, if his inte in his long-headed m sharp dealings, in schemes, his life is not matter what posi or how much money is a miserable failure pearl of his life.

A hint to the The Catholic City the greatly number o which every parish rule," says the Ch are a lot of worthy f of them are, at lea matrimony; but b of them and their s and their sense that sters are no longer they feel 'out of Yo speak. Of this k back of this k all our city parish had, for they are of becoming exco these modest fellow girls of twenty-fo really think more thirty-five."

There are a gre do remarkable thin yet seem to be in unfinished in othe they shine like ge acquaintance lack, which mars their careers.

People of this up to as superio genious by aver Yet is it not, on better to have a character, even it ing in any part overtowering ab not average well The average s sound common sen to work, with a body in the worl to make the most even though he lancy, everything much more sati success than ma —Success.

Generally a in either menta uses up his vi man of ordinar quently, if he conserve his en but work and v drop dead. Th themselves but friends, and to Many, and too chronicle in the workers, out of from overworki You have no your presence. pose. You are You should live will permit. T needs you, and the end accom your powers th worrying, and powers that th out just when best work.

No one who become pale from insomnia. It is wrong. workers to rush hurry and rush accomplish to time, and in the half of their l medicines, and take a rest can the work of b body has bee thousand time is more sure. of the Bible things," and you suffer fr your bodies we and stand any rate that he be used as f necessary as the full lengt ful to our fel Follow the attention to eat. Give t ing the body instead of f from one m will feel as in place of ture death age and dro once, as di shay."

The Tim Whenever has risen fr wealth, it i men to say there were l can't do t 1840 the o halyday day could get a 1870 the r that it was get a star And soft g said: "I in 1890 w America w territories men to-day not chance