Secred Heart Review. BOTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XCII.

Let me here say, as I perceive that I am not quite understood, that in classing Lansing's book with Coffin's ooks, I did not mean that Cambridge books, I did not mean that Cambridge has received the former into her public schools. Its polemical title would pre-clude this. What I mean was this, that under the title of history, and shielded by an admixture of other matter, the statements of Coffia conmatter, the statements of Contact cerning Catholicism are just as blunderingly contemptuous of dates and facts, and just as grossly virulent, as those of Lansing. The three books, on this side, are of exactly the books, on this side, are of exactly the same cast, so that evidently the city of Cambridge has not thought it necessary to guard her scholars against the most pronounced type of vulgar ignorance and animosity, when they wish to gain some general historical inforconcerning the Catholic Church.

To recur to the question of Bible reading, we know that it is commonly assumed by Protestant that the prohib ition of vernacular Bible reading by the Church of Rome in the twelfth century, and the requirement of episcopal obation for it by the Council of Trent, are a proof of an uneasy con-sciousness that the Roman system is oncilable with the Scripture. An irrec examination of the facts appears to me to show that this is far from being the case. Zealous Protestants, having even an antipathy to Catholicism, have expressed their belief that if Catholics read the Bible too little, Protestants read it too much ; that it would be a greater means of grace if it were not vulgarized by mechanical repetition. This objection on their part assuredly eds from no want of confidence in Protestantism, of which these persons are even extreme adherents, but from wholly different motives.

I shall consider hereafter the historical causes of the ebb and flow of popular Bible reading in the Church. present, as we are following Dean Hodges, and as he does not ascribe the neglect of Bible reading which he is pleased to assume as having prevailed about 1500, to any fear of it on the part of the Church, we will now pass

on to something else. Dr. Hodges says that Luther, having begun to study the Bible with more de-tachment from tradition than was usual, discovered in it a new doctrine, with which he renewed the face of the Church, at least so far as she would listen to him. This new doctrine, says the dean, was justifization by faith.

This statement puzzles me some-what. The Catholic Church had taught, and teaches still, that we are justified by faith. Trent, and all Catholic divines, declare faith to be the root of justification.

er's new doctrine was not this old and universally admitted doctrine. It was justification by faith alone. Dr. Hodges leaves this out, whereas Luther thrusts it in upon Paul where Paul does not use it, as Paul never uses it. Luther deciares, indeed, that Paul means this, but he has to own that Paul does not say this, and he discloses his real intention by declaring, with a torrent of vulgar abuse, that he puts the alone into Paul's because it suits his purpose "My will is reason enough," says he. Stet pro ratione voluntas. Daan Hodges, by leaving out the alone, has eviscerated Luther's teaching. The Dean, for Luther's doctrine, gives us something which Luther abors. It means, says he, that God values love more than works. It means no such thing. Luther teaches explicitly that faith justifies before love and without love, ante et sine caritate I have submitted this dictum, given by Doctor Doellinger, repeated by Car-dinal Newman as Luther's, to a zealous defender of the Reformer, who admit it as the authentic expression of his doctrine. As we have seen, so utterly opposite is Dr. Hodges' statement to Luther's real teaching, that when Osi-ander first tried to substitute the equivalent of Hodges' definition for the established Lutheran tradition, it raised such a storm that he could only defend his life by carrying arms into the pulpit, and when he died it was only by a secret burial that his corpse was saved from being cast out on the So well aware were the dunghill. genuine Lutherans that Oslander and Melancthou were irreconcilably at variance with their great master as touching justification, Philip sometimes forces Scriptural language into Martin's mouth, but in this case it is Philip that is speaking. If Luther reformed the Church by his doctrine of justification, Paul must have deformed it by his, for the two doctrines can not possibly be brought to square. Paul declares that availing taith is that which works by love. Luther declares that availing faith has its full justifying efficacy before love and without love, independently of love, righteousness, holy affections or good works. How can you possibly have two statements more exactly contradictory ? Luther could not have denied that unchastity and murder are irreconcilable with holy love. Yet he declares that any measure of either or both is all, to fully reconcilable with justification so as it does not shock the conscience so much as to overthrow faith. The connection shows, and all his teaching shows, that by faith he means our perclares, is unquestionable. That it was to remember that the claims of the the judgment seat of God. Amen.

THE CATHOLIC RECORD

HOW RILEY GOT HIS START.

James Whitcomb Riley's st

print them.

nothing.

emanded.

and said

hock.

book,

seemed to hold nothing for him.

I can tell you one thing-the ticket you've nominated here to day is

"a.goin' to win when the frost is on the punkin, and the corn is in the

The uproar which followed indicated

everybody present, and that it had

This circumstance more than any thing else induced the business man-

ager of the Journal, who was Riley's

teadfast friend, to undertake, in part-

nership with the poet, to have a little book, "The Old Swimmin' Hole, and

"Leven More Poems," published. It made an immediate hit, and gave Riley a national reputation. Major

Riley a national reputation. Major Halford and Mr. Riley are now, a

they have always been, good friends, and it affords the latter pleasure, when

the two happen to meet in company,

to admit that he got his start in life by

PENITENCE FOR DISOBEDIENCE

One day in the eighteenth century

m the world knew as Dr.

a curious spectacle was seen. An old

Samuel Johnson, was staying at Lich-

fied. The world had given him much honor, though Fortune had also buffet-

ed him rudely. He was a great man, though a sad one, at this time. One day he disappeared, directly after breakfast, and did not return until

supper time. Knowing his eccentric-

ities, his host was curious as to his

absence, rather than alarmed by it.

that Riley's poem, first published only a few days before, had been read by

ouched a tender spot.

being discharged.

man, who

church are as positive and as pressing as other obligations; that these claims are to be paid not merely from the am-ple means of the rich, but also from true doctrine is a very different thing. Dr. Hodges has shown that he does not believe that it was true by substituting for it the utterly antagonistic doctrine Saint Paul. Luther declares, indeed, that his

octrine of justification had been hid. den from the Church ever since Paul den from the Church ever since Faul died. Yet he calls it always "my gospel," and declares that it had been revealed to him. Now if Paul teaches it, there needed no new revelation. The interpretation of language accord. ine interpretation of language accord-ing to its natural meaning and con-nection will show what the apostle de-clares. If Luther's doctrine, there-fore, is founded on Faul, he is subject too much "charity. to the judgment of all competent inter-Fifth Sunday after Pentecost. Yet he declares that he will

preters. Yet he declares that he will not suffer his gospel to be judged by any one, not even by an angel. This any one, hot even by an angel. shows that ne maintains himself to be an independent, inspired source of the doctrine. And as Paul's doctrine is plainly inconsistent with his, if he is not to be judged by Paul, but Paul is to judged by him, and must be pro-nounced a deceiver and a Papist.

Dr. Hodges owns that Luther some times exaggerates his doctrine of faith into a declaration that good works are of no essential account. This is not an exaggeration at all. It is the doctrine in itself. Holy affections and good works he desires indeed, but only as an expression of thankfulness. They neither condition nor augment justifi-cation. As I have repeatedly had occasion to note, Luther, while lament-ing that the Lutherans of Germany, ing that the Lutherans of Germany, in pursuance of his new gospel, have almost entirely given up honesty, charity, chastity, active religion, does not say that they have misunderstood his gospel. He does not say that they are not justified, and that they will not so to have a when they die to be then go to heaven when they die, to be then, or perhaps at the day of judgment, made over into something better. What he laments is, not that they have tak What en up with a false justification, but that they are not sufficiently thankful for the forgiveness which he owns them to have really received, adulter ers, thieves, liars, covetous persons, cancupinaries, though they may ba. This forgiveness, he instructs them, can not be forfeited, even if they would, so long as the heinousness of their sins does not destroy their confidence. The only mortal sin, he declares, is the loss of confidence, incred ulitas, or infidelitas. In a secondary sense, of course, he would call any thing a mortal sin which does, in fact, destroy this confidence of our justifica-

tion. Luther does not appear to have had as favorable a view of the results of his gospel as Dean Hodges. He declares that the people of Saxony were themselves. Before murmuring to this new gospel came, we were living this new gospei came, we were nying together in simple godliness, good morals, liberality, and mutual charity and brotherhood. Why could you not have let us alone? What good has come to us of your new-fangled doc-trines? If I should go back to the Catholics, declares he, after years of the new order, all Wittenberg would go with me. There are not ten men that would oppose. Dean Hodges, perhaps, would do well to postpone the benefits of Luther's work considerably onger than he seems inclined to do. CHARLES C. STARBUCK. 12 Meacham street,

North Cambridge, Mass.

gan with what he considered a terrible misfortune. He had been hired to write the slender incomes of the struggling. God should not always be the deferred poems for the Indianapolis Journal, and was devoting himself exclusively creditor-in fact. He ought to be the pre'erred creditor. The support of the and was devoting nimeen exclusively to that work. Before he had been at it very long, however, there was a change in the editorial department of paper. "Lije" Halford, afterward church is a duty of simple justice. Re-ligion would go forward with leaps and bounds if pew rents and church dues were paid from a sense of homely hon-esty. The church is suffering from private secretary to President Harrion, became managing editor, and at once decided that expenses would have to be reduced. After looking around

FIVE . MINUTES' SERMON.

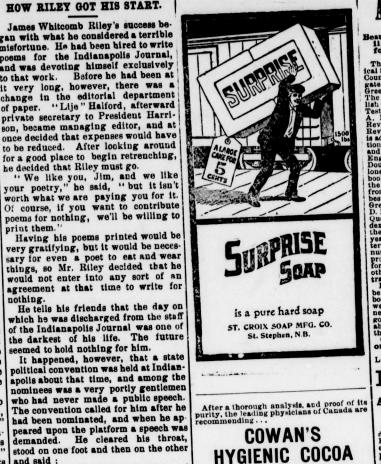
CURSING . "Whosoever shall say to his brother, Raca shall be in danger of the council." (Matt. 5, 22.

Among the many sins against which our Lord warns us in the gospel, are not only unjust anger and blasphemy, but also cursing. The gospel says, "whoseever shall say to his brother:

Raca, shall be in danger of the council. The council was the highest court of The council was the highest court of justice among the Jews; it decided the gravest questions and the greatest crimes against religion. Now, if the greatness of the punishment corresponds with the greatness of the guilt, what a horrible nd detestable sin must not cursing be in the sight of God !

Truly, the Holy Ghost needed not to warn us through the apostle St. Paul, who says: "bless and curse not!" (Rom. 12, 14.) He needed not to an-nounce the sentence: "Blasphemers shall not possess the kingdom of God." (1 Cor. 6, ...); Our Christian sentiments must tell us that cursing and blasphem. ing are not only vulgar beyond com-parison, but truly diabolical ; or is it possible that godlessness in union with uncharitableness, can infect and profane the Christian tongue more than to wish the immortal soul of one's brother to the devil, to hell, to call down a plague and all sorts of misfortunes upon the neighbor, and generally under the invocation of the holy name of God ! Do you call this veneration of the Lord who said in the OldTestament, "And he that blasphemeth the name of the Lord, dying let him die : all the multitude shall stone him, whether be be a native or a stranger !" (Lev. 24, Is this the brotherly love by 16) which our Lord, in the hour of death, will know His disciples? (John 13,

5). Certainly not. I shall let St. Alphonsus explain what is meant by cursing. "Cursing," says this holy doctor of the Church, "is to speak the language of the devil and to render one's self equal to the damned in hell, for they like the devile, blasphemers and execrators do nothing but blaspheme God, curse themselves and all creatures. But you, O man, surpass in malice the devil and the damned, for they curse and blaspheme ecause they are so terribly punished, but you curse whilst you are over whelmed with the blessings of God." Listen to the startling words of St. Bernard : "O diabolical tongue ! what can induce you to speak words of blas phemy against Him who has created you, who has redeemed you by the precious blood of His Son, who through the Holy Ghost has appointed you among the mediums of His love and praise? With the tongue, you enjoy



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JULY 7. 1900. CHATS WITH YOUNG MEN.

Every nail driven faithfully, every stone firmly laid, every detail per-formed to the best of our ability, is so much done not only for to day or to-morrow but for all time, not only for our employers or the public around us but also for posterity.

A Good Character.

We would impress on the thousands of young Catholic men who have left school and college to fight life's battles, that there is nothing which adds so much to the beauty and power of man as a good moral character. It is his wealth, his influence, his life. It dignifies him in every station, exalts him in every condition and glorifies him at every pericd of life. Such a character is more to be desired than everything else on sarth. It makes a man free and independent. No servile tool-no crouching sycophant--no treacherous honor seeker ever bore such a char acter. The pure joys of truth and righteousness never spring in such a person. If young men but knew how much a good character would dignify and exalt them, how glorious it would make their prospects, even in this life, never should we find them yielding to the groveling and baseborn purposes of human nature.

Pitch In.

It is a great mistake to be over nice or fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high toned " oung man who quibbles about what it is and about what it is not, his place to do, will get the cold shoulder. There is a story that George Washington is a story that George Washington once helped to roll a log that one of his corporals would not handle ; and the greatest emperor of Russia worked at ship-weight in England to learn the business. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your em ployer's success, work as though the business were your own, and let you employer know that he may place ab solute reliance in your word and o your act.

The Value of Perfect Work.

The tragedy of to day is of the ma who has the best intentions and th best character and a fair equipment fo his work, but who has not a thoroug equipment, and who cannot do th thing he starts to do in the best po sible way. Society is crowded with half-equipped workers, with me who are honest and earnest an not incapable, but who are not up the level of the very best work. It amazing, in view of the immen number of those who are seeking f positions, how few persons there a competent to fill any particular po To fill a position of any impo tion. ance requires often most dilige searching in many directions. The is a host of thoroughly well equipp people, but there seems to be, at i moment when they are needed, f perfectly equipped persons. Wh one has a piece of work to be done in easy to get it fairly well done, but is extremely difficult to get it thorough well done. This is true of all gra of labor. The really competent m who go out for daily work any community can generally counted on the fingers of one has The rest are partly competent and p tially trustworthy. They will com it suits them, or if the weather is p pitious, or if they have nothing els do, and when they do come they w with a fair degree of skill industry ; but the man who idespite the weather, and who w with the utmost economy of time the utmost productiveness is a rare person in any locality. If a l ing position is vacant it is astonial how few persons thoroughly equip for it can be found at the mo spite of the ambitious desire to higher, and in spite of the supe process of education which are off to the fortunate few, it remains society is filled with incapable or partially trained people, and when the thoroughly trained perfectly fitted to do a sp thing in a superior way, is need candle must be lighted and a search begun. The great lesson read to the young men of to-day need of some kind of absolute con ency, some kind of ultimate supe ity

daily so many gitts SUPPORT OF THE CHURCH. Every pastor nears again and again

expressions of generous good-will such as these: "I will give something to the church as soon as I get out of debt ;" "if fortune favors me I shall many other saints certify that Almighty God often permits the habitual exe not forget the needs of religion," or or to die with imprecations on his lips Terrible punishment of God! who "When I succeed in paying my bills I will attend to the pew-rent question.' Underlying all these statements is the false assumption that the church has should not tremble at the thought of such an end? O you habitual execrat or, be warned in time ; what has hap-pened to others may also befall you strictly no financial claims upon her children ; that her title to support rests if, by curses, blasphemies and horrible maledictions, you continue to call upon upon charity and not upon justice. Assuredly the Church is not disposed yourself the vengeance of God. Reto urge her demands by force no more than to enforce her obedience to the pent of this great fault, and earnestly ten commandments by the aid of the ise efficacious means to overcome it Battle against it, pray and impose penance upon yourself, for instance, sword ; but she gives no semblance of assent to the heresy that her material say prayers or give alms as often as support is to be derived from the occayour lips indulge anew in the language sional offerings of a whimsical generos-

f the devil. ity. Financial support of religion is im-I implore you, O parents and preceptors, in the name of God, not to permit plied in the first and greatest com-mandment. God is to be adored by blasphemy and cursing among children, or those under your charge. Be attentive to their conversations sacrificial worship as well as by faith and prayer. The discharge of this fundamental duty naturally involves admonish them earnestly and punish without lenience, if by their inpreca everything essential to the appropriate expression of becoming sacrifice. This tions they attempt to call the vengeance of God upon your house, because you divine injunction, therefore, carries are responsible for the sins which you with it the imperative necessity of sup could, but have not prevented. Above plying suitable places of worship and

all, dear parents, do not give your children bad example. Alas! it too of maintaining a divinely appointed priesthood. To keep holy God's day often happens that parents with hardand name, to respect the rights of par ened consciences, being aggravated by their children, break forth into ents and others, are divine commands. There is no less sanction for providing cursing and blaspheming, never think the material agencies necessary for carrying out the true intent of God's ing that every imprecation from their first law. There is here no question of charity or generosity, but of duty and lips is a twofold sin-a shameful offense against God, and a fearful scandal to justice. In issuing a special precept their children. They, as it were, tell on the support of pastors (meaning everything pertaining to external no sin, since father and mother do it." justice. In issuing a special precept everything pertaining to external worship) the Church merely emphas-When those children stand before the judgment seat of God to give an izes a commandment as old as religion

account of their sins of cursing and To put the claims of religion last of blasphemy, they will exclaim: "O just God, it is true, we are guilty, but offer God crumbs from sumptuour parents are to blame, for from ously supplied tables, to proffer Him a them we learned this evil habit." percentage in the possibilities of for-tune, is basely to insult the Deity.) parents, tremble at the account you will have to render to God and do not God does not ask for what man does will have to render to God and do not not need, and He directs the unfolding scandalize your children. When cor shows, that by faith he means our per-sonal confidence of our personal justi-fication. This certainly is not Paul's definition of faith, nor Peter's, nor man's penny, the widow's mite. They heart and Christian love, that at anger, but always preserve peace of heart and Christian love, that at the John's, nor that of James. That it was who promise to give of their abund-hour of death you will not fear to give a new doctrine, as Dean Hodges de-ance exhibit a wrong spirit. It is well an account of your stewardship before

r it came out ppe daily so many gifts of God, with the bar support to can be able to On that very day, fifty and with the tongue, you dare to blasgains by selling books at out-of-doo pheme God and curse your fellow stalls, in the neighborhood on market days-had begged Samuel, then a young man, to be salesman for that The same doctor of the Church and

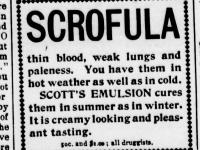
day, in his place, being confined to the house by illness. Out of foolish pride the young man refused this request but he shall tell the rest of the story in his own high-sounding way :

"To do away with the sin of this disobedience," so he said to his friends at supper, "I this day went in a postchaise to Uttoxeter, and going into the market at the time of high business, chaise uncovered my head and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the standersby, and the inclemency of the weather - a penance by which I trust I have propitiated Heaven for this only instance, I believe,

f contumacy to my father." Whatever we may think of the idea of thus "propitiating Heaven," there your can be no doubt of the depth and sincerity of the repentance, the keennes of which had not worn away by fifty years of busy and honorable life.

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The Catholic Young Man. It makes no difference in sphere of life the Catholic young may be placed by birth or ci-stances, his influence will be fel-vided he is manly, self respectin religious. No one likes a snea coward, but all admire the young who holds up his head, and is str forward in speech and action. ity is not looked for even in the y out if present in the child, it is true sign of a lack of courag many good traits may lie dorman ing the tender years. True co lies in the full performance of not in the display of fearless bodily injury or the like. More cal courage is expected of the s young savage, while moral grit accompany the Catholic young the sun the day, whether he w the farm, in the factory or in th as clerk or student. He should an ideal, that is, a certain per toward which he should strive, which he should compare hims critical way. Such an ideal commence with virtue and en Such an ideal truth, having manliness as its and self esteem as its prompter.

The young man who has pa majority and cast his vote, alone in the world or one of a stands out by himself. He mu