Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXVI. We have seen how Martin Luther, in his relations to the Catholics, expressly disavows all obligation or intention of being governed by truth or by the rules of evidence. He estab-lishes one settled priori principle: Every zealous Papist is possessed of the devil. Therefore every accusation the devil. Indeed the sipso facto just. It expresses something that he has done or something that he means to do, or something equivalent to some wickedness that he has done or means to do. Therefore a verdict of guilty is always in place, and a verdict of innocent is never in place. If at any time even such a presumption halts, the only question to be raised is: Will the mnation of this man mortify the Papists? If it will, then of course he is to be condemned. "Against the Papacy we account all things lawful

Luther applies this principle in his book against Henry VIII. The King, as we know, was as yet a zealous Catholic. He had thus far been guilty of no cruelty towards his blood. I believe that even the death of Buckreplace that even the death of Buckingham was a good deal later. However, as we know, his great uncle.
Richard III. had murdered
Henry's two young uncles, and his
father, Henry VII. had beheaded one or two other persons of the Therefore Luther res the young king, wholly innocent of these murders, as a butcher of his own kindred. This sounded forcible, and no one in Germany except a few princes and statesmen would know to the contrary. "Throw mud enough, and some of it will stick," was Luther's principle of controversy through life. We submit to Dean Hodges that there is not much con-

science in this.
In the Landgrave's case Luther comes down to a formal defence of lying for the good cause. Outside and inside, says he, are two things. We have no right to confound them. Inside, those of us that are in the secret know very well that Philip is a poly Outside it is not yet certainknown, and if we only deny it lust ily enough, perhaps we may be able to stave off the exposure of the fact, and to persuade the world that Margaret is not in any sense Philip's wife. but is merely his lawless concubine. The boundless profligacy of our darl ing Evangelical prince, our fearless champion of "my Gospel," our modern Josiah, is well understood. What difference can one loose woman more or less make to his reputation? Where as let it be known that he is a polygamist, and this with our leave and blessing, and the holy cause may be shaken to its ruin. Dany, therefore, deny, and God will applaud the false hood. Luther was not as zealous for this mendaciousness as Bucer, but he

subscribes to it. This distinction of outside and inside is found in Luther's own words. He also held a conference with the Land grave's councillors, in which, as we are told by a Protestant reporter pres ent, he says: A man who hesitates, for the sake of the true religion, to come out with a good plump lie, is a Here we have propounded, with cheerful shamelessness, the principle: The advancement of Protestantism is the supreme moral good. A is justified by faith alone. violation of truth and rectitude is a very great wickedness, but for the sake of Protestantism it is a holy and vir-tuous act. The sublimity of the end

sanctifies the foulness of the means. What if the Protestants could find such a thing in the life of Loyola? It would demn him and damn his Society. should never hear the last of it, and we ought not. And pray why should we ever hear the last of this scandalous transaction of Luther's, and of the tur bid current of immoral teaching which flows through the last twenty five

Protestants often feel this, and re sort to expedients worthy of Luther himself to help themselves out of the mire. Thus, Charles Carleton Coffin, in his "Story of Liberty," sets down, as Loyola's this proposition: Any ac tion, however wicked in itself, becomes holy if done in the interest of the Church. He presents it as something original in Jesuitism, constitutive, for mally avowed and established. True, no such thing appears in the writings of Loyola, or of his colleagues. It is mentioned in the Constitutions as some thing to be abhorred, and is denounced by the great Jesuit Cardinal as a her esy worthy of the stake. The utmost that learned research, on the part of enemies, can do, is to bring forward from a few Jesuit writers, a number of generations later, a sentence or two which it is contended may be interpreted in a sense somewhat approach ing the reprobated one. Indeed, one Jesuit writer says that another, in his zeal for a sound principle, has, without knowing it, almost betrayed himself into this error.

Such round about tatics, however, do no not content Mr. Coffin. He boldly puts down Luther's maxim, in the blackest of black and the whitest of white, as being Loyola's. Each name begins with an L, so where is the dif-ference? The two men were contamporaries. One was denounced, the other suspected, and twice imprisoned carry it and Jesuit shoulders have long especially desirous for non-Catholics to remain forever there with our Lord on been used to it. The Jesuits profess, make use of it, so that they may act the holy mountain. St. Paul was rapt

universal benevolence, and often show a good deal of it. Then let them, for charity, take this bantling of Luther's off our hands. It is really unkind in them to refuse the adoption.

One point is perfectly well settled in the morality of translation, above all, in the translation of the Scriptures. A translation may be more or lass paraphrastic, according to the purpose. A popular version of the Scriptures ought not to be jejunely literal. It may include a good many words not found in clude a good many words not found in the original, provided these only amplify without bringing in any new idea. Above all, in any passage con-troverted between different parties of Christians, the right which allChristians have in the common foundation of their religion forbids taking liberties with

Now in St. Paul's epistle to the Romans, chapter iii., verse 28, we have the words, "For we account that man is works feel by faith independently of works of law." Paul does not say "by faith alone" He does not mean it. He is not considering that point at all. He only asks whether external works of law, especially the Mosate law (for inward dispositions are not called works) add to the justifying power of faith, and declares that they do not. Works proceeding from faith and the love of the Lord Jesus Christ stand in a wholly different category. Paul does not mean that faith alone justifies, for when he comes elsewhere to this point, he declares that availing faith is the faith which worketh through love. He is here opposing faith in Christ, without present consideration of its contents, to the works of the old covenant, whether in Adam. Abraham or The sentence therefore, "Man is justified by faith, independently of works of law," is perfectly clear and adequate
It neither requires nor admits an addi tion.

Now had Luther translated " Man is ustified by faith alone," it might easily have been a mere inadvertence. It this case, so soon as the Catholics pro ested, as was their right and duty, he would have struck out alone. Did he? Instead of it, he fell into the most evil of almost all the evil rages of his life He says: "If your new Papist will still be troubling himself with the word sola, alone, then say to him straightway thus: Doctor Martin Luther will have it so and saith: Papist and Ass are one thing: "sic volo sic jubeo, sit pro ratione voluntas. For we will not be the scholars and dis ciples of the Papists, but their schoolmasters and judges, will now for once carry our heads high and boast ourselves against the donkey - pates. And I am sorry that I have not added besides all and of all, thus without all works of all laws, so that it might sound out full and round Therefore it shall stay in my New Testament, and if all the Pope-asse should go mad and turn stilly, they shall not ding me out of it!" linger Reformation, 3, 139 173

Now whence did this insane and evi rage proceed, this denial of truth and refusal of justice? Not from heaven surely. Not from the holy, loving and righteons souls in purgatory. It came from the father of lies, the enemy and falsifier of the Word of God.

Yet a Protestant theologian and pro who defends Luther to me through thick and thin, contemptuous ly passing over the whole immoral transaction, as if unworthy the attention of a good Protestant, says, as if I were bound to believe that Paul said it, since Luther has said it, "Man

12 Meacham street, North Cambridge, Mass.

QUESTION BOX.

t Gives a Chance to Catholic and Nor Catholic Inquirers.

From the Baltimore Sun

Interest has been manifested recent ly in the "Question Box" introduced a short time ago at St. Peter's Catholic Church, Popleton and Hollins streets, by Rev. William A. Reardon, the The box is fastened to the pastor. rear of the wall of the chapel and has an opening in the top, through which questions may be dropped into the box. Persons who ask questions are not required to sign their names.

When a number of questions have accumulated Father Reardon answers them at the Sunday evening services instead of preaching a sermon, as is usually the custom. In explaining last night the purpose of the "Ques tion Box," Father Reardon said he had two fold idea in introducing it. First, he said he hoped to thus give an opportunity to Catholics possessed of errone ous or indistinct ideas as to the doc trines and practices of their Church to enlightened themselves without revealing their ignorance to the priests. Secondly, he said he felt that the "Question Box" would give well-meaning and inquiring non Catholics a chance to inform themselves about Catholic doctrines and practices without disclosing their identity. latter class could, he said, learn from their Caiholic friends when the ques-tions which had accumulated would be answered and then be present to hear

the answers. Father Reardon says that the "Question Box " has already had beneficial results. The questions asked, he said, have suggested thoughts to him which would likely not have occurred to him in reading the Gospel or Epistle of the

trine and practice. He says that the last time that he answered the ques tions the church was crowded to the

The "Question Box" was first introduced in the Catholic Church in this city two years ago by Rev. C. F. Thomas, rector of the cathedral.

PIVE . MINUTES' SERMON.

Sunday After New Year.

THE CELESTIAL CHANAAN.

"Arise and take the Child and His Mother and go into the land of Israel." (Matt. 2, 20) The angel's announcement that the tyrant Herod has died and the command to return to their own country and people, must have filled the hearts of Mary and Joseph with joy. For many years they had been banished and compelled to live among idolatrous people, who knew nothing of the true God, and whose habits and customs were abhorrent in their eyes. But now, they were to return into the land of Israel, into Chansan, that land for which their forefathers sighed in the lesert for forty years, that land flow ing, as it were, with milk and honey that land the scene of so many works of God. Although the land of Chanaan was so beautiful that the Israelite imagined they have taken possession of a part of paradise, yet there is a more beautiful Chanaan to which the journey of our life leads us; it is the Chanaan above the starry firmament. where the angels dwell and where the infinite goodness of God has prepared and eternal habitation for his children

If you ask me to describe the beau ties of this promised land I must confess that my feeble words are inadequ ate to perform the task; and if I could speak the tongues of men and of angels, still I would fail. The aposite St. John, who received a glimpse of the mysteries of the heavenly Chansan describes it under the figure of a beau tiful city. The streets were of gold, the walls of brilliant crystals, and the twelve gates of the city were each made of precious pearls. "And I saw no temple therein. For the Lord God Almighty is the temple thereo (Apoc. 21, 22) In and the Lamb. this heavenly Jerusalem our Lord as sures us that "the just shall shine as the sun in the kingdom of their Father." (Matt. 23, 43) Consider, my dear brethren, myriads of suns.
oh! what a scene of spiendor and glory must it be, and amidst this ocean of light, in this holy celestial Sion, re fulgent in glory, we shall dwell with the choirs of angels, with the multi tude of the elect, we shall be as brothers and sisters; they will love us with a pure, heavenly, fraternal love; noreover, we shall live with Mary, the Immaculate Mother, and with divine Son, our Saviour, our Lord and God. There, in those heavenly man sions of peace and rest, we shall be re united to those dear ones, whom the cold hand of death separated from us, and at whose final departure we wept so bitterly. There, inseparably united with them, clothed in resplendent garments of glory, we shall stand before the throne of God, singing the hymns of honor, glory and benediction.

Apoc. V. 12) There with the an gels at the heavenly banquet, we shall est in the paternal bosom of the Eter nal Father, rest from the cares and tribulations of our earthly pilgrimage, forgetting all pains and sorrows, free from everything that can sifflet the heart. Oh, consoling promise, which faith guarantees us in the beautiful words of the apocalypse "And God heart. Oh, consoling from the beautiful words of the apocalypse "And God heart." A special team of the apocalypse "And God heart." The special team of the special shall wipe away all tears from their eyes, and death shall be no more, nor

mourning, nor crying, nor sorrow

shall be any more, for the former things are passed away." (Apoc. 21, 4) for "Blessed are the dead who die

in the Lord from henceforth now,

saith the Spirit, they shall rest from

their labors, for their works follow them." (Apoc. 14, 13) On tell me,

my dear Christians, if the end of all

earthly woe and sorrow constituted the only promise of reward, would not that alone make our hearts exult with joy and gladness? And yet, my dear brethren, I have thus far considered only the least of Heaven's joys. But where shall I find words that could express the nature of that Heaven'y bliss which our divine Saviour has promised us in these words "Blessed are the pure of heart for they shall see God." (Matt. 5, 8) Yes, to see God face to free, to know, as we are known, that constitutes the hap piness of Heaven. It is the beatific vision which engulfs us in the immen sity of bliss. Here on earth we, in deed, know God, but only by the light of faith. Here we see His works and admire them with sentiments of profound reverence, but the Creator of these works, our mortal eyes cannot see. However, if we persevere in the love and service of God, the veil will soon be withdrawn from our eyes. When the bell tolls our departure from this world and ushers us into the eternal Sabbath, then we shall see God, our greatest Good, no longer by the light of faith, no longer in the mirror of His creation, but face to face in the splendor of His glory, in the immen sity of His Mejesty, and seeing God, we shall love and possess Him forever and in this love and possession of God, nal bliss which flow from the ocean of divine felicity. I can no more pic ture to you the greatness of this hapa new order of things and a new spirit into the Church. If then, we find it expedient to make over Luther's the same attention. Father Reardon a few revenues of the same attention. Father Reardon a few revenues of the same attention. maxim to Loyola, who is to say us nay? is anxious that the usefulness of the yet he was so overcome with emotions It is very awkward for us to have to "Question Box" be extended, and is of joy and happiness that he wished to

quire a full knowledge of Catholic doc- into the third heaven and saw only a glimpse of its glory and the happiness of the elect, but awakening from the vision, he found no words to express the glory he had seen, but could only "Eye hath not seen nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him.

> Oh! immensity of glory, Oh! ocean of bliss and joy that awaits the true and faithful laborer in the vineyard of the Lord, a reward that has been as sured to him by the precious Blood of Jesus Christ. How should not our heart rejoice and be glad at the thought of Heaven, how should it not long and desire for the heavenly home, its true fatherland in the land of the angels. But our Lord says "The kingdom of Heaven suffereth violence, and the violent bear it away." (Matt. 11 12) "For many are called, but few are chosen." (Matt. 22.14.) Let few are chosen." us, therefore fight the good battle and labor, make any sacrifice in order to enter this kingdom, to purchase this pearl and to gain the crown of victory. Let us trod in fhe foot-steps of the saints and follow our Lord as true disciples in the way of the cross, of self denial and abnegation. Let us fearlessly profess our faith and faithfully live according to its precepts so that the celestial land of Israel will be our eternal habitation. Amen.

The skeleton-key that opens all hearts is charity. The most ardent zeal for the conversion of sinners will prove ineffectual unless it be accompanied by kindness, tenderness, affability, and those other gentle qualities which are the offspring of the mother virtue, love of God and our neighbor.

CELEBRATE THE RED MASS

It is with pleasure that we refer to the cel ebration, on the occasion of the opening of the legal year, of the Votive Mass of the Holy Ghost, better known, perhaps, as the "Red Mass," says The London Weekly Register. This ancient and editying custom was revived nine years ago, and in each succeeding year, at the quaint old church of SS. Anselm and Cecilia in Sardinia street, Lincoln's Inn Fields, the attendance of members of both branches of the legal profession has shown a material increase. To the untiring efforts of Mr. Lister Drummond, of the Inner Temple, the success is mainly due.

In the first year the number of barristers who attended was very small, and only a very few of that number were in robes. The event, however, was widely noticed in the press, with the result that three years ago—or fully six years after the revival of the custom by the Catholic members of the profession—a similar service was held for the first time in Westminster Abbey. That, too, has now become an annual event.

Those who were present last year at the "Red Mass" will remember the impressive sight. Lord Russell of Killowen, Mr. Justice Mathew, and Mr. Justice Day were in their full robes, and the occasion was also honored by the presence of Cardinal Vaughan. The sanctuary end of the church was filled by the barristers in their robes, and by solicitors, whilst the galleries and lower end of the church were hardly large enough to accome date the general public. In fact, last year's attendance was a material advance on that of the preceding year, when Mr. Justice Mathew was the only judge of the high court present, and he was not robed. We understand that the Mass will be celebrated this pear in the presence of Cardinal Vaughan, and that the lord chief justice has signified his intention of being present. It is possible that next year, when the new cathedral is finished, the Mass will be celebrated at Westminster.

finished, the Mass will be celebrated at Westminster.

In Paris, as is well known, the Sainte Chapelle is the scene of this interesting function, but, as far as we are aware, the Catholic members of the profession in Dublin have not marked, in this impressive way, the opening of the legal year. It is to be hoped that, seeing the success that has attended the revival of this ancient custom in England efforts will be made by the Irish bar in the same direction.

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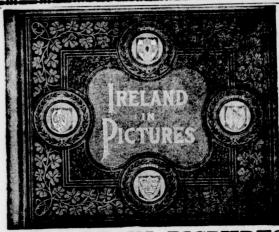
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All this and more was tol "Dick," the company dog, way in that summer of '69, out in Indian Territory.
"He came from the East with

joined in Jersey City.

"'How did he come to j
Well, to be honest, we were wa
on the platform for the train to

in, and when the handsome dog up and made friends, soldier like just smuggled him on board. "Yes, I suppose he was someh pet. "No, it wasn't right, to take But, you see, the whole company

him—not any one man—that have been stealing;
"No, sir; he hadn't a collar. "No, sir; he hadn't a collar.
"There wasn't anything s
for a long while. 'Dick' was fi
with everybody; even when so
the men got a little off''
never got a blow.

Why did I say there never dog that had so much sense? this: Our post was down nea Wishita, and the Indians had quiet for a couple of weeks, jus enough for the cavalry to get sho rested and fixed up to go ou

ready to be chased. "Our company was order march to the next fort and bring a supply train. Steam? Not Six mule wagons. So one morn we started, Dick with us as usus

chase 'em some more when the

"To make a long story shornext afternoon found us surro by four or five hundred Indian wagon animals killed, and we to move, intrenched as best we with our wounded as comforta we could make them in the cer our circle.

" 'Safe?' Of course we were is, some of us got hurt, of cours they couldn't break our circle. no more could we move. "There we were, out on

prairie, only a few drops of w our canteens, and cut off from way of getting more. That ma uestion of moving and getting staying still and dying of thi getting aid from the fort.
"Night came, and voluntee water tried to steal through the lines. 'Get through?' No

Those splains Indians knew j kind of a box they had us in, man, white or red, could have g them. Every man that made the came running back for his life. " Next day it was worse, hott

ever, and what little water then was kept for the wounded.

'And the meanest part of it look at the reds, some on hor some on the ground, stretched joying themselves out of rang all of them free to ride over stream, whose cotton covered were in plain sight a few miles

" Night came again, and aga volunteers tried to slip through "But it was no use. Things pretty rough. Only an occ groan from the wounded bro silence. "Along about 10 o'clock

somebody whistle; then 'Dic called softly. After a bit ever got orders not to let 'Dick' o side the lines. 'A message to the fort for

been rolled up in a piece of blanket and tied around hi Our only hope was that he won off for the fort and carry it, some one would untie the roll a " Every now and then' Dick

try to come up to where I lay circle. But it was only to be clods of earth that drove him o to find some friend who would him as of old. But every man's hand was

'Dick' that night, and after time word was passed aron Dick 'was gone. Nobody him, at all events.

"But we had to wait till da make sure that the poor old not lying down a little way wafting for the dawn and the tion we had never failed in gi

"Daylight came at last. They was strained to find Dic be was not there. "And after the field gla

searched in vain for him the cheer on the morning air that the Indians to their feet, scanning the horizon all arou cause. "Well, that little dog mad

to the fort, over the dark pra swimming the streams, us after daybreak, about the were cheering him back camp, he trotted up to the sta at one of the cavalry company tired out.

"Well, it wasn't long after we saw our relief coming. brought 'Dick' with them!

did pet him!
"But I often wondered little fellow thought that n we had driven him off, as along through the dark to For of course he don't kno saved our lives."

St. Margaret, Queen of Sc Mary Finn in Echoes from th "How Margaret made her h and her singdom a paradise; ho woman san imitate Margaret, an