Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XCI.

I have already referred to a remark of the Spectator on something said by Dr. W. E. Griffis in his lately published book on the Netherlands. The lished book on the Netherlands. Spectator commends it highly, but renarks that Dr. Griffi; must have been unfortunate in his encounters with Protestant controversialits in Holland, if one of the principal clergymen brought up to him the chained Bible of the Augustinian monastery at Erfurt as a proof that the Catholic Church be ne Reformation was jealous of the circulation of the Bible. The complaint of Protestants, says the Spectator, is not that the Bible, just before the Reformation, was often chained. That, of course, was a mere precaution against theft. When the English Reagainst theft. When the English Re-formers induced Henry XIII. to have a large English Bible placed in every parish church, it was chained, as of but only to keep it safe. It He asked them how it was that if you universally unread.

Not having seen Dr. Griffis' book on the Netherlands, I do not know what in particular the Dutch clergyma. said to him about the chained Bible of Erfurt. However, all Protestants know that from childhood up, this chained Bible has been accustomed to figure in our innocent imaginations as a holy treasure of enlightenment, too sacred to be destroyed, but too dangerous to be allowed to go abroad, therefore chained so that nobody might have access to it except a few friars, whose orthodoxy was supposed to be proof against all temptation. know I had no other thought after Merle d' Aubigne's History of the Reformation began to circulate, and I do not remember that anybody suggested otherwise. The obvious explanation that the Bible was chained to keep it from being stolen, was much too profane and commonplace to be accepted by our plous zeal. For one, I don't think it ever came into my head. That this was a common pre caution, and that whole libraries were chained up in this way, was of course wholly unknown to us. This chaining was done in a monastery ; everything done in a monastery was supposed to be done by immediate direction of the Pope, and of course everything done by the immediate direction of the Pope was done by immediate direction of the devil. We should have thought it a derogation from the Luciferian majesty to admit so vulgar and utilitarian an explanation of the chaining of Bibles as that it was done merely to keep thieves from running away with

A Catholic lady of Vermont gives me a very funny account of the extra-vagances into which this story of the chained Bible leads some worthy souls. She says that in her town library there is a book written by the supreme prophetess of a considerable and very tive denomination. This female hierarch is a deeply pious woman, and I have found a great deal that she writes very edifying. Her knowledge of history, however, is about on a par with that of a Coffia or a Lansing, or, if anything, is even more grotesquely whimsical than theirs. As my corres pondent states it, this lady actually represents the Bible as having perished out of universal knowledge, until Luther came upon this single chained Erfurt, which she supposes pose, to the press, to have startled and revolutionized the Christian world by this sudden disclosure of the forgotten source of salvation. If I have understood my correspondent correctly, this Western lady touches the very summit of extravagance in her interpretation of the chained Bible of Ecfurt. However, although the knowledge of popular Protestant interpretations of it may not have reached the serene ether in which the Spectator resides, they are not very much behind this Western lady's hagiology of Martin Luther.

Is it true, however, as the Spectator declaret, that on the eve of the Reform ation the Bible was unread? then, was it printed so often? It is true, the statement which I have inad vertently followed, that in Germany, within some sixty or seventy years Bible in German, is a great exaggerato be this: there were twenty one editions printed in Germany, of which nine were German and twelve Latin. Of course they were printed to be read, again, the Franciscau nuns of Naremorg familiar readers of the Bible, some in German and some in Latin, while at the same time they were undaunted opponents of Luther. too, the Bible (mostly Latin) was freely printed in France, Italy, Spain, Eugland, and I suppose in Hungary and Poland, perhaps also in Scandinavia. ed not for ornament merely, but for read in Germany, how could it have on the Bible 7 I couless I could wish All desire to be clothed like Solomon in that I knew what the crudition of the his glory; to live luxuriously as dives benevolence, or of friendship, as it is his glory; to live luxuriously as dives called, which is not a barren affection, who was condemned to hell; and when

yond mine, would say to these con-

Dean Hodges, I observe, turns this very abundance of commentaries upon the Bible about the year 1500 into an explanation of his assumption that the Bible was not read. It was not read, he says, because people were so busy reading what the Schoolmen had written about what the Fathers had written about the Bible. Assume that the Bible was not read, and perhaps this is an good an explanation as any all sas good an explanation though how people could have been so busy reading the Schoolmen and the Fathers about the Bible without absorbing a great deal of Bible knowledge, is more than I can make out Dante is profoundly imbued with the Schoolmen and the Father, but the is thoroughly "Divina Commedia" surcharged with first - hand Bible knowledge. Why other people, who read in the same way, should have remembered the commentaries and forgotten the text is beyond my powers of explanation.

the philosophers of the Royal Society. seems that there is still a whole library put a live fish into a glass globe of of the old time in England, every book water, this will weigh no more than of the old time in England, every book of which is chained. The complaint of Protestants. says the Spectator, is not that the Bible, at this time, was chained, but that, practically, there was no Bible, that it was as good as universally unread.

water, this will weigh no more than before. One gave this reason and another that. At last the king, with another that this eye, asked them if it was no Bible, that it was as good as universally unread. This, to speak colloquially, "struck them all of a heap." They had been loyally taking the fact in question on a king's word, and needed to be reminded by the monarch himself that a king's word, too, sometimes calls for scrutiny So we have been reverentially assuming, on the word of our spiritual sovereigns, that before Luther the Bible was no longer read. We have explained the sad fact in this way and that, until now we are called to inquire whether there is a fact to be ex-plained. We have distorted Luther's plained. account of his own Biblical ignorance before his monastic life into an im-plication that he knew so little of the Bible because it was not accessible to him, which, as we have seen, is not his meaning at ail. He knew so little of the Bible because he had chiefly consorted with the pagan humanists, who were afraid of both the Vulgate and the Greek Testament because the former was not Ciceronian and the latter was not Demosthenean. Luther neither says nor implies that there were not at this time plenty of plain people, priests and laymen, men and women, who knew a great deal more of the Bible than he did, although a

Master of Arts.
Of course the proportion of people who read the Bible must have been much smaller than now, because the proportion of people was much smaller that could read at all.

CHARLES C. STARBUCK. 12 Meacham street, North Cambridge, Mass.

FIVE . MINUTES' SERMON.

Fourth Sunday after Pentecost.

LOSS OF MERIT.

"Except the Lord built the house they labor vain that build it." (Ps. 126, i.)

The inhabitants of this vale of tears may, in a manner, be compared to ishermen, for nearly all, in various ways, throw out their nets to gather essaries of life. As it happened to the apostles, so does it to many. They diligently throw out their nets but catch nothing; they labor hard but in vain ; they have no assistance there is no blessing. It is true, such a misfortune may often befal a man without any fault of his, so that sickness and disasters of all kinds may b his portion; if this be the case, no Christian should murmur, but rely conhim to have benevolently transcribed identity on God and adore His in(whether by stealth or not I scrutable designs: for "whom the (whether by stealth or not I scrutable designs: for "whom the do not know), and, sending it, I sup- Lord loveth, He chastieth and He scourgeth every son whom He re-ceiveth," (Heb. 12, 6) says Holy Scrip-

ture. However, it is not God, who in every instance withholds His blessing, man often deprives himself of it by his criminal carelessness. Do not misunder-stand me and think I mean thosetsluggards who spend their days in idleness and as vagrants, go begging from house Neither do I mean those to house. habitual drunkards, who, heedless of the tears and hunger of their families, in beastly gratification spend every cent of their wages. Verily, to have compassion on such would be no work of mercy, but a participation in the two capital sins, of sloth and gluttony.

Does not the inordinate desire for pleasure, which in our day transcends all bounds, become the Moloch which before the Reformation, there were devours their whole income? Pass twenty-five printed editions of the along the streets on Sundays, for inin German, is a great exaggers stance, and you will find poor servant free corrected fact I understand girls dressed in costly silks and satins far beyond their means. Glance at the columns of amusements in the daily papers, and you will read of balls and parties, excursions and pienics, and the German Bibles to be read by without end. Everywhere societies the unlearned laity. As I have stated are formed under different names, the before, we find, thirty years after this principal objects of which are, pleasures and amusements. Theatres and bar-rooms are always crowded; it seems many are under the impression that they must participate in every amusement, drink the cup of pleasure in deepest draughts, or they will de-

rive no happiness in life. Well and good, if there must be pleasure, there must be poverty, hune various countries it was printus not complain of distressing times, If it had not been familiarly or we shall do God injustice. It is not in Germany, how could it have the times that have become worse, but that half the books in the town the people: they no longer wish to be interestedness of which we are treating of Erfurt were commentaries humble, satisfied with their condition.

All desire to be clothed like Solomon in the bank what the erndition of the his glory: to live invuriously and two If it had not been familiarly or we shall do God injustice. It is not been that half the books in the town the people: they no longer wish to be been that half the were commentaries humble, satisfied with their condition.

they bitterly lament the scourages which they so justly merit. Another reason why there is no blessing in so many homes, is on ac-count of the many dishonesties practiced in every occupation. Every one desires to become rich very rapidly, it makes no difference as to the mean that are tried; they never consider that unjust goods will not flourish Many even go so far as to practice injustice against the Lord of Heaven and earth, increasing their wealth by laboring on the day of the Lord, thus, as it were, stealing the prefit from God. They surely do not reflect that He commanded whoever violated the Sabbath should be stoned to death. Verily this punishment is still inflicted, for does not God often send sickness, storms, hail and calamities of all kinds? Labor done on Sunday without neces-sity, is cursed, and will bring no blessing; there is no surer means of We know how Charles II, mystified impoverishing yourselves than in pro-faning the day of the Lord by servile

There is still another reason why God's blessing is wanting on toil. Observe the laborers at their work. In how many places will you hear nothing now many places will you lear tollaring but cursing, blaspheming and damn-ing from morning till night, inter-mixed with the most impure and scur-rilous language! If every work and everything is continually condemned to heil and to the damned, are you surprised not to find there the blessing of God! My dear Christians, doe God do you an injustice, when He even now punishes your scurilcus language or if to your fearful curses, He adds " Amen, be it done as you His Divine

ave wished." Behold, therefore, my beloved Chris tians, the reasons why so many change into a curse the blessing which God desires to give them. Some are sluggards, others spendthrifts, others knaves, peculators, others violaters of the Sabbath, other blasphemers. Will you follow in their footsteps? Oh, no, I beg and conjure you by your temporal and eternal welfare, do not imitate such wickedness, but take example from St. Peter and his companions. Cast out your nets, i. e. perform all your labors in the name of Jesus, in His love and grace, and for His greater honor and glory. Keep your hearts pure from sin, offer the sweat of your brows to Heaven, and your draught of fishes will be abundant, i. e., all your labors will be blessed; for "the blessing of the Lord maketh men rich," 10, 22) rich for this life, and by far richer, for life eternal. Amen.

LEAGUE OF THE SACRED HEART

Christian Disinterestedness. GENERAL INTENTION FOR JULY 1900

Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart

We cannot exist without some interest in life. There can be no aspiration, no endeavor, no achievement where there is no object, no pleasure or re ward to excite our affections and stimulate our energies; and life is more perfect in proportion to the number of vorthy interests which engage our ac-

must naturally be interested in some thing, it would not do to recommend a lack or loss of interest in all that our it a longing for what we should seek as Christians—the interests of Jesus For I am sure that neither death, nor Christ.

This is what most men mean when they praise so highly the quality or trait of disinterestedness. They praise it because it excludes every interest which is wrong or low, or purely selfish, and disposes a man to embrace in his desires everything that is good, lofty and benevolent. They do not mean that it destroys utterly all self-interest; for this would be wrong, even were it possible to neutralize our interest in everything which concern our welfare without ceasing to exist. They mean that it leads us to seek only what is lawful and really beneficial to us, and never let our interests stand n the way of our duty to God and our fellow men.

It is quite common to hear this trait of character extolled to the skies, to see men practising it hypocritically when they do not possess it in reality, to no-tice how adept they are in protesting that they seek solely the good of others, regardless always of their own. This is the tribute all pay to a quality o precious, and it is sad that the tri bute is not oftener more genuine, for of all things true disinterestedness be the most rare; "for would seem to all seek the things that are their own, as St. Paul wrote to the Philippians, "not the things that are Jesus Christ's (xi. 21). It is the general rule; men live and labor for their own advantage, and in the very act of seeking it by all manner of means, fair and foul, protest glibly that they do not consider their own gain, provided they can up-

lift humanity, or promote the interests of civilization and religion. Christian disinterestedness is as rare a thing as charity. The two are alike. Charity, as St. Paul tells us, 'seeketh not her own," (Corinthians

the expenses exceed the income and poing no further than thought or poverty stares them in the face, the speech, but constantly manifesting it-blame is put on Almighty God. They say He does not send His blessing, and acquire, to sacrifice one's own interacquire, to sacrifice one's own inter-ests for the sake of the one beloved. This is rare. Men write and speak of Christ and His kingdom; they esteem and love Him in some measure, but how few sacrifice the good things of this world to advance His interests among men! They need not leave home, nor forsake country and kind-red, nor strip themselves of worldly fortune. Only the chosen few who fortune. Only the chosen rew who would be perfect, can do this. All they need do is use these and other gifts of God to recommend His doctrine and His example to men. Yet how few there are who ever make one generous sacrifice for the sake of His interests on earth!

terests on earth! Christ is in quest of souls, and He went after them until He fell wearied and stricken by the wayside, and we are overjoyed that His fatigue was not wasted, and that we hope to be saved by Him; yet when asked to contribute a mite of our energy or of our money to the missions or to the work of saving a soul, how promptly we say, 'I am not my brother's keeper !'

Christ loves His Vicar upon earth as the apple of His eye, and the venerable Pontiff imprisoned in the Vatican, hungering and thirsting after justice, looks to the faithful for sympathy and assistance, and there are Catholics who wonder why he should demand his freedom, and the rights and privileges by which alone he can maintain his authority.

Christ loved the little ones of the flock. "Suffer little children to come unto Me." And because it costs a trifle to provide them with schools, and often because it pays to curry favor with a public which will have neither Christ nor God in its schools, then His interest in the little ones must be coldly ignored, and those who are responsible for faith must see them led away from Him to perish.

Christ came to preach the truth. He laid down His life in testimony of truth. He has left it as a precious de posit to His Church, and sent His Parclete that all the faithful, clergy and laity alike, might have knowledge and understanding to know it and make it known. Yet indolence, curiosity and the vain distractions of life keep all but the few from studying it; while ignorance, and a craven respect for public opinion, make even its guardians at times liberal to a fault in yield ing or suppressing some of His mos salutary teachings.

Christ came on earth to unite all men in love. His last prayer for them was that they might be one as the Father and He are one. This unity is the mark of His Church which most impresses those who are outside of its fold. Yet how sad it is that so many Catholics should permit difference of nationality, of place, time, of social, commercial and political advantage, to stand as a barrier to their unity in questions and causes which are of vita importance to the interests of Christ

We might continue enumerating the interests of Christ, but we are confi dent that every reader of will think of many more than we could hope to mention. Not to extend our gaze too far or exclusively to the gen eral interests we have just spoker we may well direct it to those which are more particular and which affect us personally. What selfish interest of It might seem strange, therefore, to speak of disinterestedness as a proper object of our prayers, unless we had qualified it as Christian. Since we usually passes for wealth nowadays? In the words of St. Paul: " Who then shall separate us from the love of Shall tribulation? or distres Christ? nature craves, without developing in or famine? or nakedness? or danger? or persecution? or the sword?

life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the ove of God, which is in Christ Jesus our Lord." (Romans viii.: 36).

This is Christian disinterestedness in its perfection, the indispensable condition of true attachment to Christ, and of a fruitful zeal in working for His interests. It is for this spirit of disinerestedness we are asked to pray for all who profess to believe in Him.

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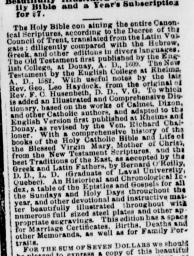
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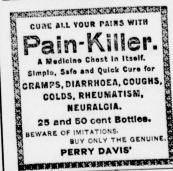
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OUR BOYS AND GIRLS.

A Great Secret.

There is a story of a king who gave his son everything a prince could wish, and yet the Prince was not happy. At length one day a magician came to the court and saw the boy, and said to the king: "I can make your son happy, but you must pay me a great price for telling the secret." "Well," said the "what you ask I will give. king. So the price was paid, and the magician took the boy into a private room. He wrote something with white sub stance on a piece of paper. Next he gave the boy a candle and told him to light it and hold it under the paper and see what he could read. The boy did as he was told and read these words. Do a kindness to some one every ." The prince made use of the ret and became the happiest boy in

The Captive Thrush.

the kingdom.

An Edinburgh paper says that one day a Lochaber lad caught a thrush and took it home. No cage was to be had, so the bird was placed in a basket with a lid. The boy's mother having told the Rev. Dr. Stewart of the cap ture, the minister-a naturalist wei known throughout the Western Highlands of Scotland—came to see the bird. Whilst they were all talking about the prisoner the lad spied a similar bird on an elder bush, and Dr. Stewart, at once noticed that this was the captive's mate. He persuaded the boy to put the basket outside. This was done, and by and by the male bird flew down and began caressing the prisoner in many pretty ways. Then he atlacked the basket lid furiously, hoping to peck a hole in it big enough for hi consort to escape by. This so touche consort to escape by. This so touche the boy's mother and even the boy tha the latter agreed to let the captive free Taking the basket back to the spo where the thrush had been caught, th lid was opened and the bird flew o with a wild scream of delight, its mat joining it in the wood-both thrushes no doubt, happier far than kings.

A Boy to be Proud of. "One day I saw an old man wh seemed to be blind, walking alon with no one to lead him. He were very slowly, feeling with his stick says a magazine writer.
""He's walking straight to the hig
est part of the curbstone, said I to m
self, 'and its very high, too. I wond

if some one will tell him and start hi in the right direction.' 'Just then a boy about twelve yes

old, who was playing near the corn left his playmates, ran up to the man, put his hand through the bli man's arm and said 'Let me lead y across the street.' By this time there were three

four others watching the boy. He only helped the poor old man over but led him over anothe the lower side of the street. Then ran back to his play.
"Now, this boy thought he had o

done the man a kindness, while I k he had made several others feel hap and more careful to do little kindne to those about him. The three or persons who had stopped to watch boy turned away with a tender s on their faces ready to follow the ample they had seen then."

A Good Trick. "Beg, sir!" said Steve, sternly, he had a little stick in his hand to

Fido understand better. Is Fido 2 Uncle Frank from the study win 'what's the new trick?" "No trick — ugh, you bad "Now, lie down, sir! Over on Shake hands with the lad

no, right hand, stupid! Now Sing a solo! Be a dead dog! Ju trick of minding, Uncle Frank knows all these tricks. But I ha keep him drilling on them or he n't mind me when I want him to one, and a dog that doesn't mind p ly isn't worth a cent, any way."
"Humph! said Uncle Frank fell a-thinking.

That afternoon he took all th

and girls on a boat ride. It was fun to go anywhere with him. day the children, especially didn't know what to make of hir spent his whole time from the they started in ordering Stev one end of the boat to the other. "Here, Steve, this end is to for you. Take the bows this tr Keep your hands out

water. Where are your eyes, Steve didn't report that snag."
Steve grew silent and watche Frank's eyes to see what he As they stepped off the boat h

hand on his shoulder.
"Well done, my boy! It's
training. Did you know it
going on a two weeks' crui month and mean to take you you like to learn 'the trick of m 'A boy that doesn't mind isn't cent, anyway!" "-Sunbeams.

Hold up Your Head. Hold up your head! You has probably denned that at you are tired of hearing it, bu be too often urged. It is the to keep your shoulders back a that "stoop shouldered" that brings on lung trouble trouble and a host of other that help to make a short li miserable one. If you go are your head lopping forward soon begin to feel as "hang you look. You get as slouch dress as you are in your atti come irresolute as to sp sent minded, and a poor counterfeit of the boy or girl

to be. Hold up your head]