Sacred Heart Review. LIC CHURCH

ST A PROTESTANT THEOLOGIAN. CCCLXXVIII.

"Holy land of Tuscany; where the love of poverty, and the love of the poor, are still in honor; and still give to one a claim to a hero's funeral." Now

Thus writes an Englishman. Now could it not be more amiable, and ven more polite, when any one vrites a series of animadversions on the Catholic Church, as long as those with which this correspondent has favored us, if he would intersperse the monotony of his invective with such occasional eams of brightness as the above i However, he seems as little inclined to do so as John T. Christian himself. He is not guilty of Christian's outrageous fabrications, and, being a gentleman, he is not, like him, truculently abusive, does not seem one atom more

There are two fundamentally different motives which prompt to attacks on Catholicism. The common motive with us, of course, is the vulgar notion that Protestantism is not simply Chris tian, or even a peculiarly enlightened form of Christianity, but that it is Christianity itself, absolutely identical with the Gospel, so that the Catholic Church and the Greek Church are only slightly modified forms of Paganism, and a Catholic or a Greek is really not within the covenant of salvation, although we may perhaps have some slight hope of God's mercy for some of them, such as we might have for a vir-

tuous Brahmin.
Perhaps few Protestants, however vehement, would go quite so far as this in detail. For instance, when I was at Oberlin sixty years ago, although Cath olics were commonly put down as a matter of course along with Mohamma-dans or heathens, yet, by a curious, though amiable inconsistency, St. Fran cis Xavier was held up as the great missionary example, and refreshment in piety was principally sought from Fene-lon, Madame Guyon, and St. Catherine Adorno. A Christian, however narrow can not well be kept from occasionally recognizing a Christian beyond his own pale. Oberlin, indeed, went on in this direction until the President at last found courage to declare that if he were where he could not worship with Protestants, he would worship with Catholics. This, however, implied the throwing over of the original theory, if indeed President Fairchild had ever held it, which I doubt. He would not allow that any heathen could be saved, but had good hopes for Jews, for Moslems, and above all for sincere Christians of every per

The only absolutely consistent Protestant of our time that I can remember is the late Mrs. Charlotte Elizabeth Tonna, once in much repute among us as a religious writer, a lady who lived long in Ireland, and who was very fond of the Irish, but who would not that the most amiable or unselfish Irish woman, dying a Catholic, could possi-bly be saved. Her formula of reason-ing was brief and decisive. "Rome is anti-Christ: therefore every one in communion with Rome is an enemy of Christ." She was perfectly explicit in putting down Fenelon, equally with Loyola, Gallicans and Jansenists equally with Ultramontanes, among the children of reprobation, although I presume she would have allowed the Abbess Angelique, as the Rev. Michael Wiggles-worth allows to children dying in in-fancy, haptized or unbaptized.

'the easiest room in hell.'

Of course that Baptist deacon in Boston who lately said he would rather be an Ingersollite than a Filipino Papist went far beyond the require-ments of this theory. He was simply expressing the instincts of a black

guardly nature.

However, the theory held, if not quite consistently, yet "in prevailing intention," among us in this country and England, is the one I have given that Protestantism is, not a certain apprehension of the Gospel, or even the purest, but the Gospel itself, and that therefore Catholics, Greeks, and Syrians are no Christiains at all, except in name and form.

so amiable a gentleman as Dr. Addison P. Foster, complaining of Dwight L. Moody's friendliness with the Cathasks if more is done for the salvation of "Romanists" anyw than in Boston. It is plain that Foster has no reference to the efforts making to bring Catholics of Boston t heaven by pious and often saintly priests, and by a saintly archbishop Such efforts, he would probably opine, would be likely to lead in quite an opposite direction. He doubtless refers to efforts made, if not by the Rev. James O'Connor, or Father Machamara James O'Connor, or Father Machamara or Charles Chiniquy, at least by men like them, and also, I hope, by very much better men than they. Still, I can not see how Dr. Fost r can doubt that the chief agency working for the salvation of the Catholics of Boston is to be found in the labors of their own priesthood. So Mr. Moody seems to have viewed it, and, as the London Tablet said, Mr. Moody was a man who emed entitled to say "I trust that I also have the Spirit of God.'

With this style of controversy, of course, the Republican correspondent has nothing in common. He is a ated from it by a vital difference. He is separ men and women I have mentioned, as they are rude, and even ferocious, and sometimes even atrocious, in their horror of "Popery," so are rudely sincere in their faith in Christ, such as it They hope that if, by ribaldry, and immeasurable slanderousness, and also, where possible, by securing hostile legislation, they could overthrow the Catholic Church in this country, the Gospel, as they conceive it, would shine forth in what they would apprehend as splendor. A pitiful Gospel it would be, and a pitiful splendor, but though it would disgust us, it might after a fashion edify them.

The correspondent, however, makes it sufficiently evident, I think, that while he would probably rejoice in the Dyrthrow of the Catholic Church, and

possibly (though I think not probably) in her overthrow by violence, to which Froude pretty plainly looks forward with hope, yet he would have small satisfaction if the result of her extinctions are sent in the property of tion were to give a new inpulse to Protestantism. His hostility to the Catholic Church, I take it, is largely identical with Huxley's. Huxley, it is true, wished her, when the fit time had come, to be exterminated by law, and even, if necessary, by capital pains, a desire which we have no right to attribute to this gentleman. The hostility of the two to Catholicity, however, appears to me to rest essentially on the same belief, namely, that it is the most com pact, and extended, and logically coherent and effectively governed form of Christianity, so that if it could only be extinguished, Christians would lie about the world in helpless, disjointed masses, needing little further attention, as being likely to melt away of them selves, out of sheer impotence, and want of moral force to subsist.

I judge, nevertheless, that this writer would view benevolently the continuance of the Christian Church as an ancestral form of worship, provided she would categorically disclaim any Divine origin, or peculiar possession of Truth, and would cordially accept a bowing acquaintance with the other great religions. I doubt whether even Huxley would have objected to the continuance of that Presbyterian continuance of that Presbyterian Church in Ulster whose elder could not understand why a preacher should be shut out of the pulpit on so trilling a ground as that he did not believe in the existence of God. Plymouth Church also gloried as much in her famous pastor when, toward the end of his life, he began to preach against the Ten Commandments, as in his earlier days, when he seemed rather inclined to favor them. Still, I doubt whether to favor them. Still, I doubt whether this gentleman would be successful in remodeling even Protestant Christian-ity into a form of Atheism or Agnosti-cism, and as to Catholic Christianity, he would consede of course that this offers no alternatives but full allow-

This author, therefore, does not really belong to the American antagon ists of the Catholic Church, but rather to the French, although, as yet, with no appearance of the French desire to cute. Indeed, it is hard for an American to enter into the French, at least the French Jacobinical, theory of reads of opinion, which, as Mr. Bodley remarks, does not mean; "Freedom for you to hold your opinion and for me to hold mine," but, "Freedom for you to hold my opinions."

ance or extinction.

This letter has a few more remarks that deserve a passing attention.

CHARLES C. STARBUCK.

Andover, Mass.

THE SOCIETY OF GOOD EXAMPLE.

An argument against the Church, convincing to non Catholics and difficult to refute, is that of the insincerity of some Catholics towards their religion. The writer in a conversation with a non-Catholic, once experienced this difficulty. Discussing the claims of the Catholic Church, the non Catholic said

in part:
"Indeed the services are beautiful and sublime; the priests heroically zealous and untiring; but Catholics themselves show, by their lives, little appreciation of the value which you claim to be attached to the confession of sins, to the Real Presence, and to the benefits of the so-called Mass. It seems to me that if the religious exercises of your Church were beneficial, and your claims true, Catholics whom I now would live better than they do know some Catholics who, though they attend church often, are yet in-sincere in their daily lives. Your Church claims to be the only true teacher, but my observations prove that your Church's teaching cannot be very convincing, since Catholics themselves do

not show it."

That many Catholics do not live up to the requirements of their religion is, fied longings and bitterness of heart. missionary is the example of Catholic men and women! Let the practical test of your religious convictions con vince those outside the one fold of Christ. Let your religious sentiments keept in name and form.

It is plainly on this assumption that you, to the Truth.—The Missionary.

BRAVE MEN WHO PRAY.

Police Captain Miles O'Rielly, of New York, who has just narrowly escaped serious injury, if not death, from an infernal machine, makes this declaration:

"I never come into my station house that I don't ask God to protect me and the work I have to do, and I guess He had His eye on me when that infernal machine was pried open from the bot

tom instead of the top. "We can match that pious practice in Buffalo," says the Union and Times, of that city, for we have here a veteran official in the fire department, widely known and universally esteemed, wh who never known to taste liquor, and who never allows a day to pass without reciting his resary in honor of the Mother of Christ.

"Many a life has this hero saved from suffocating smoke and flery death And he attributes-as he told us-his many marvelous escapes during the course of his perilous career, to the protecting care of the 'Blessed among women' who since Sobieski's signal vic ory over the Turks at Vienna. gratefully hailed by the Church as 'Help of Christians.

"Even at the risk of incurring the displeasure of our great fire-fighting hero, we venture to write the name of Assistant Chief Murphy.

"Whatever there is in our English and American socialistic life and liter ature," says Father Conway, S. J., but an importation, a plagiarism or bad imitation of German socialism."

Bad literature is a poison which s permeates the mind that it frequently takes a lifetime to eradicate its im pressions. How careful, therefore, parents should be that none of it gets into the hands of their children!

FIVE-MINUTES SERMON.

wenty Third Sunday After Pentecost

IMITATION OF THE SAINTS. My fellow-laborers, whose names are in the ook of life. (Phil. iv. 3.)

Thus does S:. Paul in the Epistle of to day speak of St. Clement and the others who had "labored with him in the Gospel." Do you wish that your name, too, should be written in the book of life? Follow the path trodden here below by the saints of God, and then, even while yet on earth, your nane will be recorded in heaven. For holy Church commands us to observe this festival of All Saints, of which we are now keeping the octave, not only in honor of those whose names are in the calendar, and whose feasts come round in the course of each year, but also in praise of that great multitude which no man can number — of all nations, and tribes, and peoples, and tongues-who stand before the throne and in sight of the Lamb, clothed with white robes and palms in their hands The saints whom the Church has honored with canonization are but a snall number in that vast multitude. They were the heroes of the Christian army, but the great majority of those who are now receiving the honage of the Church were the rank and file-common, every-day Christians, like our-selves. The festival af All Saints, therefore, especially appeals to us by showing us that sanctity is not some thing away off out of our reach and en tirely beyond our powers, but that it is what we must each strive after if we hope to win heaven. For nothing defiled can enter there, and without ness no man shall see God. As, then, we hope to be one day saints in heaven we must try now to be saints on earth That is why St. Paul addresses all the That is why 55. Paul addresses at the faithful as the "beloved of God, called to be saints." Yet many Christians are forgetful of this high vocation. They seem to think that God has laid down one rule, one course of life for saints, and quite another for ordinary people This is all a mistake. God's law is the same for every one. There are, indeed, special duties belonging to particular states of life, but apart from these there is no difference in what is required of every Christian. We are all of us every Christian. We are all of us bound to follow the strait and narrow way which leadeth unto life. The chief happiness of that life will consist in the sight of God, to be always in His presence, serving Him continually in joy and thanksgiving. And the way to this life our Lord has told us in the sermon on the Mount: "Blessed are the clean of heart, for they shall see God.

so, then, in order to attain to this life, to dwell for ever in the sight of God, it is not necessary to imitate the saints in their extraordinary deeds their heroic acts of penance and self-sacrifice, their suffering for the faith. Some of us are, indeed, called upon to stand out conspicuously among other Christians, as they did, and show to the world an example of courage and hero ism. But for all of us the hidden vir tues are the ones required, and is cultivate these, God, Who seeth in secret, will Himself reward us openly in the day when the secrets of all hearts shall be revealed. The one thing heart, to cleanse our hearts from sin and from all affection towards sin. "Dearly beloved," says St. John, "if our hearts do not reprehend us, we have confidence towards God. See to it, then, that your heart is all right to wards God. Cleanse your soul from mortal sin by turning your heart away from the sin you have committed by sincere and hearty contrition and by a good confession. Then keep your heart sincere and hearty contrition and by a good confession. Then keep your heart right towards God by giving it to Him Who says to you, "My son, give Me thy heart." God alone is worthy of the full love of our hearts, and He alone can affections upon sin or upon the passing things of this world there is reserved for us in the end nothing but unsatis affection that would lead us away fro God we shall indeed be called be blessed," and our names shall be written in the book of life.

SUCCESSFUL TEMPERANCE CRUSADE.

In the diocese of Clonfert, Ireland Most Rev. Dr. O'Dea has tackled the vice of intemperance boldly and with wonderful success. His Lordship directed a temperance mission to be held simultaneously throughout his entire diocese. For this he secured the services of the Redemptionist Fathers vices of the Redemptionist Fathers and of the Missionary Fathers from Enniscorthy. Ably assisted by the local clergy, they set to work and established the Auti Treating League in every parish. An idea of the result of their labors may be formed from a con tribution in the Freeman signed "Cler-icus Extraneous." The writer says icus Extraneous." The writer says Anti-Treating League strongly in evidence in various parts of Ireland, but I have never seen it worn anywhere s universally as this week at the big fair of Ballinasloe. Farmers, farm laborers, herds, horsemen and a host of others who are througing the street and Fair Green of Ballinasloe these days of the great fair are parading their shamrock badge and proclaiming their principle from the housetops: pushing of the drink trade in Ireland.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto.

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THE OUGHT TO BE'S.

A young man came to me one day and said, "Father, I want to speak to you about some doubts which I have on matters pertaining to the Church." I said to him, "How long is it since you have been to confession?" "About three years," he replied; "but I have not been situated so that I goold go not been situated so that I could go when I wanted to. I have lived for more than two years of that time in a place where there was no church, so you see there is a reason for my not having gone." "When did you begin to have those doubts?" I asked again. I have been having them for quite : while," he answered; "and as I associate with men wao scarcely believe in anything, I am anxious to have them solved; first for my own satisfaction, and, secondly, so that I can defend our doctrine when it is attacked.'

"All right," I said; "but first I want you to do one thing. Go out there to the church and get ready for confession. When you have done that, come to me and I will solve every doubt. If you are unwilling to do this, I have good reason to believe that the time spent on you will be time spent in

When that young man had finished his confession every doubt had dis appeared. He was the simple, humble appeared. He was the simple, handle earnest Catholic once again. Faith had resumed its sway. His own heart and conscience bore testimony to the truth of those things which made for

righteousness and inward peace.

What is true of this young man is true of nearly all those who have grown indifferent. One good, honest, earnest confession will dispel all the clouds of error that bedim the intellect and obscure the light of faith. Religindifference is a spiritual disease. root is mortal sin. Its remedy is the great sacrament, which attacks sin in its stronghold and eradicates it, root and branch. That sacrament is con-

SOMETHING WRONG. When Catholics give up confession the beginning of the end has come There is only one reason. They will not give up sin. They may call their negligence by other names. They may give this and that excuse, but deep down in their hearts they know wel

so netimes happens that such people do not fulfill their religious obligations for the simple reason that they do not know them. There are few, however, who do not know what the confessional means. It has been the "stone of destroy," the dogma around which controversy has waged for more than three

stands for a wonderful power claimed by priests—God's own power of absolv-ing from sin. So well is this power inderstood amongst Catholics that it is almost the first lesson which a child learns. It is a matter in which ignor it is avoided it is because the first and principal condition upon which it in-sists is a change of heart and a change of life.

I know well that there are some fallen away Catholics who will resent doubt that good men and women do not that and mercies contempuously cast aside.

MERCY'S PRODIGALITY. If we be lost God will certainly be to blame. He has done all that He could to save us and leave us intelli-gence and a free will. He might have nade us automatons or creatures of pure instinct, and fitted us to wor a destiny along such lines. He has given us brains and understanding and made us free. If we have sinned. He only asks that we repent and do pen mercy in every corner of the earth and given to men like ourselves His divine power of forgivenes. He has been so prodigal of His mercy that none, not even the vilest of sinners, are excluded from its benefits. There are no bounds and no limits set to that forgiving power. All He asks is that they confess their iniquities and resolve to go and sin no more. What What answer can we make to Him on the last day if we have persistently re fused His proffered mercy and died im

A HUMAN NEED.

The sin and spiritual misery of the world has sore need of such an institu-tion as the Catholic confessional. Tqe bruise and broken spirit needs th assurance of divine forgiveness. needs at the same time the spoken word of human sympathy. Confession of sin is as much an instinct of the human heart as is the hope of immoral

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "Hosting Obligation of Hearing Mass," 'Our Lady of Guadalupe." 'Month of St. Joseph," "Belief and unbelief "etc. !

A CURE FOR DOUBT.

fession, or penance. that there is something which God or His Courch demands, and which they

are unwilling to do. I am not treating here of the ignorant or of the badly instructed. It hundred years. The sects have reviled it, but they have never misunderstood it. They have always known that i

the imputation that they are leading sinful lives. Let us tear off the mask. There is, undoubtedly, something wrong. The experience of the age has proven beyond the peradventure of a fall away. If they have come to a stage where they do not believe there is anything wrong, their case is sad in-deed. It is a sign that they have already made a creed to fit their con duct, and that, according to the tenets of that new creed they stand acquired before the tribunals set up in their own consciences. At least that what they make themselves be Sometimes an illuminating ray of God's grace sends all wild fear through the soul's darkness, and then they do not feel wholly secure. As a rule, how-ever, such illuminations only serve to add to the account of graces resisted

penitent?

ity.
I have often thought that if the con fessional were only a human institu-tion it would be of incalculable benefit to the world. It teaches men and women to examine and see for them selves where they stand with God. It teaches, moreover, the importance of correcting the mistakes of the past and the necessity of frequently renewing

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one's good resolutions. Amendment of the keynote of it all. Without this confession is a mockery. bare confession of sin may be truly said to be least important of its requis ities. There may be a valid confession without even so much as a spoken word, as in the case of the unconscious. There can never be a valid absolution where there is no leal sorrow, and real sorrow implies ever and

always the firm purpose of amendment. The great argument for the divine character of the confessional is its fruits. It is the greatest power for righteous-ness in the world to-day. No other single moral force can be compared with it for an instant. Abolish great tide of immorality would sweep across the world. It stands for God and His commandments. It stands for everything that is holiest and best in life—for all the high ideals of our holy faith. It is the great barrier set up by Christ against the unrighteousness of the world, the barrier which sets the limits and bounds to human passion and proclaims to the flood-tide of human iniquity. "Thus far shall thou go, and no farther."

THE MONK IN THE SHOW WINDOW.

Gerald Farrell, in Donahoe's for November It is time to call a halt, to impress on Catholics the efficacy of protest when business interests can be influenced. The dealer who exploits the jolly, bottle-draining monk will with draw him from the show window if Catholic patrons object to his presence the restaurant keeper will consent to replace him on the walls with some thing less offensive to Catholics, and ceptacle for the fragrant weed. We are all too tolerant of public insult, of gross misrepresentation, but pride if not piety should incite us to abolish the caricature of the monk. His work has kept learning alive, has discovered and colonized, and Christian Art has de-picted him as became his achievements for God and humanity. Why not make children familiar with the in tures of these holy men whom artists loved to paint because of the imprint of divinity set upon their countenances? Murillo's St. Anthony with the Holy Child appeals irresistibly to all children and yet his life story is too little known the portrait of Fra Angelico is a noble with spirituality, and there are many, very many, uplifting pictures to tell of monks and monasteries, and of legends

connected with them. With such pictures to inform and elevate public taste there is no excuse for tolerating the presence of the jolly monk. The cocoanuts carved to look like a chimpanzee and labelled "Dooley," "Hinnessy," "Casey," etc., were bad enough, but faith is more than race, and the banishment of the bibulous monk is an issue in which all Catholics should join.

God has many ways of drawing us t Himself. He sometimes hides Himself from us; but faith alone, which will not fail us in time of need, ought to be our support, and the foundation of our confidence, which must be all in God.

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and trials which are the portion of the followers of Christ is one of the most profitable ways of imitating the virtue of the Heart of Jesus. It is useless to subdue the flesh by abstinence, unless one gives us his ir-regular life, and abandons those vices

To bear patiently the many cros

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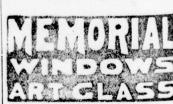


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"The Birthplace of Father Jogues," by Rev.
T. J. Campbell S J. (illustrated).

"The Lord's Anoluted," by Grace Keon-cillustrated).

(illustrated).

"The De Profundis Bell," by Conrad Kum-

"The De Profundis Bell," by Conrad Rumel, (Illustrated),
"The Great Simplon Tunnel," (Illustrated),
"Two Extles, 'by Katharine Tynan-Hinkson,
(Illustrated),
"Madam Barat." (Illustrated) 12 scenes in
the Venerable Foundress's life,
"Mary Nealon's Silence, 'by Magdalen Rock,
"Bt. Anthony of Padua," (Illustrated-eight
scenes in the life of the Wonder-Worker of
Padua),
"Saved by an Inspiration" (Illustrated),
"The Lifting of the Cloud," by Mrs. Francis
Chadwick,

"The Lifting of the Cloud," by Mr.
Chadwick,
"The Infant Mary," a brief account of the devotion to the Infant Mary (illustrated).
"The Seven Rooms of Satan:" a Ghost Story With a Moral, (illustrated).
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CHATS WITH YOU THE HOLY FATHER ATHLETES.

We supplement the breently published in the the appended details from the Pope and Italy's athletic gathering, which as our readers know, in the flast month at the Vatic Writes the Tablet corr Writes the Tablet corr "The Vatican has been

of the athletic youths of last three days. Severa picked youths from Cath colleges all over Italy h for the first really great letic gathering ever assecountry. They have had running, walking, jumpin of all kinds and their been watched with grea some of the highest of Vatican. Cardinal Mer several hours from his State to be present at Mgr. Bisleti was specia the Holy Father to give how things went. But to of to day might be called sis of muscular Christia The youths gathered the Church of Sant' Ig at the Mass celebrated Cardinal Cavagnis, an marched in serried rank marched in serried ran-a fine band, to the Va o'clock they were all I loggia on the first floc arrival of the Holy Fati Holiness made his appe greeted with a lusty of his hand to kiss to each men in turn, pausing to ask details about so to say a few words o or other of the victor contests. The solemn place in a few minute Sala Regia, and it was the Pope had elected to importance, for he withis Maestro di Came several Chamberlains, Noble and Swiss Guar dent of the Committee gathering then read a the Holy Father, and ness to say a few wor men. "'I am glad,' said I

myself among you, for as a companion and a I bless your games a exercises—while they healthy and strong, t also to have a poverful influence on your n exercises, occupying your minds, will keep ness, which is the fath Recalling the words o the Apostles, so dear exhort you to be strong defending your faith, ing temptations, stror the obstacles that lie not be afraid that in good and religious I v good and religious I vof your pastimes or resacrifices beyond yo contrary, I wish you to body and of mind, for you, so that in thife you may be able to a healthy springtime. of all your worl of God, for in piet strength to fulfil yo remember that your of all that of affordin of all that of affordin which is of far gre preaching. And preaching. And quoted poets and phi the poor figure cut by well but practises by is not quite so bad a it to day, but it is un

a great many have c golden maxim: 'Do would be done by. the lack of the religi earnestly exhort ye the Pope concluded, lics in deed as well a be afraid of the ridical ious may try to cast religious spirit you the end, be forced your virtue. All as Pius X. solemni them and their orga ing of God, and the them the Holy Fat moments to congrat the club 'Glovane didates carried off th athletic honors of th afternoon it looked bent on spoiling to prizes in the Cort where a temporary had been erected Fortunately the co before the rounded with the rning, and this Cardinals Merry and by the Archbis A number of gymn gone through and conferred the four the winning clubs

> nis, and a set by Mgr. della Ch tary of State. Th devoted a great proceedings, and urged on the gove of rivalling the P ment of athletics Italy." It is in the lul

Among the other been awarded thi

eautiful oil paint

Vicar-General to h

tiful album, the gi

dinal Merry del medals presented

against the tides lose tides never

things are lost an

All our other ing compared to d Sacroment. The the great central