Sacred Heart Review.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXLV.

Hallam's declaration, that what chiefly breeds disgust in a student of history, in going over the course of the Reformation, is its extreme intolerance, gives a great shock of surprise to a Protestant mind. It seems to be turning facts exactly upside down. Yet Hallam was an historian so impartial as to appear even cold blooded. Moreover, he had not the slightest inclination to Catholicism, in any form. Nor is his accusation laid against Protestantism, but against the Reformation, that is, against Protestantism in its beginnings. Yet this, too, seems to the most of us purely impossible. We imagine that if there is one character of the Reformation more certain than another, it is tolerance, and that if there is one character of Rome more certain than another, it is persecution.

There is so much of truth in this popular impression as this. The Reformation has been principally accepted by the Teutonic, that is, by the individualistic races. The Germans, although their superstitious reverence for illustrious birth interferes greatly with their political liberty, are even yet, as in Caesar's time, so self segregating in temper that Bismarck has jestingly said, "If the Germans were only rich enough every man would have a king of his own." The Teutonic temper, moreover, has in religion always been deeply mystical (witness Tauler, Boehme, Zinzendorf, Swedenborg, Fox and others), and mysticism, carried to a certain point, breaks up a religious community.

In England the Teutonic blood is not more than one fourth, or at most, one-third, though in the Scottish Lowlands considerably more. Yet it has driven out the Celtic tongues, broken up the remnants of the old tribes, and, outside of Wales and the Highlands, completely expunged the Kymric and Gaelic traditions. Therefore Great Britain, though not, like North Germany or Sweden, a thoroughly Teutonic, is a thoroughly Teutonized country. The Teuton has been there much modified by the Celt, but has succeeded in giving to the collective race its fundamental impulses. Moreover, the great Welsh scholar, Professor Rhys, declares his increasing persuasion that the substratum of the British population is the old Ivernian stock, which Canon Taylor shows that there is strong reason for regarding as, perhaps, the Teutonic race in a much more primitive form, but naturally having the same underlying instincts. It is not strange, therefore, that such races should incline, in religion, either to complete individualism, or to merely fractional organization. In such a case mutual toleration must eventually come about from the sheer equilibrium of forces.

On the other hand, no efforts have yet been able to dislodge the Catholic Church from the Latin races, that is, from the races disposed to corporate unity. What the future may bring about we do not know, but to all appearance Protestantism, in these countries, has little more to hope for in the time to come than in the past. Unbelief may prevail there for a while, but it seems likely to reign under the form of a reversed Catholicism, of a Church of antiChrist, with some sort of a Pope at its head. There may or may not be such a thing as the Black Mass, but the anti religious forms of the Latin races have largely the Catholic imprint spelt backwards, like a witch's prayer.

What now has chiefly given us, as Protestants, so deep an impression that while Rome, at the time of the Reformation, was overwhelmingly intolerant, Protestantism was peculiarly mild and forbearing, may be summed up under several heads.

(1) Catholicism had been, from time immemorial, in full possession. Now, as Hallam remarks, when any one enjoying such an unquestioned title sees an assault upon it suddenly springing out of the dust, and carried on with unmeasured violence, to which argument and evidence are merely subsidiary, he is by general feeling held quit of blame if he defends himself to the full extent of existing law. For instance, some forty years ago or more an English lady, whose name my memory reproduces as Mrs. Lavinia Rives, suddenly advanced a claim to be owned as a princess of the blood, and indeed as having a better title to the throne than Queen Victoria herself, as claiming a more authentic descent from George II. Yet acknowledging the dignity of present possession, she modestly threw her claims into the form of a petition to the courts, produced her evidences, and when the judges found them insufficient, (as indeed they were curiously slight) quietly relapsed into private life. The whole attempt only called up a passing ripple in society. Suppose, however, that she had sprung her claim on the astonished kingdom at the head of an unexpected army, had occupied Scotland and Yorkshire, had driven out all the Queen's adherents with contumely, had plundered the public offices and officers, and had proclaimed a purpose of destroying the Queen and all her children. Then, had she been at last overpowered, who would have blamed the sovereign for using against her the utmost rigor of law?

Now, except in the supposed event, this very well describes the course of history in various countries, especially Germany, Switzerland and France. The Catholics had hardly heard that there was some theological wrangling here and there, when there was a blaze of revolt from the Baltic to the Southern Alps. Argument was somewhat employed, but unmeasured invective and vituperation much more, and open violence most of all. The monasteries were plundered or burnt, the monks and nuns, if they would not desert, were mercilessly shut up or more unmercifully cast out, to beg or starve where they might. The images that adorned the churches were smitten down; the organs broken to pieces; the vessels swept off the altars to be melted down for profane uses. At a later time, in France, monks and priests, by hundreds on hundreds, were put to death in lingering torments. Multitudes of plain Christians who had served God all their life in the way of the forefathers, heard it suddenly dinnned into their ears: "You are accursed idolaters, children of Belial, sons and daughters of perdition. You are not Christians at all, and if our governments gain courage to do their duty, you will soon have the choice between the new gospel and the sword."

Now had we these facts in mind, all talk about the tolerance of the Reformation would cease from among us. But we have no understanding of them. For myself I must own that until now in my old age I have never had more than the merest glimmering of knowledge of the real course of things. We have been inveterately under the spell of a legendary glamor. We have picked out every pious, blameless, quiet Protestant that was carried to the stake (and there were many such) and have imagined that these gave character to the movement. We have, indeed, grudgingly owned that there were some unhappy excesses, but even these we have explained as resulting from well warranted resentment over the sufferings of brethren. The numbers of pious, blameless, quiet Catholics that were carried to the scaffold, or even to the stake, or flayed alive, because they could not find Luther in St. Paul, have been to us as if they were not. Where such an occasional fact could not be forgotten, we have, like the Rev. C. B. Tayler, in a book once published by Harpers, impudently declared that it was for treason, not for religion, in utter contempt of the fact that in England and Scotland the Catholic worship, in itself, was made capital felony by law, and that in France, where most of these massacres by Protestants took place, the murders were done in open defiance of a Catholic government.

The truth is, that this violence was of the very essence of the original movement. Luther himself puts his own antinomian preaching and his own anarchistic incitements to robbery together, as the conjoint cause of the public demoralization. He goes on, indeed, in his violent ways, for he declares that some spirit or other—he evades the inquiry whether it is good or bad—will not let him stop. He owns that in his devotions cursing and prayer are inextricably intermingled. He is of too frank a nature to deny the unspeakable results. "We are seven, ten, a hundred times worse than we were under the Pope." Yet, he declares, things must proceed in this way, even should the world tumble into chaos.

Exterminating violence was thus, from the very first, a constitutive part of the Lutheran movement. It barely stopped short of murder, and had Luther had his way, it would not have stopped there.

We will next view the Zwinglian movement, which soon merged into the Calvinistic.

CHARLES C. STARBUCK.
Andover, Mass.

IMITATION OF CHRIST.

The Consideration of One's Self.

We cannot trust much to ourselves; because we often want grace and understanding.

There is but little light in us, and this we quickly lose through negligence.

Many times also we perceive not that we are so blind interiorly.

We often do ill, and do worse in excusing it.

We are sometimes moved with passion, and we mistake it for zeal.

We blame little things in others, and pass over great things in ourselves

We are quick enough at perceiving and weighing what we suffer from others, but we mind not what others suffer from us.

He, who would well and duly weigh his own deeds, would have no room to judge harshly of others.

An interior man placeth the care of himself before all others cares; and he, who diligently attendeth to himself, is easily silent with regard to others.

Thou wilt never be interior and devout, unless thou pass over in silence other men's concerns, and particularly look to thyself.

If thou attend wholly to thyself and to God, thou will be little moved by what thou perceivest around thee.

Where are thou when thou art not present to thyself?

And when thou hast run over all things, what profit will it be to thee if thou hast neglected thyself?

If thou desirest to have peace and true union, thou must set all the rest aside and turn thine eyes upon thyself alone.

Thou wilt then make great progress if thou keep thyself free from all temporal care.

But if thou set a value upon any thing temporal, thou wilt fall exceedingly.

Let nothing be great in thine eyes, nothing high, nothing pleasant, nothing agreeable to thee, except it be purely God or of God.

Look upon as vain all the comfort which thou meetest with from any creature.

A soul that loveth God despiseth all things that are less than God.

None but God, eternal and incomprehensible, who filleth all things, can afford true comfort to the soul and true joy to the heart.

FIVE-MINUTES' SERMON.

Sixth Sunday After Pentecost.

AM I MY BROTHER'S KEEPER.

The Gospel to-day, my dear brethren, typfies well the man of the world and his Divine Master. The disciples as our Lord, together with the multitude, had been listening to His teaching. He has also healed many of them who were sick. He showed by these two examples that He was a Lord of mercy and a Lord of compassion. He showed by these two examples that He cared for the people and was willing to do all that He could for them. And one might think, surely the disciples of our Lord would have learned the same lesson of mercy and compassion from Him, and that they might have inferred from His miracles that He could have fed them had He willed to do so.

You see how they acted. They would have sent away the multitude into the towns and villages round about to seek food and rest. Christ said to the disciples, "Give ye them to eat." And then by His divine power He works a miracle.

Such are we in this world, my dear people. Too many of us think, "What have we to do with the multitudes? Send them away! We must look out for ourselves. Am I my brother's keeper?" This is an opinion to-day amongst many: that every man must look out for his own interest and that there is no obligation on any one to do as much for their neighbor; and that if one does any favor or good to a neighbor in his difficulty, there is an obligation to make a proper return. We hear it said that all who suffer bear their trials because of their own misdeeds. If a man is poor, men will tell us it is because he is lazy or because he is not thrifty; and so they argue that it is not their business to help any one in trouble.

It is well for the community that these theorists are comparatively few in number, and without much positive influence. But they make their influence felt in a negative way, when those whose hearts should be soft, and whose purse strings should be open wide, are made hard and close by their arguments.

Such people will readily see that the poor and unfortunate ought to be helped, but do not see so readily that it is any of their business to help them. They will give some money once in a while, but as for time or care, their pleasures demand all of that. Do they ever give advice which would help their less fortunate neighbors on in life? They are well fitted to do it. Why do they not? How, then, should we deal with our neighbors? We have our Lord's example in the Gospel of to day? First He taught them, then He showed His pity for them. And last He showed His love for them by healing the sick and feeding the hungry.

You who are learned, there are many who wait for you to teach them the sacred doctrines you know so well You who have the good things of the world, there are multitudes who are ill, helpless, hungry, and naked whose wants you can relieve.

My prayer for you, each and all, will be that these words may be said to you at the last day: "Inasmuch as you have done it unto one of the least of My brethren, you have done it unto me."

A STORY OF POPE PIUS IX.

From the Record, Louisville.

In the days of Pius IX. a priest went on a pilgrimage to Rome. On the eve of his departure a poor, hard-working woman came to him and requested him to take a sum of money along with him for the Holy Father as her Peter pence offering. It was a very considerable sum. The priest was surprised that a poor woman should offer for this purpose so much money—a sum altogether disproportionate to her condition in life. He was curious to know how she came by it, and questioned her.

"Father," said she, in her simple way, "I have saved it up."

"How old are you, my good woman?" asked the priest

"I do not exactly know; I can neither read nor write. But I must be over fifty years."

"And how long did it take you to save up this sum?"

"Oh, very long; I have been saving out since I was eleven years old."

"And what had you in mind to do with the money before you learned that the Holy Father was in such straitened circumstances?"

"I intended to lay it aside for old age and times of sickness."

"But from what will you now live?"

"Oh, I shall continue to earn some more."

"True, but what if you take sick?"

"Oh, then I shall go to the poorhouse."

The good priest endeavored to prevail on her to retain the money, but in vain. He had to take it along with him.

On his arrival in Rome he was granted an audience by the Holy Father, to whom he handed the money and explained how he came by it. As he spoke he noticed two large tears coursing down the cheeks of the much tried, venerable Pontiff. Presently Pius IX. took from his finger his ring, placed it on top of the sum of money, and then handing it to the priest said: "Now bring this money back to the good woman with our Apostolic Blessing, and say to her, for us, that as long as we have a mouthful of bread we cannot accept of such a sacrifice. Say to her also that the reward of her child like and noble devotion to the Pope will surely not fail."

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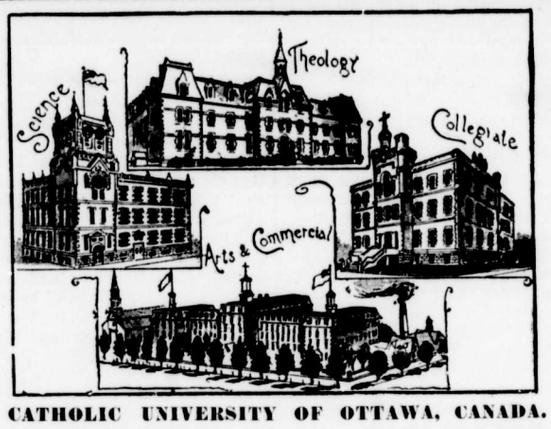

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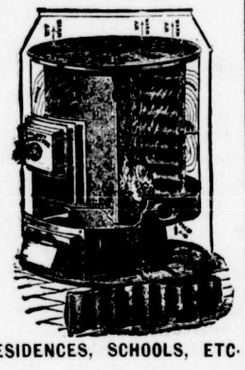

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OUR BOYS AND GIRL

THE WINDOW BEHIND THE BRANCHES.

It was a great trial to Kennet he was not so big and strong brother Harry. It would been strange if he had for Harry was four years olde those four years counted for deal. But Kenneth was anxiou whatever Harry did, and to d the same way. He did not like a smaller wheel; he had tired h all out one day when the boys going for a long walk by try keep up with Harry and his f and he made himself lame for d insisting on using his brother's bells, instead of the lighter on had been brought especially fo His father laughed at his eagern

"Have patience, laddie," he said. "Nobody expects you to strength beyond your years. sure the time will come wh will catch up with Harry be quite as strong as he is." Kenneth tried to be content wit prophecy, though he took every tunity of testing his strength.

There came a day in scho brought a test of another sort. neth went out into the yard one spring afternoon to get a dr water, and as he passed back i building again, shied a stone had picked up into the branch big tree in the next yard.

Before school began the nex ing, the principal had a call fr man who lived in the house nex school building. He reporte some indignation that one of h dows, on the side toward the yard, had been broken by a sto he wanted to have the boy p who had done it.

"Do you know at what time day it was done?" the principal

"No, I don't," was the reply family were away all day, an not until night that we discove

The principal shook his hea am afraid it will be hard work the boy," he said. According statement, it may have been any time of the morning or aft and any boy in school, from grade up to the eighth, may be who threw the stone. Howeve my best."

That was how it happened principal went into every roo day, asking if any boy had thr stone which had broken the In every room there were denia all the boys, until the principal Kenneth's room.

Kenneth had never thought stone might break a window, b the principal told what had ha he had an uncomfortable certai he was the boy who was to Evidently there was a window the branches of the big tree.

"But you're not sure of voice whispered to him, adding ment later, "And nobody saw it. If you say no, they'll nev the difference."

Kenneth heard the voice, b not obey its suggestion. H what honor was, and he stood told his story bravely and man

"I didn't know there was a behind the tree, or I wouldn thrown the stone," he said, dent honesty. "I'll ask my let me earn money to pay fo pane."

The owner of the broken win come in with the principal, looked very fierce while the were being asked. But at K last words, his face changed s

"I guess we won't bother abo he said. "I was pretty angry because I've had windows br fore when I couldn't find out did it, and I thought this was be another case of the same hope you'll all try to be care this."

When Kenneth told the story that evening, he added, proud teacher said that something a like it happened when Harr the room, and that he owned quick as I did. She said it w see a strong sense of honor through a family that way."

"It is good, Kenneth," said, gravely. "And I am know that though you may strong of muscle as Harry, y strong in honor."

Kenneth's face lighted father's words. "O, papa joyfully, "I can be as strong in something, can't I? I neve about that, but I'm so glad the pleasure of that thought many disappointments. — F liott, in the Youth's Instructo

The Sins Of The Tongu

There is nothing in the w of social life which works so as the light and oftentimes u ed words which are spoke and hourly words fell fro tending no harm which sh reputation or bring sorrow life of the one discussed. upon the actions of one's necessarily forms a larger p conversation, for there is all the world so attractive interests. It is not possible t in the great tide of life and only an abstract interest in If this were so, the feeling of would be missing and tha nature which makes the wh kin would be unknown. S the discussion of others is harm is done, but when his neighbor's affairs to assu proportions and makes them of frequent comment, the di where interest becomes gossi