Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

SY A PROTESTANT THEOLOGIAN. CCCXLVIII.

We have been accustomed to think that the revenues of the old English chantries, for the saying of perpetual Masses for the souls of the founders, went as of course to the resident priests. I notice, however, from Dom Gasquet's article in the Ave Maria, that of six chantries of the diocese of Winchester, connected with the one parish church of Alton, from two-thirds to threefourths of the income was assigned to the poor, and from one-third to one-fourth to the priest and his clerk.

We have seen that of the three great mediaeval contests led by the Papacy one was for Italian independence, and was eminent alike for the rightfulness of its cause and for the temperate mildness with which the victory was used; and that the second, the Albigensian Crusade, according to so pronounced a Protestant as Paul Sabatier, not only saved historical Christianity, but saved rational human society, from giving way to a sullen and destructive fanatic-

The third, between the Papacy and the Hohenstaufen Emperors, ending in the destruction of the magnificent Suabian dynasty, is something upon which it is much more difficult to form a definiit is much more difficult to forma defini-tive judgment. Our feelings shrink from the implace ble severity with which the aged Gregery IX. carried on his controversy with Frederick II. first communicating him for delaying the fulfilment of his crusading yow and then excommunicating him for fulfilling it, and seemingly waiting on every oppor-tunity for renewing the ban. (The tunity for renewing the ban. (The German Alzog praises the piety, learn-ing and eloquence of Gregory IX. The Rev. Mr. Starbuck hardly intends to make seriously the statement that Gregory excommunicated Frederick for delaying the fulfilment of a vow and that he excommunicated him again for fulfilling it. Mr. Starbuck, influenced perhaps by that slight strain of Celtic blood in his veins, is fond of a little humor, and thus, too, he repeats the impossible yarn of that French abbot who launches an excommunication against the one "who is most at fault." It should be said also that the Pope tried to save the life of "the innocent Conradin, the noble boy of sixteen."-

However, ro one can ascribe the unrelentingness of Gregory to any vulgar personal ambition. He was conscious that the very existence of the Papacy, and with it the coherence of Catholic Europe, was profoundly endangered by the ascendancy of an imperial line which could bring down the German forces from the North, and by hereditary right the near and dangerous strength of Sicily and Naples from the south, thus holding Rome as in a vise. He was the more alarmed as recognizing that the splendor of Frederick's talents and administration, and the ostensible strenuousness of his hatred of heresy, covered the aims of a despot and a

semi-pagan. The epithets which Gregory and his successors apply to the Hohenstaufen are not such as our modern manners commend, but they are not wholly without warrant, and the Middle Ages were a time of great unreservedness of speech, even as represented in their milder men. The entanglement of interests which now makes a strong policy in any direction so difficult did not exist then. Opposing forces stood out plain in their opposition, and dashed relentlessly against one another.

Under Innncent IV., a Pope in no way to be compared to Gregory IX. in lottiness of character and aim, the great controversy declined upon a distinctly lower level, and as it remained equally implacable, made it harder for thinking men to take sides. St. Lewis, devoted as he was to the Church, had always refused to condemn Frederick. sympathized with one of the French abbots, who said: "I am required to excommunicate the Emperor and his adherents with ball, book and candle. Now I do not know the merits of the controversy; therefore I excommuni-cate him who is the most in fault."

There is hardly anything more pathe tically tragic in history than the innocent Conradin, the noble boy of sixteen, last heir of the great Suabian line, kneeling before the block to which the grim French tyrant called in by the Popes had condemned him for coming reclaim his ancestral kingdoms. Even the fierce Sicilian Vespers do not overcome our satisfaction that at least the fair Island soon rent herself away from the Angevin intruders.

Yet the controversy did not thereby

change its essential character, and Con-radin's early death, at once lamentable and fortunate, saved him from growing up into the part, and not impossibly into the character of his grandiather Frederick.

Wetzer and Welte, at once strongly Catholic and strongly German, seem to feel over the controversy very much as St. Lewis and his Abbot felt. They lament that it ever originated, and view it as having been direfully disastrous to both the great institutes which had come into collision. Yet Archbishop Trench, not merely an Anglican, but distinctly and specifically a Protestant, is far from regarding it as a vulgar and easily avoidable conflict of selfish in-terests. He sees and shows that there were here two great principles at strife. each sacred within its range—principles which then had not found out a way of reconciliation, and have not found it yet, and he does not ascribe the higher rank to the principle represented by the Hohenstaufen. (I am not certain that Trench is as undecided as to Inno-cent IV. as he is concerning the earlier contests with the Empire.)

We may sum up the matter as it viewed by the two Protestants, quite independently of each other, Milman and Muller. They agree in thinking that the Hohenstaufen animosity against the Papacy, culminating in Frederick II. offended universal faith and feeling so deeply that it almost of necessity resulted in the ruin of the family. Miliman indeed signifies that the general sense was not far astray in suspecting

Frederick of a purpose of breaking up Catholic Christianity altogether. Then if the Popes were set for the defence of the Catholic Church their opposition to the Hohenstaufen was inevitable, and whatever exhibitions of human and whatever exhibitions of human faultiness came out in the conflict, the result could hardly have been otherwise than it was. As Dr. Muller remarks, the Empire overstrained its ability and its hold upon the homage of mankind in entering, in that age, upon such a struggle with the Papacy. Even in the time of my parents a mightier Empire entered into a struggle with Rome, and it was not the Papacy that collapsed.

The Republican correspondent, in talking about the "endless wars fostered or incited" by the Papacy, has, we may perhaps assume, chiefly in view the wars and plots, in each nation and between the nations, induced by the

Reformation. In reference to this it is not amiss to consider what Hallam has to say. He is a Protestant, and as far from Catholic opinions and feelings as a Christian could wall be could well be.

His astonishing impartiality, on which Lord Macaulay remarks, explains why he begins with a statement which completely reverses our traditional Pro-testant preconceptions of the Reformation. He says that what more and more alienates sympathy in studying the history of the Reformation is its intense intolerance.

The Catholic Church, he remind us, had been in uninterrupted possession from the beginning. Whatever variations from apostolic doctrine or practice might be charged upon her, she had always maintained the purpose and the consciousness of unbroken continuity, inward and outward, with the original Church. Her great thinkers and saints, an Anselm, a Bernard, a Francis, a Thomas, a Bonaventura, a Catherine, a Brigitta, were conscious of no necessity of mental re-adjustment to find themselves in unity with a Gregory, a Leo, an Augustine, a Jerome, an Iren-eus or a Justin. Moreover, Catholic-ism had imbued every article of European life. From the individual through the family, the guild, the commune, the principality, the kingdom, the Empire, European meant Christian, and Christian meant Catholic. The local extian meant Catholic. The local ex-ceptions only accentuated the univer-

sal fact. Then, as Hallam suggests, if ever corporate unity had a natural right of self-maintenance, the federal common-wealth of Catholic Christendom had. Few will deny the right of the Roman Empire to defend itself, and as the Nation says, from a purely exterior point of view, the Roman Church was even a finer creation than the Roman

Empire. It can not be made a reproach to the Catholic Church that her members defended her existence by the methods of the time. With a few exceptions, the time. With a few exceptions, Catholics and Protestants agreed that heretics might rightly be put to death, and heterodox kingdom rightly be crushed. What was involved in this, on both

sipes, we will next consider. CHARLES C. STARBUCK. Andover, Mass.

A HALLOWED SCOTTISH SPOT

The London, England, Catholic News March 18, gives an interesting sketch representing a portion of the walls of the venerable Cathedral of Glasgow. An inscription on one of the stones in that part of the structure marks the place which tradition records as the burial place of Glasgow's only martyred priest, Father John Ogilvie S. J., executed in 1615 for declaring against the severest torture, his loyalty to the Pope. Father Ogilvie, who was born in 1581, was ordained at the College of Gratz, and was afterwards per mitted to embark in mission work in Scotland. At the time the fate of the Scotch Catholics was even more pitiable Act of 1587 all Jesuits and seminary priests found in the country were to be taken and put to death, and any who harboured such were to be punished by confiscation of their goods. Father Ogilvie went to Scotland in the year 1613 or 1614, and before he had been long engaged upon his mission he was betrayed and arrested. He was burdened with chains and bars weighing two hundred pounds. For eight days and nights he was kept awake when he endeavored to sleep, his persecutors believ-ing that for the sake of rest he might put Catholics in the power of the authorities. All their efforts were futile, how ever. He was wearied and worn out with arguing and disputing regarding religion, and was tormented by all —from the Protestant Archbishop down to the common jailer. So brilliant were his answers that the Archbishop admir-ingly expressed the wish that Father

Ogilvie would become a follower of his, "I'd rather follow the executioner to the gallows," replied the priest, "for you are going to the devil." "Is that how you speak to me?" asked the Archbishop. "You must forgive me, Archbishop. "You must forgive me, my Lord," was the reply; I have not yet learned Court phraseology, and we Jesuits speak as we think." He was asked whether the Pope had spiritual jurisdiction in Scotland, and whether the Pope could excommunicate a heretical King. Father Ogilvie's answers in both cases were in the affirmative. and those sealed his doom. While he stood beneath the scaffold it was publiely proclaimed that his crime was that of religion; and it was promised that if he renounced his beliefs his life would be spared, he would be given the daughter of the Protestant Archbishop in marriage with the richest prebend in the gift of the Archbishop as a wedding dowry. The priest scorned the offer, and a few minutes later his corpse dangled from the gallows. In the sketch referred to the cross to the right of the door shows a carving representing a culprit hanging from the gallows, suggesting that the ground opposite it was used for the burial of persons executed. On the carving is the date 1719, probably the date of the last interment in the ground. For a number

place thus marked and prayed that Father Ogilvie's canonization might be accomplished.

FIVE-MINUTES SERMON

Easter Sunday. EASTER JOY.

Hoec dies, quam fecit Dominus; Exultamus, et lœ emur in ea.—Ps. cxvii, 24. This is the day which the Lord hath made: Let us be glad and r joice in it."

So sings the Psalmist. So sings the Church to-day in Holy Mass, and every Christian heart beats with the re-sponse: "Let us be glad and rejoice." A happy Easter, then, to you all, my dear brethren! A happy Easter to the old, to whom, in the natural course of things, many returns of this Easter to the young, rejoicing in all the freshness and vigor of youth, and confidently looking forward to many renewals of Easter joys! A happy Easter to the rich, upon whom God has bestowed an abundance of wouldly bestowed an abundance of worldly goods! And a thrice happy Easter to God's own special friends, the poor! Thus holy Church bids all be glad and rejoice, for to-day Christ is risen, the

Saviour of us all. The joy of Easter, my dear brethren, like that of Christmas, is all pervading. We feel it in the air we breathe, we see it in the sparkling eye and radiant countenance of the child. The quick and hearty salutation of our friends, "A happy Easter to you!" increases our own joy, for we perceive that all about us are sharers with us in this great gift of the risen Christ.

But the joy of Easter differs from that of Christmas in this: that the latter brings us the glad tidings of the coming of the true King, the strong and valiant leader of the mighty host of Israel, and our hearts leap with joy as we go forth, with buoyant step and strengthened arm, and fight the great battles of life. Easter joy is the joy of victory, for our gallant Leader, the strong Son of God, has gone before; He has overcome the enemy, and death is swallowed up in victory.

Yes, Christ has fought the battle and

won. But there remains for us a battle to be fought, but not an uncertain one; for we have received virtue from the victory of Christ, and by fol-lowing Him faithfully, by keeping our eye fixed steadlly on the banner of Christ—the banner of the Cross—our victory, too, is certain.

This, then, is why Easter time gladdens the heart of every true Christian, for it brings with it the assured hope of final victory over sin, which is the sting of death, by a glorious resurrec-

But, my dear brethren, 'mid all these rejoicings may their not be some poor soul among us who does not participate in the joys of Easter time? Some soul for which Christ on Good Friday poured forth the last drop of His Sacred Blood, but which to day finds itself estranged, nay, even in a hostile attitude towards its only true friend? Oh! would to God there were not even one such ungrateful soul in the whole world. Bnt, alas! I fear there are many upon whom our loving Saviour, the risen Christ, must look this day as His declared enemies : some wretched souls over whom hangs the thick, black cloud of mortal sin, unrepented and unforgiven, and through which the bright rays of God's infinite love cannot penetrate. Yet even these need not despair; the joys of Easter time may still be theirs, for the same loving and sword pierced Heart of Jesus is still ready to be reconciled with them. Oh! if there be such a one present here this morning let him take courage, come at once to the tribunal of penance become one of the friends of the risen Christ, and share with us the joys of Easter.

And those who have been, but are no longer, strangers to God's grace, persevere, I exhert you, during the short space of this life in the friendtoo, will, like His, be a glorious resur-

rection. Let us, then, my dear brethren, on this happy Easter day elevate our hearts to God in humble thanksgiving for all His benefits, and let us unite with the holy Church in the prayer of the office for to day. O God! Who, through Thine only begotten Son, hast on this day overcome death and opened unto us the gate of everlasting life, we humbly beseech thee that, as by thy special grace preventing us, thou dost put into our minds good desires, so by Thy continued help we may bring the same to good effect. Through the same our Lord Jesus Christ, Thy Son, who liveth and register with Thee. who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

NOT A STONE BLIND OPTIMIST. We all rejoice in the remarkable grouth and the excellent features of American civilization, we are pleased at the relatively good taste of the com-mon mortality of the people; but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction. It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorat ing. In the hustle and bustle of everyday activity we have astonished the world, but morally we are rapidly that one is dumfounded at the contrast, after a visit to some of the countries of the Old World. I am an optimist

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through and through, but I am not a stone blind optimist. I feel and I know from observation that religion has little if any part in our American civilization to day. This is a lament-able state of affairs, and it behooves each and all of us to do all we can to stem this tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare.

Let us consider what home-life should and what its influence is on the family and on society.—From Pastoral Letter of Bishop McFaul.

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Clement Studebaker started Clement Studebaker started forge of a village smithy in I more than three decades ago, writer in Success. To day he is the greatest manufacturers of At What was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of At what was the secret of Mr. Studet manufacturers of of Mr. S success? Every nail that he How to get Your Salary Rais

held!
How to get Your Salary Rais
An employe has something;
seides his salary, says a wing seeds. He has character. It is manhood involved compare which salary is nothing. The one does his work enters in very fiber of his character. It is mager. Besides, if one for your best self into every little does—puts his heart and colint it and tries to see how much to work the property of not how little, he can give his enhe will not be likely to be un
very long, for he will be advance The Compelling Power.

The Compelling Power.
A short time ago a young mad been an invalid for year into my office on crutches. He that he was not only paying hi the academy, where he was plor college, but he was also helping several other poor girls to get an education.

say, "He must be a genius." nothing of the kind. He is dead in earnest, bound to do so and be somebody in the world, the only secret of the compellir. the only secret of the compellir of a great aim. Any handicap oragreat ann. Any nandreap greater than your purpose, or than your resolve, will keep y It is a question whether or not larger than the things which I larger than the things which down. You certainly are no they seem so formidable, and we are always complaining about to acknowledging their power or but when you rise to your dwen you realize that you we larger than any obstacle that they way you will stop which larger than any obstacle that your way; you will stop whire chance," and go to work wit that knows no defeat.

No chance! Why, at the moment you are treading on the great secrets without know

powers and forces which, it de would give civilization a tre-lift and ameliorate the hard c of mankind. The very soil your feet—the old farm which is worn out—may hold a spl portunity if you only know he brains with it and extract i But there is no opportunity on the same piece of land is years. He sees no chance the soil by the alternating of Many a man has been right with his great opportunity who dreaming of a far-away che wealth or distinction. He recognize is simply because

ooking somewhere else for M. in Success. Cultivate Effort and En Nature arms each man v faculty which enables him to something impossible to any of Find out what your facult put your whole mind on it an succeed. Concentration on succeed. Concentration on will bring success, where detention will mean failure.

Benjamin Constant, one o gifted Frenchmen of his time upon doing so many things never did or never finished was spoken of as "Constant

His life was an absolute fa withstanding his great intel downments, because he had I of purpose, nothing but wish You meet people every d ceed in life-but when it co effort or if any difficulty at they sing another tune.

Do you think you are geomplish an end if you serily desire to be or do?

It is not ease, but effort : but difficulty, that makes m No matter what position hold, you will have difficult come before you succeed. I to look upon them as your be ors, for it is through ther

A well known opinion there is more to be hoped who failed, and yet went or his failure, than from t tareer of the successful. The same authority says very well to tell me that a has distinguished himself b arst speech.

"He may go on, or he made with his first triumph, a young man who has not s first, and nevertheless has i ter than most of those what the first trial." We can do much if we on

do not know what you can have tried, and then few their best until they have to do so.
Cultivate effort and stre

pose and be thankful for all ies that come to you, gi opportunity to prove your

Beethoven said of Ros had in him the stuff to good musician if he had boy, been well flogged, bu en spoiled by the faci produced.

Wanted Energy Wanted Energy
Ninety-nine per cent of to renergy stored up in a lost on its way to the bulb. Thus we get only part of the possible light of ton of coal. The other parts are dissipated in h parts are dissipated in h up in friction in the engin

tric apparatus, and never