

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXLIII.

The teaching and temper, say from 1650 on, of the Jesuits in France may have been more conspicuously ironical than elsewhere...

Now current Protestantism treats Jesuitism as identical with Catholicism. Even a man of Doctor Littledale's standing has declared the present Roman Catholic Church an extension of the Society of Jesus.

Although the Jesuits perhaps had more to do with the Protestant controversy than any other order, or than several others, yet we know that the most famous polemical work in the controversy is neither from a Jesuit nor from any other regular, but from a secular Bishop of Gallican.

In France itself, if I remember right, even Claude, the great Huguenot divine, was a close friend of Bossuet. The Bishop of Meaux was too eager for the Revocation, and was far from showing prophetic courage in denunciation of the Dragonnades.

Fenelon disliked Protestantism and Jansenism about equally, but in his own diocese he would not suffer a touch of persecution against either Protestants or Jansenists.

Let me here briefly recall what I have already said touching the episcopal oath. Were it true that the Bishops on the continent promise at consecration to persecute heretics (the Anglo-Saxon and Irish Bishops being, since 1818, exempt), the formula might have lost all meaning, yet it would certainly give a strong hold for the charge that Rome is constantly trying to induce the venom of religious hatred into the very springs of the Church.

The case of Fenelon, though less striking than that of Talavera, is quite as decisive. Few men have had more enemies that watched for their halting than he. Yet though his admirer Innocent XII. found himself obliged to condemn one of the Archbishop's works, neither the Pope, his friend, nor the King, his enemy, nor the Jesuits who loved him, nor the Jansenists, who disliked him, nor the elder Bossuet, whose pride of opinion was engaged against him, nor the

younger Bossuet, who was malignity incarnate towards him, ever seem to have raised a question touching the eminence of his episcopal faithfulness.

The fact that he was a Bishop who would not persecute cost him no Catholic's good opinion. He was resolute and vigilant in following up the Protestants with cogent reasonings, and this, alike at Rome, Versailles and Meaux, was held an ample discharge of his consecration promise.

I may remark, in view of the Jesuit inclination to magnify the possibilities of Divine grace, even outside the visible communion of Rome, that the Society, so far as I have discovered, never imposed this prevailing opinion as a doctrine of the order. Archbishop Carroll was a good deal annoyed by a fellow Jesuit—who would insist that whatever might be true of abstract possibility, probably no Protestant would ever be saved in fact.

Some of the modern Jesuits, I notice, begin to declare that they can not think so favorable of the invincible ignorance of Protestants as once, inasmuch as the knowledge of the Catholic religion is so much more widely spread than formerly. On the other hand, Cardinal Manning whose brushes with the Jesuits over points of jurisdiction do not seem to have rendered him unfriendly to their theology, contends that every generation, by its added weight of habit, makes it harder to accept the claims of Rome, and thereby lessens the presumption of ill faith.

Although, from 1718 on, the Unigenitus rendered it hazardous for a Catholic to limit the possibilities of extra ecclesiastical grace, yet, as Cardinal Newman observes, in his letter to the Duke of Norfolk, it was not until well on in the pontificate of Pius IX. that the Holy See made a positive declaration, authoritatively establishing the distinction between the soul and the body of the Church, which had long been perfectly familiar in Catholic theology.

We will consider this important Ecumenical next week.

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON THE SACRED HEART.

O tolling pilgrims! thro' Life's desert-places, Dragging the jutting burden of you woes, Why do you pause at Passion's false caresses, Shunning the well-spring of celestial graces?

Let us always love and reverence the Sacred Heart of Jesus, knowing as we do that nothing is more agreeable in the eyes of the Eternal Father than the homage we render His only begotten Son.

In order to gain the love of men's hearts Our Lord revealed His divine Heart beating with love and tenderness, and by His infinite mercy, by His adorable condescension, He deigns to answer the prayers of His children.

Let us resolve now to spread devotion to the Sacred Heart of Jesus. S. Catherine, in one of those loving conferences which she used to share with her Divine Spouse, asked Him one day the reason of His permitting His side to be opened after death. He gave her this reply: "I wished to reveal to mankind the secrets of My Heart, that all might learn that My love is far greater than I have yet been able

to manifest by My sufferings, for there was a limit even to the greatest sufferings which I had to undergo, but there has never been a limit to the love which made Me suffer. Dearly beloved daughter, know that the pains of My body could in no way be compared with those of My soul." Thus did our loving Jesus confide in one of His favorite servants.

If we only realize what the Sacred Heart has prepared for those who love Him, the abundant gifts and graces that are poured out upon those who practice this devotion, then we would enter more fully into this devotion; we would not allow a day to pass without renewing our consecration, and striving to do something for the spread of the devotion.

Do not let this month pass without renewing your zeal and fervor; enkindle fully the fire of the love of the Sacred Heart within you, until it consumes all that is sinful, and frees you from the entanglements of vice. Make this devotion the breath of your life, your first thought in the morning, the last at night. Let it consecrate all your actions during the day, and use every opportunity to make this devotion known to all. Even Protestants are attracted by it and appreciate it more than some indifferent Catholics.

FIVE-MINUTE SERMON.

Fifth Sunday After Pentecost.

A PROFITABLE SUMMER.

Brothers: Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians! Ever watchful, he avails himself of each opportunity. Our employments, our associations, our home surroundings, are all considered by him. The strength or weakness of our minds and bodies, our inclinations, our likes, and dislikes, he makes good use of in his warfare against us; nay, he brings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to say your prayers.

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say, I say, not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against Satan and his against us is, that we sit at our posts while he entrenches himself, and we awaken only to find ourselves in a state of siege; indeed, we may be happy that we have not been surprised, stormed, and captured.

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do not the work each day brings us. We forget, too, that in this life there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either forward or backward, especially during the summer season.

Summer is at hand, and with the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea-shore or the fashionable country resort, the danger will arise from idleness and dissipation. For others, it will spring from the desire of drinking. Others will be betrayed by the chance acquaintance formed at a promiscuous gathering.

Against all dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God—Spring, Summer, Autumn, and Winter. You have heard of fair weather Christians. But some are better Christians in foul weather than in fair.

What do you think of one who will climb high mountains week days, and be unable to walk a mile or two of a pleasant country road on Sundays? What must we think of those who on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the sea side or the country, daintily with guilts of mortal sin? Will the sea wash the stain away? How can we hope to avoid the dangers of the season if we neglect the means of grace? Yet how many there are who never frequent the sacraments during the heated term. Living constantly in the midst of temptation, more or less proximate occasions of sin all about them—in far greater peril, in fact, at this time than during the other parts of the year—many nevertheless go the whole summer long without confession and Communion, always to the great detriment of the souls and sometimes with the loss of God's grace.

Take your reasonable recreation during the hot spell, but do not fall to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest good thoughts and arouse you to spiritual progress. Receive the sacraments; they are the chief means of obtaining and preserving God's grace in the soul. Say your

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prayers morning and evening; if they are your spiritual daily bread. Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord: praise and exalt Him above all for ever. O ye winter and summer, bless ye the Lord."

IMITATION OF CHRIST.

A Pure Mind and Simple Intention. With two wings a man is lifted up above earthly things; that is, with simplicity and purity.

Simplicity must be in the intention, purity in the affection. Simplicity aims at God, purity takes a hold of him and tastes Him. No good action will hinder thee, if thou be free from inordinate affections.

If thou intendest and seekest nothing else but the will of God and the profit of thy neighbor, thou wilt enjoy eternal liberty. If thy heart were right, then every creature would be to thee a looking-glass of life and a book of holy doctrine.

There is no creature so little and contemptible as not to manifest the goodness of God. If thou wert good and pure within, thou wouldst thou discern all things without impediment and understand them aright.

A pure heart penetrates heaven and hell. According as every one is interiorly, so he judgeth exteriorly. If there be joy in the world, certainly the man whose heart is pure possesseth it.

And if there be anywhere tribulation and anguish, an evil conscience feels the most of it. As iron put into the fire loses the rust and becomes all bright so a man that turneth himself wholly to God putteth off his sluggishness, and is changed into a new man.

When a man beginneth to grow lukewarm, he is afraid of a little labor and willingly taketh external comfort. But when he beginneth perfectly to overcome himself, and to walk manfully in the way of God, then he maketh less account of those things which before he considered burdensome to him.

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OUR BOYS AND

THE FLOWER OF RO

CONTINUED FROM LAST

The senora bowed. It is these time honored sentiments often before on her ear nothing, however, as she The mine-boss, going also felt that although he had self well in this encounter, some way departing with

truth. He did not admit to the senora's charge the first time in his life. Letitia's father some of Let although springing from a and a fine spirit, might be of various interpretations.

Being, therefore, not su any unconquerable hope quite defeated the senora w the mine boss said nothing ter to Letitia, who, as d maintained her school life tude of proud defiance.

She had been proud under Miss Sim of leading her classes, of bery "smart," so now by ery impulse she gladly sac standing to the spirit of seemed to her that she cou very little intelligence or her studies without showi approbation.

She felt, therefore, gress; she liked to say, "I stand what you mean?" she achieved at the end of t report which nominated h as lowest in the class to belonged. Letitia cherished ment as a testimony of her principle. As she came t from school day after titia's sentiment of marty stantly grew; she hoped th becoming pale and thin; s of death in the safe, remot belongs to bounding pulses. ing in fancy beheld herself a romantic decline, she vie the remorse with whi Viljejos should finally recp

girl whom she had treated e any of her ordinary pupil. Letitia's superabundant under the corrosion of her un mings, did finally begin ynd; whereupon her observ immediately took alarm.

"She looks real peaky," her husband, "and hard thing! And my cousin L went off in a decline, she 80!"

The mine-boss turned pr intelligence. "Is she se pickin' on Letty?" he "Hey? She is, hey! I guess I'll see what influence the school trustees. I guess go for something - the Ma town and all! I'll round night and make my talk!"

The next day as Letitia d tentatively over her brea father came up from the mines and put a triumpha at the door.

"I guess you won't have trouble, Letty," he glowe. "I just said that Seno wasn't giving satisfaction. I demanded a change to h holiday time. They gave ing they saw how I felt. So she ing here in a short time, Lett up, daughter! I guess you right as you got a father to Letitia as she entered the that day glanced rather gu senora to see if her face ev knowledge of her impending the girl's surprise that sa, d tenance worn an unusual g senora actually locked hap or twice she put up the lid of for its moment as if to loo at her shelter, and when she thence her features wore a stence. Letitia was so gazed as for once to blunder bey her lessons. Being, as usu in," the girl had further op for witnessing the Mexican curious air of joyousness, an ore, finally catching Letitia's on her in open wonder, bro little laugh.

"You wonder what is th with me?" she smiled. "Ye'm," admitted Letitia of gasp and frowning a little sign of maintaining a chill The senora still regarded her ly.

"I shall tell you!" she s have a little girl of six ye Rosario, a blessed child who these weeks with some of folk in Baton. I could not with me from New Mexico - first-because there were ma to settle first. I had debt debts from - well, from my long illness and death. B have rented me a little hous "dobe across the arroyo by th and soon! soon! my little to come to me! Only this h have a letter from my cous taking care of her for me, and a new picture, a little tiny of my darling! Think, then if it is any wonder that I am over with joy! Look! I sweet - my Rosario?"

Letitia took the poor litt from the other's excited ha zed at it in a half-bewildr and as she did so a strange fe upon her - a sense of pain, oston, of rising tenderness. ture represented a very litt indeed, so very unlike the l lean girls in dress or featu ing upon the small, pale, r look which touched the heart