

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCCXLVII. Catholic papers in this country ought to be as careful in the statement of Protestant facts as this Review aims to be, and as some other Catholic publications try to be.

For instance, I saw some time since in a Catholic paper a statement, doubtless true, that some fifty millions out of our eighty millions have no definite Church connections, in other words, are non-communicants.

Whatever other evidences there may be that Christian belief is declining among our people (and in 1801 infidelity was rampant throughout the country, headed by a President who, somewhat covertly, accuses the Saviour of being a benevolent charlatan and philanthropic impostor), it is certain that the fact that not more than one-third of our people are Christian communicants is a sign of such a decline.

Count Gasparian, a distinguished French evangelist, writing about us in 1891, is enthusiastic over it as a sign of the reverence for religion among the Americans, that only one-fourth of them count themselves worthy to approach the Holy Communion.

It must be remembered that in the Protestant bodies which are specifically termed "evangelical," Church membership bears very much the same relation to non-communicant attendance, that among Catholics the monastic bears to the secular life.

It is strange, though, how hard it is, even for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position. Thus, I see it stated that Dr. Edward Everett Hale in one of his books says that the orthodox Congregationalists hold their clergy to be mediators with God.

From the Methodists, although inter-communicant with the Presbyterians, can not be trusted to set forth Calvinism with ordinary correctness. From John Wesley down, you will find them saying: "Calvinists believe that, no matter what the elect may do, they must be saved; and that whatever the reprobate may do, they must be damned."

Then if bodies constantly interchanging religious offices find it so hard to understand one another's doctrines, we can easily see how next to impossible it is for the most American Protestants to understand Roman Catholic positions. I once gave my parish in Iowa a lecture on the Catholic Church. They expressed great satisfaction with it, but a leading young man, the son of a clergyman, remarked to me: "I never before conceived that the Catholics believe with us concerning God, Christ, the Spirit, Creation, Providence, Redemption, Renewal, Holiness."

Therefore it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholicism which principally involves them in moral blame, provided they have a good temper. For instance, by no conceivable possibility could a Lansing come to know anything whatever correctly. He is not to put together. Moreover, as President Cleveland intimates, his craving for notoriety is simply invincible.

the stock place with us for those who can not draw public attention otherwise, it is probably as inevitable for him to lecture upon it as for a Norway lemming, born in the Dovrefeld, to head straight for the Atlantic, whose benevolent waves soon cover these innocent, but annoying little pests with a welcome oblivion.

To be sure, what he says is full of malice, or rather would it be more not so, inconceivably shallow. When you read John Christian, you read something that is absolutely devilish. Lansing, perhaps, would be devilish if he could, but he does not know how. There is not enough of him for the purpose.

There is one exception, however. For once he has risen even to John Christ-like bad eminence. He has so atrociously slandered one of the holiest and purest of men that, unless he repents before he dies, I am afraid that hell is waiting for him. I have already described this abominable calumny, but it ought to be brought up before his face repeatedly, as Dr. Dippel assures us that Czar Peter's ghost informed him that his wicked deeds were always pictured out before his eyes.

Benedetto Odescalchi, Pope Innocent XI., is, as I have already quoted from Herzog-Plitt, a man of the most eminent holiness and the purest morality. In his capacity as Prefect of the Roman Inquisition, he has drawn up the decree Sanctissimus Dominus noster of March 2, 1679, condemning sixty-five propositions of false morality.

To accuse a man of saying what he has never said is very wicked. To distort the meaning of his actual words is wicked. To quote his words precisely, and then to turn his solemn condemnation into a public commendation is the very height of calumnious iniquity.

CHARLES C. STARBUCK. Andover, Mass. LEARN TO LET GO. A LITTLE SANE PHILOSOPHY FOR EVERY-DAY USE. The person who wants to be healthy, morally, mentally, physically, must learn to let go, writes Evelyn Pickens in Medical Talk.

That little difference that exists between yourself and neighbor, that you argue and bicker over every time you meet, drop it, let it go. You can't afford to lose a good neighbor, or a friend, by simply hanging on to some difference of opinion, and spending your time quarreling over it instead of enjoying each other and talking about the things on which you agree.

But the big troubles, the bitter disappointments, the deep wrongs, the heart-breaking sorrows, the tragedies of life, what about them? Why—just let them go, too. Drop them all, regret and bitterness and let sorrow be only a softening memory. Yes, let them go—let them go.

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FIVE-MINUTE SERMON. Palm Sunday. HARDNESS OF HEART.

To day if you shall hear his voice, harden not your hearts.

These words, my dear brethren, are taken from the beginning of the office recited by the clergy on this and the following days, up to Holy Thursday. They treat us not to let this time, precious above all others, go by without making the use of it which Our Lord means that we should make; not to let Him show His love for us without giving Him love in return.

But, my brethren, this is a great and a terrible mistake. It may be, indeed, that God in His goodness and mercy has many graces yet in store for us equal in themselves to those which we have had; but if we have despised and neglected the past ones they will not be the same for us as those were which went before.

Then—most dangerous delusion of all—he comforts himself with the hope that at least he will die in the grace of God; that somehow or other he will, as he passes from life to death, be brought from death to life.

THE POWER CARDINAL MANNING LOVED. When the late Cardinal Manning was a priest under Cardinal Wiseman some persons charged against him that he had "a love of power."

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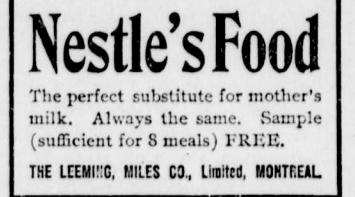
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A FEW FALSE NOTES FROM THE 400 PIPED ORGAN. The Episcopal R. order says: "It is a question whether Mgr. Doane's vision of heaven established the truth of Roman dogma."

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GOOD FOR THE BODY TOO.

The lay theologian of the Chicago Journal makes this plea for Lent: "During the winter now happily passing it has been needful to eat a great deal of meat and other strong food in order to supply the heat required for the body in its annual conflict with the forces of frost."

MEMORIAL WINDOWS ART GLASS. H. E. ST. GEORGE London, Canada. A VALIDABLE BOOK ON NERVOUSNESS

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mankind would have to invent milk. Milk is Nature's emulsion—butter put in shape for digestion. Cod liver oil is extremely nourishing, but it has to be emulsified before we can digest it.

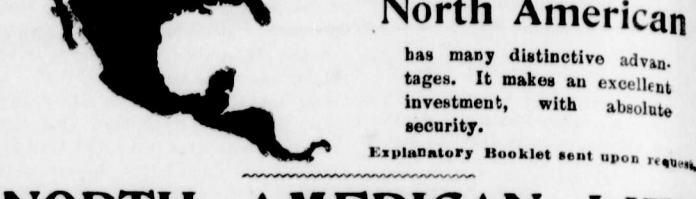
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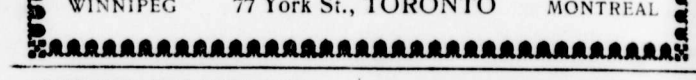
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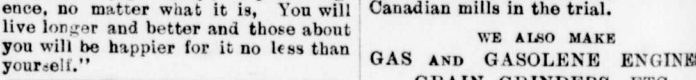


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The truly successful, helpful man who has the power of automation, the machinery of life, what he does in the school, the college, the court room, or the sick room, is the really successful man.

Twelve Things to Remember. Twelve things to remember: (1) the value of time, (2) the success of perseverance, (3) the pleasure of doing, (4) the dignity of simplicity.

Among the four faculties of child the belief that he is "growing" there will be no more lessons to be more commands to obey, no more to endure. They will be added in the nursery, in the schoolroom; therefore they are free, independent, above reproach beyond coercion.

No work that is sincere and done for duty's sake is barren. "Work is worship" is a deep saying of the old. "What would you wish man to know that you were to die in ten minutes?"

The Most Efficient Worker. We need to practice the contentment which is not the contentment of the masses, but the freedom of the soul, the freedom of the spirit, the freedom of the heart.

Trained Through Promot. Railways, express and other companies and other great enterprises are getting to be more in favor of taking very experienced men and training through successive promotion.

When John Richard Green, Irish historian, was so poor that the depth of winter he could not afford to buy a coat, he used to sit by the fire and pretend it was "Drill your thoughts," he would shut out the gloomy and bright. There is no wisdom in being one's own philosopher.

There is no accomplishment of culture, no gift of so much to the alchemist as life as the optimistic habit—manner to be cheerful and matter what comes to a smooth rough path, light places, and melt away obstacles, sunshine melts snow on the side.

Have just received a broom from a poor colored boy who has been through college, who has been in actual want of clothing, would put many a shame, I have seen struggling to get a foothold on foot, because they have money to pay railroad fares a complaint of his had as radiate, hope and on the and when I first saw him in the midst of his struggle was so radiant, his step a whole bearing so joyful, that thought he was going to