Sacred Heart Review. LIC CHURCH. ST & PROTESTANT THEOLOGIAN.

CCCXX.

Having paid our respects to the Presbyterian Witness, as far as there seemed occasion, we will now revert to the long letter of the Boston corres-pondent of the Springfield Republican, of Jan. 20.

of Jan. 20. This gentleman, after giving an ac-count of the conversions to Rome fol-lowing upon the Oxford Movement, an account which we have seen 13 be far from faithful either to their character or their numbers, speaks of the "chief fault" of M. Bremord's narrative of the Oxford Movement as being his as sumption that the Catholic Church is the only true form, that is, as I suppose the only true form, that is, as i suppose is meant, the only sound and perfect form of Christianity. This assumption, he says, neither France nor England will admit.

think it warrants the simile

This appears to me to be granting re-ligious freedom in the letter, and deny-

ing it in the spirit. M. Bremond's offence, however, is not

exhausted with his view of Roman Catholicism as superior to Protestant.

than is not a Christian amount to be the con-summate fulfilment of the world's spirit-ual hopes. He must therefore hold

Christianity, in any genuine, (Of course the Rev. Mr. Starbuck does not mean to imply that there can be more than

to imply that there are to make the one genuine form of Christianity: the Church.—Ed.) even though imperfect form, as having uniquely full religious knowledge and opportunities. Even the Puritans, with all their harred of Rome,

ist"; although of course they main tained that he did best of all in becom

ist '

velopment.

Protestant England, naturally, is not Protestant England, naturally, is not very likely to receive it. France, on the contrary, whether believing or un-believing, usually would admit it. All French Catholics, of course, would allow it, and I think most French unbelievers. The usual position of a French unbeliever seems to be this : "I do not believe in God or Christ, but II did, I should receive the Catholic Church as the authentic and developed Ourien as the action of the Hora a form of the Gospel. When I was a Catholic, and if I became a Christian again, I should be the second of the come a Catholic again.

Catholicism as superior to Protestant ism, as being the only consummate form of Christianity. He treats him as guilty of a still graver fault, in regard ing the Catholic religion "as superior to any other of the world religions." This censure, I think, marks the writer near distingth as being, mata Protest. Ernest Haeckel says : "I have Ernest Haeckel says: "I have ceased to be a Christian, but I glory in still being a Protestant." Even so Ernest Renan would probably have said: "I am no longer a Christian, but I am about as much a Catholic as very distinctly as being, not a Protest ant, but a Protestant unbeliever. A Protestant unbeliever is one Protestant unbeliever is one was no longer accepts Christianity, but who still hates the Church of Rome as cordially as when he was a Protestant Christian. He hates her ever." Indeed, in his lectures de-livered in England he treats Catholic without circumstance, as being ity, true historical development of Christianity. Even the Vatican Coun-cil and its decisions he finds, germin-He may easily be guilty of injustice, but not of blackguardianism. Of course M. Bremond, in treating ally, in the Roman Church of the first entury, in Clement's epistle to Corinth, and as being something agreeable to the essential spirit of Christianity it self. He therefore, like most French atheists, and like the deist Voltaire, may fairly be called, "A Catholic un-believer," (That is, in a Catholic coun-try an unbeliever almost of necessity retaiss much of the form, though reject-ing the substance, of Catholicity.) Hold-ing, as Huxley says of Comte, "Catholic ism minus Christianity." He treats Pro testantism with friendly condescension, tury, in Clement's epistle to Corinth, testantism with friendly condescension as having very considerable merits, but, as some one says of him, as not quite authentic, and "a little bit plebeian." It is true, he calls Calvin, personally, "the most Christian-minded man of his age."

Nor is this opinion, that the Catholic Nor is this opinion, that the canonic Church is the only complete historical embodiment of Christianity, configed to Catholics or to Frenchmen. Professor Huxley, we know, hated Christianity intensely (although almost adoring Christ), and hoped for its ultimate ex-tination by the sword. Meanwhile. Christ), and hoped for its ultimate ex-tirpation by the sword. Meanwhile, he was for maintaining "a friendly truce with enemies," and, recognizing the exterior form of Christianity as necessary for full respectability, he had his children duly baptized, provid-ing positivist godfathers, in order, as ing positivist godfathers, in order, as he expressed it, "to do the necessary lying for me." When once the Archlying for me." When once the Arch-bishop of Canterbury helped him on with his overcoat, he declared that he "felt as if he had received the pallium." Yet through it all he kept his eye eniefly fixed on the Roman Catholic Church. Her he regarded as the only thoreough saliconsistent and coherent theroughy self-consistent and coherent form of Christianity. He hoped that, if only she could be persecuted out of existence, the rest of Christianity would tumble to pieces of itself. There is no reason. I suppose, to doubt that a is no reason, I suppose, to doubt that a great many of his unbelieving country-men think just as he did about the

hurch of Rome. Then it seems strange that cur friend Description of the early in th Church of Rome.

## THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Nineteerth Sunday After Pentecost.

LYING. Wherefore, putting away lying, speak ye the truth every man with his neighbor. (Epistic of the day.)

that when some great national solemn-ity occurs, they shall withdraw their worship from under the superintendence of the Archbishop of Archbishop of Westminster, and shall commit it to the presidency of the Archbishop of Canterbury. He is not content with the leave freely granted by Rome, that they may attend any great function, like a Coronation, which is both relig-ious and civil, discharging their cere-mopial parts, and maintaining seemily respectfulness during the religious services. No, they must join actively in the Protestant worship, or be ac-Of all the vicious habits into which we are prone to fall, there is none more we are prone to fall, there is none more common, and none more miserable, mean, and contemptible, than this one of which the Apostle here speaks. There is also none about which Chris-tians in general have so lax and care-less a conscience. True, every one re gards lying as in some sense at least sinful; and many would hesitate about coing to holy Communion if they had in the Protestant worship, or be ac used as offenders. Mr. Hutton thinks I am rather absurd sinful; and many would hesitate about going to holy Communion if they had told a lie after confession. But in spite of that, when the Communion is once made, the tongue which has just re-ceived the God of justice and truth will immediately begin again to offend Him by telling falsehoods which are too often uninst as well as untrue. in treating this temper as incipient per-secution, but I do not see what else it is. I think it warrants the simile which occurred to me then, borrowed from Leigh Hunt. If I dream that my friend Jenkins is a bull, this seems nothing amiss, but that, being a bull, he should have horns, throws me quite off my balance. If a man is a Catholic, he is using his rights as a citizen, but if, being a Catholic, he acts as a Catholic, he gives Mr. Hutton, and if he writes as a Catholic, he gives the Republican correspondent, grave matter of offence. This appears to me to be granting rewhiel unjust as well as untrue. Still, when there is an injustice done

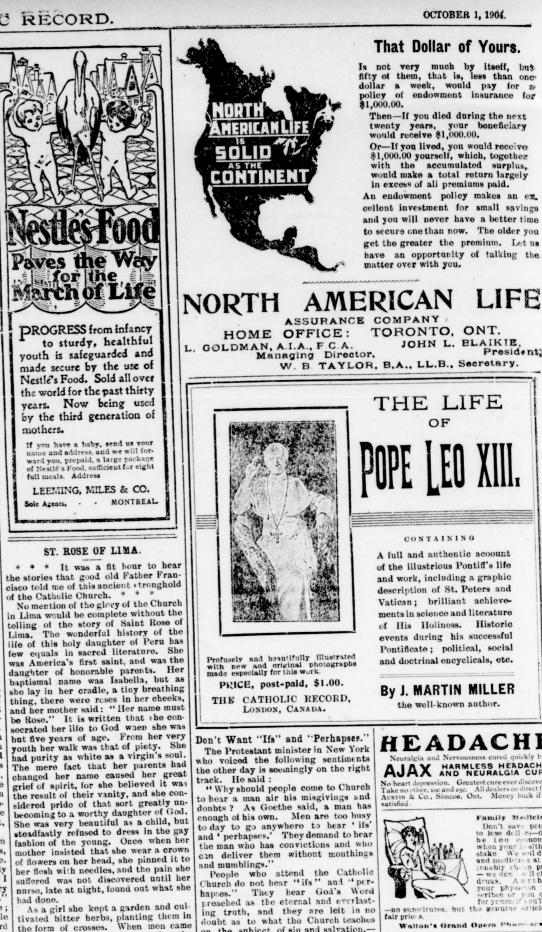
Still, when there is an injustice done by telling a lie; when some one else suffers by it in his character or his goods, there are, I hope, few who do not see what a sin they have committed, and understand that they must make reparation by taking back what they have said, if they wish to be good Chris-tians. But, for all that, how many in-jurious lies are told, even by those who think themselves good Christians, and think themselves good Christians, and never properly retracted or even thought of afterward by those who tell them! The most abominable slanders pass from month to mouth; they are listened to and repeated with the greatest interest and cagerness, without any trouble being taken to ascertain whether what is said is true or not. These people who are so free with their tongues never seem to imagine for a moment that, even when circumstances would justify them-and it is very seldom that they do — in telling a fact bearing against their neighbor they are under an obligation first to find out by cordially, but with no vulgar viru-lence, of which indeed, he is too thor-oughly cultivated a mind to be capable. careful examination whether it be in-deed a fact; otherwise the sin of an in-

urious lie will rest on their souls

There are, however, some, and indeed many, who abhor slander, and who are Of course M. Bremond, in treating Christianity, especially in its central historical development of Roman Catho lici-m, as "superior to any other of the world-religions," simply agrees with all other Christians. (That is, all Christians believe this of Christianity, and Bremond believes it specifically of Catholic Christianity. The correspond-ent is really censuring both.) A Chris-tian is not a Christian unless he holds Christ and His Gospel to be the coneally careful about telling injurious lies, and who hasten to retract what they have said against others, if they find out that, after all, the fact was not as they had good ground to believe. But there are not by any means so many who are careful about the truth for its own sake, and who do not scruple to tell

white lies, as they are sometimes called. What are these white lies? They are of two kinds. The first are those which are told for some end in itself good, to get some advantage for one's self or for another, or to get one's self or some other person out of a scrape; to conceal a fault, to avoid embarrassment, or to save somebody's feelings. These are called officious lies. Then These are called onletous lies. They there are others, called jocose, which do no good to any one, but are told merely for fun; such as the little tricks on others which are often indulged in, acknowledged, in their own words, that "a Pagan does well in becoming a or boasts made about things which one has never done. They may be taken back before long, and only meant to de-Mussulman; better in becoming a Jew; better still in becoming a Pap ceive for a moment; still they are meant to deceive, if only for a moment, and are, therefore, really lies.

Now officious lies are really forbidden by God's law as well as injurious ones, ing a Puritan. This question invites still further dethough of course not so bad as those. And yet how few act as if they really were sins at all! People will say, "I CHARLES C. STARBUCK. Andover. Mass. told lies, perhaps three or four every day, but there was no harm in them." No harm ! No harm to other people; READING CIRCLES. had done. REV. MORGAN M. SHEEDY URGES THAT no, perhaps not, except by bad example and the loss of confidence in your word and that of others; though there is THE WORK BE TAKEN UP ANEW AND BROADENED. great harm even in that way. But there is a greater harm than this: it is An important incident of the closing An important include Summer School of America was an address on the Reading Circle movement by Rev. Morgan M. that which the liar does to the sacred-ness of truth itself, and, as far as he can, to God Who is the eternal truth, Sheedy, of Altcona. As first president of the Summer School Father Sheedy Who loves truth unspeakably, and re-quires that we should love it for His sake. He will not allow us to tell the had ample opportunity to know in-timately the Reading Circle's influence in the establishment of that institution. He narrated the early history of the Reading Circle movement, its wide field and its great influence on the Catholic people of the country. In successful the souls which have been damned out of hell and put people of the country. In summing up Remember this, then: there are lies which are not injurious, but there are no lies which are not harmful and sinthe results of the movement, he said : "The work of the Reading Circles has only just begun. The movement, like all such, has its ebb and flow. But with iron chains. Her whole life was a miracle. She ful; no lies for which you will not have ful; no lies for which you will be have to give an account at the judgment of God. Stop, therefore, I beg you at once, this mean, disgraceful, and dis honorable habit of falsehood; it will its mission is not at an end. Never was there greater need in the history of our country of wisdom and of Catho-lic faith, than at the present moment. Let us, then, take up this work anew by establishing and multiplying our Catho-lic Reading Circles. Let us make never be forgiven in confession unless never be forgiven in contestion unless you make a serious and solid purpose against it. Put away lying then at once and for ever, and speak the truth in simplicity; you may sometimes lose by establishing and multiplying out of California lie Reading Circles. Let us make our young men and women prize the things of the mind; let us propagate Catholic truth and sup-port Catholic literature; let us en-courage our young writers; let there be once more in every community an in-culteral centre whence will radiate it for the moment, but you will profi by it in the end, both in this world and in the world to come.



tivated bitter herbs, planting them in the form of crosses. When men came the form of crosses. When men came to court her she was displeased at the beauty which attracted them, and scalded herself with hot lime. After she became a nun she was not content with the ordinary discipline, and chas-tised her body with instruments of pen ance. The bed she used was in the form of a rough, wooden box, filled with stones, pieces of wood and broken tiles. The fasts she kept were truly wonderful. During the forty days of Lent she took no bread, and at other to subsist fo

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THE LIFE

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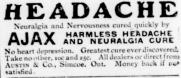
to hear a man air his misgivings and donbts? As Goethe said, a man has enough of his own. Men are too busy to day to go anywhere to hear 'ifs' and 'perhapses.' They demand to hear the man who has convictions and who can deliver them without mouthings and mumblings."

subject of sin and salvation .on the Sacred Heart Review.



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the correspondent Bremond the right, being a Catholic, of holding his own Church for that which so many unbelievers regard her as being, the only thoroughly authentic form of Christianity. He may be a Catholic, it seems, but he is not to be permitted to write as a Catholic.

This is a very good illustration of e disdainful intolerance with which Catholics are treated by so many Pro-testants and Protestant unbelievers. They may be Catholics, but they must not treat any important religious mat-ter from the point of view of their own Church.

This reminds us of what was said by the present editor of the Boston Herald some thirty years ago, as quoted in the Review. He says that if the Catholic children can only be kept in the public schools, they may still be Catholics, but Catholics of a very harmless kind. In other words, they may remain Catho lics in form, but they will become Pro testants in substance.

It agrees also with the position of the Rev. Mr. Dickinson, late our Superin-tendent of Schools, in a lecture given here at Andover, to which I have re-peatedly referred, and which I think ought not to be lost out of mind. Thi gentleman, going beyond the Herald editor, is not merely for encouraging, but for compelling, all the children into the Public schools, in order, as he says, to be education into unity of belief. That is, the Catholic children are to be trained into Protestantism, not necessarily in outward form, but in inward fact.

I may be permitted to advert here to something that I have already written in the London Tablet. Mr. Arthur Hutton, once a Protestant, then an Ocatorian priest and subordinate of Cardinal Newman, now again a sort of Protestant agnostic, bewails rather plaintively that at the Queen's jubilee "the national unity of worship." That is, they refused to join with the Queen in the Protestant service hold Abbey, and held a thanksgiving service of their own. This Mr. Hutton regards as<sup>2</sup>" most tolerable, and not to be en-dured," as Dogberry says. "These peers may be Catholics as much as they like -Mr. Hutton does not seem to have bany objection to that-provided only

# tellectual centre whence will radiate among the people great and enobling thoughts which will interest, console

and strengthen." In regard to the future he said the work of the Reading Circles must be broadened so as to include not only among their members those of culture, but also those who have had few ed-ucational advantages. In order to ac complish this, he said, a sort of a school extension movement would be he said, "give our Catholic youth the means and opportunity to continue education after they have left school. The great mass of our children leave school at the age of from twelve to school at the age of from two to to fourteen years, and before the habit of good reading has been cultivated. All will concede the importance of attaching these youths to a system

that will continue by practical methods their educational training. The hope is felt that such a movement will be considered worthy to be recognized as a practical part of the educational system of the Church, an institution into which boys and girls may enter after they are obliged by necessity to leave school to earn their living. Discipline and habits of study as the result of school training make boys more easily managed if taken n hand at once.'

The priest who has the confidence, affection and admiration of the men of the congregation, is the pastor who will achieve a spiritual success .- Catholic

### IMITATION OF CHRIST

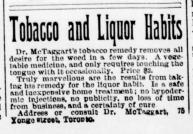
OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

I desire to cleave to heavenly things but the things of this life and my un-mortified passions bear me down. I am willing in mind to be above all things, but by the flesh am obliged against my will to be subject to them.

Thus, unhappy man that I am, I fight with myself and am become burden-some to myself, whilst the spirit seeketh to tend upwards and the flesh down wards. leans Picayune.

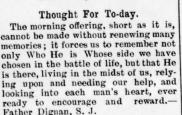
Oh, what do I suffer interiorly, whilst on, what do I suffer interforty, whits in my mind I consider heavenly things presently a crowd of carnal thoughts and offers to interrupt my prayer ! O my God, remove not Thyself far from me, and depart not in Thy wrath from Thy servant.

Dart forth Thy lightning, and dis perse them; shoot thine arrows, and let all the plantoms of the enemy be to flight.



times she was known to subsist for fifty days on one loaf of bread and a pitcher of water. During her supplica tions she tortured herself mercilessly nothing, as regards safety.

was a saint if one ever lived in the flesh. Her little habitation was on a place where mosquitoes were very thick. They made it exceedingly uncomfortable for every one else, but one contortable for every one else, but one of them never alighted upon the con-secrated person of the saint. The birds knew her well. She could com-mand them at her will. When she desired them to come and sing praises desired them to come and sing praises to the Master they responded and went away at once when she wished them to depart. The strangest thing of all was that she knew the day and the hour when she was to die, and her white soul winged its way to Paradise at the exact time she appointed. Fifteen years later, when her body was taken up, the collin did not smell of the odor of decay, but was sweet with the un-mistakable perfume of roses. In her name many miracles have been wrought here in Lima. A blind boy got his sight when her picture was laid upon his face. A cripple stepped upon a garment of hers and he straightway threw down his crutch. We of old Lima will ever hold her sweet memory in reverence.—J. Haskin in New Or-leans Picayune. to the Master they responded and went



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