THE CATHOLIC RECORD

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

ST & PROTESTANT THEOLOGIAN. CXLIL

As I have already said, we know that the long contest of Rome with Protestantism, though by no mean confined to the Jesuits, has been repre sentatively conducted by them. Their manner of controversy has not been pleasing to all Catholic schools, but we pleasing to all calculate standing to all calculate standards that has been eminently satisfactory to the Holy See. These Catholics who have dis-See. Those Catholics who have dis-iked their manner of controversy seem

Christians.

complaint.

Doctor.

Andover, Mass

gracious assurances is to throw un-wary evangelicals off their guard, and

to lure them into some cave of Poly-phemus, where the wily Fathers may

have a good feast off their bones.

What possible motive they could have

in saying what they did not think on

this point, he does not appear to have thought out, and I will venture to say

The fact is more nearly the opposite

of Dr. Moore's whimsical conclusion. When the French Jesuits were ex-

pelled in 1764, and the Society sup pressed everywhere in 1778, their cor-

that he never will think it out.

have been principally displeased with their mildness and charitable temper towards the Protestants. The Jansenists, in particular, could not away with the Jesuit disposition to find evidences of Divine grace in Protestant souls. They endeavored counterwork this by arguing that "grace is not given out of the Church," a proposition which, in 1713, was solemnly condemned by Rome.

The Old Catholics severely reproach the Jesuits (meaning the reproach to be reflected upon the Holy See) that in their centenary volume, published in 1640, they declare that the Society had always entertained an implacable hatred against hereey. Certainly. They regarded hereey as a deadly evil, and were therefore bound to hate it implacably. Yet that they did not mean this of "a fierce hatred" of heretics, appears by the fact that pot long after this memorial publication they began to admonish Cathelics, and with abiding effect that they must be very careful not to ex-tend their hatred of Protestantism against the persons of Protestants.

We know that from the beginning they had instructed their younger members to be very shy of using the term "beretic" where Protestants term "heretic" where Protestants were numerous, allowing them to use it as much as they could in countries where it would stir up no one's re-ligious passions. It is true, in Ger many, in the latter part of the sixteen-th century, the absolutely intolerable vituperations of the Protestants (one of the three great causes, says Archbishop Trench of the Thirty Years War) were too much for the patience of some of the Jesuits, whose answers were so much like the attacks of their antagonists as to be far from creditable to themselves. They excused themselves by pleading the necessity of sometimes fighting the devil with fire, but this apology, as Janssen re marks, by no means satisfied their great champion in Germany, the ed Peter Canisius. He insisted that the sharpness ought to lie in their arguments, but that patience and dignity ought always to distinguish their style. On the whole, his admonitions seem to have had a very good effect upon his German brethren.

How it has been with the Jesuits in Germany since the restoration of 1814 I do not know. Doctor Dorner says somewhere that the German Benedictines complained that the Jesuits had fallen into a captious and bitter style of controversy. If so, they ought to revert to the model of the Blessed Canisius.

By the middle of the seventeenth century the Jesuits appear to have preity well recovered themselves from their disposition to give an occasional quid pro quo in the shape of intemperate answers to intemperate attacks Not long after 1650 a learned Jesuit little act in the past for the Sacred Heart, but now let us commence and (unluckily I have not noted down names here) published a work de-signed to prove that by that time there was probably not a single man, who, holding the matter of false doctrine, and being, therefore, a material here tic had formed his error into real heresy

many false opinions, the results of their education, and kept by their government alienate from the Holy See, were in intention Catholic Chris tians, of whom no small number gave avidence of never heritage forficiated

evidence of never having forfeited baptismal grace. The French Catho-Third Sunday After Pentecost, lics in general (to judge from Dollinger and Reusch) seem to have received THE OCCASIONS OF SIN. these cheering assurances with the satisfaction which was becoming to

However, the Jesuits were far from ren, for our adversary the devil. He may now modify his roar and limit his stopping here. They maintained that a Protestant might grow up in a stopping here. a Protestant might grow up in a Catholic country, and might even scarcise the ministry for many years and yet might never, through his and yet might never, through his and yet might never, through his share of his mean and villanous work. Do nor misunderstand me. Our rewhole life, have once failen into mortai sin. True, they thought that such a degree of sanctity would probably be crowned by the gift of explicit Catho lic faith, but they held this only as a presumption, not as certain truth. Good Father La Quintanye, indeed (if I have spelt his name right) thought this was going much too far, and com joyment we can for our bodies, plained bitterly to the general, but was sharply rebuffed. The general does not say whether he agreed with his French brethren, but he signifies must remember never to do so at the expense of our souls. The Apostle in to day's epistle

would seem to give us, in two words, that their opinions are no matter of a golden rule whereby to govern our conduct and safely guide us in all our A worthy and scholarly Presbyterian clergyman, Dr. Danlop Moore, of Pittsburg, having noticed some of recreation-" Be sober and watch. Excess in anything is never praiseworthy, and always defeats the very good it was intended to secure. Sothese statements, has assured me, with a patronizing condescension which is briety should be practiced in all things-in our eating and in our ancommonly droll as from him to me, in this range of matters, that my rus drinking, in our work as well as in our play. It is the balance wheel governing the mental and physical tic simplicity had been taken in by the tricky sons of Loyola. He signifies that their real purpose in giving these

powers of the whole man. Bat mark well, brethren, that sobriety is not sufficient in itself, for the Apostle warns us not only to be sober but to watch Vain is the boast of the man armed with a pledge, or fortified with a firm resolve that makes for sobriety, who does not watch, and who fancies that he is strong enough with that shield alone to risk the strongest temptations.

Watchfulness has to be employed. particularly during this season, given up as it is to so much relaxation : and this watchfulness is to be observed by all, at the fashionable quarters of the rich, as well as the resorts of the poor. The toilers have little, indeed, to

respondence was seized, and much of it published. From this we learn that while they had been sufficiently frank amuse them in this life, and God for in their public arguments for the pos bid that they should be deprived of the sible salvability of Protestants, they few enjoyments they are able to sewent so far in their private corres pondence as to maintain that a Hugue cure !- but in the same breath I say Better they should die from want of re-creation than that they should secure not minister, received into the Church, might be found to have lived so stain t at the expense of their souls, at some essly before God as to throw his conof the vile places at which it is offered. fessor into perplexity over the ques Understand this well, my brethren, that there are some places of amuse tion whether he afforded matter for the sacrament of Penance. Yet this ment very dangerous and forbidden to Christian people. The Sunday ex-cursion, which means the desceration crushing evidence of the truth of my statements, borne out by the distinct approbation of the Head of the Order, of God's day in dancing and drinking wholly unknown to the excellent octor. Even scholars do flounder and carousing, is undoubtedly both scandalous and dangerous. It robs dreadfully where they don't know any-thing. Let Dr. Dunlop Moore instruct God of the special worship due to Him it only offers to man opportunities of

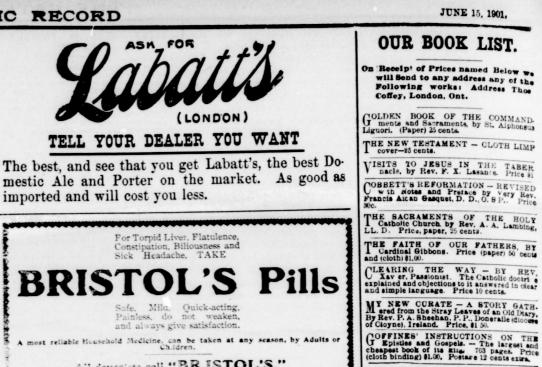
me in the ins and outs of Presbyterdebasing himself. You, who work all the week and who have Sunday alone for rest, deianism, and he will find me a most do cile scholar ; but for him to undertake to instruct me in Roman Catholic docmand, and may well demand, relaxa trine or history, or Jesuit doctrine or tion and recreation ; then take it and history, is-well, it is a very funny God bless you in it ; but take it in enterprise. In this range of topics, I sobriety and watchfulness, take it with your families about you, and take it only after you have fulfilled the posineed teachers of a very different grade. CHARLES C. STARBUCK, tive law of worshipping God by hear-

ing Holy Mass Another forbidden amusement and THOUGHTS ON THE SACRED one of the curses of our city is the Saturday night picnic. Beware of it !

it is the haunt of our adversary the devil. Let our Catholic young girls shun such places if they value their virtue, for the serpent lies hidden in

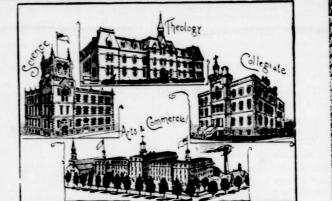
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Some do not seem to know what the priest says when he is about to give Holy Communion, nor what those per-sons should do then who are about to receive. When the people have come up to the sitar rail, the priest gives them absolution, and they should accept it by making an act of contrition. For, after taking from the tabernacle the toborium and uncovering it, the priest makes a genuflection and then, turn ing to the people who are about to receive, he proncunces this absolution: ' May the Almighty God have mercy upon you and forgive you your sins and bring you to life everlasting. ' Amen'' Bible -FOR THE SUM OF 15

upon you and forgive you your sins and bring you to life everlasting. Amen.

Then blessing them with the sign of the cross, he adds : " May the Almighty and merciful Lord grant you pardon, absolution and remission of your sins. Amen.

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OUR BOYS AND GIRLS

A LESSON LEARNED.

BY ELIZABETH ROBBINS. Buth and Ira were preparing

day at the shore. "Oh, mother !" cried Ruth in may, " if I have to wipe the dishe shall mise the coach."

shall mise the coach." Mrs. Blake glanced at the cl "On, no," she said, briskly ; "th nearly half an hour yet, and I hav much to do this morning: I really i

all the help you can give me." "Mr. Day said they were goin start earlier this year," said Ire

"Well, I'll not keep you long, turned her mother. "Now, Ruth, let's hurry," urged

when they were ready to go. So almost ran down the street, ar the corner, up the hill, and around another corner to the ch from which the excursionists to beach had arranged to start.

Alas! there were no coaches t and no excursionists. Ruth and Ira looked at each in despair, and the tears gather

nu despair, and the tears gather Ruth's blue eyes. "Don't cry," said Ira. "I kn way to go now, and we've got m encugh, too. We can take the to the city, and then inquire the to the wharf and take the boat. get there almost as soon as the o

"But mother told us never to the water unless she or father wa us," objected Ruth. "Then you won't go?" said

little contemptuously. "Are you going ?" demanded

irresolutely. "No," was the savage answer then they both turned and w

home. The disappointment was very and their mother felt even worst they did. "I am so sorry, she "I didn't think they would sta

early. She looked up at the clock. " it has run down !" she excla "That explains it. I'll tell you you can do," she said, after sh wound the clock. "Right after ner you may go to your sunt tha's, and stay till after tea. you go now, but I'm afraid it not be convenient for her to have all day.

Ruth and Ira brightened, for to Aunt Martha's was almost as g treat as going to the shore. Th ways had a delightful time ther their six cousins, to say nothing ride in the electric cars.

Ira immediately began packi a home made telephone apparat had promised one of the cousins in between their house and a over the stable, and Ruth w making up a package of book sisting of certain volumes she has rowed and others she was go

After this Ruth took the baby t and Ira went on several er which occupied the time till not Mrs. Blake had made a pa cream cakes for Ruth and Ira to to Aunt Martha and had then on the week's ironing, heating irons on the oil stove, which was on the kitchen range, and hi the clothes as fast as ironed clothes-horse which stood close the stove. Just before sitting of the hasty dinner, she rocked th to eleep and put him in his which happened to be in the l near the clotheshorse.

Ruth had on her prettiest gin and Ira, too, was all ready to su as soon as they had swallowed mouthful, they put on their kissed the sleeping baby, took i

ket of creamcakes and started. Mrs. Blake followed th with the scissors to trim the end of Ruth's hat ribbon. Just then the door of the nex burst open, and a woman rus wringing her hands and scream "Oh, Mrs. Blake !" she cried seeing her neighbor,

and classifying the animals and the precepts to the people. IMAGE WORSHIP.

A Bigot's Slander Refuted by the Tes

Presbyter ought to be better in formed. For his instruction we shall pigmy insignificance.

"Though we speak of the honor paid to images, yet this is only a man ner of speaking, which in reality the very grass they tread. Many an innocent girl has made her first false step at these night picnics; and, in etanding such honor, but the proto pair the injuries we have offered the sorrow we have to confess it, many a type, which receives honor through majesty of God by our numerous sins. girl has learned at these resorts to its representation, according to the

not been for the work done by the Church there. What civilization there is in the archipelago was planted there and fostered by the Church. The priests were not only religious The p. 142. teachers : they were scientists and engineers, building bridges and Churches

plants as well as teaching the Christian

timony of a Learned Protestant.

From the Catholic Telegraph, Cincinnati. The local Presbyterian publication seeks to make it appear that the rever ence paid by Catholics to images and other religious symbols is superstiti ous. The editor of the Herald and

quote from a Protestant scholar, by whose side he and Dr. Hodge sink into Says the learned Leibnitz :

Be sober and watch; because your adver sary the devil, as a roaring lion, goeth abou seeking whom he may devour." (1. St. Pete A good business season is this, my breth-

by a depraved intent. Anything more thoroughly calculated to mitigate the fierceness of religious hatred could not well be conceived. The work seems to have given great satisfaction to the order, and to have been well re ceived of the Catholic world in general always excepting the Port Royalists I am a great admirer of these Calvin ists of Catholicism, but could wish that their rigorous views of election had not been so stubbornly confined to the visible limits of the Roman Catholic Church.

A learned Italian Jesuit answered the work of his German brother, but his general would not suffer him to publish the answer. It was published six years after his death by his friends This prohibition of the general wa hardly fair to his countryman, but it shows what prevalence the milder view had gained in the Society.

The French Jesuits appear to have led the way in these charitable pre sumptions concerning the Protestants Indeed, for a while they went to ex tremes from which it is to be presumed that they afterwards receded. For in stance, Cardinal La Camus, the Port Royalist Bishop of Grenobie, com plained that when he asked the Jesuits to help him in winning over the Huguenots of his diocese, they airily put him off with the answer, Oh, if man only balleves in Jesus Christ he will be saved in any church. How ever, this first exuberance of charitable presumption finally settled down into a more guarded consideration of probabilities

The Jesuits, however, especially in France, steadily opposed themselves to the prevalent habit of regarding the Protestants, in the Mass, as standing outside the covenant of salvation. One of them, returning from missionary work in England, assures the French Catholics that it was a great mistake to imagine all the English Protestants to be heretics, or even schismatics. A great many of them, he declared, though burdened with

drink in public, without a blush, her "O sweetest Heart of Jesus ! I imfirst intoxicating glass.

plore that I may ever love Thee more and more!" This beautiful, indulg ove your daughters you should move enced ejaculation should be said often heaven and earth to keep them from during the day by all, especially by the members of the League. An in dulgence of three hundred days each such occasions of sin and ruin. should be willing to make any sacri-fice, to put yourself to any expense, to time may be gained, and the Sacred supply them with suitable and whole Heart will hear and grant the praver. some recreation. and thus daily we will increase in love and devotion to Him.

HEART.

Almonst all of us have done some

work with our whole hearts and sculs

and make it especially during the

month of Jesus our special work. By doing this we will do something to re-

young man who visits such places The gift of His Mother, which the can Heart of Jesus makes to the heart of the prey of his adversary the devil, he man, is the crowning of all His works is encouraging and supporting resorts of love. This He did while dying on that tend to degrade women and the cross. We should accept this great gift by choosing her for our We should accept brutalize men. Young men, this is mother and our guide, and daily in, even if you look at it from a showing her some act of love and natural standpoint. The chances are reverence, and at least saying in her honor daily a decade of the rosary Her month is past and gone. result will be ruinous to your best inus hope it has brought many blessings terests, both spiritual and temporal. and graces to all her faithful and lov ng children here below.

How much suffering and sorrow would be avoided if we would only go to the Sacred Heart with our trouble So much has been said about the wickedness of some of the friars in the go with childlike confidence and ask for the help and grace we need. He Philipine Islands that we are in has promised to help us, and His danger of forgetting what the Catholic promise never fails. If poverty is our Church has accomplished in the archlot. He will help us to bear it, and ipelago under the direction of its make it helpful to our eternal salva Spanish prelates, just as we too often tion. If we are suffering from sickforget what Spain herself has accom-He will teach us how to gain n 888. plished as a colonizer and civilizer. graces by bearing it with resignation. In Mexico, for instance, Spain drove In a word, He will cure all our ills and out from power a race which was in turn darkness into light and sorrow the habit of making human sacrifices into joy.

to its gods, and it built Christian The Sacred Heart shall be triumchurches and founded schools and phant and the whole world will re-joice. The sinner will turn away from the priests whom it put in charge of the schools and churches got so near his sins and take refuge in the Heart to the people and secured their confithat has loved him so much. The dence to such a degree that they not sick, the poor, and those who sorrow only accepted Christianity, but abanshall find in this Heart relief for all

doned their own language. In the Philippines hundreds of thentheir ills. It is this Heart that will open all hearts so they will accept His sands of the natives speak Spanish and love, and accepting it they will do His practice the Christian religion who holy will ; not satisfied with doing His would have been still heathen if it had

5

teaching of the Council of Trent. It is

in this sense. I take it, that scholastic writers have spoken of the same wor-Fathers and mothers, if you really ship being paid to images of Christ as to Christ our Lord Himself ; for the You act which is called worship of an image is really the worship of Christ Himself, through and in the presence of the image and by occasion of it ; by the inclination of the body toward it And what shall I say of the Catholic as to Christ Himself as rendering Him more manifestly present, and raising tell him plainly he is already the mind more actively to the contem plation of Him. Certainly no same man thinks, under such circumstances. of praying thus : 'Give me, Oimage, what I ask : to thee, O marble or wood. not a profitable trade you are engaged | I give thanks,' but 'Thee, O Lord, adore ; to Thee I give thanks and sing hymns of praise.' Given, then, that there is no other veneration of im against you at these resorts ; you will ages than that which means venerabe neither sober nor watchful, and the tion of their prototype, there is sure no more idolatry in it than there is in the respect shown in the atter ance of the Most Holy Names of God and Christ ; for, after all, names are but signs or symbols, and even, as such, inferior to images, for they re present much less vividly. So that when there is question of honoring images, that is to be understood in the same way as when it is said that 'at the name of Jesus every knee shall bend, 'or that ' the name of the Lord is ed,' or that ' glory be given to His Name. Thus, the bowing to an image outside is no more to be reprehended than the worshiping before an internal image of our own minds, for the ex-

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himself and is bleeding to Come over, quick !" Mrs. Blake, scissors in hand flew across the yard between houses, calling to Ruth and Ir ran, not to leave the house came back, and disappeared Mrs. Dill's.

"Humph ! I don't believe thing," Irs grumbled. "M always makes a mountain of h111.

"Well, if it isn't, Mother'll

in a few minutes," said Ruth. "Yes ; but we'll miss the have to wait an hour for t one.'

They sat down in the sittin gloomily silent. At the end o

gloomity silent. At the end of long five minutes ira spoke. "What's the use of stayin house," he said. "Let's go sit under the oak. The bal when he wakes up and let us k "Mother told us not to le

house," returned Ruth, hesit Ira waited a few minutes. "Well, are you going ?" h

"Going where?"

"Going where?" "Out under the oak, of cou "No," answered Ruth d "I'm not. Are you?" "No !" snapped Ira. "Mo us not to leave the house." Then they leave the house."

Then they looked at each o

laughed. 'Let's have a game of c

Ruth proposed. "All right,"Isgreed Ira, up to get the board. Ruth paused in the act of

her first king, to lift her l