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

BY A PROTESTANT THEOLOGIAN. CXL.

We have seen how far from the truth it is to say, with Mr. Lansing, that Episcopalians, Congregationalists and Baptists (except the Free Baptists) are willing that the other forms of Pro testantism should subsist. They do not now invoke the law against them, and the Baptists never did. Yet form and the Baptists never did. Yet for a long time the Lutherans persecuted the Calvinists, and the Calvinists the Lutherans ; the Anglicans the Presby-terians and Independents, and the Presbyterians and Independents the Anglicans. The Methodists have never persecuted any, but they openly wow their hope of either absorbing or governing all. All the great Anglo Saxon denomination, more or less, (the Presbyterians, I think, less) push a propaganda at the expense of the others, and some of them, as we know, call in question the validity of the others' polity and sacraments.

ember when the Independent, then a Congregational sheet, openly denied the obligation of Congregationalists to acknowledge the depositson of a minister by a presbytery, not merely on the ground that the particular was unjust, but on the general ground that the power of a presbytery was a usurpation against Christ. Of course the Independent of to day COULLE would abhor such talk .

But, says Mr. Lansing, " Rome recognizes only heresy in every form of religion but its own." This is false. Rome acknowledges the eighty four millions of the Greek Church as orthodox Christians, receives their orders, forbids the questioning of their sacraments, and in the prevailing school of ments, and in the prevaiing school of her theology objects to the questioning of their jurisdiction. Rome, says he, "demands univer-sal submission." How does she de-

mand it? Simply by teaching, with more than half the Christian world, that Christ wills that there should be a Bishop of the whole Church, just as Episcopalians hold that He wills that there should be a Bishop of each dio cese, and as most Protestants hold that He wills that there should be Rishop or pastor of each congregation. Why does Mr. Lansing denounce the Catholios for holding all three opinions, any more than the Anglicans for holding the last two, or other Protestants for holding the third ? His fierce outcry against the Roman Catholic theory is as much an outcry against the right of opinion as it would be for a Piyouth Brother to denounce the theory that of divine right there should be a pastorate in each church. The Ply mouth Brother has a right to disprove the upinion if he can, but he has no right to denounce it as an outrage on his own school. Neither has Mr. Lansing any right to denounce the Anglican claims for Bishops, or the Catholic claims for the Pope. The Catholics have at least the advantage of the greater comprehensiveness, for they hold all three opinions. Mr. Lansing's fierceness against them is

distinctly an appeal to persecution. Will Mr. Lansing say that Rome de mands submission without conviction? That she does not. Catholic theology, Jesuit theology, above all, ineists that for a Protestant to befriend Catholicfor a Protestant to betrefind which be a wickedness, and that to oppose it, holding it false, is a meritorious act, that will be rewarded by God. Even the Spanish Bishops, who certainly are the most nearly medieval, do not de-mand that the Protestants of Spain shall conform, but only that they shall not proselytize. This, as the Spectator rightly remarks, is precisely the position taken by English Protestants, with George the Third at their head, ideals ; to diffuse itself through our before he lost his small wits, with re- whole being ; to level the hills and gard to the Roman Catholics. It is not dread ul thing if Spain is a hundred years behind England in some matters. We Protestants again, with our almost promiscuous divorces, are some two thousand years behind Spain. We are distinctly in the pagan period. In the past, unquestionably, when religion was regarded corporately rather than individually, no great at tention was given anywhere to private opinion. Scotland made a clean sweep of Catholicism by law. So did England. So did North Germany. So did Denmark, Sweden and Norway. Then succeeded wholesale bantshments by the Lutherans of adhering Calvinists with occasional decapitations, and with occasional decapitations, and then by Calvinists of adhering Lutherans, without decapitations. I must be allowed, as a Cal vinist, to score an occasional point for my own side. In our time there is no general demand anywhere for submission without conviction. Lansing's attempt to make a fundamental distinction against the Catholics is false for the past and false in the present

within the vast compass of the Catholic of those who world there are very many Lansings, shallow, illiterate, heady, malignantly shallow, liliterate, neady, mangmantry credulcus men, noisily parading them selves, without one single qualifica-tion, as champions of the true evangel-ical doctrine. To say, however, that these men act under the direction of Rome, and that Rome is not continual-ly endeavoring to hold such man has ly endeavoring to hold such men back within reasonable bounds, is as thoroughly false as it would be to say that the Lansings and Townsends are acting under instructions from their churches, and represent the qualifications and temper of Protestant scholarship. Waiving Protestantism for the present,

is it true that even in the depths of the Middle Ages, when undoubtedly religious hatred, in the best men, was much stronger than could have been wished, Rome was striving to excite the fierces hatred against every form of alien belief? It is not. I see here, in my extracts from the Regesta of Innocent III., how this mighty Pope bends his int, how this mighty rope would no imperious will not to persecute, but to protect the Jews, by denouncing ex-communion against all who shall im-pede them in the exercise of their re-buttor. I see how St. Barnard plasses igion. I see how St. Barnard pleads or mildness toward God's ancient and still elect people with such persuasive eloquence that their rabbis liken his words to those of Jehovah Himself. I see how the stern Pope Gregory the Ninth, who set up the Inquisition, is even more benignant in his words con-cerning Israel than the sainted abbot. I see how, when all the world hunted out the Jews, the Popes welcomed them into their territories. I see in Rome the one city where no synagogue was burnt, and where no Israelite was murdered or plundered for his creed. I am far from pretending that all is fair in even the papal treatment of the Jews, but it was fair enough to call out from their chief assembly public from acknowledgment and thanks, now just hundred years ago.

I see also Saracens quietly living in Italy, practicing their worship unmolested, and received in Rome as in that Catholic centre in which they were sure of being treated with respect. I see also the great Hildebrand striv

ing to bring about a peaceable under standing and mutual toleration between Islam and Christendom. His efforts failed, but mainly because Islam would not be reconciled. The fault was not his.

After the great discovery, I see the Dominicans, supported by the Inquisition and the Pope, contending to the utmost against the wickedness of forc-ing the Gospel upon the Indians against their will. At last the Holy See solemn'y excommunicates all who shall undertake to coerce them in any

Lansing, we see thus, begins with three monstrous falsehoods against the policy of the Roman Church.

CHARLES C. STARBUCK. Andover, Mass.

PRISONERS OF FAITH.

The Story of the Church is in the Lives of Her Children.

Whatever brings us into personal relations with wider worlds, with larger and more enduring life, gives us a sense of freedom and joy ; for we are the prisoners of faith, hope and are the prisoners of faith, love, and are driven to make ceaseless appeal to them to enlarge the confin ing walls ; to constitute us, if so it may be dwellers in a boundless universe where truth and beauty and goodness are infinite ; where what uplifts and delfies is eternal ; where ceasing to be the slaves of animal needs, we are made citizens of a spirit. ual kingdom and have a divine leisure to live for and in the soul.

Now, more than anything else re-igion is able to realize for us these

of those who love her truly, the story of lives of patience and reverence, purity and mildness? How unwear-ingly do they labor! How serenely when death comes do they rest from their labors! What a heavenly spell heasthe not through does she not still has she not thrown - does she not still throw, over innumerable sculs, creat-ing in them habits of thought, love ing in them habits of thought, love and deed, against which theories of whatevor kind are advanced in vain ! They have made experiment : they have tasted the waters of life; they know and are certain that it is better to be for a single day in the holy place of the love them to dwell for a they of the Lord than to dwell for a sand years in the habitations of sin--Catholic Columbian. ners. -

FIVE . MINUTES' SERMOR. First Sunday After Pentecost.

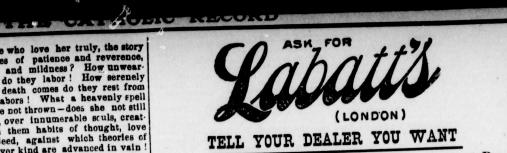
THE CHURCH, THE PILLAR OF TRUTH.

"Behold I am with you all days, even to th insummation of the world." (Matt. 28, 20.) Behold, I am with you all days, even the consummation of the world. When cur Divine Saviour was about to leave this earth, He gave His Church the consoling promise which we find at the conclusion of this day's gospel. The apostles were to go as teachers to all nations throughout the world and preach the gospel to every creature. What a commission for twelve poor, ignorant fishermen, withcut power or influence ! Our Lord. however, understocd their anxiety and gave them this comforting assur-ance. "Reheld I am with you all ance. days even to the consummation of the world "Ye, apostles, He wishes to say, why are you timid, I will be with the correct words to speak; I will teach you all truth. O happy spostles, you are then infallible in your holy The Saviour assures us of this office. with His Divine promise. You enviable contemporaries of the apostles, you need not fear that error will enter the sermons and instructions of the spostles, for the Divine Redeemer by

His solemn promise takes away this fear. But, my dearly beloved Christians, have you earnestly considered this promise? Why did our Lord s.y: Behold I am with you all days even to the consummation of the world ?" when the apostles should go the way f all flesh and have actually done so Behold, in these words " all days even to the consummation of the world " lie the encouragement and the consoling certainty that the protection and as sistance of the Redeemer, in the office of teaching, was promised not only to the apostles, but also to their success ors to the end of the world. Simon, ndeed, is dead, but Peter lives in Leo X(II. John, James and the other apostles have been in Heaven for eighteen hundred years, but many of their successors, viz., the Bishops of the holy, Roman, Catholic Church, are still on earth, Now, as our Redeemer did on earth, Now, as our neacemer and not say to the first teachers of the Church "I am with you as long as you live," but "I am with you all days even to the consummation of the world," we have the convincing proof

that He is now the guardian and pro tector of the teaching Church, and will continue to be so until the end of the world.

If it were possible that the Pope and the Bishops united with him could, at any time, teach and promulgate a new and erroneous doctrine in matters of faith, then Jesus would no longer be with His Church, and the solemn promise of the gospel of to day would be a falsehccd ; and woe to us, poor de luded creatures, what would remain of the Divine Founder of cur holy religion ? Oh ! terrible word-pardon me, O Divine Saviour, if I express it,not to blaspheme you, but to teach ac-



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parched tongue. He gave me all 1 the language of our hearts and the wanted." The recorder of these facts says

- Sacred Heart Review.

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confession of our mouths. To this con-viction let us joyfully give evidence truly that there are thousands of saints whose lives have never been by a courageous confession of faith but, above all by leading a truly Cathwritten and of whom we know notholic life in the spirit of the Church ing ; and that of such as these a great multitude passed, during the famine years, irom the Island of Saints to and according to her commandments. Then truly, will our holy Church, who:e faithful children we have been in life, be a saving mother in death, God's paradise. What lessons they teach us for the bearing of our own you, helping and protecting you in life, be a saving mother in death, your office; I will inspire you with crosses and for fervent trust in God's faithful dealing with His children

SUNSHINE IN DARKNESS.

In our consideration of the very important and engrossing social ques tions of the day, we are much in dan ger of forgetting the hidden and sec ret work which the grace of God is all the time doing in the souls of His children. We are prone to becomeand it is natural that this should be sovery much disheartened by the suffar-

ing we see about us ; and at times we are tempted to doubt "if God hath kept His promises to men." We are indebted to a contemporary for some incidents that give great light and consolation in this matter, as well as teach us deep lessons in patience and

ubmission to God's will. A priest in writing of the famine times in Ireland, declares that in the forlorn and sad poorhouse that he at-tended, where the inmates were huddled together, dragging out a miserable and wretched existence, he must say, and without the least exaggeration, (he italicizes his words), that he never even once heard a word or saw a shadow of questioning of God's Providence, or a murmur about His hard will, from one of that poor flock. Of their landlords, by some of whom they had been severely treated, they said little, and they readily forgave. Often they said from their hearts : "We are sinners, Father, and we deserve it all.

One poor boy had been found, when a tiny infant, on a pathway, and the poorhouse had been his only home. There he had made his First Communion ; and there, when some chance had just come of his removal to a pleasanter place, he had virulent small-pox, was left stone blind, and then went in-to consumption. Standing by his deathbed, the priest wanted to get him to make some acts of love to God, but suddenly the question came to his mind as to what idea this poor, joyless, seemingly forsaken creature cculd have of love. However, he had to speak ; and, as he expresses it, he blurted out : "My poor boy, I hope you love God." Immediately the dy-

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JUNE 1, 1901.

OUR BOYS AND GI PRISSY MULLIGAN'S FO

Prissy Mulligan woke a full fore sunrise, one beautiful mo early June, and lay awake until the glorious spectacle of ing sun with its thousand owing shades and tints rec thoughts to carin. 1001 had never known anything she was old en work since she was old et "take a hand " in the work say drudgery-of their misera so crowded with children age and size that order was w an impossibility, and place, a

Prissy was the oldest of ela dren whose wailings and manifold wants made the li roomed tenement in which th veritable purgatory to the nerves and delicate organi this first born, who, like Cin old, was clad in rags by da night in robes of shimmeri

dream about !

Not, indeed, that the poor a real fairy godmother. Her imagination was the on she ever rode in. She l dreamed about and desired surroundings, and beauty in of these around her, with a v that was only exceeded by and disappointment of the when she would start from of delicious reverie, and find

what they were. She was christened " after much and varied expost the part of good old Father (who had a feeling of persona bility in the matter of patr Before Mrs. Mulligan's man had time for a few thing work. And during the fin devote much time to the per richly illustrated book of Lo delightful poem, in which the Priscilla Malins is the heroi by some strange law, the p tures of the old time grace ness of the Paritan maid sented in this flesh and bl cilla " of Irish ancestry.

The day before the openi story, the child had chanced gypsy women who were fortunes of two or three worked in the factory opposi

"Oh, sister," said one of ther, " what a pretty you other, And the bolder locking one -a dark, unpleasant sort o with a gaudy shirt waist a drooping feather on the b hat, said : "Dearie, we'll fortune for 50 cents. And you have the beau ti-ful for "Why, I never had 50 c

life," said Prissy, adding, ' couldn't you tell me just things without any money ?"

At this the gypsies soften "Well," answered the m ing one of the two, "we'll little of your fortune and must run away."

"You are going soon to palace, where you will hav clothes aud servants and carriages, and everything could wish for. Tell the lady, don't you often wish like these? "Why, yes," said the

He says that Rome " strives to excite the fiercest hatred against all other forms of belief, and strives to overpower and destroy, by all her vast and mighty machinery, and by the ana- from high worlds? Her liturgy, he themas of the Pope, the persecution of the civil power, and the horrors of the Inquisition, which they still justify, if in her sanctuaries ; the mystic vestthey can not practice." Now Mr. Lansing, in this passage,

and throughout his evil book, is s riving to excite a fierce hatred against the Roman Catholics. He openly avows his wish to have the laws so interpreted as to disfranchise them all. He more than insinuates that he should be glad to have a pressure of some sort | subdues and softens the hearts, until put upon them that would drive all their many millions out of the country. and give free course to the gathering Now as human nature is the same tears. everywhere we can not doubt that Can

fills the valleys, to bridge the chasms and throw assuring light into the abysses of dcubt and despair ; to make us know and fear that God is near, that He is our Father and has the will to save.

So long, then, as human nature is human nature, religion shall draw and hold men; and without it nor wealth nor position nor pleasure nor love can redeem them from the sense of the vanity and nothingless of ex-istence. The things of time are apparent and relative ; the absolute reality, the power within and above the whole, religion and religion alone reveals. The efficacy, therefore, of an organi ation to keep pure religious faith alive and active is the highest test of its worth, and the Catholic Church when tried by the test stands pre eminent. Her power to speak to the mind, the heart, the imagination, the whole man, is proclaimed and dreaded by her enemies ; while those who be lieve in her are stirred to tender and grateful thoughts at the mention of the name of her whom they call Mother. She is dear to them for a thousand

reasons. Has she not filled the earth with memorials of the soul's trust in God? Who has entered her solemn cathedrals and not heard whisperings sacred rites, her grave and measured chants ; the dim lights that ever burn ments with which her ministers are clothed ; the incense diffusing a hallowed tragrance through the long, withdrawing isles; the belis that morning, noon and night repeat the Angel's salutation to Mary and seem to shower blessings from Heaven on Cath olic lands-all this speaks to the soul, we long to bow the head in prayer,

Can we not read in the countenance;

cording to vour co nothing would remain but a lying ing sufferer lifted himself, and, in a prophet. My dear Christians, if you still believe in Christ as the Eternal Son of Gcd, if Christ is still to you the Way, the Truth and the Life, then you mus also believe the solemn promise in the gospel to day, and you must be firmly convinced that, though the Heavens be destroyed and the earth pass away

the Church instituted and protecte by Jesus Christ, will never teach error, will never depart one iota from the truth.

Justly therefore, on the occasion of the Vatican Council in 1869 could be read on the dome of St Peter's at Rome the incription in golden letters " Ecce vobiscum sum omnibus diebus usque ad consummationem faeculi." ("B3-hold, I am with you all days even to the consummation of the world.") For there sat St. Peter in the person of His Holiness, Pops Paus IX , there was enthroned the college of the apostles, in the persons of their successors, the nine hundred Bishops of the whole world. There, too, without doubt, was Jesus Christ, according to His promise, guiding them in their deliberation, protecting them from all error in faith, announcing through their mouths the truth of the gospel, the sublime doctrine of the infallibility of the Pope. If you wish to deny this docycu all days even to the consummation of the world," and in death, be accountable for having declared your

Terrible word! Oh, that Heaven would preserve us from such a cal-anity, from such a sin ! Rather die a thousand deaths, rather suffer every-thing, than to be perjured on the oath of faith which we have sworn to God in the solemn moment of our life. The mouth of the Church is the mouth of Ged, the teaching of Ged. Let this ever be the teaching of Ged. Let this ever be God, your Eternal Judge, a liar.

e of intense earnestness and aston istment at the question, exclaimed : "Do I love God, Father? Of course I love Him ; did He not do everything for me ? Did He not die for me ?' Says the hearer : " All the miseries of his life were forgotten ; were as if they had never been ; were absorbed

in that great truth and thought which he, untutored as he was, express ed as heartily and beautifully as the inspired apostle Paul did when he wrote : ' He loved me, and delivered Himself to death for me.' This poor boy preached

to me, at least, the most powerful, eloquent, touching and unforgotten sermon on the Passion which I have ever heard or read. He died next day. Would it be rash to say that his soul, untouched by purgatory, flew to the Sacred Heart of Him he loved so much?"

Another fact was told to the same writer by a well known dignitary, who found, to his humiliation ond surprise, in his parish, which was a small and poor one, a girl in a raging fever lying in a wretched shed, the roof partly broken, and snow lying on the poor coverlet thrown over her. "Oh, my poor child," he said, "in what a sad state I find you !" She answered feebly : "Ab, Father, don't say that. I am here with only one suffering.trine then erase the words of our Loid from the gospel: "Behold 1 am with row he down aren to the consumer and threw His own snow so near me that I have only to put down my hand, take it, and place it on my

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<text>

"My little lady that is j of life you shall lead in You'll be so happy, you wo to speak a word hardly. dearie, run home, and d what I told you." Forget ! Prissy Mulliga

lighted with the prospect cherished dreams coming shortly that she could think else. She was thinking of she gazed dreamily cut upo cous spectacle of the rising And, alas ! later on in

she was walking home Moneybag's house, whithe been with the washing, he so filled with thoughts of th that she did not see the railroad crossing frantica his arms, nor did she hear tones of his voice, warning nor the shrill whistle of th

the lightning express. Two minutes later, her bruised and mangled body up on the track, and Mr with the pathos and philos hardship, had taken the form in her arms, and whi the unlistening ear. "M you're better off." And and she remarked bit there was one less mouth And thus it came to par

Prissy Mulligan entered in ace of her dreams. For w palace or dream of love con with the heavenly mansion Gcd of love and beauty reigns.

"Now," perhaps the d sits near you in her accust "now" the years rest h her; "now" she waits fo "in words," "in deeds," I love you." The "then "I then you." all too surely when per shall say: 'Oh, that I had but five minutes to tell "Then," when the belove folded to unclasp no mo work and "earth touch "now," but even five min -Dariel.