

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXIX.

Sacred Heart Review. Doctor Hodges tells us of Luther's sudden resolution to take the cow...

An Augustinian friend of mine, and therefore a member of Luther's own order, has remarked to me, after reading his account of his early monastic life...

Luther, however, has given us a glimpse of very different monastic types from his own. He tells us that there were many monks who, in contemplation of the sufferings of Christ...

Luther's case is absolutely opposite. He was not drawn into the cloister by love, but driven into it by fear. The early years of his life there were one long torment.

Dean Hodges says that to Luther's anxious inquiries what he should do to be saved (St. Paul's inquiries, before his conversion, were, How shall I overcome sin?) the answer given in the monastery was, Do penance.

Without doubt man must believe that he can be redeemed and saved through nothing else than through the bitter Passion of our Lord Jesus Christ.

I long after Thy Paradise, not on account of the worth of my merits, for I am only dust and ashes, and the most wretched of sinners, worthy only of mere compassion.

Let every priest admonish each of the faithful to grieve for his sins, to put all his hopes in the merit of the Passion of Christ, to remain steadfast in the faith of Christ and of the Church.

Let him also be admonished not to keep the goods of another knowing it, and to forgive all in the love of Christ from his heart.

Indeed, remarks Janssen, there is not a single German book of devotion (apparently whether written in German or Latin) between, say 1450 and 1515, which does not insist on the merits of Jesus Christ as the sole ground of our justification.

FIVE-MINUTES' SERMON.

Palm Sunday. REMEMBRANCE OF THE PASSION.

"He humbled Himself, becoming obedient unto death, even to the death of the cross." This day, brethren, commences the celebrations of holy week, that week during which our holy mother Church leads her children to Mt. Calvary, to witness the death-scene of her Divine Spouse, our Blessed Redeemer.

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And yet we are to be told that before Luther brought on his intelligible incantation, the Catholic Church, did not know the Gospel. Charles C. Starbuck, 12 Meacham street, North Cambridge, Mass.

WORKERS FOR THE SOCIAL UNION.

The Rev. Basil Maturin at the Pro-Cathedral, London, (Eng.) continuing his interesting sermons on Sunday morning, made a powerful appeal for workers to assist the Cardinal in coping with the great social problem.

Let us, with deep contrition and full confidence in God's infinite goodness and mercy, lay the heavy burden of our sins at the feet of Jesus. Let us arouse in ourselves an earnest desire to live henceforth only for Jesus, to delight in showing Him our love, to make satisfaction for our sins, and thus prepare for that last hour which will decide our doom for all eternity.

Every time that some literary impostor arises to claim the work of another as his own we sigh for the presence of that Western cowboy who heard for the first time, from an Eastern tourist, that Shakespeare did not write "Hamlet."

St. Ambrose gives the following beautiful picture of Mary's life before her espousals: "Let the life, he says, of the Blessed Virgin be ever present to you, in which, as in a mirror, the beauty of chastity and the firm of virtue shine forth. She was a virgin

HIGHEST TYPE OF WOMAN.

Place Assigned to the Blessed Virgin by Cardinal Gibbons.

Harper's Bazaar is publishing a series of articles from eminent divines on "Women of the Bible." In the issue of March 17, His Eminence Cardinal Gibbons writes of the Blessed Virgin Mary. By permission of the publishers we quote from his paper as follows:

The world is governed more by ideas than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue. The model held up to Christian women is not the Amazon, glorying in her martial deeds and prowess; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of impure love, like Venus, whose votaries regard beauty of form and personal charms as the highest type of female excellence; nor is it the goddess of imperial will, like Juno; no; the model held up to woman from the very dawn of Christianity is the peerless Mother of our Blessed Redeemer.

THE INFLUENCE OF MARY. In her moral elevation of woman can hardly be overestimated. She is the perfect combination of all that is great and good and noble in pagan womanhood, with no alloy of degradation.

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EASY QUICK WORK SHOWY WHITE CLOTHES.

SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY

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OUR BOYS AND GIRLS. THE WHITE ROSEBUD.

It was the first Thursday, and a busy morning it had been for Father Ryan, for even in the remote South African village of Wyndall the devotion of the Nine Fridays was practiced.

Not till the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the church for a few moments footsteps on the gravel outside told that possibly another penitent would detain him a little longer.

The pretty face clouded as with a dreary sigh she answered: "Mother died when we lived in the other house, and I is so lonely."

Rosebud considered for a minute and then she said decidedly, "I'll flowers best; I'll bring some to Jesus."

There was another long pause, then the child, pointing to the worn Heart, asked, "Who hurt Him? Who hurt Him so sore?"

"The Jew," said Father Ryan, who answered her, was wondering what religion she belonged to, and answer enlightened him.

"Jews," she repeated, as if name suggested something, and after a pause she said, "Nurse I'm a Jew; but, oh! I didn't hurt Him, really I didn't."

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