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

BY A PROTESTANT THEOLOGIAN.

CCCXXXX. The correspondent of the Springfield Republican, speaking of the Roman Primacy, says: "To maintain this Primacy, says: "To maintain this arrogant assumption, history has been falsified, nations cruelly tyrannized, science ignored or made a crime, thouscience ignored or made a crime, thousands of admirable men and women
tortured and murdered, enormous
wealth accumulated and squandered,
endless wars fostered or incited; and
withal no unity of belief has been
secured, no purity of morals, no Christian peace and temporal quiet,—nothing that can be even remotely pictured
the kingdom of heaven on earth. If as the kingdom of heaven on earth. this has been the achievement of it fal libility, pray what worse could the most fallible and heretical have done?"

This writer stands much higher, in-tellectually and socially, than Lansing, but he is just as vague and reckless in his use of the magic term of reproach "infallibility" as Lansing himself where does Rome claim infallibility

in government? This writer knows very well that she claims it nowhere. He knows, or is bound to know, that the Pope himself, in 1871, by a brief approving an episcopal document, has expressly declared this statement The Pope is infallible neither in his civil policy nor in his ecclesias tical government." He knows, or is bound to know, that Catholic divines discuss at length what attitude should be taken if the Pope should issue commands unwise, burdensome, or even un-just. He should know that the Pope just. He should know that the Pope himself gives the Jesuits the right to declare that they will disobey him if he enjoins even a venial sin. He ought to know that the Canon Law itself enters into these questions, and to the effect.

He may not know German, but he knows French familiarly, and he is bound to be aware that the great Catholic encyclopedia of Wetzer and Welte, edited under the auspices of a Cardinal om the Old Catholics treat as an whom the Old Catholies treat as an Ultramontane of the deepest dye, uses a freedom of speech in criticizing the administration of Pope after Pope not less bold than Baronius, or than Dr. Pastor, or, as Pastor's special patron, than Lee XIII. himself.

than Lee XIII. himself.
The writer charges Catholics with falsifying history. No doubt this charge is borne out by many Catholic, as by many Protestant instances. An Anglican writer remarks that in England, during the great struggle, Catholics, were now inclined to violence and lies were more inclined to violence and Protestants to forgery. Yet no doubt they sometimes exchanged parts. Howthe frank unreservedness with ever, the frank unreserved which the Vatican records have been thrown open to all the world does not seem to argue any great timorousness as to the result. True, one of our chief charges against Rome has been that she has interpolated pro-papal pas sages into Cyprian, but as our great Protestant critic Adolf Harnack now declares that the interpolations are Cyprian's own, I am afraid we shall have to surrender Port Arthur.

To be sure, we always have the False Decretals to fall back on. Yet as Pro-testant historians now tell us that these ere not written in the interests of the Papacy, but of the Bishops against the Primates, it seems to follow that they came to serve Papal interests because the whole current of the age ran in that direction. They still have a con-troversial value, but it must be owned that this is a good deal weakened by present Protestant conclusions. Per-haps our friend would find it profitable forsake the Papists for a while, and to fall foul of the uncomfortable candor of modern Protestant scholarship. I would recommend to him as special objects of attack Bishop Creighton, Bishop Westcott and Bishop Stubbs. If he should plead the incomparable inequality of scholarship between himself and them, after all it is no greater than between the rest of us and them, and we have at least the advantage that they are dead and we are living, I am afraid some of our humorous antagonists might say of us what a Catholic Bishop said when Mary was just dead and Elizabeth was still alive: 'Let us make the best of the sister that survives, for, as Holy Writ declareth, a living dog is better than a dead lion."

I would suggest to this gentlemsn that while it is highly criminal to falsify history, it is far more criminal to falsify doctrine. Facts are often uncertain, but Dogma is stable and authentically declared. Now he applies a recent doctrinal definition, and one of the gravest practical im-portance, to a range of affairs from which the Catholic Church authorita tively restrains it. Let him do pen-ance in a white sheet for himself before he is so prompt to assail hypothetical offenders of the past.

I have assumed throughout, what I think is sufficiently evident, that this writer is not himself a Christian be liever. Yet he plainly writes as being socially and in a certain vague sense religiously a Protestant, and as addressing readers a large part of whom are Protestants in the full meaning of the name. He intends, evidently, to warn Protestants against being addred

into the elder Caurch. His meaning, I think, may very be rendered thus: "If you will insist on being Christians—and you might do -above all things stick to the Reformed religion. This is eminently Christian and within plain sight of the Gospel. On the other hand, Popery, past, present and to come, is iniquitous beyond measure, full of deceit, violence, bloodthirstiness, voluptuousness, hypoc risy, arrogance, and every conceivable evil thing. If you become Catholics, you will find that you have fallen under the power of a virtual Paganism, and of paganism not in the gracious form of Hellenism, which, as George Barlow suggests, might have done much better, certain transformations, than

at least do not fall down into the quag-mire of Ultramontanism."

wire of Ultramontanism."

Very good: a philanthropic and virtuous endeavor. Then if Protestantism is so beyond comparison superior to Catholicity, it follows that the fuller and franker our account of the seamy side of Protestantism, the more at ease in our consciences we shall be in finally deciding to adhere to it. Cut away all that is bad in its history, and we shall be the more confident of its superiority if it even then morally overtops the Catholic Church. Without such a full and frank comparison of these two and frank comparison of these two great forms of Western Christianity, such invectives as those of this correspondent are insidious and misleading.
This comparison, without which his

ehement diatribe against Roman Catholicism is one sided and meaningess, he has not seen fit to make. ess, he has not seen in to make.

must therefore undertake it for him, in a brief sketch.

It is convenient, but it happens not

to be honest, to treat Catholicism and Protestantism as if the one was just about as old the other. That one,

omitting the first and the second century as disputed ground, is more than thirteen hundred years more ancient than the other, and must therefore of course have a vastly greater amount, as of good, so of evil, to show, goes for nothing with such controversialists. Moreover, they pass easily over the

fact that the Church which came into form and control under a decaying Empire, in a society out of which she drew its best, but which, corporately, was past regeneration, a Church which then had to steer her way through a thousand years of vigorous and vehe ment barbarism, must, by the very necessities of human imperfection, be come multitudinously involved, not in her idea, but concretely, in scenes and relations from which her own regenerating work has made it comparatively easy for the bodies that have broken away from her to extricate themselves. out from which she also has now extri cated herself. As that sound Protest ant, Dr. Schaff, himself a Switzer, says of the two religions in Switzerland, they stand morally about on the same

It is very tempting, and very dishonest, where it is not, as perhaps commonly, mere thoughtlessness, to be horrified over those forms of evil which appeal to the temperament of other races and to close our eyes to those which appeal to the temperament of our

For instance, the Catholic Church is now especially prevalent among the Southern peoples. It is therefore to be presumed that Catholic countries, as a whole, are likely to show a greater number of offenders against sexual morality. Now this does not make against the Catholic Church. teachings as to this are certainly plain and peremptory enough, and continuous enough, and where, as in the three Catholic provinces of Ireland, she finds a temperament of race peculiarly sus-ceptible to the ideal of moral purity, she can show a nation more exemplary in this virtue than any other in Europe except the Greek. But how unreason able to require her to make Irishmen and Irishwomen out of Neapolitans or Andalusians! Each individual's faults and virtues will always take the form of his peculiar nature, and so will those of each race. But when we find Presbyter ian Scotland less chaste than Catnolic Ireland, and Lutheran Stockholm, at least as far down as 1830, showing a greater proportion of illegitimate births than Catholic Paris, our Protestant self-complacency is rather disturbed. Perhaps a thorough exploration of facts would reassure it, but the examination would have to be rather intricate.

Otherwise the question would suggest itself whether Froude's and Thackeray's explanation of Irish superiority here might not be profitably pondered in Scotland and Sweden, namely, the confessional and the presence of an authpritative priesth

We will consider this matter further in the light of Luther's and of Hallam's words. 3

CHARLES C. STARBUCK. Andover, Mass.

LOSING ONE'S SOUL" TO SPITE THE PRIEST."

TYPE OF " FALLEN AWAY " CATHOLIC

WHO LEPRESENTS THE VERY CLIMAX OF UNWISDOM.

Of all the unfortunate mortals who belong to the far too numerous class known as "fallen away" Catholics, the most illogical is surely he who has abandoned the Church because of some real of fancied injustice received at the hands of one of the Church's ministers. As if God's claim upon our love and service depended upon the conduct of our parish priest! "A common sop to

our parish priest! "A common sop to one's conscience," says a contemporary essayist, ' is to grow eloquent over essayist, ' is to grow eloquent over the shortcomings of the clergy; but it is doubtful if God will judge us by what the clergy do." Yet, because Father—ten or fifteen years ago rashly judged or unjustly upbraided Mr. B, the latter, as some of his sympathetic neighbors will tell you, "has never put his foot inside the church from that day to this."

day to this."
These same neighbors, with their their actual condonation, of his unjustifiable action, are anything but robust children of the Church, and in one ense are more culpable than the recal citrant Catholic himself. The sense of injury, fostered and fed until it has grown to be a monster passion, may partially explain, though it cannot of course, palliate his insensate conduct; but the cold - blooded, deliberate ap proval of such conduct by Catnolies who profess to be sensible men and women is a piece of folly that would be incredible were it not often met with. Losing one's soul "to spite the priest" is surely the very climax of unwisdom, and to justify it is a work more congruous to the enemy of mankind than to a

Christianity, but of paganism in some of its very worst aspects. If you can not yet come up to the height of my patronizing superiority to the Gospel itself,

genuine Christian .- Ave Marie.

FIVE-MINUTES SERMON

Sexagesima Sunday

Power is made perfect in infirmity.—Epistle PERSEVERANCE AFTER A MISSION.

Not so very long ago, my dear brethren, we had a great mission in this church. It was well attended—that was almost a matter of course; for, thank God! every one considers it a shame to neglect so great a grace when it is offered, and the Catholic who re-fuses to attend a mission is regarded

fuses to attend a mission is regarded by those who know him as being in a very bad and dangerous state.

And the mission, I trust, was on the whole well made by those who attended it. They made good confessions; they felt true sorrow for their sins. And they made real purposes of amendment against their vices, whatever they might be. The drunkard promited to abstain from drink for God's sake though it might be almost the only thing that gave him pleasure; the impure promised to abandon and stamp pure promised to abandon and stamp out his evil passions and habits one who had neglected Mass and the other duties of his religion out of lazi-

ness, gluttony, or indifference, promised to be faithful to them for the future. But how many of the thousands who male these promises have kept them? How many of those who were not leading a Christian life before the mission are now doing so? Some certainly; yes, some of the seed of the word of God, of which Our Lord speaks in to day's Gospel, which was then sown, has indeed sprung up and borne fruit, it may be a hundredfold. So ne, in a good heart, hearing the word, have kept it, d brought forth fruit in patience,

But, alas! how many, on the other hand, have been like the wayside, the rock, or the thorns in Oir Lord's parable! The seed sprang up, and mained for a few days or weeks; but now, if you look for it, it has gone, trampled under foot, choked, or

Now, what is the reason of all this sad want of perseverance? Was it that those who made their confessions then were not sincere; that they made promises which they did not really exect to keep? Perhaps that may have been so with some of them—for some people do seem to think that one cannot be expected to avoid mortal sin, unless a priest or a religious, and even call others hypocrites who believe that they can and do avoid it. But there were others who failed—and these were a great many—because they thought had only to say that they would de the thing, and that then the thing would be done.

They did not know how weak they were; perhaps they do not know it yet. They will find it out some time, as They those do who have often taken the pledge in vain; and then it may be that they will despair, which will be the worst of all. But if they use this knowledge right it will be their salva-

And now will knowing that they are weak save them? Will it make them strong? Yes, but not in their own strength; it will save them by making them turn to the infinite power of God. This is what Our Lord told St. Paul, as we learn in the Epistle of to day, when he asked to have his temptation re-moved. He said to him: "My grace is sufficient for thee, for power is made perfect in infirmity." The more we know our weakness the stronger we shall be, if our terror and distrust of ourselves will only make us turn to God in frequent, earnest, and fervent prayer for help, and in continual approach to the sacraments which he as given for our aid.
On! if Christians would only learn

this one great truth, how the whole face of things would change! How the most obstinate vices, the most deep rooted spiritual disease, would melt a way at the touch of the Great Physic-ian of our souls, if we would only go to him continually for their cure! How easily we should overcome the enemy if we would only understand that of our selves we cannot overcome him, but that we can do all things in Him Who strengtheneth us; and, understanding his, would go to him for the strength that we cannot get elsewhere !

My brothren, you who have fallen and now fall so often, I beg you to put this truth in practice. You fail, and why? Because you have undertaken more than you can do. You wish to succeed? I hope so. Well, there is only one way. Do as you have done before but also call feet to the recognition. only one way. Do as you have done before, but also call God to the rescue. Pray frequently and fervently, and go often to confession and Communion, and success, instead of being hopeless, will be sure.

Sermons by Children.

One pretty custom which is still kept up in the Ara Coeli Church—one of the most ancient in Rome, metamorphosed from a Temple of Jupiter to a Temple of God-is the children's sermons, that is, sermons preached by children every afternoon during the Octave of Holy Innocents. At this pretty function the tiny tots stutter, lisp the words. but what is lacking in one thing is made up for in another, and their gestures help out the halting words. Italian children are born actors and actresses, and where an average English child would look shy or pout, a little Italian will be self possessed and graceful. Their powers of gesticulation strike the bystander as little short of wonderful. Catholic Standard and Times.

LIQUOR AND TOBACCO HABITS

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IS IT MARQUETIE'S CROSS?

OUND IN A CHICAGO SUBURB AND THROWN AWAY BY A WORKMAN. It is two hundred and thirty years ago, that is on Dec. 6, 1674, camp was made on the site of Chicago by the first white man. Father Marquette on his way south was ill, and the Frenchmen with him and the Indian guides watched anxiously while they put up a rough leg hunt for his shelter.

Recently in Wilmette a young priest in a new parish reproduced so for as possible that first historic camp. Father Edmund Byrnes was so much impressed with the historic significance of the time and place that he roused his parishioners to enthusiasm and per suaded them to carry out his ideas.

In the rear of his church hung a

great canvas curtain with a painting, giving the early picture of Marquette's winter camp of 1674. It represented the log hut in its desolation. Before the painting were erected several tepees and wickiups.

All about were Indians—braves and squaws selling Indian curios and Indian

andiwork. To one side was a booth like structure, on which were stacked Indian bows and arrows for target prac-That cabin stood the storms and lake

vinds for at least a century and a half. Marquette used it before he went on his journeying; his stay in camp lasted through the winter of 1674 and 1675, for his illness was a serious one.

Just where the cabin stood is still in

but the Chicago Historical Society is trying to find the exact site. A short time ago workmen for the A short time ago workmen for the Willey Lumber Company discovered a wooden cross on the bank of the river. They did not realize what it was, and threw it on the scrap pile or into the river. Mr. Willey, son of the head of the company, heard of the cross and reported it to the society.

The peculiarity of the cross lay in a fear, do line which made the ends of the

fleur-de lis, which made the ends of the cross piece, and a smaller cross surmounted the tree. The same fleurde lis decoration is seen on the cross on the old church at Cahokia, Ill., which is said to have been erected by Marquette.

The present town of Wilmette is on what was once an Indian reservation, ceded by President Polk in 1829 to the of the Frenchman Antoine Oulimette, and his fullblooded ladian wife, Archange. - New York

IMITATION OF CHRIST.

THAT A MAN OUGHT NOT TO ESTEEM BUT RATHER DESERVING OF STRIPE For thy consolations are not like the neolations of men.

What have I done, O Lord, that thou shouldst impart thy heavenly comfort I can remember nothing of good that I have ever done; but that I was always

prone to vice, and very slothful to It is the truth and I cannot deny it

if I should say otherwise, that wouldst stand against me and there would be one to defend me.

What have I deserved for my sins, save hell and everlasting fire? In truth, I confess that I am worthy of all scorn and contempt; neither is it fitting that I should be named among thy devout servants. And though it goes against me to hear this, yet for truth's ake I will condemn myself for my sins, that so I may the easier obtain thy

What shall I say who am guilty and full of all confusion?

It is not quite certain, but it is very probable, that some time this month or early in February the first sheets of the new typical edition of Plain Chant will issue from the Vatican printing press. This will not only contain th official version of the music of the Church, but it will constitute the most perfect and scientific work on Gregorian Chant ever produced.

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" A faithful friend is a strong defense." When you are openly or secretly assailed by an enemy, or when fense. any danger threatens you, your friend will rush to your aid, regardless of personal danger. He will make our cause his own. A beautiful example of this quality of friendship is furnished in the Book of Kings. So close was the friend-ship between Jonathan and David that, as the sacred text expresses it: 'The as the sacred text expresses. The soul of Jonathan was knit in the soul of David.' When the enmity of Saul was aroused against David, and when he resolved through envy to slay him, Jonathan, his sterling friend, hastened to apprise David of the danger which threatened him and to hide him in a place of security. He then so elo-quently pleaded before his father the innocence of his friend that Saul pro-

He that hath found a friend hath found a treasure." A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior sunshine of a devoted friend. The wealthiest of men, on the contrary, is poor and miserable if he has no friend whom he can grasp by the hand and to whom he can disclose the secrets of his heart .- Cardinal Gibbons.

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IT RETAINS OLD AND MAKES NEW FRIENDS.

Time was when Dr. Thomas: Eclestic Ott had but a small field of dis ribution, but now its territory is wid-spread. Those who first recognized its curarive qualities still value it as a specific, and while it retains its old friends it is ever making new. It is crutain that who ever once uses it will not be without it.

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FEBRUA

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