

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXX. The correspondent of the Springfield Republican, speaking of the Roman Primacy, says: "To maintain this arrogant assumption, history has been falsified, nations cruelly tyrannized, science ignored or made a crime, thousands of admirable men and women tortured and 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 as the kingdom of heaven on earth."

This writer stands much higher, intellectually and spiritually, than Lansing, but he is just as vague and reckless in his use of the magic term of reproach "Infallibility" as Lansing himself could be. 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 "Infallible" as Lansing himself could be.

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 the best, but which, corporately, drew its life, was a Church which drew its regeneration, a Church which drew its life from her way through a thousand years of vigorous and vehement 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, and from which she also has not extricated herself.

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 own. 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. Her teachings as to this are certainly plain and perspicuous enough, and continuous enough, and where, as in the three Catholic provinces of Ireland, she finds a temperament of race peculiarly susceptible 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 now unreasonable 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 Presbyterian Scotland less chaste than Catholic 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 us, but the examination would have to be rather intricate.

Otherwise the question would suggest itself whether Froide'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 authoritative priesthood. We will consider this matter further in the light of Luther's and Hallam's words. CHARLES C. STARRUCK. Andover, Mass.

LOSING ONE'S SOUL TO SPITE THE PRIEST.

A TYPE OF "FALLEN AWAY" CATHOLIC WHO REPRESENTS 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 or 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 the conscience," says a contemporary 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."

at least do not fall down into the quagmire 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 that cant is had 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 great forms of Western Christianity, such investigations as those of this correspondent are insidious and misleading. This comparison, without which the vehement Catholicism is one-sided and meaningless, he has not seen fit to make. We 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 as 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 the best, but which, corporately, drew its life, was a Church which drew its regeneration, a Church which drew its life from her way through a thousand years of vigorous and vehement 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, and from which she also has not extricated herself.

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 expect 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 he is a priest or a religious, and even call others hypocrites who believe that they had only to say that they would do 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 those who do have often taken the pledge in vain; and then it may be that they will despair, and then will be the worst of all. But if they use this knowledge right it will be their salvation.

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 is asked to have his tempter, removed. 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 has given for our aid.

On 17th Christian will only learn the one great truth, how the whole face of things would change! How the most obstinate vices, the most deep-rooted spiritual disease, would melt away at the touch of the Great Physician 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 ourselves we cannot overcome him, but that we can do all things in Him Who strengthens us; and, understanding this, would go to him for the strength that we cannot get elsewhere! My brethren, 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 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 Catholic 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 stammer, lisp the words, but what is lacking in one thing is made up for in another, and their progress help out the halting words. Italian children are born actors and actresses, and where an average English child would look shy or port, 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. A. McTAGGART, M.D., C.M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John Potts, D.D., Victoria College. Rev. William Cayne, D.D., Knox College. Rev. Father Tedy, President of St. Michael's College, Toronto. Right Rev. A. Sweetman, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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FIVE-MINUTE SERMON. Sozagesima Sunday. PERSEVERANCE AFTER A MISSION.

Power is made perfect in infirmity.—Epistle of the Day. Not so very long ago, my dear brethren, we had a great mission in this church. It was well 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 refuses 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 confession; they felt true sorrow for their sins. And they made real purposes of amendment against their vices, whatever they might be. The drunkard promised 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 out his evil passions and habits; the one who had neglected Mass and the other duties of his religion out of laziness, gluttony or indifference, promised to be faithful to them for the future.

But how many of the thousands who made 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 the Gospel, which was then sown, has indeed sprung up and borne fruit, in a goodly harvest. Some, in a good heart, hearing the word, have kept it, and brought forth fruit in patience.

But, alas! how many, on the other hand, have been like the wayside, the rock, or the thorn in Our Lord's parable! The seed sprang up, and remained for a few days or weeks; but now, if you look for it, it has gone, trampled under foot, choked, or withered away. 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 expect 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 he is a priest or a religious, and even call others hypocrites who believe that they had only to say that they would do the thing, and that then the thing would be done.

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IMITATION OF CHRIST. THAT A MAN OUGHT NOT TO ESTEEM HIMSELF WORTHY OF CONSOLATION, BUT RATHER DESERVING OF STRIPES. For thy consolations are not like the consolations of men. What have I done, O Lord, that thou shouldst impart thy heavenly comfort to me? I can remember nothing of good that I have ever done; but that I was always prone to vice, and very slothful to amend. It is the truth and I cannot deny it; if I should say otherwise, that would stand against me and there would be none 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 sake I will condemn myself for my sins, that so I may the easier obtain thy mercy. 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 the 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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IS IT MARQUETTE'S CROSS? FOUND 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 log hut for his shelter. Recently in Wilmette a young priest in a new parish reproduced so far 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 persuaded 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 reproduced the log hut in its isolation. Before the painting were erected several totems and wickiups. All about were Indians—braves and squaws selling Indian curios and Indian handicraft. To one side was a stock-like structure, on which were stuck Indian bows and arrows for target practice. That cabin stood the storms and lake winds 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 doubt, but the Chicago Historical Society is trying to find the exact site. 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 fleur-de-lis, which made the ends of the cross a piece, and a smaller cross surmounted the tree. The same fleur-de-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 1820 to the descendants of the Frenchman. Antoine Oulmette, and his full-blooded Indian wife, Archange.—New York Herald.

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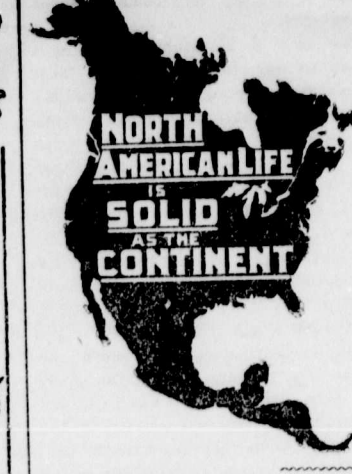
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IMITATION OF CHRIST. THAT A MAN OUGHT NOT TO ESTEEM HIMSELF WORTHY OF CONSOLATION, BUT RATHER DESERVING OF STRIPES. For thy consolations are not like the consolations of men. What have I done, O Lord, that thou shouldst impart thy heavenly comfort to me? I can remember nothing of good that I have ever done; but that I was always prone to vice, and very slothful to amend. It is the truth and I cannot deny it; if I should say otherwise, that would stand against me and there would be none 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 sake I will condemn myself for my sins, that so I may the easier obtain thy mercy. 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 the 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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CHATS WITH VIRTUE. It is the common reason for satisfaction of the happy disposition of nature, which even to the state of hope and will help you to the use of the useful broadening mind, the generous handed giver, the value of the D. and it shall be the one pressed down and running over, and not reap as we sow.

The teaching of the just one, the virtuous, the man who prospers. But a of human experience should be said that the virtuous tends to the man who prospers. But a of human experience should be said that the virtuous tends to the man who prospers. But a of human experience should be said that the virtuous tends to the man who prospers. But a of human experience should be said that the virtuous tends to the man who prospers.

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