

Protestant Controversy.

We have seen how Martin Luther, in his relations to the Catholics, expressly disavows all obligation or intention of being governed by truth or by the rules of evidence.

Luther applies this principle in his book against Henry VIII. The King, as we know, was as yet a good Catholic.

In the Landgrave's case Luther comes down to a formal defence of lying for the good cause.

What if the Protestants could find such a thing in the life of Loyola? It would damn him, and damn his Society.

Protestants often feel this, and resort to expedients worthy of Luther himself to help themselves out of the mire.

Such round about tactics, however, do not content Mr. Coffin. He boldly puts down Luther's maxim, in the blackest of black and the whitest of white, as being Loyola's.

It is very awkward for us to have to carry it and Jesuit shoulders have long been used to it. The Jesuits profess

universal benevolence, and often show a good deal of it. Then let them, for charity, take this bantling of Luther's off our hands.

One point is perfectly well settled in the morality of the Scriptures. A translation may be more or less paraphrastic, according to the purpose.

Now had Luther translated "Man is justified by faith alone," it might easily have been a more inadvertent error.

Now whence did this insane and evil rage proceed, this denial of truth and refusal of justice? Not from heaven surely.

12 Moacham street, North Cambridge, Mass.

QUESTION BOX.

It Gives a Chance to Catholic and Non-Catholic Inquirers.

Interest has been manifested recently by the "Question Box" introduced a short time ago at St. Peter's Catholic Church, Poplar and Hollis streets, by Rev. William A. Reardon, the pastor.

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quire a full knowledge of Catholic doctrine and practice. He says that the last time that he answered the questions the church was crowded to the doors.

The "Question Box" was first introduced in the Catholic Church in this city two years ago by Rev. C. F. Thomas, rector of the cathedral.

FIVE MINUTES' SERMON.

Sunday After New Year.

THE CELESTIAL CHANNAAN.

"Arise and take the Child, and His Mother and go into the land of Israel." (Matt. 2, 20)

The angel's announcement that the tyrant Herod has died and the command to return to their own country and people, must have filled the hearts of Mary and Joseph with joy.

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into the third heaven and saw only a glimpse of its glory and the happiness of the elect, but awakening from the vision, he found no words to express the glory he had seen, but could only exclaim "Eye hath not seen nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." (I. Cor. 2, 9).

Oh immensity of glory, Oh ocean of bliss and joy that awaits the true and faithful laborer in the vineyard of the Lord, a reward that has been assured to him by the precious Blood of Jesus Christ.

The skeleton-key that opens all hearts is charity. The most ardent zeal for the cause of God, however, is ineffectual unless it is accompanied by kindness, tenderness, affability, and those other gentle qualities which are the offspring of the mother virtue, love of God and our neighbor.

CELEBRATE THE RED MASS

It is with pleasure that we refer to the celebration on the occasion of the opening of the legal year of the Holy Mass of the Holy Ghost, better known, perhaps, as the "Red Mass," says The London Weekly Register.

Paris, as is well known, the Sainte Chapelle is the scene of this interesting function, but as far as we are aware, the Catholic members of the profession in Dublin have not marked this important day.

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"No, it wasn't right to take But you see, the whole company him—not any one man—that we have been stealing!

"Safe?" Of course we were, some of us got hurt, of course they couldn't break our circle.

"Night came, and volunteers water trickled to stanch the lines. 'Get through?' No!

"Night came again, and again volunteers tried to slip through. 'But it was no use. Things pretty rough. Only an occasional groan from the wounded brethren.

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