THE CATHOLIC RECORD

Sacred Heart Review FROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER CVI.

Dr. Hodges, having reversed the actual history of Indulgences, and hav-ing ascribed to their developed form ward was to be covertly described as no good Protestant. Yet a clergyman of the Church of England, who had an unworthiness of motive which was certainly not prevailing, inasmuch as the abrogation of venal abuses by the taken a run over to Belgium, on his Council of Trent has left the commonly return wrote a letter to the Times, which actually published it, declaring accepted theory of Indulgences unchanged, next proceeds to distort both that in nooks and corners Rome still offers pardon of sin for sale, sulting the theory and practice out of all recogni-

tariff to the greatness of the sin. The man's good faith seems to have equalled Of course so long as Indulgences were a remission of caronical penance, public, as in antiquity, or more or less private, as in the earlier Middle Ages, his stupidity, fo: he gave the place and the Church. Inquiry was made and the tariff of sins turned out to be a a mitigation of them was a mitigation tariff of charges for chairs in different of the punishment of particular sins, parts of the church. It may seem strange that an English clergyman in favor of "the contrite and ab-solved." But when these severer pensolved." should have been so ignorant of French ances had virtually passed away in the as to make such a blunder, but very Church, thenceforward the faithful, if truly repentant, and absolved of eter-nal pain, yet looked forward, before probably the list was drawn up in Femish reception into paradise, to a greater or reception into paranise, to a greater or less amount of explatory suffering hereafter. Their consolation was, as Dante says that, more or less, "it could not last beyond the great day." More-over, they hoped that Christ, in view of the intercessions of His Church and centuries. about the matter anyhow ; whether I have read Mr. Henry C. Lea's exhaus-tive work. No, I have not. At my of the intercessions of His Church, and age such a work is not only exhaustive, in view of His own merits, and of the derivative merits of His saints, would but exhausting. Labor has some cor-respondence to aim, and all the popular lessen or remove even these transitory pains

In this spiritual sphere, it is plain, the sharp distinction could not well be have met thus far, Dr. Hodges in luded, have been so shallow and futile that to plunge into Mr. Lea's pondermaintained that was observed on earth between sin and sin or between pen. ance and penance. Even Dante's poetical conception knows only seven circles of purgatory, and this, although not contradicted by the Church, is not supported by her, as it does not rest upon revelation. Thenceforward reof England, Wetzer and Welte, Lehmmissions of sentence against this or missions of sentence against time of analy this ought to be artillery enough that individual sin naturally passes Surely this ought to be artillery enough to be artillery enough for such antagonists as I have had to into a remission of the sentence of future temporal punishment against

forgiven sin in general. This obliteration of regard to specific sins and specific punishments was promoted by the fact that the earliest or almost the earliest, Indulgences of the later form, the crusading Indulgences, were one and all plenary. Thencefor ward Indulgences in the form of a remission of purgatorial pains for partic ular sins, if they ever existed at all, ed to have passed into utter obliv-I am not aware of any evidence ion. that they ever existed at all. It seems certain that long before Luther such a thing was unknown. The theses of Tetzel, a few of the chief of which are given by Janssen, imply Indulgences precisely as we know them to day, and four centuries earlier again we find them in the present form. It is clear, from the action of the Council of Trent, that it has no thought of changing either the form or tenor of Indulgences but merely of clearing away the abuse that had settled upon them. Yet Dan Hodges tells us that Tetzal

came into his field of operations " provided with a complete assortment of Indulgences, priced by a judicious tariff, so much for theft, so much for falsehood, so much for murder." What a strange confusion this appears to be, between two utterly different things, Indulgences and absolutions from reserved sins !

We know that there are certain scandulous sins from which, except in extremis, a common confessor can not absolve. There are others from which even the ordinary can not absolve, but only the Holy See, either immediately, through its Grand Penitentiary, or by delegation to the Bishop. Formerly, it would seem, direct resort to Rome was more commonly obligatory than now. The journey thither was then toilsome, costly and dongerous. When the offender reached Rome he was ab olved freely, but had to procure in the Papal chancery, at high fees, according to the flagrancy of the offence, a certificate of absolution for the better assurance of his home confessor. Rome did not account it her business to make the way of the enormous offender easy, although then doubtless, as now, a provably poor man could sue in forma pauperis. Now it seems not at all improbable that Albert of Madgeburg may have procured from the Pope the power of absolving in papally reserved cases, with the right of sub delegation. Al-though Leo X was not a pagan in belief, as some will have it, yet nobody pretends that he administered the Church in a very lofty spirit, like that of his lamented successor. If Tetzal was a subdelegate in reserved cases, of course he would handle them as brutally and venally as he handed Indulg-Yet the two matters were es sentially distinct. Reserved absolutions are a part of the sacrament of Penance. Indulgences are not in any way sacramental, and are only available on the foundation of the previous sacramental obsolution. That a true penitent, absolved by a priest with jurisdiction, is validly absolved, is a point of faith. That a particular Indulgence, even though worthily pro-cured, is certainly valid, is not a point of faith, as the great Cardinal reminds he asked. "Oaly once in the year," was the answer. "As sure as ever us, although of course no good Catholic will lightly presume invalidity. Now it is plain that an abuse of absolution to venal ends is a much greater Holiness and dances on "What makes bits of him on the floor." "What sin that even an abuse of Indulgences, Chief sacrament. I am not trying to make out matters better for Tetzel, bat worse. Yet if this blundering confusion has been perpetrated by Dr. Hodges, it is a great pity, for it gives us a curiously compounded monster, a phantom all the more horrifying for its curbiness.
A droll instance occurred within Cardinal Newman's remembrance of
do you say to that?" "Nothing, "Nothing, bright and early, before my man is up, I take down pawn him. Then I go to the Catholic esc.
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A droll instance occurred within
Cardinal Newman's remembrance of
do you say to that?" "Nothing, "Nothing, "Nothing, and other drug babits. Is a safe and pawn ticket for his King diama when he comes down to his for it is a sacrilegious contempt of a

the hopelessness of trying to get some people (not Dr. Hodges, I am sure) out of their inveterate persuasion that the Church of Rome sells pardon of sins for The amazing thing is that men of posimoney. At the time of the Metcalf-Swinton controversy in Boston, Pro-fessor Fisher of Yale, in the Congrega tion and education, and even of strong religious feeling encourage those denonstrations whose only tangible retionalist, indignantly denounced this monstrous calumny, for which his result is to breed ill feeling and crime.

FIVE . MINUTES' SERMON.

Nineteenth Sunday after Pentecost. SIGNIFICATION OF THE PARABLE OF

THE MARRIAGE FEAST. "But he was silent." (Matt. 22, 12.)

The marriage feest, which the king prepared for his son, signifies the Church of God on earth, and Heaven in eternity. Millions of souls in every country, nation, language and con-dition, have by a happy death, pre-ceded us to this happy feast and now triumph before the throne of God amidst the glorious choirs of angels. By the mercy of God we have also been called in the first days of our ex The fact was undisputed and istence to this banquet; we have been received into the holy, Catholic Church, which from the militant, will be public. Dr. Hodges renews the blun-der, but throws it back nearly four It may be asked how much I know

changed into the triumphant Church. In the holy sacrament of baptism, our Divine Redeemer invested us with that neavenly garment, that angelic garment of sanctifying grace, by which we are God's beloved children and heirs of the kingdom of Heaven. Possessing this holy robe, we shall be worthy to see God in His glory and be the companions of the angels in Heaven. As a symbol of this vesture, all the ous learning on their account seems newly baptized persons formerly wore too much like loading up a cannon to white garments for eight days, and too much like loading up a callion to even now in administering the sector shoot a sparrow. But I have read even now in administering the sector through (twice) Bandel's thorough little ment of baptism, the priest places a white veil over the child, and says : white veil over the child, and says : 'Receive this white garment, which kuhl, Tanquerey, Bellarmine, besides mayest thou carry without stain before many more casual treatises or essays. the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life.

Our highest and holiest, in fact our meet hitherto. However, let anybody only object of life, is to fulfil this ad-monition of the priest, and by an prove that Tetzel applied a tariff of sins to Indulgences, which, as we know do not go by sins, but by periode, and I will own up. I almost wish that some body might, for it is rather tiresome to angelic life faithfully to preserve and increase this treasure or grace. Our daily life will give us means and oppor-tunities to do this by battling for virsuppose you have found an opponent and to be always finding only a tues, by fulfilling our duties, by patience in sufferings. The sacra

ments, however, are the special means by which sanctify grace is increased However, Dr. Hodges will in time come into a better light. His estimate in our souls ; thus, for instance, was of the Counter reformation and of the this grace wonderfully augmented Jesuits, is in a high measure just and when we received the indelible mark of the Holy Ghost in the sacrament of generous. I am sorry to say that be-fore we reach it, we have still to go confirmation. It is multiplied in a through some very unpleasant quagwonderful way as often as we receive mires of unintelligence and misrepre in holy Communion, Jesus, the author sentation. This unhappy fact springs of all graces. The soul adorned with out of that fundamental misconception new sanctity when it receives the sacraof the Dean on which the editors of the Review have already remarked, namely, his assumption that the ment of extreme unction ; with a plen titude of blessings are they endowed who by the sacrament of holy order Counter reformation was not only a great moral revival, but lifted the become the ministers of the Most High, or who by the sacrament of matri-mony dedicate themselves to the rear atholic Church off her former doctrinal basis, and made a really differ worthy members for the Church ent thing of her. In fact, it settled the Church more thoroughly on her old foundations. Some think that Trent ingo of God. Even to the faithless child of .God, who by grievous sin, has lost the garment of grace, our heavenly Father has not allowed the Church sufficient has not allowed the Church summer a desires to give again the angelic gar-ease of leeway, but the fact that such a desires to give again the angelic gar-criticism can be made shows how far ment of His love, if only the sinner criticism can be made shows how far will return pentently like the prodi-gal son, and implore God's mercy in the Counter - reformation was from changing the identity of doctrine. the sacrament of penance. "Bring forth quickly the first robe and put it CHARLES C. STARBUCK. on him " (Luke 15, 22), thus spoke the noble father in the parable of the prodi-THE GLORIOUS TWELFTH. gal son. Oar merciful Redeemer is imilarly prepared to receive the re-Amusing Incident of a Catholic Wo man and Her Orange Husband,

pentant child, to imprint upon him the kiss of peace, and to re instate him into his eternal i

breakfast, and it is all right till the 'Twelfth' comes round again." This is merely a humorous illustration of what is a very dangerous spirit. I eagerly admonish you to have remain not a day, not an hour longer in this dangerous condition, in which, at any moment, an unhappy death can bury you forever in the flames of hell. Strive by a perfect act of contrition, an act springing from the love of God to make use of the first oppor tunity to ratify your peace with God, in the sacrament of penance.

Let us be resolved to live and die in the state of sanctifying grace. Curse and hatred be to sin, eternal curse and hatred. Let us resolve rather to die than wilfully offend God and cast our celett al garment to the devil for the

yea, fealty-to the M ther Church. Such Catholics are a disgrace to the sake of a mortal sin. By the worthy reception of the sacraments, by fervent very name they usurp. prayer and co operation with grace, let us make ourselves partakers of the fruits of the redemption, so that when the Lord will come, we may meet Him with a stainless garment, and thus be worthy with all the saints who have preceded us, to partake of the marriage feast. May the Lamb of God grant us the grace that not one of us will be repulsed, but that, in happy reunion as we are here assembled in the house of God, we may all be reunited in Heaven. Amen.

THOUGHTS ON THE SACRED HEART.

The Heart of Jesus desires that all things be done through love. If we possess the Heart of God, we shall possess all things.

Let us be charitable and humble in our thoughts as well as in our words. If we are more faithful in this, the Sacred Heart will be more liberal of His graces than He has ever been. It is the will of the adorable Heart of

Jesus that the hearts which belong to Him should be detached from them. selves and everything else. If you wish to honor the Sacred

Heart of Jesus, render It the depository of all you do and suffer. Ever sacrifice yourself with a firm hope that the Sacred Heart will not abandon you, for it is nearer to you when you suffer than when you re-

pice. The Sacred Heart of Jesus wel knows what passes in yours ; it is He who permits all these trials to teach you to abandon yourself to Him and to all His designs upon your soul.

His Heart is at least worth yours. save all, and you will find all in the Sacred Heart.

Bestow not upon your neighbor what you owe to the Heart of your loving Saviour alone.

Do not be troubled at your faults, but when you have committed any. say in all confidence to the loving Heart of Jesus : "O my only Love, pay for your poor slave, and repair the evil I have just committed, make it turn to Thy glory, the edification of my neighbor, and the salvation of my soul.' In this manner our faults are some times very useful to us by humbling us and teaching us what we are, and how useful it is for us to be hidden in the abyes of our nothingness.

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OCTOBER 13, 1100.

OUR BOYS AND GIRLS My God-My All.

At times when life seems dark and drea And friends no more my pathway cheer Who draws me from the world apart. And whispers to my aching heart— Be patient.

Who leads me onward, day by day And bids me seeks the thorny way: And, when at night so tired I kneel His words of comforts to me steal— Be patient.

Who, when the shades of death draw Wil't hearken to my soul's last cry. And from His glorious throne above Welcome me to His home of love. My God-My All. -A. EDNA WRI London, Ont.

Running.

"I never knew a young woman had any aspirations as a spri-said a prominent physician, " the girls could be made to under how conducive running is to bea believe that running races wou come the favorite amusements of f seminaries, young women's clui other organizations composed of women. Running is the great the fier of figure and movement. It muscular development, strong action, and free lung play. I action, and free lung play. I running that made the Greek and the same exercise would p now the same figure that mad Greeks famous for beauty."- Col Despatch.

Skimming It.

"If you are going to give a milk, don't skim it first," the old mother used to say, meaning, are going to do a favor, don't an ungracious word or m Haven't we noticed how much "skimming" goes on in or family intercourse?

"Another (rrand? I never down town without half a doze missions !" complains Bob, wh sister asks him to bring a boo the library. He never refuses to her ; he does not really count it convenience ; he only takes the off his kindness.

"Those gloves ripped again claims Mary; when John want take a few stitches. "It seem they always need mending wh in a hurry with something else would be shocked at his going and distressed it any one thou unwilling to render such offic she makes it a little unpleasan

the favor. The children follow the f Tommy shut the door at Kat quest, but he grumbles at ha

leave his top. Susie goes to t when she is sent, but she depa a protest that 'it is Tommy' Thus all day long people who l another and who at heart are serve one another skim the s from every service they rende Picayune.

The Happiest Child.

A large and fashionable p children was given somewher northwest quarter of the town says the Washington Post, an the little guests was the smal ter of an army officer who is a here. The child's mother ho what old-fashioned opinions in ter of the proper dress for lit a frock that was daintiness i as plain and simple as it could be. She left the child in the room amid an excited crowd girls in gauzes, silks, satins, spangles, with a fear that one's lack of finery might trial. Next day the asked girl all about the party. was inbilant.

"Oh, it was lovely !" she sa

some of the little girls didn

nice time at all. There was

girl who had to go over in t

ever so many times to wip

satin slippers, so they wou spoiled, and two little girl

each other because one of the widest sash, and a littl

next to me at table and was

eat anything, because she mother told her to be sure

anything on her dress. H

spread my dress out over

told her it didn't matter if I

all over mine, because you

just to have a good time, an -well, I guess I had a b than anybody else there."

That was good advice wh son wrote to his daughter,

away at school, when he to "finish each day and be don

Too many of us let the blu

trials of one day cast a dark

the sunshine of the next.

possible to train ourselves to

failures and mortifications,

habit, once formed, will ad

both to our usefulness and

It goes without saying earlier the habit is formed

and the wise mother will

children to " look not mour

the past, but to begin each

nothing hard or unpleasant preceded it." When at be little boy tells her of his mi

failure, and says, in a d

tone, "There's no use goin

to-morrow, for I shall kee

shall surely do worse," mother will teach him to asl

giveness for his wrong-doin

w badly I did to day,

"Be Done With It.



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Catholics who do not attend Mass

Catholics who do not say their prayers

Catholics who object to being married at a nuptial Mass ; Catholics who ob-

Catholics who do not send their chil-

dren to their own schools. Still these

rebellious Catholics claim allegiance-

to the publishing of the bans

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London Weekly Register.

Andover, Mass.

tory

back

rotestant writers on Indulgences that

shadow.

Oh, what could the All-merciful God do more than He has done, that the con-Early each August the criminal courts in the North of Ireland begin to reap the crop of crimes that has ripened at the Orange Twelfth of July verted may continue in a state of grace and remain His beloved children lebration. The present year offers How ungrateful and truly criminal we would act if, nothwithstanding so no exception to the rule. Drunkenness many means, we would live in enmity with God and walk on the broad road riots, assaults and manslaughter are the invariable and inevitable results. that leads to distruction ! O poor, A party celebration of a long past erring sinner, what would you say to triumph of one class over another is, justify yourself, what excuse would you n any event, objectionable, as calcubring, if at this moment the Eternal lated to renew and perpetuate ill-Judge would approach you and ask: "Friend, how camest thou in feeling. But this particular cele-bration is something worse. It is a bitter, hostile demonstration against hither not having on a wedding gar-bitter, hostile demonstration against hither not having on a wedding gar-the Catholic religion and the Holy ment?" (Matt. 22, 12) Would you Father and the Catholics. The feeling not in tears of despair strike your the Catholic religion and the Holy Father and the Catholics. The feeling aroused on those occasions is furious,

.

breast and exclaim : I have lost it. lost the angelic garment of your grace but, happily, transitory as well. It is a temporary madness. Orangemen through my fault, through my and Catholics are good friends and through my most grievous fault. through my fault, through my fault, Truly, we know not when the King neighbors for a great part of the year. As the "twelfth" approaches relations will come to view His guests, we know become strained. Oaly the other day not when He as Judge will approache not when He as Judge will approach, but wee to us, if in that moment which I heard a story which curiously illus decides our eternity we are not clothed

trates this peculiar form of temporary decides our eternity we are not insanity, and which the writer of the in the wedding garment of grace assured me was literally true. it would be a calamity for which there He happened to go into a house in the are not sufficient tears to deplore, a) ange quarter of Belfast, and was woe which an eternity cannot repair amazed to see over the mantel piece in The lamentable fate of the man related the best room a portrait of His Holi- in the gospel of to-day will be our own ness the Pope, balancing a portrait on the other side of King William III. in the act of crossing the Boyne on horse-the extreme darkness: there shall be weeping and gnashing of teeth. The woman of the house ex-(John Matt. 22, 13)

plained the phenomenon. "You see, plained the phenomenon. "You see, sir," she said. "I'm a Catholic from County Cork, and my husband is a black northern Orangeman, and we both have our own fancy in pictures." happiness ; preserve, at all hazards, "But do you never quarrel about it ?" this glorious vesture of grace and remain faithful to your God until death. was the answer. "As sure as ever But you, who by mortal sin have sep-the 'Twelfth' comes round my man arated yourselves from God, your souls But you, who by mortal sin have septhing that makes that itch. goes raging mad, and takes down His Holiness and dances on him, and Heaven, and I earnestly entreat you, makes bits of him on the floor." "What

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mind him that God has p only to forgive our sins to member them no more." Then surely we ought them, too, and when the "be done with it." When

ter at night complains that has gone wrong, her mothe ing voice can assure her ever bad it has been, the gone forever, and another

