

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. CVL

Dr. Hodges, having reversed the actual history of Indulgences, and having ascribed to their developed form an unworthiness of motive which was certainly not prevailing, inasmuch as the abrogation of vena abuses by the Council of Trent has left the commonly accepted theory of Indulgences unchanged, next proceeds to distort both theory and practice out of all recognition.

Of course so long as Indulgences were a remission of canonical penance, public, as in antiquity, or more or less private, as in the earlier Middle Ages, a mitigation of them was a mitigation of the punishment of particular sins, in favor of "the contrite and absolved." But when these severer penances had virtually passed away in the Church, thereforeward the faithful, if truly repentant, and absolved of eternal pain, yet looked forward, before reception into paradise, to a greater or less amount of expiatory suffering hereafter. Their consolation was, as Dante says that, more or less, "it could not last beyond the great day." Moreover, they hoped that Christ, in view of the intercessions of His Church, and in view of His own merits, and of the derivative merits of His saints, would lessen or remove even these transitory pains.

In this spiritual sphere, it is plain, the sharp distinction could not be maintained that was observed on earth between sin and sin or between penance 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. Thereforeward the remissions of sentence against this or that individual sin naturally passes 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 of the most earliest, Indulgences, were one and all plenary. Thereforeward Indulgences in the form of a remission of purgatorial pains for particular sins, if they ever existed at all, seemed to have passed into utter oblivion. I am not aware of any evidence 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 abuses that had settled upon them.

Yet Dhan Hodges tells us that Tetzel 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 scandalous sins from which, except in extreme, a common confessor can not absolve. There are others from which 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 dangerous. When the offender reached Rome he was absolved freely, but had to procure in the Papal chancery, at high fees, according to the flagrantcy of the offence, a certificate of absolution for the better assurance of his home confessor. Rome did not account it his business to make, of course he would handle them as brutally and venally as he handed Indulgences. Yet the two matters were essentially 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 absolution. 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 procured, is certainly valid, is not a point of faith, as the great Cardinal reminds 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 sin than even an abuse of Indulgences, for it is a sacrilegious contempt of a chief sacrament: I am not trying to make out matters better for Tetzel, but 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 coarseness.

A droll instance occurred within Cardinal Newman's remembrance of

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 money. At the time of the Metcalfe-Swinerton controversy in Boston, Professor Fisher of Yale, in the Congregationalist, indignantly denounced this monstrous calumny, for which his reward was to be covertly described as no good Protestant. Yet a clergyman of the Church of England, who had taken a run over to Belgium, on his return wrote a letter to the Times, which actually published it, declaring that in nooks and corners Rome still offers pardon of sin for sale, sulking the tariff to the greatness of the sin. The man's good faith seems to have equalled his stupidity, for he gave the place and the Church. Inquiry was made and a tariff of charges for chairs in different parts of the church. It may seem strange that an English clergyman should have been so ignorant of French as to make such a blunder, but very probably the list was drawn up in French. The fact was undisputed and published. Dr. Hodges renews the blunder, but throws it back nearly four centuries.

It may be asked how much I know about the matter anyhow; whether I have read Mr. Henry C. Lea's exhaustive work. No, I have not. At my age such a work is not only exhaustive, but exhausting. Labor has some correspondence to aim, and all the popular Protestant writers on Indulgences that I have met thus far, Dr. Hodges included, have been so shallow and futile, that to plunge into Mr. Lea's ponderous learning on their account seems too much like loading up a cannon to shoot a sparrow. But I have read through (twice) Bendel's thorough little work, the works of Lepicier, Dr. Lee of England, Wetzer and Welte, Lehmkühn, Tanqueray, Bellarmine, besides many more casual treatises or essays. Surely this ought to be artillery enough for such antagonists as I have had to meet hitherto. However, let anybody prove that Tetzel applied a tariff of sins to Indulgences, which, as we know do not go by sins, but by periods, and I will own up. I almost wish that some body might, for it is rather tiresome to suppose you have found an opponent and to be always finding only a shadow.

However, Dr. Hodges will in time come into a better light. His estimate of the Counter reformation and of the Jesuits, is in a high measure just and generous. I am sorry to say that before we reach it, we have still to go through some very unpleasant quagmires of unintelligence and misrepresentation. This unhappy fact springs out of the Dan on which the editors of the Review have already remarked, namely, his assumption that the Counter reformation was not only a great moral revival, but lifted the Catholic Church off her former doctrinal basis, and made a really different thing of her. In fact, it settled the Church more thoroughly on her old foundations. Some think that Trent has not allowed the Church sufficient ease of leeway, but the fact that such a criticism can be made shows how far the Counter reformation was from changing the identity of doctrine.

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THE GLORIOUS TWELFTH.

Amusing Incident of a Catholic Woman and Her Orange Husband.

London Weekly Register.

Early each August the criminal courts in the North of Ireland begin to reap the crop of crimes that July ripened at the Orange Twelfth. July celebration. The present year offers no exception to the rule. Drunkenness, no exception to the rule. Drunkenness, assault and manslaughter are the invariable and inevitable results. A party celebration of a long past triumph of one class over another is, in any event, objectionable, as calculated to renew and perpetuate ill-feelings. But this particular celebration is something worse. It is a bitter, hostile demonstration against the Father and the Catholics. The feeling, aroused on those occasions is furious, but, happily, transitory as well. It is a temporary madness. Orangemen and Catholics are good friends and neighbors for a great part of the year. As the "twelfth" approaches relations become strained. Only the other day I heard a story which curiously illustrates this peculiar form of temporary insanity, and which the writer of the story assured me was literally true. He happened to go into a house in the Orange quarter of Belfast, and was amazed to see over the mantel piece in the best room a portrait of His Holiness the Pope, balancing a portrait on the other side of King William III. In the act of crossing the hall he observed 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 faith in pictures." "But do you never quarrel about it?" he asked. "Only once in the year," was the answer. "As sure as ever the 'twelfth' comes round my man goes raging mad, and takes down His Holiness and dances on him, and makes bits of him on the floor." "What do you say to that?" "Nothing, where's the use when the fit is on him?" But next morning, bright and early, before my man is up, I take down before my man is up, I take down King William, and bring him out and pawn him. Then I go to the Catholic quarter and buy His Holiness, and hang him up again. I give my husband the pawn ticket for his King William when he comes down to his

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. The amazing thing is that men of position and education, and even of strong religious feeling encourage those demonstrations whose only tangible 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 feast, 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 condition, have by a happy death, preceded 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 existence to this banquet; we have been received into the holy, Catholic Church, which from the triumphant Church, changed into the sacrament of baptism, our Divine Redeemer invested us with that heavenly 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 newly baptized persons formerly wore white garments for eight days, and even now in administering the sacrament of baptism, the priest places a white veil over the child, and says: "Receive this white garment, which mayest thou carry without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life."

Our highest and holiest, in fact our only object of life, is to fulfill this admonition of the priest, and by an angelic life faithfully to preserve and increase this treasure or grace. Our daily life will give us means and opportunities to do this by battling for virtues, by fulfilling our duties, by patience in sufferings. The sacraments, however, are the special means by which sanctifying grace is increased in our souls; thus, for instance, was in our grace wonderfully augmented when we received the indelible mark of confirmation. It is multiplied in a wonderful way as often as we receive in holy Communion, Jesus, the author of all graces. The soul adorned with new sanctity when it receives the sacrament of extreme unction; with a plenitude of blessings are they endowed who by the sacrament of holy order become the ministers of the Most High, or who by the sacrament of matrimony dedicate themselves to the service of God. Even to the faithless child of God, who by grievous sin, has lost the garment of grace, our heavenly Father has to give again the angelic garment of His love, if only the sinner will return penitently like the prodigal son. Our merciful Redeemer is similarly prepared to receive the repentant child, to imprint upon him the kiss of peace, and to re-instate him into his eternal inheritance. Oh, what could the All-merciful God do more than He has done, that the converted may continue in a state of grace and remain His beloved children! How ungrateful and truly criminal we would act if, notwithstanding so many means, we would live in enmity with God and walk on the broad road that leads to destruction! O poor, erring sinner, what excuse would you bring, if at this moment the Eternal Judge would approach you and ask: "Friend, how comest thou in hither not having on a wedding garment?" (Matt. 22, 12) Would you not in tears of despair strike your breast and exclaim: "I have lost it, lost the angelic garment of your grace, through my fault, through my fault, through my most grievous fault." Truly, we know not when the King will come to view His guests, we know not when He as Judge will approach, but we do know, if in that moment which decides our eternity we are not clothed in the wedding garment of grace! It would be a calamity for which there are not sufficient tears to deplore, a woe which an eternity cannot repair. The lamentable fate of the man relates in the gospel of to-day will be our own and we shall hear the words: "Bind his hands and feet and cast him into the extreme darkness; there shall be weeping and gnashing of teeth." (John Matt. 22, 13)

O you, who are free from mortal sin, and permitted to call yourselves children of God, esteem it your greatest happiness; preserve, at all hazards, this glorious vesture of grace and remain faithful to your God until death. But you, who by mortal sin have separated yourselves from God, your souls are dead, you have no claim to Heaven, and I earnestly entreat you, TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vase of medicine, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 312 Bathurst street, Toronto.

I eagerly admonish you to have mercy on your poor, immortal souls; 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 opportunity 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 willfully offend God and cast our celestial garment to the devil for the sake of a mortal sin. By the worthy reception of the sacraments, by fervent 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 themselves 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 rejoice.

The Sacred Heart of Jesus will know 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. Leave 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 sometimes very useful to us by humbling us and teaching us what we are, and how useful it is for to be hidden in the abyss of our nothingness.

The Health Problem is much simpler than is sometimes supposed. Health depends chiefly upon a perfect digestion and pure blood, and the problem is solved very readily by Hood's Sarsaparilla. You may get well by taking it promptly for any stomach or blood disorder. Its cures of scrofula, salt rheum, catarrh, dyspepsia, rheumatism and other diseases are numbered by the thousands.

The favorite family cathartic is Hood's Pills. STILL ANOTHER TRIUMPH—Mr. Thomas S. Bullen, Sunderland, writes: "For four years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. THOMAS' ELECTRIC OIL. I have also been subject to Quinsy for over forty years, but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Pills nor Quinsy have troubled me since."

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's Greatest Medicine.

Don't Cough

Stop it with SCOTT'S EMULSION of Cod Liver Oil.

A little coughing is nothing—the tickling, that makes you cough once, is some dust; not the least harm. You scratch an itch, and forget it. This cough is scratching an itch. But the cough, that hangs on and comes back, is a sign of an itch that hangs on and comes back. There is something that makes that itch. Inflammation: a germ; it's alive; like a seed in moist warm ground; it will grow if you let it, even in children. Take SCOTT'S EMULSION of Cod Liver Oil, and the germ will die.

If you have not tried it, send for a free sample, its agreeable taste will surprise you. SCOTT & BOWNE, Chemists, Toronto, Ont. and 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 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