BY A PROTESTANT THEOLOGIAN.

The editors of the Review assure m that the passage which Professor Frank Foster quotes as from the Unam Sanc tum is spurious. It may be so. I have not the Bull at command, and have never read any parts of it except the definition and those passages of the in-troduction which concern the relations between Church and State. scholar who is supposed to have verified his references quotes a passage as from Boniface which does not seem to say anything but what has been said in substance by other Popes, Bishops, and divines, we may perhaps as well continue to treat it as if it came from the Pontiff to whom Foster attributes it, whether it is his or not. I see no reason to doubt that Boniface would have accepted the statement, under-stood in the sense which it would bear in the whole body of Catholic theology, and for the purpose of the Unam

After all, what does this supposed or real passage from the Unam Sanetam say, except: Extra Ecclesiam nulla salus, ("Out of the Church there is no salvation.") Would any Catholic bishop or divine think of denying this? Certainly not. But this would not impede tainly not. But this would not impede him from assuming that there may be those belonging to the soul of the plicitly set forth in equivalent terms at least as early as St. Augustine (two hundred years earlier indeed, and much more explicitly, but with less weight of authority, in Clement of Alexandria), we have no right to suppose that Boniface would have denied the other side of the doctrine merely because the of the doctrine merely because the sterner aspect of it alone suited the purpose of the Unam Sanetam.

Protestant z in general, and often even Protestant scholars, seem to find it hard to understand that the formulas of Catholic theology have a practical end and application, and are not mere abstract propositions, like those of geometry. Anyone who uses them out of their place and purpose makes them ridiculous, and himself much more so.

Take an instance, disciplinary, in-deed, but like all disciplinary terms founded on theology. The Pope says (I give the substance of the Bull, having carefully read the whole of it):
"We hereby forbid all the Bishops and we hereby forbid all the Bishops and priests of the separated Church of Utrecht to avail themselves of the orders derived from the consecration given by the schismatical Bishop, Varlet, and if they disobey, we hereby declare all and singular their acts of order null and

Now what Protestant, unless specially instructed, would not say: "Plainly the Pope here divests of all sacramental force and validity every sacerdotal and episcopal act of the Dutch Old Catholies, absolutely annuls, not, indeed, their baptisms, since these do not depend on order, but all their Masses, absolutions, extreme unctions, marriages, confirmations, ordinations and consecrations instructed Catholic And yet every instructed Catholic knows that the Pope does not mean this. His Holiness means substantialthis. His Honness had a like this we hereby declare null every act ly: "We hereby declare null every act ly: "We hereby declare full every act of order of these schismatics so far as it depends on jurisdiction (except absolution to the truly penitent in extremis), and other acts of order, which are valid been previously void, i. e., empty of grace, but theneeforward, without sacramental renewal, as a channel of grace. ramental renewal, as a channel of grace.

It is not accounted void in character but in saving efficacy. Yet what Protestant proper (I do not speak of High-Church Anglicans) would ever conjec-ture such a sense, merely from his experience of the meaning of Protestant Church terms? We see then how unreasonable it is to

undertake to explain Catholic theology without knowing the meaning of its language. We might, for instance, distort e Scriptural promise: "Whatsoever shall bind on earth shall be bound in heaven, and whatsoever ye shall loo on earth shall be loosed in heaven," cover every ecclesiastical act done in due form, although precipitate, passionate, or even corrupt. Yet as the Redeemer can not be conceived as meaning any such thing, so the Church abhors such an interpretation, and has shown her abhorrence in various ways, by canons, by reversals of sentence, declarations of nullity, and so forth. Yet if you took the mere letter of the Divine grant, without any regard to its spirit, and to the interpretation of it in spirit, and to the metallication as thousand acts of the Church, you might easily justify that horrid slander of the Lutherans of 1580, or thereabouts, when in a public play they made the Pope boast: "I can easily keep out of heaven the holiest man, keep out of heaven the holiest man, though God Himself should plead for though God Himsen shows the him, if only I choose to excommunicate him. him in articulo mortis." However, even Professor Nippold's unfailing anieven Protessor Nippout s mosity would not now avail itself of miffeat is much a weapon. He would leave it to

could contradict a doctrine of the Church and remain Pope) that under no circumstance can any one die out of visible communion with Rome and be saved. As we have seen, he overlooks in a manner reflects its glory. She is

the case of the baptized children of non-Catholics, who are certainly out of visible connection with Rome, but who, dying in infancy, are acknowledged on all hands to be received into Paradise. all hands to be received into Faradise.
So, too, a man under anathema is certainly out of visible connection with Rome, yet if he dies suddenly, unconfessed, but perfectly contrite, the Church does not doubt that he will come to God's mercy, and Catholic theology (see Lehmkuhl) allows that a priest who has special evidence of his having died in a state of grace may lawfully celebrate private funeral Masses for him. Foster thus breaks down at every turn, and can only establish what no one disputes, that the Church does find herself free to sanction any public Masses for the souls of those who have not died in Catholic unity. It is hard for us Americans to under-

stand the feelings of the Protestant English over the refusal of Cardinal Vaughan and his fellow Bishops to celebrate public Masses for Queen Victoria, although I have seen it stated in Catholie papers that the Pope himself of brated a private Mass in memory of Her Majesty. I think it never occurs to us Majesty. in this country to complain because the Roman Catholic Bishops do not sanction public Masses for even the most illustrious and beloved President, though stricken down under peculiarly affecting circumstances. The English, however, seem to be so deeply rooted in frastianism, and in obsequiousness to royalty, that they are overcome with horror that any Church, however ancient and vast, should dare to mainancient and vast, should dare to main-tain its immemorial discipline where a Church who were not on earth of her body. Then as this is a commonplace of Catholic theology, rooted in the very nature of Christianity, and found explicitly set forth in equivalent terms at all doctrine and discipline, and especially of a Church in which she had tion. Beloved she was, and deservedly so, but surely no human being is above

deed English ways about monarchy are very nearly inexplicable to Americans. This fashion of regarding the sovereign as a deity who has an in-defeasible right to be received into heaven seems to have come down from Henry, and to have been finally and hopelessly confirmed in "the spacious times of great Elizabeth," whose effigy, indeed, in the churches, is said to have ometimes taken the place of the Virgin Mary. I doubt not of Cardinal Vaugh good hopes for his late sovereign, an's good hopes for his late sovereigh, but I think we can assure him that Am-ericans at least do not expect him to turn doctrine and discipline upside down for the sake of any child of Adam.

It will be worth while to go consecutively through Professor Foster's third chapter, for we shall get a good many interesting side-lights in doing so. CHARLES C. STARBUCK.

Andover, Mass.

IMICATION OF CHRIST. Gratitude for the Graces of God.

Why seekest thou rest, since thou art

born to labor? Dispose thyself to patience rather than consolation, and to bear the cross

rather than to rejoice.

For who is there amongst worthy people who would not willingly receive omfort and spiritual joy, if he could al-

ways have it?
For spiritual consolations exceed all the delights of the world and pleasures

For all worldly delights are either vain or filthy; but spiritual delights alone are pleasant and honest, springing from virtue and infused by God into

without the consent of the Church, we declare null for the purposes of grace."

Rome does not reordain the priests of Utrecht, but if they come over to her, she treats their priesthood as having here previously void, i. e. empty of

And therefore the gifts of grace canflow in us, because we are ful to the Giver, and do not return all to the fountain-head.

Tor grace will always be given to him who duly returneth thanks; and what is wont to be given to the humble will

be taken away from the proud.

I would not have any such consola-tion as would rob me of compunction; nor do I wish to have such contemplations as leads to pride.

For all that is high is not holy, nor all that is pleasant good, nor every de-sire pure, nor is everything that is dear

to us pleasing to God. I willingly accept of that grace which always makes me more humble and fearby ful, and more ready to forsake myself.

QUEEN OF THE ROSARY.

The month of the Rosary—the month of the Help of Christians! Human allegiance, like a pendulum, may swing from one extreme of error to another; from the gross degradation of sensuality and materialism which denies all spirituality and all divinity, to the baseless assumption that all is idealism and everything is God, but the Church still interprets divine wisdom. The Mag-nificat is still a record and a prophecy. it to The world bears perennial homage to the such a weapon. He would loave it to our amiable Boston friend, Dr. Addison P. Foster, who said some years ago in the Advance: "Judge Fallon, no doubt, is a good American, but nevertheless he must believe that Leo XIII.

can shut him out of heaven." No charge of the dying Saviour to the believe that Leo XIII. can shut him out of heaven." No doubt, if he deserves it, but if a man dies in contrition and charity, Leo XIII. no more claims the power to shut him out of heaven than to shut out the archangel Gabriel. As the great Innocent III. says of such a case: "Let the sentence of the Church conform itself to the sontence of God."

Frank Foster, we remember, maintains it to be the only authentic Roman doctrine, although allowing that Pius IX. officially contradicts it (as if a Pope could contradict a doctrine of the

only a creature, but there is no other creature of angels or men like unto her. We honor her—there is no place for her but the court of honor. We are glad to praise her for her surpassing excellence, but chiefly for her Son's sake. For, after all, no word of praise was ever spoken of her that did not doubly praise her Son. But she is our Mother also her Son. But she is our Mother also and we love her. Children love mothers that have no title to their love, but our Mother is the Immaculate — "full of grace." There is no mother so good as she, none so pure, none so loving. We cannot help loving her. She is ever the pattern of every excellence—an inspiration to perfection. She guards the treasures of wisdom for the learned. She is the star of hope for the downcast, health for the sick, the refuge of sin-

These considerations make the recitation of the Rosary attractive to those who love Mary, because it furnishes them with another means of doing her honor and expressing their own devo-tion. Its litany of praise will accom-pany the Eucharistic offering at the pany the Eucharistic offering at the morning Mass during this privileged month, and in the evening the church doors will open to invite those who are willing to give her that which they have a little of the time left from a day of toil. All who honor and love the Mother of God will lay at her feet the flowers of true devotion. Those who do

Those who do flowers of true devotion. Those not possess it should ask for it. can we love the Son if we do not love His Mother? The love of one is consequent upon the love of the other. The Rosary is the way of showing it this month. All should say the Rosary month. All should say the Rosary—
the young to fortify themselves against
the dangers of youth; the old to
strengthen them for the burdens of old
age. Visit the church for the morning
Mass. Go to the public evening devotions. If impossible to do either, turn
your home into a sanctuary. Fathers

tions. If impossible to the your home into a sanctuary. Fathers your home into a sanctuary. Fathers should gather their chiland mothers should gather dren about them and offer their prayers together. This practice will spread the devotion of the Rosary and multiply the clients of the Mother of God—our Mother .- Catholic Universe.

FIVE-MINUTES' SERMON.

Twenty first Sunday After Pentecost

HOW TO BECOME A SAINT.

"And take unto you the helmet of salva-(Eph. vi. 17.)

Brethren: God is continually bringing home to our minds by visible signs His love and care for all His creatures, and especially for man. God is every where and in everything, by His power, by His essence, by His love. by His essence, by His love.
Everything about us, everything that happens to us by the providence of God, is a manifestation of his loving care, and all the events of life

are intended as so many aids for our Sanctification.

None of us would dare question the statement of St. Paul that we are all called to be saints, to holiness of life; but how few of us fancy it possible or sanctification. realize how easy it is to attain sanctity!

realize how easy it is to attain sanctity!
"To be a saint! God forgive me!"
you say, "I never practically thought
of such a thing as possible for one like
me. I know, and so do my neighbors,
that such a state, such high perfection
is farthest from my thoughts. Saints!
Why, those are people we read about
not every-day Christians, who have a not every-day Christians, who have a thousand daily cares to annoy and dis-

Brethren, if you do not talk this way I know that in your inmost soul you often think these thoughts. Sanctity is to your minds something away off; it is to your minds something away on, the top of the highest mountain, at whose base you stand; you look up, wish you were there, shake your heads sadly, and say: No, I cannot reach the top; some few chosen souls may

that sanctity simply consists in fidelity to the order of God in our daily lives, and this fidelity is possible and within the reach of all. And what is the order of God to which we are bound to be faithful? In the first place, we must be faithful to the duties imposed upon us by the commandments of God and His

accept all that God sends us each moment of our lives.

Now, in this is there anything beyond our strength? To enable us to keep His commandments God gives us those seven great channels of grace and mercy—the Sacraments of the Church; and to fulfill the duties of our special and to fulfill the duties of our special calling He sends us attractions and aids to facilitate their practice. "All this to facilitate their practice. "All this have I done from my youth," you may say with the young man in the Gospel.
"The commandments I succeed in keeping fairly well, but my difficulty is to know how to fulfil the order of God

in the duties of the present moment."

Brethren, the duty of the present upon you. Every care, every trial, sickness and health, poverty and wealth, sorrow and joys, all that comes upon you, are so many means by which the providence of God works towards our sanctification. Our lives consist in a great number of

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Secretary.

unimportant actions. Yet it is through fidelity in performing these common-place actions that we are going to sanctify ourselves, accepting with love and patience what we too frequently endure with weariness and irritation. This great treasure, this constant and ever-present means of grace, this sacrament of the present means or grace, this sacra-ment of the present moment, is yours, brethren, present everywhere and at all times, and in making use of it lies a sure road to sanctity, your helmet of salvation.

GROWING GIRLS Occasionally Require a Tonic Medi-

IT WILL KEEP THE BLOOD RICH, RED AND PURE, STRENGTHEN THE NERVES AND PREVENT DECLINE.

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God doth well in giving the grace of consolation, but no man doth ill in not returning it all to God with thanksgiving.

I am, satisfied to remain the first great height.

Oh! what foolishness of heart, what want of confidence in God! Does He not most earnestly desire our sanctification? Does He not want us all to be giving.

When my daughter, Lena, (now thirteen years of age) began the use of your medicine, a little over a year ago, she not most earnestly desire our sanctification? Does He not want us all to be find the first symptoms was in a most wretched condition. In find the first want of confidence in God! Does He not most earnestly desire our sanctification?

When my daughter, Lena, (now thirteen years of age) began the use of your medicine, a little over a year ago, she not most earnestly desire our sanctification. In first want of confidence in God! Does He not most earnestly desire our sanctification. In first want of confidence in God! Does He not most earnestly desire our sanctification. In first want of confidence in God! Does He not most earnestly desire our sanctification. In first want of confidence in God! Does He not want us all to be first want of confidence in God! Does He not want us all to be first want of confidence in God! Does He not want us all to be first want of confidence in God! Does He not want us all to be first way and the sanctification was in a most wretched condition. In first want of confidence in God! Does He not want us all to be first way and the sanctification was in a most wretched condition. saints? And if so, has He made the road to sanctity so difficult, so distribute the road to sanctity so difficult, so distribute the road to sanctity so. heartening that most of us must give up the struggle through want of courage? If the work of our salvation, brethren seems so beset with obstacles apparently insurmountable, it is assuredly because we have no just idea of what holiness of life is. For be convinced of this that sanctity simply consists in fidelity vertised medicines, but they did not benefit her. Then she was placed under the care of a doctor, who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her any, and then arting on the advice of a neighbor. then acting on the advice of a neighbor, I began to give her Dr. Williams' by the commandments of God and His Church, as well as to those belonging to the particular state of life we have chosen. And, again, we must willingly accept all that God sends us each moment of our lives.

Now, in this is there anything beyond our strength? To enable us to yond our strength? To enable us to keen His commandments God gives us been a cheerful, light-hearted girl, the been a cheerful, light-hearted girl, the very picture of health. I will always recommend Dr. Williams' Pink Pills to

other sufferers, feeling sure they will prove quite as efficacious as they did in my daughter's case. in my daughter's case.

Mothers with growing daughters will make no mistake if they insist upon the occasional use of Dr. Williams' Pink Pills; they will help them to develop properly; will make their blood rich and pure, and thus ward off disease and and pure, and thus ward off disease and decline. The genuine pills are sold moment is for you the sacrament of the present moment, the outward sign by means of which God bestows His graces on the wrapper around each box. None earing the full name, Dr. williams' Pink Pills for Pale People," on the wrapper around each box. None other is genuine, no matter what some self-interested dealer may say. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post raid at 50 cents. pills will be mailed post paid at 50 cents box, or six boxes for \$2.50.

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OUR BOYS AND GIRLS. Low in His Class.

When the great Catholic chemist Pasteur was a school boy in the high school of Dijon he stood fourteenth in a list of 22 boys, and was marked "weak" in chemistry.

Points for Growing Girls.

Some one has suggested fifteen things Some one has suggested fifteen things that every girl can learn before she is fifteen years of age. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following accomplishments are with completely reach:

with everybody's reach:
Shut the door and shut it softly. Shut the door and shut it soldy. Keep your own room in tasteful order. Never let a button stay off twenty-

Never let a day pass without doing something to make somebody comfort Never come to breakfast without

Never go about with your shoes un Speak clearly enough for everybod

to understand .. Never fidget or hum, so as to di Never fuss or fret or fidget.—Pitt turb others.

An Education in Doing the Chores Those terrible chores! Most beg especially country boys, dread to chores. They look upon them as a nu ance which interferes with their fur as disagreeable tasks to be gotten rid as quickly as possible.

as quickly as possible.

As a matter of fact, however, near everything which a country boy called upon to do is preparing him for healthy and wholesome success in future. The variety of his work, wh future. The variety of his work, which is nearly always out of doors, developed the different faculties, teaches reglabits, and tends to build up a red constitution. In after life, the man find that the stamina and force, w nable him to undertake and accomp and great things, are largely resul the discipline of doing chores whe was a boy.—October "Success,"

Mother.

Young people, look in those listen to the dear voice and notic feeling of even a touch that is best upon you by that gentle hand, much of it while you have the precious of all gifts, a loving me Read the unfathomat le love in those the kind anxiety of that tone and the kind anxiety of that tone and however slight your pain. In afte you may have friends, fond, dear, friends; but never will you have the inexpressible love which none mother bestows. Often do I sigh struggles with the hard, uncaring for the door sweet, security I felt for the deep sweet security I felt for the deep sweet security I tell on an evening resting on her b listened to some quiet tale, suit my age, read in her tender, u voice. Never can I forget her glances cast upon me when I at asleep; never her kiss of peace at Years have passed away since in the by my father in the old church yet still her voice whispers fr grave and her eyes watch over visit spots long since hallowed memory.—Lord Macauley.

Advice to Little Ones. Always be just as polite to and sisters when no one is by there is company. If you are to be rude and impolite before c are you not ashamed to be are you not asnamed to be God? Remember He sees yo time, and knows all your thou actions. You ought to behav time as though the best kind

pany was watching you.

When you pass directly in when you pass directly in any one or accidentally annoy "Excuse me," and never fai "Thank you," for the small On no account say "Thanks." Avoid temptation through that you will not be able to it. Earn your money before it. Earn your money before it. Owe no man anything. row if you can possibly avo

just before you are generous live a Christian life. Alw good for evil. Fear God an mmandments. Fight hard against a has Anger will come, but resist A spark may set a house on of passion may give you cau all the days of your life.

Simple Satutline
"I was playing with S
and he told the water not to
like playing with him." The
prattled thus had strayed
water-course and was bemoried away by a sudden floback uninjured and full of
its gracious playfellow. its gracious playfellow. The incident was charact

votion to St. Anthony ofter like-some might call it like—some might call it there is heavenliness in At times it does resemble the saint, while he of things not to hurt or incoearthly friends. No wone like it, as the happy water-course play; for, the coming, there is little day wonder-Worker is at han

coming, there is little da Wonder-Worker is at han His small temporal is common, but they ger higher things. They a "cords of Adam" to dra-ness; and it is very e saint cares more about they about our corporal

than about our corporal Fer Beye to Grov

An atl degives this Who want a develop the My first restruction would be strong are tightly together, take and, while inhaling as n one breath as his lungs move the elbows upwar on a line with the shou

Next raise the arms head bringing them d While going through body is kept under a sion with every mus movement brings all t chest into play.