

"Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you." (Matt. 6, 33)

What a grand, and sublime work is not the salvation of souls! In nearly every page of the gospel we find our Lord speaking of it either in plain words or in figures and parables in the gospel of this Sunday He mentions this, our most important saying: "Seek ye therefore first the kingdom of God and His justice and all these things shall be added unto you."

Indeed, my dear Christians, it would comprehend the whole of our soul is in the sight of God, we who are the saints, value it above all things, and would never permit it to be lost by a life of carelessness and indifference. What is the value of a soul in the sight of Heaven? Is it as valuable as a kingdom or an empire? More. As all the gold, silver, precious stones? More. One soul more precious than the whole universe.

To convince you of this, I need not remind you that the soul is an immortal and a likeness of God, and being so, came from the hand of God, and was created in His image and likeness. I could remind you of God, moreover, has given His angels, who stand before His throne, to adore His Infinite Majesty, to cover the souls to guard them from Satan, and to protect them against the power of the devil. I could direct you to the Church, which is the body of Christ, and to the grief and the bitter tears of the Church weeps when a soul is lost from the path of virtue, and the glorious cry of hell when a soul is perished.

These things, however, we should to-day contemplate. I shall lead you to the cross of our Lord and Saviour. There you will see that so highly prized your soul that it, He shed His own Precious Blood in order to create a soul, G "breathed into his face the breath of life and man became a living soul." (Gen. 2, 7), but to save that soul, our Saviour had to give His own life, my dear Christians, as our Lord, Mary, and behold your God, a cross hanging on the cross of heaven and earth. Do you see nails in His hands and feet? Do you see the crown of thorns on His head? Do you see how cruelly He is stretched? Do you see the blood? Do you see the pallid face, the agony of death? Then a Jesus, has caused this bitter agony of death? And the Saviour who bow His head and bleed? This, O soul, I have suffered to save you I descended from into this valley of tears, labored three years, and then carried across, was nailed to it and the last drop of My blood, the tanty veins, So precious thou soul!"—St. Augustine.

My dear Christians, can you your Saviour speaking thus, and you still remain callous? What honorable position did you? On the contrary, you asked: How have you lived, you done to save your soul? answer to these questions whether Heaven or hell, eternal or eternal damnation will be yours. If you die as a child, you may indeed be compelled to remain for a time in purgatory, but you will not be saved, and you will not be secure as your eternal inheritance, ever, you appear without the garment of sanctifying grace, enemy of God, in the state sin, your soul is lost forever, and you are lost forever, and you will be in the fearful hell for all eternity. Then, wring your hands in anguish; pair; it will avail you nothing; you may weep floods of tears, never quench the flames, have kindled by your sin. Your soul is lost—lost through fault—through your own through your own grievous without hope, without mercy, ever.

He who loses his soul, during life, he could profit little merits of the Precious our Lord. He had the soul had so many graces. Nothing. All is lost.

It is true, he wished to be spoken repeatedly of Heaven resolved to be converted, saved? He neglected the grace, and now all is lost. He often recommended the prayers of pious persons even in the last sickness of a Christian, a Catholic, elected the time of repentance, what avail are now all thoughts? He lost his soul, it, all, Oh, terrible, eternal loss!

Dear beloved Christians, still time to escape to God. Let us consider well the truth which our Lord taught in the gospel of this day. "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you."

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THE CATHOLIC RECORD

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XLVII.

We have remarked that a scientific mind, even if it knew nothing of the Jesuit Constitutions but the section which so scandalizes Doctor Littledale, would easily see the phrase "obligare ad peccatum" the outrageous meaning which Littledale imputes to it. It would be confirmed in this apprehension by the consideration that, so far as appears, no one, Protestant or Catholic, from 1546 to 1792, had ever dreamed of so interpreting the phrase. The Catholics, of course, could not, unless theology had almost died out among them, since they knew perfectly well the meaning of the formula, which had been established in theological use, in one settled sense, from an unknown antiquity, going far back of Aquinas and Bonaventura. The early Protestants could not, since, having been themselves brought up in the communion of Rome, they also were in no danger of misunderstanding her terminology. Indeed, I have noted in Anglican divines as late as the latter part of the seventeenth century a tone of speech showing them to have still remained familiar with the technical uses of the elder theology. Soon, however, the wide prevalence, both in England and Germany, of a Deism slightly varnished over with Christianity and deeply affecting even the Catholic world, made the elder religious language, even of Protestantism, and still more of Catholicism, barbarous and hardly intelligible in the ears of those who extolled Frederick the Great as the champion of Protestantism, and were hardly willing to own that Voltaire himself was not a sufficiently good Catholic. Protestantism before long revived under the breath of Methodism and Pietism, but can hardly be said to have recovered the continuity of use with its own elder theology, while the lingering oneness of religious tradition with Catholicism was completely and irreparably shattered. By 1792, therefore, everything was ready for the astounding misinterpretation of "obligare ad peccatum." This misinterpretation originated in Portugal, under Pombal, at a time when I judge theology was at a low ebb there, and soon spread abroad. Of course it could not maintain itself in the Catholic world, but it was welcome to us. Since its birth there seems no killing it. Confutation after confutation leaves it still alive. Even the crushing demonstration of its falsity given by Doctor Edward Stetzel, some forty or forty-five years ago, and emphasized by his unremitting hatred of Jesuitism, has not prevented the grand ducal government of Hesse—illustrious for its memories of sanctified polygamy—from reviving it, and confirming its virulent blunder by the authority of a Latin professor of its own university of Giessen. This gentleman, as Bishop von Ketteler remarks, does not appear to understand the classical use of "obligare," which in the grand-ducal opinion seems to be conclusive for his competence to settle the Catholic use of being a Protestant, a layman, and knowing at least so much of the Catholic Church and the Jesuit Order as that he hates them both cordially, and wishes them all possible ill luck, he was evidently the man for the occasion. Oxford and Cambridge required some hard banging before Bluff Harry could punch out of them such a judgment as he desired, touching his marriage. Not so with orthodox and obedient Giessen. This stands on the corner created ground where, at the very time when the Jesuit Rule came into being, the original Reformers, not altogether willingly, but loyally and obediently, gave up their very reputation for common decency in order to please and keep with them a most religious and libidinous prince. These sacred traditions have not yet perished from off Hessian soil. To please the prince is still understood there to be the crowning duty of a good Christian and a good Protestant. To sacrifice the Latin language is a small matter, when a sound disciple of the Reformation ought always to stand ready to sacrifice his soul, if the sovereign requires it, as Bucer, that illustrious evangelical light both of England and Germany, has indignantly demonstrated. "The conscience of my subjects is mine," said that zealous Reformer, the first Calvinistic Elector Palatine. This Latin professor of Giessen knew what interpretation was expected of him in order to show himself a good subject of the evangelical grand duchy, and he furnished it to hand accordingly.

Since a man of scientific mind would find it logically and theologically and historically impossible to interpret "obligare ad peccatum" as meaning "to bind to the commission of sin," he would next scan the rest of the section to see what light he could find. He would notice that the Rule says: "Except the four fundamental vows, chastity, poverty, obedience and obedience to the Pope circa missiones, these precepts shall not have the power of binding up into sin, mortal or venial, unless furnished with it by the superiors." This declaration bewilders poor Littledale beyond expression. Here we find the four fundamental vows, the central column of the whole Institute, placed in unique eminence, as having always the power obligandi ad peccatum, while the inferior precepts never have this power, except as occasionally furnished with it by the superiors. Now certainly the observance of the Four Vows is not regarded, by Jesuits or other Catholics, as involving a perpetual liability to the com-

mission of sin. Even Littledale has not yet reached the point of confounding Loyola with Luther. He does not know what to do or say, when it comes to the Four Vows. However, being firmly fixed in his resolution of rejecting in the truth when the truth would require him to believe that the Jesuit Rule was drawn up by sincere Christians, he mumbled something, I know not what, to the effect that this is a way of putting the Four Vows aside, as too sacred to be discussed. It is nothing of the kind. Every monastic rule discusses freely everything concerning the order. The whole thing is as plain as day. The precepts are divided into two classes. The Four Vows, being fundamental and indispensable, giving solidity and coherence to the whole structure, are declared to have always the power "obligandi ad peccatum." To neglect any one of them always involves the Jesuit in a mortal sin. They do not wait for a superior to give them this power. They have it of themselves, and have it always. The other precepts, however, although imposing a general obligation of observance, do not impose a particular obligation, in any particular juncture, of observing any particular one. A Jesuit, therefore, who neglects any particular precept—not being one of the Four Vows—at any particular time, from a sober judgment that it is inexpedient to do and there, does not find himself involved in sin, even venial. He is not "obligatus ad peccatum."

An inexperienced examiner might find it hard to understand how the phrase "obligare ad peccatum" has come to mean "to bind up to anything so strictly that the neglect to obey involves a sin." Ad, however, like a thousand other idioms, and not least of a juridical complexion, the history of the development is obscure, although the result is plain. The sense of this formula, for seven or eight hundred years, has been well established, and once ascertained gives luminousness and coherence to the previous confusion.

This clear and self-consistent explanation would be confirmed to an unprejudiced examiner when he observed the motives assigned for this peculiar provision, which, however, as we shall see by and by, is itself a development of similar provisions of elder rules. The Founders declare, that while they wish every brother to hold himself bound to observe the whole Institute faithfully—so far, of course, as it is applicable to him—they wish this observance to rest "on the love of perfection rather than on the fear of offence." They therefore commit him to his general purpose and promise, but leave him free to diverge from the letter of any precept of the Institute, if he at any time judges this divergence to serve the general purpose of the Institute better than literal compliance. Even ordinary commands of superiors come under his liberty. An approved Jesuit saying is: "I have not done what you commanded, but what you would have commanded had you been here." Doctor Littledale's dismal picture of the Jesuit Rule as a universal strait jacket is just as near the reverse of the truth as can be, allowing for a certain important reservation, which we will next consider.

THE ASSUMPTION OF MARY.

Rev. James McKernan in Ave Maria. After the Assumption of her Divine Son, this world no longer possessed any attraction for Mary. From that moment she was an exile on earth. Her heart was above; for was not Jesus, her treasure, there? And did not His own sacred lips once say, "Where thy treasure is, there is thy heart also?" Her life on earth had been pre-eminently one of sorrow; still in the midst of all her sufferings Jesus was with her. With Him clasped to her bosom, even Egypt was no exile to her. In Bethlehem, in Egypt, in Nazareth, and even on Calvary, her Son was with her; and, although she suffered, she was exactly where her heart would have her to be. Terrible, then, must have been the change she experienced when Our Lord had ascended, and when first she felt that she was in the world alone.

To the merely human mind, it would seem that, like St. Joseph, she should have quitted this world before her Son, or at least have gone with Him; but the ways and the thoughts of God are not like ours. By the will of God she was destined to remain long upon earth, and to witness the early struggles of the Infant Church. He whose wisdom reacheth from end to end had His own motives in leaving Mary so long after Him. Perhaps it was that she might witness to the first converts the mystery of the Incarnation; or that she might assist the Apostles by her wise counsels; or that the bonds of affection and confidence between herself and her adopted children might, by actual contact, be more closely drawn; and that they, having acquired the habit of seeking her assistance—feeling the power of her intercession whilst with them here—might be encouraged still to have recourse to her after her departure. Be it as it may, Mary must have been many years on earth after Our Lord's Ascension before death was sent to loose her captive soul. The general opinion seems to be that she was about seventy-two years of age at the time of her death; so that, accordingly, she must have remained nearly twenty-three years on earth after Christ's Ascension.

The Holy Virgin died at Jerusalem, in the house of Mary the mother of St. Mark. It is said that the Archangel Gabriel, who announced to her the great mystery of the Incarnation, was sent to tell her of the approach of her dissolution. As her death drew nigh, the Apostles and Christians of Jerusalem gathered to be present at that glorious scene. St. Jerome says that at the last moment of her life the chamber in which she lay was filled with heavenly music, and that supernatural light, of surpassing brightness, shone around her. Many miracles were wrought in the city. All the sick brought to her sacred body after death were cured; and St. John Damascene says he learned from the most ancient traditions that those miracles were extended even to the unconverted Jews.

They buried her in Gethsemane, outside of Jerusalem. Juvenal, the Patriarch of that city, who lived in the fifth century, relates, in a letter to the Emperor Marcian, and the pious Emperor Palcheria, that the Apostles and faithful kept watch day and night, for three days at her tomb; and that the same sweet music was heard unceasingly, which had begun at the moment of her death.

But that sacred body, which had been created for so great a purpose—to be the living tabernacle of the Most High—was not allowed to remain in the tomb; for the Lord would not permit "His holy One to see corruption." It is the belief of the Church that God permitted Mary to remain in the tomb but three days, like her Divine Son; and that on the third day her pure soul was reunited to her body, and she was assumed gloriously into heaven.

The Assumption of the Blessed Virgin is not an article of defined faith; hence it is in the same position as the Immaculate Conception, before its definition in the Church, and has been so from the first ages. It has never been denied, and consequently there has never been any necessity to define it.

It is reserved for all God's saints to be assumed, body and soul, into heaven on the day of general judgment. Mary's assumption, before the time, is a privilege which reason at once agrees to and approves. For it is not reasonable to suppose that the body of the Mother of Christ was left by God in the grave; and that her sacred body is today a windfall of dust blown about by the winds, or trodden under the feet of men, just the same as the body of Judas who betrayed Him. The honor of her Divine Son seems to require her assumption. Moreover, Jesus being perfectly human as well as divine, His Sacred Heart, full of tender love for His Mother, would naturally desire that assumption. With the desire, and the power to accomplish it, it is in the highest degree reasonable to conclude that the Sacred Heart of Mary, which gave Him His infant head, is to-day, not scattered dust, but a heart living, loving, and throbbing with heavenly joy in the kingdom of her Son.

But we may venture even to say that Mary had a right to the glory of her assumption. Death and the humiliation of the grave are the penalties of sin; but Mary had never been touched by sin; why, then, should she suffer the penalties of sin? The Church admits, in the Mass of the Assumption, that she died; but death was not inflicted on her as a punishment; death for her was not necessary. But she endured many things besides death which were not of necessity. Her purification, after the birth of her Divine Son, was surely unnecessary. Sufferings of every kind are penalties of sin; hence no suffering could be necessary for her, who was sinless. Yet, at the presentation of her Divine Babe, the prophet foretold that "a sword shall pierce her soul." The fulfilment of that prophecy earned for her the title of Queen of Martyrs. Her Son came to suffer, because He took upon Him the sins of the world, and by His sufferings saved us. The sufferings of Our Lady could not save the world, and were therefore unnecessary for the world's redemption. Mary's close connection with her Son caused all her sufferings. As the first and most perfect of all Christians, she should be most like to her Son; for this is Christian perfection, to become like Christ. "Take up your cross and follow Me," is His command to all His followers. Mary would not be an exception to that condition. Herein we find the reason of her death as well as of all her sufferings: she should be like Him in all things,—like Him in innocence, like Him in humiliation, poverty, sufferings, and death. But should her likeness to her Son cease at death? Rather should we not expect it to continue and be completed by her assumption on "the third day?" And this is the tradition in the Church, believed and handed on from age to age.

St. John Damascene and most of the Greek and Latin Fathers say that St. Thomas was the only one of the Apostles who was absent from the funeral of the Blessed Virgin; and that when he arrived and found she was dead and buried, he begged them to open the tomb, that he might look once more upon the holy face of her who had given birth to his Lord and Master. The Apostles concluded to grant his request, and the tomb was opened; so solemnly and reverently they entered, but lo! the body of the Virgin was not there. Surprised, they looked at the place where they laid her, and there found only the grave-clothes in which the body had been wrapped. Filled with joy instead of sorrow, they closed the tomb, full of

faith in what was so evident to their senses; and blessed God who made Mary like to His Son, not only in her sufferings and death, but also in her resurrection and assumption. Thus the same Apostle, who, although by his incredulity, was made so valuable a witness to the resurrection of our Saviour, was also, by God's providence, the means of proving the assumption of the Blessed Virgin.

The fact that the Church, since the fourth century, has solemnly commemorated every year the Assumption of Our Lady stamps this tradition with her authority, and is a proof of its truth. Another proof is that no relic of the body of the Mother of God has ever been found in any part of the Church. The great St. Augustine, fifteen hundred years ago, in a discourse on the Assumption of Mary, thus refers to this fact: "The Divine Saviour causes the bones and ashes of His servants to be everywhere honored; He authorizes the worship paid to them by all manner of prodigies. Would He leave the relics of His Holy Mother in darkness and oblivion, without honor, if that holy body had remained on earth, if He had not speedily removed it to heaven? Was it becoming," he asks in the same discourse, "that the Saviour should leave in the tomb so pure a body, from which His own was formed, which was in some sort His own? No, He could not believe," he answers, "that the body in which the Divine Word had been made man, should be given as a prey to worms and corruption. The very thought strikes me with horror."

The Assumption of Our Lady is full of hope and joy for all Christians. Her entrance into heaven was a triumph for the whole human race. Our Blessed Lord entered heaven on the day of His Ascension, the first conqueror that ever entered there. But, as God, He had been always there, and although He entered as man, being God also, His entrance does not present itself to our minds as distinctively that of a human being. No so in the Assumption of Mary. Great as are her perfections and privileges, she is, nevertheless, wholly and only human. She entered heaven the first human being, not divine, that had ever passed the holy gates. It is this fact that makes her assumption so joyous and hopeful for us. It is this that makes it a triumph for the human race. In her assumption into paradise the great promise of Christianity, the dearest hope of Christians, was confirmed and fulfilled. We all hope to enter heaven, body and soul reunited; this hope is confirmed forever by the Assumption of Mary.

What a change for her was that enrapturing vision of light and joy which suddenly burst upon her bodily eyes after a life so dark and sorrowful! Think of the tumultuous joy of the angels as they welcomed their Queen. Think of her meeting with St. Joseph, the faithful guardian of her life. And think of that meeting between the Mother and the Son. Heaven never witnessed a scene like that before. The angels and saints made way to let those two hearts meet—Jesus and Mary, never again to separate.

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652 inches, 336 inches by 652 inches, 336 inches by 656 inches, 338 inches by 656 inches, 338 inches by 660 inches, 340 inches by 660 inches, 340 inches by 664 inches, 342 inches by 664 inches, 342 inches by 668 inches, 344 inches by 668 inches, 344 inches by 672 inches, 346 inches by 672 inches, 346 inches by 676 inches, 348 inches by 676 inches, 348 inches by 680 inches, 350 inches by 680 inches, 350 inches by 684 inches, 352 inches by 684 inches, 352 inches by 688 inches, 354 inches by 688 inches, 354 inches by 692 inches, 356 inches by 692 inches, 356 inches by 696 inches, 358 inches by 696 inches, 358 inches by 700 inches, 360 inches by 700 inches, 360 inches by 704 inches, 362 inches by 704 inches, 362 inches by 708 inches, 364 inches by 708 inches, 364 inches by 712 inches, 366 inches by 712 inches, 366 inches by 716 inches, 368 inches by 716 inches, 368 inches by 720 inches, 370 inches by 720 inches, 370 inches by 724 inches, 372 inches by 724 inches, 372 inches by 728 inches, 374 inches by 728 inches, 374 inches by 732 inches, 376 inches by 732 inches, 376 inches by 736 inches, 378 inches by 736 inches, 378 inches by 740 inches, 380 inches by 740 inches, 380 inches by 744 inches, 382 inches by 744 inches, 382 inches by 748 inches, 384 inches by 748 inches, 384 inches by 752 inches, 386 inches by 752 inches, 386 inches by 756 inches, 388 inches by 756 inches, 388 inches by 760 inches, 390 inches by 760 inches, 390 inches by 764 inches, 392 inches by 764 inches, 392 inches by 768 inches, 394 inches by 768 inches, 394 inches by 772 inches, 396 inches by 772 inches, 396 inches by 776 inches, 398 inches by 776 inches, 398 inches by 780 inches, 400 inches by 780 inches, 400 inches by 784 inches, 402 inches by 784 inches, 402 inches by 788 inches, 404 inches by 788 inches, 404 inches by 792 inches, 406 inches by 792 inches, 406 inches by 796 inches, 408 inches by 796 inches, 408 inches by 800 inches, 410 inches by 800 inches, 410 inches by 804 inches, 412 inches by 804 inches, 412 inches by 808 inches, 414 inches by 808 inches, 414 inches by 812 inches, 416 inches by 812 inches, 416 inches by 816 inches, 418 inches by 816 inches, 418 inches by 820 inches, 420 inches by 820 inches, 420 inches by 824 inches, 422 inches by 824 inches, 422 inches by 828 inches, 424 inches by 828 inches, 424 inches by 832 inches, 426 inches by 832 inches, 426 inches by 836 inches, 428 inches by 836 inches, 428 inches by 840 inches, 430 inches by 840 inches, 430 inches by 844 inches,