Sacred Heart Review.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

CIV.

Dean Hodges, after having, as we have seen, given a fantastic and utterly unrecognizable definition of justification by faith, slightly mitigated from Froude, a description in which we find no resemblance to Paul, to Rome, or to Luther himself, and after having described to us as a hero of sincerity and a hater of shams a man who was so little of either that after several years of his new career he threatened, on a sudden disgust, to recant everything he had taught and to go back to the Pope, goes on to speak of indulgences.

The Dean introduces this matter by speaking of Leo X. as "an elegant pagan, who is reported to have said, 'How profitable is the fable of Christ!' Now no one has a right to give such a report of a man, knowing it to have been formally denied by a high authority advised of the facts, and unfriendly to the man. But Dr. Hodges knows—or if he does not, his ignorance is a discredit to him—that Ranke, who has no higher opinion of Leo than Cardinal Capecelatro himself, nevertheless expressly denies that Leo X. viewed the Gospel as a fable. He treats him as a Christian believer, though one of a wordly temper. He concurs with the eminent Archbishop of Capua in regarding the glory of his reign as not a glory of the kingdom of God, but he positively denies that he was an unbeliever. I will not pronounce very aggravated the offence against justice and charity in the giving of such a report, since Ranke, concerning a person who has been dead three hundred and seventy nine years, but an offence against justice and charity it is.

I have no special criticism to offer upon the Dean's treatment of indulgences. It is slight and superficial, and shows him to have given very little attention to the development of the doctrine and usage, but it is much less incorrect than some of his statements have been concerning matters much nearer the foundation. There is no doubt that great abuses had gathered around indulgences, and that they had often served venal purposes of ecclesiastics in very high place. There was abundant call for the reforms of Trent, which that vigorous and not always over-scrupulous Protestant controversialist, Doctor Hase, pronounces to have put an end to the scandals. These scandals seem to have culminated under Tetzel and his employer, the primate Albert of Brandenburg. I may remark that Albert long wavered between the Catholics and the Lutherans. Could he have secularized his electorate and married, he would probably have become as good a Protestant as any of them. In that case his unlawful gains from indulgences would have been sanctified and easily forgiven for an occasional contribution out of them to the progress of the new gospel.

I may remark that the Dean does not appear by any means just in tracing back the introduction of money payments for indulgences to a desire for ecclesiastical profit, however largely it degenerated into that. Read Rothe—one of the intensest of Protestants—and you will see that it has apparently much more to do with the judical commutations of the northern races, taken up and more or less modified by the Latins, until their inevitable abuses led to their almost complete abrogation.

The tenor of Dr. Hodges' account can not well be explained except as meaning to lead his hearers to suppose that the extension of indulgences to purgatory was also a fruit of venality, a violent leap to catch money even from the world of the dead. Now this is a gross misrepresentation. The development of indulgences has followed a close logic. We know that the early Church imposed on flagrant offenders severe and protracted penances. These they often died after only partially accomplishing. The Church, for a good reason, could mitigate, or remit, or retain the penance. Now the Redeemer has said to His people, and first to St. Peter: Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. If then the Church, for a good reason, could mitigate a punishment on earth, it followed that she could do so if death transferred the completion to another life. An indulgence not granted for good reasons says Cardinal Bellarmine, has of course no validity and whether reason is good or not it is only God who can finally determine. Therefore, says the devout and illustrious Jesuit, let us avail ourselves freely of the treasures offered by the Church, but above all let us be sure to lay up a large treasure of the works of true repentance and of fruitful beneficence, so that when we fail we may find that we have made many friends to receive us into the everlasting tabernacles. I have amplified his exhortation, but along his own lines. But if the Church had power, for a good reason, *justa de caussa*, to remit a canonical penance on earth, it followed that she had power to remit or lessen it if unfilled on earth, that here Divine fidelity and ecclesiastical justice met in one line. It is very unjust to ascribe to cupidity that which rests on thoroughly connected reasoning.

Moreover, that the ascription to the Church of a limited power in purgatory has not been an invention for the sake of gain is shown by the fact that since indulgences, partial and plenary, have again become almost entirely detached from the outlay of money, except as a purely optional alternative, the general teaching of divines remains precisely what it was before, and the most unworldly and disinterested divines are just as solicitous to encourage the obtaining of indulgences by the living for themselves or for the departed as those whose motives are more open to question. This is the more worthy of note because we know that there is no definition made by the Church, as of faith, concerning indulgences except that Christ has given power to grant them, and, perhaps, the subsequent papal decision that indulgences procured for the dead are only available as intercessory, *per modum suffragii*. This shows that even since all easily conceivable motives of interest have been removed, the general ecclesiastical sense concerning this matter remains as before. The question whether indulgences satisfy divine as well as ecclesiastical justice is one that I do not well understand, and shall leave to the free discussion of theologians.

Dean Hodges has entirely neglected the opportunity of disabusing the minds of his hearers concerning the nature of indulgences. He knows, or if he does not he should not speak, that indulgences, since they first came into their present form under Urban II., in 1095, have invariably been confined *contritis atque confessis*, that is, to those who, being truly repentant of their sins, and having confessed have obtained sacramental absolution, and are therefore in a state of grace. Dr. Hodges knows very well that Protestants generally have a vague notion that indulgences are meant to forgive sins past, and even sins intended, that they are therefore available for those who are not in a state of grace, and are meant to assure them of deliverance both from purgatory and hell, even without regard to repentance. That slovenly ignoramus, but thorough representative of vulgar prejudice, Lansing, represents it so in all form. Dr. Merle, who, at bottom, is almost as slouchingly ignorant as Lansing himself, in any critical point, is not ashamed gravely to retail that ridiculous story about Tetzel's selling to a Saxon nobleman an indulgence to commit a mortal sin—something glaringly in contradiction to the brawny friar's own public and continuous teachings—and then being robbed by the nobleman under cover of his own authorization.

Now it would have done Dr. Hodges no harm to explain that, while some subordinate venders undoubtedly did insinuate to the people that indulgences might be stretched to cover even intended sins, Tetzel himself, brutal and venal as he was, stands fully acquitted of this monstrous perversion, as does also the worldly and covetous Archbishop his principal. Luther, in his Theses, passes over such stories in silent disdain, although, of course, it is possible that he may afterwards have picked them up to use for "campaign lies," something which he owns that it may be "edifying and salutary" to do.

CHARLES C. STARBUCK.
Andover, Mass.

IMITATION OF CHRIST.

Works Done Out of Charity.

Evil ought not to be done either for anything in the world, or for the love of any man; but for the profit of one that standeth in need a good work is sometimes freely to be omitted, or rather to be changed for a better.

For by doing thus a good work is not lost, but is changed into a better.

Without charity the outward work profits nothing; but whatever is done through charity, be it ever so little and contemptible, it all becomes fruitful.

For God regardeth more, with how much affection and love a person performeth a work, than how much he doth.

He doth much who loveth much.

He doth much who doth well what he doth.

He doth well, who regardeth rather the common good than his own will.

That seems often to be charity which is rather natural affection; because our own natural inclination, self-will, hope of retribution, desire of our own interest will seldom be wanting.

He, that hath true and perfect charity, seeketh himself in no one thing, but desireth only the glory of God in all things.

He envieth no man, because he loveth no private joy; nor doth he desire to rejoice in himself; but above all good things he wisheth to be made happy in God.

He attributed nothing of good to any man, but referreth it totally to God, from whom all things proceed as from their fountain: in the enjoyment of whom all the Saints repose as in their last end.

Ah, if a man had but one spark of perfect charity, he would doubtless perceive that all earthly things are full of vanity.

THE FATHER OF GROWN SONS.

It speaks well for both parties when the father of grown sons is respected by them.

Usually a parent shuns the society of his boys when they enter their teens, unwilling to go to the trouble to win their friendship: and more anxious that they should do as he says rather than as he does; and the lads, as they advance towards manhood, think that an essential part of their freedom is to criticize him and hold him in contempt.

When, therefore, a man is seen fond and proud of his big sons and admired by them, be sure that he is a father worth having and that they are sons to love.—Catholic Columbian.

FIVE-MINUTES' SERMON.

Seventeenth Sunday after Pentecost.

CHARITY.

"Thou shalt love thy neighbor as thyself." (Matt. 22, 37.)

To love God with thy whole heart and thy whole soul and thy whole mind, to love Him above all things is the greatest and first commandment of religion; it is the whole substance which the gospel demands of us in order to secure life everlasting. There is another commandment, however, which, according to the solemn assertion of our Divine Saviour, is equal to this in dignity and sublimity, in importance and necessity, and this is the commandment of Christian charity. On these two commandments says our Lord, depend the whole law and the prophets, that means, if we love God above all things and our neighbor as ourselves, we fulfill the whole law of religion and walk securely on the road to Heaven. Most beautifully therefore, says St. Augustine: "As in order to walk, you need two feet, so in order to ascend to Heaven you need also two feet: the one foot is the love of God, the other, is the love of our neighbor. If one of these feet be wanting, you will limp and not attain your journey's end, namely, Heaven.

To show us the great importance of Christian charity, our Lord declares it to be the mark by which His disciples are known: "By this shall all men know that you are My disciples, if you have love one for another." (John 13, 35) Princes are accustomed to clothe their servants in a special livery, that they may be known and distinguished from other servants. In a similar manner Christ desires that His servants should be known immediately and to be easily distinguished from the Jews, heathens and infidels. What is the mark of distinction? It is the love towards our neighbor. Have you ever seriously and earnestly considered this? You sign yourselves daily with the sign of the cross; you come to church and receive the sacraments; this is all well and good, for these are signs of a good Christian, but they will amount to naught, if the principal one, the sincere, efficacious love of neighbor is wanting. If you bear ill will in your heart towards your neighbor; if you speak in an uncharitable manner of his faults; if you are hard hearted in his necessities, then your Divine Saviour tells you: "Amen, I say to you, I know you not." (Matt. 25, 12) You are not my disciples. Oh, how momentous then is this commandment of Christian charity! Never forget it.

Of what great importance to our Lord is the observance of the commandment, you may deduce from the time when He most particularly inculcated it, namely, immediately before His Passion and Death. On Holy Thursday, when He celebrated the last supper with the apostles and instituted the Blessed Sacrament, He impressed on them nothing more forcibly than that they should love one another. And in that sublime and God like prayer which He said that Holy night, as the Evangelist St. John tell us, He prayed especially to His Heavenly Father that all those who believed in Him would be united in love. Love is therefore the last commandment of our Divine Redeemer, His last prayer for us to His Heavenly Father, it is, as it were, His testament. Oh, who would not be willing to fulfil the last precept of Jesus! Would not all Christian feeling be extinguished in us, were we in wicked perversity, to cast aside a commandment so dear to our Lord?

That which our Lord so earnestly taught by words, He Himself conspicuously showed by His actions. In all the beautiful virtues which He practiced, He gave us especially a most admirable example of Christian charity. On every page of the gospel we find touching evidence thereof. What charity did He not show to the poor, to whom He gave nourishment! What charity to the sick, whom He healed! what love to all the miserable, to whom He said: "Come to Me, all you that labor and are burdened, and I will refresh you" (Matt. 11, 28) With what cordiality did He not love the ignorant, whom He instructed, the weak, whom He strengthened; the sad, whom He consoled; the sinners, whom He converted and whose sins He forgave! How affectionately did He love even His enemies whom He tried to save in every possible way and for whom, when dying on the cross, He still prayed for mercy and forgiveness. Truly, the apostle St. Paul, in view of the sublime example of our Lord, has reason to say: "Be ye therefore followers of God, as most dear children. And walk in love, as Christ also hath loved us and hath delivered Himself for us." (Eph. 5, 1-2)

Ah, yes, let us be true followers of our Divine Redeemer: let us love our neighbor with all our hearts, allow no hatred, no jealousy, no enmity to defile our souls. Whatever good we wish and beg of God ourselves, we will with all our hearts wish also for our neighbor. Let no lie, no calumny, no tale-bearing desecrate our lips: we will henceforth speak of others as we wish them to speak of us. Let no hard-heartedness close our ears and hearts to the petitions of the needy. In unity and love, in the patient bearing with one another's faults and failings, let us, as brethren, go through this pilgrimage of life, so that as brethren, in joy and jubilation, we may also meet in the beautiful Heaven, before the throne of God, and love one another for all eternity. Amen.

THOUGHTS ON THE SACRED HEART.

Choose for a friend in preference to all others, the amiable Heart of Jesus, which alone will be faithful in death when all things else will be taken from you.

There never was a love so patient, so much enduring as the love of the Sacred Heart of Jesus.

It is the Sacred Heart of Jesus that inspires all our devotions, sanctifies all our sorrows, gives life to all our virtues. It is that Sacred Heart that pardons us in the sacred tribunal of penance, which gives us all our interior inspirations.

You will contemplate Jesus on the Cross as a tender mother, who has brought you forth in His Heart with inexpressible pains; you will repose in His arms as a child in the arms of his mother, finding there your comfort and security. Cast yourself, therefore, on the Sacred Heart, and banish all thought of disquietude and mistrust as to the future. You will spend this day in self-abandonment as to all the events of your life, reserving nothing for yourself but love.—From "Dwellings in the Heart of Jesus."

"THE GRACE OF MARTYRDOM."

It is stated that Father Edouard Agnius and Father Jules Bayard, both belonging to the Society of Foreign Missions, are among the recent martyrs in Manchuria. Father Agnius, while still a seminarian, prayed for a martyr's death. While studying at the Petit Seminaire of Cambrai, he made the novena of grace of St. Francis Xavier for a special intention. Some one asked him what that intention was, and he answered in the memorable and striking words: "It is that I may obtain the grace of martyrdom." Father Bayard departed for China only last May, leaving a widowed mother behind him. It is to be hoped that some of his letters to her, as well as portions of the diary which he kept, may be given to the public. Tidings have also come of the massacre of two Jesuit priests, Fathers Denn and Mangin, and of thousands of Christians in the province of Tchili. Father Mangin had been a missionary in China for eighteen years, and Father Dann for thirty. Of all of them we may say what has been said of Father Agnius: "His prayer is answered. I can understand the sorrow of his family, but for him I can not grieve."

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OUR BOYS AND GIRL

THE NEW BOY.

"You had better eat meat know, Rodgers," said Monks.

"Monks is a terror," whisper other, "you had better,"

"I can't," expostulated Ro "Catholics can't eat meat on day."

"But you'll have to," con Monks.

"I shan't," was the quiet ans

"See here," said Monks, " don't, I'll make you. We shall none of your bigotry here."

"Try."

Monks reflected, made a estimation of the newcomer's fi powers, and seemed to hesitate stammered, "Well, I would, don't like to hurt you."

Rodgers smiled. He was a comer to Seaforth's boarding Seaforth's, you must knew, was the most successful schools i colony. It was a Presbyterian but professed to be perfectly im in matters of religion. To academy Willie Rodgers was s a father, who was ambitious t son should carve his name on the history of Australia. Mrs. R ventured to expostulate. St been so careful of her son's t from the cradle that she looke some anxiety to the prospect of ing in such an un-Catholic atm as a Presbyterian boarding Her husband was inflexible.

"My dear," he said to her shut your eyes to Willie's bes ests; the boy has talent, rem talent, and it would be unfair as well as to ourselves, if we deprive him of the advantages an education as may be had forth's. There are already pl Catholics there. Major Hardy last summer he was sending boys there."

So Willie was sent to Seafort in the term, too, which caused one to talk of the new comer. been put on to bowl at cricket day, and took Monks' wicket over. Everyone was de except Monks; for Monks bit of a bully, and was, i quence, secretly hated by the

His first night the new com down by his bedside to say h prayers, as was his unfailing There was a titter in the do Someone threw a pillow at him, hit him with a sponge; but h appear to mind. Monks hit h his slipper. That hurt. 'Tw too. Rodgers seemed vexed looked round, and Monks pret be engaged with his tooth br the night prayers were finish out further interruption. T the beginning of it, but trouble came on Friday.

On Friday the new-comer to no provision had been made one who did not wish to e The dishes came one after but, with the exception of so tables and a potato, he fou was nothing he could eat. hard for a hungry youth like Potatoes and vegetables are satisfactory in such a case. still harder to see his neighb sides watching his evident di They were staring and sne him so. He could hear whis marks and polite inquiries health and appetite. He shame burning on his cheeks much attention being paid yet it no more occurred to meat than to cut off his length Monks, the biggest table, took it upon himself the new-comer to eat his m attempt failed ingloriously a seen above.

After dinner Rodgers fo self in the midst of a crow regarding him with feelings wonder and curiosity, as th "cheeked Monks and refus on Friday."

"What a silly ass he is," heard one say.

"Oh, yes, a little bigot," another; "this is the fir Catholic refused to take wh on a Friday. We'll soon t better."

"Oh, let him alone," said boy, who just joined the gro will soon get tired of his a He will eat meat like the Friday. Let the youngest It's not quite fair to a new-c

The majority of the boys feel ashamed of themsel hurried off to their cricket a leaving their recent victim He repeated more than o will eat meat like the rest, day." Why, what a stup duffers they are, he thoug know that a Catholic can't e a Friday. But I wonder i that the other Catholics here Here comes Hardy, I'll ask

Hardy had been a distan acquaintance, and had act new-comer's patron since at Seaforth's. Great, t Rodgers' surprise when t gentlemen called out:

"What the dickens did making such a fool of your refectory to day? The s drop such nonsense, and d one else does, the better. you were a fellow of some s

"Surely, Hardy, you do say you ate meat to-day, Fr

"Why, you little idiot, d pose one can live on po bread. One can abstain o home if he likes, but in must do as the Romans d little sense in future, Rodge