Bacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

ET A PROTESTANT THEOLOGIAN. CLVIII.

Of course, when I distinguish heresy fore the Church from heresy before God, I mean only heresy as embodied in persons. The Church can not know in pers men's hearts, but undoubtedly she can know the meaning of language, and undoubtedly every Roman Catholic is bound to believe that an authentic condemnation by the Church of any proposition as heretical is infallible. It is in such a case certainly heresy in the sense of the words. What it may be in the sense of the propounder, the Church does not pretend certainly to know. De secretis non judicat Eccle sia "'(The Church judgeth not the thoughts of the heart.") Like every human tribunal, she acquits or con-demns men according to the best evi-dence before her. Even when she condemns a proposition "in the sense of the author," she means, and can only mean, in the sense which, in the connection, the words bear accord-ing to their usual acceptation, and se of the words. What it may ing to their usual acceptation, and which, therefore, the author must be presumed to have intended. She does not deny the possibility of eccentric mental formations, in which words would signify something very differ-ent from what they do in common use. Of such abstract possibilities she can not be held bound to take account, or her hands would be helplessly tied. Yet she does not deny (what it would be implety to deny) that God may know what she does not know, and may acquit a man of heresy whom she has condemned, and warrantably con-

demned. Indeed, an undoubted Catholic might utter heresy, out of pure ignor-ance. For instance, says Bellarmine, an honest rustic, in a fit of unadvised zeal, might undertake to expound the doctrine of the Trinity to an unbe-liever, and might, in his simplicity, confound the Persons or divide the Substance. His notions would be undoubted heresy, yet as he would not have a thought of contradicting the Church, he would only bring on him-self an admonition not to meddle in matters too high for him. It is aston ishing (see H. C. Les) what wild propositions the Spanish Inquisition passed over as of no account, because it was convinced that the parties could not have meant them heretically, or else were more or less of their

good

Protestants often view the Church of Rome as ever grimly on the watch for heresies and heretics within her bounds. They ought now and then to take a turn, and charge her with amentable negligence in the matter. Doubtless there have been times and regions in which the one thing was true, and times and regions in which the other was. She would probably say, with an amused smile : You have proved irrefragably each of your two contradictory allegations. I am obliged to you for making it so evident that on the whole I have kept so well in the middle."

than a large. I am afraid that my our country, yielding to this tempta-tion. The Free Baptist body, though The notion, then, that is was un little, is a remarkable instance of a form, or even prevailing opinion, that denomination which, by discreet for the mandate of the civil power comes sarance, saw Unitarian leanings in-

olic theologians, here is the phalanx against which Professor Foster finds himself arrayed, in declaring that he is not afraid of those who deny the in-troductory reasonings of the Unam Sanctam to be of faith. Verily, I know Sanctam to be of faith. Verify, i know not to whom we are to compare so doughty a champion, unless it is to the dapper little King George II. at the battle of Dettingen, when he pounced out from the English ranks and offered his unassisted valor to fight the whole

is unassisted valor to fight the whole French army. President Eliot, writing lately in the Independent, declares that it was the uniform teaching of the Catholic Church down to the French Revolu-Church down to the French Revolu-Church down to the French Revolu-tion, that Divine authority to govern in temporals comes primarily to the rulers, not to the community, and al-ways through the Church. This is a most extraordinray statement. Whatever the precise theory of Pope Boni-face VIII. may be, it is certain that he stands at the apex of those who exalt the Church over against the State. Yet it is certain that even in the in-troduction of the Unam Sanctam he distinguishes the civil from the ecclesiastical power, however much he may appear to subordinate the former, while in his supplementary declaration he allows that the State has a distinct mandate from God. President Eliot's

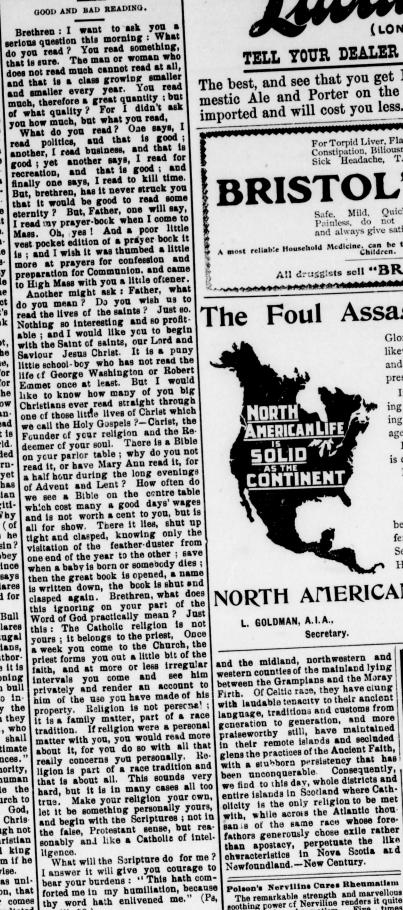
account, therefore, seems to break account, therefore, seems to be a down at the very beginning. As to Bellarmine there is no doubt, although he died 168 years before the French Revolution. His doctrine, French Revolution. moreover, substantially answers for that of his Order, while it has been for

two hundred years set forth by the Holy See as orthodox and safe. Now he expressly denies that Christ's mandate to the state is given Him as Head of the Church. He maintains that it is given by Him as King of the world. Moreover, nobody has ever pretended that the mandate of heathen governments comes through the Church ; yet the Church, from the Redeemer on, has always allowed that extra-Christian governments are intrinsically legitimate. Says St. Ignatius Loyola: Why should I not obey a heathen prince (of course for civil ends), so long as he does not enjoin any manner of sin? So far, I will obey him as I would obey Christ Himself. A heathen prince may be a just and efficient ruler, says Loyola, and as such St. Paul declare

that he is to us the minister of God for Moreover, Alexander VI. in his Bull concerning the Guinea coast, declares that he can give the king of Portugal authority to shut off other Christians, but that he can not give him author-ity over the infidel kings, because it is not his to give. The same reasoning applies, of course, to his American bull of division, and it was always so interpreted by the Dominicans, by the Inquisition, by the Jesuits, when they came up, and by Pope Paul III., who excommunicates every one who shall try to break down "the legitimate try to break down "the legitimate authority of the Indian princes." Here, by the very highest authority, in its various forms, the most of human governments, standing outside the Church, are declared by the Church to be the legitimate ministers of God,

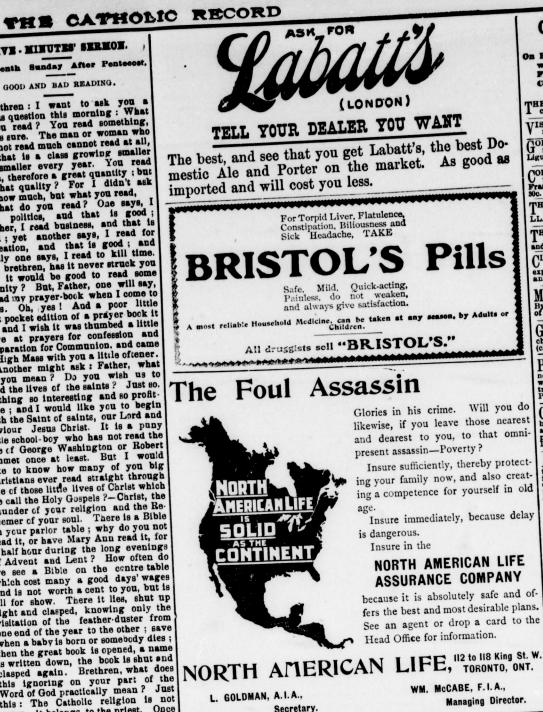
controlling alike heathens and Chris-tians. Bellarmine, indeed, though not Naturally a small body is more ex-tians. Bellarmine, indeed, though not posed to the vice of heresy hunting the Dominicans, allows that a Christian posed to the vice of heresy hunting the dominicans, allows that a Christian nation under an unconverted king may be authorized to depose him if he The notion, then, that is was uni-

cxviii. 50.) It will strengthen your faith.



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OCTOBER 5, 1901;

OUR BOYS AND GIRLS.

A TRUE STORY.

CE

The following is one of the many favors granted by our Lord to those who are devoted to His Sacred Heart, ity and one that happened under the per-sonal observation of the writer, who deems it a privilege and a pleasure to

publich the same. During the summer of 1899, a entieman hailing from one of our gentieman maning from one of our large northern cities appeared at a quaint old spot not far from the summit of the Blue Ridge Mountains. He seemed worried and extremely nervous and it was evident that some sorrow

was weighing on his mind. At first he made no friends ; in fact he avoided all communication with those around him.

The Sunday after his arrival he arose early, as was his wont, and was soon seen walking to and fro on the porch in front of the place at which he was staying, evidently lost in deep thought. His attention was aroused by the sudden stop of a carriage in front of the inn where he was staying.

The bright happy face of a stranger attracted him, and he longed to know who he was and where he was going. On inquiry, he was told that the new arrival was on his way to church. All during the day, as he afterward said, he felt a desire to speak to the young man. Fortunately, in the evening he received the desired introduction.

received the desired introduction. "The people here have service rather early," he said in the course of the conversation. "Yes, we have Mass at 7 o'clock." "Mass ! Mass !" and, as he repeated the word one might have seen his check

the word one might have seen his cheek crimson. A few inquiries brought out the fact that he was a Catholic, but had strayed from his faith long, long

ago. It is said that an open confession is It is said that an open contession is good for the soul, and certainly never was this more strikingly verified, as the sequel will show. The great faith and love of God shown by his new-found friend made him long for his lost faith, which he had so carelessly thrown every for the pleasure of the thrown away for the pleasure of the world.

The story of his life won the sympa thy of his hearer. It seems that he was the only son of wealthy parents who had lavished upon him ever mark of parental love. After he lei college he held an important position large banking house, but wit in a vorldly success came spiritual decay Finally, dishonest work was discou he was accused, and his resig ered ; nation demanded.

He protested his innocence, and r quested a more thorough investigation but everything pointed to him as th guilty party, and it was only h father's name and high standing th saved him from criminal prosecution Even his friends believed him guilt and his father, enraged at his su posed guilt, disinherited him.

one believed him innoce Only and that was his mother ; but he w even denied the pleasure of seeing h before he left.

"Five years have passed sin then," he said, "and I have ne seen her. My father says he co never believe me innocent till I est lish my good name and am restored my former position of trust. That will never come. I have hoped, hoped in vain. How could heaven so upiust? "But," interrupted his frie

"were you true to heaven? E you not told me that you threw a the faith that God had given y You sought justice from man, but not obtain it. Why not ask merc God? Why not seek the Heat Jesus and place your case be

tirely die out within it.

Even where propositions have been pronounced heresy, it does not follow 1 that the propounder has been pro-nounced sheretic. He may have died before the question was decided. Thus five propositions of Bishop Jan-senius' book, the Augustinus, have been pronounced heretical, yet the has never pronounced the Church Bishop himself a heretic. She has been willing to presume that had he lived to hear the sentence, he would have accepted it. Those whose harsh zealotry cast his body secretly out of his cathedral and buried it in unconsecrated ground, had no authority from the Church to do this. There have even been found people capable of proposing to do the same for Bossuet.

Of course, then, it is not to be imagined for a moment that the Canon Law is disparaging the doctrinal infallibility of the Church, when it says : "God, in His judgments, always rests on infallible truth. The Church is sometimes compelled to depend on the uncertain and variable reports of men. Therefore it may well be, that he is loosed in the judgment of the Church who is bound in the judgment of God, and that he is bound in the judgment of the Church who is loosed in the judgment of God." Here, we see, the reference is only to the possibilities of error in judging persons, which the Church fully concedes, not to any possibility of error in determining doc trine.

It seems somewhat difficult to ascertain precisely what really was the theory of Boniface the Eighth as to the relations of Church and State. Nor is it of any very special importance to decide, inasmuch as it is set forth only in the introductory argument of the Unam Sanctam, and reasonings, even of a decree of faith, are confessedly not binding on belief, as is shown alike by Bellarmine, Perrone, Bessler, and virtually, through him by Pius the Ninth, as well as by the general consent of Catholic theology. I may re-mark that Professor Faulkner, for himmark that Professor Faulkner, for him-self and me, having consulted the theo-logical professors at Washington, re-ceived from them the same reply, as of course he would. Bellarmine, Perrone, Fessier, Pius IX, the Washington pro-fessors, and the general body of Cath-

alike by Pope and incan and Jesuit, and by Boniface the Eighth himself. CHARLES C. STARBUCK.

Andover, Mass.

CHARLES C. STARBUCK. Andover, Mass. • "We do not quite understand how Rev. Mr. Starbuck can say that it is Catholic doc-trine to believe that God "may acquit a man of heresy whom she (the Church) has con-demed and warrantly condemned ;" nor do we see how he can reconcile such a statement with his own more correct language in the second sentence of this paper : " Undoubt-edly every Roman Catholic is bound to be-lieve that an anthentic condemnation by the Church of any proposition as heretical is in-fallible," and, therefore, ratified in heaven. As to Rev. Mr. Starbuck's recitation from Canon Law, which he has now given us several times, we hardly know what to say. One can not easily carry the Canon Law around in his vest pocket, nor store its contents away in some corner of his memory for ready use. The statute law of Massachusetts with its commentaries would take up less space. We should like to see, therefore, such refer-ence as would enable us to read in the orig-inal this peculiar provision of the Canon Law. Whatever grain of truth there may be in the statement properly understood, ap-portion in Mr. Starbuck's presentation. To understand and correctly interpret any law, one must know its purport or intent, its ex-act wording and context. Now, there is a stoked it as genuineness : we fear he has taken it at second hand. Rev. Mr. Star-buck's trustfol reliance on the accuracy of others is shown in his treating seriously the spurious quotation which Rev. Dr. Foster makes from the Unam Sanctam.-(Ed. Re-view.) walked at large because 1 nave sought after thy commandments." (ibid. 110) It will keep you out of the saloon and other occasions of sin. "Sinners have laid a snare for me, but I have not erred from thy precepts." (ibid. 110 hope: "I have purchased thy testi-monies for an inheritance for ever, because they are the joy of my heart.' (ibid. 111). Brethren, the reading of a chapter or two daily in the Holy Scriptures is both a cure and an antidote of sin ; will make going to Mass and receiv ing the Sacraments easy and joyful, Amen.

ed Benedictine says :

The Effect of the Love of God.

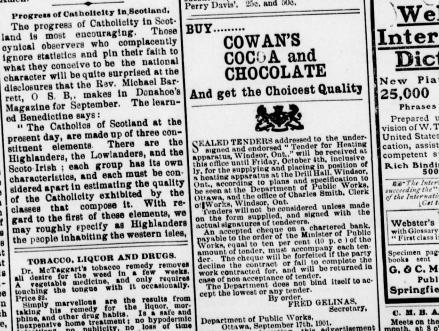
Because they saw the love of God in everything around them, the immediate companions of the Saviour found the world a new world. The joyous and cheerful aspect of their life strikes every careful reader of the life in Gallice. Is God Father? Then we are children. The soft breath on your check is God's breath. The joy of life, as you look out on the morning, as all nature sings its song of praise, is the echo of His present joy. And at night, when you sink to sleep, that blessing is the blessing He gives His own. So you find Him in the sun-shine, find Him in the cool of night, see Him in the stars of the infinite Heaven

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and believe me, He will not fail Make the devotion of the nine Fri in His honor ; pray to Him with your soul ; tell Him you are sorry the past, and ask His pardon, pro ing to lead a new life if He helps

votion of the Sacred Heart, it agreed that both should make the Fridays. The novena began of first Friday of September and o morning of the first Friday of Og at one of the early Masses, in a c in Baltimore, the unfortunate g man kneit before a statue of the S

in your trial."

Heart. "O my Jesus," he prayed, " Thee with my whole heart. sorry for having offended The

After a few explanations of th

merciful to me, and if it is Th will, restore my good name an me back home. At 11 o'clock the same day ceived a telegram calling him

The real culprit had confess crime Our friend reached home a

met by his anxious parents, w saw their mistake. Of the n with his mother we shall say n for there are in life scenes st that we draw a vell over the keep them only in memory. There was, he said, nothing to forgive show the trial head

to forgive, since the trial had him a grace that led to a bet He was at once restored to his position, and instead of prosecu real thief he has shown him t of his ways and he bids fair to a true apostle of the Sacred Annals of St. Anthony's Shrin

A Protestant's Advic Charles Kingsley thus cou a friend : "Make a rule, and a friend: "Make a rule, all God to help you to keep it; possible to lie down at nigh being able to say, 'I have i human being, at least, a little little happier, or a little h day.' You will find it easier think, and pleasanter."

may roughly specify as Highlanders the people inhabiting the western isles, TOBACCO, LIQUOR AND DRUGS.

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