

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCVI.

Goldwin Smith's attack, in the Atlantic Monthly, on Pope Pius VII., touching his relation to the divorce of Napoleon from Josephine, has been cogently answered by Father Brann, and there are one or two points that will bear to be added.

Professor Smith sarcastically says, that at least Pius VIII., in the matter of the divorce, did not show Hildebrandine courage.

I can not say whether Pius VII. showed Hildebrandine courage touching the divorce, because I can not call to mind that any notable divorce case ever came before St. Gregory VII.

Innocent III. is not commonly viewed as lacking in courage before the princes of the world, and Pius VII. exactly followed the precedent of Innocent, which is also the settled use of the Holy See.

John of England, the last man towards whom Innocent can be accused of lacking courage, had lived for a good length of time with Hawisa as his wife.

At last, however, the lustful tyrant became enamored of Isabella of Angoulême, although she was betrothed to another man.

He assembled a council of his French Bishops, and pleaded nullity of the marriage with Hawisa, on the ground of undispensed consanguinity.

Perhaps the Bishops would have confirmed his plea, even had they been morally free, but as John married Isabella of hand, without waiting for a dispensation, although she was just as nearly related to him as Hawisa, we can not help suspecting that the episcopal court had an uneasy remembrance of that English deity or arch-deacon whom John, I think before the divorce, had done to death by enclosing him in a cage of lead.

Innocent replied: "I was obliged to act for Queen Ingeborg because she appealed from the sentence of the French Bishops, and I found that this was futile, a mere servile compliance with a domineering will."

And, indeed, remarks an English Protestant writer, speaking of this case, life would have been simply intolerable, if a regular episcopal sentence, from which nobody wished to appeal, could not be safe against the rush of a sudden intervention from Rome.

There might conceivably be an instance so evident and so flagrant as to require, without appeal, an evocation of the cause to Rome; but in general, as we know, the Pope holds himself bound, directly, by the rules of the canon law, and the settled precedents of the Holy See.

Now the relation of Pius VII. to Napoleon and Josephine was exactly parallel to that of Innocent III. to John and Hawisa.

Moreover, the declaration made by Napoleon to some friends that, although he consented to the Church ceremony,

he should expressly withhold sacramental consent, in view of a possible marriage with a princess, had unquestionably, by this time, become known to the Pope.

It seems, as Father Brann well suggests, of all things the least conceivable, that Pius VII. should be taxed with a want of Hildebrandine courage when he had done the very thing which still causes the fame of Hildebrand's courage to resound throughout the world.

I do not think that Barnabas Chiaramonte was more courageous than the monk Hildebrand.

First, Henry IV., though powerful, was lord only of central Europe.

Secondly, Pope Gregory was never, personally, within the power of the Emperor Henry.

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FIVE-MINUTE SERMON. Fifth Sunday After Pentecost. FORGIVENESS OF INJURIES.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift. (Gospel for the Day)

There are few things in common life, my dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments, who have grudged against some of their neighbors and never speak of them; perhaps never answer, even if spoken to by them.

How these people get through their confession and receive absolution is as surprising as that they should make the attempt to do so.

Now, let us be distinctly understood that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given with a view to renewing friendship, or even out of ordinary politeness, is, in almost every case, a mortal sin.

Of course I do not mean that in so when the omission comes from inattention or carelessness; nor, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put of reconciliation for a time without danger.

But you may say: "This person has injured me grievously. He or she ought to beg my pardon." Perhaps this is so; though often, if you could see your own heart and that of the other as God sees them, you ought to beg pardon as much as he or she. It is rare that an unprovoked injury is done by any one consciously and without what seems a pretty good excuse to himself.

Let us have, then, no more of this. If one is not willing to be in charity with his or her neighbor, let him or her not come to confession, or at least, if coming, take care to state the matter as it really is.

WHERE HAPPINESS IS FOUND. Is happiness unattainable to man? Is that craving which is in each of us after a condition of perfect bliss doomed to eternal disappointment? Not at all. It is a longing put into our hearts by Him Who made us; and as He is sovereignly good, He could not have given us a wish which is boundless bliss and refused us the fulfillment of the desire.

When then is that happiness to be found? It was His very purpose in coming down to earth to teach us the way to full and lasting beatitude. If it could have been established on earth, He would have known how to do it; and in His goodness He would have done it. But no fortunate condition possible in this life was blissful enough to satisfy His love of the human race.

That credit is not to be given to all men; and that men are prone to offend in words. But he, who trusteth in Thee, O Lord, and seeketh Thee with a simple heart, doth not so easily fall. And if he falleth into some tribulation, in what manner soever he may be entangled therewith, he will quickly be rescued or comforted by Thee; for Thou wilt not forsake for ever him, who trusteth in Thee.

Thought For To-Day. The act of entering religion is the most perfect and complete immolation and offering of oneself to God, the putting aside of all creaturely concerns. It is what Father Coleridge in a beautiful sermon on death defines death to be. It is, he says, the most complete giving up of oneself to God, placing ourselves thoroughly and with full trust in His arms, facing the unknown, and binding our hands and giving ourselves completely up to His.—Father Dignam, S. J.

Tobacco and Liquor Habits. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires sucking the tongue with it occasionally. Price 25c. Truly marvellous are the results from taking his remedy for the liquor habit. It is a safe and inexpensive home treatment. No hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address: Dr. McTaggart, 75 Young Street, Toronto.

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REFORMATION HISTORY.

EMINENT CRITIC GIVES HIS VIEWS ON LATE PUBLICATION. Dr. James J. Fox writes a critical paper on the Cambridge Modern History, the work outlined by Lord Acton, in the May Catholic World.

It is saying that the present work is impartial, we mean that there is no trace, to borrow a happy phrase, of the man who writes history with a purpose."

Those who never weary of recounting upon morality and intellectual progress in England by the establishment of Protestantism will find food for reflection in the pages of Dr. Gardiner, Mr. Pollard, and Mr. Bass Mullinger.

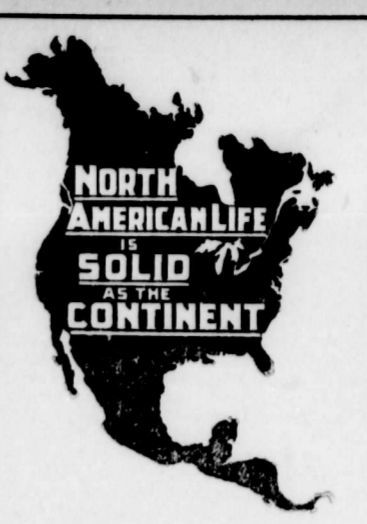
No Drinking Men as Elevator Builders. "I'll tell you what it is," said the old elevator constructor, as he puffed confidently upon a short stemmed pipe.

NATURE'S WARNING SIGNAL. The cry of a baby is nature's warning signal that there is something wrong, if a little one is fretful, nervous or sleepless, the safe thing to do is to administer a dose of Baby's Own Tablets.

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NOVELS AND ROMANCES THAT ARE UNWHOLESALE AS TO SENTIMENT AND FALSE AS TO FACTS.

A Unitarian contemporary, the Christian Register, in a strong editorial "Concerning Divorces," says: "As matters are, our chief danger is a solidifying of public sentiment in favor of so loose a marriage relation that the family will be undermined."

It would have the misnamed compelled to live together in misery? We would have the people taught that their misery is probably largely due to themselves and not to their companions.

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Young Patmore was some other fellow who couch that lovely June catch a glimpse of him he lay, in the big chivalrous, a smug, d he turned his head. I wan, thin creature the graduating college class fore! Why, he didn't k and aches meant until three months—or was ago when he slipped wrenched his back, lit hard stones, and lay hours unconscious.

And to waken to a misery and helplessness from his perhaps too that he could never again active giant that he were the dreadful w repeating themselves brain. Why, if he didn't care to be o always had his way, over and over aged, t had had been born F a lucky fellow?

His mother was a whose idol was this graduating there was abroad, and then Doe him a place as assistan additional study unde chance covered by a Elston had a large a Patmore's future was

But that was over three fine physician mother had consulte must be no thought of Patmore lay there beams on the floor w any one ever have su too cruel to be bor must went on beea beautiful. He read a mous; and put her hand on "Poor boy!" she said like it at Aunt Elston that it's a lovely plac Patmore frowned

will be gay, I've no better than imprison people who can go s strong enjoy anything suppose I can read a the; that's about t "Here's the carriage help you," said Mrs. The tall colored man and helped the young porte cochere, and in some carriage. Hi with pillows, suitea they were whirled aw Patmore had been g almost crushed o gaining every day I Patmore denied this, improving and still did. A few days aft cousin Marta had a for a week. She sa her cousin up," but little of them. He e every party, but of he now. He had mung these lives! He lay in a redlin road a new story, de different to the laug ter which came thr dow from the piazza a clear, distinct view of Marta, who all spoll Of course I'm sorry it's a terrible blow. felt almost crushed o can't understand it, and shunning ever dead. Why, father several openings fo study medicine. would mean to so And if he can't be a be even a semi-inva half the time of h hard and support himself. And he that it's hard. He early and deny him his strength for h young and fond of what I call hard, everything compa Steadman."

The voice pause nervous, timid or sure, Marta, that around!" "Oh, yes," said "I saw him an hour his book to his favo big trees. Poor f feel sorry for him, I think he's like a so sad and so in I'll tell you, he's ing to me," said h'd get to work at the advantages he may be hard heart sorry for that poor do for him. Man twenty pounds sin she hasn't a happy cross follow to car nerves. I know if all the time, and are unacquainted."

"Well, I agree Elsie Maybue. a real martyr; a mournful and be lo "He'd better lo and self-pity is t thing. No strong itself. Think of overcome all h kept right on an, lied about and d less days. Oh, patience with Mar cousin!" "You shan't Marta said warnly. Come, let us play to their game, H storm they left be Dick Patmore with wrath. He l times at Doctor El daughter just lon had admired the Katherine Elston independent way

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