Baored Heart Review.

PROTESTANT CONTROVERSY. ST & PROTESTANT MINISTER.

XLIV.

thus early that they have no teaching force in astronomy, and that, therefore, Pythagorean astromony can not be heretical. Yet might it not, when the medieval world, both of thought and religion, had settled definitely on another foundation, have become a decidedly disintegrating force to make active propagands for this Pythago-rean opinion ? Assuredly. This had been simply a sudden great intuition of the Samian philosopher, and it float XLIV. In our last we have shown how more divide the decrees of Trent into the doctrinal and disciplinary by merely observing whether the Anathema it wellent offhand division this rule serves very well, but does not appear to be scientifically strict. We have formon III De Confirmatione. To asy that the Bishop is the sole ordinary minister of this accrament of itself im-minister it, as we know that in the Bistop is the sole ordinary that the Bishop is the cole ordinary that the Bishop is the cole ordinary that the Bishop is the cole ordinary minister it, as we know that in the Bistop is the cole ordinary to say that confirmation by a Bishop, duly administered, is a laways valid allowed by the Courth is void, is to been simply a sudden great intuition of the Samian philosopher, and it float ed about in the world of thought isolated and unfruitable. It did not come out as a result of coherent reasoning in the past, and it did not yield itself as a basis of evolving reasoning for the future. It was incoherent with the es tablished body of scientific thought, to which religious thought, in its outward and by a priest, unless at least tacitly allowed by the Church is void, is, indeed, a doctrinal statement; yet is is not found in this Canon. The Fathers doubtless held it, but they have not seen fit to define it. They have left it to the Holy See in the way of current administration, supported by theolog-ical consent. The purpose of the Canon thus turns out to be practical, not speculative. It has all the marks of a speculative. It has all the marks of a premather and hereits without any disciplinary decree, but the doctrinal statement which would have made it at reasoned evidence, or any congruity least incidentally dogmatic, is not found in it. It should seem, then, that the Anathema here is not properly a seal of Dogma, but that it marks rather the great practical importance of the Canon, which is directed against levelling tendencies of Wittenberg and Geneva, both denying all essential distinction between Bishops and priests. It implies, but hardly expresses, the COD

condemnation of a heresy. Take another matter, discussed by the learned Recollet friar, Chrismann, ine learned Recoilet Friar, Chrismann, in his Regula Fidei, published in 1854, with the approbation of the order and of the Archbishop of Freiburg. Chris-mann inquires whether the Anathema found in the decree De Reformatinne Matrimonii, and directed against those who shall deny the intrinsic validity of clandestine marriages, sine parocho et testibus, is doctrinal or only disciplinary and decidedly supports the latter judgment.

at present posse sed, they do not prove As far as a Protestant is entitled to themselves philosophers, but an lightly discouraged as "cranks. dissent from a learned Catholic, I should here decidedly differ from Chrismann "Matter out of place " is Dirt, and even Truth, out of place, with no links The Council here is not, as he seems to represent, simply imposing silence on a wearisome controversy. On the conof attachment to other truth, not unfrequently, alike in the Church and in the world of Science, may be, in its trary, it condemns the negative, and exaits the affirmative as the only s ound effects, condemnable Error. opinion. Moreover, the Council is plainly moving within the range of This train of thought is worthy of original tradition. From the begin ning Christians, equally with Jews and following been out further. Andover, Mass. Pagans, held that marriage consists es ntially in the nuptial consent, and LEAGUE OF THE SACRED HEART. that this was signified by the procession of the bridegroom to the bride's house, bringing her back then to his The Triumph of the Papacy. SENERAL INTENTION FOR AUGUST, The Christian use that soon grew up of soliciting the Bishop's ben-ediction, or a priest's, did not recon-Recommended to our prayers by His Holiness Leo XIII. stitute marriage, but gave it an add American Messenger of the Sacred Heart. ed solemnity and sanctity. This sacer-dotal benediction, often, moreover, the On the twenty-ninth day of August, 1799, the venerable Pontiff Pius VI., who had occupied the Chair of Peter only certain evidence of intended Christian marriage, had in many minds overshadowed the essence of the nuptial consent, and the Council seems here, on the indisputable ground of primitive tradition, to be clearing away this confusion by a dogmatic To contradict this Anadefinition. thems, therefore, appears to me distinctly to incur the note of heresy, and not merely of schismatic factiousness, and this I judge to be the general mind of the Church. I speak with submis sion, and if wrong beg to be set right but I propound this as my present judgment. However, although Chrismann seen to be wrong in this particular application, his general reasoning appears very sound. Doubtless, as he remarks, the Church is not bound to confine the Anathema to heretical propositions. She does not, indeed, anathematize simple errors, still less opinions that are not certainly errors, and that may turn out true, even though at present they contradict common opinion in the Church. She does not profess infallibility in the range of opinion, but of faith. Yet, though she does not confaith. demn simple error, she has a right to condemn, and to anathematize, obstinate contentiousness. We must remember that, strictly speaking, no statement, even if here-tical, lies under anathema. A sentence is not a member of the Church, and therefore cannot be put out of it. A sentence has never been baptized, and therefore can never be excommun The words, poor helpless icated. things, are always innocent enough. They can not go to heaven, and they cannot be condemned to hell. It is the men and women who maintain them that are under the censure, not the propositions, except by metonymy Now, may not a person, who is oppos-ing no part of Apostolic Revelation, and who therefore is plainly not a here-tic, be εo factious and fractious and inconsiderate, in maintaining some other opinion, which he cannot prove, as to throw the whole Church into confusion? Would not such a man deserve censure, and might he not even deserve anathema? Certainly he might. Let us take a conceivable illustration. Say that the Church, for a thousand years, had included a certain thousand years, had included a certain small number of Pythagoreans, and that these had followed their master in maintaining that the earth goes round confidence by the sublime spectacle of

THE CATHOLIC RECORD

is showing in France and in every

Before Pius VI., no Pope from St. Peter's time had reigned for nearly twenty five years, and few had experitwenty Everyears, and Tew has experi-enced a more continuous series of troubles than he. Succeeding to the Pontifical throne after Clement XIV., he needed the greatest activity and courage to attempt to remedy the dis-orders which that Pontifi had been unable to repress. Not content with re-forming abuses, he strove diligently to improve both morally and materially, the States subject to his temporal by, the States subject to his temporal power. The improvement of the port of Ancona, the restoration of the Ap-pian Way, the draining of the Cam-pagna and of the Pontine Marshes, the erection of the Sacristy of St. Peter's and of the Vatican Museum, and the tablished body of scientific thought, to which religious thought, in its outward form, had accomodated itself. The time was to come when a place should be found for it, but that time was yet centuries ahead. Meanwhile it was not practically true, but false, for that is false which the body of accessible evidence condemns. Active efforts, therefore, of these supposed Pythagor-neant to make disciples would not have reparation and embellishment of a great number of the Roman monunents, are works that bear testimony to his enterprise and indicate what great things he would have done to beautify the Eternal City had not his energies been prooccupied in combating heresy, repressing schism, and contending with the revolutionary eans to make disciples would not have helped truth, and would decidedly have principles and forces which prevailed helped truth, and wond derived and injured religion. This premature par-tisanship might therefore have been very reasonably condemned, perhaps even anathematized. It would here in lower Europe at the close of the last entury. As early as 1780, five years after

Pius VI. had become Pope, he was called upon to resist the Jansenistic Emperor of Germany, Joseph II., who, under the influence of Datch Jansen-ists, pretended to institute ecclesiastic-it reform which wars raally subvars. al reforms which were really subvers-ive of all religious authority. With out declaring himself Supreme Head of the Church in his Empire, Joseph II. arrogated to himself the right to con voke a national council ; to forbid the promulgation of any decree which he might deem inopportune or injurious to his power; to hear the appeals of ecclesiastics whose misdoings had brought them under censure or penalties imposed by their proper superiors ; to establish or remove diriment impediments to matrimony; to prescribe changes and additions to the ritual and liturgy, and to determine and control the studies of candidates for the To check the evils conpriesthood. sequent on this assumption of ecclesi-astical power, the Pope deemed it ad-visable to go to the Emperor, who received him with politeness, without, however, desisting from his ecclesias-tical reforms. For six long years the Pontiff had to endure the usurpations of the Sacristan Emperor, as he was termed, who grew more and more med dlesome and exacting until in 1788, his subjects in the Belgian provinces revolted sgainst him, and he was forced to appeal against them to the very papal authority which he had en-deavored to limit, undermine and de-

troy. The triumph of Plus VI. over Joseph II. was but a prelude to a still greater one which he achieved over the Grand Duke of Tuscany, brother of Joseph II., and the Jansenistic synod of Pistoia, convened by the Duke, at the sugges tion of the Bishop of Pistoia and Prato, Scipio Ricci. Like all the Janseniste of his time, Ricci knew how to subsidize the press for the propagation of ambition ; and that he can properly his heretical opinions and practices onsider the admiration shown him as Like them he was always ready with insincere until such time as men resuch specious pretexts as the needs of the age, the spirit of the times, and the necessity of accommodating Cathstore him what is his, or at least pro test against the injury done to the Holy olic belief and practice to the taste of heretics and unbelievers and of magni-fying the duty of adhesion and subservience to the State. He advised the Duke Leopold to circulate catechisms in order to spread his views among the people ; he himself issued pastorals against devotion to the Sacred Heart of Jesus, made light of Indulgences, abolished the use of privileged altars," tried to introduce the vernacular into the liturgy, and sought to put convents under the influence of confessors who would propagate Jansenism. Finally, in the true spirit of Jansenism, Ricci was in conduct and speech obsequious enough to the Roman Pontiff to throw himself at the feet of Pius VII. protesting that he had never held the doctrines condemned by his predeces the Bull Auctorem Fide, according to the sense in which they were con-demned; and that he had always been ready to correct any of his sayings which might give occasion of misinterpretation-this in spite of his unsatis factory expression of submission in 1799, and of sentiments in some of his letters written after his protestations to Pius VII., which show that he still remained a Jansenist and looked for the day when his views would find admission. The machinations of Ricci were formidable chiefly because he was sup-ported by secular power, and aided by a number of proselytes who hoped to prosper by his personal influence, and by able expounders of Japsenism brought together from different European countries in which the sect stiff flourished. His errors called for con demnation, not so much because they were new or presented in an original way, but rather because they had been selected from the works of heretics like Wycliffe, Luther, Baius, Jansenius and Quesnel, and afforded the Pope a favorable opportunity for comprising them in a syllabus of errors, which would serve to keep clergy and faith-ful alike from being tainted by them. They were condemned by the famous Bull Auctorem Fidei Issued August 28, 1794, eight years after the so called synod of Pistoia had been convened by the Dake of Tuscany to make a last olemn manifestation in behalf of Jansenism.

as the Liberalists and Secularists of our own time. Unfortunately it could not prevent the political consequences, particularly in France, where the re-volution was largely due to the infla-ence of Jansenistic principles among the French clergy during the previous two centuries. It was this revolution which saddened the declining years of the august Plus VI., and ended at which saddened the declining years of the august Pius VI., and ended at length in making him a prisoner and exile at the time of his death. He was forced to witness the confiscation of the goods of the Church in France, the bloody death of his most devoted bishops and priests, the defection of a gravit number of priests who gave a greet number of priests who gave as ent to the irreligious measur of the Republic by taking the oath of the Civil Constitution, and the abominable events of traitorous priests intrud-ing on sees left vacant by the death or exile of lawful and loyal occupants. The fearless Pontiff condemned the intruders in the Bull Caritas, which cost him first his papal possessions in French territory, and soon after his temporal power and liberty. Rome was taken ; the Roman States were organized as a Republic; the Pontiff was led away captive, and the powers of the earth looked on complacently as the minions of the French conqueror boasted they had abolished the Papal power forever. Dying an exile in the midst of his enemies, the saintly Vicar of Christ still raised his voice in confid of Unrist still raised his voice in coalid ence, and uttered the prayer we have given above, knowing Him in whom he trusted, and well rewarded for his confidence by the triumph of the Papacy in the person of his successor,

VII. With the same confidence the present Vicar of Christ calls on us to raise our vicer of Christ cails on us to raise our voices in prayer for a triumph assignal and as complete as was that of the Papacy one hundred years ago. With reason he can make this prayer, whose own long tenure of the Papal office has been one series of triumphs ; and with reason he can summon us to prayer, since it is one of our perpetual motive or thanksgiving that he has been spared to us so long and so marvellously in the vigor of mind and body which has enabled him to labor so vigilantly and strenuously for the maintenance of strict Catholic doctrine and practice Prisoner though he is, his achievements have obtained for him so much influ ence that some misguided miuds affect to think he is really all the more power to think he is really all the more power ful because he is stripped of his tem-poral authority and possessions. It is strange how men who value as they do every human and worldly advantage, can pretend to think that one who could use every good thing in the world to the best purpose, should be content to be deprived of what is law fully his, because forsooth he has so much influence without it : as though he could not have more still if bless with the temporal means that rightfully belong to him, or, better, to the Church, whose faithful steward he is. They forget that in seeking to regain his temporal power, the Pope is not seeking what is his own but what is Jesus Christ's, that he has more at heart the reparation of a sacrilegious injustice, than the satisfaction of any personal

> from his benevolent rule over the wills of the faithful, will all men derive the See in his person. In union, therefore, with our vener-able Pontiff we must pray for the triumph of the Papacy, for a world wide respect for its authority, for the speedy restoration of its temporal power and possessions, and for a sincere submission to the various enact ments of the one who has been chosen to rule the Church of God. There is much reverence for Leo XIII., not only among Catholics, but among those who do not believe at all, or, at least, as we do ; but with many, even with some Catholics, this reverence may be the tribute of fear more than of love; his authority is so supreme and his influ-ence so great, that they feel these must be reckoned with for the favor of his opinion or influence. Some, too, affect to regard his authority as divine in its origin and most beneficent in its exercise, but their submission is more in word than in deed, and they never fail to attribute to natural causes decisions or decrees that are opposed to their own way of thinking. The triumph of the Papacy means therefore, that justice be done by the FOOD Raised on it Nestle's Food is a complete and entire diet, for Bablee, and closely resembles mothers' milk. Over all the world Nestle's Food has been recognized for more than thirly years as prossessing great value. Your physician will confirm the statement. Nestle's Food is safe. It requires only the addition of water to prepare it for use. The addition of water to prepare it for use. The addition of water to prepare it for use. The addition of water to prepare it for use. The addition of water to prepare it for use the addition of water to prepare it for use to an addition of water to prepare it for use the addition of water to prepare it for use to an addition of water to prepare it for use to addition addition of water to prepare the prepare to addition of the prepare to a state of the prepare to a state of the state of the prepare to a state of the state of the prepare to a state of the prepare to

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what he has been appointed to obtain and keep for Him ; then only will men be moved to see in him the Vicar of Christ, to whom as King belong the is a volume of poems with a true Canadian flavor." Gentiles for an inheritance and the ut--Toronto Globe

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during the troublesome times from 1775 to 1799, died a prisoner in exile, in his eighty-fourth year, at Valence, in France, whither he had been taken by order of the French Directory. Though a prisoner of state, be had been notified to go to Dijon at his own expense, but paralysis of the lower part of his body made the execution of this order impossible. Before receiv-ing the Holy Viaticum, he uttered the following prayer before the Blessed

1899.

not have been the speculative dream, which in the end proved objectively

true, that was put under the ban, but

premature and factious endeavor to

reasoned evidence, or any congruity with the body of established knowl-

edge. That wise philosopher, Pope Sylvester II., had he reigned in 1630,

would probably have avoided the un fortunate bearing of Urban VIII.

towards Copernicanism ; but in the

year 1000 he would doubtless have dis-

couraged the Pythagorean astronomy had it shown itself, and he would have

proved himself a wise man and a care

Indeed, this is no more than society does continually, and with good reason

and effect. Many men, of a dreamy, visionary disposition, have intuition

which, one, or five, or ten hundred

years from now, may prove themselve

true and important, and may take a leading place in the system of knowl edge. Yet if these thinkers now per-

sist in importunate endeavors to com

pel society to listen to them, although

their opinions contradict the necessary

conclusions of ordered knowledge, as

Charles C. Starbuck.

are

ful pastor in so doing.

"My Lord Jesus Christ ! Behold here in Thy presence Thy own Vicar, the Pastor of the Catholic Fold, an exile, a captive, and dying most will-ingly for his flock. In this extremity, I ask of Thee two favors, and I ask for them Thee as from my Father and my Master. The first is that Thou wouldst accord to all my enemies, and to each one of them in particular, Thy full forgiveness. The second is that Thou wouldst restore to Rome the Chair of Peter and the pontifical throne ; that Thou wouldst restore peace to Europe ; and that, above all, Thou wouldst restore to France, which is so dear to me, and which has deserved so well of the Church, Thy holy religion in all its fulness."

This prayer, so worthy of a Vicar of Christ, is still, with slight modification, a timely one as we approach the cen-tynary of the death of Giovanni Angelo de Braschi, the two hundreth and fiftysecond occupant of the Throne of the Since his death six Fisherman. Since his death six Sovereign Pontiffs have occupied that throne, all of them the object and, to some extent, the victims of the revolutionary spirit which has prevailed in Europeduring the past century, and two of them, Pius IX. and Leo XIII., gloriously reigning, actually prisoners as he was for devotion to the rights of the Church. Christ deigned to hear the prayer of His Vicar, and in the person Pius VII. He quickly restored to R mo the Chair of Peter and the pontifical throne, at a moment when the tools of the Directory were boasting that they had crushed the power of the Pope, and had euen abolished it for ever. It is proper then that we should

repeat the touching prayer of the dying Pius VI. on behalf of the

In this Bull Plus VI. has left us noble proof of his loyalty to the faith, and of his zeal for strict Catholic tradition and usage. It may be said to His Master is, and the impulse to acknowledge and serve Him as their King.

ssions and authority, and that true

offer to Christ what belongs to Him and

most limits of the earth for a poss

sion ; and then, too, from his benefi-

cent administration of the goods of the

world which are rightfully his, and



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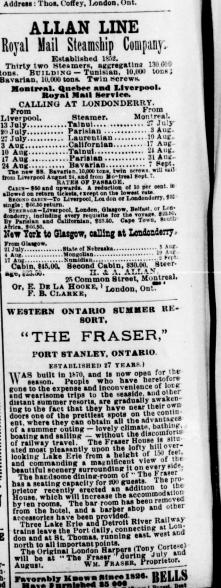
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