

PROTESTANT CONTROVERSY.

In our last we have shown how more than doubtful it is whether we can divide the decrees of Trent into the doctrinal and disciplinary by merely observing whether the Anathema is attached to them or not.

Take another matter, discussed by the learned Recollet friar, Christmann, in his Regula Fidei, published in 1854, with the approbation of the order and of the Archbishop of Freiburg.

As far as a Protestant is entitled to dissent from a learned Catholic, I should here decidedly differ from Christmann. The Council here is not, as he seems to represent, simply imposing silence on a wearisome controversy.

Let us take a conceivable illustration. Say that the Church, for a thousand years, had included a certain small number of Pythagoreans, and that these had followed their master in maintaining that the earth goes round

thus early that they have no teaching force in astronomy, and that, therefore, Pythagorean astronomy 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 propaganda for this Pythagorean opinion?

Indeed, this is no more than society does continually, and with good reason and effect. Many men, of a dreamy, visionary disposition, have intuitions which, one, or five, or ten hundred years from now, may prove themselves leading place in the system of knowledge.

LEAGUE OF THE SACRED HEART.

The Triumph of the Papacy. GENERAL INTENTION FOR AUGUST, 1899.

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 willingly for His flock.

is showing in France and in every civilized country. Before Pius VI., no Pope from St. Peter's time had reigned for nearly twenty-five years, and few had experienced a more continuous series of troubles than he.

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 Dutch Jansenists, pretended to institute ecclesiastical reforms which were really subversive of all religious authority.

The triumph of Pius 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 suggestion of the Bishop of Pistoia and Prato, Scipio Ricci.

This prayer, so worthy of a Vicar of Christ, is still, with slight modification, a timely one as we approach the centenary of the death of Giovanni Angelo de Braschi, the two hundred and fifty-second occupant of the Throne of the Fisherman.

as the Liberalists and Secularists of our own time. Unfortunately it could not prevent the political consequences, particularly in France, where the revolution was largely due to the influence of Jansenistic principles among the French clergy during the previous two centuries.

With the same confidence the present Vicar of Christ calls on us to raise our voices in prayer for a triumph as signal and as complete as was that of the Papacy one hundred years ago.

In union, therefore, with our venerable 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 enactments of the one who has been chosen to rule the Church of God.

The triumph of the Papacy means, therefore, that justice be done by the



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