BY A PROTESTANT THEOLOGIAN. CCCXXXIII.

CCCXXXIII.

It is often said, by Protestants, that it was the mendicant orders which turned the Papal Primacy into Supremacy. There is so much of truth in the statement as this, that the mendicant orders, as being immediately dependent on the Pope, and almost entirely example from ordinary diocesan control. on the Pope, and almost entirely exempt from ordinary diocesan control, gave to the Papal jurisdiction a peculiarly searching application throughout every nook and corner of the Western Church. Yet, as I have said already, they gained the power of doing this only because the uncontested Papal authority was behind them. The first great step towards actuating the imgreat step towards actuating the immediate Papal administration throughout the Church in such a way as to reduce archiepiscopal and primatial authority (which had sometimes been semi ority (which had sometimes been staken by Papal in extent.) had been taken by Gregory VII. almost a hundred and fitty years before these orders existed. Moreover, the Dominicans and Franciscans received their charters from Inno-cent III., out of a plenitude of adminis-trative activity, almost if not quite as detailed as the present curialistic juris-diction. The Papacy, which, in the very century of the creation of the Four Orders, overthrew the Hohan-Four Orders, overthrew the Hohen-staufen Emperors, was doubtless greatly aided by the friars, but assuredly did now owe its authority to them. It was the fountain, they were the streams. Our Protestant writers used to treat

the Popes, much after the style of our friend the correspondent, as guilty of great arrogance in breaking down εpiscopal and parochial authority by the copai and parcellar authority by the large exemptions which they gave to the friars. However, this way of talking is going out of fashion. There is nothing of it in Dr. Alexander Allen's book, incontestably Protestant as he is.

Modern historians, Jessopp, Green,
and the rest, commonly view the "Coming of the Friars" as a great blessing to religion. Then surely it was a great blessing to religion that there was an authority strong enough to secure them throughout the unimpeded access throughout the Church, and to break down all restrain. ing barriers against the reviving spir-itual tide.

Gioberti, we know, is so largely Liberalistic in his way of viewing things, that, although he lived and died in the priesthood and in the communion of the Church, many will hardly own him for a Catholic. Yet he speaks with great disdain of those who dispar age the early Franciscans and Dominicans. He treats these two orders as the founders of a new and permanently higher era of religion, intellectual progress and Christian civilization.

Dante, we know, extols them in like manner. If so, the Papacy, in giving the mendicant orders the great in pulse which carried them into their place of eminence in the Church, was o far from having reached a culmina tion of arrogance, that it rather reached

its culmination of pastoral wisdom.

Gregory VII. had already secured the pastorate from falling into the stagnation of an hereditary casse. Yet he could not save it from a certain heaviness and negligence which for awhile involved the secular priesthood, awhile involved the secular priesthood, and more or less the elder orders. The Christian people, above all the poor and neglected, lorged for the refresh-ing breath of evangelical zeal and human sympathy which passed over them with the coming of the Friars. And although there ensued times o decline in these orders, as such come over every particular human agency since St. John's lamentations concern ing those Churches of Asia which had left their first love, yet no great Christian beginning is abortive.

'The heedless world hath never lost One accent of the Holy Ghost."

By the way, it is a little amusing, in turning over some of our elder Protestant historians, to note their zealous championship of episcopal prerogative against Papal encroachments, when we ember that most of the Protestant churches have abolished the Episcopate altogether, and that the Church England was accused by Dr. Arnold of England was accused by Dr. Arnold of having the form of episcopal government without the reality, It is true, the present Anglican Bishops are much more effective diocesan governors than those of 1830.

It is nice, and it seems to me that it must be good for the health, to have the Church of Rome to fling at, when ever we want to say something spiteful and yet do not want to fall out with our own colleagues. We may be Baptists or Covenanters, and abominate Bishops, yet when we look at the Popes, ady to fight for the episcopal order to the last gasp. I suspect though that the Catholic Bishops who sat at Trent found themselves a good deal more at ease under the wing of the Pope than if given over into the hands of presbyters broke loose, or of princes who, if the Bishops boggled a bit over which it the bishops of surrendering their revenues, could write after this style: "Proud prelate, I made you, and if you stick at what I command, I will unfrock you," at the same time interjecting a truly Elizabethan oath, which I do not care to reproduce. To be sure I rather think produce. To be sure, I rather think that this letter is a fabrication, but it is by no means a bad caricature of the fashion in which this eminent lady could deal with her Bishops. Gustavus Vasa treated his in very much the same style. To be sure, the Bishops of both countries are now reaping the benefit of a general improvement of manners. Bishop Potter said lately that the

Vatican Council had turned the Bishops into "the Pope's curates." The Roman Catholics, we know, vehemently resent this imputation. They point out that a bishop can delegate his authority, whereas "delegated jurisdiction cannot be sub-delegated." However, if it mere as the Potter ways. I do not know However, if it were as Dr. Potter says, I do not know that it would matter much. The Chris-tian multitude are only concerned that the government of the Church should be pure, and effective. How the differ-ent grades of her ministers stand related to each other is, to the laity, something of no great practical import-

The learned Germans who treat this topic make it interesting, as so much scholarship would make anything interesting, at least in the hands of a Dollinger; but when we come back to actual life we don't find the world much agitated over such questions. Arthur Hutton, who has not only abandoned Catholicism but apparently Christianity, and who therefore now views matters from a distance, thinks that Protestants have made rather too much ado over the Vatican action. He very senover the Vatican action. He very sen over the Vatican action. He very sensibly remarks that the relation of the Papacy to the Episcopate is only an affair of domestic polity, and very slightly affects the relation of the Cath-

slightly affects the relation of the Catholic Church to the world, which we have found to be true.

The late Bishop Coxe, of Buffalo, was a worthy gentleman, although when the first Delegate Apostolic came over, Coxe forgot that he was a gentleman, and railed at Archbishop Satolli like a fishwife. Dr. Coxe was greatly grieved and railed at Archbisnop satural fishwife. Dr. Coxe was greatly grieved in soul over Papal usurpations of Episcopal prerogative, yet he himself. I understand, insisted that the presbyunderstand, insisted that the presby-ters of his See were simply his dele-gates, and ought to hold or resign their tenures at his command. He seems to have made no account of the fact that have made no account of the tact that the Church, for eight centuries, had declared that "parish priests have a proper and ordinary jurisdiction." It appears then that he highly approved of Papal, and supra-papal authority, if only it were vested in the diocesans, and only exercised at the expense of

the lower orders of the ministry. That the Pope should claim a much more re the Pope should claim a much more re stricted authority over the bishops themselves, signified that the Church was about to tumble to pieces. This is human nature, but hardly in its most dignified aspect.

We know that the Methodist Church, religiously, and oven politically in

We know that the Methodist Church, religiously, and even politically, is perhaps the most influential body in the country. The Baptists, though still more numerous, aim at no political control. One-fourth of our Governors, it seems, are Methodists. A former Congressman has declared that the United States are the appointed inheritance, not of Methodism only, but of the prevailing Methodist church. In Mr. McKinley's time some declared that it was presumptuous in a Method-In Mr. McKinley's time some declared that it was presumptuous in a Methodist president to disobey a mandate of the Epworth League. Now Methodist church government is strictly oligarchical, as a Methodist professor has lately been showing me. The pastor is the root of everything in the congrethe root of everything in the congre gation; and the Bishop is the root of everything in the Annual Conference. Yet who imagines that Methodist oligarchy is going to overturn American democracy? Nobody. It would not, if every man and woman in the country became a Methodist. The two forms of government have entirely different apdications.

In like manner Catholic Church government is monarchical; yet it no more threatens political democracy now than it did in 1300, when the favorite city of the Church was democratic Florence, and when her special blessing rested on the democratic mountaineers of Switzerland.

We have rather forgotten our friend of the Republican, but we have still weighty matters in hand with him.

CHARLES C. STARBUCK.
Andover, Mass.

THE CHRISTIAN IDEAL.

IT IS EMBODIED IN THE RELIGIOU

SISTERHOODS. By Dr. F. G. Welsh.

Life at best is strewn with many failures, even worked out under the most favorable environments, supported by home and its sacred influen friends, by all the potency that worldly goods and honors can bestow, by all the for the love of God, forsake home, friends, and all worldly honors and vol untarily accept the vow of obedience and poverty, minister to the sick and suffering, without regard to color. This is indeed a sublime, a heroic courage, a courage exerted in a good cause and sustained by right principles, and is one of the noblest attributes of humanity. It is the courage that dares to do its duty at all times, and looks not to man but to God for its reward. It is the courage, supported by the purity, nobility and ex-alted examples of their lives, that has made the Catholic Sisterhood honored and respected the world over.

Who is it that visits the slums of our great cities, ministering to the afflicted, great cities, ministering to the afflicted, consoling the living, comforting the dying, reclaiming the fallen? When postilence sweeps over the land, and mothers desert their babes, and husbands their wives, who is it that presses the cup of cold water to the feverish lips, and closes the staring eyes of the lips, and closes the staring eyes of the deserted dead? Who was it that went on the Southern battlefields to minister to the wounded soldiers, followed them to the hospitals, and tenderly nursed them back to life? Who was it that went with the saintly and martyred Damien to the home of the lepers, washed and cleansed their foul ulcers, nourished their weak and emaciat bodies and pressed the cross of the crucified Christ to their dying lips? Who to day, in pagan countries, are purchasing at the price of their own blood, the child of the untutored savblood, the child of the unfluored save age, to save it from a cruel death and give it the beneficence of a Christian faith? Who are they who carry to the sombre tomb and dismal prison cell the torch of hope, and give to the blighted life the sympathy of human kind? Who

but the Sisterhoods consecrated to God. but the Sisterhoods consecrated to God.

No longer is the despoiler of nations the hero of mankind, no longer is the Spartan mother who gloried to have her son return with his shield or on it, the ideal of Christian motherhood, but we have come to realize that he who devotes himself to the interest of his fellow-height is greater, grander, and low-beings is greater, grander and nobler than all the heroes or kings that pagan philosophy ever supported. And though it be a life of labor and hard-ship, of obedience and poverty, though it be removed from the plaudits and

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admiration of an approving public, though its triumphs are achieved in the seclusion of cloister and convent, though at times the cross is a little heavier and the thorns are a little harder preit is withal the beautiful life of charity, sweet with the fragrance of love and virture, the submission of self that the sufferings of humanity may be relieved. It is the life upon which God's benediction rests.—Catholic Columbian.

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THE TESTIMONY OF THE SPIRIT.

For whosoever are led by the Spirit of God hey are the Scus of God. (Rom. viii 14.)

The end of our pilgrimage, like that of the three wise men, my brethren, is union with our Lord. Of course union union with our Lord. Of course union with God, through His power and His being present everywhere, always exists, whether we are His friends or not. But the state of grace is the union of love. By that union God rules our souls. By that union the Holy Spirit of God, the Third Person of the most of God, the Third Person of the most Holy Trinity, really dwells within us. In the state of grace we are brought into loving contact with the divine Spirit. Now the Apostle, in the words Spirit. Now the Apostle, in the words of our text, wishes to teach us one effect of that wonderful union. "For the Spirit Himself giveth testimony to our spirit that we are the sons of God." That is to say, when the Holy Spirit enters into your heart He announces His coming. He assures you of His His coming, He assures you of His friendship, He excites within you a sentiment of filial affection for your Heavenly Father. How could it be otherwise? Could God be long in our hearts and we be altogether ignorant of it? Of course He does not take away the natural fickleness of our minds; the goods and honors can bestow, by all the power that wealth and prestige can give. Yet how many there are who falter and yield to the burden that oppresses them! How much greater courage, then, is required of those who for the love of God forestes been. on the soul for that exterior action of visible authority and sacramental symbols. It is, indeed, by means of this external order that the Holy Spirit enters into our hearts; it is, besides, only by means of the Church's divine marks, her divine testimony, her divine influence in the sacraments, that we can be quite sure that Almighty God has come down into our souls. Yet the Holy Spirit really has a secret career within us. "Deep calleth unto deep;" within us. "Deep calleth unto deep;"
that is, the infinite love of God calls
into life our little love. He has His
inn r Church in our souls, so to speak;
or rather He brings into His spiritual
and hidden temple all that is outside,
spiritualizes the external order, joins
the purely mental with the sacramental,
and having set our faces in the right and having set our faces in the right direction and started our feet moving direction and started our technology in the right road, He sets us to thinking right, He stirs up noble aspirations, He purifies our feelings, and finally gives us testimony that it is really himself, the Spirit of God, Who has thus

been at work making our inner life such as befits the sons of God. Now, my brethren, as I said before, this testimony of God within us is not like the splendors of Paradise bursting ipon the soul; nor is it so very plain s to be able to stand alone without the as to be able to stand alone without the external criterion of His Church as a testimony of God's friendship, except now and then in the case of some great saint. Yet there are many things in our inner life that, if we study them were a little show that God her become over a little, show that God has been acting upon us. What else is that wonder of the world called the faith of Catholies? Who else but the Spirit of God could give such power to believe very mysterious truths, such a stability of to wavering minds, such a humility of belief to proud minds? And what ex-cept divine love could be as sweet as the taste the soul enjoys in the recep-tion of the sacraments? Call to mind the utter transformation of soul that so often takes place at First Communion remember the flood of divine influence at your Christian marriage; remember how after that death-bed scene your broken heart was cured of its despair when you turned to God; remember how at missions or during seasons of penance, or at one or other festival, it seemed to you that heaven was beginning before its time. All that is God's remember the flood of divine influen-

work on your life. The tender emotion at hearing the divine promises, the loving regret for sin, the joy of forgive-ness, the imagination filled—plainly by no human means - with images of celes tial peace, the understanding as clear of doubts as heaven of clouds, the will strong and easily able to keep good strong and easily able to keep good resolutions, sometimes the very body sharing the lightness and vigor of the soul—what is all this but the embrace of the Holy Spirit? And if one says he does not feel it, and yet hopes he is in the state of grace, I answer that he will not be long deprived of it. Or it may be he is tepid; his soul is not able to feel any more than a hand benumbed to feel any more than a hand benumbed with cold; his ear not hearing because his attention is too much fixed on the voices of the world to hear the voice of the Holy Spirit. His eye is too much dazzled by the false glitter of the world to each sight of the star that leads to our Lead's foot. leads to our Lord's feet.

THE MOMENT OF CONSECRATION.

Rev. Chas. Coppens. S. J., in the True Voice.

No wonder that the golden tongued doctor of the ancient Eastern Church, St. Chrysostom, wrote in his treatise on the priesthood: "During that time the priesthood: angels stand by the priest, the whole order of heavenly powers fervently pray, the sanctuary is full of choirs of angels come to honor Him Who is offered angels come to honor Him Who is offered up in sacrifice. All this may be most easily credited, even from the very nature of the sacrifice which is celebrated. But I have been told by a certain person, who had it from an aged and wonderfully venerable man, to whom God was wont to reveal His secrets, that a clear vision had once been granted to him by God of what been granted to him by God of what went on at Mass. He then beheld during that time a multitude of angels come down on a sudden upon the sanccome down on a sudden upon the sanc-tury, bearing a human appearance, clothed in bright raiment and surround-ing the altar. Then they reverently bowed down their heads, like courtly soldiers standing in the presence of their King. And all this I most easily believe. (B. V1)

believe. (B. VI.)

The lives of many saints narrate similar apparitions. Frequently they were favored with the vision of Christ Himself, whether under the form of a particular on the unlifted lovely Infant resting on the uplifted hands of the priest, or smiling upon him from the corporal on which It lay; or under the aspect, at other times of the crucified Redeemer hanging on the Cross. Thus Bollandus, the founder of Cross. Thus Bollandus, the founder of the Bollandist historians, relates of St. Colleta that one day when she was assisting at a Mass said by her confessor, she suddenly exclaimed at the elevation: "My God! O Jesus! O ye angels and saints! O ye men and sinners! Behold the great marvels!" She saw our Lord as if hanging on the Cross, shedding His sacred blood and imploring His Heavenly Father saying:
"I beseech Thee, My Father, to spare poor sinners and to forgive them for My Father."

My sake. In 1258 in the "Saint's Chapelle in Paris, close to the palace of St. Louis, at the elevation of a Mass, a beautifully child was seen in the hands of the priest by those present. The apparition lasted some time. But St. Louis refused to go and see it, saying:
"Let them go who do not believe that
our Lord is in the Sacred Host: my day." It is the thought first uttered by Christ: "Blessed are they who have not seen and have believed."

Various well-authenticated facts are

on record by which Jesus glorified the celebrant of the Mass himself, who, as explained above is merged in Christ during the consecration. Thus St. Philip Neri was several times seen Philip Neri was several times seem by the faithful present raised above

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the ground while he said Mass, at other times with rays of glory around his head. The priest is a son of the people as is our ruling Pontiff Pius X., but at the altar he is vicar of Christ. performing in the person of Christ the mystery of propitiation.

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