# THE CATHOLIC RECORD

# Bacred Heart Review. **PROTESTANT CONTROVERSY.**

### BY A PROTESTANT MINISTER XCX.

The Rev. Walter Elliot, I believe, found in one of his question boxes this injury : How is it that in some Roman Catholic prayer books of special authority all the pronouns referring to the Pope are capitalized, and those referring to God and Christ, not ?

To this inquiry might be added an other : How is it that, as is said, all the English prayer books used in St. George's Chapel, Windsor Castle, capitalize the pronouns referring to the Queen, and not those referring to God and Christ?

The answer to both inquiries is the same, and is perfectly simple. Orig-inally it appears that all pronouns began with small letters. In course of time, out of courtly obsequiousness, the pronouns referring to a sovereign, re-ligious or secular, began to be capitalized. This use we find common in documents of the last century, as applied to all reigning princes, at least of regal or imperial rank, especially in publications used in the court itself. As the Pope in Catholic countries outranks all other sovereigns, of course this use was found in all documents relating to him, or issuing from him. I believe that the observance of this rule is declining elsewhere or extinct. ant at Rome the conservatism of use in the Holy See still maintains it.

When this courtly distinction was unhappily introduced into prayerbooks, it was happily not extended to pronouns referring to God, Christ, or the Holy Ghost. These were recognized as being above all need of such marks of homage. The use has grad-ually widened to the Divine Persons in on print, but remains shut out, and it is to be hoped will always remain shut out, from the august simplicity of Bibles and books of devotion

The capitalized pronouns, therefore, if there are such, referring to the Pope or Queen, in Latin or English prayerbooks which do not capitalize those referring to God, imply that the Pope or Queen, being only a creature, is not exaited above such honorary distinc-tions, but that the God head has no need of them. The meaning, therefore, is the exact opposite of that which ignorance and suspiciousness lead people to as sume.

It is known that a new Pope is seat ed on the altar to receive the homage of the people. This usage is continually brought up among Protestants as a proof that the Pope, to Catholics, stands in the place of God, and that altar of God itself is not thought too holy to serve as his throne while he receives the adoration of the people. This supposition is confirmed by the use of adoratio for the popular hom

It is an incorrigible habit of Protest ants to transfer instead of Latin terms of ecclesiastical use, in contempt of the fact that the same word in Latin and in English has seldom the same reach of meaning. Of this adoratio is an in-This word, in Pagan Latin, stance. means homage rendered to Jupiter, to a lesser god, or to a prince as repreenting God. It is, therefore, naturally applied in the Church to reverence rendered to God, to saints or to human delegates of God, civil or religious. It the Latin equivalent of the Greek moskuvnais, which means simply "the bending of the knee." There-fore, homage rendered to any one, Di-

been so very unlikely to say: "I be-lieve that my friend here loves Your Majesty a great deal more than he loves God." This is not very much more than the Kaiser has lately claimed for Luke 17, 13.)

himself in addressing his soldiers. Therefore, that very plous man, Frederie William IV., had commis-sioned the Chevalier as his ambassador to Pandemonium, it might have been thought his duty to set out by the earl iest express. One might have thought that Mary

Waddington's learned husband, or even her own reading would have informed her that the Pope's exposure on the altar is simply the last survival of a the very semblance of humanity, and use that was once universal. Of course she had read in Count Manzoni's I at last, Ah, my dearly beloved Christians, there is a leprosy which the eye cannot perceive, but which deforms man more Promessi Sposi how, two centuries earlier, Federigo Borromeo, (cousin of Saint Charles), at his installation as Archbishop of Milan, had been lifted terribly, and makes him more wretched than the leprosy of the body, Archoisnop of Allan, had been inter up on the high altar, at once to rescue him from the fearful press and to ex-pose him to the view of all the people. Why did not Madame de Bunsen re-member this? It would not have and this is the leprosy of the soul, namely sin. Paysical leprosy is a picture of the nost terrible object that the eve can behold; but the soul afflicted by the served her purpose. Nay, scanty as is my reading, compared with hers, and certainly with her husband's, I rememleprosy of mortal sin, ah. what an ap-pearance must it have ! It is an obect that is become similar to the devil. ber, going back still a century more, The glorious image of God is entirely how, not in Italy only, but, in Ger-many, persons of no higher rank than destroyed ; every adornment of grace is obliterated ; the temple of the Holy cathedral canons were lifted on the Ghost is changed into a chamber of altar at their institution in order that Satan and of impure spirits. It can the people might recognize them. The e compared only to a stenchy, putrify ing corpse. Oa, fearful similarity of the leprous soul with the leprous body ! both are the picture of diabolical demodern idolatry of the altar, as the Italians call it, apart from the Host, was as yet unknown, as it still is in Italy. The half closed pulpit did not

Italy. answer the purpose so well. Thus we see that, only three centur ies back, in various Catholic countries. probably in all) cathedral dignitaries lown to the rank of canons were in stalled by being lifted upon the altar. Even the Bunsens would hardly have found the Man of Sin in every modest cathedral canon. Such multiplied in carnations of anti Christ would have rendered him at last far too harmless

counted of. We see here a process of continual recurrence in history. The steps of this are more or less conjectural, but the general course seems clear. First, all cathedral dignitaries whatever are

sible, for even the proverb which pro and amiable a gentleman to be ac claims the voice of mankind says 'Tell me with whom you go, and will tell you who you are." And the Holy Ghost certifies this with the words of the royal psalmist : "With the per verse, thou wilt be perverted."

formity.

17, 27. lifted on the altar by way of institu-tion. Next, the Bishops, deans and archdeacons alone would probably be cus: "He that toucheth pitch, shall be defiled with it, and he that hath fellow ship with the proud shall put on pride." (Eccli. 13, 1.) How many o set forth to view. Then only the Bishops. Then only the Bishops in Italy, where the primitive mode of installation seems to have orpromising young men, have formed acquintances with reprobate companlons and were soon equally as wicked iginated. At present, so far as I know, even this is given up, and, as in so and depraved as their so-called friends How many innocent virgins have many cases, a custom once universal is

now confined to the election of the Pope alone. Thus we see that the Pope's elevation on the altar after his election ha came equally as vicious as their vile associates. Ah, yes, no leprosy of the nothing whatever to do with any act of worship, or any claims of divinity. It is simply the now unique instance of

use which not very many ages since was not improbably observed in the case of every Catholic Bishop, at least in Italy, which was also observed in the case of very inferior dignitaries, and which probably originated in motives of simple convenience. I acknowledge that the present isola

tion of this ceremony exposes it to seran outcast not from the companionship ious misinterpretation. This may be a very good reason for disusing it. I of men, it is true, but from the comhowever, excuse the Bunsens is his enemy and the angels turn canno for their encouragement of the vulgar and blasphemous misunderstanding of it common among Protestants. Baron Bunsen was a very amiable man, but

#### FIVE . MINUTES'SERMON. THOUGHTS ON THE SACRED HEART. Thirteenth Sunday after Pentecost. Let us love with all our strength :

LEPROSY OF THE SOUL. let us love ever more and more ; let us embrace our dear wounded One, whose "Jesus. Master, have mercy on feet, whose side and whose Heart were "Jesus, Master, have mercy on us pierced by the impious ; let us keep With these words of intense and child-like confidence, the ten lepers of the close to Him that our hard and impenitent hearts be bound at last by the bond of His love, and wounded by its gospel implore the mercy of the Divine Physician. They had reason to sue arrows.-St. Bernard. for mercy, for there is not a more filthy and horrible disease than leprosy,

bringing it inevitable death.

Furthermore, it is not only the most

detestable, but also the most contageous

tact with these deplorable lepers. is in

the greatest danger of being infected

with the loathsome disease. Is it not similar with the leprosy of the soul?

sinner, a reprobate? This is impos-

Again we read in Ecclesiasti

taken service where immoral persons

by their shameful and impure conver-

sation destroyed their innocence of

heart, and very soon their souls be-

body is so contagious as the leprosy of

Corporal and spiritual leprosy are

elatives, not only by their detestable-

ness and contagiousness, but by the

sad consequence which follows those who are afflicted. The corporal leper,

is an outcast from the world, for no

one, even his nearest relatives, will

associate with him. The sinner also is

panship of God and the angels. God

The leper on account of his loath-

some disease, is not in a condition to

nercy and

away from him in disgust.

the soul !

The gift of our will has such an em. pire over the Heart of God, that it decovering as it does the body with mattery boils and carbuncles, causing termines Him to unite Himself to our lowliness.-St. Theresa. it to emit the foulest stench, destroying

So great is the gratitude of the Heart of Jesus that the most trivial acts done out of a motive of love, a word spoken for its glory, a mere thought directed toward pleasing It, is not only richly rewarded, but is paid a hundredfold ; as Jesus Himself tells us : "You shall receive a hundredfold."

How good it is to be with the Crucifr ! I wish to make there three taber nacles, one in the hands, another in the feet, and the third in the wound of the Heart ! There I wish to rest, there wish to read, there I wish to speak. -St. Bonaventure.

If you cannot every day pass quarter of an hour at the foot of the altar or in your oratory, one moment remain thoughtful, and in the silence of your soul, listen to Jesus : He has something in His heart to tell you.

It is to the Heart of our Saviour that we owe all the favors which we have received, such as redemption, our voca. tion to the faith, the pardon of our sins. -St. Alphonsus Liguori.

The first means of obtaining true de-One coming in frequent convotion to the Sacred Heart is prayer. Of all the prayers we make there can be none more agreeable to our Lord than to ask Him for grace to love His Sacred Heart. Can anyone have companionship with wicked persons, without becoming a

# THE INFLUENCE OF THE PRESS.

There is no country in the world in which the Catholic press is so vigorous and so well supported as in Germany. There are at present 305 Catholic papers in the Fatherland, and these irculate among 1,200,000 subscribers. It is no exaggeration to say that with out this religious press and the com pact organization which it has created and preserved, the past triumphs and the present strength of the Catholic party would be impossible. In Ger-many, parents urge their children to read Catholic papers, and strongly for bid them to read secular journals.

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# SEPTEMBER 1, 1900

# OUR BOYS AND GIRLS. The Little Artist.

In a volume of reminiscences recently published it is related that at an exthe nition of the Royal Academy considerable notice was attracted by the picture of a magnificent dog, chained to its kennel and carried away by a flocd. A gentleman hurried off to the painter to make an offer for it ; he rang at the door of a small garden. When the wicket was opened he saw a boy playing with a hoop with some other little fellows. He inquired of

the children : Does Mr. Landseer live here?" "Yes," replied one of the boys. "When may I speak to him?" "Now, if you like ; I am Mr. Land-

" But," explained the visitor, "it is your father I want to see. I have called about a picture of his at the

academy." "Well," said the child, "it is I who am exhibiting the picture." He was then a little over fourteen years old. Though Landseer's genius was cultivated early, it was no forced plant. His technical powers were prodigious. He was once present at a party when the conversation turned upon feats of manual dexterity, and a lady ex-

claimed : "Well, there is one thing nobody has ever done, and that is to draw two

things at once !" "Oh, yes; I think I can do that," returned Landseer; and with a pencil in each hand he drew rapidly and simultaneously the profile of a stag's head, with all its antiers complete, and the perfect profile of a horse's head. Both drawings were full of energy. Landseer painted deer and dogs as

no one had ever done before, and was said to have humanized their expression. He was fond of outdoor sports. but when deer stalking in the Scottish Highlands, often disgusted the gillies by leading them on a long tramp with more sketching than shooting. On one occasion the men were astonished, just as a magnificent stag came in the way to have Sir Edwin's gun thrust

into their hands, with the words : "Here, take this !" while the sketch while the sketch book was pulled hastily out. The gillies could not refrain from expressing a forcible opinion at this conduct among themselves.

"But," one of them added, "Sir Edwin must have understood Gaelic. for he was out of temper for the rest of the day.

# The Land of Easy Tasks.

"Oh dear !" grumbled Bobby Scott, as he threw his arithmetic aside, "it's nothing but hard sums all the time, and no one to help me. These fractions won't come right, and what's the use of trying any more? I wish I could go where there's nothing hard in all the world. If a fellow wants to play a game of ball, his garden must be weeded first. And if there's a cir cus coming to town, as there is next week, he's got to earn the money for his ticket. If things came easy, I know I'd be perfectly happy, but I'd just about as soon go without if they've got to be worked for."

Bobby had hardly finished saying this when the page in fractions began to grow very dim, and suddenly one of the ciphers resolved itself into a big balloon, and Bobby found himself sail-

ing away in it. Presently there was a bump, and the balloon landed. got out of the thing and looked Bobby around bewildered. He thought himself in the land of the Arabian Nights, such place, for everythin was so wonderful and queer. Beautiful flowers kept springing up as if by magic. But the little people who stood around did not seem to notice them or to care to pick them. Bobby ran eagerly and gathered bouquet, but immediately the flowers lost their charm, and he found himself throwing them down again. Scattered all about the streets were gold and silver coins. Bobby's eyes stuck out with excitement when he saw them. Now, he thought, he could pick up enough to go to circuses the rest of his life. "Was there ever such luck ?" he exclaimed. "Why, it is the next thing to finding Captain Kidd's treasure He eagerly seized the glitter. ing pieces and began to fill his pockets. But no sooner did he possess them than their value was gone and he cared no more about them. "What does this mean, where am I?" Bobby inquired of one of the little people who had gathered around to see the newcomer. "Why don't all these things please me?" Because you are in the Land of Easy Tasks. Nobody has to work for anything here, and nobody prizes any thing." "How strange !" answered Bobby "I thought the easier a thing came, the more fun a fellow got out of it." "You'll see you're all wrong if you stay here long enough," replied the tle man. "Don't you have to plant seeds in your gardens and weed them?" in-quired Bobby curiously. "Goodness, no, boy! All you have to do is to wish for flowers, and they grow and blossom. "And isn't the money ever earned here, and is nobody paid wages? "Of course not. We don't know what you mean by such questions. I tell you, you are in the Land of Easy Tasks. The next place Bobby visited was a school. The arithmetics used here had the problems all worked out in them, the geographics were mere picture books, and as for the spellers, they were the queerest of all. The teacher simply pronounced from them, and im-

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vine, celestial or human, who is en-titled to be saluted by the bending of the knee, is adoratio. In other words, adoratio is the exact equivalent of our English "worship " in its elder sense as found in the version of 1611, I Chronicles, 29: 20: "worshipped the Lord and the King." I notice that the Revisers, in spite of the modern Protestant limitation of "worship" to the reverence paid to God, have thought it needful to re translate this DASSAge.

Adoratio, therefore, may be thrown out, as having no force of evidence in It simply means in the conclave, the homage paid to the new Pope by the Cardinais, and out of it by the people. As to the exposure on the altar, it is not merely uninstructed or moderately instructed Protestants that interpret it as a singularly aggravated act of idolatry. Mary Waddington, herself a woman of uncommon attain ments, and the wife of the profoundly learned Baron Bunsen, who was steeped to his eyes in the knowledge of Chris tian antiquity, does not scruple to in-singate that in this the Pope shows himself the genuine Man of Sin, exalt. ing himself above all that is called God or is worshipped, "so that he, as God, sitteth in the temple of God, showing himself that he is God."

Mary Waddington's authority in this matter was deepened by the fact that sheand her husband resided for twenty five years in the Pope's capital as Prus ambassador and ambassadress She also adduces the Russian envoy as saying to her in 1846, when the new Pope Pius IX. had just been lifted on altar of St. Peter's or of the Sistine Chapel: Well, this does look like 2 Thessalonians. But alas for me, poor schismatic, who am I, to judge? was not his schism that disqualified him, but perhaps we shall see that it was something else.

We may wonder that Chevalier and Madame de Bunsen, if the Pope was thus discovered to be the Man of Sin, would consent to be deputed to his court. But we must remember that they were Prussian subjects. Archof a good Englishman that he should love the king as much as he loved God. A Prussian cannot be let off so easily. A Prussian Cranmer would not have bishop Cranmer only made it the mark

separated from God, able to merit any-Vetzer and Welte sav of the Roman Catholic Church was so thing for eternity. Although he prays constantly, fasts severely, scourges himself, gives his wealth to the poor, intense, that, diplomatist as he was, he hardly contait it within the ould ounds of ordinary propriety. he can expect no eternal reward, for CHARLES C. STARBUCK. his works are performed in a state of

Andover, Mass.

BYRON'S DESCENDENTS CATHOdependent on the mercy of others, in a similar manner the unhappy sinner LICS.

he must thank the divine longanimity of God that his spiritual death has not long ago been followed by an eternal death. Oaly the frail All the direct descendants of the poet Byron are Catholics. Many of the de-scendants of Sir Walter Scott thread of life kept him from hell which -throughhis daughter, who mar -ried J. G. Lockhart, and was burned under his feet. The Lord could al any moment have severed this link converted to the faith-are Catholics. The only surviving daughter of Na-thanial Hawthorne is a Catholic. Byron but through His great mercy, He has not done so. Oh, hopeless and truly deplorable is truly the Poet Laureate of St. Peter's,

condition of the soul when separated Rome, no one else having written a line about that Cathedral of the World from God ! Can you imagine any thing more terrible, and yet how which is worthy of a thought beside his many persons are there who seem not magnificent poem, beginning : to care ; they laugh and jest when they have cause to weep the most bitter tears, yes, to be stricken with horror.

But thou of temples old or altars new Standest alone with nothing like to thee.

He died with a crucifix under his O my dear Christians, do not make yourselves conformable to those depillow. Scott, despite the evidence of bitter, inherited prejudices against the luded wretches, fear nothing in the Church, both in his novels and poems, world more than the leprosy of sin ; yet testified so much to her beneficent watch and pray, strive and flee, that this terrible disease will not attack influence, that the Waverly novels are justly regarded as having helped to your souls, separate them from God, pave the way for the Oxford Movement. Hawthorne in his "Marble Faun," and cause their eternal destruction. Should you unfortunately be infected broke down many of the prejudices of with the contagion, oh, then hasten Protestant Americans against the with the same anxiety as those ten Courch ; and his masterpiece, "The lepers to the Divine Physician and Scarlet Letter," is, unconsciously, one of the greatest pleas for the necessity procure for yourselves, in the sacra ment of penance, health and regenerof Sacramental Confession that even ation. was penned. It is among the myster Bernard, "but to remain in sin is diabolical." From such a misfortune ies of God that not to these men, but to their children, came the gift of faith. may our frequent zeal and the grace of God preserve us. Amen.

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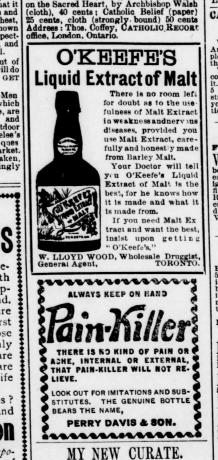
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