Bacred Heart Levies PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XLIII.

Some years ago Mr. Henry C. Lea was engaged in a controversy with some Roman Catholics divines over question whether the declaration of the Council of Trent, that the mar-riage of cierics in Holy Orders is void, is an article of faith or not. I have on the discussion at large, but a friend has been so kind as to copy out friend has been so kind as to copy out for me the principal points of Mr. Lea's contention, and these suggest some curious reflections. I am writ-ing from memory, but have a good confidence that I shall not err essenti-

ally. It can not be supposed that his Cath olic opponents meant to imply that the Council, in Canon IX Da Matrim onio, may have erred in declaring marriages of men in Holy Orders void. This is plainly impossible for. as I have shown already, Canon IX. is a corollary of Canon IV., which is man-ifestly of faith. This latter declares, under anathema, that the Church has to establish diriment impedi ments to marriage. This power can only come from Christ, since no one can power suppose that the Redeemer would with hold His sacramental concurrence from a marriage which He has given no warrant to annul. A declaration, therefore, that the Church has this power, is a declaration that she has this power, is a declaration that she has it from Christ, through the apostles. It is plainly, therefore, a definition of the apostolic Disposit of Faith, which the Pastor æternus declares to be alone

subject to the defining power. Now every one knows that the Church has made Holy Orders a diri-Church has made Holy Orders a unre-ment impediment. In the East this was done in the sixth century, although al ready married men may be ordained The Western Church, while acknow ledging this discipline, contented her-self for a long while, says Bellarmine, with excommunicating offenders, with out voiding their marriages. At last, however, she declared these absolutely To deny, therefore, that mar s in Holy Orders, undispensed riages in Holy Orders, undispensed, are null, is to deny that the Church null. has power to set up diriment impedi-No one, of common discursive power, can deny the Ninth Canon without meaning to deny the Fourth, and to deny the Fourth is plainly a laps; into heresy. As an inevitable corollary of Four, Nine, therefore, is evidently of faith.

This conclusion, however, is too im ediate and unavoidable to be any matter of dispute. In this case a den ial of the inference is of itself a denial of the premise. So far, there fore, there could be no matter of con troversy between Mr. Les and a Catholic divine. And Mr. Lea does not ground his position, that Canon Nine is of faith, on the connection between this and Canon Four. Indeed, he es not appear once to have noticed it. My friend who has read Mr. Lea's remarks in full, assures me that he never once mentions Canon Nine as having anything to do with the power of the Church to establish diriment impediments to marriage. In calling it of faith, then, he treats it as being in dependently and intrinsically of faith. And this, nothwithstanding its own express self limitation ! It does not declare clerical marriage null intrin declare clerical marriage null, so far as forbidden by the Church. The pro position of faith is not, "The mar riage of priests (and other holy orders) is null." It is this, "The marriage of priests is null where and while the Church forbids it." In reality, therefore, that part of Canon Nine which is of faith is only that part which it has in common with Four. The rest of the canon is disciplinary, being rest of the canon is disciplinary, being simply an affirmation and confirmation of the diriment law. Yet a disciplin-ary law, canon which includes a doctrinal definition may well be guarded by the anathema, even if only dogmatic decress were so guarded. For brevity, I say "priests," in-cluding, however, sub deacons and deacons. Now, does Canon Nine say, "If any one maintains that a priest' marriage holds good, so far as not for bidden by church law, anathema sit ?" Not at all. It says simply, "If any-one maintains that a priosit's marriage is good, even though forbidden by church law or by vow, A. S." The church law or by vow, A. S." reference to diriment law is included in the very body of the Canon, and yet Mr. Les, I learn, takes no account of it whatever ! Mr. Lea's two main arguments for maintaining Canon Nine to be of faith (independently of Four, that is) show how completely prepossessed he is, so that he can not even examine the language and assumptions of the canon whose character he undertakes to set forth His first argument is this. We fail to do justice to the gravity of character of the Fathers of Trent, if we imagine them capable of using the solemn formula of the Anathema in a disciplinary decree. They reserve this exclusively for decrees of doctrine. Now I am fan from calling Mr. Los a ridiculous man. He is nothing of the kind. Yet here, assuredly, he has used a ridiculous, at very inconclusive argument. The Fathers of Trent made no such echanical and arbitrary distinction between the doctrinal and the disciplinary part of their work. These were In some respects the reformation of discipline was more important at that time than the proposition of doctrine. Some of the Fathers, and even some of the formation of the large down and interaction in the decrees of the Council to give it a place among the Canons of of Trent." "This movement has only got to go on, and you will have unity; if the Roman Catholic Church both of profound importance to them. the Cardinal Legates, were inclined to believe that Catholic doctrine, after Aquinas and Bonaventura, could be left to take care of itself, and that ther; were various defective or even partigi-eral subject. They show that Mr. Lea's

ly erroneous theories which, if not irritated into stubbornness by too sharp an antithesis of definition, would gradually die out. On the other hand, the Fathers were all of one mind as to the supreme importance of disciplinary reform. The great Catholic revival may be described as proceeding from three chief impulses, the reaction against the pagan Renais sance ; the activity of the new Orders ; and the searching disciplinary reforms of the Council of Trent, in monastic, in episcopal, in sace dotal and in gen-eral life. There would have been nothing strange or unseemly had the Cuncil guarded all its chief disciplin-ary decrees by the Anathema, as it seems to have guarded more than one of them, while it aving some of its docly erroneous theories which, if not

them, while kaving some of its doc-trinal decisions unprovided with it. Mr. Lea's second argument is that general Catholic consent does in fact note all the canons fortified with A. S. as dogmatic, and all the decrees not so guarded as purely disciplinary. Even guarded as purely disciplinary. Even if this were so, it would not apply to the Canon voiding sacerdotal marri-age, for, as we have seen, this, al-though intrinsically a reinforcement of discipline, is also a derivative re-affirmation of dogma. Its nature and its importance alike entitle it, there-fore to the Anathema although its chief fore, to the Anathema, although its chief claim to this lies precisely in that re-ference to diriment law of which I am assurred that Mr. Les takes no account. So far as he is concerned, therefore, it is not a doctrinal decree at all, and yet t is guarded with the Anathema. Now the classification used by Mr. Lea, taken as a rough and ready division of the conciliar decrees, is un-doubtedly warranted. Looking over the acts of the Council, we find almost all those followed by the Anathema to be plainly dogmatic, and almost all e lacking it to be disciplinary. In matters not fundamental, general theo logical consent, like general consent usually, is inclined to content itself with obvious and easily applicable criteria. A man who should use Mr. Lea's test would go near enough right for all ordinary practice. Cardinal Newman, although hesitatingly, ex-presses his inclination to follow this line of division. Not being a theolo-gian in the fullest sense, he was not inclined to go much beyond this convenient classification, although assur edly he would never have applied it so blunderingly as Mr. Lea seems to have done. Yet it is not a very safe thing for a Protestant layman to engage himself in controversy with cultivated

Catholic divines by contending that something is of faith in their Church which they declare is not. They are almost certain to have considerations before their minds which he does not apprehend, and perhaps would not in my next paper I shall have occasion to show how extraordinarily this appears to be verified in the case of Mr. ea himself Setting aside Canon Nine De Matri-

monio, which is unquestionably of faith in a derivative and secondary sense, and which is assuredly not of faith in any other, there is good reason, in the vie of various divines, for holding this broad-axe cleavage between the Acts of the Council as rather convenient than precise. As Canon Bartolo remarks, take, for instance, CanonIII. De Confirmatione. This anathematizes any one who shall deny that the Bishop alone is "the ordinary minister" of Confir-mation. This implies the right of the Church to give the power of confirming to simple presbyters. In the Greek Church, we know, every priest con-firms, obtaining chrism from a Bishop and this Eastern use has been acknowl-edged by Rome, at Florence, as valid and permissible. In the West again Rome deputes every perfect apostolic although a simple presbyter, to con-firm, under the same limitation. firm, under the same limitation. Archbishop Carroll, moreover, con-firmed throughout this country two years before he was made Bishop. In Hungary the Benedictine Arch abbot of Martinsberg has for years been authorized to confirm in his abbey and diocesan district. Indeed, in 1500, or even later, whole branches of the Franciscan order had acquired this right, although they were at last deprived of it, perhaps not before the reforms of Trent. And, as Bartolo points out, even the " ordinary " pre-eminence of the Bishop here is not declared to be of Divine right. The Church might, if he would, give every Western, as she has already given every Eastern priest, the right to confirm, and, as Lehmkuhl and other divines opine, the right even of consecrating the chrism. The only absolutely incommunicable pre-rogative of the Bishop is, as Saint Jerome reminds us, the power to ordain that is, to ordain priests, bishops, and probably deacons. The Bishop has

THE CATHOLIC RECORD ences there have been will eventually

controversial basis here wavers beneath him. Charles C. Starbuck. Andover, Mass.

WE ARE NOT TOO OPTIMISTIC

There are some who have thought that our contention that there is a very strong and constantly increasing movement towards Rome among the Protestant denominations is a trifle too optimistic. We are not a little pleased to find

confirmation of our views from one who would be very glad to concea' these facts of the Romeward tendency if it were possible, and would be the last to admit the process of disintegra-tion was color on at all. tion was going on at all.

The testimony of the Christian Advo cate is very strong. We make space for the following statement from a late issue : THE ANGLICAN AND PROTESTANT EPIS

COPAL FLOW TO ROME.

When the Christian Advocate pre dicted some years ago that a constant ly increasing social stream to the Ro man Catholic Church, largely from the Protestant Episcopal, might confident ly be expected, it had good grounds for the conjecture, which has been ful-

filled. The progress of more ornate and elaborate ritual in the Protestant Epistopal Church has been very rapid, and while in the opinion of some it is an element of power in the body, the judgment of others is that it educates owards Rome ; and in many instances the principles upon which it is advo cated prepare the way for an accept ance of the teachings of the distinctive exclusive principles of the Roman Catholic Church.

Another cause is the changed atti tude of the Protestant mind toward that body. This attitude is most con spicuous in the manifestations of it An increasing number of extremes. Protestants appear to write as if they had a retainer from the Pope. They ignore the peculiarities from which Protestantism revolted, every one of which is still maintained and acted upon by those who are bound by the lecrees of the Council of Trent, and commend without stint every thing that is commendable, and not a little that they would criticise if it were con-nected with their own denominations. On this class social influences operate. In the large cities a lady or gentle man "in society" may become a Catholic without loss of caste.

Formerly the politicians of only one party deferred to the Roman hierarchy. and the other made some capital by its non support of the body. A native American element existed, of which the party opposed to that to which the Catholics gave nearly all their votes made much. The other extreme is violently opposed to any good word being said of the Roman Catholic Church, or of anything it believes or does, and many of these go to far as to produce a reaction.

We have noted the stream of tend ency for some time, and instances sim ilar to one which is now attracting at, tention take place constantly, some of which may be affected by marriage, others not.

Miss Elizabeth Kilsyth Livngstone was received into the Roman Catholic Church by a Jesuit priest of the Church of St. Ignatius Loyola a fortnight since, and received her first Communion at the Convent of the Sacred Heart, in Madison Avenue. She is a lineal de scendant of Peter Livingstone, whose wife was Mary Alexander, sister of the Earl of Stirling, and was himself the

disappear." This simply belongs to the long category of Professor Brigg's eccentrici-ties. The Roman Catholic Church is working now with some success in working now with some success in many places, on the principle of disin-tegration and absorption. From be ginning to end the Roman Catholic Church is unlike Protestantism, and all its distinguisme of its distinctions of importance have been superinduced upon the Bible, and

are not found in it. Catholics believe in the infallible authority of the Church. Protestant ism believes in the infallibility of the Church, and tests it by the Bible. As an organism Protestantism is and must ever be the foe of Roman Catholicism, considered as a sacerdotal and gigantic combination to consolidate an ercise absolute domination of the thinking processes of the lay mind upon all questions of morals and religion. - The Missionary.

THE ANGELUS.

We cut from an exchange the fol-

lowing, written by Father Mahoney, a Catholic priest of Minnesota : "I know nothing that saddens me more than to return to our country after having been a little while in Belgium or Tyrol. There the poor people seem so wonderfully to live in the presence of God.

the presence of God. "If you were to go through a Tyrol-ese village at 6 o'clock in the evening you would hear from every cottage a hum like that of a hive of bees, every one, father and mother and children and servants, saying their prayers. It is much the same at noon, only then many of the people are out of doors in the fields or in their gardens. The the fields or in their gardens. The church bells rings at 12, and the mowars put down their scythes and take off their caps and fold their hands in prayer for about a minute, and n go on with their work. One market day at Innspruck I was dining, and there was a party of farmers at another table having their dinner. The church bell rang the Angelus. Then they all rose up, and, standing reverently, the oldest man in the party began the prayers and the rest responded. And the women shopping responded. And the women shopping were standing still in the market, and those at the booths selling stood also with folded hands, and the men had their hats off, and instead of the buzz of bargaining rose the murmur-ing of the prayer from all that great throng.'

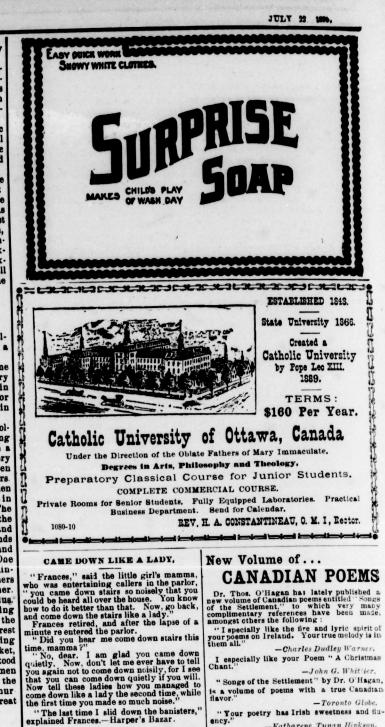
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"I beg your pardon, sir, but are you not from the country?" inquired a gentlemanly appearing stranger as Mr. Silas Wayback alighted from the train at the Grand Central

alighted from the train at the Grand Central station. "Mebbe I be an mebby I ain't," replied Silas, cautiously. "I kon't see ez it's any business of yourn where I'm from." "I am sure I am not mistaken," resumed the stranger without taking any notice of the coldness of Mr. Wayback's reply. "That ruddy glow of health and that honest open countenance proclaim the man who has lived close to nature. Am I not right?" "Wal, I won't say ye ain't," said the farmer thawing a little." Then he added, suspiciously: "But ye can't sell me no green goods."

"Wal, I won't say ye ain't," said the farmer thawing a little." Then he added, suspiciously: "But ye can't sell me no green goods." "I have no desire to do so," returned the other. "On the contrary, my sole object in life is to thwart the plans of those sharpers who prey upon our rural population. For that purpose I have organized the Bunko In-surance company, so called because it in-sures against all confidence games. We issue a policy in which we agree to refund to the holder any and all sume of money which may be stolen from him by direct or indirect means, lost by him in gambling games or paid out by him in return for worthless se curities, such as green goods, gold bricks and the like. I happen to have a blank policy in my pocket, and if you will allow me to fill in your name you will be protected against all loss during the time that the policy runs. Our rates are ridiculously low -only \$5 per day or \$25 per week." "By gum !"said Silas. "That's a mighty good scheme. I'l take one o' them policies for a week. Here's yer \$25."



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een amusingly defined in a Maravian Ein Bischof ist ein Mann Der ordinieren kann.

German distich:-

Probably, by hard thinking, we could find a dogmatic nucleus in Canon III. De Confirmatione, but the same might be said of almost every major disciplinary decree. These rest on dogma, although they may not define This Canon, therefore, which forears to assert a higher than ecclesiastical right for the Western practice, may be, as Bartolo remarks, fairly regarded as a disciplinary decree, the importance of which, at that time, when the Swiss and German Protestants were breaking down all hierarch-

In my next I shall adduce the re-marks of the learned Recollet Franciscan Chrismann on another important as they ought, and the Protestants will

son of Philip, who was the second son of the lord of the Manor of Livingstone, and President of the First Provincial Congress in New York. An older brother of Peter was one of the signers of the Declaration of Independence, and another brother was governor of New Jersey. Miss Livingstone is the New Jersey. Miss Living south to the heiress to a large estate, well known in this city, a prominent member of the Colonial Dames, and interested in charitable work. It appears that in her early life she was a Baptist, but of late years had been a communicant of the Protestant Episcopal Church. The Rev. Robert T. Nichol, a clergyman of the Church of England,

licensed to preach in this city since 1891, is a protégé of the late Rev. Dr. George H. Houghton, and by him was nmunity of made subwarden of the Con made subwarden of the Community of the Sisterhood of St. John the Baptist, an English order of religious women having a branch house in this city. For some time Father Nichol has been a curate in the Church of St. Mary the Virgin, but has now become a Ron olic and will take orders in that Church.

Father Nichol has been in this country eight years, but never was naturalized. He will go back to England to pursue his studies. We never wonder when a High Church Episco nalian becomes a Roman Catholic, but often wonder that all of them do not. The accession of Professor Charles A. Briggs to the Protestant Episcopal Church, so far as he has any influence will increase the tendency toward migration to Rome. Last week he delivered an address on the changed re lations of Rome toward Protestantism, in which, among other things, he said "I know three prominent Protestant theologians of different denominations who have deliberately rejected the Protestant doctrine of justification by faith, and adopted the Roman doctrine

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