BY A PROTESTANT THEOLOGIAN.

As I said in our last paper, Professor Foster, in declaring (p. 77) that he takes the introduction, no less than the definition, of the Unam Sanctum, as of dogmatic force, "without fear of successful contradiction," shows a hardhood and self sufficiency, and, I may add a shallow sciolism enough to may add, a shallow sciolism enough to take away the breath of any one who really has some interior knowledge of Catholic theology, though it were no more extensive than that of the present writer. Even Lansing's illiterate ignorance does not mount to a bolder effrontery although to be sure, this, with him, is continual, not occa-

Let us see now what theologians it is, and what principles of theology, that Foster fixly contradicts in de-claring the reasonings of the Unam Sanctum no less than the definition, to be binding on faith.

First, he contradicts Robert Bellarmine, Cardinal of the Holy Roman

Church, the greatest controversial theologian in three centuries, a very eminent general theologian, perhaps inferior only to Suarez, a man to whom his colleagues twice seriously meditated giving the tiara, a Jesuit, and as such pledged to an exalted doctrine of papal authority, a candidate of his order for canonization, and thereby shown by them to have in the main written agreeably to their opinions. Bellarmine, speaking generally, not of any particular document, says that the reasonings of a decree of faith, con ciliar or papal, do not bind belief, nu less they are a part of the definition itself, which assuredly the reasonings

of the Unam Sanctum are not.

One of the greatest theologians of our day is Perrone, a Jesuit, for many years a professor at Rome, and so active in promoting the Vatican Council as to be regarded by the Gallicans as one of the chief instruments of their defeat in it, as we see from Friedrich's angry anticipations. He certainly was a man whom we could trust to up. hold the widest doctrine of papal and conciliar infallibility consistent with orthodoxy. Yet Perrone, quoted by Newman in his letter to the Duke of Norfolk, says: "Nothing but the ob-jects of dogmatic definitions of Councils are immutable, for in these Councils are infallible, not in their reasons." According to this weighty authority, therefore, the papal accept-ance of a conciliar decree of faith makes the definition binding, but not the reasonings. Of course it makes no difference whether the decree is accepted or composed by the Pope; the extent and limits of infallibility are the same in either, except, indeed, that a ratified conciliar decree migh perhaps be more carefully guarded, not only against error, but also against ambiguousness.

Perrone also says, as quoted by ishop Fessier: "Neither personal Bishop Fessier; facts, nor precepts, nor rescripts, nor opinions, which from time to time the Roman Pontiffs put forth, nor decrees of discipline, nor omissions of definition and very many other things of that sort, come into the account of the decrees, of which we treat. For al-though, in view of the exalted authority from which they proceed, they are to be held in great esteem, and are to be received with humble submissiveness and veneration of the mind, nevertheless they do not constitute a definition ex cathedra, of which we speak, and on which alone we build up pontifical infallibility."

Bishop Fessier of Austria was, as we know, first secretary of the Vatican Council. I need not say that this gives a certainty of his being a theo-logian above the common level. His pamphlet on "True and False Infaili-bility," certainly, shows that he has turned the whole matter of infallibility over in his mind very thoroughly, and repeatedly, and on every side. Moreover, the little treatise (which l have read throughout very attentive ly, again and again) has an import ce much beyond even that implied in its coming from so high a functionary of the council. It is practically the Pope's own exposition and interpretation of his cwn conciliar action. understool that the treatise was writ-ten at the suggestion of Pius IX as it was afterwards commended by a Papal Brief. This, of course, does not commit Plus to every position, much less to every argument, of Bishop Fessier. Yet it is plain that it was meant to commit the Pope, and that at a particularly critical moment, to an approbation f the brocure as giving essentially his own meaning in his own action

and definition. The question now comes up, of how much importance is the approbation of Pius IX. given to a doctrinal treatise? Let us suppose first that this approbation had been given in words, not in writing. What would it have been worth then? "As good as nothing," worth then? Professor Foster would say, for he treats poor Pius as of very small account, intellectually. The Pope's count, intellectually. The Pope's solemn declaration of the possible salvability of non Catholics, although Foster himself views it as probably cathedratic, is treated by him as of very little account in determining the true doctrine of Rome. And why? Because he does not view Pius person-

but Count John Mastai, as a man and a priest. Now no one pretends that he was a man of great powers of thought, or of deep learning. Indeed, Cardinal Newman adduces it as a remarkable instance of providential watchfulness over the Holy See, that so few of the Popes have been men of speculative minds. Perhaps St. Leo I. is the only one eminently so, or at most, also St. Gregory the Great. The office of Rome, in theology, has been that of a regulatrix. Her function has been not so much to originate systems of heology as to moderate and balance theology as to moderate and balance
the opposite sides of religious thought.
Theological organization has been
mostly allotted to such men as an
Athanasius, a Basil, the two
Cappadocian Gregories, an Augustine,
Hillary of Politicas and hy

Cappadocian Gregories, an Augustine, a Hilary of Politiers, and by way of exception, a Pope Leo the Great. High speculative powers in a divine are a sore temptation to one sided emphasis of truth, and overcharged truth easily turns into error. As Wilfrid Ward remarks, the function of the Church is to make use of all the truth found even in heresy, much the truth found even in heresy, much more within her own borders. The Holy See has often had to remind the followers of Thomas, or Bonaventura, or Scotus that their great masters after all did not sit in the central chair. Original philosophical genius is a great strain on men appointed to regula e and balance, and therefore, says Newman, God has provided that few such men should be called to the supreme magisterium.

To revert now to John Mastai Ferretti. Dr. Schaff once remarked to me that Pius did not seem to be a deep read theologian, but that he had his Bible well by heart. Surely that is a good witness to a chief Pontiff. Protestants certainly ought to think well of him for that, although I am afraid that we are as capable as anybody of smothering Holy Writ under theologi-

Allowing, as we do of course, that Pope Pius IX. was very far indeed from being a theological rival of St. cal comment. Leo the Great, we come to the only important practical question: Was he adequately furnished for the functions of the Papacy? Of course he was. Nobody but an idiot or an ignoramus would ask such a question seriously. He had been for some thirty years a priest; for a number of years a diocesan bishop; for certain years a cardinal. His character (of which devoutness and benevolence were chief qualities), his capacities, and his acquirements, were perfectly well known to the conclave that chose him. To go no farther back, the Roman See, since the great reformation induced by the Council of Trent, has had a settled and ordered course, which makes it, not improbable, but simply makes it, not improbable, but simply impossible, that an incompetent man should be chosen Pope. It is in no way needful that he should be a man of deep theological reading. All that is needed is, that he should know the substance of Catholic teaching in the higher potency implied in his the substance of Catholic teaching in the higher potency implied in his being an educated priest, and when-ever he requires more particular in-struction, should know to whom to struction, should know to whom to apply, which of course he does, since all the gifts and talents of the Catholic Church are at his command. He is too thoroughly environed by the traditions

purposes of his great office, as learned as all the divines and all the Bishops of the Church put together. We will consider more at length the strange obliviousness of this truth by

of the See and of the Church to leave

it possible for him to propound, I need

not say heresy, but anything erroneous

learned man or not, he is, for all the

or temerarious. Whether personally

many Protestants. CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES' SERMON.

Eighteenth Sunday After Pentecost

BAD THOUGHTS.

"Why do you think evil in your hearts?"

What harm can there be in mere thoughts? They are only light and momentary fancies, various and fiseting as summer clouds, coming and going as if by some will of their own, quite independent of our control. Will God regard even our thoughts? Will He judge us by what we have dreamed, rather than by what we have

Yes, my brethren, God does regard our thoughts. Our Lord Jesus Christ tell us that all sin has its birthplace in the heart, and is as truly in the thought as in the act. "Out of the abundance of the heart the mouth speaketh," He says; and again: which proceed out of the mouth come forth from the heart, and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testi monies, blasphemies. These are the

You see what a serious matter our thoughts must be in God's sight, when they are thus put in the same catalogue with such enormous sins as murder, adultery, theft, perjury and blasphemy. John Chrysostom truly "Men's souls are not so greatly injured by the temptations which assail them from outside, as from those evil thoughts which poison them within. Evil thoughts are very dangerous thinge indeed. We must be constantly on guard against them. And if there are any who think that they are safe so long as they keep their bodies from evil, and allow their hearts and minds to indulge in all sorts of irregular imaginations, they are guilty capable of consistent dogmatic thinking."

Let us first consider, not Pius IX.,

Let us first consider, not Pius IX.,

And these evil thoughts are as the sands of the sea-shore for multitude—envious thoughts, profane thoughts, angry thoughts, unclean thoughts. They are only little thoughts, perhaps; but together they make a great host. And they come buzzing around the head and heart like a swarm of files. You remember the plague of files You remember the plague of files You remember the plague of files which afflicted the Egyptians in King Pharao's time. Well, I am afraid that the hearts of some of you are very much like the houses of those Egyptians much like the houses of those Egyptians
—full of swarms of evil thoughts,
thick as files, making a breedingplace in your souls, and rendering
them foul, festering masses of corruption. When you kneel down to pray,
they come to distract you. When you
are with others, they influence your
conversation. When you are alone,
they are there filling your mind with
images and fancies. In church they
dis:urb you. When you walk, they
accompany you. When you work,
they interrupt you. And, like the
plague in Egypt, "the land is corrupted by this kind of files"

they interrupt you. And, like the plague in Ezypt, "the land is corrupted by this kind of flies"

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in. We can drive them away, give them We can drive them away, give them nothing to feed on, clear them out as pests and nuisances. They may buzz around us and vex us, and worry us never so sorely, yet they can do no harm so long as they are not given admittance.

admittance.

Though evil thoughts may come to us by hundreds and thousands, and beset us over and over again, if we always banish them, and pray against them, and refuse consent to them, so far from committing sin, we gain a victory every time, and store up merit in God's sight. Sin begins only when they are consciously admitted and will ingly entertained.

You know what the custom house is. All goods coming into this country are examined there, and if anything unlawful is discovered it is promptly seized and condemned. Would it not be a good plan for us to establish spiritual custom houses at the door of our hearts, and subject all our thoughts to rigid inspection? If they are good to rigid inspection? If they are good, let them in gladly; if they are bad, seize, condemn, destroy them at once. Don't allow one to enter. There is no such thing as "duty" on bad thoughts: they are absolutely contraband; they must not be allowed to pass at any price.

THOUGHTS ON THE SACRED HEART.

Blessed Margaret Mary says: "If you know how much merit and glory there was in honoring this amiable Heart of the adorable Jesus, and what the recompense will be that He will give to those who, after having conse-crated themselves to It, seek only to honor It. Yes, it seems to me that this intention alone will give more merit and approval to their actions before God, than all that they could do besides, without this application."

And again: "The treasures of benediction and graces that the Sacred Heart encloses are infinite; I do not know that there is another exercise of devotion in the spiritual life that is more calculated to raise a soul to the highest perfection.

IMITATION OF CHRIST.

The Want of all Comfort.

For whether I have with me good men or devout friends or holy books or fine treatises or sweet singing and hymns, all these help little and give me but little relish, when I am forsaken by grace and left in my own poverty.

At such a time there is no better

remedy than patience, and leaving myself to the will of God.

I never found any one so religious and devout, as not to have sometimes a subtraction of grace, or feel a diminu-

tion of fervor.
No saint was ever so highly rapt and illuminated as not to be tempted sooner or later.

For he is not worthy of the high con-templation of God, who hath not for God's sake been exercised with some tribulation.

For temptation going before is usually a sign of ensuing consolation. For heavenly comfort is promised to such as have been proved by tempta- John Scully, S J. tion.

To him who overcometh, said Our Lord, I will give to eat of the tree of

life. (Apoc. ii. 7)
Now divine consolation is given, that a man be better able to support adversities.

And temptation follows, that he may not be proud of good.

The devil never sleeps, neither is the flesh yet dead; therefore thou must not cease to prepare thyself for battle, for on the right hand and on the left

are enemies that never rest. Liquor, Tobacco and

Morphine Habits. . MeTAGGART, M. D., C. M. Room 17, Janes Building, cor. King and Yonge Sts., Toronto

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of conflict abating one tittle of their just demands. Other and greater nations have been blotted out of existence, and their places on the world's page known no more forever, by a one hundredth part of the misfortunes, defeats and treacheries that have fallen to their lot; but the Irish race, like the hero of the pagan legend, has risen stronger each time they touched the depths of their defeats, and has been made purer by their very degradation, because they have never lost trust in God.—Rev.

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## OUR BOYS AND GIRLS. BETTY, THE BORROWER.

SEPTEMBER 28, 1901.

BY CARROLL WATSON RANKIN. By Carroll Watson Rankin.

Betty Biglow would easily have taken the prize, had one been offered at the Misses Gordons' Finishing School, for being the girl with the prettiest manners and the sweetest disposition. Everybody, from the eldest and crossest Miss Gordon down to the youngest of the day students, loved Betty, but she had one deplorable failing. Although her wardrobe was extensive, her room the prettiest in the building, and her allowance of pocket money ample, she was a persistent borrower. sistent borrower.
"On," she would cry, darting into

some other girl's room on the way to chapel, "do lend me a handkerchief! chapel, "do tend in a ;" or "D) let me I've forgotten mine;" or "D) let me take w hat-pin! I haven't one to my name!" or "Please lend me some I don't want to go back to my oom for mine."

If Batty had ever returned anything

it wouldn't have so bad; but she was careless, and seldom gave the hand kerchief or the hat-pin or the gloves second thought.
Her particular chum, Helen Brad

bury, tried in a gentle way to mak her see the error of her ways. Betty declared that she already saw then and that she repented and would re form, but in the same breath sh begged Helen to lend her a couple postage stamps.
"Betty," said Helen, "you are i corrigible.

I'm afraid I am," laughed Bett "but I'm just as willing to lend as am to borrow"—which was qui The next day half a dozen gi gathered in Helen's room when Bet

gathered in Helein's footh with the meyour belt! It is time for music lesson, and I can't find min So Helen reluctantly unfastened belt, and Betty darted off with it.

" I think," said Margaret Bro "it is simply abominable the Betty borrows things !"
"It's more 'abominable the way

doesn't bring them back," said Ri
"She borrowed my umbrell
month ago," said Madge Rob
"and she hasn't returned it yet."
"She never will," said He
"The only way I ever manage to any thing back is by making a c raid on her room. I must waylar in the hall when she has finished lesson and demand my belt, or I be obliged to go down to tea wi

"She's the dearest thing I saw," said Madge, "except for one unfortunate habit. I do wi could break her of it without hu her feelings. She's so generous

"Girls," interrupted Mollie P

"I have an idea!"

"Girls," echoed Madge, "has an idea!" Silence! I have the window

said Mollie, rapping on the "This meeting will please co order. Girls, let's give Betty a lesson. There are thirty eigh in this establishment. Let's s to morrow morning and borrow thing Betty has. As Madge say the soul of generosity, and wou us the paper off her wall if w

to ask for it, and she could get "We'll do it!" shouted th "And we'll do it so thore said Helen, "that even Betty the point.'

"Helen," said Mollie, down and tell all the girls in down and tell all the girls lift dormitory; and Margaret you third floor girls, and I'll go rooms along this corridor. Be tell Mildred Slater. She is pet victim, and will be glad opportunity to retailate." opportunity to retaliate."

Indeed, Mildred was so v that she rose at 4 o'clock morning and tiptoed across room. "O, Batty," said th robed figure, "do you happe any kindling and some me have a fancy for a grate fire

"Why, yes," said Botty,
but isn't it a little earl time is it, anyway?"
Mildred made no reply; busily engaged in gathering match and all the kindling. At 4 45 Mollie Peters C

luctantly out of her warn stole reluctantly out of her and stole along the corridor room. "O, Betty," said she, yawn, "will you lend me y dish and your bottle of have an idea that I shoul scrambled eggs for breakf way, if you don't mind,

lend me the eggs, too. Ik some yesterday. "Just help yourself," ss ligingly.

"O, Betty," said Heler
half an hour later in be
slippers, "would you le
hair cloth ekirt? I thin

a new binding on mine to "Of course you may he the chair with the rest of "O, Betty," said Maccame to invite you to a factor of the course my room at 5 this afterno lend me some chocolate? you mind lending me ! I'm going to ask a cou

scholars, and I want to Betty. "Don't you 'curtains? You'll need

Madge, more than