BY A PROTESTANT THEOLOGIAN. CCXXXVI.

On page 120 Dr. Foster takes account of the fact that by the canon Si Papa "a Pope departing from the faith "may be judged by the Church. Throughout this chapter, indeed, he shows a good intelligence of theological shows a good intelligence of theological opinion concerning the status of the Pope. However, as in the last chapter, he does not show as much knowledge as could be desired of the position of the Jesuits, whose great influence in theology no one will dispute. Inasmuch as they have always confessedly held the highest opinion of Papal authority, the fact that they have made the Pope's accountability to the Church in the one case of public heresy (quam the one case of public heresy (quan avertat Deus) a "doctrine of the order," shows that they have no thought of allowing the canon Si Papa to drift into forgetfulness. Indeed, even in the popular theology

of Sylvester J. Hunter, this Jesuit author is careful to explain to the faithful at large that, great as the Pope's authority is, it would snap could he be authority is, it would snap could he be conceived as endeavoring to mislead the Church into heresy. All acknowledge that Papal authority has the same limitations as apostolic, of which St. Paul says, "it is given us for the building of you up, and not for the pulling of you down."

As I have already remarked, following Bellarmine, the Pope's defining

As I have already remarked, following Bellarmine, the Pope's defining authority is properly conversant within the range of yet unsettled questions concerning the interpretation of the Apostolic revelation, within which, all these populations are already to the property of the property allow, speaking ex cathedra, he can not err. As Pius IX. declares, by his approbation of the Swiss Pastoral of 1817, his infallibility is limited by previous definitions of the Church. It would be practically impossible, even on a human estimation of probabilities, that a Pontiff should undertake to reverse one of these, but could he be con-ceived as endeavoring it, he would find in them an impassable barrier to his The Pope might explain some controverted points concerning Transubstantiation, but imagine his trying to overthrew it !

On page 121 Dr. Foster hardly makes quite plain the distinction between the episcopal character and the episcopal power. More than one-fourth of the power. More than one-lourun of the Bishops of the Church have "the plen-itude of the priesthood" without epis-copal authority. Their ordinations and confirmations, were they even illicit, would be valid, but having no diocesse, they can exercise no diocesan jurisdic-tion. An auxiliary Bishop can perform no act without the license of the diocesan or of the Vicar-General.

Yet no one imagines (and perhaps Foster does not mean) that an explication institution by the Pope is intrinsically requisite. This has confessedly been

a matter of variable use.

Dr. Foster is wrong in saying that Bellarmine, and his school, regard the diocesan Bishops as "delegates" of the Pope. Herzog-Plitt points out the unfairness of the Old Catholics in making this the "Ultramontane" theory, although it maintains that the results are very much the same. It repeats are very much the same. It remarks that the Ultramontanes (if there can be said to be such a distinctive school since 1870) call attention to the fact that a Bishop can delegate his author-ity, whereas delegate potestas subdele-gari non potest, "delegated authority gari non potest, "delegat can not be subdelegated." Lehmkuhl remarks, so long as a Bishop remains diocesan, the Pope can not restrain him from any essentially diocesan function, except by performing it him-self, whereas the authority of a delegate can be enlarged or restricted at

leasure. It would be nearer correct to say that the Bishops are regarded as coad-jutors of the Pope. The formal expression, as we know, is, assumpti in partem solicitudinis, "taken up into a share of our pastoral solicitude."

On the other hand, I am surprised that Foster simply represents it as the voice of the Curia, and the curialists, that the Pope has plenary authority in every diocese. Surely he can not have forgotten that the Vatican Council expressly defines that the Pope's authority throughout the Church is "ordin ary and immediate," so that he can act as diocesan of any diocese in any case in which he chooses.

in which he chooses.

This prerogative, indeed, has not been confined to the Pope. Formerly an Archbishop could visit any suffragan diocese when he would, and during his visitation entirely suspended the dio-cesan jurisdiction. Only that for this he must come in person, which is not needed for the Pope's occasional acts

of diocesan authority.

I am afraid Bishop Potter was a bit out of temper when he once said that Rome now makes the Bishops mere curates of the Pope." Does Dr. Potter hold his own clergy to be simple questes of himself? I believe that curates of himself? I believe that Bishop Coxe did hold such an opinion, but I am sure that the Episcopal Church would not agree. In the twelfth century a council denied that parish priests are mere delegates of the Bishop, and ascribed to them a proper and ordinary jurisdiction. A fortiori to the Bishops in relation to the Pope.

It seems a pity that on page 123 Dr. Foster, speaking of Clement's letter to Corinth, should say that it bears throughout marks of perfect equality as then prevailing among the churches. Did the Church of Antioch regard herself as "perfectly equal" to the Church of Jerusalem when she appealed not only to the apostles, but to the elders of Jerusalem, concerning a vital question of Christian freedom? Does not Paul, when he asks the Corinthians whether the gospel came from them, or only to them, assume that the source is higher than the receptacle? I am afraid that Professor Foster is here atraid that Professor Poster is here writing rather as a Congregationalist than as a Church historian. And if in-equality among churches might exist on one ground, it surely might on others.

If Clement does not, from first to last, assume, as something too plain for discussion, the right of the Roman Church to admonish and correct all her

sisters, then I do not know how to dis-cover the tone of a letter. He does not write in his own name, and he does not write in his own name, and he does not argue the grounds of the Roman superiority. He does not say whether he views it as resting on the residence at Rome of the two principrs apostolorum, or on the greatness of the imperial Church, or on both. However, when Ernest Renan, utterly divorced from Christian belief, discovers here, in the first century, the germ of the claim of Roman supremacy, it might be well for us lesser me not to be too peremptory in our affirmations or denials. testant writer of the Church History Society remarks that the beginnings of specifically Roman Catholic Church history seem to lie a good deal farther back than is commonly assumed. To be sure, I do not remember whether he indicates the second century or the first.

It seems still more a pity that Dr. Foster insists on having this perfect inter-ecclesiastical equality prevail up to the Nicene council itself. What then do the Nicene canons mean, in regulating the various rank of various regulating the various rank of various churches, in language too which implies a good deal of authority as commingled with precedence? These canons do not so much enact as recognize use already ancient. Dr. Foster might have had a good deal of room here for argument on our Protestant ground, but he seems rather to have overshot himself, and so lost a good deal of his advantage.

That there was at this time much of the happy indeterminateness of the Church's first love, more of influence and less of rigorous jurisdiction than later, all Christian scholars agree. we may as well leave the

matter there. I need not say that Professor Foster has nothing in him of the vulgar no-Popery screamer. I pass over much of his argument as agreeing with it my-self, at least in substance. He speaks highly of the merits of the medieval Papacy, and regards even the modern Papacy as having a good deal to say for itself as an institution advantageous, not only to its own adherents, but to the Universal Church. Only he thinks it would be wiser to plead historical right (which might even include a re-cognition of Christ's action in the Church) then a specific scriptural foundation. Of course this will not satisfy ation. Roman Catholics, but it marks the far thest point to which a Protestant can go and remain a Protestant.

A non-Episcopalian has one advan-tage over a Churchman in this contro-He is not so much tempted as we are to be always warning the public against "the establishment over the vay.

CHARLES C. STARBUCK. Andover, Mass.

HOW LEO XIII. LIVES.

From the New York World. Leo XIII. is out of bed every morning at an hour which would astonish thousands the world over who speak complacent in their own slothful strength, of "the increasing feebleness of the Pope." Indeed, the Holy Father is at work long before most of those

out him are out of bed. He speels in a very plain apartment, a long and narrow room divided by a curtain, on the one side of which is nothing but a bed and a praying desk and on the other a very ordinary suit of furniture, with the desk at which His Holiness writes. Communicating with the bedroom is a small oratory in which Leo XIII. says Mass in the presence of a few attendants each morning, except upon Sundays and feast days. Then a private chapel which adjoins

the throne room is used.

Until this service is over Leo XIII.
does not break his fast, and then his breakfast consists of coffee and breakfast consists of coffee and breakfand butter only. Immediately after, the secretaries with their budgets of letters wait upon the Pope for instructions there all the block pages was the second of the se then a little light refreshment i taken, generally in the form of soup, and audiences are given to prelates of the Church and distinguished personages of foreign and the home country

who may be in Rome. A certain amount of exercise is taken by Leo XIII. each morning, the place for such depending upon the weather. If it is fine there is a drive in the ex-tensive gardens, the aviary, vinery and observatory often being visited en route and on foot. If the weather is unfavorable the Pope will take exercis in a beautiful gallery, well hung with paintings, which adjoins his private

apartments. The afternoon dinner is a frugal meal, consisting mainly of soup, poultry or meat, with bread and wine of the country, followed by fruit. The Pope has been up and at work since 6 o'clock, so he now takes some rest, after which he will read and study, often far into the night. Occasionally he varies his evenings with a game of chess, and, of course, he always attends Vespers with some of the members of his house

The Pope has a villa in the Vatican grounds which is somewhat cooler than the palace; and he removes thither for the hottest weather, when he receives all his visitors in a large adjoining pa-

Masterful Souls.

Our Lord Himself has declared that the meek shall inherit the earth; and who has not felt that the souls who exercise a mastery over others are those who know how to conquer themselves But the supernatural cause of this strength lies in the fact that it is only in such souls that the Holy Spirit of God Almighty can reign in the fullness of His light and of His power. Gentleness has the key of this world and of

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FIVE-MINUTES SERMON.

Low Sunday.

FAITH. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (ISt. Jonn, v. 5)

The first lesson which we learned my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace. To day we are con-cerned with another lesson. It is the lesson of Faith, and to them that learn

well this lesson our Lord promises His special blessing.
What then, is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear not." It is an evidence; a certitude not." It is an evidence; a certitude higher than any evidence of certitude of the senses. St. Louis of France so well appreciated this that when some one constrained him to see a miracu-lous appearance of our Lord in the Blessed Eucharist to confirm his faith he said that his faith was stronger with out the miracle than with it, and he refused to see the miracle.

Faith, then, gives to the man that

has it a certitude of all things higher than any other certitude we can have in this life. Human reason assures us of certain facts, of certain existences, but divine faith leads us on above human reason to the author of the facts, to the Creator and Preserver and Lawgiver of those existences. So that the man who has the gift of divine faith knows more certainly facts and existences than he who has it not, because by this gift he refers them all to the Absolute, they being all only relative.

The gift of faith, as every Catholic knows, is given in baptism. Now, what is there in the gift of baptism which constitutes the baptized man a new creature in the sight of God, considering that the statement of the sight of God, considering that the statement of the sight of God, considering that the statement of the sight of God, considering that the statement of the sight of God, considering that the statement of the sight of God, considering that the statement of the sight of God, considering that the statement of the sight of God, considering the sight of God, cons sidering that the natural man is one sidering that the natural man is one who is wounded by original sin in his intellect, will and affections? Considering this, I say, we ask how can this soul, born into the world under this sad condition, be recreated? Christ, speaking to Nicodemus, gives us the answer: "Except man be born again, he cannot enter into the kingdom of God." To day it will concern us to consider only one of these gifts, the gift of the intellect.

By baptism man is given, as we said, the gift of faith. Now, faith is the act of the recreated intellect, and only of the recreated intellect. It is a divinely inspired gift by which the baptized man is enabled to apprehend the acts of God and believe them as true. It is a divinely inspired gift by which not only can he penetrate the unseen, by which the visible things of this world become clearer and more visible, because we begin to see them in the light in which God sees them. Therefore, wisely does the Church sing every Sunday in the Mass, "I believe in all things, visible and invisible."

So, then, the gift of faith puts into the soul of every baptized man a capacity for receiving the truth and nothing but the truth. Such is the advantage the Christian has over the unbaptized man. He has a quality which enables him to reach the grand end for which God in the beginning created him. By means of the gift of faith, then, man passes to union with God. By use of the divine gift man become as it were, filled with God and sharer of the divine beatitude. It is a gift which, used rightly, makes him apprehend truth in matters of faith and morals, so that it needs but the special action of the Holy Spirit in the case of the Pope to make him the infallible exconent of the Church in these matters.

Every baptized person has the capac ity, but not all do, will, or can use it. The most that many a man can do is to recognize the truth when he hears it as truth, but not to find it out. This, then, is a gift, or, if you will, a divine inspiration, left to the sons and daughters of the Church for their own special heritage. It divides them from those without by a chasm as wide as that between Dives and Lazari which nothing but the very gift itself can cause to cross the gulf.

Such is the reason why men who wander in error so often come at last to the end, and become good Catholics. Because they have perceived that to the mind of the baptized, good and devout Catholic, there is a certainty in all things, both visible and invisible, which science, false philosophy, and the world never could attain to. Guard, then, and keep alive and burning the gift of faith, and the earnest and the constant use of the Sacraments, that it may be said of you at the last: "Blessed is he because, though he saw not, yet he believed." he believed.'

IMITATION OF CHRIST.

THE REMEMBRANCE OF THE MANI-FOLD BENEFITS OF GOD.

Open O Lord, my heart in Thy law.

and teach me to walk in thy command-Give me grace to understand Thy will, and to commemorate with great reverence and diligent consideration ail Thy benefits, as well in general as in particular; that so I may be able worthily to give Thee thanks for them. But I know and confess that I am not able to return Thee due thanks, not even for

the least. I am less than any of Thy benefits bestowed upon me; and when I consider Thy excellency, my spirit loseth itself

in the greatness of Thy Majesty. All that we have in soul and body, all that we possess outwardly or in wardly, by nature or grace, are Thy benefits, and commend Thy bounty, mercy and goodness, from Whom we have re-

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The benefits that result from family prayers are very important and very numerous. Nothing so much contributes to union, to mutual respect between man and wife, to the holy use of marriage, to mutual support and kindness and confidence. We may say what we please, but men only esteem and love one another sincerely, open their mind and trust each other as far as they themselves possess, and also recognize in others, a deep religious feeling. And what safer and surer guarantee of religious feelings is there than agreement and unanimity in the service of God!

It keeps up in the father and mother the ideal of the sanctity of their state, and the greatness of their obligations in the education of their children. It makes them faithfully discharge this duty, and be careful of its least detail. It draws down on them the graces of which they stand in need. How many they need at every moment to form the mind and heart of their children, in order that they may not be disheartened by the faults of childhood, and of the painful and assiduous cares it requires; that they may not exceed, neither in severity nor indulgence; that they may so manage their household that familiarity may not prejudice respect, and that the use of their authority may not destrey their children's love; that they may love all their children equally, or at least not show any predilection for one more than another, since this is often the source of hatred and jealousy.

Family prayer accustoms children to a certain religious veneration for their parents; it gives more weight to the advice they receive from them, and disposes their will to a more prompt obedience. Indeed, nothing can conduce more to their seeing God in the person of their parents than to have a high opinion of their piety. And where can they get this opinion so much as from seeing them at their prayers? One cannot imagine how much the love that God has placed in the hearts of children for the authors of their being, grow with the estimate they have of their virtue. Just compare the picture of a pious

family with one that is not so. In the one there is subordination, peace, and union. In the other independence, vexation, discord. Piety constitutes the happiness of the one, and independence the unhappiness of the other. I is not possible that a family where orning and night, the prayers are id with exactitude and reverence, should not live an exemplary and Christian life in every other respect. God watches over it with a particular care, and consequently it must be happy. On the contrary, where this practice is neglected, it is very common for one or ore of the household to forget their prayers, and in the house where this is the case, there is no real Christianity; God does not dwell there, and whatever may appear to the case, every member is more or less unhappy; the husband and wife, parents and children being a continual subject of annoyance to one another.—Abbe Grou, S. J.

SEVEN SIGNS OF CHARITY.

If you have charity, you will recognize it by the signs I am about to point out to you. No one knows whether he be worthy of love or hatred, unless it be revealed to him; nevertheless he may have a sufficient knowledge of the state of his conscience and of his soul if he pay attention to those principal signs which testify to the possession of charity.

testify to the possession of charity.

1. "If you think of God willingly and with pleasure, be not disquited; you are united to Him by charity. Where your heart is, there is your treasure, that is to say God; and he who has God for his treasure has no who has God for his treasure has nothing to fear. "If you hear God spoken of with

pleasure, if you lay up in your heart the good and edifying words you have heard, be not disquited: you are neard, be not disquited: you are united to Him by charity, you have nothing to farm?

united to Him by charity, you have nothing to fear."

3 "If you converse often with God, if you speak to Him in prayer, be not disquieted: you are united to Him by charity, you have nothing to fear."

4. "If you willingly give for God that which belongs to you, and of which you have the disposal, be not disquited: you are united to Him by disquited: you are united to Him by charity, you have nothing to fear."

5. "If you suffer patiently the troubles of this life with the view of

pleasing God be not disquited: you are united to Him by charity, you have

nothing to fear."

6. "If you faithfully observe the commandments of God, be not disquited; you have nothing to fear."

7. "If you love everything which God loves, everything which is pleasing to Him, if you love the works of virtue: if you detest everything He detests, crimes and vice, be not disquieted: you are united to Him by charity, you have nothing to fear."—Words of our Divine Lord to Maria

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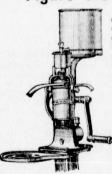
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APRIL 18

CHATS WIT

In striving to his passions a selfishness, a m

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