BY A PROTESTANT THEOLOGIAN.

The late Miss Cusack, "the Nun of Kenmare," was no doubt an amiable woman, and of good intentions. Yet it has appeared to me as if she was somewhat amusingly self-sufficient, and that her secession from the Catholic Church after having joined it, was not unconnected with her mortification at finding that she passed for a less important personage in her new fellowship than she esteemed herself. Of course I by no means say that this was the specific cause of her withdrawal the specific cause of her withdrawal.

After becoming a Baptist, she gave an amusing example of her serene un-consciousness of her own limitations, by writing an article meant to prove that it is the authoritative and obligatory doctrine of Rome that no one can be saved out of her visible communion.

Of course there were some things that Miss Cusack had no need to prove. She needed not to prove that Rome be-She needed not to prove that Rome believes her title to supremacy in the Church to be established by good evidence, and that therefore a refusal to admit it is presumably a result of rebelliousness or sinful prejudice. She needed not prove, what everybody throws that applies Marcaca may not the same before the condition. dence, and that therefore a refusal to admit it is presumably a result of rebelliousness or sinful prejudice. She needed not prove, what everybody knows, that public Masses may not be said for the soul of any non-Catholic Christian. Nor needed she prove that the official lauguage of the Holy See must of course follow the lines of objective doctrine, and can not authoritatively doctrine, and can not authoritatively follow the intricacies of subjective con dition, but that as an essentially visible institute, it can only recognize those

that are visibly within its communion.

Nor need Miss Cusack, or anybody else, try to prove, what everybody knows, that there are plenty of people knows, that there are plenty of people who insist on taking the language of the Church in a hard rigor which Catholic theology firmly opposes, and which the Holy See in the person of Pius IX. (as previously in the person of Clement XI.) has sciemnly and authoritatively disavowed. authoritatively disavowed.

For instance, the Canon Law de-

clares that all persons out of visible communion with the Church must in her view be schismatics or heretics, but that those who are such by inheritance only, and not from contempt of the truth, are not heretics before God. Now we know there are plenty of people who would rather insinuate that the Canon Law says one thing and means another than allow, practically, that heresy before God and heresy before the Church are not always coincident. (Of course Rev. Mr. Starbuck does not mean to say, we take it, that what is heresy before the Church is not heresy before God. The Church can never err in passing judgment on heresy, and her judgment being always under the guidance of the Holy Ghost, must necessarily be ratified in heaven. There can, therefore, be no conflict between the judgments of God and the judgments of the Church on heresy. Did not Christ Himself say: "Whatso ever thou shalt bind on earth shall be bound also in heaven?"—E1. Review.)

So too when the Pope, while warning against the notion that whatever vague opinions a man may chance to take up with will convey him to heaven, declares also that those, outside the visible communion of the Church, who honestly follow God's truth so far as it is possible for them to apprehend it, "are able, by the operation of divine" "never laid claim to any such power." would put almost any meaning into the Pope's mouth rather than own that he eans what he says.

So far Miss Cusack might write, and to prove that, by Catholic teaching, no one can possibly be saved except in visible communion with Rome.

Of course it was at once objected to Miss Cusack that the proposition which she declares of faith is rejected by divines of every rank, and by clergymen of every degree, from simple priests up to Bishops, from bishops up to cardinals, from Cardinals She would be reminded up to popes. She would be reminded that she made every monastic order in the Church, and above all the Society of Jesus, a body of heretics. She would be shown that she injected heresy into the Canon Law, and into the declarations of the Holy See. Yet with the naivest and most unconscious absurdity, she simply remarks, that she is aware that very eminent Roman Catholic opinion is against her, but that cannot allow opinion, however eminent, to prevail against the author-

itative declarations of the Church. It is often said, we know, that women almost always make a mess of legic, that where their intuitions fall they flounder helplessly. I do not dispute an important difference, but all such things are greatly exaggerated. Women are often rigorous reasoners and men are often very inconsequent. We will presently compare Dr. Foster with Miss Cusack, and shall find, I think, that the male writer is more variously and extensively absurd than the fe

tion than if he were defending the doctrine of Transubstantiation. This simple consideration is conclusive. Yet Miss Cusack never seems to have thought of it. She seems to imagine it as possible, that the Church may establish a doctrine, as of faith, and that than Fones, Cardinals, Bisbons, priests. then Popes, Cardinals, Bishops, priests, secular and religious, divines of every degree of note, may coolly and commonly contradict it, and yet have nothing to fear! This is the same as to say that a doctrine may at one and the same time be of faith and be not of faith he obligatory and he marriy an faith, be obligatory and be merely an

optional opinion.
Now let us see what Dr. Foster says on the same topic. He declares that it is the dectrine of the Roman Church (and he puts the declaration in capitals) that no one can be saved except in her visible membership. He de-clares that this is the constant presup-position of her writers, rather than a formal definition. Yet he maintains that it has also been formally defined as of faith, in these words of the Union as of faith, in these words of the *Unam*Sanctum: The Holy Roman Church
ifirmly believes, professes, and
preaches that none who are not found

within the Catholic Church, not only pagans, but not even Jews or hereti

Now waiving the question whether a doctrine has been formally defined by Pope or Council, it will be generally allowed that a doctrine which the universal magisterium teaches, as true, but not as revealed, does not oblige belief, if there the conscience to is any such teaching. To contradict it might be disrespectful.

(and sinful, Rev. Mr. Starbuck could truly say.)—Ed. Review.
But would not be heretical, if, however, the magnitude teacher it as the country of the magnitude to be seen to see the country of the magnitude teacher it as the country of ever, the magisterium teaches it as revealed, then, doubtless, to contra-dict it would be heresy. However, let us first examine what Dr. Foster regards as the formal definitions of this

Supposed doctrine.

The statement quoted above is not from the definitory clause of the *Unam* Sanctum but from the introduction, which, as we know, is almost the whole Bull.

Now Professor Foster declares that the introduction, no less than the definition, is cathedratic, and therefore binds as of faith. Says he: "We shall take it so without fear of success ful contradiction."

I have known gentlemen acquainted with Foster white cordially acknow-ledging his personal worth, and excellent scholarship, to laugh heartily over his unmeasured self sufficiency This sentence of his is quite enough to justify such amusement. Let us see what measure and kind of resistance it is which he has to encounter in the Catholic Church when he boldly declares that he is not afraid to maintain against all contradiction that the whole of the Unam Sanctum is of doctrinal

obligation. First, he has to encounter Cardinal Bellarmine. The conflict between Bellarmine, Sixtus V. and Boniface VIII. set forth in this and the next paragraph, Rev. Mr. Starbuck certainly did not get from his Hergenrother. Hergenrother denies that Boniface holds in the Unam Sanctum the theories of the origin and scope of the civil power which Mr. Starbuck describes in his last paragraph. His words are "The

not at all surprising that Rev. improve on His teaching, nor can any Mr. Starbuck should state, as a human society amend that of His matter of course, that the Popes held nobody would contradict her. But she his notion of the nature, origin and fs not content with this. Her aim was Papal limitations of the temporal power. This opinion has been one of the commonplaces of history. It has peen held by many Catholic writers. Indeed Catholic writers may be said to have originated and to have given currency to it. But within the last fifty or sixty years history has been to s great extent re-written, and as a result this fable about the theory of the origin of the civil power and its relations to the Pope, as embodied in the "Unam Sanctum" of Boniface VIII, has been exploded. Hergenrother quotes Boniface VIII., himself as in dignantly repudiating the idea that he

thus thought of limiting the civil power. The Popes words are: "And we know that God ordains that there shall be two powers; who then can or dare believe that such a foolish sentiment (that the civil power must yield itself to be controlled by the priesthood at every point as well in temporals as in spirituals) came from us? We declare that we do not desire to trespass on the King's jurisdiction in anything." In Hergenrother's words: "The Popes have never laid claim to any such power." This charge against Boniface VIII. originated, as is now acknowledged, in a forcers. Ed. acknowledged, in a forgery. — Ed. Review.) His treatise De Romano Pontifice displeased Sixtus V. just because it departed from the doctrine

laid down in the introduction of the Unam Sanctum. This teaches that the civil power is, It never seems to have occurred to indeed, distinct from the priesthood, but must yield itself to be controlled Catholic Church can not be controlled by the priesthood. Catholic Church can not be contra- by the priesthood at every point, as dicted by her members, advisedly, and repeatedly, without involving them in the penalties of heresy. Now, so far is the distinction between the soul and is the body of the Church from being heretical, that, as we know, it is a simple commonplace of Catholic theology. A divine of any rank, from papal down, who proceeds upon it, no more incurs excommunica—

well in temporals as in spirituals. Sixtus seems to have held this opinion. Now Bellarmine denies it. The Ecclesiastical State was not in question for all allowed that to be of historical, not of divine right. Boniface, hownot have held this opinion. Now Bellarmine denies it. The Ecclesiastical State was not in question for all allowed that to be of historical, not of divine right. Boniface, hownot have held this opinion. Now Bellarmine denies it. The Ecclesiastical State was not in question for all allowed that to be of historical, not of divine right. Boniface, hownother that ever, is understood to maintain that ever, in the form that ever, a

ence might dictate that it should be carefully used) to direct all princes how they are to guide even their civil affairs. This Bellarmine will by no men allow. He teaches that Jesus Christ as Head of the Church, gives plenary spiritual jurisitation to the Pope, and as King of the world, gives plenary temporal jurisdiction to governments, and that all interference of the Pope in their purely civil affairs the Pope in their purely civil affairs renders him "a disturber of the com-monwealth." We will pursue the mat-

ter next week.

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES' SERMON.

Seventeenth Sunday After Pente FANATICISM.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the first commandment. And the second is like to this; Thou shalt love thy neighbor as thyself. On these two commandments dependent the whole law and the prophets." (St. Matt. xxii. 37.)

It is remarkable that our Lord's teaching concerning our duties to God and our fellow men are inseparately connected. The two precepts, the love of God and our neighbor, are united as if they were one; and the whole divine law is included in them,

If we analyze the Ten Command-ments we shall see that the first three relate to our duties towards God and the others, to our duties towards one and In the Lord's Prayer also we are taught our duties to God, ourselves, and our neighbor. In the day of judgment our Lord tells us that our approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His people. In a word, our whole duty as Christians is declared in to-day's

Gospel.
We all condemn as fanatics those who select some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virtue, but because we know that all virtue and goodness depend upon the love of God and man.

The men who would make of their favorite virtue the sum and substance of all religion are often opposed to true religion, and are at best only its mistaken friends. Yet in our opposition to the false spirit of these men we must not show indifference to the virtue which they unduly extol, remembering which they unduly extol, remembering that it is impossible to love God without practising all the virtues. The saints, particularly St. Paul, abstained from what was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the off spring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Puritanism, which once almost overturned society in England, Scotland, and America. Now a reaction has taken place, and society is more dangerously threatened by irreligion

and immorality.
Catholics in this country to-day are apt to be more or less affected by the influences which surround them. There is certainly a danger tenfold greater that the morals of our people There is certainly a danger tenfold greater that the morals of our people will be corrupted by the license and profigacy which is so prevalent than that they will become extremists in regard to the particular doctrines of fanatics; still we must, as our safe, guard, keep before our eyes constantly fails to effect a cure. guard, keep before our eyes constantly the absolutely perfect standard of the Catholic Church. We must not imag. ine that men outside of her have got Agato, Bellarmine could not have displeased Sixtus by delaying him a light and grace, to lay noid of eternal life," we know that there are those who would put almost any meaning into the power he did not claim. It is years that the same the identical ones of pleased Sixtus by delaying him a and counsels are the identical ones of pleased Sixtus by delaying him a power he did not claim. It is Jesus Christ Himself. No man can Church.

#### SINGING IN THE FAMILY.

Cultivate singing in your family. Begin when the child is not yet three The songs and hymns years old. your childhood "sang, bring them all back to your memory and teach them to your little ones; mix them all to gether to meet the varying moods as gether to meet the varying moods as in after life they come over us so mysterously at times Many a time, in the very whirl of business, in the sunshine and gaiety of the avenue, amid the splendor of the drive in the park, some little thing wakes up the memory. some little thing wakes up the memor ies of early youth—the old mill, the cool spring, the shady tree by the little school house—and the next instant we almost see again the ruddy cheeks, the smiling faces and the merry eyes of school mates, some of whom are gray headed now, while most have passed from amid earth's weary noises And anon, " the song my mother sang" springs unbidden to the lips and soothes and sweetens all these

nemories. At other times, amid; the crushing mishaps of business, a merry ditty of the oldes time breaks in upon the ugly rain of thought and throws the mind in another channel ; light breaks from behind the cloud in the sky and new courage is given us. The honest man goes gladly to his work; and when, the day's labor done, his tools are laid aside and he is on his way home, where wife and child and the tidy table and cheery fireside await him, can he but have music in his heart to

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SEPTEMBER 21, 1901.

OUR BOYS AND GIRLS.

FAITHFUL IN LITTLE THINGS. "There is no use talking about it

any more. I have to ride Bay Billy any more. I have to ride Bay Billy round the pasture till he is tired, and then go down to the post office. So I can not go with you and the other boys, much as I would like to go."

"Pshaw, Neil! What is the use of working all the time? I think a boy ought to have a vacation once in a while."

"I can do what I like in the after

noon," answered Neil, "but fathe thinks a boy ought to learn to do a sorts of work, and he knows."

"May be," said Leonard, as h turned to leave. Then looking bac he called out: "Did I tell you, that m

father is going to buy me a bicyc "No," replied Neil. "You are luck. I wish I could have one."
When Neil put the letters in h

father's hands, on his return from t post-office, he saw among them a cycle circular. "How I wish I cot have a bicycle, father," he said.

"Well, my boy, I am willing y should have one," answered his fath "when you earn it." Neil's face fell at this, for he little chance of being able to enough money to buy anything costly. "Leonard's father has pro-

deed to buy one for him," he added. His father looked up. "He h? Well, let me know the size when he gets it, will you? Has Lo ard any work to do for his father?' "No; he keeps out of the way his father leaves in the morning,

is always asleep when he return "Keeps out of the way, does heald Dr. Fox. "Well, my boy, i any time, you should see someth you think ought to be done, I have be done have can rely upon you to do it, wit

I think you can, father," rej Neil. "Very well," said the doctor.

doing your duty in little things may, in time, gain large rewards any rate, you have the satisfacti knowing you have done what ought to do." As the doctor was ing the room, he called, "Do no get to let me know when Leonard his bicycle." The next day was the last of

and Dr. Fox was to leave home t the city. He expected to retu the afternoon of the First, and th following he intended to driv Billy to a horse fair.

The doctor left no tasks for h

he and a party of boys arranged berry picking on the First, a they had plenty of firecrackers expected te have great fun.

The morning of the First was

and, after breakfast, Neil star to meet his comrades. As he wa by the pasture, he stopped to s the horse, and as he did so, th held up a hoof from which the s

"O, dear!" said Neil, "Y you show me now? I can not hold fellow." The hired men gone off for a holiday, and the no one but Neil to take the the blacksmith, who was thr away. The boy knew that take most of the day to have t shod, as there were always horses waiting, and that mean

up his day's pleasure.

It was a hard trial, but w was thinking "Come along, Neil," the boys are waiting for you Neil remembered father had said about doing thought ought to be done mind was made up. "I am n he answered.

horse to be shod," and he wal The hatchet needed grind went to the house for it, an turning, mounted the horse slowly to the blacksmith's, te that Bay Billy should not from fast driving. When Neil reached the bl

it seemed as if every horse around was waiting to be Neil was a bright boy, fon what was going on; he we men at work, listened to said about the different hor busied himself that the t quickly.
It was after 3 o'clock

was ready to return home. started off in fine style; he two miles, when Neil saw on the ground near the rail

Getting off his horse, Ne the man's help, but on re found he was in a drunker much to the boy's surprise the switchman, Leona Then Neil remembered t in the blacksmith's shop he to be hoped the switchn right to-day, as there we

extra trains, he would nee What was to be done possible to rouse the ma not tell whether or not th right, and the train tha father and hundreds of be along at any mon was no time to lose if a w prevented. Mounting B rode with all haste to a lit

overlocked the track. With the keen edge sharpened hatchet, it w a few minutes to cut a from a tree, to which h red and black tennis mounting the horse, he

and plunged, but his held him in check w

As it came in sight, B