

SAINT AUGUSTINE.

Man Who "Moulded the Mind of Europe for 1,500 Years."—By Very Rev. Dr. Prior, Vice-Rector English College, Rome.

ART III.—AUGUSTINE, THE CHAMPION OF TRUTH.

New York Freeman's Journal.

LIFE AS A BISHOP.

I must be content with the briefest sketch of St. Augustine's episcopal career. His advent to the episcopal charge gave new heart and hope to the whole African Hierarchy. His brilliant talents were well known, and he had already given signs during the four years of his priesthood of a lofty aim and a spiritual vigor which promised great things for the Church. This promise was realized during the thirty-five years of his episcopate beyond all expectations.

The example of his life was a stimulus to the Bishops and clergy of the whole province. He was poor, humble, laborious, assiduous in the discharge of all the duties of his pastoral office. His labors in the confessional were continuous; he preached daily, sometimes twice a day. He devoted himself to the training of his clergy and gathering priests around him in community life, he instituted the order of the Canons Regular that bears his name. He attended sick calls like his priests, and took the largest share in the instruction of the "competents," or those who were in the immediate preparation for the reception of the sacrament of baptism.

LABORIOUS.

The Episcopal courts had been legalized by the Emperors for the administration of justice, and St. Possidius, the contemporary of our saint, tell us that he often used to remain until the dinner hour, and sometimes the whole day, fasting in his court to decide causes. He used to preach when hardly able to speak, saying that it revived his strength.

And all this ceaseless activity and public work were entirely against his natural inclinations which were bent on solitude, prayer and meditation.

COMBATS ERROR.

It is only when we reflect on these incessant labors in the ministry that we can appreciate at their right value the successful combats he waged against the religious errors of his time. Manicheans, Donatists, and Pelagians went down before him, and the whole Church acknowledged him with one accord as its champion. His wide learning, his vigorous, cultivated mind, and his graceful ease in the speech and writing that brought his triumphs. They were due also in a great measure to his patient, winning consideration.

LOVES THE MEN, BUT HATES THEIR ERROR.

He remembered the saying of the poet "fugit irrevocabile verbum," and in the fiercest heat of controversy was careful not to utter the word that would wound without healing. The very largeness of his mind made him wisely tolerant, and prevented him from adopting the narrow standard that every one must see things precisely as he did himself. Without receding one iota from the Faith he had to guard and propagate, he had tender sympathies for those who were the victims of error, and made any allowance that did not compromise the truth.

"May the omnipotent God," he writes in his book against the fundamental episode of Manes, the founder of the Manichean sect, "the giver of all good gifts, enable me to refute your errors with a calm and peaceful mind, bent more on your conversion than your ruin. Let those who are angry with you who know not what it costs to arrive at the truth. Let those who are angry with you who were never held captive in the same errors. For my part having been long held captive in them, having heard and studied and rashly believed them, having at last escaped from them only through the merciful intervention of the sovereign physician of my soul, never can I bring myself to be angry with you, but on the contrary I shall always feel obliged to extend to you that forbearance which my friends extended to me when I wandered blindly and madly in your errors."

BLOWS AT MANICHEISM.

In the first year of his priesthood he broke the power of this sect at Hippo. At the instance of Catholics, Donatists, and Manicheans, he held a public disputation with Fortunatus, the Manichean leader. It lasted two days, and resulted in the complete overthrow of Fortunatus and his teaching. The Donatists applauded, but were filled with wholesome terror on their own account, and the word seems to have been passed round amongst them that no one was to engage Augustine in dispute. However, some of the less cautious spirits amongst them ventured to meet him in the arena of public debate, to their signal discomfiture.

BONATISTS OF OUR OWN TIMES.

The struggle with the Donatists is the more instructive to us in that one of its phases has been renewed in our own day in the attitude of the Anglican Establishment towards the Catholic Church. This was pointed out by Cardinal Wiseman in an article in the Dublin Review written during the last years of his rectorship of the venerable English College in Rome, in the year 1839.

WISEMAN AND NEWMAN.

It spread consternation in the Tractarian Camp at Oxford. They had appealed to Antiquity and here was Antiquity deciding against them in the person of St. Augustine. Newman said it made him feel very uncomfortable; to use his own familiar expression, "it gave him a stomach ache."

But I will quote the passage from his Apologia in which he records his impressions.

A POTENT PHRASE.

"A friend of mine," he writes, "an anxiously religious man, now as then, very dear to me, a Protestant still, pointed out the primary words of St. Augustine which were contained in one of the extracts made in the Review and which had escaped my observation: *Securus judicat orbis terrarum*—the judgment of the whole world is safe. He repeated those words again and again, and when he was gone they kept ringing in my ears. They decided ecclesiastical questions on a simpler rule than that of Antiquity; nay, St. Augustine was one of the prime oracles of Antiquity; here, then, was Antiquity deciding against itself. What a light was hereby thrown on every controversy in the Church! For a mere sentence the words of St. Augustine struck me with a power which I never had felt before. To take a familiar instance they were like the 'Turn again Whittington' of the Chime; or to take a more serious one, they were like the 'Tolle, lege—tolle, lege' of the child which converted St. Augustine himself. *Securus judicat orbis terrarum*! By those great words of the Ancient Fathers the theory of the *viamedia* was absolutely pulverized."

ORIGIN OF DONATISM.

The Donatist schism had made havoc in the Church for nearly one hundred years before St. Augustine threw himself into the contest. The pretext on which it originated was a false charge made against Ceclilian, who was elected to the Primatial See of Carthage, that during the persecution of Diocletian he had given up the sacred books to the enemies of the Church, and therefore was not worthy to rule the Church. They set up a primate and hierarchy of their own in opposition. From schism they went on to heresy, teaching that no one in communion with Ceclilian could validly administer the sacraments. They declared themselves to be the true Church of Christ—Church Catholic—and all those opposed to them to be in error. They propagated their sect by means of armed bands of fanatics called "Circumcellions" who drove out Catholic bishops and clergy from their sees and parishes, and at the point of the sword compelled the people to be rebaptized and join the Donatists.

HOW AUGUSTINE FOUGHT IT.

St. Augustine used all his efforts to root out the schism, by sermons, public disputation and private conferences. In season and out of season he argued, persuaded, entreated. He even wrote a popular ballad that would appeal to the capacity of the illiterate. His simple argument to their main contention is expressed in the terse phrase which sounded the death-knell of Anglicanism in the ears of Newman, "*Securus judicat orbis terrarum*" ("The verdict of the Universal Church cannot be at fault.") "You are divided from the Church Catholic and from its centre the Apostolic See, therefore you cannot be the Church of Christ."

ITS DEATH-BLOW.

He gave its death blow to this schism in the grand Conference of Carthage held in 411. There were present 286 Catholics and 271 Donatist Bishops. The arrangement was that there should be only seven speakers on either side, with seven consultants, and four others to superintend the stenographers who were to be four ecclesiastics from either party, besides those of the President Marcellinus, who represented the Emperor Honorius.

PEACE OF THE CHURCH BY AUGUSTINE.

St. Augustine led the Catholics and the Donatists were beaten at all points. From that time their influence waned, and before the end of his life St. Augustine saw the plague entirely extinguished; and his biographer Possidius could head one of the chapters of his book with the words "Peace of the Church by Augustine."

PELAGIUS RAISES HIS HEAD.

The echoes of the Conference of Carthage had not died away when Pelagius appeared in the field with his heretical denial of original sin and the necessity of divine grace. Augustine stepped into the arena once more, and began that series of works on nature, free will, and grace that raised him to a summit of personal influence that has no parallel in the history of the Church.

CRY OF THE CHURCH "AUGUSTINE!"

On this occasion it was not merely his own zeal that urged him to the conflict, but the call of the Universal Church. From East and West all eyes were turned on Augustine. Two African Councils order him to write. Prosper and Hilary send letters from Gaul to beg for light and say his authority is enough for them. Pope St. Boniface I., though most learned himself, asks Augustine to refute two letters addressed to him by Pelagius. St. Jerome on reading his first productions in the controversy gave up writing himself and said he would leave the defense of the Church in the hands of Augustine. "Well done," he writes to him from Palestine—"the whole world celebrates your name; the Catholics venerate in you the defender of the ancient Faith; the heretics detest you."

ST. AUGUSTINE'S AUTHORITY.

Pelagius, when confronted with the authority of Augustine in the Council of Jerusalem, was audacious enough to say, "What is Augustine to me?" Whereupon his rashness drew down upon him the condemnation of all the assembled Bishops but one, for slighting so venerated a name, and they said he deserved to be expelled not only from their council but from the Universal Church. It came to be understood that no one should publish

writings on the Catholic side of the controversy except with the approval of the Bishop of Hippo.

HIS UNIQUE POSITION.

The judgment of his own day was confirmed by that of succeeding times, and whereas moral unanimity of the Fathers is required to establish any point of faith, in this matter of grace St. Augustine sums up in his own person the force of tradition and his word is considered sufficient of itself to put the seal of certainty on the doctrine. On whatever side Pelagius went he encountered St. Augustine until he came to hate the very name. There was always some letter or work of the saint exposing his latest subtleties and detecting the hidden poison of his teaching.

SUBMISSION TO ROME.

Though the whole Church was hanging on his words, Augustine did not presume to set himself up as an arbiter of the truth. He deferred to the Apostolic See of Rome. The two African Councils which condemned Pelagius and his companion Celestius, of which council according to Prosper, Augustine was the soul—"Ingeniumque Augustinus erat"—sent their decision to Pope Innocent I. to submit it to his judgment.

"We do not turn our little stream," they wrote, "into your large fountain as if to increase it, but in this grave crisis we wish you to examine whether our little stream comes from the same source as your own great river; and to console us by your rescripts in the common participation of the same grace."

ROMA LOCUTA EST—ROMA HAS SPOKEN.

THE CASE IS ENDED.

Their decision was confirmed by Innocent, who excommunicated Pelagius and Celestius and their followers. Three rescripts to that effect were sent by the Pope to Africa. It was on this occasion in a sermon preached at Carthage that St. Augustine gave utterance to those famous words that have been so often echoed. "The result of two Councils on this subject have been sent to the Apostolic See, rescripts have already arrived, the cause is ended"—or in the terser form in which the quotation has generally been made "*Roma locuta est; causa finita est.*" ("Rome has spoken; the cause is ended.")

During the Pelagian controversy he spent his leisure hours in writing the twenty-two books of his immortal work on the "City of God." He died in the year 430 when the Vandals were besieging Hippo.

PICTURE OF AUGUSTINE.

He has left behind the memory of one marvellously endowed with the highest gifts of mind and heart, and a noble passion for truth.

"O Truth, Truth," he writes, "how earnestly did even then the marrow of my soul pant after Thee!"

"Who will tell me where to seek it," he said, "who will bring me to it?"

He searched with many sighs, but he used the false light of Manichean Free-thought, which only led him deeper into the quagmires of error. He was tossed on the tumultuous billows of human passion and suffered the storm and stress of spiritual shipwreck.

It was only when his intellectual pride was broken, that the majestic vision of the truth he longed for, burst upon his wearied, disappointed soul. It withered up all petty ambition and ignominious desire, and distilled a profound peace. This peace-giving truth he found was no other than his God, or in his own beautiful words on the opening page of his Confessions:

"Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee."

It was given to him in the acceptance of that very principle of the authority of the Church which seemed to him so terrible in the days when his spirit wandered abroad among created things. As he clung to it with the tenacity of one who knew that to slack on his hold was to fall back into the abyss of gloom and wasting torment from which it had rescued him. The very written word of God, he said, he would not accept unless the Church placed it in his hands.

CATHOLIC OBEDIENCE—THE FREEDOM OF THE CHILDREN OF GOD.

He found this subjection was not thralldom but freedom—the freedom of the children of God. His natural powers were not stunted but broadened, ennobled, and purified. He was more than ever the man of versatile talent with elastic force of intellect, lofty ideals, strenuous endeavor, refined feeling, kindness, and charm of manner. Even his playful spirit did not desert him. Grace and nature combined to produce in him that pure, gentle strength which diffused its saving influence abroad in his own time, and exalted him to an intellectual sovereignty which has been willingly acknowledged by the greatest minds of after generations.

Grace Ella Atton, Hartland, N. B., Cured of Eczema.

I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment.

ANDREW ATTON, Hartland, N. B., W. E. Thistle, Druggist.

Infamatory Rheumatism.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. Thomas' Eucalypti Oil for Infamatory Rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pain. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. Thomas' Oil on hand, and I always recommend it to others, as it did so much for me."

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Sacred Heart Review. POPULAR PROTESTANT CONTRIVERSY.

VII.

On page 77 Mr. Lansing says: "Every Bishop of the Roman Catholic Church in America and throughout the world, and every Archbishop, has taken an oath of devotion to the Papacy, in which occur the following words." He then gives a part of the episcopal oath, as found in the Roman Pontifical, translating finally: "Heretics, schismatics and rebels to our said Lord, or His aforesaid successors, I will, to my utmost, persecute and oppose, etc."

It is, among Protestants, but especially among Anglo Saxons, a serious disadvantage that the official language of the Roman Catholic Church is Latin. Englishmen and Americans, especially, have an inveterate habit of transferring Latin words into English and then imagining that they have translated them, never stopping to ask whether they have the same reach of meaning in the two languages. Doctor Killen of Belfast is a ludicrous instance of this. In several treatises he argues at length that the early abbots (most of whom, by the way, were laymen) had the right to ordain, simply because they are sometimes described as having the *ius ordinandi* over their monks. He never stops to think that, while "ordain" means only to admit to some grade of the Christian ministry, and cannot be used otherwise without effort, *ordinare*, in classical and early Church Latin, means indifferently to ordain, appoint, institute, inaugurate, designate, to any office, grade or dignity whatever, ecclesiastical or civil, secular or monastic. Thus Doctor Killen's whole elaborate argument collapses, because he has transferred instead of translating. So, likewise, because "indulgence" in English means often careless oversight of wrong, people cannot get it out of their heads that *indulgentia* means the same; though any man can learn from his Andrew that it also means in later Latin "remission of a tax or punishment," in which sense alone the Latin Church uses it. So we know how much annoyance is involved in the use of "regular" for *regulares*, giving a meaning very nearly the opposite of the real. We have already seen how *vitia* is mistranslated "vices" in a passage where it means only "faults." Further research would probably show various other instances of misapprehension induced by the same habit of transferring instead of translating. A Latin word, brought into English, may conceivably keep its first sense; may diverge from it; may, while retaining it go beyond it or may, while keeping it in part, shrink within it. In none of these cases, except the first, is it possible to use the same word in Latin and English.

It was in view of this inveterate habit among us of transferring instead of translating, that Rome, some fifty or eighty years ago, discharged all British and American Bishops from the obligation of giving the promise *persequendi hereticos*, although, as I shall presently show, it involves neither in meaning nor application a promise to persecute. This exemption, of course, Mr. Lansing treats as if it were not, while yet it was known, even popularly, forty-five years ago, as I well remember. Whatever stands in the way of his unmeasured vituperation he absolutely refuses to see. On the other hand, let a thing help his malignant purpose, and he will affirm it to be, even though both he and his hearers know that it is not. Natures that within ordinary limits act like the natures of other Christian men, when once Rome is mentioned fall under the power of an evil somnambulism, which suppresses what exists and creates what does not exist. For instance, Lansing knows, what we all know, that a citizen, or in the army or navy, or in some such exceptional case, never takes an oath in support of the Constitution, however ready to do so. I have been a loyal citizen of the United States for more than seventy years, and yet have never been once called to swear allegiance. Indeed, ten thousand Reformed Presbyterians of the country positively refuse to give such an oath. Yet Mr. Lansing, on page 96, says, "Now, while every American citizen is sworn to support the Constitution, etc." This book was first given in the form of sermons. I need not say that they were not delivered by the text: "Thou shalt not bear false witness against thy neighbor." Both speaker and hearers knew perfectly well that there was a falsehood. Yet it served their purpose and thereby became to them a truth, while any truth alleged against them would have become to them a falsehood. In this important range of human relations, they are of those touching whom the prophet says that they call evil good and good evil; that they put darkness for light, and light for darkness; that they put bitter for sweet, and sweet for bitter.

"Persecution," in English, though having a certain sway of secondary applications, properly means the attempt to suppress, by means of civil penalties. When we say that Baptist history is wholly unstained with the record of persecution, we mean simply that Baptists have never applied civil coercion to speculative opinion. Some years ago Doctor Henry M. Dexter, stung with envy that the Baptists should have in this matter a brighter reputation than his own denomination, insinuated, in his sneering and oblique fashion, that they did not deserve their good fame, because, said he, they were just as capable of

EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY.

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nagging dissentient brethren as anybody. This futile attempt to discredit this great Christian body has only raised their credit. "Persecutors of heretics" they have never been. Yet persecutors hereticorum they have been beyond many. They have been unceasingly vigilant in watching and quietly discouraging variations of theological opinion, until now, at least as seen from the outside, they appear to be almost monotonously at one in their theology. This unity, for better or worse, is largely the fruit of their unflagging persecutio hereticorum. What now if I should translate this, "persecution of heretics?" Would it not be a scandalous calumny? Certainly. A Baptist minister at his ordination, if it were conducted in Latin (which under some circumstances might be), could with a perfectly good conscience promise, and keep his promise, *persequi hereticos*. Yet assuredly he would never promise to become a "persecutor of heretics." *Persequi* in itself simply means "to follow up." In what way any one is followed up is left wholly indeterminate. *Persequi hereticorum* may mean, indifferently, "follower-up of heretics;" "disciple of heretics;" or "persecutor of heretics." The phrase in itself does not need the slightest change to bear any one of these three varying and inconsistent meanings, although it is not commonly used in the second sense. Had a French or Italian Bishop taken this oath under Innocent III., of course it would have signified a willingness, if pastoral admonition failed, to use the arm of the State. A Spanish Bishop, until very lately, would have been understood as meaning the same. On the other hand, even as early as 1200, a Scandinavian or an English Bishop would hardly have been viewed as promising more than could be secured by vigorous pastoral watchfulness. England and Scandinavia were orthodox itself. Yet they never accepted the grim provisions of the Fourth Lateran Council. Nevertheless the staunchness of their Catholic faith was disputed by no one. The question how heresy should be met was confessedly not doctrinal. It was disciplinary, and discipline varies from land to land, from age to age, very often from diocese to diocese. Every Bishop gave the same promise at his consecration, that he would "follow up heretics," yet probably no two Bishops understood it in precisely the same sense. Especially did no two lands understand it as involving the same measures of restraint. The elder Inquisition, for instance, was introduced into Italy and Spain, as a help to episcopal discipline. It was soon thrown out in France and Germany, and finally died out entirely in Castile. England and Scandinavia never received it, and the Irish never thought of it. Yet all these countries were

equally Catholic. So little was any uniformity of proceeding supposed to be involved in the uniform episcopal promise of "following up heretics." As time went on, and Christian ethics began slowly to revert towards the spirituality of their original form, even all the reactions induced by the rise of the Wycliffites, Hussites, and Protestants, did not prevent this divergence of theological opinion from becoming interpretation of the episcopal oath. It was not a matter of faith, and teachings not of the faith are, as we know, very commonly debated in the Roman Catholic Church with a freedom which often astonishes Protestants, accustomed as we are to the keener suspiciousness of less extended sects. For instance, when the Spanish Inquisition was set up, there were distinguished Spaniards, of whom Helele mentions the great historian Pulgar, who opposed the capital punishment of heretics. Their opinion, unhappily, was not followed, but their orthodoxy was not impugned. So when the king, a layman, allowed rapelated Jews to be put to death and forbade rapelated Moors even to suffer confiscation of goods, when he sometimes allowed and sometimes forbade the arrest of foreign Protestants, he was not supposed either to be breaking his regal oath, or compelling the Bishops to break their episcopal oath. Nimenas was an example of episcopal mildness, toward dissentients. Yet the two Archbishops were in equal favor with the Church. The persecution directed against the latter was speedily suppressed by Rome. And by a not unfitting retribution, the intolerant Primate Carranza was the only Spanish Bishop that ever fell a victim to the Inquisition.

In England, again, while Henry V. was a persecutor, his son, Henry VI., is said by a zealous Protestant who has studied his reign, to have set his face steadfastly against persecution. Yet it was the son, not the father whose canonization was contemplated by Rome. The holy king never seems to have thought that either his coronation oath or his Bishops' consecration oath involved a promise to persecute. Yet, but for the remissness of his nephew, Henry VII., to follow up the process of canonization, he would not improbably now stand in the Calendar.

Doubtless Innocent III. held it involved in his episcopal and Papal oath to exterminate heretics, especially when, as then in Province, the very foundations of Christian society were endangered. On the other hand, five centuries later, Innocent XI. was equally faithful to his oath in protesting to Louis XIV. against the cruelties practiced upon the Protestants. Time had gone on, views had widened, tempers had softened, theories had been spiritualized, and, moreover, Christendom itself was not now threatened with overthrow. When, therefore, Fenelon, very hostile to both Protestantism and Jansenism, would not suffer either Protestant or Jansenist to be molested in his diocese, no one, not even his bitterest enemy, the younger Bossuet accused him of violating his episcopal oath.

Gibbons, Williams, Ireland and other American Bishops, have, as we know (notwithstanding Lansing's malignant falsehood), never given a promise *persequendi hereticos*. Yet, if they had, it would no more have implied a promise to persecute than it did with Talavera, with Innocent XI., with Konstal of Durham, with Cardinal Pole, or with the great and saintly Archbishop of Cambray.

Charles C. Starbuck, Andover, Mass.

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