

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXVIII.

As I said in my last paper, the distinction between the soul and the body of the Church, or which is virtually the same thing, between orthodox and sincere piety which is heretical in matter but not in depraved intent, is so very dimly conceived by Professor Foster as to leave us in great doubt whether he understands it at all.

Foster treats the thesis that there may be those outside the visible Catholic Church who are nevertheless in the grace of God as either a whim of parti-

cular minds, whom the Church for reasons of her own, has not yet judged it well to impeach of heresy, or, which he seems to view as the more usual case, as something extorted from unwilling theologians by the stress of controversy and the pressure of inextinguishable fact.

It is the opposite of the real doctrine of Rome, he believes, and therefore can never establish itself in the Roman Catholic Church.

Now in reality, the history of this thesis is the exact opposite. Of course it is in the very nature of God, as revealed in Jesus Christ, that He will never condemn any man for the circumstances in which he finds him-

self, however unfavorable, or, as St. Augustine says, "into which he has been educated, provided that these have not overcome his candor of intention. Even my scanty reading has shown me that this truth is settled in the very heart of Catholic theology.

Moreover, as we see from the quotations given by Catholic divines, both Fathers and Schoolmen teach that God, Whose fundamental purpose is for salvation, must, by the necessity of His own essential goodness, always bring a pressure of Divine grace to bear on each soul as largely as it will receive, being what and where it is.

As we know, the Holy See solemnly condemns the teaching that divine grace is limited by the bounds of the Church.

Let me here remark that this sentence of the Unigenitus appears to be absolutely unknown to Professor Foster. He never mentions it, although it bears essentially on the subject of this chapter. This ignorance is wholly inexcusable. A man who undertakes to expound to the Protestant world the system of the modern Roman Catholic Church, and does not have in his mind, or at his easy command, all the essential points of the long controversy between Jesuits and Jansenists, and the action of the Holy See in the matter, shows himself wholly incompetent for his work.

Foster's omission here completely inverts his notion of the history of this thesis. Compare the Unigenitus of 1713 with the Allocution of 1853, and see how much more pronounced and affirmative the latter is. I have already remarked that the declaration of this latter, namely, the defect of external communion, though a very great danger, is not absolutely inconsistent with saving grace, is not, I apprehend, ex cathedra. An obiter dictum can hardly be definitive. Yet nobody will dispute that Cardinal Newman is right in calling it an authoritative papal confirmation of our thesis. It is not definitive because the Pope virtually says, there is no need of defining it. Everybody knows it already. "It is known to us and you," says he, addressing the universal episcopate of the central Catholic nation. It is not, as Foster ridiculously interprets it, a fugitive fancy of an illogical mind, incapable of seeing that two opposite propositions can not both be true, and casting in the way of the development of genuine Roman Catholic doctrine a declaration which is at variance with it, and which therefore is destined to be brushed away like a straw on a mighty current. On the contrary, it is a statement which, as the Pope rightly says, is something that will be accepted as of course.

I wonder what apprehension Dr. Foster has of the possible extent of doctrinal extravagance in a Pope. True, a Pope is not held infallible in his non-definitory acts, or in his reasonings in support of his definitive acts. Foster, in declaring the reasonings of the Unigenitus definitive, has virtually the whole Catholic Church against him, although I am well aware that such a trifle would make no difference to him. A following Pope, therefore, is not precluded from expressing sentiments more or less at variance with a predecessor, in this wide range of confessedly fallible opinion. Yet, considering the reverence with which every public utterance of the Chief Pontiff must be received, it is a simple impossibility that he can be permitted to throw out wild eccentricities of doctrinal opinion, at variance with the whole tone of Catholic theology, even if not precisely heretical. Such an aberration is surely incompatible with the historical conditions and traditions of his function. The Pope, speaking publicly, is not an individual, except to a very limited extent. His voice is a voice of a continuous office. We could hardly imagine even a King of England, speaking from the throne, as venturing off into any such wild flight of personal fancy as Dr. Foster attributes to Pius IX., and surely the Papacy, as it is ages older than the English royalty, and deals with matter touching on eternity, rests with an incomparably greater weight of precedent and tradition upon each incumbent. Foster's appeal to Deitach is simply an appeal from the comparative candor of an American Congregationalist to the obstinate disingenuousness of German Lutheranism.

However, this chapter of Foster's is absurdity within absurdity. Treating the Allocution as I hold it to be, the next morning word came from New York that his application for a large amount to tide over his difficulty would be granted. If he had lived till the very next day the clouds would have disappeared!—Catholic Columbian.

old and new, of Jesuits and Galileans alike, of the Washington University, of the Vatican secretary, and through him of the late Pope himself, he insists on treating the long passage which he quotes from Boniface VIII. as also de-finitory. Now accepting this as genuine and interpreting it according to its connection and intent, it agrees well enough with the Allocution, as I have shown some time since. But giving it the literal rigor on which he insists, like that of a mechanic who should publish his theory of the strength of materials, and should deny that there was any account to be taken of friction, we have two articles of faith flying right in each other's faces.

Now what are we to say to such extraordinary conclusions? Mr. Henry C. Lea, it is true, has discovered it to be orthodox doctrine that the Church can change her articles of faith at will, and perhaps Dr. Foster has discovered it, too, but the Catholic world remains wholly unconscious of it. Say the Swiss Bishops, in their pastoral of 1871, papally approved: "The Pope's infallibility is limited by the previous decisions of the Church."

Now the Allocution either agrees with Boniface or disagrees with him. If it agrees with him there is no more to be said about it. If it disagrees with him, then, on Foster's showing, it would be public heresy. Foster's attempt to make it agree, and to retrench its meaning, by leaving out news and words, is but the whole consent of modern theology, uses language which applies, and, as the Jesuit provincial of France rightly says of this thesis, is intended to apply, equally to schismatical Christians living in good faith and to Jews. "I teach," says he, "that Jews living in good faith will go to heaven."

He would say the same, under the same conditions, of Moslems or pagans, as Pius plainly says and plainly means, although he uses no particular names. One thing which Foster says is true. I suppose that Catholic theology would acknowledge that an atheist, dying such, however virtuous civilly, would not be received to God, since, in his living in God, he could not love Him.

So far, therefore, is it from being true that the possibility of implicit faith is an eccentric opinion gradually expiring, that it has gained in the last two centuries and a half a steadily growing prevalence in the Catholic Church. As I understand it, it is not, even now, defined under pain of heresy, although the Ave Maria has good reason for charging those who deny it with coming perilously near to contradicting the Church. On the other hand, in its germinal form it goes back to the very beginnings of Christianity.

We can see good reason why it was long before it came into much prominence. The Gospel came into a world in which the Pharisee alone believed in eternal life in our sense. To them the Apostles: "Your round of mechanical works, as you know, neither brings you peace of conscience nor nearness to God. Leave them behind as a ground of trust, and receive the fullness of the regenerating Spirit from the Redeemer in His Church."

The Gentiles, with a few uncertain exceptions, had no belief in God as we mean Him, nor in immortality as we understand it. To them the Church said: "The fullness of Divine life is with us. Come to us, and you will find a living God, an all-sufficient Saviour, a renewing Spirit, and Eternal Life." What sense or profit would there have been in any fine-spun distinctions between visible and invisible Church? What the world asked for was a new order of the ages, visible, permanent, organized, extending abroad and ascending on high.

Next came the era of heresies. Andover, Mass. CHARLES C. STARBUCK.

IMITATION OF CHRIST. That Truth Speaks With us Without Noise of Words.

They may indeed sound forth words, but they give not the spirit. They speak well; but, if Thou be silent, they do not set the heart on fire.

They deliver the letter, but Thou discloseth the sense. They publish mysteries, but Thou explainest the meaning of the things signified.

They declare the commandments, but Thou enablist us to keep them. They show the way, but Thou givest strength to walk in it.

They work only outwardly, but Thou instructive and enlightenest the heart. The water exterior, but Thou givest the increase.

They cry out with words, but Thou givest understanding to the hearer. Let not then Moses speak to me, but Thou, O Lord my God, the eternal Truth, I lost I die and prove fruitless. I be only outwardly admonished and not unkindled within.

FIVE-MINUTES SERMON. Third Sunday of Lent. THE SPIRITUAL COMBAT.

"Walk as children of light." (Eph. v. 9) It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time when we are trying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion. And so, for our encouragement under such circumstances, our Lord permitted the devil to tempt Him immediately after His forty days' fasting in the desert. The methods employed by the tempter are the same that he has used from the beginning, and that he still uses against the children of men; and so from our Lord's example we can meet and overcome the enemy of our souls.

As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever justeth against the spirit. But mark the answer of our Lord: "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil as-sails us with evil thoughts or desires, we can give a like answer: "It is not such things as these that God created me; man was not created simply to eat and drink and gratify his passions. I am made for something higher and nobler, to do the will of God and thus attain to eternal union with Him."

Fallen by the attack, the enemy will perhaps have recourse to a subtler temptation—an appeal to our pride. Even as he asked our Lord to cast Himself down from the pinnacle of the temple, so he will say to us: "Be not afraid to cast yourself into the ocean of sin; you are strong in virtue, and God's holy angels will protect you from harm. That immoral book, that evil company, that intoxicating drink hurt you, whatever its effect might be on those who are weak." Answer him in the words of our Lord: "Thou shalt not tempt the Lord thy God. Who am I that I should presume on God's mercy, that I should expect His protection and the assistance of His grace, if I expose myself to the danger of sinning? I will not tempt God by trifling with His grace, foolishly trusting to my own strength."

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to you?" he says; "mortification, penance, humiliation, poverty, suffering, the Cross. If any man will come after Me," says Christ, "let him take up his cross and follow Me." But I will give you pleasure, the gratification of all your desires, the fulfillment of worldly ambition, riches, honor, and in the vain pleasures of the world, let us spend this time in fasting and prayer—earnest prayer—for strength against temptations. Then, when the tempter comes, we shall be able with God's grace to repel him, as our Lord did, and the trial over, God will send His angels to fill us with heavenly consolation.

Believe him not, O Christian soul, for he was a liar from the beginning; his promises are but vain and illusory; he will not, he cannot keep them. The Lord thy God shalt thou adore, and Him only shalt thou put into the world, service you were put into the world, and in the vain pleasures of the world, let us spend this time in fasting and prayer—earnest prayer—for strength against temptations. Then, when the tempter comes, we shall be able with God's grace to repel him, as our Lord did, and the trial over, God will send His angels to fill us with heavenly consolation.

Keep the Children of the Streets. There is seldom, if ever, any valid excuse for children under the age of fourteen or sixteen, being out at night on the streets, unattended by older persons, says the Donover Catholic. All proper errands can be done in the daytime, and evening visits to places of amusement, or to friends, do not include loitering on the street, to which we refer. Parents may see some difficulty in carrying out their good intentions in this matter, but no obstacle should be allowed to stand in the way of saving their children. It is not enough that parents forbid their children to leave their homes during the evening; they should at the same time provide some means of keeping them contentedly at home. Harmless games and amusement can be provided for the school and social hours, and should be brought into play to provide a substitute for the excitement their children crave and seek out-of-doors. The more effective and complete this home entertainment and home attractions are made, the more easy it is to destroy the desire of children to seek the temptations of the street. Parents, who have responsibility here, and hereafter, for the salvation of their children, should see to this matter, and if they would have their children happy and innocent and prosperous, no matter what the cost, they should do over them from outside influences, and by some means keep them under their care and protection during the years when they are so susceptible to influences, good or bad.

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St. Joseph is the pattern of all the virtues, the example of every state in life, the teacher of the young and old, married and single, the model for priest and people. But there is no office that is universally proclaimed as especially his. Even those who take little care to deserve his help, look up to him as the powerful advocate of the dying. Yes, it is in our last hour that we shall fully understand what his intercession means to those who have endeavored to live near him and like him. Remembering his singularly holy and favored death, the Christian's strongest hope is that a ray of that divine light that shone around St. Joseph's bed reflected from the faces of Jesus and Mary, may penetrate the gloom of our departing day and melt somewhat the harshness of our soul's going out.

Make the Sign Reverently. An editorial in the Denver Catholic has the following: "Some time since I saw an account where a non-Catholic had misunderstood the sign of the cross which the members of the congregation very few unacquainted with the method of making the sign of the cross would understand its meaning from seeing it made in the churches of Denver. In many cases it is a wiggling of the fingers without any very definite sign to it. Of course I suppose the important part is the spiritual attitude with which it is made, but certainly it would be more edifying if the sign of the cross were rightly made."

Look to the Future. If you would have a transfiguration of yourselves after death, have now more of its light in your lives. Serve God in the sunshine and with the sunshine, with the light of love in your hearts and the light of hope around and about you. Do not treat God as if He were a slave driver, beginning His service with a grumble, continuing in a grunt and ending in a groan.

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Labatt's (LONDON) Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

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Twenty-First Annual Statement OF THE North American Life Assurance Co'y. HEAD OFFICE 112-118 King Street West, TORONTO. For the Year ended December 31st, 1901.

Dec. 30, 1900. To net Ledger Assets, \$3,778,508 08. Dec. 31, 1901. To Cash for Premiums, \$922,935 02. To Cash Income on Investments, 176,461 56. RECEIPTS. 1,099,364 58. \$4,872,904 66.

Dec. 31, 1901. By Payment for Death Claims, Profits, etc., \$386,688 55. By other Payments, 291,936 70. DISBURSEMENTS. \$678,625 05. \$4,194,269 61.

Dec. 31, 1901. By M'grages, etc., \$1,200,486 65. Debitures (market value, \$747,205,990), 757,815 54. Stock and Bonds (market value, \$1,371,325,707), 1,322,168 82. Real Estate, including Company's building, 416,936 41. Loans on Policies, etc., 278,827 43. Loans on Stocks (nearly all on call), 215,170 00. Cash in Bank and on Hand, 28,808 45. ASSETS. \$1,194,269 61.

Premiums outstanding, etc. (less cost of collection), \$1,200,486 65. Interest and Rents due and accrued, 47,881 92. LIABILITIES. \$1,420,773 58.

Dec. 31, 1901. To Guarantee Fund, \$50,000 00. To Assurance and Annuity Reserve Fund, 3,808,229 00. To Death Losses awaiting proofs, etc., 45,103 01. \$4,303,332 01. Net Surplus, \$507,441 37. Audited and found correct. J. N. LAKE, Auditor.

The financial position of the Company is unexcelled — its percentage of net surplus to liabilities exceeds that of any other home company. New insurance issued during 1901, \$5,520,007 00. Exceeding the best previous year in the history of the Company by over half a million. Insurance in force at end of 1901 (net), \$27,977,794 00.

PRESIDENT: JOHN L. BLAIRKIE. VICE-PRESIDENTS: JAS. THORBURN, M.D. HON. SIR WILLIAM R. MEREDITH, K. C. DIRECTORS: HON. SENATOR GOWAN, K.C., LL.D., C.M.G. E. GURNEY, Esq. L. W. SMITH, Esq., K.C., D.C.L. J. K. OSBORNE, Esq. D. MCRAE, Esq., Guelph. MANAGING DIRECTOR: WM. McCABE, LL.D., F.I.A., F.S.S. SECRETARY: L. GOLDBMAN, A.I.A. MEDICAL DIRECTOR: J. THORBURN, M.D. (Elin.).

The report containing the proceedings of the Annual Meeting, held on January 23rd last, showing marked progress and solid position of the Company, will be sent to policyholder. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

Testimonial from a Parish Priest. At the beginning of last spring, the reverend curate of Armagh (Bellechasse) sent in the following order to the Canadian agents of VIN DES CARMES: "That excellent medicinal wine has rendered immense services in my parish. Some cheaper wine preparations could be procured in the place, but yours is very much preferred, and but for the bad roads the doctors could have distributed several dozens more during the last weeks. Please send me two dozens more and oblige."

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OUR BOYS AND GIRLS. A VOLUNTARY VICTIM OF E...

Pierre Lafont was born in P. 1876. At an early age his parents sent him to the college known as the Seminaire de Notre Dame des Carmes, most attended by students of priesthood.

Pierre was always a privileged of the Blessed Virgin. Of a mild position, he showed himself, from earliest years, unalterably kind, amiable toward every one. His presence, frank and open, was a satisfaction of innocence.

One day, when he was only four old, his mother wished to take a walk, but he replied: "O, my mother, let me stay and play with you." The mother, though greatly pleased at such a request from a young, granted his demand. On return she was still more surprised to find him making reflexions on the crucifix which he had placed on the altar between two candles. It delighted to see the child, who would preach in his baby language extraordinary seriousness.

His first Communion was like an angel. From the day of its celebration a remarkable change was made in him. He became more reserved, and a useless of world never passed his lips. During his vacations in the little chapel where the Blessed Sacrament was kept. Those who were there were struck with the respect and recollection manifested in his presence.

One day he accompanied his mother on a long walk. But soon he perceived that he was no longer alone. On returning he was long in chapel, praying fervently. "My dear child," said his mother, "why did you leave us?" "O mamma," responded Pierre, "I thought that Jesus would be alone in the beautiful ceremony of the Holy Eucharist. I returned to keep Him company."

At the age of fifteen years he was sent to his mother a desire to enter the religious life. "All my life," he said, "I have never entertained a desire other than to consecrate myself to God, and my wish was always Benedictine. I wish to be a priest in order that I may always pray and thank God."

On one day of each week the Petit Seminaire were given day. On these occasions Pierre came to conduct him to his school. It was their first visit to the church of the Heart, at Montmartre, Notre Dame de la Couronne, and the Jesuit church of the Holy Spirit. Pierre would say, in embryo manner: "Oh, what a happy hour I have passed; papa has had the chance to take me to visit Jesus in the Sacrament."

In 1893 his mother took him in the beautiful ceremony of the Holy Eucharist. He was so deeply impressed, that he was actively directed for the salvation of such an ardent love of God, fervently aspired to a mission and a martyr's crown. Some time he confided this desire to his mother. God willed that his pious should be realized sooner than expected.

During Holy Week the Petit Seminaire were conducted usual, as was the custom each year. Notre Dame to venerate the Holy Sacrament of the Eucharist with consecrated Hosts had on the morning that this visit to Pierre was horrified. This terror, and he offered himself to a victim of expiation. The offer was agreeable in the sight of God.

During the remaining days of the Holy Week the thought of the sacrifice ever in Pierre's mind. He spoke to his mother and his professors, burning with love for his Saviour.

The evening before Easter he found him in a state of ecstasy a beautiful day," he said to his mother, "I regret to see Holy Week! The beautiful week! I have received!"

On Monday he came home with a small picture of St. The little martyr of the Holy which he kissed incessantly morning. What intercourse, not have had within himself young saint whose general he envied and hoped for.

During the day he continued to offer his sufferings with patience, and continually Rosary. The physician who found his illness to be a slight scarlatina. When he reached the room Pierre said to her, "Mamma, it is God's will." "What follows is an exact report of what the mother of the young man said afterwards: "He never uttered a word, his only consolation drink some water of Lourdes the Blessed Virgin who will love me." People die at all ages, many of his schoolmates had died, and what edifying death father sang for him his Rosary Communion.