

THE CATHOLIC RECORD.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. COLXXV.

We have seen that the only doctrine of the Catholic Church concerning civil government has been a simple application of St. Paul's teaching, in Romans, Chapter 13, that "the existing authorities," whatever they be, are delegated by God, and should be obeyed by men, provided they encourage good and discourage evil.

As Ignatius Loyola says, in his famous letter on obedience, the substance of which has been generalized, and received into the Jesuit Constitutions: "I will obey even a heathen prince, as would obey Christ Himself, in everything in which it can not be defined that any manner of sin is involved; for a heathen prince may nevertheless be upright and vigorous, a patron of good, and an enemy of evil, in all that concerns the temporal interests of his people. Such a sovereign, says Loyola, is entitled to the obedience and allegiance, not merely of his heathen, but equally of his Christian subjects.

St. Ignatius, I believe, uses the monarchical reference, as most of his brethren, lived under monarchies. Yet the Jesuits, and all Catholics, attribute the same divine authority to republics, aristocracies or democracies, on the same condition, that they shall maintain justice. As the King of Spain was called "Catholic," and of France "Most Christian," and of Hungary "Apostolical," and of Portugal "Most Faithful," so the aristocratic republic of Venice was entitled "Sacred," and the democratic cantons of Switzerland, though not garnished with any particular title, were especially dear to the Church, on account of their unswerving Catholicity.

In short, Catholic doctrine concerning Government is summed up in that pregnant sentence of the Canon Law which Las Casas quotes to Philip II.: "The true Rex is Lex." As long as a king is the embodiment of the Law, he may claim the allegiance of his people. If he substitute the ego for the Law, he is a tyrant, and his subjects are no longer his subjects, but his slaves. The misgiving, which of Christ was beyond remedy on the principles then professed by the Church of England; but his detestation could easily have been justified by Catholic doctrine. He retained so many liberty-loving partisans mainly because the Parliament and then the Protector soon became far more arbitrary than he, so that he died at last rather as a martyr to English liberty than to Stuart tyranny.

In the two centuries before the Reformation national unity, in France, and Spain, was chiefly promoted by absolute monarchy. Even in England the despotism of Edward IV. and of his Tudor descendants crushed the last remnants of feudal anarchy. In Germany, however, absolutism, zealously encouraged by the Reformers, virtually broke up the national bond, and trampled the people contemptuously under foot, though not quite so relentlessly as was urged upon the princes by Luther and Melancthon. As Lutheranism gained the chief influence, it infected the Catholics and the Calvinists so that there was little difference among the princes of the three religions. The Catholic Frederic of Hesse, in the eighteenth century, was just as ready to sell his subjects for soldiers as his bigoted Protestant nephew George III. was ready to buy them.

Some Protestant historians, quoted by Janssen, lament that, whatever the good fruits of the German Reformation, it completely quenched the zeal and largely successful, championship of the common people which the Catholic Church in the Empire had previously exercised. We know how many German Bishops and abbots were also princes, and although the mildness of their sway often left their subjects undisciplined and idle, their domains formed so many fortresses of sound doctrine concerning popular rights. German memory still preserves the proverb: "Gut ist unter dem Krummstab gehalten." "It is good to live under the crozier." As these episcopal principalities were more and more secularized all regard for human dignity more and more disappeared and is very slowly making its way back into the minds of the German sovereigns. You can hardly find a Christian land in which the people are more afraid to say their souls are their own, in all civil concerns, above all in Protestant Prussia. In Sweden monarchy succeeded the Reformation, but apparently it was neither opposed nor promoted by Lutheranism, except that the vast Church revenues fell into the hands of the Kings.

In Scotland, England, and Switzerland, Calvinism zealously advanced constitutional government. Curiously, however, in Scotland, Samuel Rutherford entitled his noted work, Lex Rex, his Presbyterian readers apparently remaining quite unaware that he was bringing his weapons from the arsenal of the Canon Law.

We see then that in the sixteenth century and later there was no really distinctive difference between the two religious parties as to the principles of government. However, while in that century there seems to have been no Protestant, certainly no Lutheran, voice raised for the rights of the people, Luther himself thundering for their reduction to absolute slavery, on the Catholic side, the Jesuits at least, zealously developed the principles of Las Casas and the Schoolmen, maintaining the right of the people, of course not capriciously, but for grave reason, to choose or change their form of government, or the succession of their kings. Now, whenever we find anything faulty among the Jesuits, and so active a Society must surely afford a good deal of such matter, we make a great allowance over it, and will not allow the Catholic Church at large to expulate herself from the discredit of it. Then surely whenever we find among the Jesuits the avowed and able development of our own principles,

but derived from a source much older than our systems, we ought to make a great commotion over this, and to refuse to allow the Catholic Church at large to divest herself of the honor of it. If we act otherwise, as we commonly do we may show ourselves very good Protestants, but we certainly show ourselves exceedingly bad Christians.

The great Jesuit champion of popular rights, as we know, was the Spanish Jesuit Mariana. Great obloquy rests upon the name of this celebrated man, because, in his hatred of tyranny and of heresy—two passions of almost equal strength with him—he has advocated the right of tyrannicide, and has also, like Calvin, included all heterodox Christian princes among tyrants.

His more advocacy of tyrannicide has nothing remarkable in it, at least for us. Melancthon, Beza, Knox, and with some restrictions, Luther and Calvin, all teach the same. What justly caused scandal in Mariani and led the Jesuit General (Aquaaviva, I believe), to approve of the burning of his book at Paris, was his indiscriminating and extravagant language, and especially his commendation of the murder of Henry III.

Setting this aside, says the Jesuit-hating Huber, there is left a man of magnificent generosity of soul, a warm and inflexible champion of the rights of the people. In his old age he was thrown into prison for a while, for his bold rebuke of the dishonest and oppressive measures of Count Lerma, the favorite of Philip III.

The crucial question between absolutism and constitutionalism is this: Does God's sanction of government come directly to the ruler or does it come directly to the people, so that, within the bounds of God's law, the ruler and the mandataries of the nation? Now the greatest Catholic theologian since the Reformation, the Jesuit Suarez, takes the democratic side of this question, and his decision was approved, between 1605 and 1621, by Pops Paul V, as sound and Catholic. This Papal approval has since been renewed by Pius VI. and Pius IX. We see then what a whimsical blunder President Eliot has made, in attributing the reception of this doctrine in the Catholic Church to the influence of the French Revolution.

How is it then that the French Catholics have been so intensely, indeed fanatically Royalist? This we will next consider.

CHARLES C. STARBUCK. Andover, Mass.

THE NUPTIAL MASS.

The present seems an opportune occasion for calling attention to a matter which for those who have given it any thought is a cause of great surprise and wonder—namely, the indifference, one might almost say the contempt, manifested by many Catholics for rites of the holiest and most beautiful rites of the Church, the Nuptial Mass, ordained by the Church to be offered when Christian marriage is celebrated.

Everyone understands that sacrifice has been from the beginning, and is today, the supreme act of worship and adoration of God, in which it is possible for man to part with himself, to offer himself as a sacrifice, that of Calvary, was worthy of the eternal God; and the Holy Mass, which is offered in the Catholic Church, being the identical sacrifice of Calvary, remains the one adequately worthy and acceptable act of worship of the omnipotent God that obtains on earth. According to the teachings of the Church, the Nuptial Mass is not only a commemoration of the sacrifice of Calvary, "Do this in commemoration of Me," but it is also the renewed offering of that same sacrifice, and, like the oblation of Calvary, the most sublime act of worship possible to man. In Holy Mass the victim is the identical Lamb that was sacrificed on the cross; the priest the self-same eternal Son of God, Who offers Himself anew in every Mass. Nothing more holy, more potent with God, can be found on earth, and in its offering every priest exercises the power communicated by the eternal Father to His Divine Son, whose priesthood is eternal and shared by the priests of His Church.

When, therefore, this same holy Church seeks to sanctify the marriage contract, she can be satisfied with nothing less holy, less sublime, than this same adorable sacrifice, which, according to her intent and ordinance, should consecrate every marriage entered into by her children. What is her estimate of the dignity and the holiness of the marriage contract, may be gathered from the fact that she permits the Sacrifice of the Mass to be broken in upon, a concession made very sparingly and only for the preaching of the Word of God, the ordination of her priests, the consecration of her bishops, the consecration of her sanctuaries, the extension to the bride, whose marriage vow receives a benediction not bestowed upon the nun when she pronounced those vows which, in religion, unite her to the Spouse of her soul, Christ Jesus, Whom virgins follow in the courts of Heaven whithersoever He goeth.

When we observe how the Church seeks to hallow with most beautiful ceremonies and holiest rites the marriage compact of her children, it is strange to note the disregard of these same children for this hallowing. It can be attributed only to lack of knowledge on the subject, obtaining even among devout Catholics. It would perhaps be a harsh and unjust inference to conclude that a desire to conform to what is call fashion, and follow fashion's canons, leads Catholics contemplating marriage to disregard and decline the splendid privilege extended to them in the Nuptial Mass, wherewith the holy Church would consecrate their union.—Church Progress.

FIVE-MINUTES SERMON.

Twenty Fourth Sunday After Pentecost.

PREPARATION FOR ADVENT. "For as the lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be." (St. Matt. xxiv. 27.)

Our holy Mother the Church, in the Gospel of this Sunday of the year before Advent, fixes our attention upon the second Advent or coming of our Lord Jesus Christ. In His majesty to judge the living and the dead. She does this to excite us to examine and judge ourselves, that by a true contrition we may be prepared to receive Him with joy when He comes as a little infant at Christmas, when He comes at the hour of death, and when we meet Him at the great judgment day.

Our Lord in this Gospel foretells at the same time the destruction of Jerusalem and the final destruction of the world.

Jerusalem may be taken as a figure of the soul, so that befell Jerusalem presents to us in lively colors what shall befall souls which, dying unrepentant to God, shall fall under His judgments.

Now, our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die victims of pestilence, of famine, and of the sword, until she shall be left an utter waste. That the anguish and distress of that time shall be greater than anything which had happened before since the world began. He told the exact time when all this would take place: "Amen, I say to you, this generation shall not pass away until all these things be done."

All this literally came to pass within forty years after this prophecy was given, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army captive, to be scattered over the face of the earth.

All this horror and desolation is a mere figure and shadow of what shall take place at the end of the world. The sufferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful day of judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messiah, our Lord Jesus Christ.

The soul, the greatest and noblest work of the Creator, capable of unbounded happiness, if she chooses sin and disobedience, if she refuses to repent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her own folly.

The hour of death shall shortly be upon us. Then the soul will be in great straits. The devil of hell shall surround us, and our own sinful passions shall rise against us. If we have lived to gratify them and to sin, how difficult it will be to repent. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off and we shall be an easy prey to our enemies.

The great judgment day for the whole world may be a long way off; but, after all, that is of little consequence to us, for each one of us must have his own particular judgment within a few years or months or weeks—when the time of his death shall come. Let us take our Lord's counsel then: let us be ready before the enemy surrounds her; flee to the mountains; do not take anything with us, but flee at once, nor hesitate a moment—that is flee from our sins, flee from all sinful practices and indulgences. Examine ourselves, deplore our sins, judge ourselves, condemn ourselves; be contrite and contrite; resolve over and over again not to sin again but for the rest of our lives to be faithful and true.

God will hear our prayer; He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall rest safe and secure from all our enemies for all eternity. Amen.

THE DOCTRINE OF PURGATORY.

Rev. John F. Mullany, LL. D., in Dominio.

The name Purgatory has been made the topic of abuse, on the ground that it is not to be found in Scripture. Well, I would ask where is the word Trinity to be met with? Where is the word Incarnation to be read in Scripture? Where do we find the word Sunday? Where are the many other terms held most sacred in the Christian religion? The doctrines we hold are found, but the names are not given, simply because at the time they were not necessary. The Fathers of the Church have called it a purging fire, a place of expiation or purgation. Is this not what we call it? Then, again, it is said that the two doctrines of prayers for the dead and of purgatory have no necessary connection and that in fact they were not united in the ancient Church. The answer to this assertion I leave to your intelligence. Read what I have written on this subject in the July number of this Magazine. Therein I showed that the Fathers and theologians of the Church speak of purgation by fire after death, whereby the imperfections of this life are washed away and satisfaction made to God for sins not sufficiently expiated; they speak at the same time of our prayers being beneficial to those who have departed this life in a state of venial sin or with imperfections. These propositions contain our entire doctrine of Purgatory.

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PERSONAL IMPRESSIONS OF PIUS X.

DANIEL CLIFFORD BRANSON IN THE OUTLOOK.

Joseph, Cardinal Sarlo, henceforth to be known to the world and to history as Pius X., seems to be singularly unfamiliar to the general public. Even in Italy one heard little of him. On rare occasions, when he came to Rome, and perhaps appeared with other cardinals at some papal function in St. Peter's, I used to hear all around me, "Who is that?" His face even was unknown to most of the crowd. This was not due solely, or even chiefly to the fact of his being a provincial. The massive figure and strangely baggy eyes of Cardinal Sarlo was as familiar to Rome as to Bologna. Cardinal Ferrarini could not easily have gone about unrecognized. But Cardinal Sarlo knew intuitively and superlatively how to keep quiet.

He always seemed to be young for a Cardinal, although I knew he was not. But his fresh, almost boyish complexion, and his appearance of not having but enjoying perfect health, are oddly incongruous with the silvery hair that struggles rebelliously from beneath the red zucchetto. He will never be able to do anything with that hair, unless, in time, the weight of the tiara may partially cover his forehead, a riot of fluff giving a quaint and attractive dash of carelessness to a figure otherwise immaculately neat and orderly.

Pius X. has fine eyes. They are wide open, and their look meets your own squarely and with a charming frankness. You spend very little time in looking at him, and that is the conclusion that you like the Venetians is comprehensible enough.

The first time I ever saw him, so far as I can remember, he was walking along slowly, surrounded by some half-dozen little seminarists. They were thoroughly respectful, of course, these little Venetian cherubim, but it was clear that they did not stand in any sort of awe of him. They seemed, rather, to have that boundless confidence in him which small boys give to a big friend. The patriarch never for a moment relaxed his gentle gravity, but spoke to them as courteously as if they had been so many bishops—no condescension, but just the manner of a man who genuinely likes children and likes that they like him. Many of the Italian clergy, especially in the country towns and villages, have this to perfection. You may notice over and again that the parroco, or parish priest, can scarcely budge from his door without a lot of absurdly handsome boys clinging to his cassock and begging him for a saint—that is to say, of those little cards with gorgeously colored pictures of the various saints which abound all over Italy. And perhaps the good old man will rummage his pockets and hand out cards all round, or he might kindly shake his head and tell them, "Pazienza—some other time." In either case they are hand and scamp away as pleased as boys will could be.

Well, the new Pope began as just such a parish priest. In that capacity he labored for years, and from it he rose by slow gradations, and, as Emerson said of Napoleon, "by very intelligible merits," to the patriarchate of Venice, and now to the throne of Catholic Christendom. But through it all he has remained essentially the parish priest. His parish has widened from a village to the world, but he himself summoned it all up in what he is reported to have said to a friend the day after the election: "The color of my robes has changed, but I am the same Sarlo."

Village or Vatican, his surroundings change, but he does not. He will have, of course, his duties, and will have to get accustomed to things never before expected of him. He must exchange his gondola for the plagues oscillations of the Sedia Gestatoria, as he is borne in unsteady triumph through St. Peter's. He who has loved quiet, who has so long shunned publicity, must school himself to be cheered and applauded and huzzed by thousands every time he lets himself be seen. Less than two weeks ago, he was of climbing mountains; now he is a prisoner for life. Certainly those are contrasts. But it is safe to say that he will accept what comes, just as, if he had remained all his life a village priest, he would have accepted that—and thanked God. That, as I read the man, is the basis of his character—simple, unquestioning piety. He was elected Pope for a reason which has not always primarily influenced the actions of conclaves—for the plain, old-fashioned reason that he was a good man. The very simplicity of his nature is in salient contrast to the infinitely subtle and many-sided personality of his predecessor. We hear much discussion as to whether the policy of Leo XIII. will be continued or not. One thing is certain. There is a very striking change in the personality of the Pope. It will show in small things as well as in great. We may have no more of those charming Latin verses, ranging in subject matter from Horace to the hygiene of gastronomy—poems on the Madonna and poems on the new electric lights in the Vatican. And we shall have no more politics in the grand manner. Papa Sarlo—as the Romans will presently call him—is not a political Pope.

This is man's condition; inconstancy, ennui, anxiety.—Pascal.

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