

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCVIII. We have seen how curiously it is at variance with fact to say of Newman and Manning, with the Springfield Republican writer, that they "put themselves at the service of Italian Cardinals and fanatical priests."

"Indeed, not very long ago, when a French Bishop offered to resign his see because he could not agree with the Pope's public and semi-official policy concerning the Republic, Leo XIII. refused to accept the abdication. He expressed regret that the prelate differed with him in so important a matter, but as the Bishop had been guilty of heresy or schism, nor canonical disobedience, the Pope would not consent to action which seemed to imply that a difference from the Chief Pontiff in a purely political concern, however important, involved the penalty of deprivation."

It is believed by all Protestants, and Old Catholics, that Dr. Newman's dislike to the policy which resulted in the Council and its definitions was intensely distasteful to Pius the Ninth. And indeed the language in which Newman expressed his opposition could not fail to fall very harshly on the papal ear. But this Pope, as long as he lived, took no action towards Dr. Newman that derogated from Newman's standing as an orthodox and canonically loyal Catholic. Personal disagreement of temper between two men, though one of them may be a Pope and the other a simple priest, is an offense against neither faith nor obedience. It would be well if all Protestant churches guarded the ecclesiastical rights of a member or minister with equal care against the personal likings or dislikes of a leading clergyman."

As to Manning, we have seen how exceedingly ludicrous it is to view him as merely seeking out some "Italian cardinal," or "fanatical foreign priest," to lay at his feet his own English judgment and personal feeling. The ground has already been cut away from under this gentleman's feet. All English antagonists, Protestant and Catholic alike, know the Archbishop of Westminster only as an ecclesiastical Mercury, whose caduceus is his episcopal staff, which coerces all wavering souls, of cardinals and bishops, French, German, Hungarian or American, into a dreamlike concurrence with the predestined policy. Nay, they will have it that the Pope himself sometimes had to yield his will to the domination of the imperious Englishman. Deduct as much as we like from this picture on account of the exaggerations of ill-will, the result remains utterly at variance with our Boston friend's implied portrait of Henry Edward Manning.

William George Ward, although he had been a clergyman of the English Church, remained a Catholic layman. Yet his profound knowledge of theology secured to him for quite a while a Catholic professorship of dogmatics. When some anxious soul remonstrated with Pius IX, against allowing a married man to teach theology to expectant priests, the Pope laughingly asked: "Must we then shut him out of a department for which he is so well fitted merely because he has received a sacrament of the Church of which you and I are incapable?"

If there is any difference between Ward, Manning and Newman, in point of inflexibility, we must say that Ward was the most set in his way of the three, although, unlike Manning, he does not seem to have been especially solicitous to convert others to his way. He seems to have always remained in temper and demeanor a country squire, a John Bull of the most pronounced description. Having a private fortune, and being a layman, he was not induced by any motives of interest to carry obedience beyond obligation. He was the most exorbitant of infallibilists, but entirely on his own account. He declared that he should like to have a fresh papal definition every morning at breakfast, along with the Times newspaper, and he swept within the scope of papal infallibility almost every conceivable matter any way referable to religion.

His infallibilist extravagances did not proceed from any extraneous impulse, nor from his theological knowledge, but seem to have been purely an expression of his downright English unreservedness of temper. Accordingly when the "Italian cardinals and foreign priests," at last defined in the Council, Mr. Ward had the mortification to find that they allowed him only a remnant of his original demand. The Council would not even include under infallibility the Pope's canonization of saints, although this opinion is almost universal in the Church. Still less would it pronounce that the Pope is always infallibly guided in the uncontroverted orders. Even the much-debated question of "dogmatic facts" it passed over in silence.

In short, the "foreign priests," not to speak irreverently, gave our English professor some pretty smart raps over the knuckles, as one whose zeal had been, if not without knowledge, at least decidedly beyond it. Ward of course submitted as became a good Catholic, comforting himself with the reflection that the Council allows the

faithful to believe a good deal more than it requires them to believe.

His son Wilfrid, who, although he has a deep filial reverence for his father, has a strong sense of humor, is evidently a good deal amused at the sudden collapse of his father's overestimated expectations before the studied moderation of the papal and conciliar definition. The elder Ward had been, as some one says of his aforesaid King Henry III., "more papal than the Pope." Italy, as opposed to England, had shown, as so often before, that she knew how far to go, and where to stop.

I think now we have seen beyond dispute that if our friend of the Springfield Republican had taken particular and premeditated pains to choose out a form of expression which should be most absolutely and comically at variance with the fact, he could not have done better than he has, in declaring that the leading Oxford converts "put themselves at the service of Italian Cardinals and fanatical priests of many nations."

Our letter-writer goes on to say of Bremond's book that its chief fault is that it assumes, all along, the proposition which neither France nor England will admit, — that the Roman church, an ecclesiastical despotism, is the only true form of Christianity, and superior to any other of the world-religions; and consequently that everything else is heresy. It is a great pity that a gentleman who, like this one, has evidently read a great deal, and is trained to express himself with the tone of cultivation and good-breeding, should lack something more important even than good-breeding, namely, knowledge of his subject, and of the terms which he has to use.

He shows in his use of the vital term "heresy," that he does not know what Catholics mean by it. Every instructed Catholic knows that Rome cannot condemn as heresy the other "world-religions," such as Judaism, Islamism, Buddhism, Brahmanism. She may, and does condemn them as false, or, imperfect, but heresies they can not be. "Heresy" is a technical term, of definite meaning and scope. It means: a proposition concerning religion, held by a baptized Christian consciously and pertinaciously contradicting the faith of the Church. Heresy is an error over which the Church has rightful control, and over the opinions of the unbaptized she has no control. She cannot anathematize those to whom her anathemas do not apply, nor deprive of the sacraments those who, as out of the Church in the absolute sense, have no access to the sacraments.

Reserving continued remark on this important matter, let me say, that a man who uses a term of fundamental importance in the Catholic system in the vague and slipshod sense of ordinary Protestant speech, always that he has not gained so much interior knowledge of Catholicity as entitles him to treat of it one way or another.

CHARLES O. STARBUCK. And-over, Mass.

THE EIGHTH COMMANDMENT.

Among the many ways in which infractions of this commandment are committed, that of detraction is by no means the least. The sin is one of wider extent than most persons realize — one, too, it is feared, which does not receive sufficient consideration. In fact, it has become such a common habit that with many it is not regarded as an offence against God's law at all.

This is a serious mistake, and those entertaining such ideas should hastily abandon them. Detraction, as we have said, is the speaking ill of our neighbor, intending thereby to minimize his good name or injure his reputation. Nor is it necessary that we resort to actual speech to make us amenable to the law. That is simply one way of offending. It is not, however, the only way. We may offend just as seriously by silence as by speech. For instance, by failing to defend our neighbor's good deeds when duty demands it; by detraction from or concealing such actions, and by acknowledging the latter in a manner which displays our dislike or creates a suspicion of their value in the minds of others. Thus do we offend against this commandment, and with equal seriousness as we do when without necessity and just cause we disclose to another the secret faults of our neighbor. Each is but another species of offending, and all are equally forbidden.

One needs but little reflection on the many cases which come under his observation to be convinced that detraction has become a common sin — a further evidence, also, that there is an prevailing either an ignorance of God's law or a willful violation of it in this particular. Likewise is it conclusive of the fact, when Catholics are the offenders, that they do not make it a matter of conscience in the confessional. For were they to do so, among them, at least, we should expect a correction of the sinful custom. At all events, it is an offence against the Eight Commandment grown too common and one which should be abated. — Church Progress.

IMITATION OF CHRIST.

THAT MAN HATH NO GOOD IN HIMSELF AND THAT HE CANNOT GORY IN ANY THING.

Let Thy name be praised not mine; let Thy work be extolled, not mine; let Thy Holy Name be blessed; but to me let nothing be attributed of the praises of men. Thou art my glory, Thou art the joy of my heart. In Thee will I glory and rejoice all the day; but for myself I will glory in nothing but in my infirmities. (2 Cor. xii. 5.)

Let the Jews seek the glory which one man receiveth from another, I will seek that which is from God alone. All human glory, all temporal honor, all worldly grandeur, compared to Thy eternal glory, is but vanity and foolishness. O my Truth and my Mercy, O my God, O Blessed Trinity, to Thee alone be all praise, honor, power and glory for endless ages of ages.

FIVE-MINUTES SERMON.

Third Sunday After Easter.

THE PATRONAGE OF ST. JOSEPH. The blessings of the Father are strengthened with the assistance of his labor, and the design of the everlasting bliss, did come, may they be upon the head of Joseph and upon the crown of the Nazareth saint, his brethren. — (G. M. XIX. 26)

Why do we believe that St. Joseph is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God? To answer this question we must consider as best we can the nature of his relationship with God, for by this alone can the greatness of same be measured. That this relationship was a special one is beyond doubt, for not only did it exist between himself and Jesus and Mary, but even also with the ever-adorable Trinity; since He, like the Blessed Virgin, was designated on all eternity to fulfill a peculiar part in the divine economy of this universe of the Incarnation. It was God's will that Joseph should come in contact with the relations with two agents of the mystery — with Jesus and Mary.

Let us with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse of the greatness of our saint and prove his power of intercession. With regard to Jesus — St. Joseph was His father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God who sustains and who sometimes sustains the laws of nature breathed into his soul a parent's love and gave him the rights of a father, and therefore well does Holy Writ verify these rights when it tells of Our Lord's obedience to Him and to the Blessed Virgin: "and He was subject to them." It supports a paternal claim when it gives Him the privilege of naming the Holy Child: "and thou shalt call his name Jesus." It shows that He was allowed to address the only-begotten of the Father as "My Son" — a dignity possessed by two other beings only — God and the Virgin Mother; for was He not called "the carpenter's son"? and did not His Mother say to Him: "Son, why hast Thou done us? Behold Thy father and I have sought Thee, sorrowing."

So much for a few phases of the spiritual intimacy which St. Joseph had with Christ and therefore with God. Considering his relation to our Blessed Mother — she was his Virgin wife as she was also the Immaculate Bride of the Holy Ghost, and the nature of the spousal contract being forever virginally made, the contracting parties only purified but intensified to an almost infinite degree the power of love. To be sure, there is no equality between the persons concerned in this marriage, but there is, nevertheless, a proof of the nearness of St. Joseph's relationship with God the Father and with the Immaculate Virgin; for indeed he must have been a great saint to have been raised to the exalted position of having a son, and of being the husband of her who possessed in all its fullness the richness of divine grace. Did not even Heaven stoop to reveal to Him the mystery of the ages — the scheme of the Redemption?

Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in this relationship is also obvious, and since we measure sanctity by the degree of nearness to God, we therefore conclude that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor, the more does love exist, and consequently the more efficient becomes the intercession. Since, then, it is certain that he is so powerful an intercessor, let us resolve to-day to make him our intercessor before God. — Alys Hallard.

"STRAIGHT IN THE EYES."

THAT IS HOW POPE PIUS X. LIKES TO LOOK AT PEOPLE.

A portrait of His Holiness Pius X. was recently painted by Henry Jones Thaddeus, an Irish artist who twenty years ago painted a portrait of Leo XIII., which was remarkable for its fidelity to the illustrious original. Mr. Thaddeus talks interestingly of Pius X. — of his unaffected cordiality, of his great simplicity. "When I posed him in the chair," says Mr. Thaddeus, "he sat as still as a statue. Once I asked him if he were tired, and he said, 'I wish you would let me move my head a little.' I never saw such simplicity." The little story which the artist tells of our Holy Father with regard to the posing of this portrait is only what one would expect of the simple, straightforward man now occupying the throne of Peter. "He did not care for a profile sketch," says the artist. "I want to be looking right out of the canvas," he said. "I like to look a man straight in the eyes!"

Enthusiasm is the element of Success in everything; it is the light that leads and the strength that lifts men on and up in the great struggle of scientific pursuits and professional labor; it robs endurance of difficulty and makes duty a pleasure.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession, standing and personal integrity permitted by: Sir W. B. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John Potts, D. D., Victoria College. Rev. William Cayen, D. D., Knox College. Rev. Father Telford, President of St. Michael's College, Toronto. Right Rev. A. Sweetman, Bishop of Toronto. Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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Friars the Pioneers of Civilization.

To the Friars is the credit of the marvellous uplifting of those naked savages into a state of civilization in an amazingly brief period of time. For Spain virtually sent no soldiers there. Three or four hundred were thought sufficient, and as an old Governor used to say: "In each Friar the king had a captain general and a whole army." The civilization of those islands, says the work which we are quoting, was totally unlike Anglo-Saxon civilization both in principle and results. Spain never thought of providing a home for expatriated Spaniards. The guiding motive was the uplifting and preservation of the native races; and in this respect the Spanish Colonies of Central and South America are in startling contrast with the English colonies of North America, Australia, and the American colony of the Sandwich Islands. The savagery of the first conquistadores, it must be remembered, was exhibited before the home government had formed its plans. — America's Links with the Philippines, in the April Messenger.

A CURE FOR INSOMNIA.

A WELL-KNOWN ST. JOHN MERCHANT TELLS HOW HE WAS FREED FROM THIS TERRIBLE TROUBLE.

One of the best known men in St. John, N. B., is Mr. G. G. Kierstead, grocer and general dealer, 641 Main street. Mr. Kierstead has an interesting story to tell of failing health, insomnia, and finally renewed strength, which cannot fail to interest others. He says: "A few years ago I was all run down and failing in health, no doubt due to overwork and shattered nerves. I was unable to sleep at night and found no rest in bed. My life seemed a burden to me, and I found no pleasure in anything. I sought medical aid, and the physicians who attended me were unable to give me any relief. The doctors differed in their opinion as to my ailment. Finding that I was growing worse, and almost crazed through loss of sleep, I concluded to give up business and go to the country for a rest. Just when I was at my very worst and had almost no desire to live, my wife urged me to try Dr. Williams' Pink Pills. I had lost faith in all medicines, but to please my wife I decided to give the pills a trial. I have had reason to be thankful that I did so. Almost from the outset the pills helped me and I was able to find sleep. I continued their use until I felt perfectly well again. I could sleep as I did in my childhood; I grew healthy and strong and have never known one hour's trouble from that source since. I have no hesitation in saying that I believe Dr. Williams' Pink Pills saved my life, and will always say a good word for them to any who are troubled with sleeplessness."

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