BY A PROTESTANT THEOLOGIAN. CCLXVI.

We have noted Miss Yonge's huge blunder concerning the supposed effects of indulgences. However, for this she afterwards makes some imper fect reparation. Here is another blunfor which she appears to have made no reparation whatever. She does not mean to calumniate, for her in all her writings is thoroughly Christian, and besides she is particularly fond of the Church of France. The error springs out of our France. The error springs out of our incurable Protestant carelessness conceroing the Church of Rome. Many of us have labored out of our earlier viru-lence, but few as yet out of slouching

It turns upon the divorce of Lewis XII. from his holy Queen, St. Jane of Valois. Miss Yonge has no other thought than that the marriage was dissolved simply because it had not been blessed with offspring. Here she assumes (contrary, I am certain, to her own advised knowledge) that the Church claims authority, and that the Church claims authority, out of simple policy, to dissolve a valid and iental marriage, the parties to sacramental marriage, the parties to which have lived together as man and wife. Otherwise, of course, the sup-posed plea for dissolution would have no meaning.

Now the actual course of events was this. Jane, who was excellence itself, such that she, alone of the House of Capet, with her ancestor Lewis IX., has been raised to the honors of the altars, was, outwardly, not only devoid of all grace and beauty, but actually deformed. Yet her imperious father, Lewis XI., forced her as a wife upon his second cousin, the Duke of Orleans, utterly against the Duke's will. Orleans did not dare to resist the King who used to shut up exalted personages in iron cages, and who was surmised (I think unjustly) to have poisoned his termined that the marriage should remain merely nominal. This was his solemn declaration after he had himself come to the throne, and as it was supported by probability, and was more-over confirmed by the pious Queen herself, the Pope had no reason, and we have no reason to-day, to call it in

Question.

Now we know that the Catholic Church ascribes to the Pope authority, in this one case only, not merely to de-clare null, but actually to dissolve, a valid and sacramental marriage, name ly, when the parties have lived to-gether, not as husband and wife, but as brother and sister. Such a marriage always remains dissoluble, but is not thereby actually dissolved. The Pope, in this case, has authority to dissolve it, though I do not understand that he is necessarily bound to do so.

At this point, therefore, and not At this point, therefore, and not until this point, a plea of policy is admissible. At this point first Lewis of Valois and Jane of Valois asked that the authority which the Pope has to dissolve a merely inchoate union might be exercised in their behalf. Jane loved her husband dearly, but had become convinced that he could now here come convinced that he could never be

"Of course the plea of lack of offspring (unless by the blunder of over-zealous agents) was purely impossible. It would at once have thrown the marriage within the barriers of indissolubility. The Church holds that a marriage verum, ratum, et consummatum, can not be dissolved, as to the bond, by any authority on earth. As Innocent III. says in substance concerning the marriage between Philip Augustus sitting they assume a barroom sprawl and Ingeborg: We dare not assume to dissolve it, lest, attempting, contrary to the faith, to relieve the king of his inloved wife, we should find ourself out

of our office. The actual plea was as follows, although of course covered with delicacies of diplomatic reserve. During the life of his dangerous father-in-law, Orleans had not dared to move for a divorce. Nor had he found this expedient or safe during the reign of his pedient or safe during the reign of his wife's young brother, Charles VIII. But when the latter's sudden death set the Duke of Orleans himself on the throne, as Lewis XII., he was at last free to carry out his long suppressed desire.

So long as he was simply a prince and peer, the extinction of his dukedom was of no particular moment. But when he became King of France, it was of great importance, when the royal stock was so scant (a century later it came down, I believe, to three princes) that be should have male heirs. even if he should not, as in fact he never had, it greatly concerned the even if kingdom that, by marrying Anne of Ringdom that, by marrying Anne of Buttany, the young Queen-dowager, he should keep this powerful flet conjoined with the Crown. In fact, by after-wards marrying Claude, his eldest daughter by Anne, to his successor Francis I., he did effect the final absorp-tion of Baittany into France

tion of Brittany into France.

Now had this great object of policy been carried out by Lewis against the sacredness of the fundamental relation of human life, his conduct would have been wholly indefensible. This, how-ever, was not true here, Lewis had never flattered the nominal wife forced upon him with any pretence of con-jugal regard. The divorce granted him, therefore, was simply a public confirmation of a long-standing fact. The affectionate heart of the pious Jane The affectionate neart of the pious Jane (who after as before kept the rank of Queen) was grievously afflicted at this final separation, but the guilt of this affliction must be referred to her father. It can hardly be imputed to her hardward.

Policy, therefore, was undoubtedly the immediate ground why Lewis XII. the immediate ground why Lewis XII. sought a divorce from Jane; but back of the policy stood the undisputed right of the Holy See to dissolve a simply inchoate union. Miss Yonge, by omitting all mention of the underlying principle of the divorce has lying principle of the diverce, has completely (though unintentionally) falsefied and perverted her account of the transaction. The policy of Lewis seems to have been wholly legitimate,

and that of Alexander VI., who granted and that of Alexander the divorce, though turning on family ambitions for his odious son Cæsar, did no violence to the Catholic principle of the indissolubility of marriage, since the Church holds only a completed marriage indissoluble.

Such haziness is universal among us. Thus, I have seen in one of our writer the statement, evidently made with n injurious thought, that a certain royal marriage was dissolved by the Pope out of his plenary authority. Now had the author said that the divorce for the control of reality, he evaded some obstacle of evaded some obstacte of rearry, would have raised a question of fact. But a doctrine of plenary authority over martiage is utterly unknown to the Catholic Church.

It is true, there were for a good while certain points left in doubt, which pow are fully settled. For in-

while certain points left in doubt, which now are fully settled. For in-stance, many Catholics, even divines, thought that if Catherine of Aragon would eater into "lax religion," her husband might lawfully marry again. Even then, I am reasonably sure, had the matter been brought to Papal decision, the principle would have been enounced which is now undisputed that even a strict monastic pro of one of the parties, made by mutual consent, can never authorize the other to marry again while both are living. The sacramental relation abides, al though conjugal society is barred.

So also, in a newspaper account of some conspicuous Catholic marriage in Illinois, I remember the phrase: "And thus was completed that union which only the Pope can dissolve." The innocent reporter cridently imagines that the Pope goes about with a hammer in his hand, and wherever he sees marriage not to his liking, (tsoons "batters it to pieces. The " eftsoons ingenuous, but slightly youth, does not know that in the Cath olic Church neither Pope nor peasant claims power to dissolve the bond of a completed marriage.

The question how far the court of

Rome, in this or that case, has been sincere in dealing with marriage questions is a question of history. It must tions is a question of history. never be confounded with doctrine. Whether Lady Mary Hamilton was really restrained of freedom during her long, and not unfruitful, union with the Prince of Monaco, is a matter to be settled by evidence. If she was really under coercion when married to him, it is Catholic doctrine that no subsequent consent, while still in his power, could validate the mar-riage. But Dr. Brown's foolish declaration, that in this cause a valid marriage had been dissolved by the claration, that allegation of mere authority is below contempt.

CHARLES C. STARBUCK. Andover, Mass.

IRREVERENCE IN CHURCH.

Occasionally the Catholic press and requently the Catholic pulpit give the layman sharp reminders on the subject of Church decorum. And when they do their reward is as a rule sharper censure. Yet is it not a fact that both have ample justification? Is there not an increasing carelessness in this particular on the part of many members? Do they not reflect in their conduct the customs of the non-Catholic congrega ions? Is their participation in the services not actually irreverent?

Observation confirms the necessity of the reprimands. There are those who refuse to wet their fingers or soil their gloves by contact with the holy water at the door. The sign of the cross cross upon entering the church they never make. They enter the pew without genullecting and bless themselves with a hand flourish that is ridiculous. When and when feigning prayer they giv knee for worship and the rest of their body for mockery. At the close of the age the first acquaintance in conversation until the street is

reached. Wherein do these persons give indication that the church is the house of God? By what act have they manifested a belief that our Lord and Saviour, Jesus Christ, is really and truly present in the tabernacle and on the altar? Have they actually heard Mass? Have they not, perhaps, been the occasion of scandal? In fact, have they not inscandal? sulted God rather than paid Him homage? Is such conduct not most

verely reprehensible?
What makes the matter worse those individuals are unusually of a class ac custemed to requirements of good They are over particular society. about the slightest forms at social func tions and the severest critics of any in-fractions. Is it not strange that they should exercise refinement in the par lor and take their barroom manners to church? It is hard to tell which has been put on for the occasion. But at all events both press and pulpit are justified in their efforts to correct the vil.-Church Progress.

HAS THE GOOD WISHES OF THE WORLD.

(Buffalo Commercial.) Pope Pius X. a man of simple tasteand democratic temper, was the cen-tral figure on Sunday in the most magnificent rite of the Roman Catholic Church and hailed as "father of kings and rector of the world." The great basilica was filled for once, with 70-000 people. The Pope strongly disapproves of cheering and shouting in St. Peter's, forbidding such demonstra-tions as out of place and "offensive to religion." But the contagious enthusiasm of 70,000 people in close con-tact is no more to be restrained than Niagara at the brink of the cataract. The new Pope appeals to the popular imagination; his genuine modesty and simplicity of character are more calculated to win love and sympathy than the proudest consciousness of greatness and most princely bearing. fore the acclamations of the vast multi-

FIVE-MINUTES SERMON.

Fifteenth Sunday After Pentecost.

HOW TO HELP OTHERS. "Bear ye one another's burdons, and so will you fulfill the law of Christ" (Gal. vi. 2)

At first sight, my brethren, this may appear to us a rather difficult way of fulfilling the law of Christ. We think, and very often express the thought, that our own burdens are already heavy enough; but to bear, over and above these, the burdens of others would

seemingly make life unendurable, and that it would apply rather to the Apostle's heroic age than to ours. Such, I say, might be our first thought in regard to these words; but it does not need much reflection to see that such is not the meaning of the Apostle, and that his command is as much applicable in our time as it was in his.

We who are Catholics profess, in words at least, to be fulfilling the law

of Christ; but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself. Never mind your neighbor, it says; he must fight his own battle, and if he is weak and unable to do it, let him go ander. Such is the way the world acts, fruits of it can be seen in the countless burdens that men have to bear to-day, and that their neighbors allow them to bear, because they do not have the Christian spirit, and do not undertake in the right way, the way pointed out by the Apostle, to help them. Who by the Apostle, to help them. Who does not see that the Christian spirit bids us help, with both sympathy and money and other goods of this world, those multitudes of unfortunates whom the world despises, but who are the true friends of Jesus Christ?

But it was not so much of the burden of this life that the Apostles was speaking. He had in mind, as is evident from ing. He had in mind, as is evident from the context, a far worse burden, one that causes much more suffering than any temporal loss, and that is the burden of sin. "Bear ye one another's burdens." How can we help others to bear their burden of sin? How can we lighten it or free them from it alto-gether? My brethren, it is easy gether? ough. Have you never, in a time of great sorrow, felt the consolation that came to you from the loving words of ome friend? He did not say much, perhaps, but you knew his words came from the heart; that he sympathized with you, and, even as he spoke, the weight seemed lifted from you. He had helped you bear your burden, and his words of consolation had lightened, and, perhaps, entirely taken away your son Thus might we help others bear their

burden of sin by kind, cheering words, by words of encouragement and hope. Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have been made lives of happiness by a few kind words? If, when the first misstep of a young man became known at home, the father had only spoken to him with of sympathy and hopefulness instead of of words of bitter reproach, had only helped him bear his burden of horros and remorse and have led him to repent-ance! Instead of this, parents and others drive sinners to worse things by violent language and by coldness uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a spirit of charity rather than in that of severity.

So, I say, each one of us can help others, more or less, to bear their burdens. It may be some one who has been burdened with sin for years. longs to be freed from it, but he is afraid; he has become a coward: and the word that would help him on, that would give him courage and hope, is the word of kindness that any one of his friends may speak.

But you may say, "I never have a chance to do that; no one ever comes to me; they go to the priest." My brethren, that may be so; but why is it?
we not to blame ourselves? Do cultivate the qualities that would inspire others to come to us. When we hear that our neighbor has fallen, do near that our neighbor has fallen, do we not make it a matter of gossip, and perhaps puff ourselves up, as did the Pharisee of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have thus done untold good, who have comforted the sorrowful and cheered the despairing, who were won by their words of kindness and hope souls that otherwise would have been lost forever.

IMITATION OF CHRIST.

TOW IN THE TIME OF TRIBULATION GOD TO BE INVOKED AND BLESSED. Help me, O my God, and I shall not fear, how much soever I may be op-

pressed. pressed.

And now in the midst of these things what shall I say? Lord, thy will be done, I have well deserved to be afflict-

ed and troubled.

I must needs bear it, and would to God it may be with patience, till the storm pass over and it be better. But Thine almighty hand is able to take away from me this temptation also and to moderate its violence, as Thou hast often done heretofore for lest I quite sink under it, O

my God, my mercy.

And how much the more difficult this is to me, so much the easier is this change of the right-hand of the most High. (Ps. lxxxv. II.)

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SEPTEMBER 12

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