

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CXLIV.

While speaking of the "Variations," I may remark that Bossuet has been accused, in treating of the Landgrave Philip's bigamy, of having distorted the facts. Now it is true that he has not supplied all the points in the case, although all the points that he does make are sound. Nor has he suppressed anything essential. The matter, as he has treated it, stands forth in the substance of its disgusting ugliness. He has given all the facts he yet accessible to him. His inaccuracy is only negative and involuntary. His narrative, written two hundred years ago, makes the conduct of the Landgrave, and of the Reformers, sufficiently scandalous, but leaves it, in a manner, decent, compared with what we know now. After reading all the facts and documents as copied by Janssen, no one need recur to the comparatively imperfect statement of Bossuet. He is less severe than the facts warrant but quite as severe as warranted by the facts known to him. We may apply to the whole shameful transaction the vulgar idiom: "The more it is stirred, the more it stinks."

We come back to the decisions of the Church touching extra-ecclesiastical grace. Clement XI. forbids Catholics to say: "Grace is not given out of the Church." Does this allow them to say: "Grace may be given out of the Church but not the grace of contrition, or at least not that of final perseverance?" Mr. Frouke, then a Roman Catholic, (he has now returned to the Church of England) says, I think reasonably, that as the papal prohibition is absolute, it does not allow of any evasive qualifications. Clement, indeed, does little else than to abridge a declaration of St. Augustine, which I observe that an Episcopal charge of the late Bishop Diepenbrock mentions as having been, from of old, recited into the Canon Law. It is in substance this: "No matter how perverted a man's doctrinal opinion may be, yet if he inherits them, and holds them in the spirit of cautious candor, desirous to know the truth so far as he is capable of receiving it, he is in no way to be accounted a heretic." If, then, such a baptized man is not a heretic before God—St. Augustine here includes schism—he is a Catholic Christian. If, then, he always maintains baptismal grace—which the Jesuits and Cardinal Manning insist that multitudes of Protestants do—he remains through life in a state of salvation. If he falls from grace, but recovers himself by an act of perfect contrition, which, as the Catholic Dictionary remarks, involves the implicit desire of penance, he is reinstated in his adoption.

This, of course, does not mean that the condition of a baptized Protestant is not viewed as very much more precarious than it would be within the Catholic Church. Passing over everything else, look at his lack of the sacraments! Out of these seven principal channels of grace, he at most only partakes of two, Baptism and Matrimony. Besides, he is shut out from all the sacraments, which are viewed as channels of grace ex opere operantis. Of course the Holy See has never dreamed of implying that Christ has established such multiplied means of salvation in His Church and yet left the spiritual prospects of Catholics no better assured than those of Protestants. It means only what Bellarmine means, when he says: "God is not limited by our merits nor by His sacraments."

Yet the 23rd article of the Unigenitus is only negative, and might possibly be viewed as applying only to the baptized. The sentences of St. Augustine evidently goes no farther. The papal Encyclical to the Bishops of Italy, of Aug. 10, 1863, is both positive and universal. Here it is, as translated by Newman.

"We and you know that those who lie under invincible ignorance as regards our most Holy Religion, and who, diligently observing the natural law, and its precepts, which are engraved by God on the hearts of all, and prepared to obey God lead a good and upright life, are able by the operation of the power of divine light and grace, to obtain eternal life."

This, we see, applies to all living in good faith before God, baptized or unbaptized, Christian or non-Christian. The Pope does not say, for he does not know how large a proportion of heretics, Jews, Mohammedans or heathen, fulfil these conditions. He only says that all, many or few, who do fulfil them, in love of truth and humility of heart, are able, by God's grace, to lay hold on eternal life.

I do not understand this saying to be strictly ex cathedra, for it is in illustration of something else, and it is allowed that papal utterances made by the way, however important, are not properly of faith. However, as solemnly addressed to whole episcopate of the central Catholic nation, there can be no doubt of its great authority, nor that Cardinal Newman is quite justified in viewing it as having condensed a universal theological belief into a final distinctness of form. Indeed, the Pope does not appear to think it needful to make it definitive, as being a thesis which no Catholic Bishop or divine would be tempted to dispute.

Professor Frank H. Foster has made a comment on this Encyclical, on which I shall not remark at present, as I intend in a few weeks to take up his work on the Roman Catholic Church.

I think I have shown sufficiently that at least for two hundred and fifty

years Catholic controversy, especially as represented by the Jesuits, has indeed done its best to urge the claims of the Catholic system and of the Roman See, but that it has also done its best to disengage the controversy from the fierceness of personal passion. Lansing's rude accusation, therefore, and that of the whole race of ordinary polemics, is not only untrue, but almost the reverse of the truth. Absolutely the reverse it can hardly be, for you cannot easily find a body of men (except certain quiet denominations living apart) in which there is not a considerable percentage of denunciatory nature, often disguising the real trend of things.

I have hitherto only considered the course of controversy for about two hundred and fifty years back. How was it for the one hundred and thirty years back of that? There is no doubt as to the fierceness of religious hatred then. It was very intense on both sides. Yet that, where the controversy raged centrally, in Germany, the intolerable violence of Protestant polemics was much greater, for the whole part, than of Catholic, may fairly be argued from the extreme scandal given by it to the Catholics. They could not have been so much shocked except in the consciousness that on the whole they themselves gave a better example. Note, it was not so much the particular tenets of the Lutherans that shocked them, for on many of these the Church had not yet pronounced. What appeared to them intolerable was the utter disregard of all decency in the Lutheran assaults on the elder Church. And, in Europe at large, we know that the first great example of extreme care to avoid vituperation and to state the positions of the other side with absolute precision, was Catholic. I am inclined to doubt whether the unmeasured virulence, and the atrocious slanders, prevalent in the Protestant world against Bellarmine, were the more occasioned by the keenness of his criticisms, or by his extreme care to avoid all exaggerations and mis-statements of Protestant positions, which gave him an unendurable pre-eminence over his opponents. There is, in that period, nothing on our side in any way to be compared to it: nothing, certainly, that has been able to survive in general note.

Hooker, a much greater genius, whose First Book Pope Urban VIII. declared "worthy to endure all the last fire shall consume all learning," is of the same tone, but he was contending, not with the Catholics, but with the Puritans.

How is it that Hallam, a man of no Roman Catholic leanings or connections, an historian of even cold blooded impartiality, notes as the principal ground of the dislike growing on an historical inquirer's mind, the intolerance of the Reformation? Our common impressions are the very reverse. We will consider this question next week.

CHARLES C. STARBUCK, Andover, Mass.

[We regret to be obliged to protest against the above presentation by Rev. Mr. Starbuck of Catholic doctrine. It is one-sided, and liable, therefore, to give a wrong impression. We could imagine that his quotation, for instance, from Pius IX., was from an encyclical issued by that Pontiff in condemnation of the very theories that Mr. Starbuck, even though unintentionally, appears to commend to us as Catholic doctrine. In this encyclical the Pope pronounces the opinion a grave error which holds that persons who are living in religious error, deprived of the true faith and separated from the centre of unity, are in a sure way of salvation. The Pope reiterates the well-known Catholic dogma: No one outside the Catholic Church can be saved. This and nothing else is Catholic doctrine. Rev. Mr. Starbuck, not infrequently, by omitting to state clearly and emphatically this doctrine, gives a wrong impression. This doctrine needs to be explained and should be explained to show how consistent it is with God's goodness and mercy. Many of Rev. Mr. Starbuck's ambiguities come from his neglecting to state first, in clear and unmistakable terms, what Catholic doctrine is. In the mind of the uninitiated the explanations, as they come from Rev. Mr. Starbuck's pen, neutralize the doctrines themselves. In the meantime, he is giving great offence to his Catholic readers and exposing us to the criticism of our Catholic contemporaries.

The language he puts into Bishop Diepenbrock's mouth, the Bishop, we are pretty sure, never used. We don't like the logic, nor the doctrine, by which Mr. Starbuck is able to say: "If such a baptized man is not a heretic before God he is a Catholic Christian." What if he be a heretic before God's Church? We really have no way of knowing how he stands before God. But, in addition to this, universal custom, as well as doctrinal correctness, reserves the word "Catholic" to designate those who are in visible communion with the Church.

The bringing forward of Mr. Frouke, once a Catholic, who returned to the Episcopal Church, is unfortunate, as it leaves the reader to infer that the theory of invincible ignorance also applies to him, whereas he could not lose his faith without his own fault. The formal teaching of the Council of the Vatican is that he who has once received the faith can never have a just cause of doubting or changing that faith.

Newman and Manning have been quoted to show that salvation outside of the visible communion of the Church is possible. This is true. No Catholic ever denied it. But Newman and

Manning both first insist that the Church is the only divinely appointed organization; the only divinely established Teacher; that it alone, in the words of St. Paul, is "the pillar and ground of truth"; that divine faith in any other so-called Church is impossible. "There is nothing between this Church and skepticism," says the gentle Newman. Manning, who held that multitudes of the common people of England, having been baptized, with no means of knowing the Church, and who lived in all sincerity a life of faith and piety, were on the way to heaven, maintained, nevertheless, that "there is no channel through which the light (of Pentecost) descends to us, but only through the Church of God. From no other interpreter can we learn the true meaning of Scripture. Through no channel but the Church alone can we receive the perfect material object of faith—that is, the whole revelation of Christ. A fragmentary Christianity may be put together by texts of Scripture truly understood; but the whole revelation of Pentecost can be known only in and through the Church." The Church, in the opinion of these two great and good men, both brought up in the Anglican communion, both among the most distinguished men of their day, both held in reverence even to this day by the people whom they left, is God's greatest gift to the world. While we should exercise all manner of charity towards those misguided souls outside the Church, while we should pray for them, but above all, give them a good example, we should not hide from them, in the opinion of Newman and Manning, the danger of their position, nor the riches of divine grace prepared for them, as well as for us, by the love of our common Redeemer, Jesus Christ, when He organized His Church. By their mistaken opposition to the Church, in spite of their good intentions, they are persecuting Jesus Christ, even as the Jews did who nailed Him to the cross. This is the sober truth. Who will say that this fact is not a great calamity? The Church, meanwhile, like her Divine Spouse, with uplifted hands is offering for them the prayer He first offered: "Father, forgive them, for they know not what they do." Ed. Sacred Heart Review.]

FIVE-MINUTE SERMON.

Fourth Sunday After Pentecost.

PILFERING.

"Thou shalt not steal." Every one has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightly and lawfully in his possession. No person can rightly take from another, without his consent, what belongs to him. The person injured may be rich or poor; that may make theft more or less heinous; but theft is a sin anyhow. The sin lies in the violation of justice and right, which every man is bound to respect regarding every other man.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change that there is no harm in keeping the money thus mistakenly given. Such ideas are false; over change knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat overshadowed the other pursuits of life, it becomes Catholics to set the example of strict and scrupulous honesty of dealing with their fellows.

Another and a most scandalous violation of the seventh commandment is wilfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it. If every man who earns his bread by hard labor were to pay cash on the nail for all he buys, how much men's happiness would be increased; how much bigger the accounts at the savings-bank! But the man who, instead of paying his just debts, goes and squanders his money in saloons and other bad places, is really spending what does not belong to him, and is committing sins against justice.

Take care how you handle any other man's money, or how you care for any other man's goods. Take care how you defraud the laborer of his wages. The poor man's money is his bread and clothing and shelter. He may be weak, but God is strong, and will hear his cry and render justice.

Be careful how you leave money where children may be tempted to steal it, as on a mantle-piece or table. Candy is sweet, and there is the money to buy it. Don't show suspicion to your children even when you feel it; but if you pray to God "Lead us not into temptation," bear in mind your children's needs of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not stingy. When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthfulness and honesty, and they will pay you back a hundred-fold in after years with love and generosity.

Example as well as precept must be given in this matter of honesty. The parent who does not send the child back with the over-change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from a parent, perhaps to steal outright. Such a child will be tempted to rob his

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It was Letitia Duncan's, of course that sharp, anguish-stricken wail which, after the moment of stupefied silence following Miss Simpson's announcement, rang through the school room. Letitia had risen from her seat and stood clutching the lid of her desk—a tall, overgrown girl, whose flowing plaid frock, scarlet ribbons, flushed cheeks and gingery curls fairly dazzled the eye with discordant tones of red.

Letitia's eyes, too, had a hint of garnet in their bright hazel; were wide, alert eyes, and the pale and bewildered and appeal in their shining depths made them look like points of flame in her large, appalled face as she started piteously toward the teacher's desk, crying: "Miss Lily! O, Miss Lily! Say isn't so! Say you didn't mean it—it is I! say it!"

There was a subtle undertone of authority in Letitia's pleading accent, commanding, imperious spirit pervading her appeal. The glow and vigor of her personality seemed to leave little Mexican and miners' child about her pale and apathetic by comparison—just as her gorgeous to garments their faded jeans and button's appear of a uniform dust color.

It seemed quite natural, therefore, that although every one else was being in a mild fashion of regard Letitia should be the one to make the general grief articulate, to instil force into it, and, incidentally, to make Miss Lily Simpson's situation one of great embarrassment.

Miss Lily's round young face began to be reddened with blushes; in spite of herself she felt an apologetic expression stealing over her features as she regarded Letitia, who, besides being the most devoted of her pupils, had additional claims to distinction in being the mine-boss' daughter.

These claims the pretty teacher always recognized; what she did in the least suspect was that she was quite as completely dominated by big, warm-hearted, hot-tempered boss as was the mine-boss himself or smallest of the Baco or Gonzales in the lowest class.

"Dear Letitia," she began, so ingly, "do control yourself!" "You did mean it, then?" it posed Letitia, wildly. "That you going away—that you won't teach next year?" Miss Lily—"she put shaken by a sudden conviction," Lily, tell me one thing. Are you going to get—married?" And she that Miss Simpson's eyes dropped guiltily, Letitia drew a sharp breath. "It's Steve Byers!" she said, in stern voice. "I've seen him with you—and I never suspected I trusted you, Miss Lily! And you're going to leave us—and and live down the Ap'shapa on his ranch and you—like him—better than—Oh! oh!" She burst into tears.

"You'll love your new teacher much as you've loved me, Letitia said Miss Simpson, coming down her desk to smooth Letitia's rough locks.

"Never!" said Letitia. "I never want to get attached to any one as long as I live!"

Miss Simpson sighed softly, could see the windmill of Steve Byers above the green alfalfa fields toward of the arid Colorado coal and perhaps the sight assuaged pain at Letitia's bitter retort.

"I hope they'll get some one children will take to," pondered Simpson. She was dimly aware, pitying her successor in case the drem—specifically Letitia—did take to her.

"I understand they've engaged Mexican lady for the next term," the mine-boss, coming home one evening with his mine lamp burning in his cap and giving a lurid glow to his coal grimed features.

"I told the school board I'd think it'd do. I told 'em 'Americans' was my motto; they said they thought they ought hire some one that spoke 'both idiom seeing that most of the community here spoke only Spanish. I said considerable, but it seems this Sr. Villosos is high up in the requirements—she's a widow woman Raton—and they'd given their word."

Mrs. Duncan, a large, soft, am woman, looked at Letitia to see her daughter was receiving the news. Letitia wore an indifferant air, her mother, being of an optimistic mind, construed this favorably.

"That's right, Letty," she said. "I'm glad you don't take exception to the lady being Mexican. I hadly had that any of 'em spoke English alone knowing how to do sums."

of the Mexican women up the creek knows a word you can understand though most of 'em are real good of souls. You must encourage Señora Villosos all you can. Letitia she'll be pleased with any little attention, we being a leading family."

"Of course she won't be Miss Simpson," sputtered the mine emerging from a great basin of and groping for the roller to "but you can't expect such twice."

When the children of the trooped into school on the opening they found the new teacher, in altogether unlike the departed Lily. She was thin and dark, long, sad countenance; her mother eyes had in them the wistful pathos of a vanquished race; her attire limp and black. Decidedly she sent a complete antithesis to blood, the dimples, the smiles, bloom curls, the pink and blue