BY A PROTESTANT THEOLOGIAN.

CLXXXXIII.

Dr. Foster, citing the Allocution of Dec. 17, 1847, says: "Note that the ignorant' need to come to the Church to be saved." Certainly: where else should than come? Dr. Fostonia should they come? Dr. Foster surely does not think that men are saved by ignorance. They are saved by redeem-ing knowledge, and this certainly is not to be assumed as existing in ascertainable sufficiency except in the Church.

Foster and Pius would bound the Church very differently, but surely Foster, no less than Pius would invite men who crave the saving knowledge of God, to find it in the Church, among the blessed company of believers. How whimsical to suppose that the Pope is addressing men who stand in no practi-

cal relation to him ! This would be the natural language for practical ends, of a Christian teach-er and Bishop. Is the Pope not to use it because he also says, sixteen years later, addressing the Bishops of Italy: "We and you know that those who lie under invincible ignorance as regards our most Holy Religion, and who, diliour most Holy Religion, and who, dili-gently observing the natural law, and its precepts, which are engraven by God on the hearts of all, and, prepared to obey God, lead a good and upright life, are able, by the operation of divine light and grace, to obtain atoms! divine light and grace, to obtain eternal

Dr. Foster,-that is, in fact, the Presbyterian Church would answer this question with a Yes. She makes out that Pius IX. half the time did not know his own mind in this matter. Commonly, she represents, he speaks with full Roman rigor, and absolutely shuts out of heaven all who, in any way whatever, die outside the visible com munion of Rome. Then again, she de clares (for it is really she that is or trial, as having taken up Foster's work), this worthy Pope's natural kindness, this worthy Pope's natural kindness, and Christian sympathy, cause him to contradict himself, and to use language that not only expresses hope for heretics, but for Jews, and even for heathen. Foster's endeavor to shut out Jews and Protestants from the scope of the Encyclical is fallacious even beyond

doubt Pius IX. was a man of infinite kindness of heart. When Archbishop of Reggio, he used sometimes bishop of Reggio, he used sometimes to exasperate his steward by stealing his own silver spoons from him to help the poor, and when the aggrieved functionary would threaten the supposed burglar, the Bishop laughingly offered himself to be carried off to jail as the culprit. "Why should I not help the poor?" he exclaimed. "You tell me there are two sorts of cheese in tell me there are two sorts of cheese in the house. Now one sort is enough for an Italian's dinner, and two sorts are a banquet." And his religious sympathy was as wide as his benevolence. But did he ever let his warmth of Christian affection betray him into oblivion of a doctrine of the Church? No more than Benedict XIV., whose cordiality towards all that is excellent in Protestantism is warmly acknowledged by Her-zog-Plitt, but who is a mirror of orthodoxy. Indeed, this very cordiality, instead of being, as Foster everywhere absurdly represents, in conflict with his orthodoxy, is a proof of it. It shows that he accepts Proposition 29 of the Unigenitus in earnest. As the Ave Maria rightly suggests, there are too education is invincible, is not, as Foster and Delitzsch heedlessly declare constract only to contradict it in the contradicting himself, but using well-contradicting himself, but well-contradicting himself, but well-contr

Take an undoubted doctrine of the Church. All Catholics, with Kather-ine Emmerich, rejoice that the Easterns, though so long separated from the Holy See, have maintained the unments. Now it would have delighted Pope Pius if he could have said that the Protestants, like the Greeks, had kept at least the true Eucharist. But no warmth of feeling could betray Pius into a heresy. He allowed, of course, that Protestants might have the two sacraments of bantism and marriage. broken succession and the valid sacra-ments. Now it would have delighted sacraments of baptism and marriage, but beyond that he could not go, in behalf of those who had broken the sac

How strange! Dr. Foster detects inconsistency between the Allocution of 1847 and that of 1863. He does not notice that the later one uses even sterner language than the earlier. The Pope warns those who, knowing the covenanted claims of the Catholic Church, or being easily able to learn Church, or being easily able to learn them, evade or resist them, that the wideness of God's purposes of uncoveranted mercy, while it includes many, does not include them. For them hope is only to be found in an obedience, which, their knowledge being what it is, can only avail by being explicit. He is addressing especially the incipient apostates of Italy. The charitable presumption of God's mercy which the Church may entertain for those between whom and herself there rises an tween whom and herself there rises an insuperable wall of actualor virtualignorance is a presumption which she entertains not for the disingenuous or obstinately negligent, still less for the

openly rebellious.

Foster, and much less excusably
Delizsch, refuse to see that Pius is not speaking out of his own head. As Car-dinal Newman remarks, this is the first fuil authoritative declaration of a Pope to this effect. As he signifies, he is speaking as the supreme member of the Italian episcopate, and thereby of the universal episcopate. In this part of the Encyclical he is not so much giving instruction as laying down a qualifica-tion, which, as he himself declares,

tion, which, as he himself declares, Catholic Bishops would be able to make even without his help.

In other words, he is simply doing, with peculiar fulness, what the Catho-lic Church has done from the beginning. declaring the two aspects of her claims the sterner, over against those who cul-pably resist them, and the more gracious, concerning those who are innocent of all contempt of God's order so far as, in their circumstances, they are capable of being brought to understand it. He is no more self-contradictory than Bellarmine, when, remarking that God may forgive without our merits

and without His sacraments, he adds:
"The Pope is bound by both."
Foster declares that those who deny the doctrinal infallibility of the Pope must be viewed as out of a state of grace, because the Church anathematizes them. Undoubtedly. But whom does she anathematize? Jews and M. ors do not acknowledge the Pope's infallibility, but no Catholic imagines that the Church anathematizes them. She anathematizes only those who are She anathematizes only those who are within her jurisdiction, and the un-baptized are not within her jurisdic-Protestants, that is, the baptized, are

of course viewed as being de jure under the authority of the Roman See. Of the authority of the Roman See. Of course, therefore, its abstract right to anathematize them can hardly be questioned by Catholies. However, Rome, in practice, makes a wide distinction between de jure and de facto authority. For instance, she claims the abstract For instance, she claims the abstract power to require all marriages between baptized Protestants, on pain of inval-idity, to be celebrated before a Cathoidity, to be celebrated before a Catholic clergyman. Yet she decides this law not to apply to any Protestant countries (with some local exceptions) even for Catholics, and to apply to any Protestant parishes in Catholic countries that were already organized when the law of Trent was there proclaimed. Nay, says Pope Pius VII., if seattered Protestants in a region were at first under the law of Trent, but afterwards gained predominance and overwhelmed gained predominance and overwhelmed the Lex Clandestinitatis, a second publication no longer binds them. Thenceforward, declares the Pope (quoted in Lehmkuhl) their marriages, celebrated by their own rites, are valid without

regard to Trent.

Now see here how thoroughly Rome, Now see here how thoroughly Konie, in administration, acknowledges things as they are. Of course she does not acknowledge that these Protestant parishes exist of right. Do we own Unitarian parishes as existing of divine right? But Protestant parishes have long existed in fact, and as the Church right? But Protestant parishes have long existed in fact, and as the Church requires rigorous legislation to be strictly construed, she does not allow that the law of Trent is binding on these de facto parishes, in which it has

never been published. In like manner, as the eminent canonist Schulte shows, since the Protestant separation has become definite, permanent and hereditary, Rome has practically regarded it as standing on the same plane with Judaism or Moham-medanism. Had Luther come to Rome after 1520 he would have been treated as he declared that he wished to treat the Pope; but when Milton, a century and a quarter later, came to Rome, cardinals and prelates listened courteously to his courteous arguments for They dealt with him his own religion. as they would have dealt with him as they would have dealt with a decided but temperate Hebrew. The Inquisition would have arrested an Italian Calvinist; but it made no move to arrest the foreign and hereditary Calvinist. Some zealots muttered, but

papal good sense repressed them.

Therefore, although Rome views baptized Protestants as abstractly bound by her earlier discipline, she does not bind them by her pages. later discipline, for she never officially communicates this to them. As to her doctrinal anathemas, as these avowedly bind only the pertinaciously rebellious, they can no more be applied personally to those who simply continue in the religion which they have received than to Jews or Moslems. Therefore Pius, after insisting that in most cases the force of and Delitzsch heedlessly declare con-tradicting himself, but using well-con-sidered theological terms, which by sidered theological terms, their proper force affirm, that members of all three religions (and even ous heathens) if living in good faith, are ous heathens) if living in good later, are within the possibilities, he does not say of eminent sanctity (which he would doubtless deny) but at least of avoiding, as he says, "eternal punishments."

> CHARLES C. STARBUCK. Andover, Mass.

SACRED HEART DEVOTIONS.

Such is the general intention for June of the Sacred Heart League. In regard to the same the Messenger says that the word devotion, in its theological sense, has various meanings, all of which have some reference to divine worship. Now it signifies that sweetness or intensity accompanying our converse with God; in this sense we are that one way that the sense with deposits. say that one prays with devotion. Now it means an effect of piety, which is the habitual readiness to comply with the divine will. Again, it is used for a c nerete form of divine worship; thus we speak of the Devotion to the Blessed Sacrament, to the five wounds of our Lord, to the Sacred Heart. Taken in this leat the sacred form of worship is the sacred form of worship in the sacred form of worship in the sacred form of worship is the sacred form of worship in the sacred form of worship is the sacred for worship is the sacred form of worship is the sacred form of worship is th this last sense as a form of prayer, de votions comprise all the divine services of the Church and the pious practices approved by the Church, or such private formulas of prayers which are not opposed to the Church's teaching or at variance with her spirit. If the object

which It has manifested toward men, we have what are known as Sacred Heart Devotions. The highest form of Devotion to the Sacred Heart is the special Mass in Its honor. After this ranks the Office of the Sacred Heart contained in the Breviary. The litany of the Sacred Heart is specially commended by our Holy Father, Leo XIII., who ordered should be recited on the three days of prayer preparatory to the solemn

of such ritual services of pious prac-tices be the Sacred Heart or the love

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consecration of mankind to the Sacred Heart, June 9,1889, and in a letter of a later date expressed the wish that it should form a part of the First Friday services throughout the world. He con menced in a special manner for public and private use the Act Consecra-tion penned by himself. The Communion of Reparation and the Holy Hour are practices of devotion to the Sacred Heart, which have their origin in the revelation made to Blessed Margaret Mary. To these we may add the various other Acts of Reparation and Consecration and the many indulgences, ejaculations and longer prayers.

This month, however, of the year of the Papal Jubilee, Leo XIII., recommends to us with particular insistence and earnestness "The Little Office of the Sacred Heart," which he has re-cently approved and enriched with an indulgence of two hundred days for each rubble or revients resitation. each public or private recitation.

### FIVE-MINUTES SERMON.

The Sixth Sunday After Pentecost. MAN'S NEED OF GOD.

"And Jesus said to His Disciples: I have compassion on the multitudes, because they have nothing to car, and I will not send them away fasting, lest they faint in the way. (St. Matt. xv. 32.)

If our Divine Lord were to reappear in the flesh to-day, walking amongst men, as He did nineteen centuries ago He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet amongst the miserable millions embodying mankind's miserable millions embodying maintain collected woe not only the dumb, the blind, the lame, and maimed, casting themselves down before Him to be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be dominant and rule supreme in His Sared Heart, and who can, doubt His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send way the others fasting?

I will not dwell here on the fact that in the present as in bygone times there is scarcely much difference as to the vastness in numbers of those who literally, in plain Gospel language, "have nothing to eat." I will only say, that nothing to eat." I will only say, that if the percentage of the poor and needy, of those hungering for their daily bread, has remained unchanged, as great as in the past, it is owing to the prevalent, all but universal love of gain. If, then, the wretched become dependent upon others more fortunate than themselves, their relief is a means to make those who help them like Jesus Christ. But though without such help the wretched multitude must go away fast-ing, and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. For if we consider likewise, as wrough to, the spiritual and moral condition of the greater number of those that have abundance—that is, that are filled with bread and meat and the other good things of this life—we find that in other sense of the divine text they have nothing to eat. If we only were able to read their souls, it would be seen that, in spite of their bodily fulness, they still are entirely and their bodily fulness,

that, in spite of their bodily fulness, they still are spiritually fasting owing to the void in their hearts.

In this world there is no food which can fill the desire of men's souls. There is, then, not only the danger of their fainting by the way, but there are in reality vast numbers of them who have fallen, who at every moment are falling. fallen, who at every moment are falling, by the wayside, and away from true

We then discover this fact, even more deplorable than the first, because having nothing to eat in the spiritual sense, so many fall away from all belief in God. In the truer and deeper, the

heart and the aspirations of man's

In vain has mankind attempted to ive without its Creator. "Of old," says the venerable Father Lallemant, "the devil disguised himself as God, presenting himself to the heathens in idols, as the author and end of everything the world." Later on, in modern, in our times, men have tried to fill the void within by creatures which they substituted for God. But nobody has substituted for God. But nobody has succeeded, nobody can succeed without God. The oft-repeated attempt of man to deceive his own heart and soul into the belief that anything but God will have enjured only still his hunger, has caused only wretchedness and supreme misery.

The truth then is: To-day, as of old.

multitudes are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not follow Him out to the description to listen to His words, pender upon them: will not ask for grace to believe and be filled with truth. No; in pride, in deluded self-satisfaction, in the bustle of life, in the entanglement. of passion or business, they suffer life to run on in some faint, half-hearted way, desiring the truth, but never, as desiring the truth, but never, as the Apostles says, coming to the knowledge of it. But we, by God's mercy, have the truth, we have caten and been filled; oh! let us prize it, let us above all be faithful to it—for our Lord says: Blessed are you, not because you know the truth, not solely because you possess it, but blessed are you if, knowing it, you live up to it.

### Liquor, Tobacco and Morphine Habits.

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Fight like a good soldier; and, if sometimes thou fallest through frailty, rise up again with greater strength than before, confiding in my more abun-dant grace; but take great care not to yield to any complacency and pride.

Through this many are led into er-or, and sometimes fall into incurable blindness.

Let this fall of the proud, who foolishly rely on their own strength, serve thee as a warning and keep thee al-ways humble.

#### THOUGHTS ON THE SACRED HEART.

How our dear Lord's Heart felt the desolation of abandonment,— how, to speak human language, He feels it still, —He has made known in that cry of un-requited love; "Behold this Heart which has so loved men and is so little loved by them !"

What comfort and consolation the Sacred Heart gives to those who are devoted to lt, words cannot express. devoted to It, words cannot express.
Try and see what changes will come over you if you practice this devotion faithfully. Life then will be life indeed; stores of graces will be yours that will strengthen you for all your trials. In a word, you will be able to see what to do and to do it wall ee what to do, and to do it well.

When the soul loves Me, I transform t and then it enters into My Heart and gives itself up to My will. In en tering My Heart it finds there an abyss of sweetness and charity.—Our Lord to St. Francis of Rome.

Spring is here, all nature is rising from its long sleep. Why cannot we rise from our slumber in sin and sloth and commence the work that will make us happy in this world and the next Let us rise and go the Sacred Heart for fresh vigor and energy. Ask Him for His love that will enable us for love of Him to do His holy will. Ask those favors each morning when we make our morning offering; make and mean it.

If we love the Sacred Heart we will not be satisfied if we cannot induce others to share in our love and happi-ness. Daily we should strive to make His love better known and to induce others to become members of the League of the Sacred Heart. The work is not hard; you will be surprised to find how easy it is. Tell them all that is absolutely necessary is to be enrolled and to make each morning the morning offering, which can be done in one minute, and if they do so it will lead them into the right way and will wean them from sin and make them love virtue; it will be the turning-point of their lives, and all else will be easy.

Devotion to the Sacred Heart means to be convinced of His personal love for me, to return it by personal love, and so (for this is the nature of per-sonal love) to be glad when He is honored, to be sorry when He is dis-honored, to make Him what reparation I can for the injuries done to Him by men. Devotion to the Sacred Heart means personal relations— the lifting which only He sees, the secre word in the heart, the quiet laying of a flower (or a weed) at His feet, the bear-ing of cold, or pain, or harsh words, or neglect, or labor, for Him.—Father Digman S. I Dignan, S. J.

Rev. John F. Mullany, in Donahoe's for May We shall now examine the relations in God. In the truer and deeper, the mystical sense of the text, we see that there are millions to-day who have nothing to eat, who go about fasting, faint, and who even die in the way.

The experience of past ages bear me out when I say that God alone can satisfy the necessities of the human heart and the aspirations of man's of the church to the Bible with her inbecause the Holy Scripture says she is divine, for he needs not Scripture to know that the Church is divine. She speaks and her claims are her creden-tials. She acts and her work is her vindication. She points to the past and her history is her irrefutable argument She was in the world before the first inspired writer had begun his sacred task. ne was then what she is now. She is

the contemporary of all ages. message is the same forever. Her is to teach, not what was written in a book, but what was uttered by our Blessed Lord. Deprive us of this infallible authority and of the certainty of faith, and how shall we know the inspired books from the productions of a spired books from the productions of a fanatic. Would we not soon drift into private judgment, and finally into infi-delity and agnosticism? Here is the rock on which many an earnest Protest-ant in search of truth has foundered. The only plank of safety left such a mind after the shipwreck of his private opinions is an infallible teaching authority.

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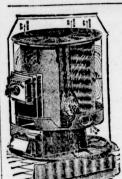
You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest broubes. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phierm.

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The decision once reamew courage—a determina he had never before know he had never before know ealm nothing. Strangely calm nervousness he bowed to t then turned and faced the grave seniors in somber young women, fond pare come from far and near to graduate, aunts, cousins, in excellent spirits appare in their best. It was a ga first of commencement we As he advanced, the bu sation, the flutter of fans di were interested in this yo

JUNE 21, 1902.

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The tragic moment can mounted the platform—ca

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It was the breaded. The Montana, had b heard that his among the Van seemed the best filled with wel might have been injunction of D -action !moving, lad," h once; "walk your mouth wi They're the t

'em you're aliv " Well, fathe moment of he and it's learne pect too much.

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