

Sacred Heart Review.  
PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

## LIII.

We have seen that the Franciscan Rule treats the neglect of any precept (not being a wanton neglect, of course) as an irregularity, but not as a sin, not even as a venial sin. Nor does it appear to give the superiors power to convert it into sin by giving to the precept an added stringency. The Dominican Rule refuses to make such a neglect a mortal sin, but implies that it may be a venial sin.

Nevertheless, says St. Dominic, there are three classes of precepts "which bind up unto mortal sin," *quasi obligant ad peccatum mortale*. These are:

(1) All the precepts of Scripture. This simple provision at once disposes into thin air the malevolent misinterpretation of Littledale and other assailants on this ground of the Jesuits and of Rome. Assuredly, as they would all allow, not only do not all the precepts of Scripture bind to the commission of sin, but not one of them so binds. There is not one of them which does not present itself, in its time and place, as a solemn duty before God. Not the observance of it, but the neglect of it, is sin.

Now what excuse can Littledale have, or any one else, for not knowing this simple fact, which of itself settles the whole controversy? There can be no excuse. Before bringing their fearful accusation against more than half Christendom, they were solemnly bound to search the whole range of Christian antiquity, from the time when this formula *obligant ad peccatum* or *obligantem ad peccatum* *inducere* first appears, and to trace it down through every instance of its application, until its sense is established beyond possibility of doubt. They were bound at first to assume for it a moral and Christian meaning, and having done so they would have found their assumption confirmed by every fresh instance of its occurrence. However, let us postpone personal remarks and examine further.

(2) The next class of precepts which "bind up to mortal sin" are: all the precepts of the canon law, that is, of course, all the precepts of which are still in force, and which apply to a Dominican. Now even a Bazon Orangeman, unless quite out of his head, will allow that not one precept of the canon law sets out to command Catholics to sin. Everyone gives itself out as being, then, and there, something which it is a virtue to fulfil and a sin to disobey. Moreover, the extreme Protestant will allow that most of the canonical precepts are morally innocent, and many of them morally commendable. To translate therefore *obligant ad peccatum* as signifying "to bind to mortal sin" would be here as meaningless as in the former case, though not quite so monstrous. These precepts of the canon law which are still in force bind Catholics in general, but many of them may be held to bind them at most only *sub levi*, under pain of venial sin, *obligant ad peccatum veniale*. So far they bind every Dominican also, simply as a Catholic. St. Dominic, however, wishes his sons to be under still stricter obligation to the canon law. Accordingly he provides that every Dominican who consciously transgresses a now binding canonical precept which applies to him, is even where another Catholic might only be condemned *sub levi*, condemned, by virtue of his Rule, *sub gravi*. *Obligantur ad peccatum mortale*. "He is bound up unto mortal sin."

We see that by this time the meaning of "*obligant ad peccatum*" is perfectly ascertained. Moreover, neither St. Francis nor St. Dominic finds it all necessary to explain what, as Doctor Edward Steltz, after full examination, assures us, is in use throughout medieval theology, and always in the same sense: "to bind up to the point of sin it is disobeyed."

(3) The third class of Dominican precepts which bind up to mortal sin is found in the commands of superiors, if enjoined under threat of excommunication or in virtue of holy obedience. Nevertheless even these solemn commands, if given unadvisedly, or angrily, not only do not bind up unto mortal sin, but do not bind at all.

This special authority gives to Dominican (apparently not to Franciscan) superiors, of reinforcing the precepts of the Rule or their own particular commands by giving them the power "*obligandi ad peccatum*," is evidently the original from which the similar provision in the Jesuit Constitutions is derived. The authority given to the superior in both cases is the same. It is the right of providing that a brother who in this case disobeys shall be "bound up into sin." If a Jesuit at least to venial, if a Dominican, always to mortal sin.

The next passage cited by Doctor Steltz, is about sixty years later. It is found in the great Dominican St. Thomas Aquinas. St. Thomas is considering the question, whether all monastic precepts obligant ad peccatum, "bind upon into sin." Of course neither he nor his questioners are such idiots as to be inquiring whether all monastic precepts bind people to sin. Of course none of them do. They are one and all given as means of leading a more excellent life, to the greater glory of God, and the greater perfection of man, and also, in the case of the mendicant orders especially, to more undivided service of mankind. Yet if every monastic precept "bound up unto sin," so that a brother could not

pass over any, in any circumstances, without finding himself involved in sin, the monastic life would be too burdensome and discouraging. The secular life would then be more helpful to salvation, for seculars are not bound under all circumstances to the precepts of the Church, but only to the commandments of God. Therefore, decides the Angelic Doctor, we cannot give to human ordinances in the form of monastic precepts an authority which we do not give to them in the august form of canons of the Church. Both classes of commands often bind sub peccato, but neither class does so invariably.

Of these six passages which I have cited from Edward Steltz, one from St. Francis, is three hundred and thirty years older than the Jesuit Constitutions; four, from St. Dominic, are three hundred and twenty-four years older; one, from St. Thomas Aquinas, is about two hundred and eighty years older. All six use the "formula obligant ad peccatum," or "ad culpam." The Jesuits use also "*obligationem ad peccatum inducere*," but no one attributes to this any different sense. The formula in all seven cases, as the connection of each shows, has one and the same meaning: "to bind to anything up to such a height of obligation as to induce sin if the obligation is disobeyed."

I may remark, in passing, that St. Thomas does not fortify his reasonings by reference to the Franciscan Rule, since those exemptions apply only to that one Order. He discusses the matter on universal principles.

These seven examples conclusively settle the meaning of *obligant ad peccatum*. Six of them, we note, are taken from the thirteenth century. Yet from the unintelligent slanders of Doctor Littledale and his accomplices—for they deserve no other name—we might suppose that the monastic life began with the Jesuits, in 1540, and that we have no concern to go back of them to ascertain the meaning of their constitutions.

These citations of Steltz are crushingly conclusive. I will add one instance, equally conclusive, which I myself have found. Cardinal Bellarmine, who died one hundred and seventy-one years before this scandalous distortion of the language of his order had come into anybody's head, is asking why St. Peter and the Apostles found the law of Moses "a yoke which neither they nor their fathers were able to bear." He gives two reasons. First, the law has such an excessive multiplicity of precepts. Secondly, every precept obligant ad peccatum, "binds up unto sin." Not a precept of the law binds a Hebrew to commit sin, but every one, if neglected, binds him up unto sin, involves him in sin. Even purely unconscious transgressions of purely ceremonial precepts were, if not substantially, yet at least prefiguratively, sins, and could only be expiated by a trespass offering. How different, signifies St. Peter, from the mild yoke of Christ, who treats nothing as sin, in the forum of conscience, unless it violates reverence, purity, justice or love, in other words, unless it violates charity!

The rabble followers of Littledale will go on lying as before, but the weight of facts will at last crush its way through all the fabrications of slander. Charles C. Starbuck.

Andover, Mass.

PREACHERS OF INFIDELITY  
ENEMIES OF SOCIETY.

Yes! they are the very worst enemies of society. For, in depriving the people of their Christian faith, they also deprive them of the strongest motives to morality, and thereby undermine the very foundations of good society. By depriving the people of Christian faith they break down the barriers and open the floodgates of superstition, vice and immorality. In fact, they would throw us back into all the hideous demoralization and social corruption of ancient paganism. The unhappy effects of doubt, skepticism and a waning faith are but too sadly manifest at the present time, when vice and immorality are increasing with fearful rapidity, and need no encouragement from infidels.

The preachers of infidelity, while presumptuously laying claim to the highest reason, are, in fact, the most unreasonable people in the world. Man is naturally a religious being. The whole history of the race proves that he will have a religion of some kind. If you do not give him a good religion he will make to himself a bad one. Now it is unnecessary to take time to prove that Christianity is superior to all other religions. One of its supreme excellencies is that it professes and teaches the supernatural. This appeals powerfully to human nature, which naturally believes in and craves the supernatural. It appeals also to reason and to all that is highest, noblest and most praiseworthy in human sentiment and human conduct: and it satisfies the highest aspirations of the human soul.

We speak, of course, of Christianity as embodied in the Catholic Church. Protestantism gives a handle to infidels. Experience proves that the principles and teachings of Protestantism lead logically to infidelity. Infidelity is not far astray when he declared that even Professor Briggs was on his side.

The Catholic Church not only proposes a high standard of morality, but she presents the most powerful motives that can possibly be brought to bear upon the human soul for conformity to the rules of conduct which she lays down. In fact, that is the real head and front of the offence of the Catholic Church in the eyes of infidels, that she does present this high standard of morality and these strong motives for observance. Our infidel friends, at least the more rabid and blatant class,

do not like restraint. They prefer the liberty of free unrestrained licence, and self-indulgence. They will not recognize any authority—human or divine—outside themselves. It irritates them beyond measure to be told that they must lead lives of purity, of self-denial and self-restraint—that they must govern their passions, discard selfishness and live not for themselves alone but for the good of others. But why should they object to such principles and such conduct? Is it not good for them as well as for society generally?

Some of these men seem to have a perfect passion for airing their crude and blasphemous ravings before the public, and unfortunately they have no trouble in gathering crowds of sympathizers who are ready, to applaud the most irreverent and daring blasphemies, and these are spread before the public by a corrupting press. Why should these men wish to undermine the faith of the people? It does them no good, and it is certainly a great injury to the people. It not only, as we have said, takes away all restraint, and thereby encourages vice and immorality, but it deprives the poor, the distressed and afflicted of their only comfort and solace in this world of sorrow and trouble, and of the consoling hope of a glorious immortality beyond the grave. The poor, deluded followers and admirers of the Ingallses, the Tom Paines, the Voltaires and others like them, should remember that ridicule is not the test of truth, and it does not follow that because there are difficulties connected with a subject, therefore it can not be true. The fact is, there are difficulties everywhere, and you can ridicule any subject if so disposed. We are surrounded with mysteries. The old adage says truly: "All things go out in mystery." Infidels themselves may well take note of the fact that they, in spite of their confident presumption, do not monopolize all the wisdom of the world. They simply set up their own judgment in opposition to the combined wisdom of the ages—the result of the investigation, the experience, and the judgment of the profoundest thinkers and the most brilliant intellects the world has ever produced. In fact, with a bold recklessness, begotten of pride and presumption, they are not only doing irreparable injury to the community, but are risking their own eternal well-being in the world to come, as they may find to their sorrow when their demoralizing mission on earth is ended.—Sacred Heart Review.

READ THE LIVES OF GOD'S SAINTS.

If people only knew the benefits to be derived from reading the lives of the great Saints, who, in every age, have filled the Church with the sweet perfume of their holiness their biographies would be found in every Christian home. These are the books that Catholics should prefer to put into the hands of well disposed or inquiring friends. But it is not only, or principally, for the benefit of those outside the fold, that such books are written and published. They are meant not only to glorify God, who "is wonderful in his Saints," but also to furnish us Catholics with examples of virtue, borrowed from those who are of the same earthly mould, that will encourage us, and, if need be, shame us into serving God and saving our souls. The very Saints themselves were often led to renounce the world and begin their sanctity by reading and reflecting on the holy deeds of the Saints who went before them. This was the beginning of conversion and perfect life for an Ignatius, a John Colombini and others. Even the great St. Augustine was released from his inward struggle and spiritual bondage, and called to "walk in newness of life" by the short, pithy argument which he puts into the mouth of that "venerable matron, Chastity, in whose train walked countless hosts of young men and maidens." *Tu non poteris, quod isti quid intus?* Why cannot you do as these men and women did?—Sacerdos in American Herald.

BAD COMPANY AND FOOLISH MARRIAGES.

Evil companionship has led more souls to ruin in this city than any other source of evil of which we know. We would say to the young readers of this paper, accept no one for a companion in life who does not fear God, and who is not governed in everything by the maxims of religion; otherwise he or she may cause you to lose your soul, whatever may be his or her natural goodness of heart.—American Herald.

There is danger in neglecting a cold. Many have died of consumption, their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickel's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

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SIGNALS OF DANGER.—Have you lost your appetite? Have you a coated tongue? Have you an unpleasant taste in the mouth? Does your head ache and have you dizziness? If so, your stomach is out of order and you need medicine. But you do not like medicine. He that prefers sickness to medicine must suffer, but under the circumstances the wise man will procure a box of Parnelee's Vegetable Pills and speedily get himself in health, and strive to keep so.

## DUTIES OF CATHOLICS.

The Cardinal Archbishop of Malines says that "a home without at least one good Catholic paper habitually visiting it is an anomaly that should cease to exist in an age such as ours." The truth of this made more plain every day by the hostile and unfair attitude of the secular press. And yet the increase of indifference among Catholics towards the Catholic press is *pari passu* with the increasing plainness of this truth.

"The natural guardian and instructor of the child is the parent, and in olden times they fulfilled this obligation to the very letter. But in our day, circumstances prevent the parent from giving the educational and religious instruction desired, hence the necessity of supplementing their efforts by means of the parochial school. The Sunday school, while important in its place, yet is not sufficient for the spiritual education of your children. To send them five days in the week to a godless school is a dangerous experiment. The child thus taught may grow up and become educated in a sense, but not from a Christian standpoint."

"The heart as well as the mind of the child is continuously active, and if it does not receive the proper training in youth, it will likely become an infidel or skeptic. 'Train up a child in the way he should go, and when he is old he will not depart from it.' This is not only Scripture, but common sense, and accords with universal experience."

"The state of public school is, and should be only for those un-Christian people who will not even give their children a fair chance of becoming Christians. For Christians to send their children to an un-Christian school is to violate their most sacred duty to their children, their Church and their God."

Thus spoke a Protestant preacher from his pulpit last Sunday and that in spite of the great flourish of trumpets which attended the opening of public schools. Truth travels slowly, but its reserved force makes it all the more wonderful and effective at the goal.—Church Progress.

## USE OF INCENSE.

The using of incense in the solemn services of the Church prompts an inquiry that it gives us pleasure to answer. Independent of all symbolical significance, incense is a material adjunct to the impressiveness of a religious service. Not only does it render splendor to the already solemn ritual of the Church, but it is a substance full of the sweetest fragrance, and therefore a suitable offering to the Lord of Hosts, who, according to Catholic doctrine, is upon the altar. It is not without special significance that frankincense was one of the gifts offered by the three wise men, who journeyed from a far off land to pay homage to their new born Saviour. What was offered to Him then is still offered by us: a meagre thing in itself to offer to an infinite God; but one which is given out of an abundance of the heart, as being what little we finite creatures can afford. Whatever is calculated to arrest the attention of the worshipper, arouse his devotion and raise him up to the supernatural, is not necessarily indispensable, but, at least, appropriate to public worship. Incense at our public services has been handed down to us from the earliest ages of the Church, and the Church clings lovingly to old traditions. Incense is also a symbol of that duty which all Christians acknowledge to be due to God, especially at divine worship, viz: prayer.

For as incense cannot ascend until it first be kindled, so our prayers cannot mount up with efficacy to the throne of God unless our hearts be first kindled with divine love. "Let my prayer, O Lord, be directed as incense in Thy sight," says the Psalmist. The use of incense dates further back than even the Church herself. It was sanctioned and more than this was positively enjoined in the Old Law, by God Himself. For to Moses did He issue special injunction to employ it in the service of the Tabernacle. Just as God Himself deemed the use of incense a becoming accessory to public worship in days of old, so does the Church deem it a becoming accessory to worship now. Neither the nature nor the symbolical meaning of incense has changed.

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