

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXVI.

Dr. Ross, in the Presbyterian Witness, informs us, with great satisfaction, that the world henceforward is no longer to be governed by an "infallible" personage.

This would be very sad, if we took Dr. Ross literally. All Christians believe that the world is being steadily directed toward a Divine consummation, under the governance of whose Christ, the personal union of whose Humanity with the Godhead necessarily renders His guidance of mankind infallible.

However, Dr. Ross would justly reprove against being supposed to deny, or to neglect, the infallible, although invisible, control of Jesus Christ over the earth, and over the universe, which the high scientific authority of Alfred Russel Wallace insists on identifying with the earth and with spiritual space which opens upward from it. Dr. Ross would rightly contend that what he, and the colleague from whom he quotes, mean is, that in time to come the world and the Church will no longer own the government of any earthly mortal man as infallible.

Yet this saying, although true in itself, needs close attention before becoming true practically. In the sense in which the Church teaches that the Pope is infallible at all, she recognizes this more distinctly now than ever. Before July 18, 1870, a Catholic who denied the Pope's definitory infallibility, in questions resting on Apostolic revelation, was viewed with much disfavour, but was not refused the sacraments. Since 1870 the recognition of this dogmatic infallibility of the Pope is a condition of communion.

On the other hand, the Church does not touch, and has never taught, that the Pope's government is infallible. Here are the very words of the Pastoral of the Swiss bishops, issued by a August, 1871, and confirmed by a papal brief in November of the same year, as a sound exposition. They are, therefore, although in form the words of the Bishops, in fact the teachings of the Pope.

"The Pope is not infallible as a man or a theologian, or a priest, or a Bishop, or a temporal prince, or a judge, or a legislator, or in his political views, or even in his government of the Church."

I have quoted this papally ratified sentence. I do not know how many times already, and if I should live to quote it a hundred thousand times more, I presume that the bulk, not of the Protestant world merely, but of the educated Protestant world, would still persevere in the sullen repetition of the same falsehoods.

Over, I mean to keep on. I will remember Robert Bruce and his spider, and will still hope for some sudden success to shine upon me. Indeed, I am advised that I have already converted one A. P. A., and, considering how much of a piece these gentlemen are, one of them ought to give hope of ten thousand, unless, indeed, this one had a touch of honesty which is not supposed to be common among these Ammorleons, or Gomorrhous, or whatever their true name may be. As my brother Faulker of Drew encourages me, falsehood may be a stubborn rock, but the continual droppings of truth will wear a hole through it at last.

What say Mr. J. S. Johnston say for himself, in view of this disclaimer of the Pope? Writing in the Churchman of July 30, he says: "Two systems are presented to us: The Romans, which is a despotism, pure and simple, demanding the absolute surrender of the intellect and the will to an authority which is supreme, and claimed to be infallible."

The connection shows that Mr. Johnston is speaking solely about the relations of the colored members of our American churches to the white; in other words, about a pure question of discipline, as to which the Church in general, and the Pope in particular, expressly disclaims infallibility.

Now such a statement as that of Mr. Johnston is distinctly calumnious. No one of such standing as to be entitled to publish a long letter on Church matters in an ecclesiastical organ ranking as high as the Churchman can be dispensed from knowing what the Roman Catholic doctrine of infallibility is, and what it is not. For just thirty-four years there has been a constant flood of Protestant definitions and distortions of it. These have been met by a multitude of Roman Catholic explanations, limitations, avowals and disavowals, theological, episcopal and papal. Now either Mr. Johnston has seen enough of these to know what is meant by Papal infallibility, or he has not. If he has not, why does he talk about the matter at all? If he has, why does he not tell the truth?

To be sure, his culpability is a slight thing compared with that of Dr. Gustavus Warneck, on account of the thorough German learning of Warneck, and his ripened age. When Leo XIII. conducts a purely disciplinary and diplomatic correspondence with Portugal, over the Indian bishoprics, Wardeck, angry that the controversy has not, as good Protestants hoped, issued in a schism, reproaches the Pope with having published an ex cathedra decree out of worldly policy, although the agreement is not in the least dogmatic (how could there be a dogmatic agreement between the Pope and a King?) and although Leo's policy is the highly commendable policy of yielding in part rather than to hazard throwing a Catholic kingdom out of communion with the Church. Mr. Perkins, in his life of Mazzini, remarks on the slowness of Rome to provoke a breach—an unwillingness which is much to her credit, and which she may fairly claim to resemble St. Paul's inexhaustible patience with the refractory members of the Church of Corinth.

Still, it is not to be denied that the Pope, in coming to a final agreement, has disappointed the natural expecta-

tions of a good many pious Protestants, and if these should enter a complaint against his Holiness before The Hague tribunal, the proceeding would certainly provoke a good deal of innocent hilarity.

However, we know, remarks that if a theorem of Euclid interfered with men's passion or desires, it would long since have been denied. How much more a proposition not self-evident, expressed in technical language, easy to be explained, but easy also to misinterpret, if one does not wish to understand it! Now the ruck of Protestants, and of Protestant ministers, devise explanations of the Pope's infallibility for no other end than to serve as cudgels to beat the Papists with. The question with them is not what Papal infallibility really means, but what it should mean in order to show that Rome, in propounding it, has departed from the very essence of the Faith. Now in order to do this they must be allowed to fashion the doctrine for themselves. What is the use of appealing to the Vatican Council? If that, indeed, had shown a proper and pious alacrity in meeting the wishes and interests of Protestantism, and had given some monstrous definition of Papal infallibility, such as neither reason nor faith could stomach, you would have found these theological heroes up to their eyes in Vatican learning.

As it is, the Council has given them a definition which affords them as good as no hold at all. Then how can you expect them to concern themselves about the Vatican Council? To use the vulgar slang, "they have no use for it." They must be allowed to be ecumenical council for themselves, and certainly the definitions which they give are various enough and preposterous enough to convict Rome, but for one reservation, of having taken leave alike of conscience and reason. The reservation is, that as she has given out none of these definitions, she naturally declines to be answerable for any one of them.

An intimate friend, of many years' standing, once wrote to me announcing a breach of our relations, on the ground of my defending certain Ritualists, as he called them, against grossly unjust imputations. He did not deny that I had made out my plea, but my sin, in his eyes, was that I did not treat all Ritualists of every sort, as beyond the pale of charity and justice. Even so a Presbyterian minister once wrote to me: "A man of your standing has no right to defend the Papists." Had I been ignorant, I might have been excused, but that I should speak from knowledge, was intolerable. However, the number of those is increasing who, with a former Moderator of the General Assembly, have thanked me, not so much for my articles as for having made them acquainted with a journal of so high a Christian character as the Sacred Heart Review.

CHARLES C. STARBUCK, Andover, Mass.

THE TENDENCY TOWARD TEMPERANCE.

However pessimistic temperance people may become occasionally over the failure, or small success, of their efforts to bring about a complete reformation in the drinking customs of society, there is a well marked trend toward a greater degree of sobriety in this country. The New York Sun, which is a close observer of social conditions, has an editorial in one of its issues last week about the tendency toward temperance. It says:

"It seems that a large English wine importing company report a notable diminution in the sales of wine during the last year, more particularly champagne and claret. This reduction is attributed to various causes. It is said to be due to 'the shortness of money, especially in the upper middle classes,' to the present fashion of drinking whisky and soda at dinners rather than champagne, and to the decline of claret in favor. These causes may have contributed to the result, but the main and most potent cause is less drinking in the classes from which especially comes the demand for expensive wines. Dinners of the more elaborate sort, which used to last for several hours, with a long list of wines on the bill of fare, have now been cut down to about an hour only, and the quantity of wine consumed is reduced greatly. This change of custom has taken place both in England and this country, and its effect on the wine trade must have been very considerable."

A like disposition to keep within the restraints of temperance extends to all self-respecting men throughout society. Clubs can no longer rely on profits from their bars and wine rooms to pay a large part of their expenses. An immoderate drinker has become a marked man in a club. Drunkenness is disreputable. The strain of modern competition compels sobriety in those who would stand up against it. A reputation for sobriety is necessary capital for every man who has his living to make in any industry. Intemperance is more than ever a bar to getting and keeping employment, and there is less tolerance for it.

This does not mean, of course, that there is no longer need for temperance societies and temperance work. We must not lull ourselves into a sense of fancied security. We know, though the New York Sun does not appear to recognize it, that the Catholic Total Abstinence movement, and the sound and same principles on which it bases its work, have had much to do with the present tendency towards temperance. But organized and individual effort must not be allowed to slacken. The work must still be kept up.—Sacred Heart Review.

The Right Thing. If we loved God truly, don't you suppose we should always do just the right thing? And if, when things went wrong, we turned to Him, and tried to know Him and love Him more, don't you suppose we should be able then to see our way more clearly through the difficulty?

FIVE-MINUTE SERMON.

Fifteenth Sunday After Pentecost.

THE FRUITS OF A BAD LIFE.

Be not deceived, God is not mocked; for what things a man shall sow, those also shall he reap. (Epistle of the day.)

One would think, my dear friends, that the Apostle would hardly have needed to remind anyone having common sense, or even a little experience, of such an obvious truth as this. Surely no one expects, when he plants some kind of seed, to have some other kind of crop come from it. "Do men," says our Divine Lord, "gather grapes of thorns, or figs of thistles?" No, we are all well aware that if we want to grow any kind of grain or fruit we must sow the seed or plant the tree which produces it.

And, yet strange to say, though we do all acknowledge this law of nature in everything outside of ourselves, we fail to apply it to ourselves, and especially to our souls. In matters simply pertaining to the body we do indeed know that the cause will produce its effect. If we sow the seed of some fatal disease in ourselves we expect it to break out and run its course; we do not believe that, as a rule, tears or even prayers are going to stop it.

But when it comes to the soul, many Christians seem to think that everything regarding it may be shifted at their own will; that they may go on for years sowing the seeds of all kinds of shameful vices in their souls, and that, later on, whenever they may desire, all this work can be undone in a moment, and those souls, which sin has rotted through and through, can be put right back where they were as they came from the baptismal font, or even set on a perfect level with those in which the seed of every virtue has been implanted and carefully nurtured from childhood.

All my dear brethren, this is a great and a terrible mistake. Hear the words in which St. Paul continues: "He that soweth in his flesh, of the flesh, also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting."

"He that soweth in his flesh, of the flesh also shall reap corruption." Here is the great evil of sin, which repentance, however sincere, cannot utterly undo. True contrition will, no doubt, especially if accompanied by the Sacrament of Penance, take away the guilt of sin; but unless it be very intense, and accompanied by an extraordinary love of God, like that of the great saints, it will not, in releasing from guilt, remedy all the deformity which long continued habits of vice have worked in the soul. Yes, sorrow may come in such an overflowing torrent as to break down and sweep away all obstacles in its path; but how often does it come? To have such sorrow for sin is a rare and remarkable grace from God which the sinner has no right to expect.

All this is especially true, as the word of the Apostle teaches us, of the sins of the flesh, such as drunkenness and impurity. The body will hang on to sin after the soul has given it up, and will drag the soul again down with it. Oh! that those who are addicted to these horrible sensual habits would realize their danger, and feel the net which the flesh has been weaving round the spirit. But no; they go on from week to week, from month to month, making it may be, now and then a feeble effort to escape; but too often it can be seen after each confession, though they are indeed on their feet again, that the odds against them are greater than ever, and that their weapons are dropping out of their hands.

Brethren, grace is powerful, surely; but you are much mistaken if you think it is going to destroy and make of no effect the law of nature. Rouse yourselves to the combat which is before you while there is yet time; for the time may come, and perhaps sooner than you think, when the feeble spark of contrition which God has hitherto given you, and in which lies your only hope.

IMITATION OF CHRIST.

THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING.

Neither wouldst thou covet the pleasant days of this life, but wouldst rather be glad to suffer tribulation for God's sake, and wouldst esteem it thy greatest glory to be reputed as nothing amongst men.

Ab, if thou didst but relish these things and didst suffer them to penetrate deeply into thy heart, how wouldst thou dare so much as once to complain!

Are not all painful labours to be endured for everlasting life?

It is no small matter to lose or gain the kingdom of God.

Let thine therefore thy face to heaven; behold, I and all My Saints with Me, who in this world have had a great conflict, do now rejoice, are now comforted, are now secure, are now at rest; and they shall for all eternity abide with Me in the kingdom of My Father.

A Pledge To Suit All Corners. Father O'Connor of Holy Cross Church, Harrison, N. J., has organized a temperance society on entirely new lines. To begin with, he got all the young women of the parish interested, and the rest will be easy. He gives the "joiners" choice of six different pledges, to wit: First, total abstinence for life; second, total abstinence for five years; third, total abstinence for one year; fourth, abstinence from drink on Saturdays and Sundays; fifth, temperate use of intoxicants; sixth, temperate use, with the privilege of occasionally visiting the saloons.

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REPROACH AND SHAME OF THE CHURCH.

Cardinal Newman in sermon "Christ upon the Waters".

(The Church) "has scandals, she has a reproach, she has shame: she has the reproach and shame of being the mother of children unworthy of her. She has good children—she has many more bad. Such is the providence of God, as declared from the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not examined till the evening."

There is ever, then, an abundance of material in the lives and histories of Catholics, ready for the use of those opponents who starting with the notion that the Holy Church is the work of the devil, wish to have some corroboration of their leading idea. Very prerogatives give special opportunity for it: I mean that she is the Church of all lands and of all times.

If there was a Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years, there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishop's households, may in the seat of St. Peter itself?

What triumph is it, though in a long line of between two and three hundred Popes, amid martyrs, confessors, doctors, sages, and loving fathers of the faith, one, or two, or three of those who fulfill the Lord's description of the wicked servant, who begin "to strike the man servants and the maid-servants, and to eat and drink and be drunk? What will come of it though we grant that at this time or that, here or there, mistakes in policy, or ill-advised measures of timidity, or vacillation in action, or secular maxims, or narrowness of mind have seemed to influence the Church's action, or hearing toward her children? I can only say that, taking man as he is, it would be a miracle were such offenses altogether absent from her history."

ST. PAUL AND THE TRUTH.

This letter of inquiry concerns questions of wide interest: Dear Editor:—Will you kindly answer the following questions and collige several readers of your paper?

1. We read in the Epistle of Paul that he claimed to be of Jewish nationality. My opponent claims that Paul was in reality a Gentile; that he made that "false" statement to gain the confidence of the Jews in order to convert them to Christianity. Was he a Jew or Gentile?

2. Would Paul have been justified in making a false statement of any kind in order to advance Christianity?

3. Is anyone justified in teaching anything which is not true, when by doing so a convert is made or that the Church of God is advanced thereby?

1. St. Paul was a Jew. This is distinctly stated in Acts, chapter 21, verse 39, also in second Corinthians, chapter 11, verse 22. He was an Israelite, born in Tarsus in Cilicia, a Pharisee of the strictest sort; but he was also a Roman citizen. He made no false statement.

2. St. Paul would most certainly not have been justified in making any false statement in order to advance Christianity.

3. No one is justified in teaching anything not true in order to make converts or to benefit the Church. God has no need of lies. Neither has truth. Neither has God's Church. A convert made by misrepresentation would relapse as soon as he found out that he had been deceived. The end does not justify the means. No one is at liberty to do evil that good may come.—Catholic Columbian.

How sweet it is to suffer in doing God's will.

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A LONELY HEART.

Morning after morning the priest comes forth to renew the oblation of the Spotless Victim. A few there are who, with bowed heads and lowly hearts, kneel about the altar. Softly rings the bell, telling that once more the Saviour has descended to earth as He came long ago an infant in Bethlehem.

Soon it is all over. One by one the people silently steal away. The priest less joyfully departs. And He Who wept reverently departs. Alone! A sympathetic friend out of all the multitude ever and anon finds his way to the feet of Jesus, the little lamp ceases not to flicker as it burns itself away in love, but for all else Jesus is alone.

Oh, may we not well imagine Him saying: "Man, man, why do you thus abandon Me? Why do you thus carelessly pass Me by? Why do you thus leave Me alone? Is it for this I consented always to remain on earth? This solitude crushes Me. The loneliness crushes My heart. Oh, man, man, come to Me, to My comfort now, and I will be your solace for eternity. Hard indeed must be our hearts if we turn a deaf ear to this appeal of our loving Saviour.—Golden Sayings.

Congregational Singing.

The first church in Rome to adopt congregational singing in which all the people joined in the several parts of the Mass, was Santa Maria in Aquiro. The Mass was attended by a large congregation and instead of the usual choir the people sang the Gregorian Kyrie, Gloria, Credo and the other parts of the Gregorian "Mass of the Angels." It is the intention of Pius X. that all the parish churches in Rome shall adopt the same system.

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