Sacred Heart Review.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCLXIV.

We have had some fun out of some of Mr. Lansing's spellings of proper names, However, I have been hypercritical in objecting to "Basil" for "Basel." It is not the usual spelling, but it is that of some good scholars, and answers to the Latin "Basilea."

We have seen how the wide authority and great antiquity of the Roman Church, that is of the Roman See, enables her to form at once an elastic and yet a strict judgment of the true fulfilment of the various commandments, particularly of the fundamental commandment of the Second Table: "Thou shalt not kill." She certainly has a very free scope for insisting on the substance of this commandment, while yet refusing to apply a rigorous identity of judgment to all the forms in which various ages and countries have endeavored to realize it. She feels herself at ease in insisting on a growing strictness in the present, while yet refusing to be over-severe in judging the ages of moral childhood, and of imperfect social organization. The fact that by some she is charged with laxity and by others with rigor, seems to show that in these matters she stands well in the middle.

Of course, in theory, and often in fact, Protestants have the same elasticity of moral judgment. Yet unquestionably the fact that our moral schools are so largely independent sects, and that our immediate traditions do not go back quite four centuries, is a hampering influence, inclining us to ethical narrowness and pedantry. Yet it is better to incur this danger than to revolt into abstract philosophy, without that continuousness of ethical tradition which within the Roman communion has never been interrupted. In the Middle Ages, says Professor James Bryce, no temptation could induce the Catholic Church to lower the purity of her moral teaching. As at the same time there is no question of its freedom, this declaration of the great Presbyterian scholar may be treated as conclusive.

"We have been considering this various range of moral judgment as illustrated in the case of "the avenger of blood," first as the organ of family resentment, then as the organ also of public justice, then as contending with the appointment of designated functionaries, and now as having yielded altogether to these, so that that which was once lawful, and then tolerated, has now become among us simply murder, although Prosper Merimee shows that in Corsica, even now, there is reasen to question whether it always involves the subjective guilt of murder.

The same may be said of private war, which was so common in the Middle Ages, and which really means only "the avenger of blood" with a slight multiplication.

The general conscience was never as much at ease with this as with the more primitive institute, and the Church was energetically opposed to it. Yet, as it was so rooted in the very essence of feudalism that it was quite impossible to suppress it completely until feudalism was gone by, the Church did wisely in refusing to deal with those petty armies as we should deal with them now, treating them as bands of pure murderers. She did not, if I am right, except when they were plainly outrageous, absolutely refuse them the sacraments, even when not in *in extremis*. Yet she held such persons as in a very doubtful state, and put at least all those under the ban who violated the weekly "Truce of God." Of course the Church co-operated zealously with every social and political movement leading to the ultimate abrogation of private war. Yet she did not then, as she would now, proclaim *Faustrecht* (fistlaw) as being absolutely identical with *Mord*.

Protestants often do the Roman See great injustice in their treatment of the papal depositions of kings, even where they do not, as the Boston newspapers once reported of Dr. Philip S. Moxom, display so idiotic an ignorance as absolutely to talk of these depositions as having been effected "by means of papal indulgences."

Some Protestants censure Rome as having ever assumed to depose kings, as being something wholly incongruous with her spiritual functions.

Others blame her that, having once claimed the right, she no longer claims it. If she ever had it, they say, she has it now.

Others declare that she holds herself to have the right now as much as ever, and only forbears the exercise of it out of prudence.

Now all these various critics forget to raise the fundamental question of all; namely: "Is it an article of faith that the power of deposing baptized kings?" The Dominicans and the Inquisition allowed that he had no power of deposing unbaptized kings.

If this opinion was an article of faith, then of course those who denied it forfeited the sacraments, and if contentious were proclaimed "vitandi," "to be avoided." Yet there is, I believe, no instance of either one or the other. There were always in the Church both priests and laymen who would not allow that the papal deposing power was of divine right, although at one time there were probably few if any who denied it to be occasionally a salutary exercise of historic right.

Yet it was not even required as a condition of Catholic communion that a man should own it to have any validity whatever. On occasion of the very last exercise of this power, in which Henri Quatre was declared incapable of ever being King of France, should he even be reconciled to the Church, the French bishops, who had crowned him notwithstanding the Bull, asked the papal legate whether the Pope really had this power. His answer was plain and frank: "It is a problematical question in the Church." In fact, the edict of Sixtus V. proved ineffectual, and at last under the injunctions of St. Philip Neri, and Baronius the Pope's confessor, it was revoked by Clement VIII. and Henry was absolved and acknowleged by Rome.

Of the *historic* right of the Popes in the Middle Ages, to depose Christian princes for grave reasons, I do not see that there can be any reasonable question. Western Europe was then, with all its conflicts, essentially a federal commonwealth, resting upon the Catholic religion, under the temporal presidency of the Emperor, and the spiritual of the Pope. The latter was the supreme equity judge, the final arbiter of all questions involving moral or religious interests. When, therefore, for grave reasons, he pronounced a Christian monarch a heretic or obstinate schismatic or intolerable tyrant,—his absolution of the subjects from their allegiance was simply the logical consequence of the universally accepted principle that the head of a Catholic State, falling out of the Catholic Church, *ipso facto* lapsed from his dignity. Sometimes, even after excommunication, he was provisionally retained in it, in the hope of his submission. This is seen in the case of John.

Of course, if the Pope acted frivolously, the canonical and rational principle applied: "*Injusta lex non est lex*"

Unquestionably this tremendous prerogative was one in wielding which even the most powerful hands trembled, and doubts steadily grew whether anything short of the universal consent of Christendom could justify its exercise.

At last the medieval system broke up, and then, as Pius IX. remarks, the deposing power, no longer finding the appropriate conditions of its exercise, lapsed as of course. Pius ridicules those who are so absurd as to think its revival credible.

Some people tell us: "Ah! if the Pope only had again the power, you would see him deposing Kings and Presidents as fast as ever." In other words, if the Middle Ages should return the Middle Ages would return. Even so, if the sky fell, we should catch larks. The latter event is a little the more probable of the two.

Mr. Gladstone insidiously objects (of all insidiousness commend me to that of a belligerent Anglo-Catholic) that Pius speaks of the *right* of the Pope to depose. Undoubtedly. If a Pope had no right, why should he assume to use it? Gladstone insinuates, without exactly daring to say, that Pius IX. held the deposing power, in certain conditions, to lie in the very nature of the Papacy, as established by Christ. Now Pius may have believed this. Quite possibly he did. It is certain, however, that he has not expressed this belief, nor imposed it.

CHARLES C. STARBUCK.

Andover, Mass.

NEEDED ADVICE.

The vacation months now upon us, says the Catholic School Journal, will furnish opportunity to remedy any defects in school ventilation, lighting, heating or general equipment. When parents send their children to the school house to receive an education, they have certain rights which the directors of the school should vigilantly maintain. One of them—and a most important right—is that every precaution should be taken to scrupulously care for the health of these "little ones" while under the school roof.

Hygiene is a subject that should have the most careful attention. The plumbing of old school buildings should be thoroughly tested for escaping sewer gas. A child known to be attacked or suffering from a contagious disease should at once be removed and not be permitted to resume its place until entirely cured. It is no excuse to say that children must have such and such a disease incidental to childhood.

The question of light in the school room should be of the first importance. A school room should not be a source of profit for oculists. The glare of the sunlight through uncurtained windows is just as bad as the dark and artificially ill-lighted rooms. Desks that are so low as to cause undue stooping are an abomination. Ventilation is also of great importance, a system that will allow the escape of vitiated air, and give in return plenty of pure oxygen.

THE MYSTERY OF SUFFERING.

God is first of all and supremely a Father, loving all His children with a love the intensity of which we can never hope to fathom. Like a true and loving Father He will sometimes coax, sometimes threaten and sometimes even scourge those whom He most loves. *Quem diligit castigat.* Woe be to those whom He ceases to chastise, or, as it were, to notice, and whom He leaves to prosper, forgetful of Him and His holy law! The lot of such is indeed to be deplored, for it is greatly to be feared that they are enjoying in this world the little reward due to their natural goodness or philanthropy. As for others, let them take it as a token of God's love when He afflicts them. It is a sure sign that He has not yet abandoned them, and it may be the harbinger, as in the case of Job, of greater worldly success and prosperity than they ever enjoyed before. Those, however, are most of all to be envied to whom God may send vicarious suffering—whom He asks to suffer for others; for they are sealed with the royal seal of the cross and bear upon their aching brows a sure passport to a higher place in heaven than will fall to the lot of less generous and less heroic followers of a crucified Lord. "In My Father's house there are many mansions," and we cannot doubt that some will climb so high in their imitation of Christ as to be, so to speak, out of sight of those who were content to crawl towards heaven on all fours like timid children.—D. G. in the Irish Monthly.

Jesus Christ, to teach His disciples a love of solitude and silence, made them frequently interrupt their apostolic work and separate themselves from the society of men.—Father Bellecius, S. J.

FIVE-MINUTES SERMON.

Twelfth Sunday After Pentecost.

LOVE FOR OTHERS.

The Gospel of to-day, my dear brethren, tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough: that true charity is universal, considers every one as its neighbor, and is ready to do good to all, even though it cost a good deal of personal sacrifice.

This is a lesson which we learn with difficulty and easily forget. The priest is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and troubles, and, cut off as he is by his profession from the natural ties of family, he has to consider all as his brethren and to try and treat them as such. But you who have your own, whom you are obliged to support, are very naturally taken up with them and the cares which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God will not allow you to neglect.

But here something happens which is a little strange. If an appeal is made for the orphans, or for some foreign missions, or for the sufferers by some calamity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reasonable alms, especially when we consider that plenty of people outside the parish are helping to the same end. Yes, these get along well enough, but the ones who suffer are the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away; the neighbors, moreover, who have no one but just you to help them. Now this, I say, is a little strange.

For this is really the principal, the most necessary and urgent appeal that we have to make. To help in the parish work is the first duty of every Catholic, after the wants of his own household are reasonably well attended to. To help in the parish work; that is, to put in, each and every one, his fair share to the very great expense which parish work, when properly done, calls for.

Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly an absurd one, and which would be even ridiculous were not the subject one of such gravity and importance. Rather, perhaps, I may say two ideas, though they often run together in one confused mass. One is that there is little or no parish work to be done, at least of a kind that costs money, and that when the priest is asking for money all the time, he wants it to spend on himself; the other that there is some work, but that it belongs to the priest himself to do it.

My dear brethren in Christ, when will you wake up to the truth that there are few priests indeed that are millionaries, or even thousandaires, or that want to be, except for their work's sake? But even if the priest were a millionaire, he would not be obliged to put all his money into the Church work unless it had come from the people. He gives his time and his life to the service of the Church, but he is not obliged by his ordination to put all the money he has received by inheritance or like ways into it, unless in order to give you an example. But really the priest is a rarity that is not worth talking about. The real state of the case is just this: there is an immense deal of work to be done for the Church and the poor right here and in every Catholic parish. The priest will do it; that is what he is here for; but he must have money to do it—money for this work, not to spend on his back or his table, God knows. And as God holds him to account for his time and his labor, so—yes, exactly so—will He hold you to account if you have prevented him from doing it by not giving him the means to work with.

We beg of you, then, for God's sake and for your own sake, to put your shoulders to the wheel. For your own soul's sake, don't go before the judgment seat of God with a beggarly account of pennies spent for Him and dollars by the ten and hundred on yourselves.

Work a Safeguard Against Melancholy.

When sad memories of the past and vexations afflictions of the present time oppress the heart, perhaps some of us are human enough to wish that we had nothing to do, but sit with folded hands and brood.

It is only natural to feel so when head is aching, when the tired eyes seem to have forgotten how to smile and the weary body feels that the treadmill is more than it can stand yet, let us whisper, dear sisters, occupation is the one thing to save us from ourselves. There is nothing like it to turn the current of thoughts from the disheartening events of life. Work seldom kills, but worry frequently carries the exhausted brain beyond its strength, and with a snap the thread of life is broken. What would we do with the long hours if we had naught to do but to ponder over memories of the past or waste them in dreams of the future? The days that are gone will never return, and we might as well turn our thoughts and energies resolutely in another direction.

What has happened cannot be altered by grief. God knows best. Let us say: "Thy will be done," and get to work, seeing what good we can do in the world during what is left to us of life.

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OUR DAILY BREAD.

WHAT IS INCLUDED IN THAT PETITION.

By J. G. Hagen, S. J.

In the Lord's Prayer, we first beg that the name of God may be blessed; next, that His Kingdom may come, then that His will may be done on earth as it is in heaven, and, after that, that we may be given our daily bread. To the Church militant, for whom the Our Father was especially composed, temporal goods are a necessary equipment. However, the secondary place assigned them in the order of the petitions for benefits accords perfectly with the teaching of our Lord: "Seek ye therefore first the Kingdom of God and His justice, and all these things shall be added unto you."

That the word bread is not to be understood exclusively in its literal sense may be inferred from the very nature of things, as well as from various texts of the Sacred Scriptures. Of Adam and his descendants it is said they shall "eat bread in the sweat of their brows." In the Scriptural passage alluded to above, "Seek ye first the Kingdom of God and His justice," the Saviour spoke of the birds of the air and the lilies of the field which are fed and clothed by the loving providence of the Father.

In the same passage our Lord explains why we should ask for our daily bread, and for this day only: "Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself; sufficient for the day is the evil thereof."

Nor do we say: Give "me" this day "my daily bread." Our prayer is a petition to our universal Father in heaven that He may provide nourishment and clothing for all His children. This is a necessary condition of Christian charity, the bond which unites all.

This petition may be regarded as a compend of the numerous instructions in which our Lord illustrated the opposition existing between His kingdom and the pursuit of riches: "No man can serve two masters;" "You cannot serve God and mammon;" "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" "Woe to you that are rich; for you have your consolation;" "Amen, I say to you that a rich man shall hardly enter into the Kingdom of Heaven." St. Paul enlarges on this subject in an epistle to his Disciple Timothy: "For they that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition."

THE CHURCH A MOTHER.

The Catholic Church is like a mother. And in fact that is one of the reasons why we call her our Holy Mother, the Church. Did you ever ask this question of a mother? "How many children have you?" And did you ever hear this answer, coming from a mother's heart? "I have six children; but there are three of them dead." There are only three living, and yet she has six children. She is a mother, and she is counting even the dead. She suffered so much for them, and she loves them so dearly, that she can never forget them. She gave them her very life-blood while they were living, and now she cannot forget them when they are dead. Yes, they may be gone from her sight, and all the world may forget they ever lived. But she is a mother; and she never can forget. Why do we call the Catholic Church a mother? There are many reasons for so doing. But the metaphor is perfect, and the title justified. From the moment when the priest beside the font of baptism places the stole of the Church's protection upon the little, helpless form of the infant, down through all the trials and vicissitudes of life, through all its struggles and its disappointments, down to the last moment when the eyes are not yet cosed after seeing the spirit pass away, yes and beyond the grave into the valley of the shadow of death, the Church follows with her liturgies and prayers. Beautiful, indeed, are the loyalty and fidelity of the Church to those whom she so affectionately calls her faithful departed. Yes, and even if the mother should forget the child of her own flesh and blood, yet will the Catholic Church never forget her own.

DEVOTION TO THE SACRED HEART BEATS BACK THE FORCES OF EVIL.

"The spirit of the Sacred Heart," says the Rev. R. J. Carbery, S. J., "diffusing itself through the writings and moral teachings of saints, like St. Alphonsus Liguori, expanded the hearts of the faithful, and seemed to enlarge on all sides the way of the Kingdom of Heaven. Thus it happened that never was there greater vitality in the Spouse of Christ than in the present age. Never, in modern times, were the Sacraments more frequented; never were the bishops all over the world bound more closely to the centre of unity; never was the organization of the Church more perfect, than in the hour when her enemies rage for her destruction, and dream that her dissolution is at hand. 'O beauty, ever ancient and ever new!' 'Tis the fulfilment of those words that echo through eighteen centuries, 'The gates of hell shall not prevail.' How much the devotion to the Sacred Heart was instrumental in that fulfilment will only be known on the day when the secrets of many hearts shall be revealed."

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