

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXIX. Professor Foster, to show that it is true Roman Catholic doctrine that all who are outside the Roman communion, however innocently will be lost, quotes the In Coena Domini, which anathematizes "those who pertinaciously withdraw from our obedience."

He himself acknowledges that the In Coena Domini is only administrative and not cathedrae. It therefore does not bind faith, but was simply a yearly reminder to Catholics that they were obliged to withhold sacramental communion from the various Protestant bodies, and also from the schismatic Easterns.

Here we see Foster's temper in this whole chapter. He might have said, with perfect truth: "Rome inquires: If those who are within the bounds of Divine obedience, and possessed of the full affluence of the means of salvation, must still be doubtful of their end, what shall we say of those outside?"

Professor Friedrich, on his way from Germany to the Council, in 1869, having made up his mind to a quarrel with the Papacy as unavoidable, is naturally solicitous to have as much to quarrel over as possible; and expresses a cheerful confidence that the Holy See will revive the In Coena Domini, or something just as good.

One important concession, however, he makes. He allows that this doctrine has never yet been so unequivocally defined but that many divines, Bishops, and at least one Pope, have contradicted it, without losing their places in the Church.

One thing, however, he unfalteringly maintains, namely, that the absolute exclusion from hope of all who die out of Roman communion is the inherent and growingly prevalent principle of the Roman system. It follows then, though he does not carry out his logic so far, that the time impends, when the expression of any hope for a non-Catholic departed will be absolutely proscribed in the Church, as a heresy.

of a man who evidently knows nothing of the work of Dollinger and Hensel, which shows so distinctly the development of the grounds of hope for non-Catholics in the Jesuit theology, a school which has so profoundly influenced the general theological mind!

Foster has evidently never heard of that Jesuit work, published about two hundred and fifty years ago, arguing that by that time there was probably not a single formal heretic left in Germany, that is, a person holding heresy in an heretical temper. He shows no sign of knowing that while this work was favored by the General at Rome, the Italian Jesuit work arguing against it was proscribed.

Foster does not even seem to know what Mosheim, who died in 1755, tells us, that as early as 1718 the Inquisition of Naples refused to take any notice of an accusation that the Jesuits taught the possible salvation of many heretics, and even of many heathens, as the Jesuits also seem to have disdained to make any reply. The Inquisition appears to have thought that the question of interest to the Jesuits, but did not concern the faith.

And yet the Booklovers' Library, out of its cheerful ignorance of the whole matter, extols the "accurate and adequate learning" of Professor Foster!

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mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfill my duty of fraternal charity in his behalf?

In the first place, make him love you. There is no influence so strong as love, there is nothing which it cannot accomplish. If you gain a man's love you have a strong hold on him. He confides in you, he would readily listen to your advice, he will be quick to follow your suggestions.

"NUMBER 1739." BY LYDIA STELLING FLINTHAM. It was one of those beautiful days in early June, when the mildness of May time lingers in the air and the heat of summer seems to wait for awhile ere it blows its stifling breath upon us.

The Father often chose Carroll street as a "short cut" to the main thoroughfare, and besides, there were sometimes merry little children playing on the steps of certain of his humble houses.

"The woman shook her head. "No, sir, she does not," she answered in some surprise. "I never even heard of it."

"Oh, indeed? I must have made a mistake in either the street or number." Then as if struck by a sudden inspiration: "Are there any Catholics living here?" he questioned.

"I am a Catholic priest, and I should like very much to talk with her." Father Sylvester insisted coarsely, but firmly. "You might at least ask her if she would allow me that privilege."

in, Father, and be seated. I will ask mother if she will see you." She ushered Father Sylvester into a humble parlor, which after a few minutes' absence she re-entered to say that Mrs. Browning wished him to be brought to stairs.

The mother was found to be an aged lady, suffering with a complication of diseases, and Father Sylvester saw at a glance that she had not long to live. He gave no sign of this thought, however, as he shook hands with the invalid, and seated himself at her side.

"Well then, to-morrow or next day. How will that do? I am often out this way and can easily drop in for a few minutes." Father Sylvester did not wait until the "next day," but came "to-morrow."

"The hand of God, then, it must be," she responded, drawing a letter from her pocket and pointing to one of its pages. "This is from a sister of mine in Scranton."

"A miracle indeed," Father Sylvester reflected as he directed his steps towards Terrell street, where he had since learned, lived the truant James Canning.

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OUR BOYS AND GIRLS. Sixteen on May 17; by his country Alfonso XIII. Little King; he is a royal solemn oath of allegiance 1902, in old historic Spain motherland of America.

The young king—the world—has been most educated to meet the responsibilities of his lofty station. He speaks writes in half a dozen French, English and German familiar to him as his native tongue. Naturally delicate of physique, he has been strenuously exercised in all sorts of sports, horseman, a crack shot at fencer.

Now the King will form his duties of a monarch, but it is not like years to come for the life will be appreciated noon precisely every announced, when a alone, served at a small little distance from mother, sister and the After the duties of a monarch marks the resumption duties. This is success rhetoric and universal a week the King has a little platoon has King's comrades, chivalry, or of membership nobility. These boys ing very seriously, at the first to submit to the full of duties that a consider one like it King finds time in it whom he is devoted her, plays ball after race before her (a concession of the gift with p it, before going to the chapel on the fifth the opening of the lona in 1888, when l old, are the only ce King has yet open day, his sixteenth l real career of the Spain.

On former birthday diplomatic corps and the State in the full ceremonial: b the young King has to learn to be a gr the life of a jeal surrounded by his attendants, utter world in which he nent a position, an the most difficult Spain has lost their loss but the magnificent grand old wise King—as it prove to be—Spain her ancient renown as a land of pr chivalric courage peace! Viva el King have a long a happy life, ble people and the pr try!

Mrs. Kenyon f garden, her eyes ly pride on her cheeks, and clear picture of a hap boy. The garden w with some fine flowers blooming in a sunny corner. Paul point myriads of baby ly and inquiring of green leaves. "They will g and soon, very shall get straw ing," he exclaim Mrs. Kenyon