THE CATHOLIC RECORD

Sacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. CVII.

6

I give up this paper to some miscel-laneous remarks about Luther's treat-ment of indulgences, and matters connected with it.

There is a great deal of talk about Luther's famous theses, but very little knowledge of them. There is a vague impression that they give, in an undeveloped form, the essential points of Protestantism. In fact, they do noth-ing of the kind. They are crude, for Luther, it appears, owned afterwards that he did not then understand the matter which he handled, but such as they are they revolve entirely within the general range of Catholic opinion. Even those points of them which were afterwards pronounced heretical were, so to speak, Catholic heresy, that is, not pointing to the future Protestant.

I have repeatedly and carefully read the theses, in the German, not having been able to get hold of the Lutin. However, as the German is Luther's own, it is a true original, and probably ified without being certain of it. Al-though John Wesley, I thing, stands represents his mind more pithily and racily than the Latin. Luther wrote about there, yet lately I noticed a Methodist paper declaring that " there s great deal of rude Latin, but he is always first and foremost a German peasant, as indeed he is the real creator can be no forgiveness except a wit nessed forgiveness." Perhaps all would have made some allowance for of the German language in its final

I have not the theses now by me, but I remember how puzzled I was in reading them that there should have been so great a stir over them, either for or against. There are intimate conditions of the public mind in each ing Protestantism. Luther, thus far, takes up exactly the attitude of those age which it is hard for a following age to apprehend.

Methodists into prison when they said There are, however, two theses they were sure that their sins were which have impressed my mind as forgiven. In other words, Luther here appear as absolutely antagonistic calling for special remark. One is, that if the Holy Father wishes to reto Protestantism as it is possible for a build St. Peter's he ought to do so without oppressing his flock ; and that inman to be. stead of promising remission of purgatestant. He had already, in his own torial pains as a reward for contributions, it would better become the Su-preme Pastor to release all the holy experience and convictions, developed his theory of justification, the very essence of which is the certainty of forsouls from purgatory by a single act of giveness. But he saw that the time

benevclent power. No wonder that Luther, as appears, was not quite come for proclaiming this to the world. On the other hand, owned afterwards that he wrote about there were all manner of abuses in the indulgences before he really knew administration of the Church, and venwhat they were. He certainly wrote this thesis in such a comfortable state ality ran riot. This was his chosen point of attack, especially as here he of happy ignorance and irreflective-ness. The thesis would sound perfectwas himself invulnerable, never hav-ing shown through his whole life a touch of this low instinct. According ly natural from the mouth of the Rev. Mr. Van Meter of New York. He has ly, he drew up his theses, crude, in been cited once, as I remember, in the Christian Union, as declaring that he part unjust and calumnious, but so skilfully directed that when he said was once in St. Peter's when the Pope, indulgences he meant a whole host of by a single Mass, set purgatory entire-ly empty. But to hear such a pro-posal from the mouth of a doctor of venal abuses, and was sure to com-mand a burst of universal assent. Catholic theology, does sound comical enough

into an exaggerated opposition to even that modest and qualified confidence Bellarmine was only some four years old when Luther died, but certainly it was no novelty, brought in after Luther's death, which the Cardinal proof the forgiveness of sins which the Catholic Church approves. This skilfully-directed attack, cov. ounds, when he tells us that the Pope ered up under effusive phrases of de is not the Lord, but the steward of the votion to the Holy See-phrases which, out of old habit, had still a cort of sup reasury of merite, non dominus sed dispensator ; that he may not, with arbitrary wastefulness, squander the treasury of the Church ; that he could erficial sincerity, brought to consum mation the long threatening breach between the northern and the southern not take his own unconditioned pleas races, and the former began to lool ure as the measure of his actions and about for a leader. Now was Luther's opportunity. He throws himself at the head with his theory of justification, yet expect to be acknowledged of God in them. As Pope Innocent III. says, that the Holy See may have its judgcompounded of sublime filial confidence ments ratified by God, let it take heed to follow the judgment of God. Yet Luther seems here to imagine the Pope as soaring to the zenith of the Church, as soaring to the zenith of the church of the c and antinomian immorality, and the and of his own mere motion raining over into purgatory a universal shower of universal pardons. He never even stops to reflect that purgatory is not, as concerns those already in it, subject to the jurisdiction of the Church, but only to her intercessions; that intercession, however acceptable to God, can never bind Him by the express covenant of a previous promise ; and that, therefore, indulgences granted for the dead always include an element of plous submission to the yet undiscovered will of God. Moreover the Catholic Church has never held that God means that the Pope, by an arbitrary prodigality of pardons, should have the power to abolish purgatory. This thesis is crude to the last degree I do not know whether it was pro nounced heretical, but certainly it shaves very closely the border of her-88Y Moreover, how was the Pope to rebuild St. Peter's without the help of the faithful? He could not possibly do it out of his own means. This fa mous basilica, although not the cathed ral of Rome-for St. John Lateran is that—yet in renown and sanctity had for ages been the focus of Catholic Christendom. That it should be re edified in a grandeur corresponding to its greatness was a matter in which every Catholic, from Iceland to Cala bria, was deeply interested. Yet the Pope laid no tax on the Church to this He simply provided, in his pastoral discretion, that every one who, being contrite and absolved, striving against sin, above all against morta sin, should contribute towards rebuilding the basilica, should receive therefore an indulgence, partial or plenary, for himself or for the departed. What was there in this oppressive to the Church? Men or women gave or withheld, as they saw fit. Provision was made that no one should lose the benefit on account of poverty. The Gorman primate gave great scandal by his choice of unworthy quastors,

been a part of the original bathroom. shall not find themselves worse off than which was large and magnificently fitted up. The work of excavating is the rich. Had Luther written to the Pope, representing to him the abuses still in progress, and churchmen and students believe that other relies of St. Pope, representing to him the ablaces of the quastorship, and soliciting a remedy, he doubtless would have writ-ten to a good deal of purpose. He pre-ferred writing to all Christendom, charging the Pope himself, with sar-Cecilia will presently ba disclosed .----London Times.

ier in the list, is that which urges the

pardon.

danger to religious carefulness of life,

nental disturbance, but only for that.

It seems, then, that Luther's theras

are so far from being a forecast of P.c.

testantiem that they are directed right

Eaglish squires who threw the early

And yet Luther was alroady a Pro-

Suppressing entirely his intimate Pro

estant convictions, he throws himself

against the vital principle of the com-

TIVE . MINUTES' SERMON. castic irony, with a gross venality of which certainly no trace appears in Twentieth Sunday after Pentecost.

the Pope's provisions concerning the Patrine indulgences. The other thesis, which stands earl-FAITH WITHOUT GOOD WORKS IS DEAD

"And himself believed, and his whole house. (John 4, 53.)

It was certainly a great, yes, an in-expressibly great happiness for this ruler who, on his errand of charity, if people are made too sure of the par-don of their sins. This shows how comdon of their size. pletely Luther stood yet at the anti-podes of Protestantism. A few years more, and he himself, with all the found the true faith and with its salva tion for himself and his household. In Lutherans, will proclaim that no man his heavenly home he will thank his is in a state of grace unless he is sure that he is in a state of grace, and that merciful Redeemer more for his grace than for the miracle performed on his if he loses his assurance, he loses his pardon. The Calvinists went much son. In a similar manner, we, on our death-beds and still more in eternity. farther, for they maintained, not only that a man must be sure of his present shall understand the great, yes, the indescribably great happiness which God has prepared for us by calling us to the one only saving Church; then, indeed, no imperial crown will appear ustification, but of his final salvation. I believe, subject to correction, that Jonathan Edwards, about 1745, first so precious to us as the grace of true faith, though now, perhaps, we appre-ciate it so slightly and render God so brought the American Calvinists to acknowledge that a man might be just

little thanks. According to the Council of Trent faith is the root of our sanctification, the cause of our jusification, the fundamental condition by which we can partake of God and His eternal inheritance. Faith is, according to the teaching of all saints, our beaco on the dark pathway of life, our guide in this world, our consoler in all the miseries of this valley of tears. It is the glorious and invincible weapon with which we should battle and al-

ways be victorious. Mark well, my beloved Christians, it must be a lively faith that shows tself in deeds. A dead faith, one of the intellect only which contains the truth but which fulfils nothing, is use-

less for salvation ; it does not make us just before God, it only injures us and makes us more guilty : it does not open Heaven, it casts us deeper into hell. "And that servant who knew the will of the Lord . . . and did not according to His will shall be beaten with many stripes "(Matt. 12, 47.) and St. James says: "Thou believest . . . thou dost well, the devils also believe and tremble : but wilt thou know, O vain man, that faith without works is dead, for even as the body without the spirit is dead, so also

faith without works ds dead." (Jas. 2, 18 26) You believe, for instance, that nothing undefiled can enter Heaven; Jesus has declared it, but what will it avail you, if as an im but what will it avail you, if as an im-pure creature you wallow in a pool of vice and render yourself conformable to an irrational animal? You believe that all wicked persons "shall have their portion in the pool burning with fire and brimstone" (Apoc. 21, 8) as St. John has announced it in the Apo-ther with the parafit you. calypse, but what will it benefit you, if, notwithstanding, you trespass on

your neighbor's goods, and by stealing and cheating prepare eternal dam-nation for yourself? You believe that if you die with one mortal sin unrepented, it will suffice to cast you into hell for all eternity, but what will it profit you if for all that you live for veeks and months in enmity with God, sleeping carelessly and indifferently, as it were, on the brink of hell !

At one time the Jews, relying on their descendency from Abraham, sidered themselves certain of their salvation, so that they could not lose

PAGAN EMBLEMS. They endeavored to become rich in

virtues and good works ; they fought valiantly, performing heroic works of Christian virtue which became for We read somewhere lately some strictures on the paucity of Christian emblems in American cemeteries. them monuments of eternal fame. Thus the Church has placed as St. Pagan derigns are so common as to make strangers wonder whether we are a Christian people. There is a re-proach here which some of the faithful Stephen's coat of arms a stone, because he was stoned to death for his faith in Christ ; St. Peter's, a cross ; St. Paul's, can take to themselves. Obeliske, pedestals supporting globes of stone or a sword ; St. Lawrence's, a gridiron and so of the other saints to show us make believe cinerary urns, and such like heathenish, though fashionable, the manner in which they battled for Heaven

memorials are too common. The cross is the emblem that should mark the grave of a Christian. Epitaphs also My dear Christians, we, too, can inter the heavenly banquet hall only enter if we bear the trophies of our battles need looking to. The tendency is to reduce the inscription to a mere record for virtue; if we can show the scars and wounds which we have received of birth and death. Far more in keep-ing with Catholic sentiment is the old in the sufferings undergone for love of God. St. Paul says that no one who custom of inscribing a brief appeal to has not fought valiantly will be crowned. Let us therefore resolutely the charity of passers by. "God give him rest," "May he rest in peace," "Requiescat," "Pray for his soul," or fight the good fight ; let us, by a life truly conformable to the Catholic faith, some such invocation ought to figure on the tombstone of every one of our prove our fidelity to God in small things as well as in greater ones, so departed brethren. - Providence Vis that our good works may be for us the saving ladder by which we shall itor. Skepticism.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS'ECLECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any is flumed portion of the body to which it is applied. enter Heaven. Amen.

THOUGHTS ON THE SACRED HEART.

BY ARCHBISHOP WALSH.

The Sacred Heart of Jesus was al ways an object of devotion and adoraion in the Church, for It is the Heart of the God-man, and is delfied by its hypostatic union with the Divinity. The Heart of Jesus contains the fullness of the divine and human na ture; in It "dwelleth all the fullness of the Godhead corporally (Collos. 11 c. v. 9).

Since the time the Sacred Heart was pierced by the lance of the Roman soldier, It was an object of the deep, vehement love of his children and to gether with the blood and water, there flowed with them the full tide of God's graces and mercles on the world.

The love of the Sacred Heart is a persevering love. He was made man through love for us, and from the mo ment of His Incarnation to His Death. He never ceased to love us.

It (the love of the Sacred Heart) is a patient love, which waits for our con-version, pleads with us to give Him our hearts, pursues us in our wanderings and brings us back to the fold rejoic. ing

It is the love of the best of fathers, of the most affectionate of brothers, of the most devoted of friends.

THE PRIEST'S VESTMENTS;

The Church makes use of five colors in the vestments worn by the priest at Mass : white, red, green, purple and black. White is emblematic of innocence and purity, and of the eternal blies to be enjoyed hereafter; red the color of fire and of blood, betckens love and martyrdom. Green signifies black. hope, and violet or purple, faith and penance. Black is an emblem of leath.

White is the color used on the feasts of Our Lord, of the Blessed Virgin, of the angels and of confessors. Red is the angels and or confessors. Real is the color used at Pentecost and on the feasts of the martyrs. Green is used on the Sundays after Epiphany and after Pentecost, on which nothing special is commemorated. Purple used in Advent and Lent, and upon vigils and ember days. Black is used on Good Friday and at Masses for the dead.

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OUR BOYS AND GIRLS. RUTH'S LEGACY.

Ruth Fulton rolled up the towel which she had just finished hemming and placed it with a number of similar rolls on the table beside her, then turned with a sigh to a heap awaiting

like treatment. Through the open windows and door came in the rose-scented and honey-suckle laden air. The linden trees cast quivering shadows on the broad band of sunlight on the floor. The call to her to go out seemed almost too imperative to be resisted. Ruth gave her thread an impatient

twist as she took the first stitch in another towel.

It would be so beautiful down by the river, she thought; and she had planned to sketch that one bit of mingled sunlight and shadow by the willows. Later in the day the sun would be too high for the effect she wanted.

Her impatience increased as the sound of her mother's voice, softly sing-ing a hymn as she moved about her tasks, reached her ears. How could her mother be so contented, so uncomplaining in their hundrum lot? There was no one who sympathized with her in her longing for something higher and better in life. The monotonous routine of their way of living

was becoming unendurable. Mrs. Fulton came in after awhile. "Nearly through with the towels, Ruth?" she asked. The girl raised her head, an im-

patient answer rising to her lips ; but something in her mother's face, either its gentle patience or its tired lines, hed her. She replied briefly "Not nearly."

"Well," said Mrs. Fulton, " you won't have any more for some time." "But there will be something else

though," said Ruth, sighing. Her mother made no reply. Sh seated herself, and taking a pair of stockings from a well-filled basket of a table near her, began to darn. Pre-ently she said : "If you wish, dear you may put those towels away till to morrow

"Oh, no, I'll finish them to-day," re turned Ruth. There would be no us in going out then, she thought; i was too late for the view she wanted She worked on resolutely. Mrs. Fulto she worked on resolutely. Mis. Find seemed thoughtful over her darning and silence reigned. This was broke by the entrance of Mr. Fulton. "Not out sketching, Ruth?"

asked. 'Those towels had to be hemmed explained his wife. "Oh! I see! Well, little girl, the

"Oh! I see! Well, little girl, the will be other mornings." "I hope so," sighed Ruth. Her father seated himself by t open doorway. "I saw Mr. Lang the village this morning," he sai "It is decided at last that Lena is go to the city for a year at the Conse vatory of Music."

vatory of Music." 'Oh !" exclaimed Ruth, breathle

ly. "Why, how is that?" asked M Fulton in a surprised voice, "M Lang told me not long ago that th had given up all plans of that k

for Lens." "They have sold that Western is and the price they received is so mu greater than they expected that the are able to give Lena a few hundr for her music.

"I am glad," said Mrs. Fait heartily. "When is she going, fathe

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MONEY TO LOAN.

Heaven, Oar Lord, how Janssen states, that the theses were only an occasion. "The child," said only an occasion. he, " had quite another father."

CHARLES C. STARBUCK. Andover, Mass.

ST. CECILIA NOT A MYTH.

Her Existence Froved by Discoverie in the Eternal City.

That St. Cecilia, patron of music its practices, you are like a fruit tree and musicians, was once a human being with human interests and being with human interests and habits and not a mere myth or a fanci-ful creation of the painter who has made us so familiar with the rapt, up turned face gazing into heaven is emphasized by some discoveries in fruit shall be cut down and cast into the fire." (Matt. 3, 10) To such un-fruit shall be cut down and cast into the fire." (Matt. 3, 10) To such un-fruit ful trees, we may compare the five foolish virgins in the gospel, who earnestly desired to meet the bride-groom, but who neglected to keep their lamps filled. Suddenly the bridegroom came and said : "I know you not" and the door of the banquet

cent discoveries tend to confirm the truth of this tradition.

With the permission of Cardinal Rampolla el Tindaro, the titular protector of the Church, archaeologists have been excavating under the pavement of the church and have found there the remnants of an ancient Roman house built upon the earliest models, with later walls belonging to the imperial epoch. In its original form the edifice was evidently luxurious, as indicated by a great hall in the form of a basilica, a niche for

household goods and a fine bathroom. The bathroom is important, for, according to the traditions regarding S: Cecilia, it was here that she met her death. She was converted to Christianity after her marriage, so the story runs, and displayed all the zeal of a convert, bringing upon her-self the doom of a martyr. The de-

cree was that she was to be scalded to death in her bath, and a bathroom adjoining the right transcept of the church has been shown to the devout for years as the spot in which she gave up her life for her religiou.'

and others into shameful blasphemy, in praising their wares to the people. Yet Albert himself is explicit and em-phatic, in his instructions to his agents, that the poor in this matter,

"If you be the children of Abraham, do the works of Abraham." (John 8, 89.) And thus I say to you; if you are 39.) And thus I say to you, in joint, for Christians do the works of Christ, for our Lord say in the gospel: "Not every one that saith to Me: Lord. Lord, shall enter into the kingdom of Heaven : but he that does not the will of My Father who is in Heaven, he shall enter into the kingdom of Heaven." (Matt. 7, 21.) If you possess faith, and do not wish to live according to

that has leaves, but bears no fruit. Of Body-Food. In health, you want

you not " and the door of the banque nothing but food; and your hall remained close to them. In the same way the Eternal Judge will not baby wants nothing but food. recognize you in the hour of death,

But, when not quite well, you my dear Christians, nor permit you enter His heavenly kingdom if you have received the light of faith in the want to get back to where sacrament of baptism, but have not food is enough. kept your lamp well filled with the oil The most delicate food, of good works.

This great truth was not only known that is known to man, is to all the saints of the Old and the New Testaments, it was also engraven deeply into their hearts. They obeyed the apostle's great word: "My just aman liveth by faith." (Heb. 10, 38) SCOTT'S EMULSION of Cod Liver Oil.

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asked Ruth.

Next week, I believe." "How unexpectedly things c sometimes," said Mrs. Fulton. "Yes," assented her husband, a

opened his newly arrived Farm J

Ruth's needle flew quickly in out. Her thoughts were in a turn All the discontent which she had striving for the last month to was stirred up. Everyone was i fortunate than she. Edith Brown gone to college. Mary Wells was ing to the city twice a week for a ing to the city twice a week for i ing lessons, and now here was news about Lena Lang. And must go on with the common routine of house-work. How she l it all ! And she had talent for b things, too ; she was sure of it. artist two years ago had said that had unusual talent for painting. she never to have a chance to de it? She was sure that she could the money for it herself if her pa

would only consent. Her mother broke in upon thoughts with a gentle, "It is for us to go and see about di dear.

Ruth rose to follow her to the ki with a determination of speaki her father of a plan, which had forming in her mind, at the fir

portunity. She found this opportunity that ing after tes. The conversation again turned upon Lens Lang her approaching departure for th

servatory. "I am sure that I could earn e

"I am sure that I could earn e for a course at the Art Academy would let me," said Ruth, eagerl "Earn it?" repeated her f "How do you mean, child?" Ruth unfolded her plan, whit to find a position in a dry goods linery establishment in the sity remain in it until abs. could remain in it until she could enough to pay for lessons at t

Academy. Her parents listened attem until she had finished, then her said, decidedly : " I cannot let

that, Ruth." "No," said Mr. Fulton, "i to be thought of." "But"-began Ruth.