Sacred Heart Review.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCLXVI.

On page 328 Professor Emerton informs us that an interdict suspended all sacraments except Baptism and Extreme Unction. If he had taken the pains to turn over the *Regesta* of Innocent the Third he would have seen that whenever this Pope proclaims an interdict, whether in France, England, Norway, or elsewhere, the stated exemptions are, "the Baptism of children and Penance of the dying." We see then that it is Confession which is one of the two, privileged sacraments, not the comparatively dispensable sacrament of Extreme Unction, but the fundamental sacrament of Penance. Professor Emerton must have a strange notion of the relations of the Catholic Church to her children if he imagines that she would ever restrain a priest from receiving the confession of a dying person, or allow him, finding the dying man penitent, to dismiss him out of the world unabsolved. Does he not know that, as the Council of Trent declares, any priest, for a dying person, can remit any sentence whatever? Does he not know that the Church, rather than allow a baptized Christian to depart unabsolved, who solicits absolution, temporarily invests with jurisdiction a schismatic or even heretical, nay, a degraded or apostate priest?

However, we shall presently discover that Professor Emerton's notions of the Catholic sacramental system are of so extraordinary a description that this one error might be passed over as comparatively trivial.

As the confessor of a man *in extremis* has power to remit all sentences, I take it (subject to better instruction) that *poenitentiae morientium* includes all the Last Sacraments, Penance, the Viaticum, and Extreme Unction, which last two Emerton most amusingly supposes to be one and the same thing.

However, Emerton has not reached such a slough of misrepresentation as Froude, who somewhere actually represents that the Pope imagines himself invested with authority to restrain the faithful from discharging the fundamental office of charity by securing the admission of dying infants to the Beatific Vision through Baptism! To be sure, we never know whether Froude is blundering or intentionally falsifying, while Emerton certainly always means to be accurate.

The author, on page 329, speaking of the pressure brought to bear on Philip Augustus to secure the lifting of the interdict by recalling his lawful wife, explains: "The pressure of which the chronicles speak is that of the great city populations, stirred to the very depths of their superstitious piety by their long-continued deprivation of the necessities of religion." So then it appears that a fervent desire to enjoy the stated ministrations of religion in all their fullness is *ipso facto* superstitions! It is hard to know what else to make out of this sentence. I wonder how long the barest rationalizing Puritanism would be content to have its churches shut up through the misbehavior of a governor. The Quakers are commonly supposed to care not overmuch for exterior worship, yet when the English magistrates used to throw down their meeting houses they would gather week by week and sit in the ruins. We may call this obstinacy or devotion as we like. I should call it a nobly obstinate devotion, which will not let Cæsar deprive it of so profoundly efficacious a means of spiritual life as is contained in associated worship.

Next to the Quakers perhaps the Scottish Covenaters are supposed to have laid the least stress on exterior rites. Yet we know how they resorted to the hillsides and the glens rather than to forego the ministration of baptism and the communion and preaching, and how they braved torture and death rather than "forsake the assembling of themselves together." Nay, the fields of Drumclog and Bothwell Bridge are a witness that they did not stop short with *passive* resistance.

However, I think there are various signs that Professor Emerton is inclined to a certain contempt for worship and religious rites generally, and although he means to be courteous, yet "the lips are apt to overflow with that of which the heart is full."

Of course, when an eminent Catholic scholar like Dr. William Barry is unjust to Innocent III. as touching his relations to King John's second marriage, it is not to be expected that Professor Emerton will be just, or that he will have taken the pains to ascertain, what nevertheless another Protestant historian has ascertained and what Innocent himself brought out in this very case, namely, that it is not thought by the Holy See consistent with stable order to interfere with an episcopal sentence of nullity of marriage where neither party appeals from it. I have already had to defend Innocent three times in this matter, and I am ready to defend him thirty more, if I must. These are the Pope's own words: "Queen Ingeborg appealed to me, and therefore I was constrained to take up her cause. Queen Hawisa seems content with the decision given in France, and it is inconsistent with the use of the Holy See to unsettle a formal sentence of which neither party complains. Such unsolicited interventions, it has been well remarked, would make life simply intolerable.

And yet Pope Pius VII., after having shown more than Hildebrandine courage by excommunicating the ruthless Emperor whose prisoner he was, is reproached by Goldwin Smith with timidity because he did not then take up Josephine's case in her own despite! Such charges are very much like the verdict against Mary Stuart, of which Froude himself remarks that it was settled in advance of all evidence.

The author's description of the Waldenses, on page 334, while not precisely erroneous, is vaguer and less accurate than could be desired. He ascribes to the movement a greater moderateness than it really displayed. Like Wycliffe, they were not content with protesting against exorbitant wealth in the clergy but treated the possession of any property in fee simple by a clergyman as in itself a mortal sin. Indeed they went further than Wycliffe and the Fratricelli, for these only forbade property to the friars, or at most to the orders, whereas the Waldenses would not allow it to any priest, under pain of mortal sin, and of a sin which invalidated all his administrations. So says Bossuet in the *Variations*, and the exactness of his descriptions of the various schools of the Cathari and Albigenses has been confirmed by modern Protestant research. Therefore, there seems no reason to doubt the accuracy of his description of the Waldenses, who moreover were much less hated than the Albigenses.

Moreover, the great Waldensian scholar, Dr. Emil Comba, makes no criticism upon Bossuet. Comba shows that the Waldenses were an exceedingly aberrant type of Catholics, in some things shooting ahead of Protestantism, but maintaining Transubstantiation. They also, it seems, insisted on annual confession, to which, however, remarks Bossuet, they ascribed a more certain efficacy if made to a priest.

Emerton, who lays stress on their neglect of apostolic succession, overlooks the fact that they regarded their system of *barbs*, or elders, mainly as a makeshift, and that it was only a school among them which denied the importance of the apostolic succession for competency to say Mass.

Indeed as late as 1434 the Autrian Waldenses obtained sacerdotal and episcopal consecration for three of their ministers, a succession which they then transmitted to the Moravians.*

Finally, as we know, about 1530, they fused with the Calvinists, surrendering their Catholic peculiarities, their Pelagianizing theology, and their doctrine that it was lawful to murder the informers against them.

CHARLES C. STARBUCK.

Andover, Mass.

*[The Protestant Blount says that a certain Stephen, a Waldensian Bishop banished from France and settled in Austria, ordained, thirty or forty years later than the date given, three Moravian priests whom he consecrated Bishops later. But, as Blount remarks, Stephen himself not being a Bishop could not ordain nor consecrate. But even if the ordination and consecration were valid this would not secure of itself "apostolic succession" to the Moravian Bishops. In his history of the Moravians Blount also shows that they ceased to exist over two hundred years ago, and that the modern Moravians have no relation to the former, but are a Lutheran sect which assumed the name Moravian about the close of the first quarter of the last century. No one can have "apostolic succession" who is not in communion with the Apostolic See.—Ed. Review.]

THE IDEAL, CHOICE OR DUTY—WHICH?

We state fearlessly our conviction that, for certain very grave and excellent reasons, our Catholic schools will in time be widely acknowledged as far superior to secular schools, and for a most important reason. The Catholic Church, which is the head and support of the Catholic school, maintains that a child must be taught its duty, and must act according to duty, and not through mere preference or choice.

There is a tendency, a by no means laudable tendency, abroad to day, to make children learn by coaxing or amusing them, and to let a young man study "what he chooses." Now a chief value of study lies outside the thing learned, very valuable though that thing may be. The self-conquest exercised in learning anything prescribed, the obedience exercised in learning a thing not liked, as mathematics by some, music by others, gives backbone to the character, and increases one's mental and spiritual strength. This proposition, however, is not meant to convey the idea that children with no musical taste should be forced to spend much time over music; but it does mean that study in itself ought to be considered as duty, and not as a mere pleasurable act.

Discipline is a needed factor in the upbuilding of character, and there is an echo to Christian teaching in the Stoic's manly cry: "Do your duty, whether shivering or warm, never mind; heavy-eyed or with your fill of sleep; in evil report or in good report; dying or with other work in hand. Dying, after all, is but one among life's acts; there, too, our business is to make the best of it."

The Christian ideal goes higher still: "Do your God given duty for God's love and honor and glory." Let us teach this lesson to children constantly, as their motto through life, in business, in politics, in everything. Do your duty, and be true servants of God, not for pleasure or gain. Let this consideration be carried out in the education of the coming generation of American citizens; and no longer then need it be said, as the Secretary of our Navy lately said, to our country's shame: "The underlying evil in the administration of our public affairs is simply dishonesty." This is often the case because men have a mistaken idea of duty, and think religion need not be mixed with politics or education.—Sacred Heart Review.

IMITATION OF CHRIST.

THAT WE OUGHT TO DENY OURSELVES, AND IMITATE CHRIST BY THE CROSS.

I have received the cross, I have received it from thy hand; and I will bear it until death, as thou hast laid it upon me.

Verily, the life of a good religious man is a cross, but it is a cross that conducts him to paradise.

We have now begun, it is not lawful to go back, nor may we leave off.

Take courage, my brethren; let us go forward together; Jesus will be with us.

For the sake of Jesus we took up this cross; for the sake of Jesus let us persevere in it.

He will be our helper, who is our Captain and our Leader.

Behold our King marcheth before us who will fight for us.

Let us follow him like men of courage let no one shrink through fear; let us be ready valiantly to die in battle; and let us not suffer our glory to be tarnished by flying from the standard of the cross.

FIVE-MINUTES SERMON.

Eleventh Sunday After Pentecost.

DEVOTION TO THE BLESSED VIRGIN.

Why do Catholics pay so much honor to the Virgin Mary? Are they not doing an injury to her Son by over-honoring His Mother? What is the reason, the doctrine, of the Catholic's devotion to Mary?

Very fair questions, brethren—questions which you should be ready to answer with intelligence and kindness. So that now, as we are near the Feast of Our Lady's Assumption into heaven, let us renew our faith in her dignity. What, then, does the Catholic faith teach us about her? It teaches us that she is the Mother of God; and further, that, on account of the foreseen merits of her Son, she was preserved from the stain of original sin; that she was always a virgin; and that it is lawful and profitable to ask her prayers. Such are the articles of faith concerning the Blessed Virgin.

Once you know something about her Son's divinity you easily perceive her dignity of Mother of God. Her title of Mother of God plainly rests upon the fact that her Son is God. Jesus Christ is God; His nature is divine and His person is divine. And here you must bear in mind the distinction between nature and person. He has the nature, being, essence of God. And He has the person of God; for our Saviour is God the Son, Second Person of the Most Holy Trinity. What, then, is human about Him? for we know that He is as truly man as He is truly God. The answer is that He has a human nature as well as a divine nature. He became man; and He did so by taking human nature from Mary, His Mother. But, you ask again, is He a human person also? No, for we have seen that He is the Divine Person, Son of God. There cannot be two Persons in Christ. He is but a single Person, one individual, and that is divine. So that the divine personality of the Son of God takes human nature and unites it to the divine nature. The One divine Person Whose name is Christ, and Who is of both divine and human nature, has no human personality, but divine.

And this is the Son of Mary. Is she not the Mother of our Lord, personally His Mother? Can any one be a mother and not be mother of a person? Is He not personally her son? What a dignity! What a mysterious and wonderful eminence, to be mother of the Divine Person of the Son of God made man. No wonder that we honor her; although we know full well that all she has of dignity and sanctity she has by no power of her own, but by gift of God, and that she is purely a human being. Those who do not honor Mary fail to appreciate the majesty of Christ — fail to understand the doctrine of the Incarnation — fail to grasp the immensity of the divine love in God becoming man.

No wonder, then, that God should have saved her from the taint of Adam's sin, should have preserved her a spotless virgin, should have saved her pure body from the grave's filth by the Assumption into heaven. The Angel Gabriel tells us what Mary is: "Behold thou shalt conceive in thy womb, and thou shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. . . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy (One) that shall be born of thee shall be called the Son of God."

Now, brethren, to be a mother is to hold an office. It is to exercise by divine right the highest powers committed to a human being. What wonderful rights a mother possesses! An affectionate allegiance is due her from her son: an obedience instinctive, sacred, supreme; a reverential and hearty loyalty which arouses the noblest emotions in the hardest heart and gives birth to heroic deeds even in men of the weakest natures. A mother is entitled to her son's love by the most sacred of all obligations. Well, just think of it; our Blessed Lord was, and is yet, bound to His Mother by that imperative divine law; He was, and is yet, subject to the sweetest and, for a noble nature, the most resistless impulse to do His Mother's will and to make her happy. He owes her love, obedience, reverence, friendship, support, companionship, sympathy. And He that doth all things well, would He not do His whole duty as Son, would He not be a model Son? Would He not grant her lightest wish while He lived with her on earth, will He not gladly do so now in heaven?

Hence our Lord Jesus Christ spent nearly His whole life in His Mother's immediate company, consenting to postpone for her sake His Father's work of publishing His divinity and preaching His Gospel. Hence He worked His first miracle at her request at the wedding of Cana. Hence He inspired her to prophecy that all generations would call her blessed. Hence, too, our Lord has instilled into every Christian heart some little glow of His own deep filial love for her.

In truth, brethren, whatever Christ's Mother is to Him by nature, that she is to us by adoption. Just in proportion to our union with Him are we bound to her. And if we wish to know Him well we can study in no better school than His Mother's. If we wish to love Him tenderly, her maternal heart can best teach us how. And if we have favors to ask Him we shall be glad, if we are not too self conceited, to secure her prayers to assist us.

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A DAUHTER'S SACRIFICE.

A sweet story of a child's love for her mother comes from New Jersey.

A poor woman in the town of Elizabeth in that State, a Mrs. Russell, a widow with two children, is in bad health from hard work and poor fare. Her doctor told her lately that she ought to go away to the mountains as she needed a thin dry air. Her daughter Amy, thirteen years old, had a luxuriant growth of golden hair. The little girl was in a street car the other day and overheard a lady in the opposite seat say to another one: "I'd give $100 for such a beautiful head of hair."

Thinking at last she had found a way to save her mother, Amy got out at the same place as the two ladies, followed them to their home, and noted their address. Then she went to a barber's and had her hair cut off.

With the golden locks carefully wrapped in paper, she hurried back to the house of the woman who had made the remark above mentioned and offered her the hair, telling her for what purpose she needed the money.

Imagine the child's dismay when she was told that what was meant was not that the lady wanted the little one's hair but that she would like to have such a wealth of soft tresses growing on her own head.

However, the lady took the hair to sell to a New York hairdresser and promised to make up the difference between the price to be obtained for it and the cost of a stay in the mountains for the mother.

So, after all, it will be the sacrifice of her pretty curls by Amy that will obtain for her mother the chance to get well.

THE STATE NEEDS HONEST, CONSCIENTIOUS VOTERS AND POLITICIANS.

The number of those who recognize the need of moral education to properly train our future citizens is growing every day. Even the Boston Transcript last week had a long editorial on "Japan's New Moral Education," and expressed the opinion that "we may have to turn to Japan for light on how to do our duty." This Japanese system "based on utilitarian conceptions of morals," the Transcript appears to consider a new, as well as an admirable, system, and commends it to our favorable consideration. It seems strange that a system so often tried and condemned by men not at all religious should seem new and promising to the Transcript. The Transcript ought to investigate more thoroughly the Christian system, and keep in mind Washington's farewell warning to us all: "Reason and experience by no means allow us to expect that morality shall prevail in a nation if religious principles be excluded." Leo XIII. in our own day repeats the warning which might now almost be considered an axiom: "Without religion there can be no moral education deserving of the name." If the State or nation is suffering to day from want of honest, conscientious voters, the cause is plain—the want of moral education. This much the Transcript and all sensible men acknowledge. We differ only as to the means of securing this moral education. The Transcript asks us to consider the Japanese method, but this has been tested and found wanting. According to Washington and Leo XIII., and we might say the Christian world, religion is the only adequate basis of morality. Any other theory, especially the Japanese theory, leads to a false notion of moral education. This utilitarian basis of education will leave us just where we are now. The child has a right to all the means necessary to develop his intellectual powers, and to acquire the knowledge that may enable him to profit by the opportunities, and perform the duties that life may offer. Besides knowledge is power. It is of vital importance, therefore, to society as well as to the individual that his power should be used aright. The gross error that education itself can save the individual and society has passed away. It is admitted now that moral character is the measure of the value of education. Conscience must be educated, developed, and made the arbiter of the citizen's conduct. The State needs honest, conscientious voters more even than educated voters. Knowledge, itself, and the mental training and tastes that result from study, have, it is true, a moral and civilizing tendency, but all this can never supply the place of conscience in the voter. This conscience, and the reverence for good and the love of virtue that must accompany it, are not the work of a day or the result of reading a chapter on moral goodness. No; these convictions and feelings and dispositions are the growth of years. The seeds are planted in childhood: they are watched and cared for, they are carefully cultivated and nourished by a thousand means and influences. An essential feature of this training is to inspire the child with sentiments of reverence for duty and a profound respect for the moral law, not simply as the expression of God's Holy Will but also as an obligation flowing from the very nature of things which even God Himself can not change. This is the education the stability of state needs. There must be a measure of right and wrong outside man himself. It is a fatal error to suppose that the utilitarian or selfish principle of morals can serve as a substitute, or that this system can beget a conscientious citizen. Every-day observation is proof enough of this. We see to-day that the appeal to conscience, to moral considerations or to religion, only excites hilarity, and is taken as evidence that the one who makes such an appeal is not a practical politician. In all earnestness and candor, and for the common weal that is now admittedly in danger, we appeal to the Transcript and other honest but mistaken citizens to deal more considerately with the moral principles commended to us by the "Father of his Country." In the application of these principles will be found the only efficient means of training honest, law-abiding and conscientious citizens.—Sacred Heart Review.

EDUCATION AND CRIME.

When we have argued that mental training without religious instruction does not tend to repress criminal propensities, journalists in this country have answered that the contention is not borne out by experience in the United States, where religion is not taught in public schools. A distinguished and impartial American authority, Prof. James of Harvard University, is against them on that point. In a lecture lately delivered at Chicago on "The Characteristics of an Individualistic Philosophy," the professor maintained that schools and colleges increase crime by developing intellects which, in many cases, have criminal tendencies. His remarks were received with incredulity by his audience, which was composed mainly of school teachers and college students, but he cited specific examples of law-breakers turned out by the Universities, and intimated that the pedagogues were conducting "schools of crime and furthering the reign of vice." Fifty years ago, he said schools were supposed to free them from crime and all forms of unhappiness and evil. They did not indulge in any such sanguine hopes at present, for the schools and colleges merely aggravated the evils instead of curing them. Whether the European, the American, or the Australian Continent be appealed to, the argument that, to produce a conscientious citizen, the heart must be trained as well as the intellect holds good.

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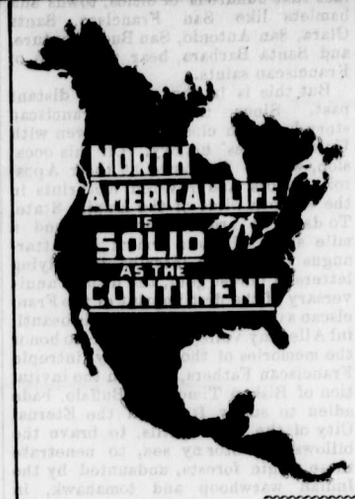

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