

OUR BOYS AND GIRLS THE NEW BOY.

"You had better eat meat, know, Rodgers," said Monks. "Monks is a terror," whispered other, "you had better."

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will henceforth speak of others as we wish them to speak of us. Let no hard-heartedness close our ears and hearts to the petitions of the needy.

THOUGHTS ON THE SACRED HEART.

Choose for a friend in preference to all others, the amiable Heart of Jesus, which alone will be faithful in death when all things else will be taken from you.

There never was a love so patient, so much enduring as the love of the Sacred Heart of Jesus. It is the Sacred Heart of Jesus that inspires all our devotions, sanctifies all our sorrows, gives life to all our virtues.

THE GRACE OF MARTYRDOM.

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MY NEW CURATE.

A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Donatario (diocesan) of Clonfert, author of "The Triumph of Faith," etc.

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FIVE-MINUTES' SERMON.

Seventeenth Sunday after Pentecost, CHARITY.

"Thou shalt love thy neighbor as thyself." (Matt. 22, 37)

To love God with thy whole heart and thy whole soul and thy whole mind, to love Him above all things is the greatest and first commandment of religion; it is the whole substance which the gospel demands of us in order to secure life everlasting.

To show us the great importance of Christian charity, our Lord declares it to be the mark by which His disciples are known: "By this shall all men know that you are My disciples, if you have love one for another." (John 13, 35)

Of what great importance to our Lord is the observance of the commandment, you may deduce from the time when He most particularly inculcated it, namely, immediately before His Passion and Death.

IMITATION OF CHRIST.

Evil ought not to be done either for anything in the world, or for the love of any man; but for the profit of one that standeth in need of a good work is sometimes freely to be omitted, or rather to be changed for a better.

Without charity the outward work profits nothing; but whatever done through charity, be it ever so little and contemptible, it all becomes fruitful.

He doth much who loveth much. He doth much who doth well what he doth. He doth well who regardeth rather the common good than his own will.

He that hath true and perfect charity, seeketh himself in no one thing, but doth himself the glory of God in all things.

He envieth no man, because he loveth no private joy; nor doth he desire to rejoice in himself; but above all good things he wisheth to be made happy in God.

He attributed nothing of good to any man, but referreth it totally to God, from whom all things proceed as from their fountain: in the enjoyment of whom all the Saints repose as in their last end.

Usually a parent shuns the society of his boys when they enter their teens, unwilling to go to the trouble to win their friendship; and more anxious that they should do as he says rather than as he does; and the lady, as they advance towards manhood, think that an essential part of their freedom is to criticize him and hold him in contempt.

When, therefore, a man is seen fond and proud of his big sons and admired

by them, be sure that he is a father worth having and that they are sons to love.—Catholic Columbian.

TOBACCO, LIQOR AND DRUGS. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A restorative medicine, and only requires touching the tongue with it occasionally.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. CIV.

Dean Hodges, after having, as we have seen, given a fantastic and utterly unrecognizable definition of justification by faith, slightly mitigated from Froude, a description in which we find no resemblance to Paul, to Rome, or to Luther himself, and after having described to us as a hero of sincerity and a hater of shams a man who was so little of either that after several years of his new career he threatened, on a sudden disgust, to recant everything he had taught and to go back to the Pope, goes on to speak of indulgences.

The Dean introduces this matter by speaking of Leo X. as "an elegant pagan, who is reported to have said, 'How profitable is the fable of Christ! Now no one has a right to give such a report of a man, knowing it to have been formally denied by a high authority advised of the facts, and unfriendly to the man. But Dr. Hodges knows—or if he does not, his ignorance is a discredit to him—that Ranke, who has no higher opinion of Leo than Cardinal Capelatro himself, nevertheless expressly denies that Leo X. viewed the Gospel as a fable. He treats him as a Christian believer, though one of a worthy temper. He concurs with the eminent Archbishop of Capua in regarding the glory of his reign as not a glory of the kingdom of God, but he positively denies that he was an unbeliever. I will not protest against justice and charity in the giving of such a report, since Ranke, concerning a person who has been dead three hundred and seventy nine years, but an offence against justice and charity it is.

I have no special criticism to offer upon the Dean's treatment of indulgences. It is slight and superficial, and shows him to have given very little attention to the development of the doctrine and usage, but it is much less incorrect than some of his statements have been concerning matters much nearer the foundation. There is no doubt that great abuses had gathered around indulgences, and that they had often served venal purposes of ecclesiastics in very high place. There was abundant call for the reforms of Trent, which that vigorous and not always over-scrupulous Protestant controversialist, Doctor Hase, pronounces to have put an end to have eliminated under Tetzel and his employer, the primate Albert of Brandenburg. I may remark that Albert long wavered between the Catholics and the Lutherans. Could he have secularized his electorate and married, he would probably have become as good a Protestant as any of them. In that case his unlawful gains from indulgences would have been sanctified and easily forgiven for an occasional contribution out of them to the progress of the new gospel.

I may remark that the Dean does not appear by any means just in tracing back the introduction of money payments for indulgences to a desire for ecclesiastical profit, however largely it degenerated into that. Read Rothe—one of the intensest of Protestants—and you will see that it has apparently much more to do with the judicial commutations of the northern races, taken up and more or less modified by the Latins, until their inevitable abuses led to their almost complete abrogation.

The tenor of Dr. Hodges' account can not well be explained except as meaning to lead his hearers to suppose that the extension of indulgences to purgatory was also a fruit of venality, a violent leap to catch money even from the world of the dead. Now this is a gross misrepresentation. The development of indulgences has followed a close logic. We know that the early Church imposed on flagrant offenders severe and protracted penances. These they often did after only partially accomplishing. The Church, for a good reason, could mitigate, or remit, or retain the penance. Now the Redeemer has said to His people, and first to St. Peter: "Whosoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. If then the Church, for a good reason, could mitigate a punishment on earth, it followed that she could do so if death transferred the completion to another life. An indulgence not granted for good reasons says Cardinal Bellarmine, has of course no validity and whether reason is good or not it is only God who can finally determine. Therefore, says the devout and illustrious Jesuit, let us avail ourselves freely of the treasures offered by the Church, but above all let us be sure to lay up a large treasure of the works of true repentance and of fruitful beneficence, so that when we fall we may find that we have made many friends to receive us into the everlasting tabernacles. I have amplified his exhortation, but along his own lines. But if the Church had power, for a good reason, *justa de causa*, to remit a canonical penance on earth, it followed that she had power to remit or lessen it if fulfilled on earth, that here Divine fidelity and ecclesiastical justice met in one line. It is very unjust to ascribe to cupiditas which rests on thoroughly connected reasoning.

Moreover, that the ascription to the Church of a limited power in purgatory has not been an invention for the sake of gain is shown by the fact that since indulgences, partial and plenary, have again become almost en-

tirely detached from the outlay of money, except as a purely optional alternative, the general teaching of divines remains precisely what it was before, and the most unworshipful and disinterested divines are just as solicitous to encourage the obtaining of indulgences by the living for themselves or for the departed as those whose motives are more open to question. This is the more worthy of note because we know that there is no definition made by the Church, as of faith, concerning indulgences except that Christ has given power to grant them, and, perhaps, the subsequent papal decision that indulgences procured for the dead are only available as intercessory, *per modum suffragii*. This shows that even since all easily conceivable motives of interest have been removed, the general ecclesiastical sense concerning this matter remains as before. The question whether indulgences satisfy divine as well as ecclesiastical justice is one that I do not well understand, and shall leave to the free discussion of theologians.

Dean Hodges has entirely neglected the opportunity of disabusing the minds of his hearers concerning the nature of indulgences. He knows, or if he does not he should not speak, that their present form under Urban II., in 1095, have invariably been confined *contritis atque confusis*, that is, to those who, being truly repentant of their sins, and having confessed and obtained sacramental absolution, and are therefore in a state of grace. Dr. Hodges knows very well that Protestants generally have a vague notion that indulgences are meant to forgive sins past, and even sins intended, that they are therefore available for those who are not in a state of grace, and are meant to assure them of deliverance both from purgatory and hell, even without regard to repentance. That slovenly ignoramus, but thorough representative of vulgar prejudices, Lansing, represents it so in all form. Dr. Merle, who, at bottom, is almost as slovenly ignorant as Lansing himself, in any critical point, is not ashamed gravely to retell that ridiculous story about Tetzel's selling to a Saxon nobleman an indulgence to commit a mortal sin—something glaringly in contradiction to the brazen friar's own public and continuous teachings—and then being robbed by the nobleman under cover of his own authorization. Now it would have done Dr. Hodges no harm to explain that, while some subordinate vendors undoubtedly did inordinate to the people that indulgences might be stretched to cover even intended sins, Tetzel himself, brutal and venal as he was, stands fully acquitted of this monstrous perversion, as does also the worldly and covetous Archbishop his principal. Luther, in his *Theses*, passes over such stories in silent disdain, although, of course, it is possible that he may afterwards have picked them up to use for "campaign lies," something which he owns that it may be "edifying and salutary" to do.

CHARLES C. STARBURCK, Andover, Mass.

